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THE  
BAPTIST REPORTER,  
AND  
MISSIONARY INTELLIGENCER.

NEW SERIES—VOL. V. (WHOLE SERIES—VOL. XXII.)

EDITED BY JOSEPH FOULKES WINKS.

1848.

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# PREFACE,

## OR, ANNUAL EDITORIAL ADDRESS.

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ONE particular favour we request our Agents, Subscribers, and Friends, to grant us; it is, that they carefully peruse the following remarks. Of course we consider them important, and our hope is that they will also. For although this is usually called a "Preface," it is neither more nor less than our "Annual Editorial Address."

This Magazine was commenced when there were but few baptist periodicals. Each of the two principal sections of baptists in this country—the General and the Particular—had, as now, its accredited organ; but somehow or other, they seldom referred to each other or the proceedings of their respective sections, and their price placed them above the reach of many. It was therefore deemed desirable to issue a cheaper monthly magazine, which, without trespassing upon the provinces of either of the senior publications, should report the proceedings of both impartially; thus supplying the wants of many for whom nothing was provided, and making all better acquainted with each other.

For several years the success of this attempt was doubtful; but by steady perseverance, and rigid impartiality, under the divine blessing, it succeeded. Many influential ministers, of both sections, expressed their decided approbation of the manner in which it was conducted, and in 1844 an enlargement became necessary.

Last year, through the appearance of several new publications, we were led to express our apprehensions that we might suffer loss, but we are happy in being able to report that we met with much more support than we apprehended. Our circulation for the past twelve months has been well sustained.

We refer to this, because, through extraordinary efforts to push certain new publications into existence, together with the sad state of the country at the time, nearly all the established periodicals had, last season, to sustain the pressure of a shock such as will not, we believe, soon come upon them again. Having, therefore, passed through what might be regarded as the crisis of the storm, our little bark will, we hope, now move on in her course with prosperous gales.

In order to this, may we be permitted first to state our intentions with regard to future arrangements, and then suggest how our friends can best help us in their accomplishment.

Our publication is called the *Baptist Reporter*, and we have aimed at making its contents agree with its title. It is conceived, however, that in this respect it may yet be considerably improved.

During the days of dear postage, it was exceedingly difficult to obtain the required intelligence. A poor minister residing in Cornwall or Northumberland—in Ireland, Wales, or Scotland, could not afford often to tell us how the good work was going on in his neighbourhood. Now, however, for one penny, he can tell us all he wishes. Christians not meddle with politics indeed! Good legislators make good laws, and this postal arrangement, beside other good effects, has been the means of promoting religious knowledge.

We propose, then, to carry out the advantage of cheap postage, by giving *more Intelligence*.

But in order to give it, we must first receive it. Will our friends, then, bear this in mind, that *one of the best things they can do to aid us, is to send intelligence*—baptist intelligence of all kinds—of all the movements and activities in the church and congregations, such as are usually given by us under the headings—Evangelistic Tours, Village Preaching, Attempts to do Good, Sabbath Schools, Tracts, Baptisms, Baptist Facts, Education, Chapel Openings, Ordinations, Removals, Marriages, Deaths, &c.

Here we desire to acknowledge with thankfulness the kind services of many old and persevering correspondents. We entreat them not to leave us; and at the same time express a hope that next year we shall meet with many more, especially from places and districts in which are many baptists, but from which we seldom or ever hear. Several have said, "We would send regularly, if agreeable." Let them know that it is not only agreeable, but very much desired. Any person is at perfect liberty to send intelligence. May we, then, indulge the pleasing hope of a large accession of correspondents? Now we have, as our monthly acknowledgements shew, a large number, but we should rejoice if they were increased four-fold. Our future success will be in proportion with the quantity and quality of the intelligence we receive.

But we should be allowed to add, that our friends can serve us also by making an extraordinary effort next year, and many have already promised that they will, for the extension of our sales. Although we have reached, we believe, a circulation larger than any other decidedly baptist publication ever obtained in this country, yet it is not one-fourth of what it ought to be in proportion to the number of our churches and their resources. And this might be done too without at all injuring the sales of the two senior periodicals—a thing we have neither desired or attempted, and never will.

Permit us also to add, that as the times are now improved and promising, they are favourable to the attempt. We could not urge you very strenuously *last* year, but we do *this*. Come, then, to our help. Canvass among your neighbours for subscribers—shew them the work—tell them what it is, and endeavour to induce them to become "constant subscribers." We are ready to furnish you with any number of Prospectuses that you may require.

Remember, finally, that in these eventful days it is important that every man amongst us should adhere to his avowed principles, and do all he can to promote them. On *one* point, essential to the right observance of christian duty, we, as baptists, stand alone. On *this* all other christians differ from us. But of *this* we are the defenders and conservators—we are set for its defence. Woe unto us if we flinch or flag. For *this* constitutes the grand distinguishing characteristic in the reign of our blessed Lord—the regal law of whose kingdom is, that his subjects shall be those, and those only, who willingly enter upon his service, not one being enrolled who is an involuntary agent, or unconscious of his own existence! Yes: and to this point the powers of light and darkness will bring all their strength. On this ground the great battle will be fought at last. Let baptists now stand their ground. In solid phalanx let them all stand, and planting their foot on the immovable rock of the truth of God, no power of earth or hell will be able to dislodge them. And then, having stood unmoved, they will soon hear the command to "go forward!" when, uprising and putting on their strength, they will be able, in the name of the Lord, to put to flight the armies of the aliens—or, without a figure, the light of divine truth having free course, will chase error and superstition from the earth, and all nations will walk in the brightness of millennial day.

Leicester, December 1, 1848.

J. F. W.

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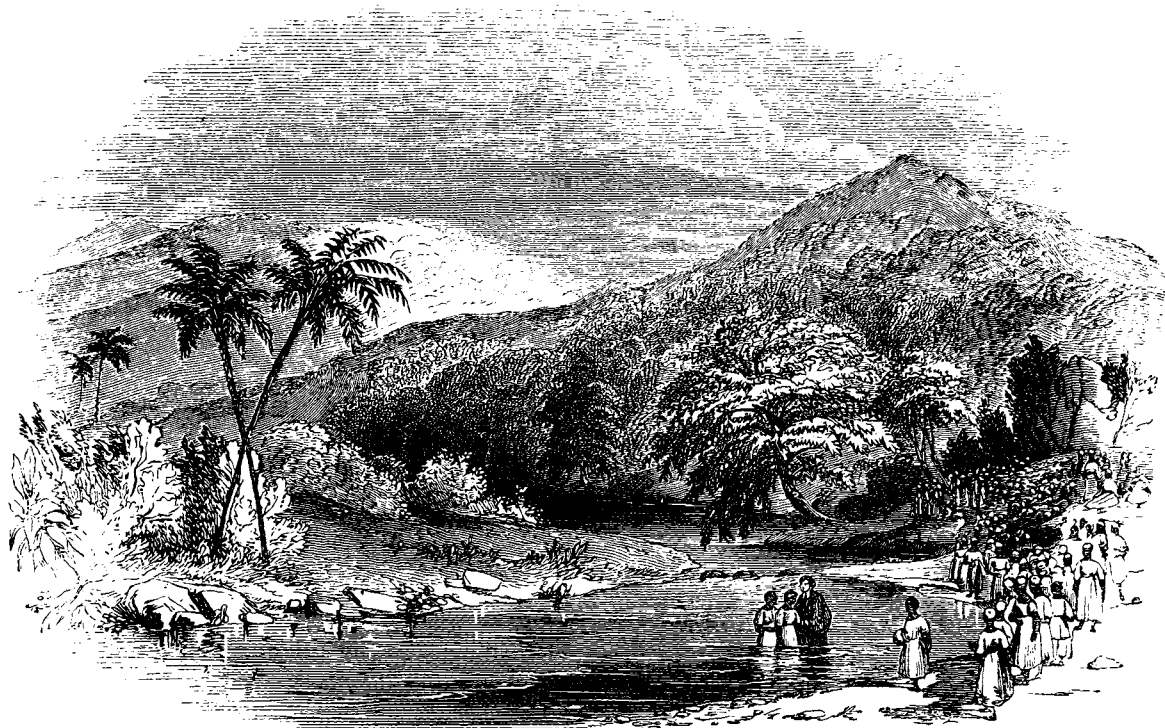
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BAPTISM IN THE "GRANDE RIVIERE" HAITI.

THE

# BAPTIST REPORTER.

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JANUARY, 1848.

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## PRESENT DEPRESSED STATE OF RELIGION, AND THE MEANS OF ITS REVIVAL.

PURE RELIGION, in this uncongenial world, under every form of its developement, and in all ages, has had its seasons of alternate depression and revival. The Holy Scriptures and ecclesiastical history record the facts. We are not, therefore, to regard the present depression as if some strange thing had happened unto us. Indeed this is not the first visitation of depression which has come over the churches of Christ in this country since the time when the word of the Lord was set free from popish bonds. One hundred and fifty years ago, or thereabouts, a far more gloomy scene was witnessed. That was indeed a dark and cloudy day, but the Sun of Righteousness dispelled the gloom. It may be to our advantage first to refer to that remarkable period, and more particularly to the extraordinary man whom God raised up to be the instrument of awaking sleeping saints and careless sinners.

A powerful writer in one of our modern Reviews\* thus vividly describes the event.

“Never has century risen on Christian England so void of soul and faith as that which opened with Queen Anne, and which reached its misty noon beneath the second George—a

dewless night succeeded by a sunless dawn. There was no freshness in the past, and no promise in the future. The memory of Baxter and Usher possessed no spell, and calls to revival or reform fell dead on the echo. Confessions of sin, and national covenants, and all projects towards a public and visible acknowledgment of the Most High were voted obsolete, and the golden dreams of Westminster worthies only lived in Hudibras. The Puritans were buried, and the Methodists were not born. The philosopher of the age was Bolingbroke, the moralist was Addison, the minstrel was Pope, and the preacher was Atterbury. The world had the idle discontented look of the morning after some mad holiday; and like rocket-sticks and the singed paper from last night's squibs, the spent jokes of Charles and Rochester lay all about, and people yawned to look at them. It was a listless, joyless morning, when the slipshod citizens were cross, and even the merry-andrew joined the incurious public, and, forbearing his ineffectual pranks, sat down to wonder at the vacancy. The reign of buffoonery was past, but the reign of faith and earnestness had not commenced. During the first forty years of that century, the eye that seeks for spiritual life can

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\* *North British Review.*

hardly find it; least of all that hopeful and diffusive life which is the harbinger of more. "It was taken for granted that Christianity was not so much as a subject for inquiry, but was at length discovered to be fictitious. And men treated it as if this were an agreed point among all people of discernment."\* Doubtless there were divines, like Beveridge, and Watts, and Doddridge, men of profound devotion and desirous of doing good; but the little which they accomplished only shows how adverse was the time. And their appearance was no presage. They were not the Ararats of an emerging economy. The zone of piety grew no wider, and they saw no symptoms of a new world appearing. But like the Coral Islands of the Southern Pacific, slowly descending, they were the dwindling peaks of an older dispensation, and felt the water deepening round them. In their devout but sequestered walk, and in their faithful but mournful appeals to their congregations and country, they were the pensive mementoes of a glory departed; not the hopeful precursors of a glory to come. Remembrance and regret are feeble reformers; and the story of godly ancestors has seldom shamed into repentance their lax and irreverent sons. The power which startles or melts a people is zeal fresh-warmed in the furnace of Scripture, and baptized with† the fire of heaven—that fervour which, incandescent with hope and confidence, bursts in flame at the sight of a glorious future.

Of this power the splendid example was Whitefield.‡ The son of a Gloucester inn-keeper, and sent to Pembroke College, his mind became so burdened with the great realities, that he had little heart for study. God and eternity, holiness and sin, were thoughts which haunted every moment, and compelled him to live for the salvation of his soul; but, except

his tutor Wesley and a few gownsmen, he met with none who shared his earnestness. And though earnest they were all in error. Among the influential minds of the University there was no one to lead them into the knowledge of the gospel, and they had no religious guides except the genius of the place and books of their own choosing. The genius of the place was an ascetic quietism. Its libraries full of clasped schoolmen and tall fathers, its cloisters so solemn that a hearty laugh or hurried step seemed sinful, and its halls lit with medieval sunshine, perpetually invited their inmates to meditation and silent recollection; whilst the early tinkle of the chapel bell and the frosty routine of winter matins, the rubric and the founder's rules, proclaimed the religious benefits of bodily exercise. The Romish postern had not then been re-opened; but with no devotional models save the marble Bernards and de Wykhams, and no spiritual illumination except what came in by the north windows of the past, it is not surprising that ardent but reverential spirits should in such a place have unwittingly groped into a Romish pietism. With an awakened conscience and a resolute will, young Whitefield went through the sanitary specifics of A-Kempis, Castanza, and William Law; and in his anxiety to exceed all that is required by the Rubric, he would fast during Lent on black bread and sugarless tea, and stand in the cold till his nose was red and his fingers blue, whilst in the hope of temptation and wild beasts he would wander through Christ-Church meadows over dark. It was whilst pursuing this course of self-righteous fanaticism that he was seized with alarming illness. It sent him to his bible, and whilst praying and yearning over his Greek testament, the "open secret" flashed upon his view. The discovery of a completed and gratuitous salvation filled with ecstasy a spirit prepared to appreciate it, and from their great deep

\* Bishop Butler.

† "Baptized with," how unclassical!

‡ Born 1714—died 1770.

breaking, his affections thenceforward flowed, impetuous and uninterrupted, in the one channel of love to the Saviour. The Bishop of Gloucester ordained him, and on the day of his ordination he wrote to a friend, "Whether I myself shall ever have the honour of styling myself 'a prisoner of the Lord' I know not; but indeed, my dear friend, I can call heaven and earth to witness that when the Bishop laid his hand upon me, I gave myself up to be a martyr for Him who hung upon the Cross for me. Known unto Him are all future events and contingencies. I have thrown myself blindfold, and, I trust, without reserve, into his Almighty hands; only I would have you observe, that till you hear of my dying for or in my work, you will not be apprised of all the preferment that is expected by George Whitefield." In this rapture of self-devotion he traversed England, Scotland, and Ireland, for four-and-thirty-years, and crossed the Atlantic thirteen times, proclaiming the love of God and His great gift to man. A bright and exulting view of the atonement's sufficiency was his theology; delight in God and rejoicing in Christ Jesus were his piety; and a compassionate solicitude for the souls of men, often rising to a fearful agony, was his ruling passion: and strong in the oneness of his aim and the intensity of his feelings, he soon burst the regular bounds, and began to preach on commons and village greens, and even to the rabble at London fairs. He was the Prince of English preachers. Many have surpassed him as sermon-makers, but none have approached him as a pulpit orator. Many have outshone him in the clearness of their logic, the grandeur of their conceptions, and the sparkling beauty of single sentences; but in the power of darting the gospel direct into the conscience he eclipsed them all. With a full and beaming countenance, and the frank and easy port which the English people love—

for it is the symbol of honest purpose and friendly assurance—he combined a voice of rich compass, which could equally thrill over Moorfields in musical thunder, or whisper its terrible secret in every private ear: and to this gainly aspect and tuneful voice he added a most expressive and eloquent action. Improved by conscientious practice, and instinct with his earnest nature, this elocution was the acted sermon, and by its pantomimic portrait enabled the eye to anticipate each rapid utterance, and helped the memory to treasure up the palpable ideas. None ever used so boldly, nor with more success, the highest styles of impersonation. His "Hark! hark!" could conjure up Gethsemane with its faltering moon, and awake again the cry of horror-stricken Innocence; and an apostrophe to Peter on the Holy Mount, would light up another Tabor, and drown it in glory from the opening heaven. His thoughts were possessions, and his feelings were transformations; and if he spake because he felt, his hearers understood because they saw. They were not only enthusiastic amateurs, like Garrick, who ran to weep and tremble at his bursts of passion, but even the colder critics of the Walpole school were surprised into momentary sympathy and reluctant wonder. Lord Chesterfield was listening in Lady Huntingdon's pew when Whitefield was comparing the benighted sinner to a blind beggar on a dangerous road. His little dog gets away from him when skirting the edge of a precipice, and he is left to explore the path with his iron-shod staff. On the very verge of the cliff this blind guide slips through his fingers, and skims away down the abyss. All unconscious, its owner stoops down to regain it, and stumbling forward—"Good God! he is gone!" shouted Chesterfield, who had been watching with breathless anxiety the blind man's movements, and who jumped from his seat to save the catastrophe. But the glory of White-

field's preaching was its heart-kindled and heart-melting gospel. But for this all his bold strokes and brilliant surprises might have been no better than the rhetorical triumphs of Kirwan and other pulpit dramatists. He was an orator, but he only sought to be an evangelist. Like a volcano where gold and gems may be darted forth as well as common things, but where gold and molten granite flow all alike in fiery fusion, bright thoughts and splendid images might be projected from his flaming pulpit, but all were merged in the stream which bore along the gospel and himself in blended fervour. Indeed, so simple was his nature, that glory to God and good will to man having filled it, there was room for little more. Having no church to found, no family to enrich, and no memory to immortalize, he was the mere ambassador of God: and inspired with its genial piteous spirit—so full of heaven reconciled and humanity restored—he soon himself became a living gospel. Radiant with its benignity, and trembling with its tenderness, by a sort of spiritual induction a vast audience would speedily be brought into a frame of mind—the transfusing of his own: and the white furrows on their sooty faces told that Kingswood colliers were weeping, or the quivering of an ostrich plume bespoke its elegant wearer's deep emotion. And coming to his work direct from communion with his Master, and in all the strength of accepted prayer, there was an elevation in his mien which often paralysed hostility, and a self-possession which only made him, amid uproar and fury,

the more sublime. With an electric bolt he would bring the jester in his fool's-cap from his perch on the tree, or galvanise the brick-bat from the skulking miscreant's grasp, or sweep down in crouching submission and shame-faced silence the whole of Bartholomew Fair; whilst a revealing flash of sententious doctrine or vivified Scripture, would disclose to awe-struck hundreds the forgotten verities of another world, or the unsuspected arcana of their inner man. "I came to break your head, but, through you, God has broken my heart," was a sort of confession with which he was familiar; and to see the deaf old gentle-woman, who used to mutter imprecations at him as he passed along the street, clambering up the pulpit stairs to catch his angelic words, was a sort of spectacle which the triumphant Gospel often witnessed in his day. And when it is known that his voice could be heard by 20,000, and that ranging all the empire, as well as America, he would often preach thrice on a working-day, and that he has received in one week as many as a thousand letters, from persons awakened by his sermons; if no estimate can be formed of the results of his ministry, some idea may be suggested of its vast extent and singular effectiveness."

Such was the man raised up by Divine Providence to electrify the morbid souls of men with the lightning of his heaven-enkindled eloquence. But whether our times and circumstances require a similar instrumentality for their purification and revival, must be the subject of further inquiry.

## SWITZERLAND—RELIGIOUS STATE OF THE CANTONS.

THE attention of Europe has been directed to these interesting regions, in consequence of the civil war which has recently disturbed their peace—a religious war it has by some been

called; but precious little of religion would be found, we believe, among either deceitful and unprincipled Jesuits on the one hand, or lawless political libertines on the other. Alas

for Switzerland—republican reforming Switzerland! that her sons should so betray the cause of truth and liberty. But they seem to have forsaken God, and God has forsaken them. We should not be at all surprised to hear that their very independence, which is certainly in danger, has been lost. The following report of a tour by a Tract Agent reveals some painful facts respecting the state of the people and their rulers. By such a report we better ascertain that state than by the news of the day, furnished, as for the most part they are, by merely political parties.

"I shall endeavour, as briefly as possible, to give you an account of my late two months' pedestrian tour through different parts of Switzerland, which was undertaken with the simple view of endeavouring to promote a greater interest for the circulation of tracts. In order to give you a more correct view of the religious state of this country, I shall give my account under the heads of the different cantons I visited.

In the canton of Basel Landschaft I remained only one day, as I hoped to be able to visit it at a future time, from its proximity to this city. A minister, whom I called upon, promised to bring the subject of tract distribution before the clergy, at their next meeting. At Leistal, the chief town of the canton, I endeavoured to find a bookbinder who would sell tracts and small religious books, but my pains were vain; for though I applied to them, yet they all declined. This place is, perhaps, the darkest in Switzerland, and the most noted for its profaneness, and therefore it gave me greater pain to be unable to do anything to promote in it the spiritual light of the gospel. The canton is in about the same state as its chief town, and those who are the most friendly to the distribution of tracts are only to be found among the poorer classes. It was a poor man, in a garret, who

gave me the largest order, 250, of three, that I received this day.

I remained six days in the canton of Argovie, which has lately abolished all monasteries; and it may be said, at the same time, all religious liberty. The government recently expelled from the canton, the chaplain of an excellent lady, under the pretence of his holding meetings dangerous to the state, but for no other reason than his preaching the gospel. All religious meetings, except in churches, and with the consent of the magistrates, are strictly forbidden, and the evangelical clergy very seldom obtain permission to hold missionary or other religious assemblies; but those who are not of the established church, have been obliged, during the last two years, to meet together, secretly, in the woods, in order to join together in divine worship. A pious young man, a workman, to whom I gave, this spring, a number of tracts to distribute, only escaped imprisonment, in this canton, for so doing through our Lord having put it into the heart of a man friendly to political and religious liberty to defend his cause. Although such is the general state of the canton, there are, nevertheless, scattered here and there, as in the days of Elisha, many "who have not bowed the knee to the image of Baal;" but on account of want of time, and their living at great distances from one another, I could only call on a few in different places. I visited and conversed with eleven of the ministers of the canton, on the importance of tract distribution, and received twenty-two orders, from different persons, for tracts.

I spent exactly three weeks in the canton of Berne, which is, by far, the greatest of all the Swiss cantons. It is much changed within the last few years; for nineteen years since, in 1828, thirty-one persons were expelled the canton for meeting together and reading the word of God. There is, perhaps, more religious liberty, at the present time, in this part of Swit-

zerland, than in any other, with the exception that military service allows no exemption, and for its refusal two persons have lately been banished for ten years. Much of the spiritual light that now prevails in this canton, is to be ascribed, under the blessing of God, to the labours of the Evangelical Society of Berne. It confines itself, however, entirely to this part of Switzerland, and is at present chiefly engaged in sending out evangelists. I met the members of the committee that superintend the distribution and sale of tracts, and believe that our meeting will not be in vain. They have circulated, on an average, 8,000 tracts during the last few years; but I trust that the number will increase. Another reason why the state of religion is more flourishing in this canton, as compared with others, is owing to the professors of theology, of the University, being of more decided christian character, than in most other parts of the continent. Professor Hundeshagen, whom I visited, is a decided friend to the circulation of tracts. Our friend, the Rev. C. de Rodt, is as indefatigable as ever in the distribution of tracts; but his means are, at the present moment, very limited. I shall, however, not state anything respecting his proceedings, as he has lately written on the subject to you. Among the most active persons at Berne, in the distribution of tracts, is Mrs. Von Tavel. At an official dinner, given by her husband to the representatives of the different cantons, she presented to each of them, a number of tracts, when the dessert was laid on the table. The consequence was, that the representative of Graubünden purchased a number for distribution; and the member for the Catholic canton of Uri, after perusing them, found them, as he said, so excellent, that he would order a quantity, if the clergy of his canton did not disapprove of them. They, however, condemned them, on account of their preaching faith only, and not works.

This circumstance I have from one of his most intimate friends. She, however, related to me, that about twelve months since, she gave a copy of "Poor Joseph," to a man, apparently in the best state of health, addressing to him at the same time, a few words of exhortation, on the importance of seeking an interest in the blood of Christ, while in health, and on the uncertainty of the present life. Three months afterwards, this person sent for Mrs. Von T.—, and on her entering, she found him not far from the gates of death; and she has every reason to believe, that this tract was the means of bringing him to a saving knowledge of Christ. She is a rare example, in this country, of a person of the higher classes distributing tracts. Then, the English chaplain, the Rev. C. Childers, gave me an order, and promised to make known the depository I have. At Interlachen, a pious bookbinder gave me a considerable order; so that such of our countrymen as may stop at that place, have now an opportunity of purchasing tracts. A minister of this canton, whose former parish, but which he resigned on account of ill health, extended ten leagues in length, how many in breadth I do not recollect, and supplied seven churches, and superintended ten schools, informed me, that he entered one day, a lonely hut, on a mountain, inhabited by a woman, who was brought to the knowledge of the truth by reading the tract, "The Blessedness of a Believer in whose heart Jesus dwells." I could relate many other particulars of my visit, but, as I fear encroaching on your time, I will only add, respecting this canton, that I visited and conversed with seventeen ministers, and received orders for tracts from forty-nine persons, in different parts.

I remained twenty-five days in the canton of Zurich. Much has been written during the last few years respecting this part of Switzerland, owing to the noise that the late revo-

lution made, and which was occasioned, by the appointment of the famous Strauss, as professor. It is not here the place to inquire into the reasons that led to his rejection; but they are, certainly, such as are not generally supposed and known. In no part of Protestant Switzerland, is tract distribution regarded with so evil an eye, as in this canton; and the infidel newspapers notice the distribution of tracts, as soon as it comes to their knowledge. This happened twice last year, while I was in the canton, and once this year. Many other particulars I could mention, which would show the opposition to the gospel in this canton; but will only mention one. Sometime since, the school synod voted, 175 to 25, a petition to the government, praying it to forbid the reading of the New Testament in the schools, as "it was a dangerous and immoral book." I regret to be obliged to state, that the Tract Society of Zurich, has ceased to exist for eighteen months. I had, however, conversations with two of the most active members, and I trust something will be done to revive it, as it is much needed; for in no part of the continent are so many infidel publications printed and circulated as here. Your correspondent, Mr. Schulthess Rechberg, is one of the few persons who take an active part in the circulation of tracts. Antistes-Fusli received me very kindly, and is a decided friend of the tract cause. To be short, I will only add, I called on twenty ministers in different parts of the canton, and received twenty-four orders for tracts from different persons.

In St. Gallen I remained only one day, for want of time, and could only visit the committee of the tract society. I regret to say, that there has never been any union in German Switzerland between the different societies; and which I am endeavouring to bring about. The consequence is, that the one society does not know anything respecting the proceedings

of the other, and print, sometimes tracts that might be had as cheap elsewhere. The St. Gallen society is the most active of all the tract societies in German Switzerland, and circulated last year more than 12,783 publications, the greatest part being small books. They have lately published the "Life of the Rev. Rowland Hill." The reason that they have not written to you for some time is, that they have still a considerable number of the last grant of tracts, of the Lower Saxony society, on hand, which arises from there being a greater demand for small books than for such publications.

I remained only two days in Thurgau, where the glad tidings of the gospel are seldom to be heard. A gospel minister was lately accused for directing his catechumen to bring their Bibles and Testaments with them to church, and for making them compare the answers in the catechism with the word of God; the consequence was his being deposed. I visited two ministers, in different parts, and received three orders, and regretted that my time permitted me to do so little; for there is here a wide field of labour. At Schaffhausen, I stopped only a few hours. A pious bookbinder ordered a very considerable quantity, so that he can supply tracts to such as wish for them. I visited Antistes-Spice, as well as other ministers, who are decided friends of the tract cause.

I have now endeavoured to give you, in a few words as possible, a short account of my pedestrian tour, of several hundred miles, in Switzerland. In different conversations I have had during my tour, I have endeavoured to show the importance of the union of all Christian denominations in this work, making no difference as to what Christian denomination the applicants belong.

## BAPTISM IN THE "GRANDE RIVIERE," HAITI.

SEE FRONTISPIECE.

MR. WEBLEY furnishes the following particulars of this interesting transaction :—

I have now much pleasure in informing you, that I have administered the rite of baptism to two natives, who have long given evidence of true conversion, and whom Mr. Francies hoped to baptize just before his fatal illness.

There are three others of whom I entertain every hope, whom I wish to stand over as inquirers for a short time. The names of those who were baptized on the first sabbath in the present month, are Mrs. Reed and Miss Huntington, a daughter of the said Mrs. Reed by a former marriage.

This was a long looked for and a happy day with us all; rendered the more happy by the prospect of a disappointment, as will appear in the sequel. On the Wednesday evening I had published the service, and as early as Friday the rumour had spread that a band of police were ordered to be on the spot so as to prevent the baptism, as it was said we were about to interfere with public order, and thereby to break the thirty-third article of the constitution. As this information was well authenticated, I made it my business to inquire of Le General de la Ville if such measures had been taken, and if there was any impediment in the way of my baptizing. He assured me that I could not hold such a service unless I had permission from Le Secrétaire d'Etat to do so, as he was strictly enjoined to preserve peace and order. I in vain remonstrated with him—of course with all due respect—and assured him that Mr. Francies had previously baptized without such permission, and that then order was preserved. His reply was, that through his not doing so the priest had written to the Secrétaire d'Etat, stating that a great uproar had been occasioned by the baptism.

With this I left him. Determined, however, not to be foiled in my

attempt to gain my point, I proceeded to one of the Conseil des Notables, and made known to him my design. Happily he received me more favourably, and told me that there was no reason why I should not carry it into effect; that though in the previous case the Secrétaire d'Etat had been written to, he had assured him that order was preserved, and that there the matter ended. He told me, moreover, that I must give a written declaration of my determination, that he would sign it on behalf of the Conseil des Notables, and that would, in all probability, secure the permission of the General.

This proved to be the case, but after his permission I had to obtain that of the General de l'Arrondissement, as well as that of the Commissaire de Police. Having succeeded with all these, I returned home in triumph to await the coming day.

In the morning we were aroused by a vast concourse of persons assembled around our dwelling.

At five o'clock we held a short service in the chapel, after which we set out for the Grande Riviere, followed by a multitude of people, perhaps not less than a thousand, where I held another short service, and gave an address explanatory of the rite, after which I proceeded to baptize. In the evening I administered the Lord's supper. At this service we had a larger number than has ever been seen in this place of worship. This was a hallowed season, and I have reason to believe a favourable impression was produced. Thus ended this happy day. O that this may be an earnest and a pledge of what God is about to do with us!

Further information speaks favourably of the state of the schools, and recent intelligence reports the very promising state of the Baptist Mission on the Island.

## Poetry.

### CHRIST'S HUMILIATION.

BY S. MONSELL.

"The Son of Man hath not where to lay his head."

Birds have their quiet nest,  
Foxes their holes, and man his peaceful bed ;  
All creatures have their rest,  
But Jesus had not where to lay his head.

Winds have their hour of calm,  
And waves, to slumber on the voiceless deep ;  
Eve hath its breath of balm,  
To hush all senses and all sounds to sleep.

The wild deer hath his lair,  
The homeward flocks, the shelter of their shed ;  
All have their rest from care—  
But Jesus had not where to lay his head.

And yet he came to give  
The weary and the heavy-laden rest ;  
To bid the sinner live,  
And soothe our griefs to slumber on his breast.

What then am I, my God,  
Permitted thus the paths of peace to tread ?  
Peace, purchased by the blood  
Of Him who had not where to lay his head !

I, who once made him grieve ;  
I, who once bid his gentle spirit mourn ;  
Whose hand essayed to weave  
For his meek brow the cruel crown of thorn.

Oh, why should I have peace ?  
Why, but for that unchanged, undying love,  
Which would not, could not cease,  
Until it made me heir of joys above.

Yes, but for pardoning grace,  
I feel I never should in glory see  
The brightness of that face,  
That once was pale and agonized for me !

Let the birds seek their nests,  
Foxes their holes, and man his peaceful bed ;  
Come, Saviour, in my breast  
Deign to repose thine oft-rejected head !

Come ! give me rest, and take  
The only rest on earth thou lovest—within  
A heart that, for thy sake,  
Lies bleeding, broken, penitent for sin.

### THE SOUL'S SEARCH.

BY THOMAS BUCHANAN READ.

A WEARY, wandering soul am I,  
O'erburthened with an earthly weight ;  
A palmer through the world and sky,  
Seeking the celestial gate.

Tell me, ye sweet and sinless flowers,  
Who all night gaze upon the skies—  
Have ye not in the silent hours  
Seen aught of Paradise ?

Ye birds that soar and sing, elate  
With joy which makes your voices strong,  
Have ye not at the crystal gate  
Caught somewhat of your song ?

Ye waters, sparkling in the morn,  
Ye seas, which hold the starry night,  
Have ye not from the imperial bourne  
Caught glimpses of its light ?

Ye hermit oaks, and sentinel pines,  
Ye mountain forests, old and gray,  
In all your long and winding lines  
Have ye not seen the way ?

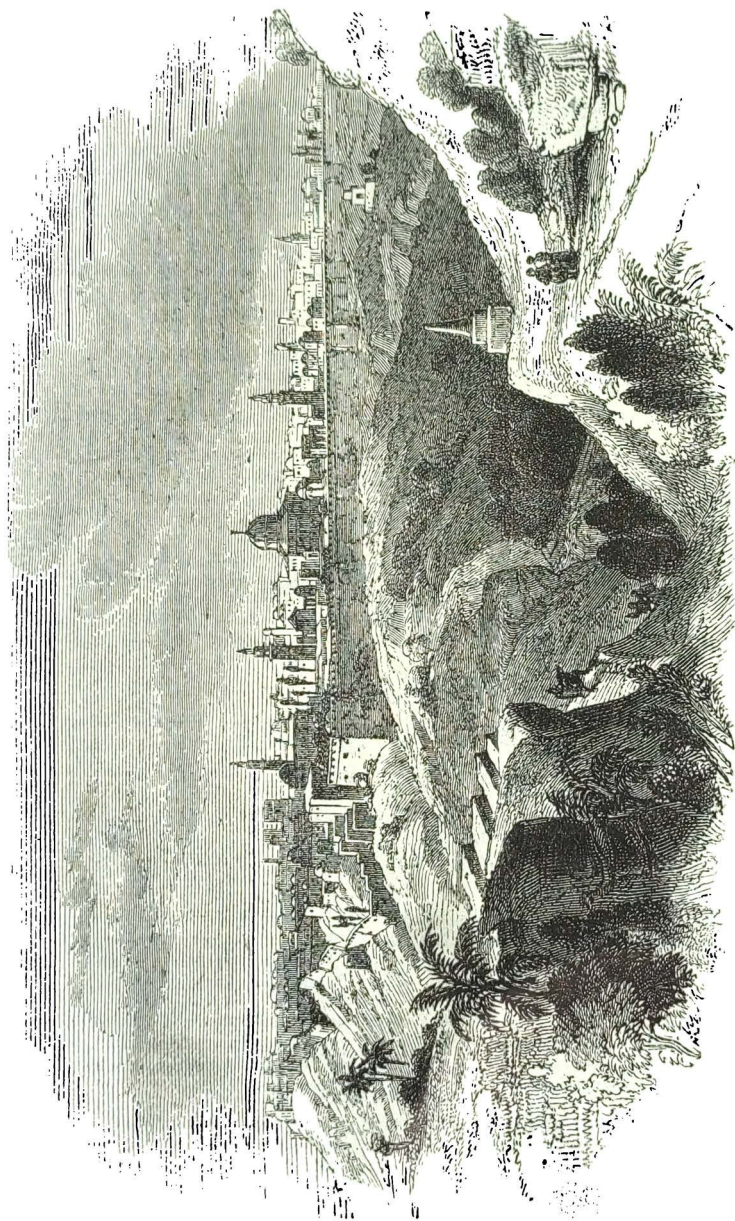
Thou moon, 'mid all thy starry bowers,  
Knowest thou the path the angels tread—  
Seest thou beyond the azure towers  
The golden gates disparted ?

Ye holy spheres, that sang with earth  
While earth was yet a sinless star,  
Have the immortals heavenly birth  
Within your realms afar ?

Thou monarch sun, whose light unfurls  
Thy banners through unnumbered skies,  
Seest thou amid thy subject worlds  
The flaming portals rise ?

All, all are mute ! and still am I  
O'erburthened with an earthly weight,  
A palmer through the world and sky,  
Seeking the celestial gate.

No answer wheresoe'er I roam—  
From skies afar no guiding ray ;  
But, hark the voice of Christ says "Come !"  
Arise ! I am the way !"



JERUSALEM.

## Reviews.

### A MANUAL OF THE BAPTIST DENOMINATION FOR THE YEAR 1847.

*By the Committee of the Baptist Union  
of Great Britain and Ireland.*

To which is added an Appendix, containing  
an account of the Thirty-fifth Annual  
Session of that body, &c.

*London: Houlston and Stoneman.*

WE have been accustomed, for some years past, to look forward with interest to the appearance of this solitary annual of the Baptist Body—"The Manual;" and while it has not always been what we could have wished in copiousness and accuracy, yet it has never failed to interest us until the present year. The number for 1847 is meagre in the extreme, and most uninteresting. The usual European and American correspondence is not given this year. This is a serious omission. Pains have been taken to amplify the lists of churches in each county; but they need revision, for they abound with errors. Our limits will only allow us to specify a few of these—Smethwick, Staffordshire, is placed among the churches in Cheshire. Ravenglass, Cumberland, has been extinct several years; see "Douglas's History of the Northern Churches." Carlisle is given both in the list of churches in Cumberland and Durham. This is evidently a repetition, for if we compare the number of members, sabbath scholars, village stations, &c., of both, as given in the Manual for 1846, we shall find them the same in both places; but further, there is neither city, town, or village, in the county of Durham, called Carlisle. Sunderland, Durham, is represented as having three baptist churches; there is, however, only one, that under the charge of Mr. Kneebon, in Nesham-square; for Sans-street church, and Mr. Preston's church, which, we believe, holds its meetings in Nile-street, are both in Bishopwearmouth. We could proceed with these corrections through several counties, but our object is simply to draw attention to a few of the errors and omissions of this valuable publication. In the list of London churches, we noticed the church in Homerton-row, while that of Mare-street, Hackney, is placed in the list of churches in Middlesex. Pim-

lico church is among the London churches, but Brompton and Chelsea churches are placed in Middlesex list. The dates when the churches were formed also need to be carefully re-examined. Far-ridingdon, Berks, bears date 1520, this we suppose is a misprint for 1620, the date affixed to it in the *Baptist Magazine*. Warford, Cheshire, was formed about the year 1705, not 1600, as stated in the Manual. Hill Cliff, in the *Baptist Magazine* lists, bears the date of 1663. The church in Sans-street, Sunderland, was formed in 1797, not 1790.

Among the omissions, we noticed Ridgwell, Essex, of which Mr. Samuel Bridge is pastor, founded, we believe, by the friends at Halstead, during the pastorate of the late Mr. King. Also Mr. Robinson's church, Hackney; Dorchester-place church, Hoxton; the church at Gladestry, Radnorshire; Haverhill church, Suffolk; besides others that we cannot find room to specify.

In the Manual for 1846 will be found a biographical notice of the late Mr. Thomas Powell, of Peckham, yet his name is continued on the list as still pastor of the church at Peckham. This really appears something like culpable negligence. Mr. Carmack, whose name is attached to the church in Sans-street, Sunderland, has been dead nearly three years, see "Douglas's History of the Northern Churches." We are sorry to observe the table of removals so deficient in number, and so incomplete. If the friend who compiles that interesting and useful tabular would condescend to look into the accounts given monthly in our pages, he would find much valuable information relating to the settlement and removal of ministers,—more, indeed, than in any other organ of the baptist denomination.

It has long appeared to us that the Manual, instead of being issued in August, ought to be published in November or December. By this means we should have a view of the *present* state of religion in the baptist denomination, instead of what it *was* upwards of twelve months previously.

Of the Baptist Union we almost fear to speak. Its proceedings contain little

to excite interest, and but little to promote union of action throughout the denomination. In these respects it strikingly contrasts with the Congregational Union and the General Baptist Association. The measures proposed by these bodies commend themselves to general approval, and thus secure a more general union for their prosecution. But where are the measures of the Baptist Union? Yet this society costs the churches, on an average, about £120 per annum, and, it might be asked, for what purpose? That the union is capable of being the instrument of much good, cannot be questioned. The two bodies to which we have referred afford abundant evidence of the truth of this. We therefore earnestly entreat the committee to effect such changes in their mode of action, as shall render the union a means of real good to the baptist denomination, that upon the baptists, as well as the Independents, it may especially devolve to solve the problem of combining the independent rights of pastors and churches with the principle of harmonious confederation.

Two meetings a year are desirable; one in London, the other in the country. Our churches need to be taught "how good and how pleasant it is for brethren to dwell together in unity." And we humbly conceive this to be the special vocation of the Baptist Union. FRATER.

NELSON'S LARGE TYPE COMPREHENSIVE EDITION OF MATTHEW HENRY'S COMMENTARY,  
(UNABRIDGED.)

WITH ILLUSTRATIVE ENGRAVINGS.

London: Thomas Nelson, Paternoster Row.

OLD MATTHEW HENRY is still the favourite commentator with the people. This is seen in the supply of the numerous editions of his commentary, which publishers would not venture to bring forward were they not aware that the demand existed. We enter not now upon a discussion of the comparative merits of the labours of Henry, Burkitt, Doddridge, and others, in this department of biblical exposition. There is so much good sense and real piety expressed in plain language by this venerable commentator, that we would not detract from, but rather rejoice in, his popularity. This edition is the folio size, well printed, on good paper, with a bold type. The

illustrations are well designed, and neatly executed. We furnish a specimen on a preceding page of the city of Jerusalem. The Publisher says:—

"The following new and important features, distinguishing it above all existing editions, will render it at once a complete Cyclopædia of Bible Comment, Reference, Historical Knowledge, and Scripture Illustration—A valuable and copious collection of scripture references—Various readings from the translations of the scriptures by Wycliffe, Tyndale, Coverdale—Notes on the manners and customs of the East—Notes on the Natural History of the Bible."

BRIEF NOTICES.

BAPTISM, *The Mode and Subjects*, by J. K. T., in answer to a baptist tract on the subject, (written in verse of the same metre,) put into the author's hands by one of his parishioners, published by Hunt, Ipswich, is a curious specimen of parsonic parts and piety. Our author thus laments the unhappy contentions which prevail on the subject. The capitals and italics are his own.

"TIME was when men of humble mind  
To errors in their Church were blind—  
A bad extreme;—yet worse is found  
The fault,—when "Charity is drowned  
By Zeal;" and Christians fierce contest  
About a Title, Mode, or Vest."

"One LORD, one Faith, one BAPTISM,"  
Rebuke the SIN of every schism:  
Yet now each trifles is a plea  
To break our bond of unity.  
Who can expect agreement, if  
To dip or sprinkle stirrs our strife?

These lines are from his introduction. We think of giving his "Mode" and "Subjects" in future numbers, they are so choice.

PHILOSOPHY OF THE PLAN OF SALVATION, *a Book for the Times*, by an American Citizen, is a most masterly production, which will, we hope, be circulated very extensively, not only in Britain and America, but in all nations. Several editions have appeared—at eighteenpence, tenpence, and sixpence. To parents, teachers, and all friends of youth, we would say, Be sure you place it in their hands; for the world has seldom seen such a book.

BAPTIST CHAPEL, ST. MARY'S, NORWICH. *Free Communion a breach of the Trusts on which the property is held; Hall, London*; has been printed under the superintendence of one of the Trustees, and, without entering on the merits of the case, is, we must say, an interesting document.

THE PROTESTANT DISSENTERS' ALMANACK; *Snow, London.* COBBIN'S BIBLE ALMANACK; *Partridge and Oakey, London.* THE ILLUSTRATED SUNDAY SCHOOL SHEET ALMANACK; *Green, London,*—and the TEXT BOOK, OR SANCTUARY REMEMBRANCER; *Partridge and Oakey, London,* have each our cordial commendation. The first has been compiled by Mr. Cassell, an enlightened and zealous advocate of voluntarism. It is his first attempt in this way, and promises well. The second maintains the high character it had already earned. The daily texts embody some Eastern custom, with explanations and reflections. The illustrations are interesting and striking, especially those of Assyrian sculptures,

recently discovered in the ruins of Nineveh. The printing and paper are excellent. The third is a handsome affair: but we must demur to one popish picture. The Text Book is a very valuable publication.

THE BOOK OF BIBLE CHARACTERS; BY CHARLES BAKER; *Varty, Strand*; is another valuable little contribution to the elucidation of Bible facts. The names are classed under certain periods, a brief sketch of each person is given, and questions respecting him follow.

AN ADDRESS TO MEMBERS OF EVANGELICAL CHURCHES, published by *Jacques, Charles-street, Westminster-road, London,* is a strange production. Has the good man who wrote it no friend or counsellor?

## Baptist Church History.

### ACCRINGTON, LANCASHIRE.

A CAREFUL observer of the divine procedure in the church and in the world, cannot fail of being deeply impressed with the fact that Jehovah, in effecting his vast and glorious purposes, generally makes choice of instruments unknown to fame; men of obscure origin and humble pretensions are those who have been honoured to achieve the greatest amount of good, and to accomplish the most astonishing results. The design of this, we are assured by inspired truth, is, "That no flesh should glory in his presence."—1 Cor. i. 29. The truth of these remarks is strikingly illustrated in the history of many of the churches of the baptist denomination in recent times, and will be seen also in the history of the baptist church at Accrington, Lancashire, which originated in the preaching of the gospel at the neighbouring village of Oakenshaw.

A Mr. John Ellison settled at Oakenshaw, about the year 1720. In 1735 he was baptized, and united with the baptist church at Bacup. He then invited his pastor, Mr. Crossley,\* to preach in his house at Oakenshaw. In 1737, Mr. E., and five other friends at that village,

were recognized as a branch of Bacup church. In 1753, this branch numbered twelve members. Mr. Crossley died in 1743, from which time until 1759, the brethren at Oakenshaw were supplied with the Word of Life by Mr. Henry Lord, of Bacup, every alternate sabbath. After Mr. Lord's removal, Mr. John Nuttall† preached once a fortnight at

see the way in which our forefathers proceeded in such matters. "To the churches of Christ baptized upon profession of their faith. The church of Christ at Bromsgrove, in the county of Worcester, prayeth that grace, mercy, and truth, may be multiplied unto you from God the Father through our Lord Jesus Christ. Whereas it hath pleased our heavenly Father to give the spirit of grace and divine illumination to our dear brother David Crossley, which hath so powerfully wrought upon him, that having received from the Lord abundant satisfaction touching the ordinance of believer's baptism, he was, upon profession of his faith towards God, and repentance from dead works, baptized by our revered pastor John Eckells, at Bromsgrove, the 10th day of the 6th month, 1692, and is in full communion with us in the things of the Lord Jesus; and having had a sufficient proof of the grace and gift of God bestowed upon him, and adjudging him to be a person fitly qualified for preaching the gospel and baptizing, (though, alas! who is sufficient for these things?) we, by virtue of authority given us by the Lord Jesus Christ, have called our brother forth to preach the gospel and baptize, wheresoever the providence of God shall open a door to his ministry. And that his labours may be blessed from above with suitable success, we commend him to God, from whom comes every good and perfect gift, begging that he will give a mighty increase to his endeavours in the Lord. Amen.

Signed the 26th of the 7th month, 1692, in the name of the church.

JOHN ECKELLS, Pastor, and several others. *Ivimey's History of the Baptists, Vol. 3, 361—2.*

\* Mr. Crossley is said to have been a native of Barnoldswick, Yorkshire, but to have been baptized at Bromsgrove, Worcestershire, by Mr. Eckells. By that church also he was called to the ministry. For the gratification of our younger readers, we here give the letter of authority which Mr. Crossley received from the church at Bromsgrove, on being publicly called to take upon himself the work of the ministry. We do this, that our young friends may

† Mr. John Nuttall afterwards became the first pastor of the church at Goodshaw, and died 30th March, 1792, aged 76.

Oakenshaw, for about twelve months. About this time (1760) they were constituted a distinct church, and Mr. Charles Bamford became their pastor, an office which he held until the year 1774, when he removed to Tottlebank, in the same county. About the year 1765, the place of meeting was transferred from Oakenshaw to Accrington, about a mile and a half distant.

The next pastor was Mr. George Townsend, who appears to have been a member of Hebden Bridge church. Mr. T. presided over the church at Accrington from the year 1775, until 1783. In 1788, Mr. Wade undertook the pastorate of the church, which he held until 1795, when he removed to Halifax, Yorkshire. This worthy minister of Christ died at Hull, only a few years ago, at a very advanced age.†

In 1796, a Mr. Honeywood, who had been a minister among the pædobaptists, settled at Accrington. During his ministry, the church increased considerably, so that it became necessary to enlarge the meeting-house. At the end of three years, Mr. H. avowed himself again a pædobaptist, and removed into Staffordshire. A season of declension succeeded Mr. Honeywood's removal, during which many fruitless branches were separated from the vine. In 1800, the church was supplied a few weeks by a Mr. Ward, from Aberdeen, but he did not settle at Accrington. The next supply was Mr. P. Aitken, also from Scotland. He was a man of devoted piety, eminent talents, and considerable literary acquirements, and was highly esteemed as a minister of Christ, but while supplying at Accrington, he received a call from the then newly formed church in Lime Street, Liverpool, which he accepted, and removed thither, where he died about a year afterwards.

The church then obtained Mr. Simmons as their pastor. He settled at Accrington in 1801, and remained until 1809, when he removed to Wigan. One of those converted by his instrumentality before his removal to Accrington, ranked among the brightest of that missionary constellation which has shed such hallowed radiance over the regions of India. We refer to the eminent and estimable Chamberlain. Mr. John Edwards, now of Liverpool, was the next pastor. He was ordained in 1812, but removed in 1816 to London. During the following

six years the pulpit was supplied by various individuals.

In 1823, Mr. Joseph Harbottle accepted an invitation to minister to the church at Accrington, and was ordained in June, 1825. For the first eight years of his ministry there was a gradual increase in the number of members. In 1832, a revival of the work of God commenced; so that from Midsummer 1832, to the same time in 1833, there were about sixty persons baptized and added to the church; and from 1833 to 1836, from forty to fifty more, making upwards of a hundred added to the church in four years. A new place of worship now became necessary: this was begun early in 1835, and opened April 1, 1836. During the year 1836, upwards of twenty were baptized. In 1837 the accessions were considerable: from that year to 1840, nothing very remarkable occurred, except the dismissal of between twenty and thirty members in 1840, to form a church in Oswaldtwistle. The same year, Mr. Harbottle, thinking a change might be beneficial, resigned his charge as pastor. Mr. Griffiths was then invited to become pastor of the church at Accrington, but declined the invitation. Some friends in the vicinity then suggested the desirableness of an Academical Institution for training such young men as might be qualified for the ministry among the baptists, in consequence of which it was agreed by the church to invite both Messrs. Harbottle and Griffiths to settle with them, and to commence the suggested educational institution. Mr. Griffiths accordingly removed to Accrington in 1841, and entered upon his duties as joint pastor of the church with Mr. Harbottle, and the theological department of the Academy, while the classical department has been filled by Mr. Harbottle. This institution was originally limited to six students, except any might be disposed to enter at their own expence. In 1845, Mr. Griffiths was succeeded in the pastorate of the church by Mr. G. Marshall, who had been a student in Accrington Academical Institution. We regret also to say that Mr. Harbottle has lately relinquished his connexion with the church as one of its pastors. The number of members is about 260; sabbath-schoolers, about 450; teachers about 60.||

† Circular Letter of Lancashire and Cheshire Association, 1842.

|| Circular Letter of Lancashire and Cheshire Association, 1842. *Baptist Reporter* for 1847, p. 204. *Baptist Manual*, 1846.

## Christian Experience.

### Conversions.

#### CONVERSION OF A DESCENDANT OF ABRAHAM, NOW A BAPTIST MINISTER.

IN attempting to put together the links in the chain of events by which God brings a sinner to himself, we shall find that he leads him by a way that he knew not, and in paths that he had not known; and this is more conspicuously seen in the conversion of one of that people to whom the promises pertained. The dealings of God with him whose history follows, will illustrate these remarks.

I was born in the great duchy of Posen, my parents being conscientious Jews. My father, though by no means learned, was a strict observer of all forms and ceremonies, from a desire to serve God by them, and so merit heaven. Being in good circumstances as regarded temporal things, he resolved to have one of his sons educated for a Rabbi, believing it to be a great honour to parents here, and that a great reward will follow hereafter. No expense was spared to attain his object, and as I manifested an aptness to learn, he flattered himself, and so did others, respecting the future prospects of his son. But a cloud soon passed over his mind; for one day, after morning prayer, at the house of my teacher, the Rabbi, the Rabbi's son said, "how sweet the fringes are!" The Jews wear a garment in the shape of a waistcoat with four corners, and on each corner is tied, in a very curious manner, a fringe, consisting of eight threads of worsted, in reference to Deut. xxii. 12. These fringes are kissed several times during the morning prayer, and the children are taught that the fringes are sweet. Often did I kiss these fringes, if possible, to taste some sweetness, but in vain, and I at last declared that they were not sweet. This was communicated to the teacher and my father, and I was severely punished, but I would not say they were sweet. My father considered this as a bad omen, and by all it was considered as great impiety. From that time forth I became a marked child, for I was only nine years old, and frequently had to suffer reproach from other children. But the sorrow of my father was increased a few months after that. I was playing with

some children in the market place, where a pillar was erected, and on the top of it an image of the Virgin Mary with the child Jesus in her arms, as may be often seen in Poland; and I had, either by accident or necessity, taken off my cap, which was interpreted by the rest that I did honour to the idol, as it was the practice of all the so called christians thus to show their reverence. Some of the children ran to inform my father, and when I returned home I could perceive that his countenance was changed, though he said nothing to me at that time. The children and others now began a kind of persecution, calling me "goj," a name generally given to those who are considered impious; the term itself means one of another nation, or those who do not serve God. This, in connexion with my father's coldness at home, became intolerable, and I determined to commit suicide, and went to a river near the town to drown myself. When I arrived there, who should I see at a little distance but my father and the Rabbi. Whether they saw me or not I do not know, but seeing them, I was prevented from doing this rash deed; and I ran towards home again. But who can doubt that He who so often prevented my forefathers by his goodness, prevented me in this way, from doing this great wickedness. It would appear that my father was not happy in his mind respecting his son, and contemplated some change, for a few days afterwards he informed me that the following week I was to leave home, that arrangements were made with the Rabbi at Z——, about thirty English miles off, for me to be instructed by him in the study of the Talmud. This was welcome news, for I was really as a stranger at home. The day arrived, and I left with a firm resolution to apply myself diligently to study, and to acts of piety, such as fasting, and thus, if possible, redeem my character. This I did; and when I left that place I was sent to C——, which was considered the seat of learning and piety. After studying there about twelve months, some circumstances transpired which resulted in my leaving the college to engage myself as a tutor in a family. After being twelve months in that situation, I

came to visit my native town to spend a few months under the parental roof. While here I studied the art of killing animals, and then underwent the examination successfully, and received a certificate of qualification. For the Rabbi, in small synagogues, has to perform various duties; he has to instruct the children; to read in the synagogue; to decide in matters of doubtful disputation; and to kill those animals which the Jews eat. I soon obtained a situation, where I continued rather more than two years, when another situation, with a greater income, presented itself, and I accepted it. Here I had to undergo a new examination, as the place belonged to a district under the inspection of another high Rabbi. Till this time I was conscientious in all my ways, but in the house of this Rabbi I became corrupted. I now began to question the sincerity of all professors of religion and religion itself, and resolved to embrace the first opportunity that should present itself for commencing in business, and relinquished my title and station as Rabbi. In a short time after, a business was to let in a town not many miles distant; I took it, and began to set my heart in right earnest to get rich, regardless of the means, only taking care not to violate the law of the land. I was making haste to get wealth, and had already reached a good way towards it, when my brethren, according to the flesh, moved by envy, commenced persecuting me, so that I was under the necessity of leaving the country. The pretence for persecution was that I had violated the law of the land. A native Jew cannot establish himself in any kind of business, in any other town except that in which he was born, and by doing so he is punishable by confiscation of goods and imprisonment. I was a native of Prussian Poland, and no sooner did my Jewish brethren know the place of my nativity than they commenced persecution. I then set out for England, and as I was deprived of my property, and only just escaped the prison, I felt much cast down, and, for the first time in my life, I began to reflect on the state of my own people—oppressed by others, and oppressing one another—despised, as I thought, by all, and a reproach and proverb among the people. While thinking in what way their condition could be altered for the better, I thought

that would be only by the coming of the Messiah. But here a difficulty arose before my mind. If the Messiah was to be only a temporal deliverer, what better would their state be after his coming than now? The scripture cannot be broken—there it is written, “the poor shall never cease out of the land,” Deut. xv. 11. Well, I thought, there will be some poor then, so the poor will really have no benefit from the Messiah. Their moral character will remain as corrupt as ever, and they will still oppress one another. With these thoughts I was perplexed while on the deep waters, and my mind was like a troubled sea, tossed about more than even the waters on which I glided along to blessed England. In this state of mind I arrived at Hull. I could not speak nor understand a single word of English; and thus agitated in mind and cast down on account of my temporal prospects, I resolved to visit the High Rabbi in London, to see whether he could clear up my difficulties. The good man tried, but I saw the difficulty increase by the attempt, and I left London, after a few days, for Hull. The noise and bustle of London were intolerable to my troubled mind—I was desiring to fly into solitude and be at rest. After spending three or four weeks in Hull, a school-fellow of mine arrived there, who had been several years in England, who made his home in the town of L——, in Lincolnshire. He offered to take me as a partner, to which I agreed gladly, though I lost afterwards by that very man the greater part of my worldly substance. When I arrived at L——, having leisure from business, I resolved to examine the bible, to ascertain whether the Messiah was to be only a temporal Saviour. For this purpose I purchased a bible in the German language, and commenced seeking for those passages where the office and character of the Messiah are described. When searching the prophecies of Daniel, I found the 9th chap. speak plainly respecting what blessings Israel might expect by the coming of the Messiah. He was “to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness.” Again: “And after threescore and two weeks shall Messiah be cut off, but not for himself.” From all which I saw that the things Messiah was to accomplish,

were very different from those generally expected by the Jews. I was, however, troubled with the idea which is prevalent among the Jews, that there will be two Messiahs, one Ben-Joseph, who shall be a suffering Messiah; the other, Ben-David, a conquering one. But as I could not find anything in the bible to establish such a notion, I banished the idea altogether as an invention of man. The second enquiry I made was respecting the time predicted concerning the coming of the Messiah, when reading the prophecy by Haggai, ii. 9. "The glory of this latter house shall be greater than of the former, saith the Lord of hosts." Now the glory there mentioned is said, by all Rabbis, to refer to the Messiah; so I concluded that as there is no more a temple, the Messiah must have come. At this stage of my investigation I was exceedingly troubled in mind. When, one night, restless on my bed, it came into my mind that, when I was at C—, some persons came there who professed to be Jews, and who believed that the Messiah had already come, and circulated tracts to that effect, though I had not seen them myself. I began to feel anxious to see some of their books, yet how to obtain them I did not know. But I ordered a New Testament in the German language, and commenced reading Matthew, which at first seemed very strange to me. The statement concerning the conception and birth of Jesus I could not believe, but still I thought I would read further, and while reading the miracles which Jesus wrought, I was impressed with the sentiment of the man who was born blind, "If this man were not of God, he could do nothing." I was much affected with the goodness of Jesus, who was so ready to relieve all miseries without any self-interest. Surely no impostor would be so disinterested! He therefore must be of God. I was much excited by reading the account of his death, that a good man should suffer so much. There must be some design in such a death; and then I thought how well that event would interpret Isaiah liii. I now felt that I could love Jesus, because of his disinterested labours and sufferings. I commenced reading after that the epistle to the Romans, and by the 2nd chapter was impressed with the justice of God as there described, that he will punish sin in the sinner, whether he

be Jew or Gentile. And now my own sins stood all arrayed before me, but how to be delivered from the punishment they deserved, as yet I knew not. After reading Romans, I commenced the epistle to the Hebrews. I remember how pleased I was with the manner the apostle proved the superiority of Christ above Moses, and even angels, by quoting passages of the Old Testament; and how just the inference that we ought to give more earnest heed to the things spoken by him; and that disobedience to his words will be more severely punished. I was delighted on reading the subsequent part of the epistle, how beautifully the apostle proved that the priesthood of the old testament dispensation was but a type of the Messiah; and by reading the ninth chapter, I felt filled with joy to see for what end Christ did suffer and die—that the blood of bulls and of goats could not take away sin, and that Christ put away sin by the sacrifice of himself. I now felt that I had "found him of whom Moses in the law and the prophets did write," and if before I could love Jesus because of the amiableness of his character, now I felt that I could lay down my life to testify that Jesus was the Messiah. Until then I had never opened my mind to any one, either Jew or Gentile; but my heart burned within me, and I could not keep these things to myself. One Saturday, being the Jewish sabbath, several Jews who lodged in the house, were spending their Sabbath in playing at cards, so I left the house as if there was not room for me, and set out to seek some one to whom I could communicate my joy. Under the influence of this feeling I walked near the church, and enquired for the clergyman, and called upon him. Eighteen months had now elapsed since I came to this town, and I could speak English so as to be understood, though imperfectly. I made known my mind to the clergyman, who seemed pleased, and told me that I must be baptized. To this I did not object. The clergyman also said that I must have two godfathers and one godmother, but as I was a stranger, I had no acquaintance among christians. He then offered to choose some for me. I was to call again in a few days. I called on the clergyman according to promise, and found everything was arranged—godfathers and godmother were appointed.

One of my godfathers made me a present of a form of prayer for morning and evening during a month; my godmother gave me a book entitled "The throne of Grace;" and the vicar gave me a bible in the English language, and "Bagsters Hebrew Testament." On the following Sunday evening I was baptized, as it was called, after the sermon. Some of my Jewish brethren were present.

[The remainder of the narrative, which describes how the writer left the "Church" and became a baptist, with an account of his immersion, and his engagements as a baptist minister, will be given in our next.]

### Brief Memoirs.

MR. WILLIAM ABBEE.

THE church at Mill End, Herts, has been called to sustain a serious loss in the sudden removal of Mr. Wm. Abbee, who for thirty-six years had honourably sustained the office of deacon.

He was born, Nov. 12, 1779, and spent his early years at Tarratt, Bucks. Here he served his apprenticeship, during which time he was the subject of many serious impressions from reading "Burder's Village Sermons." But a sermon preached at Hamper Mill, near Watford, appears to have deepened those impressions, and terminated in decision of character. When the gospel was first preached in this vicinity, our departed friend was among the few who listened to its joyful tidings. And when the preaching of Christ and gospel institutions were more firmly established here, he identified himself with the interest; and on the 13th of Oct., 1811, was the first baptized at Mill End.

At this time he was in business at Rickmansworth, and constantly supported, by purse and person, the interest in this place. The month following he was chosen deacon of the infant church, in which office he continued till the time of his decease. About twenty years since his sight began to fail—and for the last sixteen years he was totally blind. In addition to this serious calamity, the last few years of his life were disturbed by rheumatic pains, and much bodily weakness. Seventeen years ago his beloved wife passed into the heavens, since which time his affectionate daughters have not failed to minister to the comfort of their afflicted parent. Acts of kindness, which,

though only dutiful, cannot fail to mitigate the grief of their bereavement. On the morning of Oct. 28, he called his youngest daughter as usual. No difference was perceptible in the tone of his voice; a few minutes afterwards he was heard to moan; his daughter enquired the cause, and was informed that he felt pain in his shoulder; this being of so frequent occurrence, excited no apprehension. Breakfast being prepared, his daughter went to call him, but receiving no answer, entered the room, and finding him motionless, called a friend, who hastening immediately, arrived at the bed-side in time to see the last death-gasp. "Ere his soul was aware," he was caught up to be for ever with the Lord.

As a parent, he was kind and judicious, and had the unspeakable pleasure of receiving answers to his many prayers in the personal piety of his three surviving daughters. May they hold out to the end, and appear a whole family in heaven!

As a deacon, suffice it to say, he used the office well.

As a christian, he pursued a straightforward, consistent course. His hospitality is worthy of imitation; being, by a kind providence, raised above want, though not to affluence, his heart, and house, and table, were ever open to all the servants of Jesus Christ, but especially to ministers, not much less than 500 of whom, of various denominations, have, during the last thirty six years, shared the hospitality of his table, and the converse of his chimney corner. He was truly a "ministers friend." His attendance on the means of grace was an exemplary trait in his character. A friend with whom he took counsel and went to the house of God in company, affirms that, for the last twenty years, he had been absent only four times on the week evening. Though totally blind, and of late years very lame, yet whenever the doors of the sanctuary were open, whether in summers' heat or winters' cold, he might be seen, leaning on the arm of a daughter or other friend, going up the hill of God. May every deacon and every member imitate his noble example!

His remains were interred in the chapel ground on Wednesday, Nov. 3, in the presence of a vast number of spectators, a funeral service having been previously held in the chapel, when, after singing a few verses of the hymn;

"Absent from flesh, O blissful thought,"

a brief address by his pastor, and prayer by Rev. S. Murch, the Rev. D. Ives delivered a funeral discourse from "Man goeth to his long home." On the following Sabbath evening, the writer preached the funeral sermon to a densely crowded and deeply affected audience, from a text chosen by the family, "That I may win Christ, and be found in Him."

*Mill End.*

T. C.

#### FREDERICK WEST,

Was born at Whitwick, in the county of Leicester, January 29th, 1824, and died Jan. 6th, 1847. He became a scholar in the General Baptist Sabbath School in that place when very young, and was honourably dismissed with several others April 11, 1840, when a bible was given to him by the teachers. He afterwards engaged as a teacher, and continued to discharge his duties well until the time of his death. His mind was early enlightened by the Holy Spirit, and being by degrees led to deep humiliation for his sins, he sought redemption through the blood of Jesus, even the forgiveness of sins, and was enabled to believe on him to the salvation of his soul. Having given himself to the Lord, he soon expressed a desire to unite with the Church of Christ at Hugglescote, and was baptized and received into its bosom by our late beloved Pastor, Mr. T. Orton, when he was about seventeen years of age.

At the time of his death he had been married to Jane Woodroffe, about eight months, an honourable member of the same church, who is now left to mourn the loss of a kind and affectionate husband.

Our young friend was a decided, consistent, and lively christian. Besides faithfully discharging the duties of a teacher, he was engaged in distributing tracts, in holding prayer meetings, in conducting singing, and in visiting the sick. He had an ardent thirst for biblical knowledge; heard and read the Word of Inspiration with regularity and prayerful attention, and was becoming tolerably well acquainted with the leading doctrines of the Gospel: so that if infinite wisdom had seen fit to continue his life, the church hoped to have reaped great advantage from his labours. Punctuality was an excellent trait in his character; there was nothing vexed his soul more than the want of this, in any of those friends

with whom he was engaged in the cause of Christ. His addresses to the children of the school were plain and pointed; his prayers for Zion's prosperity were sincere and fervent, and we shall not soon forget the earnest and solemn wrestling of his own soul with God, for this great object. When delivering an address to a large congregation of young people, at a tea meeting, on the 25th of December, 1846, in our chapel at Coleorton, his closing remarks were, "My dear friends, it is very likely we shall not all be alive to meet here next year. We do not know which of us may be called away by death. May we all be ready!" Previous to leaving home on the morning he met death, his brother heard him seeking divine guidance and protection, committing his soul into the care of his heavenly Father. There was something awful and mysterious in his sudden removal. Having learned the trade of a shoemaker, he continued with his father until he was 21 years of age; when the day-school at Coalville being without a master, the Church at Hugglescote requested him to take charge of it. He complied, was engaged in it sixteen weeks, and then made application to the agent of the Whitwick Colliery Company for a situation as book-keeper, and engaged to work on the bank in the meantime. But on the 6th January, when assisting some men to remove a cage from the top of the shaft, he was precipitated to the bottom, a depth of 250 yards—and thus in a moment was launched into eternity! We have no doubt that his liberated spirit, freed from his broken body, took its flight to that happy region, where accident, and pain, and death, are alike unknown. Let all our young friends consider well the value of early piety, and what their hands find to do, do it with all their might. Mr. H. Smith improved his death to a large and affected congregation at Whitwick, from "How unsearchable are his judgments, and his ways past finding out." And also at Hugglescote, Ibstock, Coalville, and Coleorton.

J. G.

#### MR. JOHN LEECH

Departed this life on the 28th August, at Sandy-ford, near Newcastle-on-Tyne, aged 48. His parents were both members of the baptist church assembling at Tuthill Stairs, in the above town; and

his father, for some years previously to his death, honourably filled the deacon's office. John was received as a scholar into the Sunday-school on the day it first commenced, in May, 1807, in which he afterwards became a devoted and useful teacher, and was also, for some time, one of its superintendents. He continued his connection with the school during nearly the whole of his subsequent life, finding time not only to train up his own children in the way they should go, but also to care for and instruct the neglected. Several years ago, he took a leading part in establishing a Sunday-school in a neglected part of Gateshead.

He was much beloved by his fellow-teachers, who, a few years ago, presented him with a testimonial of their regard and esteem. In early life he became a member of the church, and

evinced great regard to the truths which he taught. He was one of the first juvenile collectors for the baptist mission, and was appointed the first treasurer of the juvenile society in connection with the above chapel, which was the first organized society in its aid in Newcastle.

He married one who was a suitable helpmeet for him, and who became a scholar in the school on the same day as himself. They were also baptized, and admitted members of the church together. She survives with seven children to mourn his loss. In late years, though he was much tried in his outward circumstances, yet he endured a long affliction with patience, and his end was peace. He died, enjoying the presence of Christ, and in hope of possessing a mansion in his Father's house above. H. A. W.

## Characteristic Sketches.

JOHN BERRIDGE.

"For long" (the reader must pardon the introductory Scotticism) "a distinguished member of Clare Hall, Cambridge, and for many years studying fifteen hours a day, he had enriched his masculine understanding with all sorts of learning; and when at last he became a parish minister, he applied to his labours all the resources of a mind eminently practical, and all the vigour of a very honest one. But his success was small—so small that he began to suspect his mode was wrong. After prayer for light, it was one day borne in upon his mind, 'Cease from thine own works; only believe;' and consulting his concordance, he was surprised to see how many columns were required for the words 'faith' and 'believe'. Through this quaint inlet he found his way into the knowledge of the gospel, and the consequent love of the Saviour; and though hampered with academic standing, and past the prime of life, he did not hesitate a moment to reverse his former preaching, and the efficacy of the cross was soon seen in his altered parish. His mind was singular. So predominant was his Saxon alkali, that poetry, sentiment, and classical allusion, whatever else came into it, was sure to be neutralized into common sense—pathetic, humorous, or practical, as the case might be; and so strong was his fancy, that every idea, in re-appear-

ing, sparkled into a metaphor or emblem. He thought in proverbs, and he spake in parables; that granulated salt which is so popular with English peasantry. And though his wit ran riot in his letters and his talk, when solemnized by the sight of the great congregation and the recollection of their exigencies, it disappeared. It might still be the diamond point on the sharp arrows; but it was then too swift and subtle to be seen. The pith of piety—what keeps it living and makes it strong—is love to the Saviour. In this he always abounded. 'My poor heart droops when I think, write, or talk of anything but Jesus. Oh that I could get near him, and live believably on him! I would walk, and talk, and sit, and eat, and rest with him. I would have my heart always doating on him, and find itself ever present with him.' And it was this absorbing affection which in preaching enhanced all his powers, and subdued all his hazardous propensities. When ten or fifteen thousand were gathered on a sloping field, he would mount the pulpit after Venn or Grimshaw had vacated it. A twinkle of friendly recognition darted from some eyes, and a smile of comic welcome was exchanged by others. Perhaps a merry thought was suspected in the corner of his lips, or seen salient on the very point of his peaked and curious nose. And he gave it wing. The light-hearted laughed,

and those who knew no better, hoped for fun. A devout stranger might have trembled, and feared that he was going off in a pious farce. But no fear of Father Berridge. He knows where he is, and how he means to end. That pleasantries was intended for a nail, and see it has fastened every ear to the pulpit-door. And now he proceeds in homely colloquy, till the bluntest boor is delighted at his own capacity, and is prepared to agree with what he says who makes so little parade and mystery. But was not that rather a home thrust? 'Yes, but it is fact; and sure enough the man is frank and honest;' and so the blow is borne with the best smile that can be twisted out of agony. 'Nay, nay, he is getting personal, and

without some purpose the bolts would not fly so true.' And just when the hearer's suspicion is rising, and he begins to think of retreating, barbed and burning, the arrow is through him! His soul is transfixed, and his conscience is all on fire. And from the quiver gleaming to the cord, these shafts of living scripture fly so fast, that in a few minutes it is all a field of slain. Such was the powerful, impact, and piercing sharpness of this great preacher's sentences—so suited to England's rustic auditors, and so divinely directed in their flight, that eloquence has seldom won such triumphs as the gospel won with the bow of old eccentric Berridge."—*North British Review*.

## The Spiritual Cabinet.

### ON PRAYER—FROM "MOUNT OF OLIVES."

"But thou, when thou prayest, enter into thy closet; and, when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.—Matthew vi. 6.

**OPEN REWARD OF SECRET PRAYER.**—But, besides this secret reward—this present recompence, of which the praying soul alone is conscious—there is an open reward of secret prayer promised in the text, and verified wherever secret prayer is practised. And, first of all, we remark, that the answer is sometimes open when the prayer is secret. The world sees the result when it little suspects the effectual antecedent. When Jacob and Esau met—on the one side the shaggy chieftain with his four hundred swordsmen, and on the other side the limping shepherd with his caravan of children and cattle—a flock of sheep approaching a band of wolves; when the patriarch took his staff in his hand and stepped forward to meet the embattled company, and the anxious retinue awaited the issue—they saw the tear start into the rough huntsman's eye—they saw the sword drop from Esau's hand—they saw his brawny arms round Jacob's neck—they saw in the red savage a sudden and unlooked-for brother. They saw the result, but they had not seen the prelude which led to it. They had not been with Jacob at the ford of Jabbok the night before. They had not viewed his agony and heard his prayer; and though they noticed the halting limb, they did not know the victory whose token it was. They saw the patriarch,

the husband, and the father; but they knew not that he was a prince with God, and had gained Esau's heart from him who has all hearts in his hand. The halting thigh and the pacified foe were obvious; but the wrestling over night was unknown. The reward was open, but the prayer was secret.

**PRAYER GIVES CONFIDENCE.**—The man of prayer is preternaturally prompted and strengthened from above. Like the first disciples, he needs to take no thought how or what he shall say or do, for in the hour of exigency the Holy Ghost will teach him. And hence, in all high conjunctures, men of prayer have surpassed themselves, and have felt that a courage, or prudence, or eloquence, was lent them, at which they themselves wondered, and which they only understood by recollecting that in their lack of wisdom they had asked of God. And so, brethren, if you would be carried bravely through scenes of affright—dexterously through scenes of difficulty—or triumphantly through scenes of awful alternative, resort to your Father in secret. When Nehemiah was enabled to put the case of his people so touchingly to the Assyrian monarch—the pathos of his statement—the unwonted kindness of the king—and the prompt concession of his prayer, were the open reward of a secret ejaculation.

And when Paul, on board the foundering ship, played such a gallant part—the prisoner superseding centurion, captain, pilot, and all—the heroic coolness, the veteran sagacity, and sublime composure which made him appear a sort of deity, were the answer to fasting and prayer. When his friends asked the great physician Boerhaave how he could possibly go through so much work from day to day, and pass tranquil through so many fretting scenes, he told them that his plan was to devote the first hour of every morning to prayer and meditation on the word of God.

**SPIRITUALITY BY PRAYER.**—Another open reward of secret prayer is spirituality of mind. By a spiritual mind we do not mean a severe mind, or a sombre. We do not mean a peculiar phraseology, or an affected religionism; but we mean that state of a mind right with God, when it is all alive to the things of God,—that vividness of faith when the things unseen are very solid, and that vivacity of feeling when things sacred are congenial, and interesting, and affecting. A spiritual mind is one to which the bible is something better than a dictionary, and to which the sabbath, with its exercises, does not bring the sense of drudgery. It is a mind clear-seeing and keen-hearing; a mind of quick perceptions and prompt emotions; a mind to which the Saviour stands out a living person, and for which heaven is waiting an expected home; a mind so sensitive, that sin makes it writhe with agony, whilst it finds in holiness a true deliciousness, and in God's conscious favour an Elysian joy. Now, brethren, if you would possess such a mind you must keep it fresh and lifesome by secret prayer. Some professors are, in this respect, deplorably wanting. Their religion is formality. Their conversation rather quotes from past experience than utters what they now realize and feel. But the man who abounds in secret prayer will not only preserve his own vitality,—he will carry away from God's presence peace, and joy, and energy, enough to make him a benefactor to others. A man, mighty in prayer, is a perpetual comfort,—a continual cordial in a world like this. When a prayerless professor tries to comfort the afflicted, he defeats his own well-meant efforts. When he enters the house of mourning, or sits down by the sick man's side, it is like a traveller coming in from a frosty

atmosphere to the chamber of a nervous invalid. Though enveloped in frieze and in fur himself, he brings enough of winter in his clothes to make the poor patient chatter. But the man of prayer bears about with him a genial clime. Even in the dead season of the year, when frost is black and fields are iron, he carries summer in his person. "All his garments smell of myrrh, and aloes, and cassia," for his closet is the ivory palace,—the gay conservatory where flowers of paradise are blooming all the year. There is a gladness in his coming, for he never comes alone. He brings his Saviour with him.

**REWARD OF PRAYER IN THAT DAY.**—And strange things will come to light that day. Here is one who was never known on earth; perhaps in all the right-hand company none can recollect his name. He was very poor. He had no money to give to the cause of Christ,—hardly the two mites;—and he was very plain, simple, and unlearned. He could not express himself. But his name is Israel. He was a prince with God, and see how often he has prevailed. And here is another who was bed-ridden many years, could not work, could not visit, could not write,—but she could pray. And see what a benefactress she has been. See this long list of affectionate intercessions for her relatives, and neighbours, and friends; these many supplications for the church and the world, for the unconverted, for Missions, for mourners in Zion! And see the answers! What a Dorcas she has been,—though she could make no garments for the poor! What a Phœbe,—though she could not stir a step! What a Priscilla,—for though she could expound the way of God to few, her prayers often did it all! And here is another. He had just escaped from Papal darkness, and was beginning to enlighten others, when he was put in prison, and after months of languishing he went from Smithfield in his chariot of fire,—a martyr of Jesus Christ. He never preached. He was refused the use of ink and pen. He wrote nothing. He printed nothing. He spake to no one, for thick dungeon walls enclosed him. But he prayed. From the height of his sanctuary the Lord looked down; he heard the groaning of this prisoner; and in the Reformation sent the answer.

## Narratives and Anecdotes.

DR. CHALMERS.—Dr. Alexander says, “Frequently has it been my privilege to follow him to some country district, and hear him, in language which he laboured to reduce as much as possible to the standard of ‘the common people,’ announcing to them the way of salvation and the path to heaven. Sometimes, also, it was my lot to be his companion to some wretched hovel, where I have seen him take his seat by the side of some poor child of want and weakness, and patiently, affectionately, and earnestly strive to convey into his darkened mind some ray of truth that might guide him to safety and to God. On such occasions, it was marvellous to observe with what simplicity of speech that great mind would utter truth. One instance of this I must be allowed to mention. The scene was a low, dirty hovel, over whose damp and uneven floor it was difficult to walk without stumbling, and into which a small window, coated with dust, admitted hardly enough of light to enable an eye unaccustomed to the gloom to discern a single object. A poor old woman, bed-ridden, and almost blind, who occupied a miserable bed opposite the fire-place, was the object of the doctor’s visit. Seating himself by her side, he entered at once, after a few general inquiries as to her health, into religious conversation with her. Alas! it seemed all in vain. The mind which he strove to enlighten had been so long closed and dark, that it appeared impossible to thrust into it a single ray of light. At length, she said, ‘Ah! sir, I would fain do as you bid me, but I dinna ken how; how can I trust in Christ?’ ‘O, woman,’ was his expressive answer, in the dialect of the district, ‘just *lappen* to him.’ ‘Eh, sir,’ was the reply, ‘and that is a’?’ ‘Yes, yes,’ was his gratified response, ‘just *lappen* to him and leau on him, and you’ll never perish.’ To some, perhaps, this language may be obscure, but to that poor dying woman it was as light from heaven; it guided her to the knowledge of the Saviour, and there is good reason to believe it was the instrument of ultimately conducting her to heaven.” [It is not easy to give an English equivalent for the word ‘*lappen*.’ It expresses

the condition of a person who, entirely unable to support or protect himself, commits his interests, or his life, to the safe keeping of some person or object. Thus a man crossing a chasm on a plank, *lappens* to the plank; if it give way he can do nothing for himself. The term implies entire dependence, under circumstances of risk and helplessness.]

THE PERSECUTOR PUNISHED.—Mr. Charles Cole, of Whitchurch, introduced the Gospel into the villages of Bourne and Long Parish. Mr. Cole’s preaching at Long Parish excited the malevolence of a farmer whose name was Brown, who was determined to punish him. Knowing the way which Mr. C. would return from preaching, he waylaid him, provided with a carter’s whip. About the usual time of Mr. C.’s return, a person, somewhat resembling him, passing along, farmer Brown, thinking it was Mr. C., furiously laid on him with his carter’s whip; at the same time exclaiming, ‘I’ll give it thee—coming to Long Parish to preach.—I’ll make thee remember coming here to preach.’ The stranger replied, “I never did preach at Long Parish; but I shall soon come and preach to thee.” The stranger was a respectable solicitor, of Andover, and father of the late alderman Coombe, M. P. for the city of London. Well: Mr. Coombe was as good as his word; for he preached a sermon to farmer Brown which made such an impression on him, that he paid a considerable sum for the sport he thought to have made; and thus became a sport to others.

J. C.

LAWFUL MAN-TRAPS.—A home missionary, who has become such an one as Paul the Aged, in the service of his Lord, has long had prayer-meetings in many of the cottages in the different villages, and God has greatly blessed the twos and threes; and they are called by his neighbours, Mr. Alexander’s Man-traps. One woman, more wise than her neighbours, was determined not to be caught in any of them. After some time, one was set near her own door. She thought—Well: I will not enter the house; but will listen at the door.—She was caught.—The word was heard, and it came, with power, to her soul. May such traps be set through the length and breadth of our land!

## The Three Great Curses.

### Slavery.

#### THE ENGLISH RELIGIOUS PRESS AND AMERICAN SLAVERY.

I AM greatly pleased to observe that you continue to give "heavy blows, and great discouragement," to the system of slavery in America. In your *Reporter* for November, 1847, an awkward question is put at the foot of Dr. Belcher's letter; and a *just* complaint at the end of "Attempts to do Good."

Do keep this question constantly, and prominently, before the British public

Why Dr. Campbell has ceased to *Witness* against it for many months; and why, in the prospectus of the *British Banner*, everything is promised except an exposure of slavery, I cannot tell. Yes: in his "address," the fearless and powerful editor promises to address himself to all subjects except this monster crime of all; and where are we poor people, who cannot afford fivepence or sixpence for newspapers once or twice a week, to look for the discussion and exposure of this subject? Our leading religious magazines say little or nothing about it, so that unless you, and some others like you, are faithful and fearless, the Americans will be deluded with the idea that we of the "old country" have come over, and have now fallen in love with man-stealing!

Our countrymen, I fear, when they get to America, if they do not become proslavery men, are at least contented to be silent spectators of its horrors and abominations. Would (I say it with due respect for the memory of the dead,) a late minister have laboured so many years in a slave state, had he dared to lift up his voice for humanity and God? I trow not. The Americans, I am told, pay great deference to public opinion, and are anxious to stand square with the world at large. Let them see and feel that the British nation is disgusted at their talk and boast of liberty, while they are guilty of perpetrating and perpetuating the foulest and most hateful tyranny that ever any age or country witnessed.

May you be very successful in all your efforts to promote the glory of God, and the good of man.

R. B.

### War.

#### EVIL INFLUENCE OF WAR.

DR. CHANNING, in a discourse before a convention of Congregational Ministers, in Massachusetts, in 1816, used the following language in relation to the devastating influences attendant upon war:—

"The influence of war on the community at large, on its prosperity, its morals, and its political institutions, though less striking than on the soldiery, is yet most baneful. How often is a community impoverished to sustain a war in which it has no interest. Public burdens are aggravated, whilst the means of sustaining them are reduced. Internal improvements are neglected. The revenue of the state is exhausted in military establishments, or flows through secret channels into the coffers of corrupt men whom war exalts to power and office. The regular employments of peace are disturbed. Industry, in many of its branches, is suspended. The labourer, ground with want, and driven to despair by the clamour of his suffering family, becomes a soldier in a cause which he condemns, and thus the country is drained of its most effective population. The people are stripped and reduced, while the authors of war retrench not a comfort, and often fatten on the spoils and woes of their country.

But the influence of war on the morals of society is still more fatal. The suspension of industry, and the pressure of want multiply vice. Criminal modes of subsistence are the resources of the suffering. Public and private credit are shaken. Distrust and fear take the place of mutual confidence. Commerce becomes a system of stratagem and collusion; and the principles of justice receive a shock which many years in peace are not able to repair."

### Intemperance.

#### ON CLOSING PUBLIC HOUSES ON THE LORD'S DAY.

OBSERVING some reference made to this subject in the last year's *Reporter*, I transmit the following fact:—

In returning home from my accustomed place of worship on a Lord's day

evening, some time ago, I had occasion to pass a beer shop or public-house, standing out very conspicuously at the corner of a street in one of our leading thoroughfares. I was musing deeply on the important truths to which I had been listening in the house of God, when my attention was suddenly aroused by the vociferations of a party taking leave of each other at the door of the public-house they had just left—the first of whom was a woman, who, at the top of her voice, sung out, “God bless you,” to which the second person, a man, responded, “The devil rest you,” and a third, “We shall all meet in heaven at last.”

The singularity of the circumstance, and the peculiarity of expression, induced in my own mind the following reflections.

That such impiety seemed to correspond with the house from which the parties emanated. The first wish, offered with so much levity, if regarded as a prayer, would be deemed an abomination in the

sight of the Lord, and therefore not likely to bring down a blessing from him.

That the invocation employed by the second person, so indicative of a low and depraved taste, would be as fallacious as it was wicked; for the devil, so far from giving rest, goeth about as a roaring lion, seeking whom he may devour; and the scriptures declare there is no rest to the wicked, for they are like the troubled sea when it cannot rest, whose waters cast up mire and dirt.

That the conclusion of the last was awfully presumptuous and unfounded, for he only that walketh with wise men shall be wise, but a companion of fools shall be destroyed.

That the opening of beer shops and public-houses on the Lord's-day is an authorised violation and desecration of a sacred institute, and whilst the Legislature has done wisely in closing them during a part of the day, it would act still more wisely in closing them altogether.

New Kensington.

W. B.

## Correspondence.

TO DR. CUMMING, LONDON.

DEAR SIR,—Your lectures on the book of Revelation have afforded to me much pleasure, and I hope, some real edification by the perusal of them, so far as already published. I greatly admire the boldness with which you maintain some of the grand fundamental principles of the Protestant faith; as when you affirm, that, the unanimous testimony “of the Fathers does not weigh one straw in comparison with one single text from God's own most blessed word.” Your bold and vigorous exposure of some prevailing errors of the present age will certainly, through the blessing of God, not be in vain.

Your candour, likewise, in acknowledging your own mistakes in what you had previously published, (see p. 173) affords the pleasing hope that you will indeed “grow in grace and light,” and when more fully enlightened, you will act and speak according to your convictions. So it ought to be with us all; for every atom of real truth is inestimably precious; and every measure of assist-

ance in learning and practising the divine will is worthy of special regard.

Allow me, however, dear Sir, freely to express my apprehension lest your lectures which, in the main, are so valuable, should be marred in their effect by a few rash criticisms and unscripural assertions which occasionally appear. Your opponents (the Puseyites and Roman Catholics) are, many of them, both learned and acute; they know well how to turn to their own advantage the mistakes or rash assertions of an adversary. Bear with me, then, if I refer by way of example to a few things which appear to be objectionable in this respect.

In Lecture vii. (p. 110) you say, “The expression *daimonia* always intends, not fallen angels or devils, but spirits of dead men separated from the body, and supposed to be in heaven, &c. That the word may in some applications of it refer to departed spirits, we do not question. But can we suppose that Christ used it in reference to the spirits of good men, then “in heaven,” when he speaks of Beelzebub being the prince of such (*daimonioun*) *daemons*?

In Lecture ix. p. 148, you say, referring to Rev. x. 6, 7, "The meaning of it is best expressed by another and juster translation. "And he swore that the time should not be yet." On this, which you call a "literal translation," you proceed to found an important interpretation of the passage. Now it is certainly desirable that some authority for this rendering of *ouk eti* should be adduced. The phrase occurs in several other places of this book, but in none of them will it bear the meaning that you give it. How absurd to say concerning the blessed saints, "They shall not hunger yet," i.e. they may at some future period be in want. Rev. vii. 16. How preposterous to translate Rev. xxi. 1, 4, according to your "literal translation." "There is no sea yet!"—"There shall not be death, neither sorrow nor crying yet; neither any pain yet"! i.e. at some other time there may again be death, sorrow, crying, and pain. If you can find a full proof of the correctness of your translation by all means do so; for I fear if you fall into the hands of the Oxford Grecians they will show you no mercy, but scatter your translation to the winds. No doubt the intention of the angels oath is, that there should be no more delay; but the purposes of God should be rapidly hastened onward during the sounding of the seventh trumpet.

In Lecture ix. (p 153,) you say; "The jailor at Philippi was baptized FROM a basin or a bucket in that prison" &c. By what new book of Acts this was discovered you have not told us; for most assuredly, Luke said nothing of the sort. A man that wishes and professes to speak the truth, should not thus affirm at random. And mark how foreign is this mode of expression—"he was baptized FROM." We read that Jesus, our great example, was baptized in Jordan: and if we had a true "literal translation," we should read that John baptized in water; but who has read in the Christian records about being baptized from? The very mode of speech "bewrayeth" the falsehood. The jailor surely was at liberty; and the earthquake had set the apostle free, and there is no evidence the baptism took place in the prison at all, or that either 'bucket or basin' was used. On what miserable grounds will an enlightened man sometimes cling to the traditions of the Fathers, even when in

words he repudiates them! What pity ought we to feel for the unenlightened!

You have explained, (and perhaps very truly,) the meaning of the two witnesses, only you have been constrained to bring into your line of succession, the despised and calumniated Baptists; for even Dr. Wall confesses Peter Bruis and Henry of Thoulouse to have been such, though he does not give them so good a character as you have given them. But that matters not to our present question. These witnesses, (that is a succession of faithful men,) prophesied in sackcloth 1260 years, according to your interpretation, and were slain A.D. 1513. (page 190.) Luther had, according to Merle D'Aubigne, become a licentiate in theology, about the same date, the end of 1512, and was preparing to "cry as a lion roareth," which he did a few years afterwards. Of course, the sackcloth-prophecy of the witnesses was ended in 1513, for after their resurrection they did not prophecy in sackcloth. Isaac Taylor has unanswerably proved, in his Ancient Christianity, that about A.D. 300, some of the grossest corruptions of Antichrist were in full vigour. Now I ask you, Dr. Cumming, candidly and fearlessly to follow out your own premises; go back from A.D. 1513, through 1260 years, and you arrive at A.D. 253, and in that very year you find Cyprian and the council of 66 BISHOPS SANCTIONING AND CONFIRMING—WHAT?—INFANT BAPTISM. THEN THE WITNESSES BEGAN TO WEAR SACKCLOTH. But a word to the wise is, or ought to be, sufficient. Wishing you the best blessings and much success in every study and pursuit whereby God is glorified, I remain,

Very respectfully, yours,

JOSEPH HARBOTTLE.

Accrington, Dec. 2, 1847.

ORIGINAL LETTER OF THE LATE MR. JAMES SMITH, NOTTINGHAM.

MY DEAR FRIEND AND BROTHER,—I was much pleased this morning when I received your friendly letter. True I am very weak and feeble, though I walked to the chapel this morning. I have not gone out at night for many months. O what a promise that is you mention,—"I will never leave thee, nor forsake thee," and that—"as thy day is, so shall thy strength be." I do believe when the Lord intends me to die, he will give me dying strength,

so I never feel anxious: I leave this poor old body in his hands. I pray for stronger faith—more assurance—and brighter prospects. Though I *know*, and am *sure*, Christ loved me, and gave himself for me; so I leave all body and soul, in his hands; for “none but Jesus can do helpless sinners good,” I thought it rather singular that your kind letter should come on the day I was eighty-two years old. I have nearly laid aside all that I have been accustomed to attend to, though when I am at chapel they still expect me to give the hymns out; so I did this morning.

Do give my kind love to your dear wife; I don't know what you would have done without her. Her courage, and life, and spirit, seemed to bear her up against every dark prospect; and I thank God you have both lived to see the clouds dispersed, and some that raised them, while the sun illumines your path. I hope the Lord will continue to bless your honest endeavours to obtain the needful things of this life; but don't set your heart upon them.

My love to S——; we have few such preachers left as S——'s father and Robt.

Smith; they both finished their course with credit, though they passed through storms and tempests. My family all respect you, and join in love to you all.

Yours affectionately,

JAMES SMITH,

Thank you for your affectionate letter.

#### BAPTISTS AND INFANT SPRINKLING.

*To the Editor of the Baptist Reporter.*

DEAR SIR.—Good service would be rendered to our denomination if some of your able and judicious correspondents would expose the folly and inconsistency of those baptists who take their children to church to be christened. This conduct, I am aware, is by no means general: and when it occurs it is an exception, and a very limited one, to the rule. Yet I would not have it exist without protest. I am also aware that where it does exist, it is the result of clerical influence on weak-minded mothers, respecting the *christian* burial and final salvation of their babes. But such a thing ought not so much as to be named amongst us.

*Herefordshire.*

J.P.

## Hints of Usefulness.

### A NEW EMPLOYMENT FOR CHRISTIANS.

We have several times alluded, in the course of the past year, to a matter which we desire now to urge upon the serious attention of all who are anxious to mark the signs of the times, and to seize upon every opportunity, as it arises, for doing good to their fellow-men. Fifty years ago, the art of reading was what the people required. This was supplied by sabbath and day-school instruction, until the rule now is, that the people can read, and the exception is that they cannot. And the people not only *can* read, but they *do* read. *What* they read is another question. They *do* read, and they *will* read. But *what*? Let the publishers of English Sunday newspapers, and French novels, and American nouse-ense, answer. They know, to their profit, in the amazing sales they effect. The reading of such productions, it must be obvious, has a tendency to dissipate and corrupt the mind. The bible is set aside, and the preaching of the gospel is neglected by

such persons. They have no taste or relish for either; and hence it is that multitudes never attend public worship, but stay at home reading such publications on the day of rest, until they rise up to stroll into the fields, or to visit the public house, or beer shop.

What is to be done under such circumstances? Nothing! never think of it. Something must be done, and something has been done in the way of Loan Tract distribution, but something more than this must be done if we are to make any extensive impression on the multitude that never keep holy the sabbath. They must be visited, for they will not visit us in our appointed places of divine worship and gospel preaching. We must go to them, for they will not come to us. We must convey information into the houses of the people, not only the religious tract, but the religious magazine. The tract is now an old visitor—it is recognized at once, and is too often thrown aside. “Oh, it is only the tract,” is the common ex-

pression of contempt which meets it. Let us not be misunderstood. We are not writing *against* the tract system, but we are stating facts. Now this is a fact, as all tract distributors are aware. We want something else then, something more interesting and attractive, and what better than our cheap religious magazines—such as the *Christian Pioneer*, or in some cases, a larger periodical. Tracts are on one subject—these are on many. Tracts are often too didactic, or expressed in religious terms such as either excite prejudice, or create dislike, but the magazine, with its narratives, and anecdotes, and poetry, is more attractive, and the people read them with more interest. What these times call for, then, is a new class of christian labourers, as magazine agents, to introduce interesting reading among the masses of the population. Let many

thus run to and fro, and knowledge will be increased. Any man, however poor or untalented, may engage in such a service as this—yea, a man who has not ability to be a sabbath-school teacher, may be successful as a magazine distributor.

We have only a few words more to add, and we hope they will meet the eyes of those for whom they are designed. You Christians who have money at command and to spare, could you do better, in these times, than employ some humble but faithful brother as the almoner of your bounty, to go out monthly among the poor with a quantity of cheap publications. Many he visited might be disposed to purchase them if thus brought before their notice, but where they were too poor, or disinclined, they might be given. For five shillings monthly, what good might thus be done.

## Christian Activity.

### Attempts to do Good.

#### THE COLPORTEUR SYSTEM.

I HAVE just received the reports of more than twenty of the colporteurs in the western states. I sincerely wish you had them all before you: but I have time and space only for a portion of one or two; and I will select, from the report of a converted German Romanist, who is carrying forward a reformation among the common people, as marked and as important, in its sphere, as that commenced by Luther. Mr. R. has now been engaged in this work two and a half years, with untiring zeal. The incidents, selected below, are of recent occurrence, and will serve as illustrations, not only of the results of his entire labours, but of others devoted to the same work. I beg you to read and weigh these simple details of facts; and then ask yourself, ought not such a work to be extended all over the land? While Christ is honoured in the conversion of sinners, will not our civil and religious liberties be more secure?

Reporting the sale of 400 volumes, and the grant of books and tracts, to the amount \$11.88, dollars Mr. R. writes, Oct. 24, "I arrived at the house of a Catholic, who had attended a prayer-meeting, and invited me to visit him. As soon as I came, he blew a horn, as a signal for the neighbours, who were Romanists, to come in. The house was soon well filled. I obtained consent

to make a few remarks, and pray with them, after which, they purchased books, until they had expended their last cent; and yet they wanted more books. All seemed interested. One of them remarked, at parting, 'I live four miles from here: you are welcome, Mr. R., to hold meetings for prayer and conversation at my house, at any time. The priests have long kept us in spiritual darkness. We wish to be what Catholics were in apostolic days.' Such remarks were common in the settlement, and I was urged by Catholics, on every hand, to visit them at their fire-sides, to converse about the interests of their souls.

"When I came to this region," he writes from B—, "five months ago, I was much opposed, and threatened with personal violence; but now I find ready access among the people. The Lord is doing a great work here. Sabbath schools, prayer meetings, and family altars, are being established. Drunkards throw away their cups, and reform their living. There are many thousands of persons in Delaware, Illinois, and other counties, all the way to the great lakes of the north, who are ready to receive our publications, and to hear any accompanying counsel or warning.

"On the public highway, near B—, I met two of the most hardened and reckless opposers. As I reasoned with them of righteousness and judgment, a crowd gathered, until I had nearly two hundred hearers. In my subsequent visits from

house to house, I found my remarks had prepared the way for me.

"I attended a meeting of a German sect, called 'Revier Brüder,' (River Brothers.) whose religion consists chiefly in a scrupulous observance of outward forms. Opposed, as they are, to vital piety, and all the benevolent operations of the day, I hardly knew how to gain access among them. Leaving the assembly, I saw two Romanists coming towards the meeting, from curiosity. I drew them into an adjoining field, and affectionately explained to them the scriptural way of salvation. The meeting being dismissed, the people gathered around us to hear the conversation. At length, at their suggestion, we removed under the shade of a large tree, where there were gathered about me some three hundred listeners. I told them, at last, the object of my visit, and displayed my books. The younger portion of them, with one consent, fell to purchasing books, until my stock was exhausted.

An opposer became so much softened as to invite me to his house for the night. He was an intemperate man, but possessed of some influence. Before retiring, I took the Bible, as I usually do, and, after reading a chapter, addressed the family, according to their circumstances, and closed with prayer. Interviews of this kind had the effect, under the blessing of God, of inducing the man to abandon his cups, and erect a family altar; and his wife, two sons, and one daughter, are hopefully converted to God. Opposition, comparatively, ceased in the settlement, and about fifteen individuals profess to have passed from death unto life."

*From America.*

**KIRKSTALL, near Leeds.**—A baptist church was formed in this village, Sept. 27. The following are the circumstances of its origin and progress. We give them to encourage other labourers. "This interest, like all others of a religious kind, was small in its commencement. The first efforts were put forth by two or three brethren from neighbouring churches, who lived in the village. They felt for the perishing multitude; were anxious that the truth as it is in Jesus should be brought before the people; to accomplish this they met for consultation, prayer, and divine direction. They first commenced with tract distribution—sale of the scriptures, of which above 1,200 copies have been sold—prayer meetings, and cottage preaching, supplied by brethren from surrounding churches. A room was afterwards taken, and a sabbath school commenced. They had many difficulties from opposing influences; many discouragements arising from the indifference of the people to attend

the means to hear and receive the gospel. The school, for a considerable time, was very discouraging—the number small, about twenty—and one brother had to labour nearly alone, sometimes ready to give up in despair. But the Lord helped him; brought friends to his assistance; the work prospered; and above seventy scholars are now in attendance. In 1844, a committee was formed for more determined efforts. A missionary was employed to preach regularly, and visit the inhabitants from house to house. This has been continued, with much labour. It is true there is no proportion between the labour bestowed, and the fruit realised. But souls have been gathered; one and another have been led to feel their sins, and lay hold on the hope set before them; and several have put on Christ by a public profession in baptism.

**BISHOP STORTFORD.**—The fourth annual meeting of our town mission was held at the Independent chapel, on Monday evening, August 18, Mr. Finch of Harlow, in the chair. Wm. Chaplain, Esq., hon. sec., read the report, which stated that the agent had not been prevented one day from attending to his duties through ill-health, and that he had been daily employed in visiting from house to house, reading and expounding the word of life; that his visits, in general, had been received with a greater degree of kindness than in any former year, and that the blessing of God had, in many instances, attended those visits. Several extracts from his journal were then read. During the year 5,740 visits had been paid; 560 of these visits to the sick and dying—the scriptures had been read 3,540 times—forty-two children had been induced to attend a day school, and fifty a Sunday school—four persons who had been living together in an unlawful manner had been persuaded to marry—the scriptures had been sold, and 850 tracts, besides a number of handbills, had been distributed—several meetings had been held in the open air, which had been attended by a number of persons who usually live in the entire neglect of the means of grace, at which meetings the greatest possible order prevailed. The report further stated that during the last year thirty-eight persons, who were visited by the missionary, had died, and there was reason to hope that some of these were led to exercise repentance towards God, and faith in our Lord Jesus Christ. After the report had been read, the secretary stated that the one great and only object at which the society aimed was the glory of God in the salvation of souls, and that the agent received special instructions to keep this, and only this, object in view. The meeting was then addressed by several christian friends, and concluded with solemn prayer.

## Baptisms.

### PUBLIC BAPTISMS IN THE "BAPTIST REPORTER," 1847.

We now present our correspondents, subscribers, and friends, with our usual Tabular of Baptisms during the past year. They will see thereby the desirableness of stating every particular of interest relating to candidates in their accounts of baptisms, when sent to the Editor.

The Volume of the *Baptist Reporter* for 1847, furnishes accounts of no less than 1,146 public baptisms, when 11,555 persons professed repentance towards God, and faith in our Lord Jesus Christ, and were immersed in his name. Of these 93 were teachers, and 112 sabbath scholars in baptist sabbath schools, whilst 199 others were connected with the following denominations, viz.—

Independents .....	55	Episcopalians .....	13	Roman Catholics....	32
Presbyterians .....	12	Methodists .....	84	Jews .....	3
Among these there were,					
Independent ministers .....	2	Methodist travelling preachers.....	3		
„ village preachers .....	3	„ local preachers .....	6		
„ deacons .....	3	„ class leaders.....	4		
Presbyterian ministers .....	1	Roman Catholic Priests .....	1		

### MONTHLY TABULAR OF BAPTISMS FROM THE "REPORTER" FOR 1847.

MONTHS.	Public Baptisms.	Persons Baptized.	Independents.	Presbyterians.	Episcopalians.	Methodists.	Roman Catholics.	Jews.	S. School Teachers	Sabbath Scholars.
January.....	136	1155	5	1	1	5	3		6	8
February .....	58	352	3	2			2		12	12
March .....	93	822	3	1	4	4	1		2	2
April .....	57	266	5	3		12	2	1	1	7
May .....	69	433	1	1		1	12	1	4	5
June .....	185	1960	5	1	2	7			16	14
July .....	51	255	10			13	1		9	12
August .....	92	1781	7		3	15	3	1	5	5
September .....	73	696	5			2			8	7
October.....	54	244	6			20	6		2	5
November .....	242	3418	5	3	1	2			3	17
December.....	36	173	1		2	3	2		25	18
Total.....	1146	11555	55	12	13	84	32	3	93	112

#### REPORTS OF BAPTISMS IN THE REPORTER.

1845	BAPTISMS	853	PERSONS BAPTIZED	6,628
1846	do.	1,006	do.	10,529
1847	do.	1,146	do.	11,555

#### FOREIGN.

**BURMAH, Rangoon.**—In a letter from Dr. Judson, dated March 28, he says, "I have just returned from baptizing a Burman convert, in the same tank where I baptized the first Burman convert, Mounge Nau, twenty-eight years ago. It is now twenty-five years since I administered baptism in Rangoon. The few converts that have been made during that period being generally baptized by the native pastor. My time has been mostly spent in Maulmain, where having been instrumental, with others, of

raising up a few Burmese and Karen churches, I have left them, since my return from America, in the care of my dear and excellent missionary brethren, and am now making a small attempt once more in Burmah Proper, under very discouraging circumstances. The present government, though more friendly to foreigners, is nevertheless more intolerant than that of the late king. Any known attempt at proselyting, would be instantly amenable to the criminal tribunal, and would probably be punished by the imprisonment, or death, of the

proselyte, and the banishment of the missionary. Our missionary efforts, therefore, being conducted in private, must necessarily be very limited. The governor of Rangoon has received me favourably, not as a missionary, though from old acquaintance he well knew that that is my character, but as a minister of a foreign religion, ministering to foreigners in this place, and as a dictionary-maker, labouring to promote the welfare of both countries."

**INDIA.—Khunditta.**—Mr. Lacey writes, "One of the nominal christian natives, who last year expressed much desire about the salvation of her soul, seems to have found the way of peace and life, and on the second sabbath after our arrival she was baptized in the ford of Kharsua, about a mile distant, where we had a little service. About five hundred people ran together, and attended very orderly till all was done. Sebo Patra and I addressed them on the subject of their eternal good. The brahmins appeared the only persons who did not like the proceedings. They spit their venom, and expressed their hatred in no very measured terms. Our friend, Mr. Brooks, baptized the candidate. In the midst of the service, the school-master, whom last year I engaged to conduct the little school at Beecher Nagger, came forward, and openly, before all the people, tore off his sacred mala, and declared his renunciation of idols, and idolatrous doctrines and usages, and avowed himself a worshipper of the True God. The people were astonished, but some were inclined to vent their disapprobation."

**Choga.**—On four candidates, at this village, being accepted for the sacred ordinance of baptism, and the solemn profession of Christ, it was rendered desirable that they should be immersed at Choga. Our native christian people made it known among the surrounding villages, but not more than sixty persons were present, exclusive of the christian natives. So soon as the burning heat of the day was over, we proceeded to a village about half a mile distant, where was a good pool of water. The ploughmen in the surrounding fields, attracted by a long string of people clothed in white, left their employ and ran to witness the sight. Three of the native teachers delivered each an address. At the close, Mr. Millar walked down into the water and baptized the converts. The whole was conducted in Oriya.

**Intally.**—In a communication received from Mr. G. Pearce, dated September 6, he says, "I have some good news to communicate of the Lord's mercy to us at Intally. We have just baptized and received three persons to church fellowship. One of them is an old woman of seventy years of age, who, only two years ago, was in all the darkness of heathenism. Another is an

intelligent young man, of a good native education, well acquainted with Arabic, Persian, and Hindostani. His father is a Mahomedan. I have heard this young man speak, and entertain the hope that he will become an able preacher of the gospel to his countrymen." In a recent letter, Mr. Thomas states, that Mr. Pearce immersed one convert on July 31.

**Circular Road.**—Mr. Leslie baptized three disciples on Lord's-day, August 1. Mr. Thomas says, "I hope ere long to report additions to several of the churches."

**BAHAMAS, Turks Island.**—Mr. Rycroft, writing from Grand Cay, July 30, states, that on a recent visit to the out islands, he baptized several candidates.

### DOMESTIC.

**BAPTISM OF A BLIND YOUNG WOMAN.—RATTLESDEN, Suffolk.**—On Lord's day morning, the 7th November, I had the pleasure of baptizing two females, one of whom was born blind. Her parents, or rather her mother, being a strict church woman, she was christened in her infancy, at which, if the officiating priest was to be believed, she was regenerated by the Holy Ghost, or rather by the few drops of water he sprinkled in her face. At the age of fourteen years she was confirmed by the Bishop; but previous to her confirmation, her spiritual guide told her that if she paid particular attention when the Bishop laid his hand upon her head she would feel that she received the Holy Ghost. The consequence was, that her imagination was so wrought upon, that at the time she thought she did experience what her pastor had before told her she would. She was now received into full communion with the members of the National Church. Some time after she was furnished with embossed books, and learned to read, by touch of the finger, with great facility; and being blessed with a very retentive memory, she became an efficient Sabbath school teacher; and being considered a very godly young woman, she was often requested to believe for infants, and promise and vow in their names at their sprinklings. She has, she says, seven or eight god-children. She was so very zealous for all the ceremonies of her beloved church, that nothing could offend her more than to hear any of them spoken against. At one time when her brother, who is a member of a baptist church, was trying to convince her she was wrong, she assured him that it was of no use, for she believed that those who wrote the Prayer Book were as much inspired by the Holy Spirit as those who wrote the Bible, consequently if an angel were to come down from heaven and tell her she was wrong, she

would not believe him. "But," said her brother, "supposing the Lord himself should take in hand to convince you, would you not believe him?" She replied, "No: I defy any power either in heaven or on earth to convince me I am wrong. It is impossible, for I am quite sure I am not mistaken." She had also some conversation with her brother's pastor, Mr. Barnes, and was induced to hear him preach; and both his conversation and preaching made such an impression on her mind as had the desired effect of leading her to search the scriptures more diligently; and then she found many things in them which she could not reconcile with her preconceived notions of divine truth. This filled her at first with surprise, and afterwards with hatred and rebellion. She said she would at that time have given anything, or done anything, in her power to alter the word of God, so as to make it agree with her dear Prayer book. But as she could not, she therefore hated it. The iii. chap. Matthew greatly annoyed her, as did also the scriptural account of the baptism of the Eunuch by Philip. But her chagrin was not to end here, for on reading Paul's epistle to the Ephesians, she found that salvation was all of grace through faith. This was worse still, for she hated, with a perfect hatred, the gospel plan of salvation, and was fully determined not to submit to it, and yet what to do she knew not. She was so perplexed that she could not rest; and while others have been quietly sleeping in their beds, she has been sitting up in hers with the word of God before her, trying to find out the truth by the touch of her fingers. But while thus engaged the Holy Spirit made her feel the power of the word in her heart, for it was in her experience sharper than a two-edged sword, gradually, but surely, slaying the enmity of her carnal and obdurate heart. Yea, to such an extent was this effected, that on hearing that I was going to preach in a cottage not far from where I resided, she thought that she would venture to hear me for once. She did so, not long after, to the surprise of all who knew of her utter hatred to the Dis-senters. She was seen in the baptist chapel in this place, not long after, and there she was again the next Sabbath. Her former friends hearing of this were alarmed, and the poor young creature was reasoned with, afterwards entreated, and then threatened, both at home and elsewhere. The "Cure of the Parish" especially did all in his power to convince her of the sinfulness of leaving the "Church," and asked her what could possibly induce her to take such a step? She informed him that it was because the Gospel was preached in the chapel—that she never heard it preached by him, and that from reading the scriptures

she was thoroughly convinced that sprinkling of infants was not the new testament way of baptizing. He then informed her that if she requested it, rather than she should leave her "Church," he would immerse her. She asked him whether he considered her baptized in her infancy, he said "Yes." "Would it then be right in you to baptize me a second time?" he said "No, I forgot that I cannot baptise you over again." Many other things he said quite as wise and scriptural as the foregoing, so that she said she believed he would not have said such things to her if any one had heard him besides herself. Suffice it to say, that all his efforts were lost upon her, neither could all the persecution, and it was not a little, that was raised against her, keep her from going to the baptist chapel, nor from coming to the Church of Christ to "declare what God had done for her soul." Her case excited a great deal of interest, in consequence of which a great number assembled to witness her baptism. After delivering an address on the subject, I led her down into the water, and then asked her if she felt any shame in publicly putting on Christ by baptism. She replied, in a voice sufficiently clear and strong to be heard by the assembled hundreds, "No sir, I am not ashamed," and immediately began to sing "Begone unbelief, my Saviour is near." I then baptized her. It was a solemn season, and I have been informed since, that some of the spectators who make no profession of religion could not restrain their tears. I then baptized the other candidate. "This is the Lords doing, and marvellous in our eyes." W. P.

**BARSTOW, Surrey.**—It is with much pleasure we report that on the first Lord's-day in October seven believers were immersed; and on December 4th, five more followed their example, and thus put on Christ by baptism. One of the latter had been, for several years, a member in the connexion of Lady Huntingdon, and for some time an itinerant preacher. At the water-side he gave an effective address. During the past year, our congregations have so increased, as to require the chapel accommodations to be doubled, and twenty-nine have been added by baptism to our number, without any cause for the use of the rule of subtraction. We thank God and take courage! T. W.

**LOUGHBOROUGH, Baxter-gate.**—On sabbath morning, December 5, Mr. E. Stevenson preached a baptismal sermon, after which eight persons were immersed.

**WOODSIDE, Forest of Dean.**—Our pastor, Mr. Hume, baptized four females, on a profession of faith, October 31st. W. R.

**MAISEY HAMPTON.**—Mr. Frise, of Fairfield, immersed three believers at this place, Nov. 7th. D. W.

**NEWBURY.**—On the last sabbath in October, our pastor immersed six disciples of the Saviour, who were received on the following sabbath. As in our last communication, we have not only to report our progressive, but our aggressive, proceedings. Really it is too bad: the baptists ought not to be suffered to rob other churches so! Of course our baptism is a compulsory ordinance, and is entirely against the will of the candidate! One might infer so much from pædobaptistic gossip, which ever and anon reaches our innocent ears. The secret, however, is, truth is gradually spreading its powerful leaven, and eventually "the whole lump" will be moved. The editor of our senior denominational periodical was not far from the mark when he wrote,—"We may not live to see the consummation, but we believe that professed christians are rapidly dividing into two classes—Roman Catholics and Baptists." This certainly is daily fulfilling. One of these friends was an Episcopalian—a second, a Wesleyan—a third, an Independent—a fourth, a Primitive Methodist. Two, inclusive of one of the above, are teachers in our sabbath school. We have also great pleasure in stating that our future prospects are very encouraging. There are several enquiring the way to Zion, who

"Thither set their steady face,  
With a determin'd will."

Our congregation is steadily increasing. The house is becoming to strait for us. We have unmistakable indications that it is our duty to "Go up into the mountains, and bring the wood, and build the house." Encouraged by the declaration, "And I will take pleasure in it, and I will be glorified, saith the Lord." J. B.

**LONDON.** *Providence Chapel, Shoreditch.*—On Lord's day morning, Nov. 7, our pastor administered the ordinance of baptism to sixteen believers, fourteen of whom were received into the church in the evening. The remaining two are members of neighbouring Independent churches. Nearly all the candidates were young—five of them are children of the deacons. There is reason to believe that a good work is going on among the young of the congregation. W. C.

**IPSWICH, Turret Green.**—Our pastor led three candidates down into the water and baptized them, on the first Sabbath in Nov. Others are seeking union with the church. The place is becoming too strait for us. May Zion prosper, and soon become a praise in the whole earth! G. R. G.

**BOLTON, Lancashire.**—On Lord's-day evening, Oct. 31, our baptismal waters were again moved by the immersion of five believers—four of whom were young persons from the sabbath-school. J. H.

**IRELAND, Abbeyliex.**—Mr. Berry writes, "The attendance at our last open-air service and baptism was larger than ever. The Romanists present were much more numerous. That either Protestants or Romanists could be more attentive on any occasion is impossible. One of the candidates was sixty years of age; the other was young. But a Wesleyan present, and a rigid one too, was so struck with the order and scriptural character of the rite, that he at once proposed himself for baptism. Being known to our brethren, he was baptized straightway."

**Ballina.**—Mr. Mulhern has lately visited the west; he says, "I found brother Hamilton fully engaged with large numbers of Romanists, who had put themselves under his instructions. I preached twice at Ballina, to large congregations of attentive hearers, the majority of whom were, or had been, Romanists."

**ABERSYCHAN, English.**—The Lord still smiles upon us. On sabbath evening, Nov. 23, after a discourse by Mr. Roberts, a student from Pontypool, Mr. Price immersed six candidates. Two were teachers, two were man and wife, one from another religious community, and the other a young orphan, who has, we hope, realized that promise—"When my father and my mother forsake me, then the Lord will take me up." S. M. P.

**PAINCASTLE, Radnorshire.**—Mr. Owens immersed five females, Oct. 3rd, in the presence of a large concourse of spectators. On Oct. 31st, one more put on Christ by baptism. Three of the former have endured much persecution on account of their profession of baptist principles—one had been a Primitive Methodist, and another an Episcopalian. T. W.

**RHYDFELLEN, Montgomeryshire.**—We had a refreshing season, Oct. 17th, when Mr. Nicholas baptized two candidates—one a scholar. We had not had a baptism for several years. We hope this "Mother of Churches" will again revive. Last summer we repaired our old meeting-house, and paid nearly all the expenses. E. E.

**MAGOR, Monmouthshire.**—Our pastor, Mr. Leonard, immersed three believers on Lord's day, October 31; and two more November 23, after a discourse to a crowded audience. T. H. A.

**HARTLEPOOL, Durham.**—Mr. Smith baptized two young men in the sea, Nov. 14,—the first-fruits of his labours. The morning was lovely; the sea beautifully calm; and the opportunity a happy one.

**BRIDGEND, Glamorganshire.**—On Nov. 7th, three worthy brethren were baptized by Mr. Spence, assistant to our aged minister. **PENYVAI, near Bridgend.**—Mr. Davies baptized nine believers, Nov. 7th, on profession of their faith in Jesus.

ANDOVER.—After long depression, through want of a pastor, we are beginning to revive. In January, 1847, Mr. Goodman came amongst us, and his labours have been blessed. In September, five believers were baptized; and in October four more. Two of the former were scholars, and three were teachers. Three of the latter were members of the Independent church, whose attention was drawn to the subject of baptism in consequence of an Independent Home Missionary having become a baptist in August last. This brother attributes his change of views solely to the study of the New Testament. He is now supplying a baptist church near here, whose pastor is ill. We have several others waiting to follow their Lord. T. B.

BRADFORD, *Wilts. Zion Chapel*.—We desire to record the goodness of God to us. On the afternoon of Nov. 14, our pastor, Mr. Webley, immersed three candidates in the river, before a great company of spectators. We trust good impressions were made on the minds of many by the solemn service. E. B.

BOSTON, *Cow Bridge*.—The weather being favourable, we had preaching in the open-air, Oct. 24, after which three candidates were baptized in the river. Several hundreds of spectators witnessed the solemn scene. Our place of worship is now too strait for us. J. R.

BOSTON, *General Baptists*.—Two candidates were immersed on a profession of their faith, Dec. 5th. One of these had been a confirmed drunkard, but is now a total abstainer. J. N.

ACCRINGTON, *Blackburn Road*.—Two young persons, brother and sister, were baptized by Mr. Kirtland of Sabden, Nov. 14, after a convincing discourse from "What mean ye by this service?"

DEVONPORT, *Pembroke St.*—We trust that after years of decline we are now beginning to revive. Two men were baptized by Mr. Rogers, Oct. 23.

TARPOURLEY.—We have had two baptisms lately. Our congregations and sabbath-school continue to improve, so that our prospects are more cheering. M. S.

NORTHAMPTON, *College Street*.—Four disciples were immersed by Mr. Brown, Nov. 21st. A large assembly witnessed the observance of the sacred rite. T. S.

DUNNINGTON WOOD, *Shropshire*.—Three Sabbath scholars were baptized by Mr. Jones, Nov. 7th. Many were much affected by the scene. T. E. P.

NEWCASTLE-UPON-TYNE, *New Bridge-st.*—Four believers were recently immersed and added to the church. One had been united with a pædobaptist church.

SHACKLEWELL, *near London*.—Mr. Cox baptized six believers on a profession of faith in the Son of God, Oct. 28th. J. D.

TAUNTON, *St. James Street*.—Three believers were baptized by brother J. E. Dult, Oct. 17. One, an aged brother, had been for years "lingering on the brink"—the other two were young disciples, devoted to their Saviour in the bloom of life! This being our first addition since we were formed into a church, we hailed the day with delight; the interest of which was greatly heightened by the fact, that one of these friends was forcibly convinced of her sinfulness before God whilst witnessing a baptism in a neighbouring town. Can such a fact be produced with reference to infant sprinkling? R. S.

BLAKENY, *Norfolk*.—Two believers were baptized here Oct. 29th, a father and daughter, the latter a Wesleyan. According to the predictions of some she was to have died from the effects of the "wetting" long ere this, but she is not only "not dead," but in better health than for many months past.—And on December 15th, a husband and wife were immersed. There was a good attendance of strangers present, who behaved with great decorum, and seemed deeply impressed with what they heard and saw.

ARLINGTON, *Gloucestershire*.—Mr. R. Hall, our pastor, administered the ordinance of christian immersion to five persons, Nov. 14, after which we had a sermon at the waterside, on "hindrances to baptism," Acts viii. 36.

LEEDS, *Templar-street*.—On Tuesday evening, November 2, our pastor, Mr. Jabez Tunnicliff, baptized five candidates in the baptistry in South Parade Chapel, kindly afforded for the purpose. E. W.

LYME, *Dorset*.—Mr. Wayland baptized an aged man of 77 years, and a young female candidate, September 5; and on November 7, two females. One had been an Independent many years. O. P. Q.

ORCOF, *Hereford*.—Our pastor, Mr. Predgen, baptized a gray-headed old man Nov. 28, who on coming up out of the water exclaimed, "This is the happiest day of my life."

GOLCAR, *Yorkshire*.—Two young men were baptized by Mr. Whitaker, Nov. 14. We had a refreshing season.

RIPLEY, *Derbyshire*.—Six believers were baptized, Nov. 7. One is a teacher. Several more are inquiring. R. A.

STALY BRIDGE, *General Baptists*.—Five believers were baptized, Oct. 10, and received on the evening of that day.

SHEFFIELD, *Townhead-street*.—After a discourse by Mr. Larom, five believers were baptized Nov. 7th; two were from our village station at Dronfield. E. L.

[As usual, several reports of baptisms arrived too late. Portmahon, Sheffield—Hereford—Sutton-in-Ashfield—Sudbury Great Torrington—Longhope, and others.

## Baptism Facts and Anecdotes.

### IMMERSION NOT DANGEROUS BUT BENEFICIAL.

LOOKING over an old baptist periodical the other day, I found the following:—

"As it is our duty to observe the displays of God's goodness, and to make them known for the good of others, I take the liberty of communicating to you some remarkable circumstances which have been related to me. Concerning their credibility, no doubt rests upon my mind, as I received the narrative from the mouth of the individual concerned, who is a truly pious christian, confirmed by her husband and two daughters, and I may add, others, who have been acquainted with her for many years. The publication of it may be encouraging to such as are backward in following the Lord on account of apparent danger and difficulty.

Mrs. L—— is a member of the G. B. Church in N——. Her admission into the church by the ordinance of baptism was attended with circumstances peculiarly interesting and encouraging to such as are weak in faith. From her fifteenth or sixteenth year, to the time of her baptism, a period of about twenty years, she was very grievously troubled with fits. They were irregular in the season of their return; but so strong, and of such duration, that she has been repeatedly held for two hours at a time; yea, she even bit her own flesh once, and often used to attempt this, but was prevented by the care of her friends. Being visited in an affliction of some continuance, eight or nine years since, by a member of the church, when she was recovered, she attended the preaching of the word; and, under the divine blessing,

received good to her soul. Having satisfactory evidence of her interest in Christ, and convinced of the propriety of believers' baptism, she applied for admission into the church. Her experience and conduct being approved, she was accepted. But a difficulty of some magnitude presented itself. It was feared that her fits might return during the administration of the ordinance. The open hostility of her husband to religion considerably increased the delicacy. He even went so far as to speak in a threatening manner to the minister, if he presumed to baptize his wife. But after some conversation with him he was more reconciled, and consented to the administration of the ordinance. Yet so apprehensive was the minister that something unpleasant might occur, that he proposed to baptize her early in the morning with but a few people present. This she refused, trusting that the Lord would carry her through his own ordinance. Her husband placed himself near the baptismist to be ready to render assistance if necessary; but to the surprise of many, she went through it comfortably. And though she had her fits a short time before, yet she has never been afflicted with them since. Her family and those who are acquainted with the circumstance, are often led to admire what God hath done for her.

When these things are considered, surely we may adopt the language of the Psalmist, and say, "The righteous shall see it, and rejoice: and all iniquity shall stop her mouth. Whoso is wise, and will observe these things, even they shall understand, the lovingkindness of the LORD." Psalm cvii. 42, 43.

Sept. 22, 1818.

J. P."

## Religious Tracts.

### OUR TRACT DONATIONS.

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 in past years, 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. 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.

## 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
Dec., 1846—	Invitations to Worship,	18,500	
Dec., 1847—	do.	do.	10,000
Total.....			28,500

DONATIONS of Tracts have been forwarded to

	Handbills.	4 Page.	Reporters.
Tenbury.....	500	.. 25	.. 6
Crocombe....	500	.. 25	.. 6
Ipswich .....	500	.. 25	.. 0
Fenny Stratford	500	.. 25	.. 0
Magor .....	500	.. 25	.. 0

THE APPLICATIONS from Camden Town, Penzance, and Durlington, could not be forwarded for want of proper Directions. See *special notice* below.

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.

### MATERIALS FOR RAGGED SCHOOLS.

It is a curious race of human beings that these philanthropists (the founders of ragged schools) have taken in hand. Every one who walks the streets of the metropolis must daily observe several members of the tribe—bold, and pert, and dirty as London sparrows, but pale, feeble, and sadly inferior to them in plumpness of outline. Their business, or pretended business, seems to vary with the locality. At the West end they deal in lucifer matches, audaciously beg, or tell a touching tale of woe. Pass on to the central parts of the town—to Holborn or the Strand, and the regions adjacent to them—and you will there find the numbers very greatly increased; a few are pursuing the avocations above mentioned; many are spanning the gutters with their legs, and dabbling with earnestness in the latest accumulation of nastiness, whilst others, in squalid and half-naked groups, squat at the entrances of the narrow foetid courts and alleys that lie concealed behind the deceptive frontages of our larger thoroughfares. Whitechapel and Spitalfields teem with them like an ant's nest; but it is in Lambeth and Westminster that we find the most flagrant traces of their swarming activity. There the foul and dismal passages are thronged with children of both sexes, and of every age from three to thirteen. Though wan and haggard, they are singularly vivacious, and engaged in every sort of occupation but that which would be beneficial to themselves and creditable to the neighbourhood. Their appearance is wild; the matted hair, the disgusting filth that renders necessary a closer inspection, before the flesh can be

discerned between the rags which hang about it; and the barbarian freedom from all superintendence and restraint, fill the mind of a novice in these things with perplexity and dismay. Visit these regions in the summer, and you are overwhelmed by the exhalations; visit them in the winter, and you are shocked by the spectacle of hundreds shivering in apparel that would be scanty in the tropics; many are all but naked; those that are clothed are grotesque; the trousers, where they have them, seldom pass the knee; the tailed coats very frequently trail below the heels. In this guise they run about the streets, and line the banks of the river at low water, seeking coals, sticks, corks, for nothing comes amiss as treasure-trove; screams of delight burst occasionally from the crowds, and leave the passer by, if he be in a contemplative mood, to wonder and rejoice that moral and physical degradations have not broken down every spring of their youthful energies.

Eccentric doubts flit through our minds; and we are tempted to ask whether these nondescripts ever had a parent, or whether there be parents to be found in the district. "They look not like the inhabitants o'the earth, and yet are on't." A feeling of curiosity arises, and the next step is to investigate their natural history, their haunts, their habits, their points of resemblance to the rest of mankind, and the part they sustain in the great purpose of creation. The stranger dives into the recesses from which they seem to issue, and there he sees, before and behind, on the right hand and on the left, every form and character of evil that can offend the sense and deaden the morals.

But these creatures have pursuits of their own, certain occupations whereby they obtain a scanty subsistence; for, though there are, perhaps, many persons who may not admit the necessity, they themselves have a conviction that they must live. The children that survive the noxious influences and awful neglect, are thrown, as soon as they can crawl, to scramble in the gutter, and leave their parents to amusement or business: as they advance in years they discover that they must, in general, find their own food, or go without it. This stimulates these independent urchins; and at an age when the children of the wealthy would still be in leading strings, they are off, singly, or in parties, to beg, borrow, steal, and exercise all the cunning that want and a love of evil can stir up in a reckless race. They are driven to these courses, in many instances, by their parents; in more by their step-mothers; in most by necessity and general example. The passion for shows and the lowest drama is nearly universal. Food and the penny theatres—these are their paradise, and the chief temptation to crime. They receive no education, religious or secular; they are subjected to no restraint of any sort; never do they hear the word of advice, or the accent of kindness; the notions that exist in the minds of ordinary persons have

no place in theirs; having nothing exclusively their own, they seem to think such, in fact, the true position of society; and, helping themselves without scruple to the goods of others, they can never recognise, when convicted before a magistrate, the justice of a sentence which punishes them for having done little more than was indispensable to their existence.

Well, then, we discover that they are beings like ourselves; that they have long subsisted within a walk of our own dwellings; that they have increased, and are increasing, in numbers with the extension of this overgrown metropolis; and that they recede, if to recede be possible, in physical and moral condition, as the capital itself advances towards the pinnacle of magnificence and refinement. Will no one roll away the reproach? We have an established church, abundant in able and pious men, and she boasts herself to be the church of the people. We have a great body of wealthy and intelligent dissenters, who declaim, by day and by night, on the efficacious virtues of the voluntary principle. We have a generous aristocracy, and plethoric capitalists, and a government pledged to social improvements. Who will come forward? Why not all?—*Quarterly Review.*

## Intelligence.

### Baptist.

**SPALDWICK, Hunts.**—This is an agricultural village of about 500 inhabitants, mostly of the poorer classes. In 1846, our old place being too strait for us and incapable of repair, we set about to erect a new one, with a school room, estimated at £600. This, under the circumstances was a bold attempt. In December, 1846, the place was opened, when we did what we could. At our anniversary Dec. 2, 1847, Mr. Edmonds, our pastor, had the satisfaction to announce that £632 10s., the entire cost, was paid, and the beautiful building was our own. Another truly delightful instance of successful voluntary zeal!

**NOTTINGHAM, George-street.**—A powerful-toned organ, by Bevington and Sons, of London, has lately been erected in this chapel, at a cost of £222. Addresses were delivered by Messrs. Hunter, R. Pike, Wall, and Gilbert, at the opening services; and on the following sabbath, two sermons were preached by Mr. J. Edwards, pastor of the church. The collections at all the services, with previous subscriptions, amounted to £242, leaving a surplus of £20 towards the recent painting, &c. of the interior of the chapel.

**KINGSTON, Surrey.**—The baptist chapel in this town, having been closed for nine weeks for the removal of a vestry from the interior of the chapel, and for the erection of a gallery, and a vestry at the side, was re-opened on Dec. 7, when sermons were preached by Messrs. Sherman and Aldis of London. This enlargement and improvement has rendered the chapel much more convenient as a place of worship, but it has involved an expenditure of nearly £300, of which £140 only has been raised, and the members of the congregation, generally, are very poor.

**ARMLEY, near Leeds.**—A meeting-house in connection with the Leeds baptist village mission, was opened here on Lord's-day, Dec. 12th. Many attended, and collections were made. The place had been a blacksmith's shop. A Sabbath school is to be opened in it on the first sabbath in the New Year. Prospects are pleasing. W. H.

**WOODSIDE, Forest of Dean.**—Our new gallery being completed, we had special services, Nov. 18, when Messrs. Newman of Shortwood, Knill of Wotton-under-Edge, and Dr. Beaumont of London, preached. Collections, £25 5s. 6d., which, with subscriptions, nearly cleared off the expense.

W. R.

**LIVERPOOL.**—*Pembroke Chapel.*—This beautiful edifice very narrowly escaped destruction by fire on the morning of Sunday last. It seems that the mortar of the brick work, which encloses the heated air by which the building is warmed, had become worn away, and, permitting the heat to come in contact with the wood-work, had completely charred two joists, and forced a passage for the smoke into the interior. From the powerful current of air acting on that spot, a very few minutes more would have been sufficient to create a general conflagration, and, under ordinary circumstances, an hour would have elapsed before any one would have approached. But it happened, that on that morning the use of the chapel had been permitted for a marriage-service, and precisely at eight o'clock, when the party was expected, the chapel-keeper on entering by the vestry-door perceived the smoke rapidly issuing from the ignited part. An alarm was instantaneously given, and, by very active and efficient measures, the threatened peril was overcome. Three fire engines arrived on the spot, but their services were unnecessary. When the congregation assembled, two hours afterwards, the smoke and smell, not having quite escaped, created some alarm; but the Rev. Mr. Birrel, at an early part of the service, mentioned the circumstances which had transpired, and the occasion there was for thankfulness.—*Liverpool Times.*

**HAWORTH, Yorkshire.**—Mr. M. Saunders preached his farewell sermon on Lord's-day, Nov. 7th, to the second baptist church at Haworth, over which he has presided since 1824. At his settlement, the church consisted of sixteen members, who worshipped in an upper room. Since that time, 244 members have been added; chiefly by baptism. The additions to the church by baptism during the past year, and also the clear increase, have been greater than those of any other baptist church in the West Riding. Since 1824, a commodious chapel has been erected at a cost of £1,800, which has also been enlarged since its erection. A flourishing sabbath-school has been carried on for twenty-three years. Besides which, two other baptist chapels have been built in the vicinity of Haworth, through the exertions of Mr. Saunders, during his pastorate here. The failure of his health is the cause of his relinquishing a sphere of labour, where the Head of the church has so eminently succeeded his ministry.

**PRESTON, Lancashire.**—Mr. Wm. Walters, of Horton College, Yorkshire, has accepted the invitation of the baptist church, Leeming-street, and will enter upon his labours in that large and populous town, the first sabbath in January. T. H. L.

**COLEFORD.**—A public tea-meeting was held in the baptist meeting-house, December 15th, for the purpose of paying off the debt owing upon the School-room and premises. The amount was £200, the whole of which was raised, with a surplus of about twenty pounds. The present time was chosen for this effort as an expression of respect and affection for the esteemed pastor, Mr. Penny, on the occasion of his marriage. The meeting was addressed by Mr. Penny, by Messrs. J. T. Thomas, T. Batten, and W. Nicholson, members of the church, and by Mr. Clark of Monmouth, Mr. Hume of Woodside, and Mr. Nicholson, of Lydney. During the proceedings, the case of Mr. John Simonds, of Mursley, imprisoned in Aylesbury gaol for the non-payment of *five-pence* Church-rates, was mentioned; and two pounds were immediately subscribed in aid of the fund for conducting his defence.—The case of Dr. Adam Thomson was also referred to, and steps were taken to promote the sale of Bibles and Testaments for his relief.

**LEEDS, General Baptists.**—We have had our anniversary—the best—on Nov. 14, when our pastor, Mr. Horsfield, and Mr. Dawson of Bradford, and on the 18th Mr. Macdonald of Huddersfield, preached. On Monday evening we had our tea-meeting, when both our school rooms were filled twice with visitors. After tea, in the chapel, brethren Horsfield, Brewer, and Foster, (Bap.) Hudswell and Brown, (Ind.) Taylor and Collins, (Wes.) addressed us. We cleared £20. S. T.

**SAINT HILL, Kentisbeer, Devon.**—Our chapel was re-opened, after enlargement and improvement, October 31, when two sermons were preached by Mr. Baynes of Wellington, and liberal collections made, which, with the subscriptions, have cleared off the greater part of the expenses.

**SALFORD.**—Mr. Henry Duncley, B.A., has accepted an invitation to become the pastor of the baptist church in Great George-street, and is expected to commence his stated labours there at the close of his studies at the Glasgow University, in May next. P. B.

**LONDON, Leather-lane.**—This chapel has been engaged for the stated ministry of Mr. David Denham, formerly of Unicorn-yard, Tooley-street, and having been thoroughly repaired and painted, was opened as a place of worship in connexion with the baptists, on Lord's-day, October 31st.

**THE BAPTIST MISSIONARY SOCIETY.**—During the past year, the committee have resolved, that on taking students from the baptist colleges to send them far hence to the heathen, they will not repay, as heretofore, the expense of the education of such young men.—*Report of Stepney College.*

**MR. PETO'S NEW CHAPEL.**—The lines we copied from the *Patriot* into our December number, and the inquiry we then made have produced the information we desired. It appears that Mr. Peto, M. P. for Norwich, is erecting a large and handsome meeting-house in London, with the intention of its occupation by Free Communion Particular Baptists. The situation is near to the new opening from the top of Holborn to Oxford-street, and on a new line of streets from the British Museum to Waterloo-bridge. It stands between Bedford Episcopal Chapel, built for the notorious Dr. Dodd, and the French protestant church, in what was called Charlotte-street, Bloomsbury. It is designed to seat 1400, with school-rooms for 1000 children. The ground alone is said to have cost £7000. A friend has sent us a map shewing fifty places of worship within half a mile of it, and a list of them, also a rough sketch of the new erection which is now covered in, but the two side towers are not completed. We shall endeavour to furnish an engraving of the building.

**THE BAPTIST THEOLOGICAL INSTITUTION FOR SCOTLAND** has just published its first Report. Since the opening in 1845, nine students have been admitted. We are told there are now "six students in the Institution," but how our brethren manage with only a yearly fund of one hundred pounds we know not. Mr. Johnstone of Edinburgh, the tutor, acts gratuitously.

**CARMARTHEN BAPTIST TABERNAACLE.**—At the fourth anniversary of this elegant and commodious chapel, Nov. 7th and 8th, the collections amounted to the unexpected sum of £102 6s. 5d., so that the debt upon the building is now reduced under £150. Discourses, distinguished by pathos, fervency, and effect, were delivered.

**A GOOD EXAMPLE.**—A minister, who lately left the presbyterians, and united with the baptist denomination, says, "When in the United Secession, I was always recommending their periodicals. My late hearers and members ordered upwards of two hundred copies of magazines, which they received monthly." If our brethren will generally act upon this suggestion, they will greatly increase our sales, invigorate our efforts, and promote largely the good of the churches.

**IRISH BAPTIST UNION.**—From the circular letter we learn the gratifying fact, that one hundred members have been added to thirteen of the churches during the past year; that three others have been stationary as to numbers; that the decrease in all the churches amounts to sixty-seven; of these a large number have emigrated; the clear increase is thirty-three. This is encouraging.

**ORDINATIONS.**—*Mr. James Smith, jun.*, son of Mr. J. Smith of New Park-street, Southwark, at Hartlepool, Durham, Nov. 23; the services were conducted by Messrs. J. Smith of New Park-street, J. D. Carrick of North Shields, W. Leng of Stockton, G. Sample of Newcastle-on-Tyne, (Bap.) S. Lewis, W. Campbell, M. A., (Ind.) and J. Douglas, (Presb.), in the Presbyterian chapel, as the baptists have no chapel yet in Hartlepool; they have, however, engaged some land on which to build one. The charge by Mr. Smith to his son, was from "My son be wise, and make my heart glad."

*Mr. W. A. Caldwell*, was recognized as pastor of the church at Blakeney, Norfolk, Nov. 25th, when brother Wigner, of Lynn, addressed the pastor and the church. On the same day we held our chapel anniversary service, and had a tea meeting. Several ministers and friends assisted.

*Mr. C. E. Pratt*, late of Bampton, Devon, at St. Austell, Cornwall, Oct. 20; Messrs. Tuckett of Truro, Teall of South Moulton, and Cope (Ind.), delivered addresses on the occasion.

*Mr. Edward Bedding*, late of Speen, Bucks, at Cuddington, in the same county, Oct. 21; Messrs. Terry of Crendon, Payne of Chesham, Dawson of Princes Risborough, Tyler of Haddenham, Salter of Amersham, and Chappel of Waddesdon Hill, were the ministers who conducted the solemn services of the day.

*Mr. Robt. Haldane Carson*, late of Tubbermore, Ireland, (son of Dr. Carson) at Perth, Scotland, Oct. 25; the ministers engaged on the interesting occasion were Messrs. Llandells of Cupar, Grant of Tullymet, Henderson of Dundee, Green of London, and Bates of Banbridge, Ireland; Mr. C. settles under encouraging prospects at Perth; the church is in a thriving and promising condition.

*Mr. John Brown, A.M.*, at Coleraine, October 22, Messrs. Eccles of Belfast, and Carey of London, conducted the services, which were accompanied with fasting.

**REMOVALS.**—*Mr. E. Stephens* of Sobam, Cambs., to Park-street, Thaxted, Essex—*Mr. Hugh Stowell Brown*, to Myrtle-street, Liverpool—*Mr. C. E. Pratt*, late of Bampton, Devon, to St. Austell, Cornwall—*Mr. Pugh* of Stepney College, to Buckingham—*Mr. W. P. Williams* of Bristol College, to Claremont-street, Shrewsbury—*Mr. Lawrence*, of Stepney College, to Lewes, Sussex—*Mr. R. H. Carson* of Tubbermore, Ireland, to Perth, Scotland—*M. J. W. Todd*, late of Stratford-on-Avon, to Salisbury.

**RESIGNATION.**—*Mr. W. Gough*, who has been nearly eight years pastor of the baptist church, at Wythall Heath, King's Norton, Worcestershire, has resigned his charge. He is at present disengaged.

## Missionary.

**RETURN OF MISSIONARIES.**—Mr. Newbegin, of the Baptist Mission, West Africa, has been compelled, by the state of his health, to return to England for a time. He landed at Liverpool in November, after a rapid voyage. Mr. Abbott, of Falmouth, Jamaica, arrived in London in the early part of Nov., after a long voyage, which, we are glad to say, was very beneficial to his health.

**DESIGNATION OF A MISSIONARY TO DENMARK.**—Mr. Forster, a native of Denmark, who has been residing some years in London, and is a member of the baptist church, Buttesland-street, Hoxton, was solemnly set apart to the work of a missionary to his native country, at Little Alie-street baptist chapel, Goodman's Fields, on the evening of December 9. Messrs. Dickerson, Rothery, Norton, and other ministers took part in the services of the evening, which were truly edifying and impressive. Mr. Forster goes forth under the auspices of the Strict Baptist Convention.

**JAMAICA, Bethshephal, St. James.**—In a note we received from Mr. T. B. Picton, a few weeks ago, he observes:—"The attendance on the means of grace is good—never better. I baptized seventeen on Lord's-day, August 1; eight males, nine females, all young people, from fifteen to twenty years, except one middle aged married woman. We have collected about £24 this August, and divided it between Calabar Theological Institution, Africa, and our St. Elizabeth Mission. We collected £18 at our two stations, in May, for the destitute Irish. Thus, amidst much calculated to cast down, we have some tokens for good, for which we bless God, and take courage."

**INDIA.**—*The Oriental Baptist* for Nov., just received, contains the following pleasing intelligence:—"Banaras.—On the 2nd September, two native young women, brought up by our aged missionary brother, Mr. Smith, were baptized on a profession of faith in the Lord Jesus Christ. *Dinapore.*—We understand that eight or nine professed believers were baptized on the 8th Oct. at this station. May they all have grace to continue steadfast in the course on which they have entered, and then receive the crown of life! We believe baptisms have recently occurred at some other stations, particulars of which pleasing events have not yet come to hand."

**ORISSA.**—In a note we have just received from brother Stubbins, dated, Berhampore, Sep. 15, 1847, he states that their nominal christian community has considerably increased this year, of some of whom they have hope. Brother Buckley was removing to Cuttack, and brother Bailey was to succeed him.

## Religious.

## STATISTICS OF WESLEYAN METHODISM, IN 1847:—

	Members	Increase	Decrease	Clear decrease
Gt. Britain	339,379		2,098	
Ireland ..	24,633		2,913	
Colonies ..	100,303	253		
Total ..	464,315	253	5,011	4,758

This is a melancholy result; a decrease, in one year, of 4,758 members, where so much agency is employed, is indeed a serious matter.

**EXTRAORDINARY.**—Another missionary meeting has been held at Blatherwick-park, Northamptonshire, the seat of Stafford O'Brien, Esq. A vast concourse of people assembled. The speakers, as usual, comprised ministers of various denominations,—churchmen, dissenters, and methodists. The tea alone produced about twelve pounds, besides which a large sum of money was taken up.

**THE CONGREGATIONAL LECTURE** for 1847, has been delivered by Dr. Davidson, one of the tutors of Manchester College, at Broad-street chapel, London. Subject—The Ecclesiastical Polity of the New Testament unfolded, and its points of Coincidence, or Antagonism with prevailing systems indicated.

**DR. THOMPSON OF COLDSTREAM**, has, it appears, involved himself in pecuniary difficulties in his noble attempt to supply cheap copies of the Holy Scriptures. Subscriptions for the purchase of the stock now on hand by congregations and schools, would afford him valuable relief.

**RUSSIAN DESPOTISM.**—According to a recent act of the Emperor Nicholas as published in a St. Petersburg journal, any person abjuring the Greco-Russian religion, is to be placed at the disposal of the ecclesiastical authorities, his property confiscated, and if he does not re-enter the established church within a given period, he is to be confined for life. Any individual who should advise another to abjure the tenets of that religion, shall forfeit all his prerogatives and civil rights, and be banished for ever to Western Siberia. Persons preaching or publishing in any way doctrines calculated to shake the faith of the true believers, incur a similar penalty when guilty of the offence for the third time. Fathers and mothers professing the Greco-Russian religion, who cause their children to be baptized by the ministers of another christian sect, are to be punished by two years' imprisonment.

## General.

**MONUMENT TO WASHINGTON AT NEW YORK.**—On the 10th of November, 30,000 persons assembled to witness the ceremony of laying the first stone of this enormous monument. The members of Congress, Ministers of State, foreign ambassadors, and a triumphal car drawn by six white horses, containing a bust of the American hero, surrounded by thirteen young girls in white, to represent the thirteen original states, formed part of an immense procession to the site. The monument is commenced on elevated ground, and being intended to serve as a landmark for ships at sea, is proposed to be of very considerable height. [But about the blacks, are they to be free, or will you grind them still?]

**POST LETTERS.**—More than two hundred and twenty millions of chargeable letters were posted in 1843; so that, supposing all the letter-boxes in the United Kingdom to be open twelve hours in the day, and to communicate with one large spout, the letters would keep flowing at the rate of fourteen in a second!

**WALES.**—The *Principality* newspaper states that there are, in Wales, above thirteen dissenters for one churchman.

**AN INDEPENDENT CHAPEL**, and a number of dwelling-houses, have been destroyed by fire near Axminster.

**CHURCH RATES.**—The magistrates of Winslow, Bucks, have committed to Aylesbury prison, for trial like a felon, Mr. John Simonds of Mursley, a quiet, useful, and gratuitous baptist preacher, who has been the means of erecting a place of worship, and paying for it, for non-payment of five-pence for Church Rates! A subscription has been opened to defend him.

**LORD JOHN RUSSELL** said, Dec. 16, in the House of Commons, in reply to an inquiry, that it was not the intention of government to bring forward any measure on Church Rates.

**THE JEWS IN PARLIAMENT.**—Lord John Russell has introduced a bill into parliament to remove the present legal obstructions which prevent a Jew from taking his seat as a legislator.

**PARLIAMENT**, which met in November, to provide some further restrictive measures to check and suppress outrage in Ireland, has been adjourned to the 2nd of February.

**THE WEIGHT OF TRACTS** distributed by the Anti-Corn-Law League amounted, says Mr. Cobden, to 128 tons! [How many tons weight have the Anti-State-Church Society distributed?]

**THE ANTI-SLAVERY** cause is progressing prudently, but prosperously, in France.

**INFLUENZA** has been fatally prevalent this winter, especially in London.

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## Marriages.

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Nov. 4th, at the baptist chapel, Pembroke Dock, by Mr. H. J. Morgan, Mr. Thomas Thomas, pastor of the baptist church, Pembroke, to Miss E. Edwards.

Nov. 11, at the baptist chapel, Newark, by Mr. J. C. Norgrove, Mr. Richard Dawn, parish clerk at Hawton, to Miss Martha Gilliland, of Newark.—Nov. 15, Mr. John Hardy of Wigsley, to Mrs. Elizabeth Pool of North Searle.—Nov. 22, Mr. Thos. Lane, to Miss Mary Eyre, both members of the baptist church, Newark.—Nov. 24, Mr. Edward Hopkinson, to Miss Hannah Morley, both of Newark.

Nov. 11, at the baptist chapel, Hill Cliff, by Mr. Kenworthy, Mr. John Grounds of Appleton, to Ann, eldest daughter of Mr. W. Hough, Higher Walton.

Dec. 1, at the baptist chapel, Coleford, by Mr. Penny, Mr. Joseph Rogers, Dean Forest, to Mrs. Barnett, Staunton.—Dec. 6, Mr. David Jones, Blaenavon, to Miss E. Smith, Coleford.—Dec. 7, Mr. James Herbert, to Esther, youngest daughter of the late James Trotter, Esq. Coleford.

Dec. 7, at the General Baptist Chapel, Hose, Vale of Belvoir, by Mr. Stocks, Mr. W. Brown of Long Clawson, to Miss S. Thompson of Nether Broughton.

Dec. 7th, at Salem baptist chapel, Cheltenham, by Mr. W. G. Lewis, the father of the bridegroom, W. G. Lewis, Esq., of the General Post Office, London, and the Mall, Kensington, to Susanna Mary, youngest daughter of the late Daniel Katerus, Esq., of the Hon. E. I. Company's civil service.

Dec. 8th, at Christchurch, Blackfriars, London, T. H. Gotch, Esq., of Kettering, to Mary Ann, daughter of Mrs. Gale, of Nelson Square, Southwark.

Dec. 9th, at the Independent Chapel, Four Elms, Kent, by Mr. J. A. Chamberlain, Mr. James Staiger, late pastor of the baptist church, Bessell's Green, to Miss Ann Petty.

Dec. 15th, at Acton, Cheshire, Mr. R. Kenney, General Baptist minister, Holbeach, to Miss Sarah Shore of Burland, near Nantwich.

## Deaths.

July 12, at Calcutta, aged 55, Mrs. Page, widow of the late captain Page, who were the first members of the baptist mission church, at Monghyr, thirty-three years ago.

Sep. 7, at Lyne, Dorset, aged 68, Mr. William Quick. He was a member of the baptist church here nearly half a century, and many years of that period a deacon. His emphatic mode of giving out the hymns, which he did for above 20 years, often made salutary impressions on hearers. It may in truth be said "He was a good man," respected by all and loved by many.

Sep. 23, at Spitalfields, London, Thomas William Goozee, aged 17, after a short illness. He was an accepted candidate with the baptist church in Providence chapel, Shore-ditch. But he has gone to join the assembly of the church above, and there his friends hope to meet him.

Oct. 16, at Chelsea, aged 27, Mr. Walter Strachan, a member of the baptist church, Pimlico, for upwards of seven years. Darkness gathered round his bed at death, and distress got hold upon him, yet he was enabled at last to declare "Christ very precious."

Oct. 22, at Tregone, Cornwall, Mr. John D. Cock, late a student at the baptist college, Bradford. His life, as a christian, was one of devotion to his Master's service, and, had it been continued, was to have been spent in the missionary field. During his affliction, his calm and holy confidence was unshaken by doubt, and he enjoyed, in an eminent degree, full assurance of hope to the end.

Oct. 30, at Evesham, Worcestershire, Mrs. E. T. Casewell, wife of Mr. J. D. Casewell, baptist minister. After severe and lengthened suffering, she gave birth to a daughter, on the 18th. Soon afterwards, symptoms of danger became visible. Medical skill was in vain; and in a few days her gentle spirit left its house of clay, and passed into eternity. She died in the Lord Jesus Christ, and is blessed.

Nov. 9, at Farringdon, Berks, after a short illness, Mrs. Oppenheim. By her death her husband is bereaved of an affectionate wife; five young children of a fond mother; the baptist church of a useful member; its pastor, and a numerous circle, of a sincere friend; and the town of a worthy inhabitant.

Nov. 10, at Saint-hill, Kentisbeer, Devon, Mr. James Crossman, late of Trowbridge, Wilts, aged 24, the youngest son of Mr. H. Crossman, baptist minister of Saint hill. His affliction was short, but his hope in the Saviour was strong and abiding, and his end was peaceful.

Nov. 16, at Berlin, Prussia, Mr. Warner Berg, father of Mr. John Berg, baptist minister, Tewkesbury.

Nov. 14, at Hackney, Henry Gamble, Esq. in his 80th year, of pleurisy, after an illness of one week. He was for many years a deacon of Dr. Cox's church; a consistent christian, he died in peace.

Nov. 23, at Brenchley, Kent, aged 60, Mr. Thomas Gladwish, for upwards of thirty years the esteemed and faithful pastor of the united baptist churches of Matfield Green, Brenchley, and Lamberhurst, leaving his disconsolate widow unprovided for.

Nov. 25th, at Lambeth, Surrey, after a long and painful illness, borne with exemplary patience, Esther, wife of Mr. G. Francies, late minister of the baptist chapel, Waterloo-road, in her 60th year.

Nov. 26, at Shottisham, aged 33, Elizabeth, the beloved wife of Mr. W. Clarke, pastor of the baptist church, Sutton, Suffolk. Long afflicted, she endured with patience, and died with a good hope of eternal life.

Nov. 28, at Rumhill House, near Taunton, Wm. Cadbury, Esq., aged 68; many years a deacon of the baptist church, Wellington, Somersetshire.

Dec. 2nd, at Stony Stratford, Bucks, aged 82, George Wallis, Esq. He lived the life of faith, and his end was peaceful and happy. Sincere piety, extensive benevolence, amiability of disposition, and uprightness of conduct, secured him universal esteem.

Dec. 4, at Bromley, Mrs. Ellen Hawkins, aged 65, many years a member of the baptist church, Old Ford, Bow, near London.

Dec. 5, at Oadby, near Leicester, Mr. James Ward, aged 78, many years a member and deacon of the baptist church there.

Dec. 8, at Leicester, Mrs. Mary Holmes, in her 80th year, relict of the late Mr. Jas. Holmes; and many years a very worthy member of the G. B. church, Archdeacon-lane.

Dec. 9th, at High Wycombe, Bucks, aged 26, Sarah Maria, the beloved wife of Mr. Jesse Hobson, pastor of the baptist church in that town; and only daughter of the late H. Gamble, Esq. of Hackney.

Dec. 15, at Hackney, aged 34, after many years affliction, Martha, third daughter of the late Mr. Isaac Booth, and granddaughter of the late Rev. Abraham Booth.

Lately, after only a few days illness, Mr. James Robson, aged 34, a deacon of the baptist church, Queen-street, Woolwich. His peaceful death was preceded by a life of devotedness to God.

Lately, at Upper Culphin, Banffshire, aged 76, Mr. Archibald Murdoch, pastor of the baptist church, Aberchirder. He was enabled to maintain, for upwards of forty years, a consistent christian character.

# BAPTIST REPORTER.

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FEBRUARY, 1848.

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## PRESENT DEPRESSED STATE OF RELIGION, AND THE MEANS OF ITS REVIVAL.

OUR leader of last month was on this important subject. We now resume it. We then referred to the very depressed state of religion in this country about one hundred and fifty years ago, and to one of the remarkable men whom God raised up to awaken sleeping saints and careless sinners—GEORGE WHITEFIELD.

But, Whitefield and Wesley? Yes: Whitefield and Wesley—or the brothers, John and Charles Wesley, but chiefly JOHN WESLEY, should not, in all fairness, be omitted from our review of that period of depression and revival. And although we are anxious, as well as our readers, to come, as speedily as possible, to the consideration of the “present depressed state,” we should not be doing justice to one of the most distinguished religious reformers the world ever saw, or properly prepare the way for a more complete elucidation of our subject, if we did not first advert to this remarkable man, and the conspicuous part he acted in the Great Revival.

We quote the following passages from the writer adverted to in our last number. Our readers will be edified as well as amused by the remarkable incidents here given, which clearly point out these as no ordinary or every-day men. Only now and then does our world witness such manifest indications of divine power working by human agency.

The following codicil was added to Whitefield's will:—“N. B.—I also leave a mourning ring to my honoured and dear friends, the Rev. John and Charles Wesley, in token of my indissoluble union with them in heart and christian affection, notwithstanding our difference in judgment about some particular points of doctrine.”

The “points of doctrine” were chiefly the extent of the atonement and the perseverance of the saints; the “indissoluble union” was occasioned by their all-absorbing love to the same Saviour, and untiring efforts to make his riches known. They quarrelled a little, but they loved a great deal more. Few

characters could be more completely the converse, and, in the church's exigencies, more happily the supplement, of one another, than were those of George Whitfield and John Wesley;\* and had their views been identical, and their labours all along coincident, their large services to the gospel might have repeated Paul and Barnabas. Whitefield was soul and Wesley was system. Whitefield was a summer-cloud which burst at morning or noon in fragrant exhilaration over an ample tract, and took the rest of the day to gather again; Wesley was the polished conduit in the midst of the garden, through which the living water glided in pearly brightness and perennial music, the same vivid stream from day to day. After a preaching paroxysm, Whitefield lay panting on his couch, spent, breathless, and death-like; after his morning sermon in the Foundry, Wesley would mount his pony, and trot and chat and gather similes, till he reached some country hamlet, where he would bait his charger, and talk through a little sermon with the villagers, and remount his pony and trot away again. In his aerial poise, Whitefield's eagle eye drank lustre from the source of light, and loved to look down on men in assembled myriads; Wesley's falcon glance did not sweep so far, but it searched more keenly and marked more minutely where it pierced. A master of assemblies, Whitefield was no match for the isolated man;—seldom coping with the multitude, but strong in astute sagacity and personal ascendancy, Wesley could conquer any number one by one. All force and impetus, Whitefield was the powder-blast in the quarry, and by one explosive sermon would shake a district, and detach materials for other men's long work; deft, neat, and painstaking, Wesley loved to split and trim each fragment into uniform plinths and polished stones. Or, taken otherwise, Whitefield was the bargeman,

or the waggoner, who brought the timber of the house, and Wesley was the architect who set it up. Whitefield had no patience for ecclesiastical polity, no aptitude for pastoral details; with a beaver-like propensity for building, Wesley was always constructing societies, and with a king-like craft of ruling, was most at home when presiding over a class or a conference. It was their infelicity that they did not always work together; it was the happiness of the age, and the furtherance of the gospel that they lived alongside of one another. Ten years older than his pupil, Wesley was a year or two later of attaining the joy and freedom of gospel forgiveness. It was while listening to Luther's Preface to the Romans, where he describes the change which God works in the heart through faith in Christ, that he felt his own heart strangely warmed; and finding that he trusted in Christ alone for salvation, "an assurance was given him that Christ had taken away his sins, and saved him from the law of sin and death." And though in his subsequent piety a subtle analyst may detect a trace of that mysticism which was his first religion,—even as to his second religion, Moravianism, he was indebted for some details of his eventual church-order,—no candid reader will deny that "righteousness, peace, and joy in the Holy Ghost," had now become the religion of the Methodist; and for the half century of his ubiquitous career, his piety retained this truly evangelic type. A cool observer, who met him towards the close, records, "So fine an old man I never saw. The happiness of his mind beamed forth in his countenance. Every look showed how fully he enjoyed 'the gay remembrance of a life well spent;' and wherever he went he diffused a portion of his own felicity. Easy and affable in his demeanour, he accommodated himself to every sort of company, and showed how happily the most finished courtesy may be blended with the most

\* Born 1703. Died 1791.

perfect piety. In his conversation, we might be at a loss whether to admire most his fine classical taste, his extensive knowledge of men and things, or his overflowing goodness of heart. While the grave and serious were charmed with his wisdom, his sportive sallies of innocent mirth delighted even the young and thoughtless; and both saw, in this uninterrupted cheerfulness, the excellency of true religion."† To a degree scarcely paralleled, his piety had supplanted those strong instincts—the love of worldly distinction, the love of money, and the love of ease. The answer which he gave to his brother when refusing to vindicate himself from a newspaper calumny, "Brother, when I devoted to God my ease, my time, my life, did I except my reputation?" was no casual sally, but the system of his conduct. From the moment that the Fellow of Lincoln passed into the highways and hedges, and commenced itinerant preacher, he bade farewell to earthly fame. And perhaps no Englishman, since the days of Bernard Gilpin, has given so much away. When his income was thirty pounds a year, he lived on twenty-eight, and saved two for charity. Next year he had sixty pounds, and still living on twenty-eight, he had thirty-two to spend. A fourth year raised his income to a hundred and twenty pounds, and steadfast to his plan, the poor got ninety-two. In the year 1775, the Accountant General sent him a copy of the Excise Order for a return of Plate: "REV. SIR,—As the Commissioners cannot doubt but you have plate, for which you have hitherto neglected to make an entry," &c.; to which he wrote this memorable answer:—"SIR,—I have two silver tea-spoons at London, and two at Bristol. This is all the plate which I have at present; and I shall not buy any more while so many around me want bread. I am, Sir, your most humble servant, JOHN WESLEY." And though it is calcu-

lated that he must have given more than twenty thousand pounds away, all his property, when he died, consisted of his clothes, his books, and a carriage. Perhaps, like a ball burnished by motion, his perpetual activity helped to keep him thus brightly clear from worldly self; and when we remember its great pervading motive, there is something sublime in this good man's industry. Rising every morning at four, travelling every year upwards of 4000 miles, and preaching nearly a thousand sermons, exhorting societies, editing books, writing all sorts of letters, and giving audience to all sorts of people, the ostensible president of Methodism and pastor of all the Methodists, and amidst his ceaseless toils betraying no more bustle than a planet in its course, he was a noble specimen of that fervent diligence which, launched on its orbit by a holy and joyful impulse, has ever afterwards the peace of God to light it on its way. Nor should we forget his praiseworthy efforts to diffuse a christianized philosophy, and propagate useful knowledge among religious people. In the progress of research most of his compilations may have lost their value; but the motive was enlightened, and the effort to exemplify his own idea was characteristic of the well-informed and energetic man. In christian authorship he is not entitled to rank high. Clear as occasional expositions are, there is seldom comprehension in his views, or grandeur in his thoughts, or inspiration in his practical appeals; and though his direct and simple style is sometimes terse, it is often meagre, and very seldom racy. His voluminous Journals are little better than a turnpike log—miles, towns, and sermon-texts—whilst their authoritative tone and self-centring details give the record an air of arrogance and egotism, which, we doubt not, would disappear could we view the venerable writer face to face. Assuredly his power was in his presence. Such fascinatiou

† Alexander Knox,

resided in his saintly mien, there was such intuition in the twinkle of his mild but brilliant eye, and such a dissolving influence in his lively, benevolent, and instructive talk, that enemies often left him admirers and devotees. And should any regard the Wesleyan system as the mere embodiment of Mr. Wesley's mind, it is a singular triumph of worth and firmness. Never has a theological idiosyncrasy perpetuated itself in a church so large and stable. But though every pin and cord of the Methodist tabernacle bears trace of the fingers, concinnate and active, which reared it, the founder's most remarkable memorial is his living monument. Wesley has not passed away; for, if embalmed in the Connection, he is re-embodied in the members. Never did a leader so stamp his impress on his followers. The Covenanters were not such facsimiles of Knox; nor were the Im-

perial Guards such enthusiastic copies of their "little corporal," as are the modern Methodists the perfect transmigration of their venerated Father. Exact, orderly, and active; dissident, but not dissenters; connexional, but Catholic; carrying warmth within, and yet loving southerly exposures; obliging without effort, and liberal on system, serene, contented, and hopeful—if we except the master-spirits, whose type is usually their own—the most pious of Methodists are cast from Wesley's neat and cheerful mould. That goodness must have been attractive as well as very imitable, which has survived in a million of living effigies.

In our next we shall proceed to compare the state of religion at this time in our country and the world, with its condition at the period referred to in this and the previous paper.

## THE WORLD BEFORE US.

THE spectator who occupies the mountain top has a much more extensive and commanding prospect than he who dwells at its base. In like manner should the christians of our day ascend into the "Mount of Vision," that they may survey the wide moral landscape, and take the dimensions of the whole mighty territory which they are summoned to invade and conquer. While remaining at a low point, we are apt to confine our aims and efforts within a narrow circle, and to think little of the far-spreading fields which distance and interposing heights shut out from our view. It is, therefore, necessary that we should attain a loftier post of observation, whence our eye may range over a broader compass, and whence we may enlarge our calculation in proportion to the enterprise achieved. Planting our feet on that bright eminence, let us throw our glance over

the immense regions that lie beneath, stretching away in illimitable perspective. *A world is before us*, with all its peopled continents, its crowding millions, its darkness and woe. Upon the whole boundless expanse Guilt and Death, with raven wings, "sit brooding." Here, close at hand, we see our own favoured country,—where the free word of God proscribed or trammelled in all other lands, has found its refuge, and wrought its most signal results,—sinking into the gulf of degeneracy; menaced with the fearful domination of "the man of sin;" sapped and convulsed by giant vices; its rulers, its politicians, and its insane population, casting off the laws of Jehovah, while the church is at ease, her sentinels asleep, and the beacon-lights burning dimly on her towers. Yonder, we see Europe, the proud home of arts and civilization,—one half of it shrouded in the dark-

ness of Papal night, and the other, a solitary kingdom excepted, covered with the huge corpse of a dead Protestantism, and its monstrous emanation, a baptized Infidelity. And even in that single nation where vital christianity still lives, we witness a concerted and vigorous attempt to pollute or destroy it, and substitute, in its room, the exploded mummeries of a darker age. On this side, we behold Africa—wronged, bleeding Africa—sitting in the dust, and mantled with one wide pall of barbarism.—We see her vast interior thronged with savage hordes, scarce raised above the level of the brute, and given up to the most degrading idolatry. We see the slave ship hovering on her coasts; and hear the clanking of her fetters, the shrieks of her children, the shouts of rapine and violence, echoing along her plundered shores.—And there, far in the dim and ancient East—the hoary cradle of the world,—we look on the unnumbered myriads of Asia, plunged in heathenism, a prey to debasing passions, strangers to hope, and hurrying blindly into the abyss.—Everywhere, we perceive the presence and the power of that relentless enemy of God and man, whose throne is on the high places of the earth, and whose trophies are murdered souls. We see Romanism deluding its countless votaries; Paganism entralling two-thirds of our species; and the fell imposture of Mohammed blasting the fairest portions of the globe, and even lifting its foul crescent above the hallowed scenes which the Redeemer trod. We see governments, laws, society,—both in lands benighted and civilized,—constructed on principles alien to the gospel; and the spirit of ungodliness diffused through all ranks and classes of mankind; while the few who cleave to the cause of truth and heaven, are, in comparison, but as the three bands of Gideon to the dense host of the Midianites, or as the lonely spots of verdure that gem an otherwise unbroken desert.

Such is the spectacle which, from the “high mountain,” presents itself below and around us. The work which we are called to accomplish, is the moral renovation of this entire extent of sin and misery, its complete subjection to the authority of Christ, and its universal transformation into beauty and holiness. Not a corner of it is to be left unreclaimed; not a dark recess forgotten; not a remote Isle of the sea unevangelized; not a wanderer of the wilderness unilluminated; not a solitary child of Adam unblest with the tidings of peace and pardon. Over all, the loveliness and purity of Eden are again to return.—Over all, Christ is to reign, and to reign through the instrumentality of his people. Here, then, let us stand, and devise our plans, and form our resolves, with a vigour and a scope commensurate with the greatness of the undertaking which devolves upon us. To this all-viewing height, let the whole church come up, and estimate the task to be performed, the evils to be removed, the obstacles to be encountered, and lay out her schemes of effort with an amplitude that shall embrace the world.

The real strength of the church has never yet been developed. Sluggish and supine, she is ignorant of her own power. She little dreams what mighty exertions are within the compass of her ability. A few efforts, feeble and uncertain as those of a sleeping man, she has, indeed, made; and a small band of missionaries, scantily sustained and slowly reinforced, has been dispatched to heathen shores. But her contributions for this purpose have been only as a “drop in the bucket,” to the overflowings of her abundance; and the men whom she has supplied are as nothing to that army of christian heralds which she might and ought to have sent into all the earth. She has scarcely begun to feel her true responsibility, or to be in earnest in fulfilling its momentous demands. Her desires are stunted and weak; her

expectations vague and meagre. Her immense revenues lie unemployed, rusting in her coffers, or, squandered in selfish gratifications, corrode her graces, and become a poison and a snare. Hence, the conversion of the world lingers, and generation after generation descend into hell; while the church is idly reposing on her arms, or making slight and puny demonstrations against the march of the destroyer. Oh, were she to go forth in her collected might, furnished with all her numberless instrumentalities, surrounded and aided by all her sons and daughters—love for the world burning in every heart, prayer for the world ascending from every lip, bounty for the world dropping from every hand, the message of mercy to the world gushing from every tongue—with what wide-reaching strength would her voice be lifted up, and how like the trumpet of the arch-angel would her summons ring through all the dreary abodes of unbelief and idolatry!

Fathers and Brethren! in what position do we stand, with respect to this delightful, this imperative duty! As members of the great christian family, no small share of the world's evangelization devolves on us. Are we occupying that high ground of religious consistency and personal holiness, which will best fit us for its successful prosecution? Only so far as we thus live, are we meeting the solemn claims of our profession. If indifferent and unfaithful here, we are but cumberers in the vineyard of the Lord,—salt that has lost its savor,—fountains whose waters are poisoned,

and send forth disease instead of health. Oh, let us awake to the glory of Christ, and to the wants of the millions of our fellow-beings, enveloped in the shadow of death, and plunging, even while we speak, by thousands, into eternal despair! To all these perishing multitudes we are required to carry the "good tidings" of a Saviour. To this enterprise we are bound to consecrate every faculty and every endeavour, while life shall last. We may, indeed, pass to our final home ere the task be finished. But other hands will take it up, and conduct it forward to its completion. Be it ours to strive, that they may have nothing to do but to perfect what we have almost consummated, and to raise the shout of victory over the total destruction of a foe which we left routed and flying. We are urged, by every impressive and cogent motive to arouse to action. Heaven, with its authoritative commands; earth, with its guilt and sorrows; and hell, with its quenchless fires; all invoke us to do what we can for the deliverance of our species. The predictions of Scripture, the developments of Providence, the aspects of the age, the success already granted to our incipient efforts, proclaim, with trumpet-tongue, that "the harvest of the earth is ripe;" and, from every surrounding point, there comes to us the thrilling mandate, "Thrust ye in the sickle, and reap," strengthened by the glorious incentive, "He that reapeth receiveth wages, and gathereth fruit unto eternal life."—*G. B. Ide (America) in Missionary Enterprise.*

## THE KARENS OF BURMAH.

FEW missions have been so successful as the Karen mission—few have been found to give so ready a hearing, and to embrace so gladly the precious gospel of Christ, as this hitherto forlorn and despised people.

Mergui is situated at the mouth of the Tenasserim River, about 150 miles south of Tavoy, and 300 south of Maulmain, upon a peninsula extending south from Burmah Proper, between the Gulf of Siam on the east,

and the Indian Ocean south of the Bay of Bengal on the west.

According to Choules' History of Missions, "In Oct. 1831, Mr. and Mrs. Wade, by the advice of the brethren, made a visit to Mergui, and tarried a little more than five months. On arriving he found the inhabitants were numerous, and made up of Burmans, Chinese, Portuguese, Mussulmans, &c. He found few who were disposed to hear his message, or receive his books. He took a Zayat, which he occupied a part of each day, and received those who called for conversation. He had the satisfaction to perceive an increasing attention on the part of the people, from week to week, and a growing desire for books, till, on some occasions, he gave away from 20 to 150 a day. A spirit of enquiry was awakened, which resulted in the hopeful conversion of several individuals. Early in his visit he was found by certain Karens from the neighbouring jungle, and earnestly entreated to go to them; and having obtained the assistance of Ko-Ing, a native preacher from Tavoy, and Ko Menpche from Maulmain, he readily consented. He was received by them with all readiness, as other brethren have been in other villages of that interesting people. During his stay of two weeks, multitudes of them heard the gospel, and lasting impressions appeared to be produced on the mind of the principal chief, and some of his adherents. Before leaving Mergui, in March, Mr. Wade deemed it his duty to regard the request of several applicants for baptism, and on mature examination, five were admitted. After the administration of the sacred ordinance, the new converts, and such other native disciples as determined to remain, were embodied as a church of Christ, and Ko-Ing appointed to be their pastor. During this time Mrs. Wade was employed successfully in school teaching. The sketch which follows is from the last Annual Report of the American Baptist Missionary Union:—

In the Tenasserim provinces the Karen department of the Maulmain mission has had large increase, as in former years. The church of Chet-tingsville has been revived. In March of 1846, during a protracted meeting, twenty-five were hopefully converted and received for baptism. The Maulmain schools, both Sgua and Sho, have shared in common the quickening influences of God's free Spirit. To all the churches in connexion with the Maulmain mission the total additions the last year were about 400. God has also showed his great mercy to the Karens of Uláh, near Mergui; where, after a series of religious services by Mr. Brayton, eight were received to baptism, and there were remaining about thirty inquirers.

Among the Karens of Burmah Proper the work of grace, which is still in progress, had its beginning some twelve or fourteen years ago. In April and May of 1833, Ko Thah-byu, the first Karen convert, made his first missionary tour to the Maubee villages near Rangoon, preaching "the gospel of the kingdom," and distributing religious tracts. He returned with one inquirer; and, said Mr. Bennett, then resident at Rangoon, "Ko Thah-byu is very sanguine that if there were three converts the work would spread rapidly." His faith, which honoured God, was honoured of God. And the thing was done suddenly, for God had prepared the people. A second inquirer came July 6, a third on the 9th, and on the 11th Ko Thah-byu left again for Maubee. In September he reported ten hopeful inquirers, and in the following month Mr. Bennett writes, "The Karens are thronging us from Dalla, Sing, Maubee, Kyada, and many places I have not heard named—men, women, and children—and all are anxiously enquiring about the religion of Jesus. There are very many who already keep the Lord's-day, and read our tracts, and endeavour to instruct one another the best they can.

Heads of families teach their children. .... There surely is the sound of rain; and if I might not subject myself to the imputation of enthusiasm, I would say 'much rain.'" The first baptism of Karens at Rangoon was on the 10th of November, 1833, when four were baptized by Ko Thah-a, "the first-fruits," said Mr. Bennett, "of the plentiful Karen harvest which these ripened fields present to our view." A fifth was baptized near the close of the year, (Dec. 18). In 1834, twenty-two were baptized by Mr. Webb, in 1835, thirty-eight, and in the autumn of 1836, by Messrs. Vinton, Abbott, and Howard, along the Rangoon and Irrawaddy rivers, 173. In the winter of 1837-8, Mr. Abbott made repeated excursions to Maubee and Pantanau, and received to baptism 117. At the close of 1838 the Rangoon and Pantanau churches had 372 members; among whom was the young chief from Bassein, Moug Shway Weing. In 1839 large numbers of converts in Maubee and its neighbourhood were waiting to be baptized. Very many at Pantanau and the surrounding villages were turned unto the Lord. The young chief at Bassein was active, his bouse a Bethel, and "many from neighbouring and distant villages were resorting to him to learn to read and how to worship God." This year (1839) fifty-one Karens were received by Mr. Abbott to the privilege of baptism on profession of faith. The next enumeration of members in connexion with the Rangoon Karen churches gives 744. "In 1843," says the Report of that year, "the work of grace reported the year before had continued with great power. Whole villages, it was said, were turned to God, particularly in the Bassein province; and numerous churches were collected with native pastors. Several hundreds of converts had passed over the Arracan mountains, mostly young and middle-aged men, to be baptized by Mr. Abbott; 259 were baptized by him in January and February of 1842;" and in the next day season (1842-3)

134; beside more than 200 by two native preachers. The following year many hundreds of converts were received to the churches in Burmah Proper, who had been confessed disciples of Christ from one to three years. Of the two native preachers whom Mr. Abbott had specially commissioned for the glorious service, one wrote to him from Bassein in 1844:—"Great is the grace of the Eternal God. Thus, by the great love of our Lord Jesus Christ, more than 1550 have joined themselves to the Father, Son, and Holy Ghost. I, Myat Kyau, and Oug Sah, we two went forth, and God opened our way, and we went in peace and joy." About an equal number have been added to the churches since that Pentecostal day. In 1846, more than 1000 are reported as the increase of the first six months; 372 were received by baptism on one occasion. The whole number in connexion with the Karen churches in Burmah Proper at the present time, we cannot well estimate at less than 3000. So "great has been the grace of the Eternal God;" and such the arguments why at this present coming together "to declare what miracles and wonders God hath wrought among the heathen," we should with one consent repeat and re-repeat the eager ascription of the beloved Dr. Judson, "PRAISE AND GLORY BE TO HIS NAME FOR EVERMORE. AMEN."

A letter from Mr. Ingalls, received since the meeting of the Board, reports 3240 members of churches connected with twenty-nine out-stations; Ko Mayat Kyau and Ko Dwai baptized, in 1846, 821, including one Burman; and 1427 are waiting for admission into the churches. There are five other stations from which no returns were made; at one of them a church of some fifty members.

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## Poetry.

## TRUST IN GOD.

Trust him when the skies are lowering—

When no star of hope shall rise,—  
When the floods of grief are pouring  
O'er thy soul, then lift thine eyes;  
See the bow of promise glisten  
In the distance—far away;  
Hearken! to thy Saviour listen,  
"Strength is equal to thy day."

Worldly hopes may flee before thee,  
Worldly prospects all may fail,  
If Jehovah's banner's o'er thee,  
His kind promise will prevail;  
Though thy heart may beat with sorrow,  
Every comfort flee away,  
Trust him, for the coming morrow  
May be lit by heaven's own ray!

What can darken souls enlightened  
With the Spirit of his love?  
What can cloud the bosom brightened  
By the presence of the Dove?  
Friends may fail, and hopes beguile us,—  
All our sunshine turn to night,  
But the star of hope will find us,  
Beaming with eternal light.

Trust ye, then, in God's own promise,—  
Trust him in life's darkest hour,—  
Trust him when the storm is raging,—  
Trust in his almighty power;  
Waves may roll, and billows meet thee,  
Here's a solace for thy grief,  
"I will not forsake—forget thee,  
Through the pilgrimage of life."

Up the hill of Zion glisten  
Brighter stars as high ye rise;  
To the spirit voices listen,  
Whispering sweetly from the skies;  
Angel voices! they will cheer thee  
Through the valley dark and gloom,  
"I am with thee, I am with thee,"  
Shedding radiance o'er the tomb.

Listen! hear them softly singing,  
When the last cold waves shall roll;  
Balm from Gilead kindly bringing,  
To revive thy fainting soul;  
They will come, a heavenly convoy!  
To convey thee to the skies;  
They will come, to open for thee  
The bright gates of paradise!

## SONNETS.

*"Let brotherly love continue."*—Heb. xiii 1.

What then shall check the warmth of holy love,  
The streamlet flowing from the fount above?  
Shall little matters, that reviewed anon  
Would raise the blush of shame upon the cheek,  
That any soul could ever be so weak—  
Ah! how will they appear before God's throne?  
Far wiser 'twere to seek "the things whereby

We one another's souls might edify,"  
Considering each other, not to magnify  
The little faults with an invidious eye!  
Knowing the faults to which ourselves are prone,  
They will be lost in thinking of our own!  
O, Love Divine! in every bosom glow,  
And yield an "antepast of heaven" below.

*"I am ready to die for the name of the Lord."*—Acts xxi. 13.

O, for the fond affection, ardent love,  
Which in that great and noble spirit strove!  
O, for the strong, the overpowering faith,  
Which fear'd nor fall'd when in the grasp of death!  
To be the true successor of the grace  
Which nerv'd the apostle's soul each foe to face,  
Were worth a world! Who will live godly here,

Must suffer persecution's angry rage;  
Trial and sorrow are his heritage.  
May we the armour wear, nor yield to fear,  
But so equip'd, bold and undaunted stand,  
Obedient ever to the Lord's command.  
Come life—come death—the soul to Jesus given,  
'Tis Christ indeed to live—to die were heaven!

*"Consider one another."*—Heb. x. 24.

"Let each man look not only on his own,  
But also on his neighbour's things," not as  
The busy-body, in self-importance grown,  
But in the spirit of the denying class,  
Who would not only with the glad rejoice,  
But "weep with those who weep," and seek  
To wipe the burning tear from mourner's eyes,

And help to bear the burdens of the weak.  
Kind words continually are on his tongue,  
Fresh drawn from his all-sympathising heart;  
But deeds as well as words to him belong,  
His hands relief are ready to impart;  
Nor will he or in word or deed offend,  
Call no one enemy—to all a friend.

J. B.

## Reviews.

### A MISSION TO THE MYSORE;

With Scenes and Facts illustrative of India, its people, and its religion.

BY THE REV. WILLIAM ARTHUR,  
Wesleyan Minister.

London: Partridge and Oakey, Paternoster Row.

THIS is certainly one of the most interesting missionary volumes we ever perused, deserving of taking a place at the side of those by Williams and Moffat. Indeed, in some respects, it will rank higher than they. Williams and Moffat wrote of men, who were, until they visited them, barbarians. Mr. Arthur describes an ancient and half-civilized, but idolatrous people. On this account it will be obvious that he possessed an advantage over his excellent cotemporaries, of which, being eminently qualified, he has not failed to avail himself. Hence we find, throughout the volume history, science, art, and literature, all rendered contributory to the illustration and enrichment of its pages. Mr. A. appears to have all these serviceable handmaids at ready command, and he has made the best use of them. A close observer of all passing around him, our author, on his voyage, and whilst travelling or resident in India, noted all his eyes beheld or his ears heard; and he has presented us with just such information as we have long wished to possess, and complained because we had it not. Mr. A. seems to have been aware of this, and he has supplied the very information that was required. His powers of description are superior. We furnish a specimen in our "Characteristic Sketches." Arrived in India, he proceeded to his destination. The party were approaching the table land of the Mysore. Mr. A. had been meditating on the vanity of worldly philosophy, when his attention was attracted by an act of idolatry:—

"It was a touching and a mournful thing, as, full of such reflections, we pressed upon the giant hill, to see the bearers ground their palankeen, produce some cocoa-nuts, turn aside to a small temple, and there reverently present them to a miserable little image, as an offering to propitiate his favour on their way. The surrounding witnesses to the Creator's glory, and the idol's impotence, were so numerous and plain-spoken, that this act made one feel he belonged to a race degraded indeed. The stock's nothingness was inscribed on all you looked at.

The mountains, swelling with a majesty it never wore; the light, glowing with a radiance it never gave; the vegetation, springing with a life it had long since lost; the parroquet, clad with a loveliness it could neither give nor prize; the squirrel, gamboling with a vivacity it could not share; the very fruit, lying as its offering, and rich with nutriment it could not impart, could not even derive; all, all lifted up their voice, and witnessed against the madness, the wickedness of man. To see the Almighty insulted so, amid the stupendous monuments of his power; and to think that, inane, loathsome, as was the deed, yet half the millions of our race would not blush to join in it; awoke within, a strife of shame, indignation, and pity, that tore the very heart. O Lord God, holy and true, how long? How long will rational beings affront thy Godhead? How long will men, lost, condemn their Creator, and adore his creatures? Earth and heaven answer, "How can they call on Him of whom they have not heard? And how can they hear without a preacher?" Oh where is the youth with soul so earthly, that would rather spend his days in gathering money, than in calling the cities of heathendom to behold their God? And where is the mother who would not thankfully devote her first-born to a work so holy? And where is the man who would rather reserve his thousands to tempt his children when he is dead, than send them to bless his species while he lives?"

His remarks on the translation of the Holy Scriptures do honour to his judgment and piety:—

"The Canarese is spoken all over the Mysore, in the provinces of Canara, and a considerable portion of the Ceded Districts. The population using it is variously estimated by Europeans at from ten to fifteen millions. The natives state it higher; but they are poor authorities. Up to a quarter of a century ago, every book in this many-tongued language was a heathen one. No volume kindled the fancy of youth, or beguiled the tedium of age, but stultified the intellects with drivelling idolatry, and polluted the soul by foul and disgusting recitals. A dark awe comes over one, to think of a tongue spoken by civilized and populous nations, continually uttering men's cares, agitations, and joys; as continually instilling doctrines, principles, facts; but dumb, wholly and for ages dumb, as to any sanctifying truth, any saving message. Blessed be God, that, with the Canarese, it is so no longer! It is eloquent now with every truth of that religion which

is rich enough in holiness to make even a Hindu pure, rich enough in love to melt the chains of centuries, and fuse all castes into brotherhood; rich enough in consolation to heal the countless sorrows of those that follow strange gods. In 1820, the Rev. John Hands, of the London Missionary Society, printed the New Testament at Bellary, and, twelve years after, the Old. I cannot utter, nor yet repress, the veneration with which such a boon to mankind inspires me. He that benefits his species is greater than he that pleases or astounds them. But to be the benefactor of millions, and that to the end of time, is a dignity conferred on few. Let others pay their honours where they will: the profoundest reverence, the liveliest thanks I may offer to a creature, shall be reserved from genius, grandeur, heroism, but cheerfully rendered to him by whose godly toil a wide spoken tongue is first made to utter the words whereby my Redeemer may be known, my fellow-sinners may be saved. The deed is too vast for the chronicles of earth, too pure for the praise of men. Every letter of its record will be a regenerated soul; every stone of its testimonial a redeemed family; every note of its pæan an angel's joy. He who can pursue the sunbeams, and trace, without one omission, every lineament of beauty they pencil on tree, and flower, and living thing, may tell the blessings that accrue when the light of life is flung on the path-way of millions, whom darkness bewildered and destroyed.

It is strikingly characteristic of the two systems, that, while Protestantism has enriched the various tongues of India by versions of the Holy Scriptures, and is rapidly adding the boon of a pure literature, Romanism found sacred tomes in the custody of the native churches, which would have been valuable both to the biblical critic and the ecclesiastical historian; but she consigned them to the flames by the hands of her infamous Archbishop Menezes; who, with the soul both of an Inquisitor and a Goth, was not content to inflict wrongs on the Syrian Christians which associate his memory with that of Pizzaro and Cortes, but must consummate his barbarism by burning documents, whose antiquity and sacred character, while they would have commanded veneration everywhere else, only served him as a stronger motive to remove such undesirable impediments to the assumptions of his church."

We have not room for further extracts here. But the volume is rich with sparkling gems as the turban of an Indian Rajah, and we shall take care to enrich our pages with further selections. "Sixty years ago," few would have thought that a *Methodist Parson* would produce a book like this!

## BRIEF NOTICES.

*THE FRUITS OF THE SPIRIT.* By the Rev. W. H. Elliott, Ebenezer Chapel, Shore-ditch. Published by Ward and Co. This is a subject of vital importance. For, as the writer pertinently asks, "what would a christian be, without the aid of the Spirit?" The Introduction refers to the work of the Spirit; but a Chapter is devoted to each of the graces, or fruits of the Spirit, mentioned by the apostle, Gal. v. 22, 23. We most cordially recommend this valuable little work to the serious perusal and consideration of christians.

A PLAIN SERMON ON PEEVISHNESS, By the Rev. James Kendal, third edition, appears in the form of a neat little book, published by Aylott and Jones. The text is—"For he is such a son of Belial, that a man cannot speak to him." Let not our friends object to this little treatise because it is a sermon. We assure them that it is worthy of perusal, especially by anyone who is conscious that he is subject, occasionally, to fits of this hateful temper. We advise Mr. K. to enlarge and elaborate, and send it forth, not as a sermon, but as a brief essay, with a general title.

THE INALIENABLE RIGHT, and imperative duty of every man to act in accordance with his conscientious convictions, &c., is the second of a course of lectures, recently delivered by various ministers, at Newport, Monmouthshire. This, by Mr. S. Price, baptist minister, Pontypool, from Rom. xiv. 5, is a sound and scriptural assertion of the right of private judgment. It is published by Evans, Snow Hill, at less than the price of this periodical.

A FADED FLOWER, gathered from the sabbath-school; By S. Heginbotham, Hon. Sec. of Stockport Sunday-School Union, is another valuable testimony to the importance and excellence of religious instruction in sabbath-schools. This is the fourth thousand, published by Johnstone, and by Green, London: and by Winks, Leicester.

The Sunday School Union Magazine, 1847; Notes on the Scripture Lessons, 1847; Child's Own Book, 1847; Class Register and Diary, 1848; Teacher's Class Register, 1848; Notes on the Scripture Lessons for January, 1848, are all published by the Sunday School Union. We regret that they were received too late for notice in our columns last month, and therefore they were only acknowledged and recommended on the cover. We take this opportunity of repeating that commendation.

## Baptist Church History.

### MACCLESFIELD.

THE General Baptist church in this town, under divine Providence, originated in a visit of Mr. J. G. Pike of Derby, to preach for Mr. Wm. Marshall, the former possessor of the chapel. This minister having informed brother Pike of his desire to leave Macclesfield, stated, in addition, his conviction that the General Baptists had a very favourable opportunity of establishing a church in this populous town. The chapel was purchased by the unanimous desire of the Association, for the sum of £750, of which £300 was paid; and the place was opened in September, 1822. Macclesfield being adopted by the General Baptist Home Missionary Society as one of its stations, enjoyed the ministerial labours of various ministers, and, a divine blessing attending the word preached, a church was formed, after the baptism of eleven persons, on the 9th of January, 1823. Mr. John Preston of Melbourne, near Derby, removed to Macclesfield in October, 1823, and continued until May, 1826, when he removed to London. During his residence and ministry, many members were added to the church, but its internal prosperity was not equal to its increase, and its state ultimately became such that the circumstances were laid before the Association, held in London, in June, 1826, when it was recommended that brother Binns, of Bourn, an aged and experienced minister, should visit Macclesfield, spend six Lord's-days with the people, and "set in order the things that were wanting." After mature deliberation and prayer, it was concluded that it would be most conducive to the future piety, peace, and prosperity of the church, that the one then existing should be dissolved, and a new one be formed. This painful and important step was taken, and six individuals were formed into a new church by brother Binns, in July, 1826.

The Home Mission continued to supply the church, and many members were restored, and several were baptized during the ensuing two years, when Mr. Richard Kenny, a student in the General Baptist Education Society, at Loughborough, removed to Macclesfield, and

after supplying the church for the space of two years, he accepted the pastoral office, and was ordained June 27th, 1830.

The church prospered under the ministry of Mr. Kenny. Land was bought in front of the chapel for a grave-yard, and the improvement of the appearance of the chapel and school-rooms.

In the spring of 1842, Mr. Kenny resigned the office of pastor, and accepted a call from the General Baptist church at Wirksworth.

In the autumn of the same year, Mr. John Lindley of Loughborough, was invited to supply six weeks, after which he accepted a call to the office of pastor, and was set apart on Lord's-day afternoon, February 26, 1843, but resigned his office Oct. 27, 1844.

Mr. George Maddeys, late of Gedney Hill, next received a unanimous invitation to supply the church for six months. He commenced his labours March 22, 1846, and afterwards accepted a call to become pastor. The present state of the church is from the report in the Minutes of the last Association, 1847.

"Through the past year we have been blest with uninterrupted peace, and strengthened in the bonds of mutual love. Our beloved pastor continues to exert himself amongst us with earnestness in the discharge of his ministerial duties, and we are happy to state that his faithful labours have been blest to the good of the church and congregation. Our progress, though not so rapid as we could desire, is steady. Our prayer-meetings are attended with a better spirit, and our experience-meetings are very encouraging. Our congregations are improved. Yet, notwithstanding these encouragements, we have been called upon to separate some from amongst us, who have too long been careless and indifferent. But though we have thus diminished our numbers, we believe the church is in a sounder state, and we hope its prosperity will thereby be promoted."

I only add, that from the formation of the first church in 1823, to 1847, the number of members has varied from 58 to 150. The present number is seventy-six.

J. O.

## Christian Experience.

### Conversions.

CONVERSION OF A DESCENDANT  
OF ABRAHAM, NOW A BAPTIST MINISTER.

(Continued from page 20.)

ON my thus professing myself a christian, my Jewish brethren were much displeased, and wrote to inform my father of what I had done. My father sent me the following letter, written originally in the German language. It was translated into English by one of the missionaries of the London Society for Promoting Christianity among the Jews, who visited I—— after I had made a profession of christianity, and he took it and translated it, and afterwards published it without my consent.

"My dear Son,—It is again my unhappy lot to sit down on the ground, and to weep, and to mourn, and now it is on your account. Oh, why have I lived so long as to see such a misfortune! Your mother died four weeks ago, and a few days after her death I received a letter from a friend in England, informing me that you were about to apostatize (the word he used signifies to be cut off) and to become a christian. Is it possible, my dear child! is it possible to bring such shame on my grey head, and to cause me such anxiety? Is it possible that you, I say that *you*, can bring me down to an untimely grave, and thus be the cause of your brothers and sisters becoming orphans? for if you, which God forbid, really should take such a step, I could not endure it, but should go down with mourning into the grave. I could not live to hear that one of my children had forsaken the Lord our God. Call to mind, dear child, that you have been sick not very long ago, sick unto death; every one told you then that you were going into eternity, and yet the Most High has holpen you; and now will you forsake Him, and bring thereby sudden death on your parents? Not only are you the cause of making me miserable in this world, but also in the world which is to come, for you well know how those parents are received after death who see their children forsaking their religion. Scarcely is the body of your mother cold in the grave, when you cause her to be

thus punished.\* I do, therefore, intreat you by all that is dear and sacred to you, do not make me and your relations unhappy. Consider that you are the offspring of honest parents, who cleave with their whole heart to the God of their fore-fathers. Do not bring shame and confusion upon us; abstain from such wicked ideas. I implore you in the name of your deceased mother—I beseech you in the name of your younger sisters and brothers—I entreat you in the name of your grown-up sister and brother—yea, I conjure you by my grey head, abstain from your design; forsake the wicked way; do not pollute your family; for the act which you are about to perpetrate is a disgrace which cannot be obliterated, neither in this world nor in the world to come. Consider that you are a priest, a descendant of Aaron, who ought to walk more closely with his God. Now, my son, if you will listen to my prayers all is well; if not, remember that I have friends in England, who will endeavour to have you transported to your own country. I beg you will write to me soon; tell me that you will remain a Jew; deliver me from the anxiety of my soul, and then, be assured, that I am ready to assist you even with my blood, if necessary, and believe me your father," &c.

The following P.S. was added by my brother, "I, your brother, greet you, and beg of you earnestly not to bring such shame on our family, and not to plunge us into such a disgrace. Believe me, my dear brother, that our aged father has shed more tears whilst writing this than there are letters in all the words he has used, because you are about to bring such a disgrace upon his grey head."

An answer to the above letter was published in the *Jewish Intelligencer*, which, for the sake of brevity, is omitted, as my paper already exceeds what was intended.

How I became a baptist I will now relate. I was now considered a christian, and for about two years I attended the church, and all things seemed to go on pleasantly, though my progress in the knowledge and the graces of the christian

\* The Jews believe that the parents of each one who embraces christianity are punished in the grave by an angel who torments them by various means.

character was not great. The Lord now visited me with his rod of affliction, which confined me to my room for several weeks. As I could not attend to business, from curiosity, and to pass away time, I took Bagster's Hebrew Testament, which I received from the vicar, to compare with another published by the London Society for promoting Christianity among the Jews. When I came to Matthew iii. I was surprised to find in Bagster's Testament the Hebrew word for baptize which signifies "to dip," while in that published by the London Society, the Greek word is transferred into Hebrew characters.\* This circumstance excited my suspicion, as there is in the Hebrew language a word for every action that can be performed either *with* or *in* water; why not, therefore, translate so that every Jew may know what is meant? I now resolved to examine the subject of baptism, and as I had no books on either side the question, I was obliged to confine my researches to the New Testament. Every step as I advanced, I was convinced more and more, that according to the accounts given in the New Testament of baptism it was performed by immersion; this, in connexion with the fact, that whenever baptism is practised among the Jews to this day, (for they do baptize for purification, such as on the approach of the new year, and the great day of atonement) they perform it by the immersion of the whole body in water; and even females who have to perform the rite in winter, and sometimes only a few weeks after confinement, immerse in water even when I have known the ice to cover its surface. I was now fully convinced that sprinkling or pouring is not baptism, or the Hebrew word used is not the proper word to describe it; and therefore I concluded that I was not baptized as yet, and resolved that I would be as soon as I was able. After I recovered and began to go out, I called on the baptist minister in the town, whom I knew only by sight, and enquired of him what preparation he required of a person who wished to be baptized. That man of God, who has since entered into the rest which remaineth for God's people, was very cautious in his proceedings, and always thought before he spoke. After a few moments consideration,

he said, in his own way, "Well: I am not aware that we require anything except faith in the Lord Jesus Christ." "Then," I said, "should you have any objection to baptize me?" He paused again, and then replied, "Do you wish to be baptized and continue to attend the church, as it is called; or do you wish to be united with us as a church? If the former, I should object; if the latter, I will lay it before our friends at our next church meeting." That servant of Christ would not baptize any except they would be united with a baptist church; and he now explained to me the principles on which a christian church is founded, and the order of church meetings. All this was new to me. I believed in Christ as the Messiah, and felt comfort in doing so; and I knew no more. My intention was to be baptized and continue to go to the church, as I had by this time become acquainted with the forms, and well versed in the prayer-book, and could find the collects for each peculiar day quite readily. Some of the good church people visited me, and traded with me at my shop, and thus a connexion had been formed, and I felt unwilling to be parted from them. But as the baptist minister would not baptize me unless I should be willing to unite with the baptist church, I could not decide, but promised to consider and examine the whole subject, and then decide accordingly. To assist me in examination, the baptist minister lent me a book, "A Conversation on Strict and Mixed Communion," by G. Fuller. In the course of a few weeks the minister called and informed me that they were about to have a church meeting, and if I had decided to unite with the church, he would lay my case before the friends. This was done, and I was accepted by the church, and soon after was baptized. At the time when I was baptized, I stated to the congregation as well as I could my reasons for being baptized. The sabbath after, I was received into the church. It was a season never to be forgotten, when the minister gave me the right hand of fellowship, and addressed me solemnly, hoping that it was but the first-fruit of a great harvest, which shall be gathered in from God's ancient people.

I began now to attend all the means, and at the prayer-meeting on Lord's-day mornings, the friends pressed me to engage in prayer, which I did, but with little edification to others, not having been

\* It may be proper to state that in the Hebrew Testament issued by that Society of late years, the word baptize is translated by the Hebrew word which signifies to dip.

accustomed to do so publicly, beside labouring under the disadvantage of not speaking the English language fluently. But the friends pressed me again and again, and I began to feel more confidence, and at last the minister called on me to engage in prayer on a week-night in the chapel, and I did so with fear and trembling. But I could not refuse whenever I was called upon to do so. Several of the friends were in the habit of meeting once a week to discuss passages of scripture, some of which, owing to my knowledge of Jewish customs, I so explained, that the friends thought I might attempt to give an address. Another baptist minister, living at L—, who preached at a town some twelve miles distance, was taken unwell, and on Saturday night he sent for me to go next morning and hold a prayer-meeting with his people. As there was a necessity, I did so in the morning, and in the afternoon I had to go to a village to do the same. When I returned in the evening, I found the chapel filled, for some one circulated a report that a "Jew" was going to preach. So I was under the necessity of going into the pulpit to address the people. Some one sent a report of this to the newspaper, and the editor of the *Baptist Reporter* transferred the paragraph into his pages. These notices acted as an advertisement, for soon after I received letters from different churches, inviting me to preach on public occasions. I refused several times, when one day, naming it to my pastor, he said, "You must go, and they will judge whether you can preach or not. If they should not like your preaching they will not send for you again." I promised I would try. I preached first before the church and congregation of which I was a member, when the church gave me a call to exercise my gifts whenever I might have an opportunity. From that time till now I have been regularly employed in preaching the word of life. For some time I would not settle as a stated minister, from a conviction of my inability to discharge the duties of that office. But circumstances almost forced me into it, for I found a people, many of whom made no profession of religion, who offered to support me if I would preach to them, as they were wearied by going to hear a Puseyite parson. This was a strong inducement, and I accepted their offer. I commenced my stated

labours in January, 1843. There was a little chapel in the place, in which the Wesleyans had preaching, though it was originally built for the baptists. In this I commenced. In the spring of the same year a baptist church was formed of eight members. The little chapel became too small, and the friends resolved to build one much larger. In August of the same year, the new chapel was opened by my former pastor. The chapel will seat about 400 persons, and cost about £500, of which a little more than £400 have been already paid. The remainder is now called in, and if any of your readers are disposed to assist the friends with a trifle, it will be thankfully received by sending it to Mr. John Brown, school-master, Pinchbeck, Lincolnshire. The state of the church may be seen in the Minutes of the last General Baptist Association. Three have lately been added by baptism. If the Lord should open the hearts of his people to clear the debt on the chapel, I could then depart in peace, and rejoice that I have been an instrument in the hands of God of collecting a little flock to shew forth his praise, and of building an house to his honour. To God, who has led me by a way which I knew not, I desire to ascribe all praise!

When reviewing the time since I first made a profession of christianity, which is now eleven years, I see much to humble me; and yet goodness and mercy have followed me. As regards temporal concerns, the condition of a Jew who embraces christianity is by no means enviable. By his brethren according to the flesh he is persecuted, and they think they are doing God service. By his brethren according to the spirit he is treated with suspicion, though there are a few exceptions, and the enquiry will be made again and again, "Is the Jew sincere?" so that the poor Jew can say, "we are, of all men, the most miserable." But Christ says, "My grace is sufficient for thee." Therefore we glory in tribulations also, if the power of Christ resteth on us. In conclusion, I desire to record with gratitude that I was never tempted since I first embraced christianity to doubt the truth that Jesus was the Messiah, though I have often doubted my own personal interest in the great work which Christ accomplished. When looking at myself I see nothing that is good, but when looking to the Lord I feel encouraged to hope that He who has

begun a good work in me will accomplish it until the day of his appearing, and to him be all glory, both now and for ever! Amen!

*Pinchbeck, November, 1847.*

### Brief Memoirs.

HENRY GALLEY

DEPARTED this life on Nov. 28, in his 47th year. Like many other young men, he spent the years of his youth in thoughtlessness of religion, and in neglect of the sabbath. Conceiving an affection for her who is now his bereaved and sorrowing widow, he was invited by her to attend the house of God. There the message of mercy was brought home by the Spirit's power to his heart; the arrows of conviction penetrated his conscience, and he retired from the sanctuary under deep conviction of his awful guilt and danger in the sight of God. The work of grace was carried on, until at length he found, by happy experience, that he was justified by faith in the atonement of Jesus. He was baptized by the late Rev. Moses Fisher, in Lime-street chapel, and united to the church then assembling in Cockspur-street, and now in Soho-street, of which he continued an honourable and distinguished member until his divine Master called him to the heavenly sanctuary. Mr. Galley's mental capabilities were of a high order, and had he enjoyed the advantages of an early education, he might have been raised to a high position in the christian church. As a husband, he was kind, affectionate, and tender; as a father, he, by his precepts and example, trained up his children "in the nurture and admonition of the Lord." Believing that God had appointed means for the conversion of sinners, he earnestly desired their salvation, exhorting them to flee to Jesus as the only refuge of the guilty, and for many years laboured as a teacher in the Sunday-school, setting a good example to every member of the church, and by his conduct reproving those christians who, on entering the marriage state, immediately leave the school and become inactive, and comparatively useless. Our departed brother was eminently favoured with the gift of prayer. Long will he be remembered by his brethren as a man that enjoyed intimate friendship with God. What solemnity and awe marked

every approach to the divine footstool! He had a living consciousness of the presence and awful majesty of that glorious Being whom he approached. As his devout and reverential spirit kindled into holy ardour, the sacred fire seemed to take possession of every heart, and transfuse its quickening influences to all present. Nor was our brother liberal with his prayers only; he was generous as far as his means would permit. He knew that the institutions of God's house, in which he gloried, could not be maintained without pecuniary support, and never would he willingly absent himself from the house of God on these occasions when collections were to be made for the support of his own place of worship, or for missionary purposes. No wonder that our brother should "grow in grace" and devotion, for he was conscientiously regular and punctual in his attendance on all the means of grace, both public and private. Until the beginning of his late illness, he was scarcely ever absent from any service, whether the public worship of God, the prayer-meeting, the church-meeting, or the Lord's-table. About two years ago his health began to decline, and in the spring of 1846 he had a severe attack, which laid him aside from business for several weeks. In the beginning of the present year the attack was renewed with increasing violence: medical skill seemed baffled, and all hope of recovery, for a time, appeared to be lost. But his sufferings were endured with a fortitude and resignation every way worthy of a saint. For a time he rallied again, and was once more seen mingling with his brethren in the beloved sanctuary, and again was heard blending his supplications with theirs in the social prayer-meeting. A little more than a fortnight before his death, the disease under which he had suffered once more gained the ascendancy, and laid him prostrate on that bed from which he was never more to rise. During the whole of his protracted and painful illness, he had the greatest confidence and comfort in God. His faith in Jesus never seemed for a moment to fail him; and if his hope was ever dim, it was only like a fleecy cloud transiently obscuring the Sun of Righteousness. A day or two before his decease, he was overheard affectionately commending first his wife, and then his children, to the protection of that God who has promised to be the husband of

the widow, and the father of the fatherless. Those who beheld him on the evening prior to his departure, will never forget the interview. Glory rested on his countenance—grace dropped from his lips, and heaven breathed in his words. He conversed on his death, and gave directions respecting his funeral with the utmost composure, for he had done with earth, and the celestial city was in view. He said, addressing himself to a friend, "Heaven! heaven! heaven!" and then,

as if he had beheld the Saviour approaching to receive his ransomed spirit, he uttered, "precious, precious Jesus!" A smile then played upon his countenance, which never vanished. And thus his emancipated spirit entered upon the everlasting sabbath of the skies. Who would not devoutly pray, "Let me die the death of the righteous, and let my last end be like his?" His death was improved on the following sabbath by his pastor, Mr. Lancaster. T. H.

## Characteristic Sketches.

### SCENES ON THE OCEAN.

THE marine scenery of the tropics exceeded in splendour and variety all my anticipations. During the day the sky formed a superb dome of stainless and polished azure; while, lighted from above by its one magnificent lamp, it constituted an object passing beyond the beautiful to the highest order of the sublime. At evening those two features of scenery were displayed in a combination scarcely attainable in any other field of nature. As the sun sank to the ocean, heavy clouds gathered about him, like sorrows round a death-bed. But as the soul that is departing in faith makes pain, feebleness, and poverty but the means of more fully displaying its graces; so the setting sun made each cloud a prism whereby to analyze his golden light and exhibit its variety of hue. The whole hemisphere glowed with indescribable beauty. All round the horizon islets of gold were floating on the bright blue surface of the "ocean hung on high;" while, in the west, the assemblage of gorgeous forms and dazzling tints was such as to produce a bewildering ecstacy. The prevailing hues were burnished gold and the pure prismatic red; but all the primitive colours were present, and formed themselves into combinations so lovely and so various as equally to outstrip the vocabulary and delight the eye: the "pale translucent green" of Bishop Heber was one of the most pleasing; while the blue, now combining with the red, now displaying its own brightest tints, exhibited every variety, from the deep purple of the pansy, to the light-some blue of an infant's eye. On the craggy sides of many a mountain cloud were pencilled, with inconceivable effect,

every hue that is delicate or brilliant, till the impoverished expression is glad to escape the difficulty of specifying by the aid of Mrs. Hemans's adroit summary, "the rich hues of all glorious things."

The charms of the nocturnal heavens are not inferior. Not only are new and brilliant constellations brought within the field of vision, but the pellucid atmosphere gives to the most familiar stars a larger disc and brighter radiance; while numbers, barely discernable in our clime, shine out from their retirement with modest lustre; the planets, and even some of the stars, casting on the wave streaks of silver light. When the moon is dark, the sea itself becomes an object of great interest. Whenever a wave curls, the broken waters emit a brilliant phosphoric light, supposed to proceed from animalculæ; turn which way you will, the eye rests on numberless fires, seeming as altars of incense sending up their grateful flame to heaven. Sometimes, as the ship dashed along in her course, the spray cast from her sides sparkled with such hues, that you might have imagined yourself on a sea of liquid jewels. This marine phosphorescence is known in northern climates chiefly to fishermen, who, on a dark night, after a draught of herrings, have their humble boat glowing with an illumination of more brilliant tints than the proudest metropolitan saloon. If God has treasured up such mines of enjoyment in every recess of a world stained with sin, what will be the display of his resources where trespass and defilement are unknown!

I particularly remember, and shall never forget, one sabbath night in those glowing latitudes. On gaining the deck, after our usual evening service, the scene

which met our eye was not calculated to dissipate, but to renew, the feelings of devotion. It was one of those nights to be witnessed only on a tropical sea, when the moon and stars seem so bright, so large, so near, as almost to make you think you are looking on other things. Orion was stretching his giant frame across the mid heaven, his "studded belt" seeming newly set with richer gems. From the west Venus flung a long stream of silver light, which danced on the wavelets of the peaceful sea. In the extreme north hovered the Great Bear, at once the memento of past scenes and the ornament of the present. A few degrees above the opposite horizon shone the four bright stars of the Southern Cross. Marshalled under these leaders the celestial host thronged in countless multitudes around their peerless queen; and the Milky Way was spread abroad, as the white banner of their peaceful march. That host was sublime from its very numbers; and the impression became overwhelming by the thought that, though the least of them all was a sun, and the nearest at a distance too great to be measured, even by the giant hand of

modern science;\* yet all were made, sustained, scrutinized, and ruled by the Great Being, whose presence at our lowly devotions had been shedding such sweetness on our souls. We felt it was a time to worship. The temple was not to be sought. One of God's own rearing was encircling us, and "reason's ear" heard, from the spheres suspended in its dome, a silvery chime, summoning us to prayer. Yielding to the influence of our reflections, we sat down on the taffrail, and, with feelings not to be described, sang Addison's inimitable version of the nineteenth Psalm. Such was the effect produced by the "spangled heavens" on christian missionaries: and yet the great sceptic poet, when describing their beauty as they beam on an eastern sea, asks,

"Who ever gazed upon them shining,  
And turned to earth without repining?"

This is natural enough in a sceptic; for to him, earth is "a forsaken and fatherless world." He must look on the glories above, not as a child viewing the display of his father's wealth, but as an exile gazing on the shore from which he is excluded.

*Arthur's Mission.*

\* The successes of Bessel and Henderson were not then known.

## The Spiritual Cabinet.

FROM THE "PHILOSOPHY OF THE PLAN OF SALVATION."

JESUS APPLIED THE DIVINE LAW directly to the soul, and laid its obligation upon the movements of the will, and the desires. He taught that all wrong thoughts and feelings were acts of transgression against God, and as such would be visited with the penalty of the divine law. Thus he made the law spiritual and its penalty spiritual, and appealing to the authority of the supreme God, he laid its claims upon the naked soul—he entered the secret recesses of the spirit's tabernacle—he flashed the light of the divine law upon the awful secrets known only to the soul itself; and, with the voice of a God, he spoke to the "I" of the mind—Thou shalt not will, nor desire, nor feel wickedly! When he had thus shewn that all the wrong exercises of the soul were sin against God, and that the soul was in a guilty condition, under the condemnation of the divine law, he then directs the attention to the spiritual consequences of this guilt. These he declared to be exclusion from

the kingdom and presence of God, and penalty which involved either endless spiritual suffering or destruction of the soul itself. The punishment which he declared to be impending over the unbelieving and impenitent spirit, he portrayed by using all those figures which would lead men to apprehend the most fearful and unmitigated spiritual misery.

"WHAT THE LAW COULD NOT DO, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh,"—that is the law, although it had power to show to the mind the evil and the guilt of sin, had no power to produce in the heart an aversion to it; but Christ coming in the body, and dying for sin, in that way reaches man's moral feelings, and creates a sentiment of condemnation of, or aversion to sin, in the heart of every believer. The moral feelings of God were manifested by the sacrifice of Christ; and that manifestation, through the flesh, affects the moral feel-

ings of man, assimilates them to God, and produces an aversion to sin, the abominable thing which God hates. Blessed faith! which, while it purifies the heart, works by the sweet influence of love in accomplishing the believer's sanctification.

GOD WAS IN CHRIST, says the apostle, reconciling the world to himself: that is, God was in Christ doing those things that would restore to himself the obedience and affection of every one that believed. Christ represents himself as a ransom for the soul; as laying down his life for believers. He is represented as descending from an estate of the highest felicity; taking upon him the nature of man, and humbling himself even to the death of the cross—a death of the most excruciating torture; and thus bearing the sins of men in his own body on the tree, that through his death God might be just, and the justifier of every one that believeth in Jesus. It was thus by self-denial surpassing description—by a life

of labour for human good, accomplished by constant personal sacrifices, and tending, at every step, towards the centre of the vortex, he went on until, finally, life closed to a crisis, by the passion in the garden—the rebuke, and the buffet, and the cruel mockery of the Jews and the Romans—and then, bearing his cross, faint with former agony of spirit, and his flesh quivering with recent scourging, he goes to Calvary, where the agonized sufferer for human sin cried, “It is finished,” and gave up the ghost. Such is the testimony of the scriptures; and it may be affirmed, without hesitancy, that *it would be impossible* for the human soul to exercise full faith in the testimony, that it was a guilty and needy creature, condemned by the holy law of a holy God; and that from this condition of spiritual guilt and danger, Jesus Christ suffered and died to accomplish its ransom—we say a human being could not exercise full faith in these truths and not love the Saviour.

## Narratives and Anecdotes.

APPROACHING INDIA, Mr. Arthur says:—“Leaning over the bulwark, and gazing on the extended coast, the tufted palms, the shining surf, and the distant city; what a crowd of confused but exciting suggestions rushed upon my mind! Home, with its endearments; the dangers and mercies of the voyage; the duties and hopes of my mission; native splendour, and European enterprise; Delhi, with its mosques; Benares, with its pagodas; Juggernaut, with its immolations; the suttee pyre; the pilgrim train; the Thug banditti; Timour and his conquests; Aurungzebe, and his magnificence; Hastings, the changes of his lot, and eloquence of his impeachers; Dupleix, his talents, victories, and humiliation; Clive, his meteor course and maniac end; Swartz, the John of the Indian apostles, by meekness, integrity, and zeal, rising without genius, to the loftiest heights of character and achievement; Hyder, the Napoleon of the East; Tipoo, uniting the natural cruelty of Nero, with the religious bigotry of Mary; Carey, with the faith of Abraham and the powers of Grotius; Wellington, rising on the further horizon of our empire, and culminating at the very steps of the throne; Martyn with his seraphic piety glowing

on deep constitutional melancholy, like sheet-lightning on a black sky;—these, with images of heathen temples and orgies, christian congregations and sacraments, sped across the mind in exciting disorder, and raised a state of feeling which baffled analysis; but the prevailing elements were gratitude and hope.”

FISH WORSHIP.—There are many who form their opinions of the religious intelligence of the Chinese, unknowingly it may be to themselves, from representations of the academicians of the Age of Reason. I would that all such could witness what is daily taking place amongst the most intelligent, in one of the most polished cities, so called, of the empire. They would see men first in rank and intelligence, the proud Confucianist, and the ignorant priests of the Buddhist and Taou sects, uniting with people of all classes in worshipping fishes and reptiles. It is generally known that the dragon is the emblem of imperial power and majesty, and indeed may be regarded as the national ensignia. Among other attributes it is supposed the dragon has power over the clouds, and more or less influence in causing rain. In almost all processions a model of this fabulous monster is carried in

the streets, and is an object of wonder to the foreigners, who have frequently seen it. They are made of silk, coloured so as to represent stripes and scales, and covering rings placed half a yard apart, and are from eighty to three hundred, or more, feet in length. The head of this ogre defies description. Rolling eyes, huge teeth, and a mouth open as if it could swallow a shoal of iquanadons, gives it a hideous and terrific aspect; while the tortuous motions which its numerous bearers give by moving the poles on which it is supported, make it appear as if endued with life. Some lightning was seen playing over a small lake about seven miles from the city. It was therefore concluded that the

dragon was there, in the form of a gudgeon. A large party went out, and after making sacrifices, caught a gudgeon, and carried it to the city in a noisy procession to the different temples, where the civil and military officers, literati, priests, and people, offered sacrifices to it, and supplicated for rain. This was continued for many days, when an eel was sent from a lake in the Funghwa district. The same ceremonies were performed before the eel, as before the gudgeon. In the country parts, a toad is worshipped, which will be tried next by the city people, if the drought continues. By some, serpents are worshipped. Truly the people are "mad upon their idols."

## The Three Great Curses.

### Slavery.

OUR esteemed correspondent, R. B., we refer to his remarks in our last, will be gratified to find that the editor of the *Banner* has unfurled his flag as a decided opponent of slavery. We always expected he would; but thought there could be no harm in permitting R. B. to give him a gentle hint. We extract the following horrid detail from his first number:—

"Further extracts are made from the Slave-trade Papers, relating, what might be considered impossible, still more horrible atrocities. On the passage of a slaver, containing between 400 and 500 slaves from Inhambane to Cape Frio, the negroes rose upon their tormentors; they were quickly subdued by the crew, who fired on them with their muskets and pistols. On the next day they were brought upon deck, two or three dozens at a time, all being well-ironed, and tried by captain Fonseca and officers; and forty-six men and one woman were hung and shot, and thrown overboard. They were ironed or chained two together, and when hung, a rope was put round their necks, and they were drawn up to the yard-arm clear of the sail. This did not kill them, but only choked or strangled them. They were then shot in the breast, and the bodies thrown overboard. If only one of two that were ironed together was to be hung, a rope was put round his neck and he was

drawn up clear of the deck, outside of the bulwarks, and his leg laid across the rail and chopped off, to save the irons and release him from his companion, who, at the same time, lifted up his leg till the other was chopped off as aforesaid, and he released. The legs of about one dozen were chopped off in this way. When the feet fell on deck, they were picked up by the Brazillian crew and thrown overboard, and sometimes at the body, while it still hung living; and all kinds of sport was made of the business.

After this was over, they brought up and flogged about twenty men and six women. They were laid flat upon the deck, and their hands tied, and secured to one ring bolt, and their feet to another. They were then whipped by two men at a time—by the one with a stick about two feet long, with five or six strands of raw hide secured to the end of it (the hide was dry and hard, and about two feet long); and by the other with a piece of the hide of a sea horse; this was a strip about four feet long, from half an inch to an inch wide, as thick as one's finger or thicker, and hard as whalebone but more flexible. All the women that were flogged at this time died, but none of the men. Many of them, however, were sick all the passage, and were obliged to lie on their bellies during the remainder of the voyage; and some of them could hardly get on shore on arrival at Cape Frio. The flesh of some of them, where they were flogged, putrified and

came off, in some cases six or eight inches in diameter, and in places half an inch thick. Their wounds were dressed and filled up by the *contre meste* with farina and cachaca (rum) made into poultice, and sometimes with a salve made on board. When the farina and cachaca were applied to the poor creatures, they would shiver and tremble for half an hour, and groan and sob with the most intense agony. They were a shocking and horrible sight during the whole passage.

The horror which every one feels from the recital of such sickening barbarities, is mingled with a deep feeling of humiliation, that this fair and beautiful earth should contain men whose cruelties can scarcely be outdone by lost spirits; and sorrowful reflections must arise in the breast of every christian to know, that money for the erection of christian edifices in our own land, has been received from the polluted and blood-stained hands of slave-holders; and that even now professors of religion in America can be found so much under the influence of early associations and prejudices, or the still more reprehensible "love of filthy lucre," as to deny the absolute necessity existing for the speedy and entire abolition of this utterly indefensible and appalling stain upon the human character."

#### III.

THE ANTI WAR PRINCIPLE is well expressed by Elihu Burritt, who, in an address on this subject, which he has printed and circulated extensively in this country, says:—"True philanthropy is one and the same spirit, here, now, everywhere and for ever. It comes from one source; it tends to but one end. It comes from the love of God dwelling in human hearts, and shed abroad from those human hearts upon all the immortal beings within their neighbourhood, and their neighbourhood is the world. The great royal law of love divides itself into two branches, or commandments:—'Thou shalt love the Lord thy God with all thy heart,' is the one; 'Thou shalt love thy neighbour as thy self,' is the other. The bond of universal brotherhood, then, stands the second term of our fealty to God. Upon these two commandments hang not only all the law and the prophets, all human duties and human destinies, but also all

institutions and associations of true philanthropy. All such associations are, or ought to be, organized merely to concentrate and apply the humane activities which are inspired by obedience to these two commandments. If, then, the Missionary Society, the Peace, Temperance, Anti-Slavery, Civil and Religious Freedom, and the other Moral Reform Societies, are based upon true philanthropy, they must all centre their existence upon one and the same truth. It is upon these principles that we base our apology for presenting to the friends of universal peace—to the friends of the slave and of the self-enslaved inebriate—to the friends of the prisoner, of the oppressed and benighted of every land—to the friends of Civil, Religious, and Commercial Freedom—a platform upon which they may all unite, and feel themselves at home. All such will find the basis of the League of Universal Brotherhood exceeding broad, and susceptible of indefinite expansion for the scope of associated benevolence; because it is founded upon all the self-expanding obligations of that exceeding broad commandment, 'Thou shalt love thy neighbour as thyself.'

#### Intemperance.

INTEMPERANCE, however common, is a most degrading and demoralizing sin. It enfeeblees the mind,—dethrones reason,—depresses the spirits,—injures reputation,—disqualifies man for the duties of his station,—and while it impairs his health, it frequently cuts short his days. Thousands have fallen a sacrifice to intemperance. Nor is this all the evil which results from it. It destroys domestic comfort; and has reduced many households to want and ruin. It leads to acts of violence, and is the forerunner of every crime; nay, so offensive is this sin in the sight of God, that it excludes the soul from the kingdom of heaven. Let us hear the solemn words of the apostle on this point, "Nor thieves, nor covetous, nor drunkards, shall inherit the kingdom of God." May this iniquity, so destructive to the bodies and souls of men, be speedily abandoned, and temperance universally prevail. "And be not drunk with wine wherein is excess, but be filled with the Spirit."

TEMPERANCE, which is described as a fruit of the Spirit, includes moderation

in all things. A uniform sobriety of mind which influences our whole deportment; holy in its nature, and guided by the directions of scripture, it restrains avaricious propensities, carefully avoids excess, and makes a proper use of all the gifts of Providence. It is the province of temperance "to use the world as not abusing it." While it studies the wants of the body for its sustenance and support,

it bridles and mortifies its sinful appetites, and remains aloof from every kind of intemperance, and keeps them within the limits of its control. It promotes the health of the body—has a special reference to the glory of God—and has the Apostle's injunction for its motto, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

*Elliott's Fruits of the Spirit.*

## Correspondence.

### ON THE ADMINISTRATION OF BAPTISM.

*To the Editor of the Baptist Reporter.*

DEAR SIR,—Several months have elapsed since the appearance of some remarks by "T. N.," *Forest of Dean*, (see *Baptist Reporter* for Feb., 1847, page 71) on my paper headed "Baptistical Prediction." I fully intended, long ere this, to have complied with his suggestion in regard to the questions stated by him, but other avocations have prevented me from doing so; and I was also not without hope that the subject would be taken up by some one more competent than myself. But, as your correspondent seems desirous that I should pursue the subject, I can have no reasonable objection to follow out his hint.

With regard to the practice referred to in my former paper, I have no wish to dispute but that it may be adopted by paedobaptists to a considerable extent; but I cannot participate in the view of your correspondent, in regarding "the immersion of believers by an unbaptized administrator, who is also a sprinkler of infants, as a less evil than the denial of the perpetuity of the ordinance;" for I must ever regard it as such a piece of duplicity and time-serving, that it never can excite any other feeling in my mind than disgust; and I would rather see them retain their error.

"T. N." says, he is not "prepared to contend for an *apostolical succession* in the administration of baptism," which my argument seems to require. Perhaps not. And no doubt he will be not a little startled when I tell him, unequivocally, that I do consider "an *apostolical succession*" absolutely essential to the administration of baptism, as well as every other christian ordinance; and

that without it, even the immersion of a professed believer is null and void! "T. N." will doubtless be astounded at such a declaration coming from me! But my friend must, for a moment, suppress his astonishment, and perhaps his indignation, and I will explain what I mean by "apostolical succession."

Be it observed, then, that the apostles, after planting churches in various parts of the world, and giving them ordinances of divine service to keep, which ordinances are all expressive of the great TRUTHS of the gospel, and also appointing officers in these churches for the due administration of the word and ordinances, were called to their rest; but, previous to their departure, they committed their doctrine to writing, for the guidance of christian churches, properly so called, in all succeeding generations. And christian societies can only claim affinity with the primitive churches, in proportion as they manifest a disposition to hear the apostles speaking in the New Testament. 1 John iv. 6; 2 Cor. i. 13; and 2 Peter iii. 1, 2. The New Testament, as containing the doctrine and the practice of the apostles in regard to the faith and order of the churches of Christ, is the CHARTER upon which all true christian churches must be founded; and this charter authorises them to act, in every respect, as if the apostles were personally present to regulate their affairs. Moreover, divine providence also still concurs with the inspired word, in supplying the churches from time to time with suitable gifts: and these gifts the churches are authorised by the New Testament to appropriate, and to appoint to the several offices and work for which they are best qualified. See Rom. xii. 6, 8; 1 Pet. iv. 10. When churches

thus act, they "become followers (or successors) of those churches which in Judea were in Christ Jesus." And the officers of such churches, whether elders, or deacons, evangelists, or teachers, are *successors*, to all intents and purposes, with the exception of the extraordinary gifts, of the same class of persons in the apostolic churches; and whatever parties may lay claim to any other kind of "apostolical succession" than this, whether they be Romish, Episcopal, Presbyterian, or Congregational, are no better than religious quacks!

But I must remind my friend "T. N.," that I do not limit the administration of baptism to elders or pastors, for baptism is not a *church* ordinance, but is connected with preaching the gospel, and can therefore be administered by any individual recognised by the church as a preacher or evangelist, but by no one else.

Jesus Christ, as the head of the church, has provided for all her wants, and has given ample instruction, in his word, as to the regulation of all her affairs. He has acted with the same wisdom which has characterised the Divine procedure in every age. In every dispensation of religion which God has given to men, he has not only appointed ordinances of worship, but he has also appointed the *administrators* of those ordinances. For, as no man has authority to thrust any human invention or ordinance into the worship of God, neither has any man authority to intrude himself into the administration of divine ordinances. Paul observes in reference to the priestly office under the law, "No man taketh this honour unto himself, but he that is called of God as *was* Aaron." Nor did Jesus Christ assume this honour to himself, for it is added, "So also Christ glorified not himself to be made an High Priest; but he that said unto him, Thou art my Son, to day have I begotten thee." Heb. v. 4, 5. But I may be told there is no priestly office under the gospel. True; the christian ministry is not a priesthood; nevertheless the Head of the church has appointed pastors, teachers, and evangelists, to attend to their peculiar work; and the New Testament no where sanctions the assumption of any one of these functions by individuals upon their own responsibility, or without the concurrence of the church. For it is the church of God,

united together to observe Christ's laws and institutions, with the book of the christian religion, or the great charter of christianity in her hands, that alone has the authority to regulate all these things, and not individuals. The voice of the church, submitting in all things to the inspired "words which were spoken before by the holy prophets, and the commandments of the apostles of the Lord and Saviour," is equivalent to the voice of Christ. With regard to your correspondent's two other supposed cases, viz. "one who was baptized when a Socinian, by a Unitarian baptist minister, and afterwards embraced evangelical views of divine truth;" and "another who was baptized in an unregenerate state, upon a false profession, and was afterwards truly converted to God;" the principles I have stated do not apply to both alike. With regard to the first, as baptism is symbolical of the gospel doctrine of salvation by the blood of Christ; and as this doctrine is denied by the Socinian, the immersion of such an individual could not be a baptism into the faith of the gospel, and therefore must necessarily be null and void. But the second case is materially different; the baptism was duly performed, and need not be repeated; for upon the same principle a person should be re-baptized every time he falls into sin, or shews any symptoms of not being under the influence of the truth.

If these remarks should prove satisfactory to "T. N.," it will afford me pleasure.

Beverley.

EPAPHRODITUS.

#### CHURCH FELLOWSHIP.

To the Editor of the Baptist Reporter.

DEAR SIR,—I have been a member of a pædobaptist church these five years, or more, and a constant reader of the *Christian's Penny*, and feel bound, from experience, to acknowledge its great merit. To me, however, there has always seemed something deficient about it. There is no baptist church within ten miles of this town, therefore the teaching I am accustomed to hear is also deficient. These, and other unpleasant circumstances, to which I have been subjected, have caused me to long for a realization of church fellowship. When I received the *Christian's Penny* for September of last year, I took, as is usual, a glance

at its contents, and then eagerly turned to the 227th page, which is headed "Church Fellowship,"—An address to new members on admission, by the Rev. James Richards. In this article I found not merely some deficiency, but a positive absurdity.

Now I do not mean to say that there are not many good counsels for such as have recently entered the church of Christ, but I do say that this "admirable address," as Dr. Campbell has termed it, (p. 229) has a decidedly strange commencement, in which the writer, the Rev. James Richards, has taken, in my judgment, a very awkward position, in thus addressing a class of persons,— "Such," he says, "as come out from among the world to make a more distinct and scriptural profession of christianity." Who, in the name of consistency, are these? According to him they are "nominal christians;" that is, christians by name—making a profession of christianity "among the world." I suppose Mr. R. uses "the world" in contradistinction to "the church." However, we cannot err as to the meaning of his statements. They explain each other. Now, if this class of persons could not make a profession of christianity "among the world," why should Mr. Richards have used the comparative term? Why should he have said that when they "separate" themselves from the "ordinary mass of nominal christians," they "make a more distinct and scriptural profession of christianity?" What induced Mr. R. to speak of a class of persons professing christianity among the world? Their being in a christian country did not constitute them professors, neither their attendance at "places of worship." But was it not because they had, in infancy, been baptized into the christian religion? When the child is christened "John," is he not also christened "Christian?" And thus, by imposing a rite, would they attach the dignifying name of the anointed One to all the children of fallen Adam.

In the establishment the infant is "made a member of Christ, and a child of God." Among pædobaptist dissenters, it is made "professedly a christian." The former would give them a lift by "confirmation." The latter would have them "make a more distinct and scriptural profession."

I thank the Rev. J. Richards for his testimony to true scriptural profession.

I believe that profession must be voluntary; or, as Mr. R. asserts, that a man must "come out from among the world" before he can pretend to a profession of christianity, or to be in church fellowship.

I will venture to revise Mr. Richard's introduction thus:—"In addressing those who have obeyed from the heart the form of doctrine delivered by Jesus Christ, I would remind them that in entering into christian communion, they unite themselves to that 'peculiar people for whom Jesus died to purify unto himself,' and 'to redeem from the present evil world.'" G. H.

#### MINISTERIAL ORDINATION.

*To the Editor of the Baptist Reporter.*

DEAR SIR,—The frequent changes that have taken place of late among a number of baptist preachers in Scotland has led many of the members to ask—What is the meaning of those services called ordinations? The minister is ordained to-day by the laying on of the hands of some neighbouring preachers, and in a few months he is gone to some other church; and the question is—Is the relation thus formed merely of a temporary nature, or does chapter and verse say that it is intended to be permanent? Again, the question is often asked—What is the use of laying hands on any man now, as it is conceived that in every instance recorded in the Book from the time that Moses laid his hands on Joshua to the last mentioned of the laying on of hands in the New Testament, miraculous gifts were thus conferred; and that there is no such unmeaning ceremony taught in the bible as modern ordinations? We are the rather disposed to ask these questions because we understand that men of considerable mental powers, and of honest devotedness to the Saviour, such as Foster, Hall, Carson, and others we might name, gave no countenance to this practise, some of these regarding it as pure priestcraft. Simon Magus would not part with his money for the power of laying his hands on any person, he wanted a reality, to wit, the power of conferring the Holy Ghost. Could you, or some of your correspondents, shew us the chapter and verse from which you learn this practise, you would thereby oblige myself and many others who do not understand the matter.

*Stirling.*

ONESIMUS.

## Christian Activity.

### INLAND NAVIGATION AND RAILWAY MISSION.

THIS valuable Institution is too little known. The Tenth Annual Report, 1847, states that:—"The committee could not look back on the years passed since the establishment of the Society without the pleasing reflection, that much good had resulted from the efforts made. It contemplated the moral and spiritual reformation of a vast mass of people who were in a state of moral darkness and sitting in the shadow of death, rendered still worse by the demoralizing effects of labour on the Lord's-day on canals, navigable rivers, and railways. Yet there were encouraging circumstances:—Two Floating Churches had been placed on the Bridgwater Canal by the Trustees; and among the individual efforts put forth for the welfare of watermen, it was mentioned that Lady Ellesmere had given £100 for the erection of a Sunday and Infant school-room near that line of navigation. At Worcester, a trow had been fitted up as a chapel, and moored near the Severn bridge. Mr. Peto has distinguished himself by christian efforts, in favour of railway labourers, on lines of railway with which he was connected. Notwithstanding the efforts made by benevolent individuals, the committee remind their friends, that there is a wide field for the operations of this Society,—'there remaineth yet very much land to be possessed.' They felt the peculiar necessity of having Scripture Readers, as the best means of approaching boatmen and railway labourers. Encouraging statements were then read from the agents of the various stations occupied by the Society. The Summary of the Society's labours during the past year is as follows:—Recorded visits to boats, keels, and barges, 8,763; tracts and handbills distributed, nearly 200,000; school-books supplied to 45 canal families; harbour masters, lock-keepers, and steersmen, have taken charge of 13 small Loan Libraries; Bibles sold at reduced prices, 87; and 263 Bibles, and 280 Testaments, have been placed among the cabin stores of canal boats and river craft."

Joseph Payne, Esq., Barrister-at-Law, presided at the annual meeting. Mr. Rothery, baptist minister, on moving the Report be adopted, made some excellent remarks:—"Between a prosperous state of soul and usefulness in the cause of God, there was an intimate connexion. He was led to infer, that failures were to be ascribed to a want of piety. God never gave a premium to the idle; and nothing could be so inconsistent as a man labouring for God, and neglecting his own soul. He found, in

the history of missions, that the men who had hazarded most were the men who achieved the greatest triumphs. This Society selected the most ignorant and profane, and the triumphs of christian love and truth were to be seen among them. The economy with which the proceedings of the Society were carried on made it very interesting; the labours of many were entirely gratuitous, while those who were paid for their work got but a mere pittance."

Mr. Francis, agent, said the Society only sought to tell the people of Jesus Christ.

Mr. J. B. Palk (agent of the firm of Whitehouse and Sons, the first house which abandoned the Sunday traffic,) bore his testimony to the beneficial effects produced by the operations of this Society, inasmuch, that where he had once heard nothing but oaths and obscene songs, he could now hear the voice of praise ascending to God, and those who had once blasphemed, speaking one to another of the unsearchable riches of Christ.

Mr. Barrett, as one of the visitors, expressed his delight in the work in which he was engaged, which, though it was often rough work, yet he knew it had God's blessing.

Mr. W. Fraser, baptist minister, moved the thanks of the meeting to the Directors of the Naval and Military Bible Society, for their efforts to supply boatmen's families with the Holy Scriptures; to S. M. Peto, Esq., M.P., for his attention to railway labourers; and to the Rev. John Davies, A.M., of Worcester, for his noble efforts in behalf of boatmen on the Severn, and other lines of navigation.

Other ministers of various denominations addressed the assembly, which was held in the Boatmen's chapel, City Road. A tea-meeting had been previously held. We delight to record such efforts. They display the very spirit of real christianity—doing good to those who most need our help. The following verses, written by the chairman, were sung at the close of the meeting:—

"Where'er the flag of Bethel floats,  
Spirit of God descend:  
Preserve the boatmen,—speed their boats,  
And bless the boatman's friend.  
Let Bibles in each cabin be,  
To teach the sacred Word;  
And many a boatman bow the knee,  
And hail the Bible's Lord.  
Let wives with husbands join to praise  
The Lamb that once was slain:  
And little children add their lays  
To swell the joyful strain.  
And oh, may crowds who once were bad  
Behold,—life's journey trod,—  
That shining river which makes glad  
The City of our God!"

**ACTIVE OPERATIONS.**—We extract the following from the "Christian Visitor," a new baptist newspaper published at St. John, New Brunswick. The writer does not say what Society he refers to. We presume it is the American Baptist Tract Society. "A recent letter from one of the secretaries of the Society in New York, gives the following encouraging facts in regard to its operation. 'Every wheel is turning with a speed sufficient to set the axle on fire. We have ordered three new presses, and have five at work for us out of the tract house. Every square foot to be spared, is occupied by a folder or blinder. We are making 3,000 books a day. Our bills for paper alone are 72,000 dollars per annum; all to be converted into truth, and circulated among perishing souls; and yet we cannot keep pace with orders for books. We have 280 colporteurs in commission, and thirty new applications for the next meeting of the committee. While our receipts and donations exceed considerably those of the last year up to this time, there must be an immense increase or we must contract our operations, which we cannot do without going counter to all the indications of divine providence demanding enlargements. The American Messenger has nearly reached a circulation of 100,000. We can as easily print 500,000, and must strive to place it in every family. Wherever it goes, it will make friends to Christ and his cause.'"

### Rebials.

WE find the following letter from Mr. Davidson of Pickering, Canada, in the *Montreal Register*:—

"I doubt not that it will be gratifying to you and the readers of your widely circulated journal, in these days when Zion languishes, and the cause of Jesus Christ seems to be making so little progress, to hear of the prosperity of the work in this part of his vineyard.

You doubtless remember, that at the last meeting of the Haldimand Baptist Association, held with the church in Markham last June, the low state of religion was deeply felt and deplored, and that a day of humiliation and prayer was recommended by the Association, to the various churches of which it is composed. The church in this place, prior to the Association, and indeed for a short time afterward, was in a very low state. The day of humiliation was observed by the church, and it proved a most precious and glorious day. There was a spirit of confession and humility manifest in all the members of the church, and some faint breathings of desire to God that he would revive his own work in the midst of the years, and save perishing sinners. The

exercises seemed to betoken that God would still be gracious, and bless his people, so that the work of God seemed visibly to commence with the services in the evening, when a sermon was preached from Jonah iii. 10.

Shortly afterward I had the happiness of baptizing two youthful converts. Meanwhile the brethren and sisters became more and more desirous of seeing sinners snatched as brands from the burning, and made heirs of the grace of life. The preaching of the gospel had its desired effect on the hearts of some, and we soon saw other four groaning under the weight of their sins, and then rejoicing in Christ Jesus as their Saviour. These last were baptized on the 27th Sept., when an immensely large and an unusually solemn and attentive audience listened to a discourse from those thrilling words of the prophet Jer. viii. 20, 'The harvest is past, the summer is ended, and we are not saved.' That day will not be soon forgotten by those who were present. All around seemed solemn as the grave: the sombre appearance of nature, the falling leaves, and the setting sun, gave effect to the scene, while adown the cheeks of the impenitent the big tears of compunction rolled after each other. One of the candidates who that day was immersed, was a person of great interest, who had been brought up in the Church of Scotland, and was much respected by all who knew him. The news of his going to be baptized brought out a host. A very powerful work followed from that day, so that in a month five others were brought to yield to the power of divine grace.

Another month rolled away, and brought to our communion seven others, who were baptized on sabbath, Nov. 28, in the presence of a vast assemblage. The wilderness and the solitary place rejoice and blossoms as the rose. The church, which in June numbered only fifteen, now numbers forty-two, having received eighteen by baptism and nine by letter.

There have been but few special exercises, and little or no excitement, but a spirit of earnest and agonizing prayer. The work has not ceased, as we have several hopeful inquirers after salvation. The congregation has increased in such a manner of late, that we have been compelled, at this infelicitous season of the year, to erect a new chapel, which, God willing, we hope, will be ready for worship in a month. Our sabbath school, also, has received large accessions of late, and is in a prosperous state. The church in Markham has also received an addition of four members, and the new chapel there in course of erection is closed in. 'The Lord has done great things for us, whereof we are glad.' 'What hath God wrought!'"

## Baptisms.

### FOREIGN.

GERMANY.—The following is extracted from an account of a recent tour in Germany, by Mr. Lehmann, of Berlin.—“My first journey was to Templin, where the dear brethren had invited me most urgently. I had the delight of baptizing there nine disciples; amongst them a boy of twelve years, and a grey-headed old man. Though we must be very careful to escape the vigilance of our enemies who are very bitter there, (this being the place you will remember, where the pious Zahl lives, and where I formerly had the adventure of the night in the forest), yet the Lord graciously shielded us, and never was the rite so strikingly embellished amongst us. We had to descend from a bending hill; and I, taking the hand of one on the left wing, guided them all at once into the deep in a long row, which, from the elevation on which the rest of the church stood, looked exceedingly beautiful in the calm moonshine, breaking through soft clouds, and on a very balmy night. After that, at the head of the little army, I made my entrance into Templin. And we rejoiced in our Lord's overwhelming grace, who has now increased the little flock to twenty-five, who are all in the fervour of love. My next tour was to Hamburg, accompanied by my dear sons. Then I made another tour to the Oder of a long extent, on which again I was privileged to baptize twelve dear brethren and sisters. In Frankfurt a new work was commenced, and three were immersed in the magnificent river. Three other members of our Berlin church happened to be there, so that with me, we seven celebrated our Lord Jesus' dying love in an apostolic way. I hope for still further glorious results there. I baptized also a lovely disciple in Gahen, who long had waited for it, and there we may also entertain hope. Visited our excellent farmer, Mr. Köppen, who since has been ordained; and baptized five brethren and sisters. The spirit of life moves there also, in Zäckerick Lietzegöricke, villages on the Oder. In the latter, especially, is one dear sister of the name of Feuer (fire), who fully makes good her name, and inspires all the rest by her zeal and fervour. In another place, (a village named Tornow) I baptized eight disciples and commenced a new work. Later I was again there baptizing two sisters more, and one of the gifted brethren was appointed to the oversight. Some baptized have joined them, and the little flock now consists of twelve persons. In a third or fourth tour, I visited dear saints on the Elbe, where a new work was also commenced in Seehau-

sen; a husband and wife being baptized, and others being present; so we also enjoyed there a glorious season. But the greatest joy I had, was when I came again to Pansau, where the forester's retired and comfortable home received me once more with all delight and love. Our dear brother, Mr. Ule, the lawyer, whom two years ago I baptized, happened to be there again. Miss Hermine Spillhagen, who was then converted, and in the subsequent year, at my return, baptized, was full of joy in remembrance of the momentous time we had lived \* But the Lord gave still greater joy and grace; for her sister Louisa came now also forward and professed Jesus Christ, desiring ardently to be baptized. There I spent a glorious sabbath, breaking bread—we four: The circumstances were all like the former, of such an interesting nature, that I regret exceedingly that no time is allowed to arrange all together in a tract, which would be one of striking evidence of our Lord's wonders and grace. Hermine had planted on the spot where we three first prayed, at the border of the forest, two years ago, three rose bushes: and several stones were heaped as a memorial for the future. We may hope that gradually, through the preaching of the word, that the desert will flourish like the lily, and blossom like the rose. We separated, after some days, with the greatest fervour of spirit. From there I proceeded to Hanover.”

### DOMESTIC.

CHELMONDISTON, *Suffolk*.—On Lord's day, Nov. 21, the solemn, but delightful, ordinance of believers' baptism was administered in the river Orwell, “because there was much water there.” We met on the bank of the river at half-past ten, where, after a short service, the candidates were led down into the water, and immersed after the primitive pattern. The first was an aged female; the other was a young man, whose wife (a member of the church) was then lying in dying circumstances. The presence of Jehovah was enjoyed by many, and all felt it good to be there.

HEREFORD.—December 16th, after an address on the first four verses of the 6th Romans, in which the design of Christ's death was set forth, showing that believers were the persons addressed, not infants, and that immersion only can represent a burial, Mr. Mellis, our pastor, immersed two females. One had been a Primitive Methodist for several years, who, after examining the scriptures for herself, was led to follow her Lord, by a public profession of her faith in Him. J. H.

**SHEFFIELD, Portmahon.**—Nov. 7th, was an interesting and cheering sabbath to the friends meeting here. After the morning sermon, Mr. Giles baptized four persons upon a profession of their faith in Jesus Christ. In the evening our pastor preached from—"Hitherto the Lord hath helped us." During the past year, the first of Mr. G.'s ministry, thirty-three have been added by baptism and letter, and the congregation has increased three-fold. Our place of worship also has undergone improvements, which has made it one of the most inviting places of worship in the town. We rejoice to be able to state also, that whilst the past year has been full of interest and encouragement, the new year commences with much promise, our pastor having baptized seven persons; three were from the bible class, three were Independents, one of whom had been a member twenty-four years, and one a Wesleyan. It is very pleasing to add that there is a spirit of enquiry amongst the young people, which we trust will result in a determination to give themselves to the Saviour.

W. L. H.

**IRELAND, Danbridge.**—Brother Bates says:—"Last Friday I baptized one believer in the river, on a profession of her faith in Jesus. During the past eleven months, eleven have been baptized and united with us. I received a long letter the other day in defence of infant baptism, in opposition to the tracts I have circulated: this shows that the tracts are doing their work."

**Belfast.**—Mr. Eccles writes:—"Since I last wrote we have received two accessions to our number, and I am to baptize another this week. Two others have applied for membership. The congregation becomes more and more steady, and we have always a few strangers."

**Ballina.**—In a note we received from Mr. Hamilton, he says:—"I trust there is still some good doing here. I baptized two on Nov. 23, and two at Mountain River on the 25th. There are six more who are anxious to be baptized, but we are cautious lest we should build wood, hay, stubble. I trust the Lord will guide us."

**LIMPLEY STAKE, near Bath.**—Our pastor, Mr. Huntley, was presented with "Barnes's Commentary on the New Testament" by the young people of his congregation, on Dec. 25. Next day a young disciple of the Lord Jesus was baptized in the river Avon, when our young friends distributed the tracts you sent us.

J. H.

**LAMBETH, Regent-street.**—On Thursday evening, Dec. 30, our pastor, Mr. Frazer, after discoursing on the subject, baptized twenty believers in the Lord Jesus Christ. We were well attended, and we hope much good was done.

T. S.

**INTERESTING CASE.**—A correspondent in one of the Eastern counties, sends us the following:—"Our pastor lately baptized one candidate, and the case is a very interesting one. The candidate had long been persuaded that our mode of administering the ordinance of baptism was scriptural, and had an earnest desire to be thus buried with Christ in baptism, but he had a strong opponent in the person of his own wife. Yet, notwithstanding her powerful opposition, he had determined to follow the dictates of his own conscience in this matter. The church being satisfied respecting his fitness for membership, he was to have been received into communion with other candidates on the first sabbath in November; but his wife being acquainted with his intention, attended the chapel for the first time, solely for the purpose of preventing his baptism. Our friend being a man of peace, thought it desirable to wait another month, hoping that his wife's scruples might be overcome; nor did he hope in vain. On that very day, though she entered the house of God in a state of hostility against his truth, the word preached deeply impressed her mind, and produced a remarkable change in her feelings and conduct—her heart was softened; all the objections which christian friends had sought in vain to remove, were completely overruled by the power of divine truth, and she is now seen constantly with her husband attending all the means of grace, and appears to take a lively interest in the services of religion. "What hath God wrought?" "This is the Lord's doing, and marvellous in our eyes!"

**GALASHIELS.**—I am happy to report that nine disciples have been buried with their Lord in baptism, since we sent a report. Two by Mr. F. Johnstone of Edinburgh, July 9. The other seven by Mr. John Simpson of Glasgow; two on the 15th, one on the 22nd, and one on the 29th Dec., and the other three on the 5th of January. On each occasion a suitable discourse was delivered to large congregations, especially the last, when the hall in which we usually meet was crowded.

J. S.

**RIPLEY, Derbyshire.**—On Lord's-day, Jan. 2, four females were baptized by our pastor. One of them had been brought up in the Church of England, so called, but had been led, from curiosity, to witness a baptism some months ago, and from what she saw and heard became convinced of her own state as a sinner, and after labouring under conviction for some weeks, obtained peace by believing in the atonement of Christ.

**LLANVACHES, Monmouthshire.**—Mr. Leonard baptized two candidates, Jan. 2, after discoursing on the subject to an attentive audience.

S. H.

**LIVERPOOL, Myrtle-street.**—The Lord has been pleased to cheer our hearts, by deciding the minds of many, upon whom we have long looked as forming a portion of Christ's spiritual church, to follow their Saviour in the ordinance of baptism. On sabbath morning, Dec. 5, twelve were immersed. Two of these were upwards of seventy years of age, and two, a brother and sister, were blooming in life's youth. Six were teachers, and one was a member of the Methodist Association body, and a teacher in their schools. It was a pleasing contrast, to witness the aged and the young treading the same path, and animated by the same hope—all agreed touching "one faith, one Lord, one baptism." On the first sabbath in the new year, four females were baptized—one a teacher, and one a scholar from the Pembroke-street schools. The foregoing were all immersed by our new pastor, Mr. Hugh Stowell Brown. May the Head of the Church vouchsafe many similar additions during the present year! J. N.

**SAFFRON WALDEN, Esser.**—Three professed disciples of the Lord Jesus were immersed by our pastor, Mr. N. Hayeroft, M.A., on Wednesday evening, December 20. The service was deeply interesting, and made a powerful impression on all then present. One of the baptized had been formerly united with an Independent church, the other two were descendants of those who have long had a name and a place amongst us.

**GREAT TORRINGTON, Devon.**—Three believers made a public profession of faith in Jesus by baptism, Dec. 12, before a large congregation. At Dolton, one of our village stations, ten persons have been recently baptized in the river Torridge. Our prospects have become much more encouraging since our present pastor came amongst us. J. S.

**MARGATE.**—On Wednesday evening, Dec. 29, after a discourse on baptism, Mr. Sprigg baptized three young men upon a profession of their faith in the Redeemer. They are all teachers, and one of them is the reward of sabbath school instruction. May the Lord help them all to hold fast their profession! W. A. H.

**TENBURY.**—On Lord's day, Jan. 2, we had the pleasure of witnessing the ordinance of believers baptism administered by our minister, Mr. Godson; who immersed four disciples, who were afterwards received into the church, with four others who had been previously baptized, two of whom were Primitive Methodists. A. G.

**NOTTINGHAM, Stoney-street.**—On the first sabbath of the new year, nine believers were baptized and added to the church. E. M. B.

**DUNSTABLE.**—Our pastor baptized two believers, Jan. 2. One was a teacher. H. T.

**SUTTON ASHFIELD, Notts.**—We had a public baptism, Dec. 5, when seven believers, in obedience to the divine commandment, were buried with Christ in baptism. Three of these were teachers, who made up nineteen teachers baptized during the year. May they all be faithful! J. E.

**SCDBURY, Suffolk.**—On Wednesday evening, Dec. 1, Mr. Higgs baptized six believers. We had a large and attentive audience, some of whom had their attention directed to the subject by an anti-immersion discourse which had been delivered by a paedobaptist minister. G. B.

**CÆRSWS.**—On the morning of the first day of the week, Jan. 2, there came many from the city (Cærsws is called a city) and from the neighbourhood round about the Severn, to witness the baptism of three candidates by Mr. Nicholas. We had a happy day. E. E.

**LONGHOPE, Zion Chapel.**—Mr. Davies led five believers down into the water and baptized them (no date). One of them was a respectable farmer, who gave the land on which our chapel stands. One had been a scholar, and all are now teachers. J. J.

**QUAINTON, Beds.**—Our minister, Mr. Walker, immersed two candidates, Dec. 26. The service was held in the evening, which afforded many an opportunity of being present, and we trust good was done. J. K.

**CONGLETON.**—On the first Lord's-day in Nov., four believers obeyed their Lord by being buried with him in baptism; in Dec. two; and in Jan. one. May they prove faithful!

**ILKISTON.**—On Lord's-day, Dec. 5, the sacred ordinance of believers baptism was administered, when five candidates thus "put on Christ," and on the same day they were added to the church. C. S.

**SOUTHWARK, New Park-street.**—Nine believers were baptized by Mr. Smith, Dec. 26, after a discourse from "Whatsoever he saith unto you, do it."

**MACCLESFIELD, Common Chapel.**—On the last sabbath of the past year, Mr. Maddeys baptized two believers after a discourse on the delusion of baptismal regeneration.

W. G.

**LONDON.**—Two believers were baptized at *Blandford-street Chapel*, Dec. 29, by Mr. Bowes; and ten on the 26th Dec. at *Eagle-street Chapel*, by Mr. Overbury. R. B.

**KEIGHLEY, Yorkshire.**—A female candidate was buried with Christ in baptism, Jan. 2, by Mr. Howieson. W. T.

[We wish some of our correspondents would furnish us with more than bare reports of numbers and dates. There is usually something interesting in the circumstances or experience of some of the candidates, which, for the sake of others, it might be profitable to make known.]

## Baptism Facts and Anecdotes.

"BAPTISM, THE MODE AND SUBJECTS."—In our last we mentioned, in our brief notices of books, a poetic production by a clergyman, with this title. We now give a part of this singular production, that baptists may have an opportunity of seeing with what ease all their arguments for "dipping only" may be set aside! We again observe that the italics and capitals are by the author. Only two quotations of Greek characters in the notes are omitted.

### THE MODE OF BAPTISM.

*Immersion*, Christians all agree,  
The Mode of Baptism may be;  
But that to dip in every case  
Is requisite, no proof we trace  
In Scripture; whose whole records show  
Not e'en one case to prove it so!

The word\* baptize, (in prose or verse,)  
Not always signifies immerse;  
Nor often is the process seen  
Of dipping, to make tables† clean—  
And when in Jordan they baptized,  
Much less than to immerse‡ sufficed.

So, if the pillar'd cloud, and sea ||  
Prove anything, you must agree  
That children too may be baptized;  
Since young and old, as we're apprized,  
From Egypt came,—and then, you'll find,  
No "little ones" were "left behind."§

When fiery signs the Twelve baptize,  
No overspreading flames arise,—  
But on each head, mysterious sat  
One cloven tongue of flame;—whereat  
We wonder;—if the sign is tied  
To one sole mode, when'er applied.

If "sprinkling" ¶ makes the nations clean  
From all their filthiness and sin,  
And grace on Judah's house be poured,  
"In showers of blessings" from the Lord;  
Then sprinkling no such figment is,  
But we may banish it with ease.

To wash the word baptize imports;—  
To "shed" or "pour;"\*\* with other sorts  
Of washing, used for "cups and hauds,"  
Washt often, in those Eastern lands,  
At fountains, whence the water rushed  
In streams, which from above them gushed!

Customs have changed;—no longer now,  
Like those of olden time, we go  
To rivers,—laving in the tide;—  
Not seemly now, nor safe, beside,  
As then; since danger may arise  
From plunging, 'neath our Northern skies.

Too strictly scrupulous, who would weigh  
In nicest scale each ceremony;  
For modes and names the Church divide,  
And thrust meek truth and love aside!  
Judge your own selves, and humbly fear,  
Lest in your eye the beam appear.

For why, as if the Church†† denied  
Immersion, is she thus derided?  
Has she, when sought, declined to immerse  
Yourself, or child?—If not, perverse  
Appears your schism; you can't plead  
To separate you'd any need.

Three thousand in one day,‡‡ I ween,  
Full many to immerse had been,  
For twelve, without a miracle,  
In Salem's pools to accomplish well,—  
In decency and order, too,  
As all things then they strove to do.

You say the practice of the Greeks  
Your ancient orthodoxy speaks;  
And ours not less:—we all agree!  
'Tis true, they dip,—and do not we? ||||  
But think (since Grecian modes you love,)  
Who are the subjects they approve!

\* The word baptize, as used in scripture, which is the poor man's dictionary, means generally to wash, whether by dipping, or pouring, or sprinkling. Immersion, therefore, is only one of the many kinds of baptisms, or washings.

† Mark vii. 4. Where the word translated "wash" is —, baptizo,—to baptize. The commentator Scott on Heb. ix. 10, "divers washings," has this remark:—"This fully proves that other uses of water, besides immersion, are called baptisms in scripture."

‡ It is nowhere said that the first converts went under the water; and they might with propriety be said to be baptized in it, if they stood only ankle-deep in the water, and had water poured on their heads. The word *in* may be translated at or near.

|| 1 Cor. x. 1, 2, quoted by the Baptists in favour of immersion.

§ Ex. x. 9, 10, compare with 1 Cor. x. 2.

¶ Ezek. xxxiv. 26, and xxxvi. 25. These expressions of "sprinkling," "pouring," and "showers," applied to God's grace, shew that we need not be afraid of the Baptist taunt, when by way of reproach they call our baptism "Infant sprinkling." The Baptists lay great stress upon the whole person being washed with the water. Do they drink any of the water, that the tongue, that "unruly member," may receive the benefit it so much needs?

\*\* The influences of the Holy Spirit on the soul are called "baptism." Acts i. 5; 1 Cor. xii. 13; Acts x. 44, 46; with Acts xi. 16, 18. How commonly do we read such words as these:—"I indeed baptize you with water; but he shall baptize you with the Holy Ghost." See Matt. iii. 11; Mark i. 8, &c. Baptism with water is an emblem of baptism with the Holy Ghost. The mode, therefore, of the Spirit's baptism, must determine the mode of baptism by water. Let us see, then, what that mode was. This will lead us to consult a lexicon of a very superior kind,—the poor man's lexicon,—the title of which is, "The lively oracles of God." How does this lexicon define the word baptize? Answer: To baptize is, to come upon, Acts i. 5.—to shed forth, Acts. ii. 33.—to fall upon, Acts xi. 15.—to pour out, Acts. ii. 17, and x. 45. This is the account this lexicon gives of the word "baptize." But does it nowhere say that to baptize means to dip? Answer: Nowhere!

†† It is made a serious objection by some, that we call the building in which we worship, a church. This objection arises from not knowing the meaning of the word. Church means "The House of the Lord" —; church, like the Scotch *kirk*, being a corruption of the latter Greek word.

‡‡ If, as the Baptists say, they immersed on this occasion, where (it has been well asked) did they in

one afternoon, without time for preparation, get dresses for this number? Where houses and separate rooms to change their dress? Did they send them home in their wet clothes? Many most likely came from a distance, it being one of the great Jewish feasts, to which the worshippers repaired from all parts of the world. How is it also that in the many baptisms recorded in the Gospels and Acts, we never once hear of their laying aside their garments? Whereas we hear, on other occasions, not by any means so important, express mention made of this

circumstance—as, for instance, when Christ washed the disciples' feet, we are told he laid aside his garments. John xiii. 4. See also Acts vii. 58.

¶ The rule of the Church is to immerse, as the Rubric, or directions to the minister, in the baptismal service, and the size of the fonts in parish churches abundantly prove. The practice of the *Greek* church is the most unfortunate a Baptist could cite, since that church not only baptizes *infants*, but is also governed by *bishops*.

## Sabbath Schools and Education.

**ORIGIN OF RAGGED SCHOOLS.**—The ragged schools owe their origin to some excellent persons in humble life who went forth into the streets and alleys, not many years ago, and invited these miserable outcasts to listen to the language of sympathy and care. We are not able to say when exactly the first beginning was made, nor to apportion the merit of the earlier efforts; but praise and fame are the last things such men thought or think of. Much, no doubt, must be ascribed to the zealous humanity of the City missionaries. It is certain that those who undertook the task were of various denominations—church people and dissenters—animated, all of them, by a common sentiment of compassion and piety, which they proved by the ready and liberal contributions for this good purpose from their precarious and scanty earnings. Rooms were hired in the worst localities, and at the cheapest rate; lights provided; and Sunday after Sunday, as the evening closed in, a band of volunteers, teachers, both male and female, continued to struggle, in patience and faith, against the repulsive difficulties of their obscure occupation. It would be curious to see a minute record in print of the events that attended the opening of any one school; of the noise, confusion, and violence that have, as we believe, signalled the commencement of nearly all of them. We have just seen a gentleman who came, in breathless dismay, to announce the misconduct of the boys in a school recently opened. "The neighbours," said he, "are alarmed—the landlord will close the doors—the teachers will flee." "Well," we replied, "you have only added another instance to the many we had already heard of; you cannot have a ragged school without its preliminaries; but persevere as others have done, and you will soon overcome the tumult; those who came for a lark will be wearied out and stay away; those who have the least hankering after better things will remain and obey you." Such is the general course of events in all the most degraded localities; we have heard the various teachers narrate most graphically the drumming at the doors, the rattling at the windows, by those who

demanded admittance; the uproar of their entry; the immediate extinction of the lamps; the dirt and the stones that flew in all directions, rendering this service of love in no slight degree a service of danger. Oftentimes these lads got possession of the apartments; and, refusing either to learn or to retire, continued lords paramount until the arrival of the police. But patience and principle have conquered them all; and now we may see, on each evening of the week, hundreds of these young maniacs engaged in diligent study, clothed, and in their right mind.

**TO TEACHERS.**—We have always been anxious to aid you in your benevolent and important engagements. For this purpose we furnished, some time ago, a series of addresses on the leading doctrines of christianity, simplified and adapted to the capacities of children; and more recently, at the suggestion of an esteemed minister, who was at the trouble of writing them, we inserted, for several months, a number of notes on scripture subjects. These were, however, only given as examples, or patterns, for you to imitate. It was supposed that a pious teacher might easily, in the course of the week-days, prepare such an "address" for the coming sabbath. The same might be said of the "notes." But there was another reason why these were discontinued. We found that the Sunday School Union were publishing a series of such papers every month in a cheap form, called "Notes on the Scripture Lessons." Since then, this department of our periodical has been filled up with the most interesting facts, or observations, that came before our notice, as well as the occasional insertion of anniversary hymns, services, and meetings. But we feel that these are not sufficient. We wish for something which will have a more direct bearing on your engagements. And it has occurred to us that we cannot perhaps do better than devote two columns at least, every month, to the exclusive use of baptist teachers, for the discussion of sabbath-school subjects. We therefore, now announce our intention, and invite correspondence. Our only conditions are, *brevity and point*.

## Religious Tracts.

### APPLICATIONS FOR TRACTS.

THE reasons stated by our friends for making applications for grants are frequently illustrative of the condition of our rural population. In such secluded places, ignorance and intolerance usually take up their abode. Hence the publication of their letters of application in our pages, that our friends who reside in more populous and favoured places may be convinced, and some need convincing, how much must yet be done before pure and spiritual christianity is spread over the whole of our country. These letters are usually written by persons in humble life; but they contain the genuine expression of their observations and desires.

SOMERSETSHIRE.—We have not been blessed with a stationed minister until the last six months. The Lord has blessed the labours of the man he sent amongst us. This has called forth the opposition of many in the village, and a few sermons from the parish minister against the baptists and their baptisms. We should be glad if you would send us a grant, that we may give them to the people who attend our meeting, that they may know on what foundation we build our doctrine of believers baptism. J. P.

CORNWALL.—I am a regular reader of the *Reporter*, and have recommended it to many, and have lately sent a parcel of them to Australia, as I am fully persuaded they will be very highly prized by my son in that country. But I write to ask you for a supply of tracts on the subject of baptism, as we are very much in need of such in this neighbourhood. Our minister baptized a young man last Sunday week, and a great number attended to see the ordinance administered, and I very much wished then that I had some tracts on the subject that I could have put into their hands, believing they would have a tendency to do much good. W. A.

PEMBROKESHIRE.—I find from the pages of your *Reporter*, that you are accustomed to make grants of tracts. We have many in this neighbourhood who are so poor that they can hardly afford to give a halfpenny a month for the *Pioneer*. However, I distribute two dozens monthly, and it takes very well. I hope, soon, to sell three dozens. One of our old members told me that he would not take anything for one number of the *Pioneer*, on account of a hymn that is in it. I am stationed down here at present, and am persuaded that if tracts could be procured, I should be able to do much more good. T. D.

BUCKINGHAMSHIRE.—Feeling encouraged by the many instances of your kindness in making grants of tracts to those who apply for them, I thought of soliciting you for a grant, to put into the hands of those who rather stroll about the streets on a Lord's-day than go to the house of God; for alas, there are many! A tract might, by the blessing of God, lead them to thoughtfulness, and to seek the pardon of their sin. Pray, sir, excuse my boldness, and this ill-written note, as I am no scholar, but a poor labouring man. S. W.

In acknowledging the arrival of the parcel, S. W. says:—"Hereby I acknowledge my gratitude to you for the grant of tracts, which I safely received, and for which I thank you. I have distributed some of them, and feel happy in so doing. I was very much surprised to see how eagerly the people received them. As I accompany our minister into the villages around us, I take some of them in my pocket, and then, after the sermon, I give them away. The tracts that you sent on baptism will be very serviceable indeed, as we hope to have a baptizing in a few weeks, and then I shall distribute them. If our friends did but know the pleasure there is in distributing tracts, they would at once come forward and enter upon this much needed work, to spread abroad the knowledge of a Saviour's dying love."

NOTICE TO APPLICANTS FOR GRANTS.—We have been, for several years, subjected to an unnecessary expense or tax from which we must endeavour to relieve ourselves. Many of our applicants, by not observing the SPECIAL NOTICE which we give in the January number of every year, do not, when making application for a grant, follow the directions there given. Unwilling that they should be disappointed, we have usually been compelled to be at the trouble of writing to them by post, which has been done by us at the expense of much time and money. This must be avoided in future, as we find it to be increasingly troublesome and expensive. We wish it therefore to be distinctly understood that in future every applicant must enclose in his letter of application three penny postage stamps. One for postage of a letter to him in return, and two for the booking of the parcel in London. If the application be not approved, the stamps will be returned. The names and residence of the writer should always be given in full and in a plain hand.

DONATIONS IN OUR NEXT.

## Intelligence.

### Baptist.

#### FOREIGN.

DENMARK, *Pinneberg*.—A small baptist church of twenty-five members has existed for some time past at Pinneberg, about twelve miles distant from Hamburg, in the Danish territories; and a brother named Mur has officiated as leader. The Danish government lately interdicted their meetings, upon which Mr. Mur went to Copenhagen, to his Danish Majesty, who received him graciously, and in answer to his application stated, "that there was a contest going on in Europe, in regard to religious truth, which would probably terminate in important changes. That he could not alter the law which governed his kingdom, and kindly told him to go home and act as quietly as possible." Brother Mur was then introduced to one of his Majesty's ministers, who maintained that our brother and his friends at Pinneberg ought to abide by the church established by law. Mr. Mur pleaded for liberty of conscience, and contended that upon the principle laid down by the Danish minister, Jesus Christ would not have suffered for the testimony he bore to the truth, nor would the apostle Paul have been subjected to martyrdom for the gospel's sake. The ultimatum of the government arrived a few days afterwards, but it was unfavourable, so that our friend will be compelled to seek some other sphere where he can hold forth the Word of Life.

ST. JOHN'S, *New Brunswick*.—A new baptist chapel was to be opened in a neglected district of this city, D. c. 12. At first, public meetings were held in the open-air—then a room was hired, which was crowded—now a place is built, and the prospects are very cheering. How much more pleasant is such progress as this, cheered and warmed by companions and success all the way, than the course pursued by some in building a large place, cold and cheerless, having only here and there a worshipper, and worse than all—in debt! We ought to add, that the sittings in this new place are all free, and a good sabbath-school has been gathered.

#### DOMESTIC.

BAPTIST COLLEGE, *Stepney*.—From the report of Stepney College, for 1847, we learn, that the session of 1846 commenced with eleven students and five probationers. Of the latter, four remained after the usual period of trial. One of these, however, has since been advised to direct his attention to

some other pursuit. Of the eleven students, one withdrew without the consent of the committee, and under circumstances that were strongly censured. Three have accepted invitations to supply, or have become pastors of churches, viz.: Messrs. Goodman at Andover, Lawrence at Buckingham, Pugh at Lewes. Another, Mr. J. C. Page, has gone to Madras, as a missionary of the Baptist Missionary Society. Three others have withdrawn, viz.: Messrs. J. E. Carey of Boxmoor, and S. H. Booth of St. Albans, through impaired health; and Mr. Bliss; leaving at the close of the session, six students, of whom two have completed their third year. To these, two probationers have been added. The resignation of Mr. Davies, on account of family circumstances, and his return to Canada, are next stated, as involving a very serious loss to the college. His qualifications as a tutor in his own departments were of the highest order, while his work was pursued with a zeal, diligence, and assiduity, which secured, in an eminent degree, the confidence of the committee and the progress of the students, and laid all parties interested in the welfare of the college under the deepest obligation. During the session just ended, the usual course of theological, classical, mathematical, and philosophical study has been prosecuted by the students with credit to themselves, their excellent tutors, and to the institution. The committee have been directed, in their selection of a tutor, to the Rev. W. Jones of Frome, Somersetshire, whose useful and honourable pastorate of twenty years in that town was preceded by a course of academical study, first at Stepney, and subsequently at the university of Edinburgh. Temporary arrangements have now been made for some departments of tuition, not devolved on Mr. Jones, instead of attempting, under existing circumstances, to associate with him a colleague, or colleagues, such as the future exigencies of the institution may demand. Valuable donations of books have been made to the college library.

#### Financial Statement.

	£	s.	d.
Receipts in 1846-7 .....	1331	18	6
Disbursements in ditto .....	1530	15	3
Balance due to Treasurer ....	288	16	9

KINGSLAND, near London.—A new baptist interest has been begun in Philip-street, Kingsland-road, of which Mr. Pepper is minister. The church has united with the London Strict Baptist Association. Their chapel was formerly occupied by the Independent church of which Mr. Jukes, A.M., is pastor.

**MEMBERS' TEA MEETING.**—On Monday, Dec. 20, the baptist church at Diss, Norfolk, held their annual members' tea meeting in the vestry of the baptist chapel. The occasion was highly spiritual—a season of “refreshing from the presence of the Lord.” The expenses incurred on this annual occasion are generously met by some few of the more wealthy friends privately, who thereby secure to themselves the gratification of entertaining the entire church. Thus, for the time, all distinctions are lost sight of, and the rich and poor meet together on terms of equality. By this plan none are excluded by the terms of admission, nor by an invidious comparison of those who pay and those who do not. The like equality is permitted and encouraged in the spiritual proceedings of the occasion, when all who are disposed are at liberty to express freely the feelings of their heart. The entire oneness of feeling, deep solemnity, and high-toned spirituality displayed, can scarcely be conceived of by those who are strangers to such meetings. The assembly being composed exclusively of those who are fellow-members, gives it an unique character, resembling, in some humble degree, “the general assembly and church of the first-born, written in heaven,” and the feeling common to all seemed to be, “this is heaven begun below.” It is then, away from the world, that we exclaim with the disciples on the Mount of Transfiguration, “Lord it is good for us to be here!” The advantages resulting from such occasional gatherings and comminglings of the followers of the Lamb are many and obvious, and must result in the peace, union, and prosperity of the churches where they occur. Let our ministers and churches generally make the experiment, and the result cannot fail to be satisfactory. Let a few members who have the means employ them for the good and gratification of those who have not, and so carry out, at least once a year, the direction of our great Lord and Master,—“when thou makest a feast, call the poor, and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just.”

**BIRKENHEAD.**—The interest manifested in the baptist cause here continues unabated. Our venerable brother, Mr. Lister, late of Myrtle-street, Liverpool, and Mr. John Edwards, are the principal supplies. The Town Hall is well filled every sabbath evening. An invitation has been given to Mr. Patten of Philadelphia, and upwards of £150 annual subscriptions have already been promised in case of his accepting it. But this is uncertain, it being doubtful whether he has not stronger ties and claims on the other side of the Atlantic.

J. N.

**NEWCASTLE-UPON-TYNE.**—On the morning of Christmas day, 261 scholars of the Tuthill Stairs schools assembled in the chapel, when those connected with the penny a week sick fund received dividends in the ratio of 3s. 6½d. for 4s. 4d., and each class of scholars was brought up by the several teachers, who reported the progress or otherwise of their pupils, to Mr. Sample, the pastor of the church, by whom they were suitably admonished, and presented with a piece of plum cake, kindly provided by a few ladies, sincere and attached friends of the schools. On Monday evening, Dec. 27, a united tea-party and meeting was held of the schools and church, Mr. Sample in the chair, when reports from the Tuthill-stairs, Garden-street, and Forth Banks schools were submitted to the meeting by Messrs. Henry Angus, James Potts, and John Bradburn. The treasurer's account for the year was also laid before the meeting. Addresses by Messrs. Maxwell, Anderson, Wilkinson, and others. Mr. Sample narrated the leading events of the church during the year, and one of the brethren referred, pointedly, in his address, to the passage in the Preface of *Reporter*, 1847, “It is an unquestionable fact that if any denomination is to maintain its ground, and make progress, its members must sustain their own periodicals,” on which some judicious observations were founded, recommending increased attention to the claims of our periodical literature by the members of our churches.

**SHETLAND ISLES, Lunnasting.**—In the summer of 1846, Mr. Sinclair Thomson, having collected about £70 in Scotland and London, clear of expenses, proceeded, last autumn, to erect a place of worship. Lunnasting is about forty miles from Dunrossness, where he resides. There he continued, working in the stone quarry, and labouring hard until the work was done. When about to leave, it was ascertained that several of the members, five men and three women, who had gone out fishing, had perished—their boat being found bottom up! One of these had conducted worship for several years, and was much beloved. He was the third preacher they had lost in a few years. Mr. Thompson addressed the weeping people, who were in great distress. The first visit of Mr. T. was in 1816, since when he has visited them more than one hundred times, and preached 600 times. There are now twenty-two members, and several inquirers; and, from its formation, not one member has been excluded from the church.

**LONG SUTTON, Lincolnshire.**—The baptist church and congregation presented Mr. Tuck with a handsome silver cup, on his retiring from his ministerial engagements amongst them.

**BEAFORD, Devon**—About two years ago, a cottage was hired at Beaford for religious services, to be conducted by the minister and brethren of the baptist church, Great Torrington. The congregation continued to increase until the place became inconveniently filled. A few well disposed persons, pleased with our success, determined that a chapel should be built. This has been done, and, in Nov. last, this neat little place was opened for divine worship, when Mr. Thompson and Mr. Ball preached. Collections were made, and an excellent tea provided, profits of which were given towards the removal of the debt incurred in building. J. S.

**CLIFTON, near Bristol**.—A new baptist church was formed Nov. 21, at Buckingham Chapel, on open communion principles. The Rev. T. S. Crisp, Theological Tutor of Bristol College, presided, and gave the right hand of fellowship to the friends constituting the church, who had been honourably dismissed for this purpose from the churches of King-street and Counterslip, Bristol. Messrs. Stovel of London, and Davis and Fuller of Bristol, took part in the interesting services of the day. About 400 members of other churches manifested their fraternal regard by uniting with the new church at the Lord's table.

**SHEFFIELD**.—The pastors of the three baptist churches are engaged in delivering a course of Sunday evening lectures—Mr. Larom on "The Scripture History of Families;" Mr. Horsfield on "The Principles and Tendencies of God's Moral Government;" and Mr. Giles on the "Evidences of Christianity"—which have had a tendency to draw increased congregations, as well as to induce regularity in attendance. Might not this example be followed in other towns with advantage? OBSERVER.

**TROWBRIDGE, Bethesda**.—We held a public tea meeting in Dec., in order to commence operations for the reduction of our debt. Friends of other denominations met with us. Our pastor read a history of our church, and several ministers addressed us. We now go to work in faith and hope.

**REMOVALS**.—Mr. T. Lomas, late of Salendine Nook, to Charles-street, Leicester—Mr. Bartlett, late of Chenies, Bucks, to Fenny Stratford—Mr. E. Webb of Cheddar, to Tiverton—Mr. W. Madzey a member of the baptist church, Waterloo-road, to Studley, Worcestershire—Mr. J. Goadby of Dover-street, Leicester, to Wood-gate, Loughborough—Mr. Howieson of Wakefield to Keighley, Yorkshire—Mr. Samuel Manning, late of Bristol College and Glasgow University, to Frome, Somerset—Mr. Holmes, late of Horton College, Bradford, to Rawden, Yorkshire—Mr. W. Welch of South-street, Exeter, to Orford-hill, Norwich.

**ORDINATION**.—Mr. T. Davies, late of Haverfordwest College, at Marloes, Pembrokeshire, Sep. 20. Messrs. Rees, Davis, Jones, Griffith, Pugh, Harries, James, Edwards, and Davies, engaged in conducting the services. [This intelligence should have been sent sooner; and we regret that we were unable to decipher the names of places. Our friends in Wales should write every single letter plainly.]

### Missionary.

#### GENERAL BAPTIST MISSIONS.

**CHINA**.—A few weeks ago we received a note from Mr. William Jarrom, Missionary at Ningpo, China. The following selection from which furnishes information which will not fail to interest our readers:—

"It seems but the other day since I met you in the Haymarket, in Leicester, in company with my brother, when you said to me, 'I do not see why you should not go to China; you are a very suitable man.' Well; by the providence of God, here I am. And a strange country it is. Whatever travellers and visitors have said about it in their books, the half has not been told. Nor is there any country, in all probability, that has been so much misrepresented as this; nor of which a merely one-sided view has been given, so much as in the instance of this land. It is now in a fairer way of being known than ever before; and the more we are permitted to go amongst the people, and travel into the interior, the more, in years to come, it will be known, and correctly known. Forty years it is, this year, since the late revered Dr. Morrison left his native land for Canton, as a missionary, unaccompanied by any one to share his duties, his sorrows, his labours. In 1813, Dr. Milne joined him, who, after being a short time at Macao and Canton, and taking a voyage in the China sea to distribute tracts along the coast, settled at Malacca, the bigotry of the catholics forbidding him to remain at Macao, and the exclusive policy of the Chinese shutting him out of Canton. Malacca afterwards became of note as a mission station. Dr. Medhurst arrived here in 1817. After him others came. One or two began to come from America. But there were never many missionaries, nor did the success seem great in actual conversion, though much was done in acquiring the language, translating the scriptures, composing tracts, and rendering easier the acquisition of the language by future missionaries. There is no missionary now in the field, but owes much to Morrison's Dictionary; indeed, it is, and will be, most valuable to all missionaries of the Protestant faith, or rather, that use the English language. This dic-

tionary is Morrison's great, indeed, his greatest, work. Truth obliges me to say, that his translation of the scriptures is not, so far as I am able to judge, so correct. There is considerable diversity of opinion among the missionaries now in the field, as to the Chinese terms and phrases that should be used, to express the name of God, Redeemer, (not Jesus, this name all are agreed upon) Holy Spirit, repentance, heaven, hell, holiness, &c., &c. A convention is expected to be held at Shanghai, in June next, for the discussion of certain terms and expressions that have been proposed, and for the considering of the propriety of adopting, as the New Testament of China, a revision of the Chinese New Testament which has been recently made; the work being divided among several missionaries. Our American baptist brethren do not now consider themselves connected with this convention; we have never been, nor is it our intention. We decline principally, though not exclusively, on the ground of baptism, as you would suppose. But as it is not unlikely that you will hear much more of this matter, twelve months from this time or so, I will not refer to this affair more at large now.—I think it is more than time I referred to myself, not that I have anything particularly interesting or important to write. Of the difficulties of this language I should think you are pretty well apprized. I hope I make some little advancement in my study of it, though I do not proceed with great rapidity. It is not difficult to get a smattering of Ningpo colloquial, sufficient for all ordinary purposes; the difficulty is to communicate christian truth, and talk for a length of time, in the language. But there is no reason to be discouraged; on the contrary, every reason for encouragement. I go out among the people now regularly every Lord's-day, to make known to them something of christian truth, in one or other of its various aspects; endeavouring always to hold up Christ as the Saviour of sinful men. The people are well-disposed towards us, and receive our attempts to instruct them with respect. They are, apparently, very anxious to receive our tracts; and a good many are distributed among them. The time, at present, is short; and fruit ought not to be looked for, before the labourers are well prepared to put in the seed. At the same time, good has already been done. Two Ningpo people have professed their faith in Christ, and have been received into fellowship with our Presbyterian friends. Brother Hudson's teacher, a literary man, is in a very hopeful state; and my teacher seems favourable to religion. At present it is well to make one's energies and efforts, for the most part, bear upon one, as one's teacher, with whom he

has daily to do. But it requires grace to be faithful. May that grace be largely bestowed! It will afford me great pleasure to hear from you. Cannot you send me a *Reporter*. I have seen no English periodical more recent than October, 1845. A *Reporter* would be very acceptable; and I shall not be unwilling to report for it now and then. My dear wife unites with me in kind regards to Mrs. W. and your dear children. Yours, very sincerely,

WM. JARROM."

In another note dated Sep. 16, 1847, Mr. Jarrom says, "I am sorry to say that I am not very well; but I hope, when the cold season comes, to regain my strength. Mrs. J., with the exception of a cough, is pretty well. Mr. Hudson is not very well."

EAST INDIES, *Berhampore, Orissa*.—This day (Jan. 20) we received a letter from Mr. Stubbs, dated November 3. He says:—

"Things seem pretty much at a stand-still, I regret to say, with us just now. It is true we have a small community, but, Oh, the thousands and millions who are perishing! How few are on the Lord's side, and, in some cases, those who are, are weak and tottering, and require watching over with as much care and tenderness as a nurse watches over her children. Still we would bless God for ever if only one soul from this horrid sink of pollution reaches the heavenly world. No one can, by any possibility, conceive of the depths of degradation into which these people are sunk. Lying, and every vice, is the element in which they live, move, and have their being. In Berhampore and the neighbourhood, we meet with little opposition. The people seem to have said nearly all they have to say. Their arguments have been all refuted; their objections removed; and insults borne—they have been worsted on every hand, and now they seem at a stand, as if cogitating what they must next try. The last opposition we met with was from a man who declared we worshipped "two cross pieces of wood with an image on it." You see he alluded to the cross, which is worshipped by the papists, and many of which are stuck about by the road sides where papists, who were making the roads, died and were buried. Of course I denied our having anything to do with them, and reminded him that they were as bad in their idolatry and sin as he was. On the same occasion I had a little discussion with a Telinga, who was a stranger. He was splendidly decorated with golden ornaments, and began, with a good deal of consequence, to plead for Vishnu. As I could not speak Telingee, we conducted the discussion through an interpreter. Poor fellow, he very soon begged leave to depart, and so there was an end to the matter, while the crowd were in a fit of laughter."

**WESTERN AFRICA, Fernando Po.**—We have been favoured by a friend in the perusal of several letters. The latest is from Mr. Merrick, dated, Bimbia, Oct. 8, 1847. Dr. Prince, at Clarence, is again persecuted, and threatened with expulsion, but the Missionaries are in good spirits, trusting in God.—Dr. Prince, (Aug. 24) says, "Death has removed the flower of the Calabar band. After preaching at Creek Town on sabbath, Aug. 1, the fever seized on Mr. Jameson, and brought him to death, on Thursday, the 5th."

**MADRAS.**—Mr. and Mrs. Page, baptist missionaries to Madras, have arrived safe, and in good health, at the scene of their future labours, after a voyage of thirteen weeks. A few days afterwards Mr. Page was welcomed by letters from various parts of the Presidency, bearing no less than fifty-eight signatures. Twenty-three of these were from Secunderabad, where the 84th regiment is now stationed; the others were from Bangalore, Arnee, and other distant places.

**BURMAH.**—We regret to find that Dr. Judson was prevented from occupying the scene of his former labours from want of funds. There had been much sickness in Rangoon; Dr. Judson and the children had been very ill. Spies were set upon them, and their disciples no longer dared congregate for worship. Mrs. Judson says:—"We do not feel that our coming has been in vain—we go not back to Maulmain empty handed; the two young men the Doctor baptized here, go with us to pursue studies in reference to preaching the everlasting gospel to their benighted countrymen. I have finished the memoir of the late Mrs. Judson. In collecting the materials I have found the work delightful. It is a spiritual luxury to preserve from forgetfulness, and present to the world, so much of real christian excellence."

**AMERICAN BAPTIST MISSIONARY UNION.**—"The missions of this board, among our Western Indians, in Europe, in Asia, and in Africa, sixteen in number, and employing about two hundred and fifty missionary labourers, are at present enjoying, with few exceptions, a large measure of prosperity." Fourteen additional missionaries are now on the ocean, on their way to reinforce Asiatic missions.

**UNITED STATES.**—The *New York Evangelist* mentions the departure of a company of missionaries for China—three Independents and one Baptist, in November last. Three of these were accompanied by their wives, and one was unmarried. A young lady, sister of a missionary now at Amoy, also went with them.

# Religious.

## PRIMITIVE METHODIST MISSIONS, 1847.—

PLACES.	Stations	Missionaries.	Members
England and Wales	44	67	5096
Scotland .....	4	4	236
Ireland .....	4	6	487
Norman Isles ....	3	3	225
North America....	7	14	1246
South Australia....	1	2	83
New Zealand.....	1	2	41
New South Wales	1	2	43

Total, 65 Stations, 100 Missionaries, and 7547 Members.

**INDIA.**—It is stated on good authority that the Court of Directors have issued an order, requiring all their servants, civil and military, to abstain from taking any part in the proceedings of the Missionary Societies in India. The *Friend of India* argues strongly against the proceeding.

## ROMAN CATHOLIC CHURCH IN IRELAND.—From the Catholic Directory:—

Archbishops ..	4	Chapels ....	2,205
Bishops.....	24	Colleges....	25
Parish Priests	1,013	Convents ...	59
Curates .....	1,394	Monasteries	42
Priests (regulars)	300	Nunneries ..	93

**ST. JAMES'S CHAPEL, LEEDS.**—On the last day of the year, Dr. Hook preached a sermon. The service began at twelve o'clock at night. The 100th Psalm was then sung, after which the communion was administered to more than 200 persons. A sermon was then preached by the incumbent, the Rev. E. Jackson, on the duties of the new year. The service was not over till two o'clock in the morning. The congregation was of the working classes; many of them had been Methodists. The permission of the ordinary for this new exhibition had been obtained.

**HIGH CHURCHISM.**—A tract has recently been circulated in a rural parish of the south, under the superintendence of the Bishop of Oxford, from which we extract the following sentiments:—"Parishioners, remember that when you receive your clergymen, you receive your Saviour! and that whatever he does as your minister—such as administering the holy sacraments, marrying, blessing, visiting, burying, it is not he that does it, it is God Almighty."

**THE JESUITS.**—It is said that the propriety of abolishing the order of Jesuits has been brought under the consideration of the Pope. If so, he had better make short work of it, or these crafty men may be too quick for him.

**BISHOP CANTWELL OF MEATH** (Roman Catholic), who is the depository of immense charitable funds, of which he has the sole right of appropriation, has offered to contribute £10,000 towards the establishment of a Catholic University in Dublin.

## General.

**THE NEW BISHOPS.**—There has been a strange commotion among the High Church party on the nomination and election of these dignitaries. Verily: the "Church" appears to be fast accomplishing the prediction of Robert Hall, that in this way, and not by Dissenters, her overthrow would take place.

**MR. JOHN SIMONDS**, of *Mursley*, has been condemned to one week's imprisonment for refusing to pay fivepence for church rates. He was ably defended by counsel before a crowded bench and court. The "Church," after all, does not get her fivepence, but she has sent a christian man to prison, and that is something!

**AGED MONARCHS.**—The Emperor of China is the oldest monarch in the world; Mehemet Ali, King of Egypt, is next to him; Ernest Augustus, King of Hanover, born June 6, 1761, is the third in age; and Louis Philippe, born October 5, 1762, the fourth.

**OUR DEFENCES.**—A great stir is making about the weakness of the defences of England; it is supposed with a view to enlarge the army. Friends of peace, everywhere, should petition parliament against any increase of our forces.

**RAPID INCREASE OF POPULATION.**—In 1787, the population of Illinois, Indiana, Michigan, Ohio, and Wisconsin, Western States of America, was 4,000 souls; in 1847 it was 4,175,000. One half of this increase has taken place since 1831.

**A NOBLE DECISION.**—C. Conway, Esq., of Pontnewydd, Monmouthshire, has refused the commission of the peace for that county, because, as a dissenter, he could not enforce laws relating to the church, believing that "a legalised establishment for the support of religion was a great moral and social wrong."

The *Quarterly Review* for the month of September last, contains the following singular concession:—"As to America, will Mr. Macaulay say there is any country in the world in which christianity has a more general influence than it has in the United States."

**NON-RESIDENT INCUMBENTS.**—The total number of non-resident incumbents in England and Wales, is 3369, of which number 950 are non-resident without license or exemption; whilst 1635 are exempted from residence, and 781 have licenses of non-residence.

**THE MONKS OF MOUNT ST. BERNARD**, having sided with the Jesuits in the late war, and having refused to pay their share of the indemnity imposed on the canton, the monastery was forcibly entered by soldiers, and the property found there seized; but many valuables had been removed.

**NATIONAL SCHOOLS.**—The National Society lately announced the number of their Schools to be 10,502, and scholars 911,834.

**INSURANCE OFFICES.**—There are now 202 Insurance Offices existing in Great Britain alone.

## Marriages.

Oct. 25, at Zion baptist chapel, Longhope, by Mr. Davies, Mr. Eli Constance, to Miss Ann Phillips. The first marriage in that place.

Nov. 23, at the baptist chapel, Yarmouth, by Mr. H. Betts, Mr. B. Goddard to Miss L. Burling—also, on Dec. 7, Mr. Wm. Ellis, to Miss M. A. Lawson—and on Dec. 18, Mr. Wm. Riches, to Miss Emily Barber.

Dec. 14, at Bourton-on-the-Water, by Mr. J. Cubitt, baptist minister, Mr. E. Cook of Clapton-on-the-Hill, to Anne, eldest daughter of Robert Comely, Esq., of Norgrove.

Dec. 23, at the baptist chapel, Luke-street, Leighton Buzzard, by Mr. E. Ady, Mr. Wm. Hammond to Sarah, daughter of Mr. James Sanders—also, on the 24th, Mr. R. W. Simmons, to Jane, daughter of Mr. W. Linnell, of Penny Stratford—and on the 25th, Mr. John Howard, to Eliza, daughter of Mr. J. Room, of Eddlesborough.

Dec. 24, at the baptist chapel, Ross, by Mr. Claypole, Mr. T. Davis, of Linton, to Miss Mary Biggs, of Ross.

Dec. 25, at Salters' Hall baptist chapel, London, by Mr. Smith of New Park-street, Mr. G. Keniber, to Miss M. A. Stanley, both members at New Park-street.

Dec. 25, at Stanningley, Yorkshire, by Mr. W. Colcroft, Mr. John Jackson, of Farsley, to Miss M. Smith, of Stanningley.

Dec. 28, at the baptist chapel, Eagle-street, London, by Mr. W. B. Bowes, Mr. G. T. Keyes of Manchester-square, to Miss C. S. McClellan of Hackney-road.

Dec. 30, at the baptist chapel, Honiton, Devon, by Mr. Gauntlett, Mr. J. Ash, to Miss Dountain.

Dec. 31, at the Registrar's Office, Rochdale, Mr. Prout, baptist minister, Heywood, to Mrs. C. Casson, widow of the late Mr. Ezra Casson.

Jan. 5, at the Independent chapel, Market Harborough, by Mr. Toller, Mr. T. Wilshire, baptist minister, Athlone, Ireland, to Miss Jane Sharnan, of Harborough.

## Deaths.

At Bimbia, in Western Africa, in July last, Mrs. Fuller, widow of the late Mr. Fuller, of the African Baptist Mission, formerly of Jamaica. Death seemed a merciful deliverance to her, for she was found to be affected with leprosy.

Oct. 26, at Bethany, Jamaica, of fever, Mr. W. White, late of the Baptist Mission, Western Africa.

Nov. 20, at Rattlesden, Suffolk, aged 68, Mrs. Sarah Clarke, one of the original members of the baptist church in that place, which was formed in 1813. She was called to suffer a protracted affliction, but found strength equal to her exigencies, and died happy in the Lord.

Nov. 25, Mr. Hugh Muir, pastor of the baptist church, Stockwell-street, Glasgow, aged 34. Early brought to God, he devoted his life to the service of the Saviour. The day before his death, he said, "To-morrow I shall be with Jesus."

Nov. 29, suddenly, W. James, pastor of the baptist church, Hartley Row. He fell down in the pathway of his garden, and instantly expired. Thus suddenly did he leave his earthly associations for his Father's house in heaven.

Nov. 30, at Kingsbridge, Devon, aged 33, Mrs. Fryer, a consistent and useful member of the baptist church in that town. Her end was peace.

Dec. 3, at Bottisham Lode, Cambs., in her 14th year, Sarah, the only child of Mr. John Nottage, pastor of the baptist church in that place.

Dec. 6, at Barrington Place, Gateshead, Mr. George Angus, aged 25.

Dec. 7, at Birmingham, aged 40, Mr. Abraham Booth, eldest son of the late Mr. Isaac Booth, of Hackney, and grandson of the late Rev. Abraham Booth.

Dec. 8, at Dudley, aged 88, Mr. Humphrey Mitton. He was baptized by Samuel Pearce, at Birmingham, in 1790, and was a deacon of the baptist church in Dudley forty years. Until death he was faithful. When asked at the closing scene on whom he rested his hope, he replied, "On Christ alone."

Dec. 11, at Newcastle-on-Tyne, Mrs. Thompson, widow of Mr. Henry Thompson, and mother of the late Mr. Thomas Thompson of the West African Mission, aged 74. Mrs. T. had been a member of Tuthill-stairs baptist church fifty years.

Dec. 12, Mr. R. Stock, of Maddox-street, London, son of the late Robert Stock, Esq., treasurer of the Baptist Irish Society.

Dec. 24, at Accrington, aged 80, Mrs. Ann Ellison. "A mother in Israel."

Here she beheld, by faith, her SAVIOUR'S face,  
And bore His image in the life of grace;  
On His salvation all her hope was plac'd,  
She lov'd His people and His footsteps traced:  
Meek was her spirit, and her thoughts were kind,  
And works of love the pleasure of her mind;  
And her maternal heart the welfare sought  
Of the whole heritage by JESUS bought.

Dec. 26, aged 63, Mary, wife of Mr. J. Bromwich, baptist minister, Sheepshead, Leicestershire.

Dec. 29, at Oakham, Mrs. Mary Miller, wife of Mr. Thomas Miller, baptist minister, aged 82 years. She had put on Christ by an open confession of his name 56 years ago, and maintained a honourable christian character. She was very much afflicted a long time, and frequently said she longed to be gone. Her end was peace. She fell asleep in Jesus without a sigh or groan.

Dec. 31, Mr. George Ellis, Great Torrington, aged 81. Baptized by the late Isaiah Birt, in the river Torridge, in 1813. He was chosen deacon at the formation of the baptist church here in 1820. He was a steady friend of the cause, to which he rendered essential service.

Jan. 3, Mr. John Masters, aged 75 years, deacon of the baptist church, Bexley Heath, Kent. He was the honoured instrument of raising the baptist cause there. Having licensed his house, he invited various ministers to preach, and in 1827 he had the felicity of seeing the present chapel built, and a church formed, of which he was chosen deacon. He was a good man, and served God, in his day and generation, with uprightness and perseverance. His end was peace. The last words he uttered were, "All is well!" "Mark the perfect man, and behold the upright, for the end of that man is peace."

Jan. 3, suddenly, at Trowbridge, Mr. W. Burbage, aged 86, many years a member of the Bethesda baptist church. And on the 10th, his widow, aged 76, followed him to the land of rest. For only one week were they divided!

Jan. 6, at Warwick, after a short illness, Miss Hannah Dolphin, aged 22. For several years a useful teacher. She was much esteemed.

Jan. 7, at Hilperton, after several years affliction, Mr. John Dymott, aged 72; for about forty years the faithful minister of the baptist church in that village.

Jan. 13, Carter Smith, son of Mr. D. T. Ingham, deacon of the General Baptist church, Sheffield.

## EDITORIAL ADDRESS.

As we apprehended, so it is; our sales, so far, this year, do not reach those of last year. We hope they will this month, as many January numbers are usually sold in February, through parties forgetting to order them at the proper time in December.

We should be discouraged by this downward tendency, and take it as an indication that our labours are not approved, were it not that we find many of our cotemporaries in a similar predicament. The fact is, the "bad times," as they are commonly called, are the chief cause. Our depression dates from their commencement, about a year ago. Winter, always unfavourable to effecting sales, on account of "Christmas bills," gloomy weather and dull humours, has often made us wish that the first month of the year were in the summer season of sunshine and hope. Subscribers would be in better spirits to commence, and would, somehow or other, be more likely to keep on during winter. Beginning in winter is awkward work; for if they do not then begin we find it difficult to persuade them to do so when spring or summer comes. Here then is the Publisher's chief obstacle—an obstacle which always swells and rises with "bad times," and is only to be surmounted by indomitable perseverance, aided by the zealous and extraordinary efforts of attached agents and friends.

But this is not the only, though we are persuaded it is the chief, obstacle. This year an unusual and unprecedented number of cheap magazines and newspapers have made their first appearance, and each of these has, no doubt, drawn off a few from our ranks of subscribers. Well: we have no ill-feeling towards any of them—no envy, no jealousy. We wish success to all who aim to do good. But one thing we may be allowed to mention—it is, that not one of these even professes to advocate the principles or report the progress of the Baptist body. They are all Pædobaptist or Neutral. Baptists should support their own periodicals. They have them now from one halfpenny each to sixpence, adapted to their various exigencies and capacities, and if they allow them to dwindle down and expire for want of adequate support, the consequence must be that all our magazines and religious newspapers will become either decidedly pædobaptist, or neutral on the subject of believers' baptism. And really, if we may be allowed to speak plainly, from all we see and hear, they appear to be floating fast into that channel. It is high time now for Baptists to consider their peculiar position. Set for the defence of scriptural institutions—the conservatives of gospel ordinances—as we believe them to be, they must stand fast on that high position, or suffer reproach as sleepy sentinels, or craven cowards.

Again, let it be remembered, that Evangelical Pædobaptists, of all sects, are united and agreed on infant baptism—from the Presbyterian to the Primitive Methodist. Hence, in issuing his periodicals, the Pædobaptist Editor is unobstructed by that which the Baptist Editor must first labour to remove out of his way; and hence the rapid progress of several new pædobaptist publications.

This and other obstacles stand in the way of baptist literature—limiting its circulation and impeding its progress. And our friends should bear in mind that "circulation" is everything with periodicals. It is as unreasonable as it is unjust to expect a baptist periodical to furnish as many pages of matter at the same price as a pædobaptist which has four times its circulation, and perhaps ten times as many advertisements—the advertisements owing their existence to the circulation, and forming the chief source of profit, the pages of the periodical itself affording little or none at all.

We make these remarks, not for ourselves alone, but for all baptist periodicals. We have long regretted that our Periodical Literature is not better supported—our senior publications, the *Baptist Magazine* and *General Baptist Repository* especially, as the acknowledged organs of the two sections of the body. We have always avoided treading on their ground. We have never depreciated them to exalt ourselves. We regret their circulation is so limited; and only last summer, we rendered our best advice, when solicited to do so, for the improvement of the latter. And we should feel cheerful under our present depression if we were assured that the subscribers who have withdrawn from us have only gone to swell the ranks of our senior publications.

Twenty-one years ago we saw an unoccupied field; we entered upon it, and succeeded to a considerable extent in its cultivation; and now should that field be flooded or invaded—sink or swim, survive or perish—so long as our supporters afford their aid, we will stand our ground, advocating baptist principles, and reporting baptist proceedings faithfully and impartially.

But let it be known that we do not despond—not we! Our circulation is not much diminished, and might easily be regained; and we have full confidence that our long-tried friends will put forth some extraordinary efforts at this juncture to restore and enlarge it.

# BAPTIST REPORTER.

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MARCH, 1848.

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## PRESENT DEPRESSED STATE OF RELIGION, AND THE MEANS OF ITS REVIVAL.

WE have referred, in two preceding numbers, to the depressed state of religion in this country a century ago, and the means which were, under divine favour, successfully made use of for its revival and extension.

But the circumstances of the moral condition of the people *then* and *now* are not alike. That revival produced effects which have materially altered the condition of society. These are so well known that we need only to glance at them. Thousands of places of worship have been erected with all their apparatus of enlightenment and benevolence—sabbath and day schools—bible, tract, and visiting, societies—home, and foreign missions—with various other useful agencies, have now long been in active operation, producing, generally, the most beneficial results.

The instruction derived from sabbath and day schools excited a desire for further information among the masses of the people, and hence the formation of "Mechanics Institutes," "Reading and Mutual Improvement Societies," and other similar institutions, with public lectures on scientific and literary subjects. The Press,

too, by improvements in its machinery, multiplied and cheapened its productions to a vast extent. The demand creating the supply, and the supply increasing the demand.

Hence we find that the condition of our people is not now what it was then. *Then* the masses were ignorant, rude, and brutal. The majority could not read or write; their manners were coarse, and their amusements cruel and demoralising. *Now* the majority are educated, their manners are improved, and brutal sports, such as cock-fighting and bull-baiting are seldom witnessed. These are decided alterations for the better, notwithstanding some special and dark exceptions in certain localities, owing to causes which might easily be traced to their sources—the main of which are improvidence and intemperance.

But notwithstanding that the increase of religious agencies, the spread of education, and the diffusion of knowledge, have worked out a decided improvement in the manners, and tastes, and pursuits, of the people generally, we do not find that religion has received a proportionate share of

attention. We are rather compelled to conclude that within the second quarter of the present century it has been pushed aside to make room for scientific novelties, vain philosophy, or passing amusements. Railroads and electricity—gas and ether—penny postage and lucifer matches—all good and useful in their way, have attracted the wondering attention of myriads. Philosophy, falsely so called, has again been busy at her old vocation, aiming to subvert the gospel of Christ; first, by the vile proposals of Owen, addressed to the working classes, now happily unregarded; and recently by the school of Carlyle and Emerson, which seeks to influence the middle classes by its pretensions to superior enlightenment and liberality. Jestings, too, has been keeping holiday, and "Punch," with his drolleries and cutting satires, has drawn many a youthful passer-by to witness his grimaces and laugh at his antics.

But the neglect of religion is to be found chiefly among the working and poorer classes. Various causes have operated to produce this lamentable result. Let us mention some of them, arising chiefly from our present system of conducting public worship:—

And first, the places of worship now occupied by christians appear to be too aristocratic and exclusive. Doubtless the leading object of any christian company of believers in this matter is to provide for themselves a convenient place in which they may meet to observe Christ's ordinances. But jointly with this, and in a free country like ours, where no legal impediments exist to such assemblies, provision should be made for the accommodation of strangers, or rather of unbelievers, who may come into the place to observe their order and listen to their discourses. But is this done? Is it not a fact that houses of worship generally, especially in towns and cities, are places to which certain families resort, each having its reserved seat, rented for that purpose. There is in all this an appearance of

exclusion and repulsion, which ought never to be seen in a christian assembly; everything connected with which should have, in accordance with the spirit of the gospel, an inviting and encouraging aspect. It is a matter worthy of serious consideration whether the entire appropriation of places of worship to seats and sittings let out on hire has not repelled thousands from seeking admission into christian assemblies. Let us not be misunderstood: it is both desirable and decent that christian families should thus assemble in the house of God, but some gratuitous provision should be made for the accommodation of strangers; and this should not be done by thrusting them into some by-seat, or corner, or "free-seat" compartment. Even the poorer classes are very sensitive on being placed in such disparaging positions in the house of the Great Father of all, and no wonder if many of them make this their plea for staying away altogether from public worship.

We are concerned to point out this objectionable feature in our assemblies because we know that infidel teachers have not failed to make use of it in their appeals to the working and poorer classes. "Look at those christians," say they, "they build their splendid temples, they erect their well-fitted pews, cushioned and carpeted, and there they sit to hear the man they pay to tell them that they are 'the men of grace,' and 'favourites of the heavenly king.' What care they for you—they want not you—go and try them, and see if they don't thrust you into some corner out of sight of the gentlemen and ladies. And yet they pretend to believe that all men are made by one Maker, and saved by one Saviour." And where does the infidel teacher find a pretence for this slander, but from the exclusive appearances of our public assemblies?

And whilst speaking of this obstacle to the attendance of the poorer classes at our places of worship, we may be permitted to notice another, by select-

ing a paragraph from a review of the "Essays on the Sabbath," recently published, which they are also ready to complain of, as presenting a hindrance to their instruction and profit when they do happen to attend a christian assembly.

"Many thoughtful persons are of opinion that there is a want of adaptation in the christian ministry of the present times to the demands of society, and this is a great reason why the sabbath is not hailed "as a delight." Generally speaking, the working classes are not *interested* in places of worship. They do not feel themselves in a new and quickening atmosphere. There is something in the ministration which is not within the range of their sympathies. Either they do not understand the preacher, or the preacher does not understand them. Their minds are not excited; their feelings are not stirred. The common people do not hear our preachers "*gladly*." Their style is not like that of Christ. There is in

it a cold generalization,—a hard technicality,—a dulling formality,—a solemn monotony, whose somniferous influence for awhile they struggle to resist, and then fall back in a state of apathy, admitting indeed that all that is said and done may be very good, and no doubt it is their duty to attend and hear, but somehow or other they get no profit; it may be their own fault, but still it is the fact, and they do not see how to help it.

"It is thus multitudes reason on this subject. This is a very serious consideration. The sabbath sermon should be as attractive, as intelligible and interesting—as well adapted to the condition and capacity of the people as any of those popular addresses, literary or political, to which they listen so eagerly. Why is it not so? Is the cause to be found in the education of the ministry, in false modes of preaching—in a misapprehension of the spirit of christianity, or in what? We do not presume to answer these questions, but they must be answered."

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## IRELAND.

### PRESENT STATE OF THE BAPTIST CHURCHES.

ABBEYLIEX.—Many have been removed by death, but the death of our beloved Secretary, Brother Hardcastle, has filled us with gloom. We were not prepared for such a stroke. Often have our spirits been refreshed, and our hearts cheered by the presence of this amiable brother. But he is gone! Brethren, we cannot refrain on this occasion from an expression of deep gratitude to the British nation, for their liberality to our famine-stricken countrymen; and to the British baptists especially, our heartfelt gratitude is due. The aid afforded to our brethren has saved many from death; and their kindness to the poor Roman Catholics has enkindled in the hearts of that warm-hearted people the most lively

and lasting emotions of gratitude, admiration, and surprise. The baptists of England, and the year 1847, we are persuaded, will never be forgotten by them. It is with unfeigned pleasure we have to announce to you that a deep impression is made upon the Roman Catholic population. They receive our visits with respect, and hear us with deep attention. Two of them have been baptized, and others attend the ministry of the word.

ATHLONE.—With deep gratitude to God, we have the pleasure of stating, that a minister is now settled amongst us, whose labours have been very acceptable. Previous to his coming, in the month of April, we were in a most disorganized and unpromising state

We had no hymn-books, but our minister has obtained some from generous English friends. The Hibernian Bible Society made us a small grant of bibles and testaments. The British and Foreign Bible Society gave us a pulpit bible, and the Baptist and Religious Tract Societies have made us grants of tracts. We were formed into a church, August 16, and the Lord's supper was administered, August 22, when we had a profitable opportunity. In July our chapel was repaired and painted, which was kindly paid for by English friends. We are now well attended.

**BALLINA.**—The supplies of food and raiment sent here from England saved many lives, and caused many to come to our chapel for religious instruction. Some were influenced by gratitude, and others came hoping to get relief; but whatever were their motives in coming, we trust the Lord has made his word effectual in bringing many from darkness to light. We have had great prosperity. Eleven of the persons I have baptized were Roman Catholics, and I trust they are now believers in Jesus. Our congregation is more than three times as many as it was a year ago. The meetings for enquirers are well attended, and there are about one hundred children in the Sunday school. We have been much persecuted by Roman Catholics, and a few Protestants have been as bitter as any of them. Easky is in a prosperous state. At Coolany, and some other stations, I hope considerable good has been accomplished.

**BANBRIDGE.**—Our interest here is new. Brother Bates has been here about ten months. The gospel is preached in seven or eight other places, where many attend. A Sunday school was commenced last March. Nearly fifty of our denominational periodicals are taken every month. Since last November we have had nearly twenty thousand tracts and hand-bills, about half of which are put in circulation.

**BELFAST.**—We have secured possession of a spacious and very comfortable chapel in a godless and populous part of the town. This, we trust, will not only be a blessing to ourselves, but also to multitudes around us. We numbered seventeen at the formation of the church; we have now considerably increased, and others are enquiring. As a church we are of one heart and of one soul. Mr. Eccles who labours among us in word and doctrine, we esteem very highly in love for his work's sake. We have a nice little sabbath school, the number attending is about forty, taught only by the members of the church.

**CLONMEL.**—Notwithstanding the ravages of famine and disease, our lives have been graciously preserved, and a measure of prosperity has crowned our efforts. We have met with the fiercest opposition—this opposition, however, did not proceed so much from the Romish priesthood and laity, as from the teachers of a professed Protestant church. But our members have been firm. We have reaped considerable success. When Mr. Wilson came here fifteen months ago, we had but two members and but three hearers, now we have eight members, and from ten to thirty or forty hearers. In Kilsooly Hills the congregation is steadily improving. We only want a chapel here to have hundreds come out to hear the word of life.

**COLERAINE.**—During the past year, the Lord has honoured his truth in connexion with us to a considerable extent. There are several enquirers in whose piety there is general confidence. The Sunday school is still flourishing, and the bible class, consisting of about thirty young people from fifteen to twenty years of age, is exceedingly interesting. The stations for missionary labours are encouraging, and are visited as usual. Brother Eccles has been removed to Belfast, but brother Browne is now labouring amongst us. His services are very acceptable.

**CONLIG.**—Several of our members have emigrated during the past year. We, have, however, had additions by baptisms. The congregation also keeps up. Our sabbath school goes on steadily. Our weekly prayer meetings are attended by forty or fifty, and nearly as many come to our week evening lecture in the chapel. We have several out-stations attended by forty or fifty persons, where the gospel is regularly preached.

**CORK.**—Very soon after our last communication, Mr. Watson, having changed his views on certain points, resigned his pastoral connection with us; it pleased the Head of the Church, however, speedily to supply his place by sending our present pastor, whose labours among us he has graciously blessed.

**DUBLIN.**—Most heartily do we desire to offer up our united acknowledgments to the Father of mercies, for having so graciously spared our lives during the past year—one, perhaps, of the most awful periods ever known in this country. Though, as a church, we have been mercifully preserved from fever and famine, yet we have not escaped from trial. Last year our dear Brother Parkes was present at your meetings, apparently in good health, and as he was ever wont to do on such occasions, took a lively interest in all your proceedings. In last December, however, it pleased the supreme Disposer of all events to remove him by death. We have also to deplore the loss of three other beloved members, who sailed during the past month for America, followed by the best wishes and prayers of the church. While we feel ourselves thus bound to record our trials, we are happy to state that the year has not been altogether one of bereavement and sorrow. Since the period of our ministers' settlement in January, five professed believers have been immersed. Three have been added by letter. Our congregations are subject to occasional fluctuations, but on the whole, they are considerably in-

creased. Our week evening services are remarkably well attended.

**FEBANE.**—We are in perfect unity among ourselves. This is what ought to be; for God has said, "I will give them one heart and one way." Our congregations keep steady. Our hearers increase. Still we have not had many applications for accession to our numbers. It is astonishing how much the professing world opposes christian baptism.

**MOATE.**—We rejoice that the gospel is regularly preached, and the ordinances duly administered amongst us. We have good congregations, though we have much to contend with from prejudice, opposition, and dislike to our denominational principles, which we believe are only scriptural, and must finally prevail. We feel deeply the death of the Rev. C. Hardcastle, who fell a victim to disease in his Master's work, and shall ever cherish the most affectionate remembrance of his worth. We thankfully acknowledge the kindness of our English friends. Their bounty has been judiciously distributed by the labours of our minister, and many have been saved from death under the Lord's blessing.

**PARSONSTOWN.**—We look forward with pleasure to your annual meeting, and earnestly pray that the blessing of the Most High may be with you. We deeply sympathize with you in the removal of your much lamented Secretary, the late Mr. Hardcastle. The last year has been one of severe trial, but we are thankful that the Lord has remembered us in mercy. We have been graciously preserved as a church, kept in peace, and in the enjoyment of much brotherly love. Our congregations have suffered from removals and death, yet our prospects of usefulness are encouraging.

**RAHUE.**—It is with mingled grief, and unfeigned gratitude, we take a retrospect of the past year. We have been visited with malignant fever, and though many have been hurried into

eternity, blessed be God we have not had one death amongst us. Many of our dear brethren have lost their crops, and suffered exceedingly, so that if it were not for the opportune relief sent by their munificent brethren from England, the visitation would have been unto death. We take this opportunity of tendering unto them our most sincere and hearty thanks. Our beloved pastor has been indefatigable in searching into our various wants, and relieving us according to our exigencies. Our congregations have fluctuated, yet we have had some cheering tokens of divine favour, and we know that our cause must finally prevail.

WATERFORD.—We send you this annual epistle in circumstances of no common kind. During this year we have not only had to mourn over the death of Mrs. Hardcastle, but in a few months after her decease, her husband, our late beloved pastor, followed her to the grave. It is not necessary for us to speak at large respecting one who was so deservedly dear to us. His praise was in all the churches. His death, as well as that of his wife, in all probability, was caused by their unremitting toil, in behalf of the poor, during the late calamity which has fallen on Ireland. It is not easy to describe the effect of this bereavement on the public mind. The sympathy of all classes was deep

and universal, and this is shown in the effort now making to provide for his orphan children. Dear brethren, our position is very trying. We beg an interest in your sympathy and prayers. May the Head of the Church condescend to hear us when we beseech him to send us a suitable pastor. The condition of the country calls loudly for humiliation and prayer. May the ravages of famine, fever, and death, prepare the way for the spread of the truth as it is in Jesus!

The above are from the written reports sent in by the churches to the annual meeting held in Dublin in August last. We have abridged them from the "Circular," prepared by brother Bates, which thus concludes—

"Let our churches 'arise and shine, for their light is come, and the glory of the Lord has risen upon them.' The time for the promulgation of the gospel in Ireland is fully come. We must cry aloud and spare not. A few years of faithful labour may form a new era in Ireland, and the impression we make may run on for centuries. God, in our times, is shaking the heavens and the earth, but there are things that cannot be shaken. All error must fall, all truth must be established. 'Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.'"

## Poetry.

### THE BIBLE FOR IRELAND.

THERE once was a time when the bible was chain'd,  
And few dared to read it—and little was known  
About that blest book, or the truths it contain'd;  
But now we can each have that book for our own

There once was a time when the martyrs were burn'd  
By a queen's cruel mandate, for serving their God;  
And those who the holiest lessons had learn'd,  
Were the victims most fiercely chastis'd by her rod.

There once was a time in our dear native isle,  
When the faith of the christian was put to the test;

But now we can lift up the head with a smile,  
And worship our God in the way we deem best.

Let us think then of Erin, across the wide sea,  
In the midst of her darkness thus seeming to say,  
"Men and brethren" who lately had pity on me,  
"Come over" and teach "a more excellent way."

Thus echo'd the voice o'er the billow that brought it,  
"Till Britain has heard it—and shall she not glory,  
The bible to send to the land that has sought it,—  
The land of the shamrock—to tell its own story!  
G.

## BAPTIST CHURCHES THROUGHOUT THE WORLD.

	Churches.	Ordained Ministers.	Baptized in one year.	Members.
<b>NORTH AMERICA.</b>				
United States .....	7,920	4,752	35,767	664,566
Do. Anti-Mission .....	1,968	905	1,742	67,340
Do. Seventh Day .....	63	58	314	6,943
Do. Six Principle .....	20	22	150	3,500
Do. Free-Will .....	1,165	771	4,023	63,372
Do. Church of God .....	130	90	350	8,200
Total in the United States .....	11,268	6,598	42,346	813,921
Canada .....	143	78	508	8,248
New Brunswick .....	71	41	150	4,705
Nova Scotia .....	100	67	95	9,231
Jamaica, (West Indies) .....	76	123	1,250	34,500
Bahamas, do. ....	16	12	300	2,678
Trinidad, do. ....	2	4	6	52
Hayti, do. ....	2	3	5	30
Honduras .....	2	4	9	130
Total in North America .....	11,778	6,930	44,669	873,495
<b>EUROPE.</b>				
England .....	1,410	1,050	8,500	117,280
Wales .....	300	230	1,500	23,748
Scotland .....	102	65	480	4,250
Ireland .....	42	27	78	1,375
Total in Great Britain .....	1,854	1,372	10,658	146,653
France .....	13	12	28	238
Holland .....	5	4	35	150
Hanover and Brunswick .....	4	3	29	125
Hamburg .....	1	4	73	286
Denmark .....	6	5	50	350
Prussia .....	8	6	74	233
Other German States .....	23	18	175	970
Greece .....	2	2	4	20
Total in Europe .....	1,912	1,426	11,125	149,025
<b>ASIA.</b>				
Burmah, Arracan, &c. ....	46	25	1,426	6,200
Assam .....	3	4	18	30
Siam .....	2	3	5	28
China .....	4	10	16	50
India .....	27	38	172	1,162
Ceylon .....	12	13	59	516
Australia .....	2	2	50	250
Total in Asia .....	96	95	1,746	8,236
<b>AFRICA.</b>				
Liberia .....	12	10	40	580
Mission Stations .....	6	8	25	500
Total in Africa .....	18	18	65	1,080
<b>RECAPITULATION.</b>				
North America .....	11,778	6,930	44,669	873,495
Europe .....	1,912	1,426	11,125	149,025
Asia .....	96	95	1,746	8,236
Africa .....	18	18	65	1,080
Grand Total .....	13,804	8,469	57,605	1,031,836

## GENERAL SUMMARY IN THE UNITED STATES.

States.	No. of As- sociations.	Churches.	Ordained Ministers.	Licensed Preachers.	Baptized in one year.	Members.
Maine .....	13	301	210	23	231	21,223
New Hampshire ....	7	101	82	12	86	9,200
Vermont .....	9	110	62	4	87	8,811
Massachusetts .....	12	234	221	18	741	20,920
Rhode Island .....	2	47	43	5	239	7,009
Connecticut .....	7	109	104	18	746	16,001
New York .....	43	806	745	132	2,686	87,573
New Jersey .....	4	86	87	12	608	11,637
Pennsylvania .....	16	312	210	45	1,459	28,125
Delaware .....	—	1	2	1	32	349
Maryland .....	2	22	13	2	89	1,960
District of Columbia	—	4	5	—	25	706
Virginia .....	23	502	242	69	3,915	79,563
North Carolina .....	22	445	239	87	2,426	33,023
South Carolina .....	13	395	182	37	2,909	41,258
Georgia .....	27	636	325	103	3,852	48,357
Florida .....	1	34	12	4	246	1,630
Alabama .....	18	473	224	55	2,911	30,838
Mississippi .....	16	338	148	31	1,796	21,384
Louisiana .....	5	75	41	10	337	3,379
Texas .....	2	24	13	1	182	772
Arkansas .....	5	58	20	1	75	1,600
Tennessee .....	19	456	251	56	3,091	33,007
Kentucky .....	42	672	383	93	2,304	60,991
Ohio .....	26	463	294	63	980	24,612
Indiana .....	23	392	177	54	971	18,492
Illinois .....	21	301	163	52	532	12,594
Missouri .....	21	349	160	62	1,356	16,769
Michigan .....	10	165	106	14	512	8,632
Wisconsin .....	4	50	45	6	62	2,326
Iowa .....	2	38	15	5	165	995
Indian Territory ....	—	18	16	5	115	1,614
Oregon .....	—	3	3	1	1	40
Total	415	7,926	4,752	1,081	35,767	664,566
Anti-Mission Baptists	149	1,968	905	118	1,742	67,340
Grand Total in U. S.	564	9,898	5,657	1,199	36,509	731,906

## RELIGIOUS DENOMINATIONS IN THE UNITED STATES.

NAMES.	Churches.	Ministers.	Members.	NAMES.	Churches.	Ministers.	Members.
Methodist Episcopal .....	....	3,563	640,420	Presbyterians, Old School ..	2,376	1,715	179,453
Do. do. South, ..	....	1,517	455,217	Do. New School ..	1,494	1,263	127,545
Do. Protestant ..	....	740	64,313	Do. Cumberland ..	570	300	60,000
Do. Wesleyan .....	....	500	20,000	Do. Associate, &c. ..	530	290	45,500
Baptists, Regular .....	7,920	4,752	664,566	Dutch Reformed .....	270	271	31,214
Do. Anti-Mission ..	1,968	905	67,340	German Reformed .....	750	191	75,000
Do. Seventh Day ..	63	68	6,943	Lutherans .....	1,400	501	146,300
Do. Six Principle ..	20	22	3,500	United Brethren .....	800	500	15,000
Do. Free Will .....	1,165	771	63,372	Evangelical (Ger.) .....	600	250	15,000
Do. Church of God ..	130	90	8,200	Moravians .....	22	24	6,000
Do. Campbellites ..	1,600	1,000	150,000	Mennonites .....	400	250	58,000
Do. Christian (Uni.) ..	650	528	35,000	Swedenborgians .....	42	30	5,000
Congregationalists (Orth.)	1,548	1,727	169,173	Universalists .....	918	700	60,000
Do. Unitarian .....	300	250	30,000	Mormons .....	....	100	20,000
Protestant Episcopal ..	1,232	1,373	72,099	Roman Catholic .....	812	864	1,173,700

THE ABOVE ARE FROM THE "AMERICAN BAPTIST ALMANAC FOR 1848."

## Reviews.

### SCRIPTURAL VIEWS OF THE SABBATH OF GOD.

BY THE REV. JOHN JORDAN, B.A.

London: Partridge & Oakley.

JESUS said, "The sabbath was made for man;" and truly it was, and for his great advantage. Whosoever is the friend of the sabbath is the friend of man: the enemy of the sabbath is the enemy of his species. One of the greatest blessings on earth, its origin is easily traced. Man did not devise it. It is of God. He who made man gave him the sabbath.

The writer of the neat little volume before us is already favourably known as a pious clergyman of the established church, and our esteem for his talents and piety is enhanced by this production of his gifted pen.

The volume consists of a series of short essays or chapters on the following subjects:—

"Introduction—Institution of the sabbath, and its principles as developed therefrom—Primeval history of the sabbath—Law of the Decalogue respecting the sabbath, and its principles—History of the sabbath during the Mosaic dispensation—Teaching of Christ and his apostles relative to the sabbath, and substitution of the first day for the seventh—Testimony of profane writers to the primitive institution of the sabbath—Testimony of secular men to the fitness and blessedness of the sabbath—Practical application of the great principle of the sabbath."

In the Preface we find a sentence or two of great value. Happy would it have been for the church, and the world too, had all religious writers followed the same rule!

"He pretends to nothing more than to have attempted to follow the direct leadings and instruction of scripture respecting it, and he trusts that he has been enabled to do this in such a way, as neither to force scripture beyond its meaning, nor to miss any of the matter that it contains illustrative of his subject. He has earnestly striven in this particular to obey the precept of the great lawgiver of, 'Thou shalt not add thereto, nor diminish therefrom.'"

Again, our author, for a churchman, is "very bold," when he says—

"In these times of controversy respecting church principles, the change of day for

the observance of the sabbath, from the seventh day to the first, is one of those points which persons of High-Church views are accustomed to pride themselves upon, as a proof of the authority of the church, in other words, of tradition; and to contend that this is an undeniable instance of the exercise of such authority, for that there is none in scripture for the change, and it was wholly and entirely done by church authority. The writer confidently trusts that he has altogether, and for ever, silenced such a boast as this; for he is convinced that he has shown such proof from the New Testament, as he was himself surprised to find when he came to search out the point fully, and as he feels assured must foreclose the arguments of all gainsayers. That which he has succeeded in, respecting one such topic, involved in what are called church principles, he is well persuaded may be shown to be equally true as regards other points, and he hopes ere long to have an opportunity of explaining what his own views are of real evangelical church principles."

The last sentence of the paragraph just quoted, seems to intimate that the public may expect something further from the pen of Mr. Jordan on certain important subjects now occupying public attention. From the volume before us we should be disposed to augur favourably of such an attempt, and to say that whatever may proceed from the pen of Mr. J. will be deserving serious and thoughtful regard.

And yet, though we thus commend Mr. J. as a pious and earnest christian author, we do not entirely agree with him on some particular points, and should have preferred the omission of certain objectionable phrases which are usually associated with "high-church views." Perhaps they slipped in unnoticed, and passed without being called up for examination. "The law and the testimony" would have sent them back to the place from whence they came, or blotted them out for ever.

With these exceptions, and they are few, this volume has our cordial commendation. We conclude with one other extract, taken from the Introduction.

"This, then, is the main object of the following pages, to exhibit the scripturality of the sabbath, and, by drawing forth in review before the reader the truths of scripture

respecting it, to prove to him that it is of God, that it is an institution mercifully designed as a blessing for all mankind, and one therefore that we, as a people professing godliness, are bound to uphold in all its integrity and beauty, and to enjoy in all its sanctity and goodness. The times are such as to make this duty at present fearfully incumbent upon us. Sabbath desecration is walking abroad through the length and breadth of the land. It is becoming rapidly, if it have not already become, a national sin. It traverses and pervades that intricate network of railway communication, which is diffusing itself over the three kingdoms, and threatens there to involve us in its ironbound and inextricable meshes. It rejoices in steam-boat excursions, flooding the banks of our rivers with that impious revelry, and those unholy gratifications, which sabbath-breakers are addicted to. It desires to increase and multiply the burthens of life, by making the post-office, that hitherto undiscovered wonder, a machine of perpetual motion, so that to those employed in it, as well as to those who shall be purveyed to by it, the Sunday shall be no sabbath-day. It seeks to rob the labouring man of that portion of his time which God has given to him for his own, and to appropriate to the benefit and profit of the employer the additional work, which the laborer may thus be constrained to do; for sure we are, that eventually there would be no additional pay for Sunday work, however much the labour therein might be increased. It enters into an unjust, unwholesome, and demoralizing competition with the fair and honourable tradesman; for it is notorious that those who traffic on the sabbath, are not so just and upright in their dealings as those who do not: nor is there any marvel in this, for those who defraud God of the honour due to Him on this day, will care little how much they defraud their fellow-men. In a word, it is found undermining, and threatening with ruin, our whole social system, wasting men's bodily strength, overtaxing their mental powers, robbing them of the spiritual edification and privileges that belong to them, leaving them in heathen darkness and ignorance, hardening them by habitual defiance of one of God's plainest and most blessed laws, and, as the natural result and issue of all this, multiplying iniquity, and crime, and sin."

We should be gratified to hear that our cordial commendation of this volume has induced the managers of our sabbath school and congregational libraries to give it a place on their shelves. The extensive perusal of such a work must be beneficial.

## BRIEF NOTICES.

**THE GOOD MAN SERVING HIS GENERATION: a Sermon on the Death of Thomas Caddick, Esq., by JOHN BERG, Baptist Minister, Tewkesbury, and published by Green, London, is founded on Acts xiii. 36.** "For David, when he had served his own generation by the will of God, fell on sleep." And truly if these words may be applied with propriety to any man in our day, they may be to Thomas Caddick; a brief sketch of whose piety, benevolence, and activity, is furnished in the concluding part of this useful discourse, the last paragraphs of which we extract.

"It may be interesting to you to know what I am authorized to announce, that his will contains the following bequests to public institutions, of which he was the constant benefactor during his life.

*In the Three per Cent. Consols.*

The London Missionary Society .....	£1000
Highbury Independent College .....	1000
Baptist College, Bristol .....	1000
British School, Tewkesbury .....	800
Deaf and Dumb Asylum, Birmingham .....	500
Gloucester Infirmary .....	500
Gloucester Lunatic Society .....	500
Gloucester Magdalen Society .....	500
Wesleyan Missionary Society .....	300
Fund for assisting poor Lunatics at Gloucester Asylum .....	200

*In Brazilian Bonds.*

Moravian Missionary Society .....	1000
Baptist Missionary Society .....	1000
Religious Tract Society .....	1000
Irish Evangelical Society .....	1000
British and Foreign School Society .....	1000

*Sterling.*

School for the Blind, Bristol .....	500
Congregational Home Missionary Society .....	500
Church Missionary Society .....	300
Infants' School, Tewkesbury .....	100
Dispensary, Tewkesbury .....	100

In the year 1844, on the occurrence of an unexpected contingency, he decided upon becoming his own executor as respects two important institutions originally embraced by his will, viz.

The British and Foreign Bible Society .....	£2000
Lady Huntingdon's College, Cheshunt .....	1500

He at the same time gave £500 to this congregation, which has been before alluded to; and about the same amount to other objects, in addition to his usual annual contributions."

**ALARM IN ZION; or a few thoughts on the present State of Religion, by D. E. FORD, and published by Simpkin and Co., London,** ranges, in size and appearance, with those well-known little volumes of the author, "Decapolis," "Chorazin," "Damascus," and "Laodicea;" and, like them, is replete with good sense, scriptural truth, sound discrimination, and faithful admonition. May the warning voice of this watchful warder on the towers of Zion,

rouse her sleepy sons to life and activity ! In another place we have inserted a few stirring sentences.

**THE GARDENER'S WIFE**; by J. Oswald Jackson; published by Ward, London; seventh thousand; is a very pleasing narrative of the convictions and the doubts, the faith and the hope, the fear and the happiness, of Eleanor Elliot, who died in Jesus, August 30, 1843.

"Oh for a shelter from the wrath to come!  
The scrutiny of those All-seeing eyes  
I dare not—And you need not, God replies:  
The remedy you want I freely give;  
The *book* shall teach you—READ, BELIEVE, and LIVE.  
"Tis done—the raging storm is heard no more;  
Mercy receives her on the peaceful shore;  
A soul redeem'd demands a life of praise,  
Hence the complexion of her future days."—COWPER.

**THE SINS OF YOUTH POSSESSED IN AFTER LIFE**, a Sermon to the Young, preached on sabbath evening, January 3, 1848, in the baptist chapel, Preston, by Mr. W. WALTERS, and published by Paul, London, as number 1338 of "*Penny Pulpit*" is from Job xlii. 26, on which the preacher comments with much ability and power, showing how sin in youth injures man's physical constitution—his pecuniary interests and social position—and also his mental and moral history. Illustrations, in proof, are furnished, and Mr. W. concludes with the following faithful appeal to his youthful auditory:—

"But, oh! if you turn a deaf ear to the voice of mercy *now*—if you continue to disregard the salvation which is in Jesus—if you are resolved to trample beneath your feet the offers of pardon and peace which salute you; then know that in deeper and still deeper depravity on earth, and in the punishment that awaits the lost in perdition, you will be made to possess the iniquities of your youth!"

**WORLDLY AMUSEMENTS Inconsistent with Christianity**. An Essay, by JOHN JONES, baptist minister, March, published by Simpkin & Co., London, is a small pamphlet, which may be purchased for one of our smallest silver coins, but its worth is beyond silver or gold. And in these days when so much worldly conformity prevails among professors of christianity generally—when our young people especially, forgetful of the exhortation to "be sober-minded," are exposed to numerous temptations to indulge in worldly amusements, we welcome the appearance of this pamphlet as a seasonable and well prepared antidote. All who are acquainted with the esteemed writer, or the productions of his pen, are aware that he is distinguished for sound sense, sober discrimination, and scriptural piety; and these are the leading characteristics of this essay, which will gain, we hope, the extensive circulation which it so eminently deserves. We quote the concluding paragraph.

"The present world is not the place for the christian's repose; it is the scene of his conflict. The consolations of Christ abound in him, but he must pass through this world to the land of triumph as a stranger, as a warrior. And, in these circumstances,

... 'Sport we like the natives of the bough,  
When vernal sun's inspire? Amusement reigns,  
Man's great demand: to trifle is to live:  
And is it then a trifle, too, to die?  
Who wants amusement in the flame of battle?  
Is it not treason to the soul immortal,  
Her foes in arms, eternity the prize?  
Will toys amuse when medicines cannot cure;  
When spirits ebb, when life's enchanting scenes  
Their lustre lose, and lessen in our sight,  
As lands and cities with their glittering spires,  
To the poor shattered bark by sudden storm  
Thrown off to sea, and soon to perish there,  
Will toys amuse? No: thrones will then be toys,  
And earth and skies seem dust upon the scale.'"

## Baptist Church History.

### BANBRIDGE, IRELAND.

BANBRIDGE is a place of considerable importance, situated in one of the beautiful valleys of the county of Down, through which the river Bann flows; and from which the town takes its name. This locality may be considered the seat of the Irish linen manufacture. There are several spinning mills, bleaching mills, and thread manufactories, in the vicinity. These, together with the weaving of linen, give employment to large numbers of people.

This is an important field for missionary labour; and, by the exertions of our

present active and zealous minister, Mr John Bates, with the divine blessing, we look for a wide extension of baptist sentiments in the surrounding towns and villages, and hope that the formation of a baptist church in Banbridge will be remembered with pleasure in the history of the baptist Irish mission.

The circumstances that led to the formation of this church were as follow:—In the year 1845, a dispute arose among the ministers forming the Presbytery of Banbridge, about the place where baptism should be administered—(i. e. infant sprinkling). One party would have it

done in the meeting-house, the other in the house of the child's parents. This controversy created considerable interest in the neighbourhood; and numbers of people attended the meetings of the Presbytery, to hear the discussions on this subject. From the arguments and statements brought forward by the contending parties, the absurdity and unscriptural character of infant sprinkling began to appear. And as the clergy attached so much importance to the place of administration, some of the people very naturally began to think that both the subjects and the mode of baptism were worthy of more attentive consideration, and a strong desire was felt to hear a baptist minister explain his views on these important matters. Mr. Mulhern, of Conlig, was written for, and although the parties were all strangers to him, he at once consented to come. The methodist chapel was procured, and he delivered two lectures, to large and attentive congregations. These lectures made a deep impression; and the Presbyterian minister of the town having attended them, announced from his pulpit, on the following sabbath, that he would answer Mr. Mulhern's arguments, which he attempted to do in two discourses, and although a man of considerable talent, his arguments had scarcely even the appearance of plausibility. Mr. Mulhern having heard them, considered it his duty to expose the sophistry, and reply to the arguments. The methodist chapel having been refused, he had to look elsewhere for a place in which to lecture.

A grain-store was procured, under which were some dwelling-houses, in one of which lived a Roman Catholic. This man acted a part that could only be acted by an ignorant and bigoted Irish Romanist. Hell, it would almost appear, anticipating the event, summoned all its infernal rage and personified it in this man. The devotional exercises preceding the lecture had scarcely commenced, when such a disturbance was commenced as if the inhabitants of the infernal regions were holding a revel, and were determined, if possible, to prevent the worship of God. Part of the floor was broken up. Squibs were put up through the floor, which exploded among the people with a noise like the discharging of pistols. A large quantity of sulphur was burned, to suffocate or drive the people from the place. And all this was accompanied by

the most awful imprecations and blasphemy. Many were compelled to leave, and Mr. Mulhern was repeatedly requested by his friends to give over, but he would not. He said, "All the devils in hell shall not drive me from preaching the gospel; and if only two individuals will remain, I am determined to go through with this discourse;" and this he did, although at times his voice was drowned by the noise, his person enveloped in smoke, and it was almost impossible to breathe, on account of the fumes of the sulphur. This service, and its interruptions, occupied upwards of four hours, and was listened to attentively, notwithstanding the outrageous annoyances, by a large audience.

It was some months before a suitable place could be obtained. At length, the room that is at present occupied by this church for public worship, was procured. Here Mr. M. concluded his replies to the Presbyterian minister; and afterwards proceeded to organize a baptist church, composed of several individuals who had been recently baptized, with some old baptists in the neighbourhood, who thus identified themselves with their younger brethren. Mr. Mulhern, and Mr. Hamilton of Conlig, supplied the place with preaching until November 1846, when Mr. John Bates, late of Ballina, was settled amongst us as pastor. Since which time, there has been a large measure of the divine blessing enjoyed. There is now a good congregation—the church numbers thirty-seven members—a sabbath-school has been established, which, during the summer months, numbers about twenty teachers, and 200 scholars—and ground for a chapel has been bought. A prayer-meeting is regularly held; and a large quantity of tracts on the gospel, dissent, and baptism, have been distributed. When it is considered that little more than two years ago the very name of "a baptist" was unknown to many in this place, there is every reason to bless God and take courage. "Not unto us, Lord, not unto us; but to thy name be the glory!"

"Oh, let thy work and power appear  
Thy servants' face before;  
And show unto their children dear  
Thy glory evermore!"

And let the beauty of the Lord  
Our God, be us upon;  
Our handy works establish thou,  
Establish thou each one."

A MEMBER OF THE CHURCH.

## Christian Experience.

### Brief Memoirs.

MARY DIGWOOD

Was born at Perkin's Pitch, in the parish of Llanwarne, in the county of Hereford, January 19, 1814. Her parents were accustomed to attend the established church, were strictly moral, and endeavoured to bring up their children in the practice of morality and industry; consequently Mary was mercifully preserved from those evils so common to youth. Early in life she became a scholar in the sabbath school connected with the church, and by her diligence soon made rapid progress. Afterwards she became a teacher, in which office she endeavoured to excel, and her example was worthy of imitation. Thus, for some time, Mary was found serving God in the best way she knew; in all her actions shewing that she was sincere, and actuated by a pure desire to do good. She had a sister named Elizabeth, a member of the baptist church at Orcop, who often invited Mary to attend. She went, and soon felt more inclined to attend. The death of her mother, about this time, produced a salutary effect upon her mind. But she had only very confused views of the Saviour. God, who is rich in mercy, who always watches the movements of desire after him, and who, in the case of the centurion, employed Peter to make known unto him the way of life, in this case employed the minister at Orcop, Mr. Hall, to instruct her more fully in the things of God. By his plain and faithful preaching she was led to see the way of salvation by faith in Christ, and also the importance of believers baptism. It was a point with her when she knew the Lord's will, to do it. She conferred not, therefore, with flesh and blood, but in obedience to his command, and depending upon his grace, she, with seven others, was publicly baptized, July 23, 1843, by Mr. J. Jones of Ragland.

After the death of her mother, another very important duty devolved upon her, viz., that of housekeeper for her father—and this duty she faithfully discharged. Her diligence and industry were remarkable. Her affection to her father was strong, and she studied to administer to his wants. It would be well if all young persons were as concerned for the com-

fort of their aged parents. Mary convinced the whole neighbourhood that religion taught her not only her duty to God, but also to her aged parent. The same kind feeling was also shown to her sister and brothers. How kindly she counselled them! How earnestly she prayed for them! In short, she acted like a mother to them all. May her advice be attended to now she is no more with them! As a member of the little church at Orcop, she felt deeply interested in its welfare. Diligently did she attend the means of grace; whoever might be absent, if her health permitted, she was not. Thus, for about four years, was this pious female an ornament to this christian church. But God, who is wise and good, removed her. A consumption rapidly brought her to the grave. Early last spring it made its appearance, and soon assumed an alarming form. In July she was confined to her bed. She seemed to have a conviction that she should not recover, and patiently submitted to the will of her heavenly Father. I frequently visited her, and mostly found her mind calm and stayed upon God. Satan was not permitted to harass her. She generally enjoyed a sweet peace, her mind being stayed upon God, and would frequently say, "I shall soon be with my Saviour." Not a murmur against the will of her heavenly Father escaped her lips. To a friend she said, "I suffer a great deal, but I do not complain." But her heavenly Father, in mercy, eased her pains, and at last she had a comparatively easy passage from this suffering world to that where there shall be no more pain.

She often expressed her willingness to die, and her desire to depart, in these lines:—

"When shall I reach that happy place,  
And be forever blest?  
When shall I see my Father's face,  
And on his bosom rest?"

She felt deeply interested in the spiritual welfare of her dear father, and often prayed for him. When she found herself dying, she said, "Call father," and when he came, she said, "Oh, father, prepare to meet thy God. I am meeting mine," and soon after, with sweet peace in her soul, she entered into the joy of her Lord, Oct. 2, 1847, aged 33. On the

following Wednesday her mortal remains were interred in the baptist chapel Orcop, and although the day was exceedingly wet, yet a large number assembled on the occasion, testifying their respect to their departed friend. On Lord's-day, Oct. 17, her death was improved by her pastor, Mr. Predgon, to a very crowded congregation. J. P.

#### JOHN PURKASON.

Our departed brother resided at Harlston Green, Suffolk. It is, perhaps, eight years since he first felt convictions of the pollution, guilt, and dominion of sin, on account of which he passed many miserable days and restless nights. The divine Spirit who thus shewed him his sinful state, also led him to the cross for a free, full, and glorious salvation. God, in mercy, blessed him with a sense of pardon, which he never forgot; it was as an unctious balm to his wounded mind, a precious cordial to his fainting spirit. He proved the truth of the poet's words:—

"Law and terrors do but harden  
All the while they work alone;  
'Tis a sense of blood-bought pardon,  
That gives peace, and that alone."

Religion with him was no formal, ceremonial matter, but a spiritual, vital, blessed reality. In him was seen an altered man both in his state of mind and course of life. He laboured under some disadvantages, not being able to read, nor having the opportunity of conversing much with christian friends; but taught by the Holy Spirit to know, love, and value the gospel, he adorned the truth by consistency of deportment.

He was baptized and received into fellowship with the baptist church at Wetherden, in the year 1842. Then he

"Felt like a child at home."

Our friend was afflicted several months. He was consumptive; during which the religion of the gospel was his joy and support. He proved the faithful kindness of his heavenly Father, who supplied all his need according to his riches in glory by Christ Jesus, and was enabled to leave those he loved, his wife and four children, to his guardian care. During the latter part of his life he was favoured with much of the "joy of salvation." The writer spent some refreshing seasons at his bed-side.

One evening, approaching his bed-side, and asking how he felt, he said, "I am

very sadly," and then, with peculiar emphasis, "but I am rich." Yes, I said, rich in faith, and an heir of the kingdom; and you have the earnest of the promised possession. "Yes," he replied, "and have enjoyed it many times." A friend, who accompanied me at another time, said to him, "You have no wish to get well again, then?" He said, "What! I wish to get well again? No! not for your farm, nor the next that joins it, nor for 500 farms!"

I said to his wife, after his death, well, you have seen in your husband's life and death the truth of that verse,—

"'Tis religion that can give  
Sweetest pleasures while we live;  
'Tis religion must supply,  
Solid comfort when we die."

She said, "Yes, I have." He died June 11, 1847, aged 46.

On sabbath-day, June 20, an attempt was made to improve his death at the chapel at Wetherden, from Phil. i. 21; and in the evening, in the open air, close to his cottage, from James ii. 5. On both occasions the attendance was large and attentive. May the divine Spirit make this death the means of the spiritual life of some; and we cannot but add with grateful joy, that he has set his seal to the ministration of the gospel amongst us, making it the power of God unto the salvation of souls. This is news which angels spread in heaven with rejoicing, and on earth, "the humble shall hear thereof and be glad."

Suffolk.

W. A.

#### MRS. MATILDA THOMPSON

Was formerly of Wetherden, Suffolk. In this village she spent several years of her life; and here, by the grace of God, she became a believer in Jesus. Her mind was gradually wrought upon: under a sense of sin she found pardon and peace at the cross of Christ. When in a burdened and anxious state of mind, she found much relief from that sweet hymn of Cowper's:—

"There is a fountain filled with blood,  
Drawn from Immanuel's veins;  
And sinners plunged beneath that flood,  
Lose all their guilty stains."

Her tears and fears, and hopes and joys, were for some time confined to herself and God. At length, she said to a christian friend, "If I were to keep silence longer, the very stones would cry out against me." She was baptized at

Rattlesden, when in her 23rd year, and continued a member of the baptist church there till her death.

In the year 1837, she was married to her now bereaved husband, who was a member of the baptist church at Wetherden. After a short time they removed to Rotherhithe. Here her domestic cares increased, as she became the mother of several children. But, in trouble, the throne of grace was her refuge, and the promises her support. In corresponding with her relatives on these matters, she expressed her confidence in the wisdom and kindness of her heavenly Father.

Writing respecting the death of her intimate friend, the late Miss Lucy Cooper, of Rattlesden, who was baptized with her, but was removed in 1841, she said, "I was surprised to hear of dear Lucy's death; I trust she is tuning her harp in glory. I loved my dear friend, and I hope to go to her. I feel that my time will soon come."

On Lord's days she was much confined at home, on account of the distance from the chapel, and domestic circumstances; but still she was remembered with that favour which God bears to his people. In one of her letters, she says, "I very seldom go to the house of God, as my baby is sickly, but I am privileged with my Father's smiles at home; and this is a great mercy."

On Feb. 8, 1847, she was confined, and was doing well up to a late hour of

the night of the 16th; but early on the morning of the 17th, was suddenly called from time into eternity, by, it is supposed, a fit of apoplexy. We have, therefore, no dying testimony to record. But her eternal happiness did not depend upon her dying feelings or sayings. The living evidence she gave of her interest in Christ is the best solace of her surviving friends.

"It matters little at what time of day  
The righteous fall on sleep. Death cannot come  
To him untimely who is fit to die.  
The less of this vain world, the more of heaven;  
The briefer life, the more of immortality."

About two mornings previous to her death, she related a striking dream which she had during the night. She dreamed she was in a very beautiful place, very happy, and riding in a beautiful chariot. She remarked, when relating it next morning, "Well, perhaps I may ride in a chariot above, before my body leaves this bed." So it was; the royal charioteer, the heavenly bridegroom, shortly after took her to glory in that chariot, "the midst whereof is paved with love." She died in her 36th year; the infant child has died since its mother; but four children survive her. An improvement of her death was attempted at the baptist chapel, at Wetherden, from Psalm lxxiii. 24.

"Why should we weep for those who die,  
Those blessed ones who weep no more;  
Jesus hath called them to the sky,  
And gladly have they gone before."

Suffolk. W. A.

## Characteristic Sketches.

### THE THREE JEWS IN BABYLON.

BY JOHN FOSTER.

THERE were, then, three men come on the ground under the fearful vocation to brave the authority, the power, and wrath of a lofty potentate, the indignation of all his mighty lords, and the rage of a devouring fire. We admire heroic self-devotement in all other situations,—we are elated at the view, for instance, of Leonidas and his small band calmly taking their stations in Thermopylæ, in the face of countless legions. But there was a still nobler position taken, by men who were fit to take it, because they were sure not to desert it. And it would betray a most corrupt state of our senti-

ments, if heroic devotedness displayed for God, for truth, for religion, do not affect us as sublimer than all other heroism.

We may suppose the utmost calmness—the most unostentatious manner in these three men; that belongs to real invincible fortitude. And they had no occasion to begin with parade—to make a flourish of premature zeal! Exhibition enough was to come erewhile! They were "to be made a spectacle to God, and to angels, and to men." They quietly waited, looking at the monarch, the idol, and the fire. They, probably, did not even speak to one another. There was nothing they could need to say; it was

past the time for consulting, questioning, or mutual exhortation.

They were in the wrong place, if anything remained to be yet decided.

But think of the brief interval of suspense and silence, between the conclusion of the herald's proclamation, and the first note of the signal music! What would be their sensations in waiting for it to strike? Think of the intensity of listening! How much the soul may be said to live during such moments, when not amazed and stupified! The suspense was not long; time was not to be wasted, by either powers below or Power above. The haughty lord of the whole scene was eager—the furnace was blazing—the music sounded—and all fell to the earth! all the proudest personages of the empire prostrate! And at whose dictate—under what conviction—were they thus submissively performing, in appearance at least, the most solemn act that human, that created beings can? The mere dictate of a creature that was one day to become dust; the conviction that, if they did not adore whatever he was pleased to decree a god, they should incur his vengeance.

Thus, this proud, and numerous, and lordly assembly acknowledged that neither their bodies nor their souls were their own. But so acknowledged, too, the three men that remained standing upright. Their bodies and souls were not theirs to surrender to a monarch or to an idol. They belonged to another Power; and to him their bodies, if he should so appoint, were to be offered in sacrifice, on that altar which was flaming full in their view.

The attention of Nebuchadnezzar seems to have continued fixed on the fiery receptacle, perhaps with some relenting for what he had done; possibly with some degree of doubt, or suspense of expectation, respecting the consequence. He seems to have been the first to perceive that his fury, and the doom he awarded, were frustrated. And with that prompt kind of honesty which appears conspicuous in his character, he was the first to proclaim it. When immediate evidence rose before him, though to confound and reproach him, he never stayed to digest his mortification, or to seek some saving retreat for his pride. He proclaimed instantly, that the three men and another were walking, unhurt, in the midst of the fire. And he did not send some official messenger, but went

himself to hail and call them forth; he ardently wished them with him again. But they were in far superior society; the angel of God was there, a form "like a son of God," as bishop Lowth observes it ought to be expressed. The angel was, by his nature, no subject to the power of fire; and, for the time, his human companions were exalted to the same condition, by the encircling power of the Almighty.

Nebuchadnezzar loudly called them to come forth. Had he any authority to do so? He might have left it to the discretion of their splendid visitant and associate to lead them forth when he should judge it the proper time. This once, they were clearly beyond the monarch's jurisdiction. He had, in intention, sent them out of the world; and therefore, as to him, they possessed the privilege and exemption of departed spirits; and they were seen actually associated with a being that belonged not to the earth. As to the monarch, that space of fire was as a tract of another world. And, besides, they could have no wish to come forth. It was the sublimest, most delightful region they had ever dwelt in yet. In their state of feeling, that burning floor was preferable to the marble pavements of his superbest palace; nay, preferable to any spot that Adam trod in the garden of Eden, with the first green and flowers of the new world, the charm of primeval beauty. Those waving and darting fires, as piercing aloft above them, were richer in delight than the blooming arbours of Paradise; for Divinity was more sensibly present there;—a situation different from Eden in this signal circumstance, that there angels walked with man, in a scene where man was naturally safe—was at home;—whereas, here, men walked with an angel, in a place where, by natural laws, the angel alone could have walked or lived. So can the Almighty make all the elements of the creation subservient to the felicity of those that love him!

Nebuchadnezzar called them forth,—but it was a spot, the single one in his dominions, where the imperial monarch durst not go to bring them forth, nor any of his army; it was interdicted ground! At length the three men came out from the fire,—their celestial companion being left to depart, like Manoah's angel, who ascended in the flame. They were looked upon by the amazed and humiliated as-

sembly of grandees; and the effect of fire had not passed on their very garments or their hair. The king forgot or scorned his idol, and once more "blessed and adored the God of Shadrach, Meshach, and Abednego." He justly promoted them in the kingdom; but he had no honours to confer, after what heaven

had made to shine and flame upon them on that great day. He could not confer honour on those who had triumphed over him and his gods. And as to them, there could remain, after that great day, but one thing more that was sublime enough for their ambition,—the translation of death!

## The Spiritual Cabinet.

FROM "FORD'S ALARM IN ZION."

THE SUFFERING SAVIOUR.—Cradled in a manger, persecuted in infancy, and nursed in exile, his very youth was a scene of suffering. But far heavier were the sorrows which awaited him, in his public ministry, and in his official capacity. In the first of these instances, he came to his own, and his own received him not; and, in the second, he made his soul an offering for sin. Who can imagine his fatigues, his watchings, his fastings, as he endured the contradiction of sinners, and the assaults of satan! He gave his back to the smiters, and his cheeks to them that plucked off the hair; and calmly submitted to the agony of the garden, and the death of the cross. Meanwhile, the fainting of the soldiers, the earthquake, the darkness, the rending of the veil, and the rising of departed saints, were so many tokens of his power, which proved how easily he could have avenged himself of his adversaries, and have made the season of his mortal anguish the day of general doom. But he held in abeyance his own almightiness, and suffered it to be so then. He came, not to destroy men's lives, but to save them; not to be ministered unto, but to minister, and to give his life a ransom for many. He was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. He was taken from prison, and from judgment, and who shall declare his generation? for he was cut off out of the land of the living. To say nothing of man, for whose redemption he thus offered his life a sacrifice, an angel who could regard such a history with indifference, would, by that very act prove himself an outcast in creation, an alien spirit in the universe of God.

A VENERABLE SAINT, ripe for glory, is a spectacle on which angels love to gaze, for now is his salvation nearer than when he believed, Rom. xiii. 11. Yes,

nearer, than when he first knelt before the cross, and wept to find himself forgiven; nearer, than in that rapturous hour, when he first was taught, by the Spirit of adoption, to cry—"Abba, Father!" A good hope through grace is a charm, a talisman, which wards off the evils of old age, and supplies a remedy for infirmities which nothing else can cure. The daughters of music are brought low; those that look out of the windows are darkened; the almond tree flourishes, and the grasshopper is a burden. But soon shall he renew his youth. The infirmities which now oppress him, shall shortly vanish, and leave no trace behind. His eye shall gaze, undazzled, on uncreated light. His voice shall enrich the harmonies of heaven. He shall climb the hills of paradise, without fatigue; and minister with seraphs, before the throne of God. Then, welcome age!—welcome infirmity!—welcome decay!—and thrice welcome death! To live is Christ; to die is gain.

SELF-DECEPTION.—Something, undoubtedly, may be gained by religious self-deception. It may conciliate the esteem of many, and procure for us the confidence of the excellent of the earth. It may enable us to pass through life with respectability and comfort. It may even cheer us on the bed of death. But there, its service ends. Another moment, and eternity destroys the illusion. We expected a vision of angels, and are disappointed. All is "outer darkness." We marvel to find ourselves disowned. We once wrought wonders in the name of Christ, and he taught in our streets. We fancied ourselves his special favourites; but he testifies that he knows us not, and even classes us with the workers of iniquity. The sentence falls upon us as a thunderbolt. We are amazed, confounded, agonized. Workers of iniquity! Whom have we defrauded? Whom have

we wronged? Whom have we injured? We always passed for honest, upright, benevolent people; and now, to be accused as—workers of iniquity! But we begin to reflect; and then the thought occurs,—Was it no iniquity to stand by, unmoved, when the blessed God was denied his rights, and the Saviour of the world was robbed of “the travail of his soul”?—Was it no iniquity to look on, as uninterested spectators, while the Holy Spirit strove with men, and entreated them in Christ’s stead, to be reconciled to God?—Was it no iniquity to remain indifferent as to the issue of that struggle, regardless whether heaven, or hell, should obtain the mastery? Iniquity, indeed, it was; and iniquity, which finds its appropriate region in a world where grace wages no warfare, and gains no victories.

PERSONAL DEVOTEDNESS is the thing which we really want; and there is no small danger lest, in the very act of deploing the deficiencies of others, we should overlook our own. The aggregate piety of the church can neither rise above, nor fall below, that which is found in its individual members. Times are dark; but the church has seen far darker, and has outlived them. We have grounds for alarm, but none for despair. Our hope is in the Lord our God. Christianity a worn out superstition! No superstition is that, indeed, to which He has set his seal,—the faith which stands attested by the facts, and miracles, and prophecies, of four thousand years, and the experience of all succeeding time, down to this very hour. And, as for its imagined decay;—Is the sun worn out because the thunder-storm has darkened the heavens, or the mists of the morning have dimmed his

radiance? The man, who would tell us so, would be accounted a madman for his pains. The storm will pass, the mists will disappear, and the glorious orb, which for awhile was concealed by their murkiness, will shine forth as brightly as if they had never been. So, with the lustre of a more glorious luminary—“the Sun of righteousness,” Mal. iv. 2. The elements of moral darkness may obscure his shining, and the mists of ignorance and sin may conceal his radiance, but like their types in the natural heavens they shall pass away, and to Zion it shall again be said—“Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee,” Isaiah lx. 1. In the meanwhile, let us anticipate those brighter days with confidence and joy. We may not live to see them; but come they will, “for the mouth of the Lord hath spoken it,” chap. xl. 5. We take our stand on the sure foundation of sacred testimony; and feel that our footing there is firm as the everlasting hills.

THE CHURCH OF GOD exists, on earth, for the salvation of men; and if any inferior enterprise is allowed to consume its energies, although that enterprise should be the most benevolent that was ever entertained by the human race, Christians are forgetting their high vocation.

BIGOTRY OR INDIFFERENCE.—Bigotry, undoubtedly, is bad; but indifference is incomparably worse. A bigot, notwithstanding all his infirmities, whether of temper or judgment, may be a Christian, and his very failings may in part arise from an earnestness of character and purpose, which we cannot but admire. Whereas, the man who has no religious decision is, in reality, an unbeliever.

## Narratives and Anecdotes.

ANECDOTES OF ANDREW FULLER.—A few weeks ago we were in the company of a “Northamptonshire Baptist”—and they are a very intelligent class of people, these Northamptonshire Baptists; they have evidently profited by the residence of such men as Fuller and Toller, of Ryland and Sutcliffe, of Hall and Mack, in their vicinity; and our friend interested us exceedingly by relating two characteristic anecdotes of the great man—for he is yet a decided favorite, and they love to talk of his

sayings and doings. We made our memoranda at the time, and now we copy the notes.—The Wesleyans were about to enlarge their chapel at Kettering; and during the alterations the people were advised to attend the parish church. This reached the ears of Mr. Fuller, who thought about it, but said nothing. In the course of their attempts to raise the cash, the superintendent preacher called on Mr. F., who expressed surprise that he should be visited. “Why, Mr. Fuller, why should we not call upon

you?" was the wondering reply. "That, sir, I shall be better able to tell you if you first answer me a question or two." "Certainly I will." "Well, sir, my first question is, Do you believe that I preach the gospel?" "To be sure I do, Mr. Fuller." "And do you believe that my brother Toller does?" "Assuredly: I never doubted that." "And do you believe Mr. —, at the parish church, does?" Here his respondent hesitated. "You hesitate, continued Mr. F.; "then why, my brother, did you advise your people to go to the parish church? Was it not from an apprehension that if some of them came to our places they would stop?" The superintendent smiled, and allowed that something of that kind had been in their thoughts. "Come, come," said Andrew, "that's honest, however; here's half a guinea for you!"

The other is of a "Merry old Lawyer." Mr. F., when about to take one of his usual journeys into Scotland, ascertained from the guard of the coach the profession and character of the "two insides," whose company he was about to join. One of these was a clergyman, and the other a lawyer. Being seated, with his eyes and ears open to all that was passing, though apparently regardless, he soon found that the lawyer was aware of the profession of the clergymen, that the clergyman was not aware of the profession of the lawyer, and that neither

of them were aware of *his*. By and bye, the loquacious old lawyer began to tell tales about "Parsons." "One of these," he said, "instead of reading, 'Aaron made an atonement for their sins,' read, 'Aaron made an ointment for their shins.'" To this the clergyman objected, as incredible. The lawyer then appealed to Mr. Fuller, who had sat a silent listener. "The anecdote you have related, sir, reminds me of another," said Mr. F. "Indeed sir; then let us have it. What was it?" "And I think," continued Mr. F., "it is more likely to have been correct than yours. It is, that a minister, instead of reading, 'The devil was a liar from the beginning,' read, 'The devil was a lawyer from the beginning!'" The old lawyer was dumbfounded, and sat for the rest of that stage in silence. When they arrived at the Inn, where refreshment was provided, Mr. F. walked at once into the parlour. After a little time the lawyer came also. He had been inquiring who Mr. F. was; and addressing him, said, "I am informed, sir, that you are gathering contributions for sending the gospel to the heathen." "I am, sir." "Well, here's a guinea, if you will please to accept it." "Certainly; but what name shall I attach to it?" "Oh never mind that; put down, the 'Merry old Lawyer!'"

## The Three Great Curses.

### Slavery and War.

[We extract the following from the "Thirteenth Annual Report of the American Freewill Baptist Home Mission Society, 1847.]

We have lived through one more year of labour and toil. The clouds of darkness still lower over Zion, and the spiritual famine continues. Few revivals have been heard of during the past year, while floods of error and iniquity have been poured forth in mighty torrents, in almost every direction. The grasp of the oppressor is still unbroken—the bondman sighs on in his chains, while our nation has been madly rushing on to an inglorious war, expending her treasures for the weapons of death, educating her young men in the diabolical acts of human butchery—sacrificing the lives of

our citizens on the altar of unholy ambition, plundering towns, sacking villages, storming cities—making rivers of blood, and covering the plains of Mexico with the slaughtered bodies of thousands of immortal beings. While this wave of pollution has been rolling over our nation, and in too many instances encouraged by the apologies or silence of the professed ministers and disciples of Jesus, the church has been paralyzed, the hands of the wicked have been strengthened, satan has rejoiced, hell has enlarged itself, and the hearts of the righteous have been made sad.

Still there remain a faithful few, who keep on the straightforward course, and, like the three ancient worthies, they will not bow to the image which a corrupt public opinion has set up, although the fiery furnace may be heating for them;

like Daniel, they will pray to God for the oppressed, although it may be contrary to law, and the lions may be fasting to receive them; like Jeremiah, Ezekiel and Paul, they will cry aloud and spare not, and show the people their transgressions, and this nation their sins, although dungeons and prisons await them for their faithfulness.

In relation to the present state and prospects of this Society, we can say, for the encouragement of its friends, that its influence and utility were never more extensively felt and duly appreciated than they are at the present time. It is a very encouraging circumstance, that during the spiritual dearth which has prevailed through the whole length and breadth of the land for more than "three years and six months,"—and all religious interests have been more or less affected by it, and many religious societies and institutions have entirely withered away before it,—this Society has not only maintained its ground, and kept on its course, but it has gradually been advancing in ability and influence. For several years past, the receipts of the Society have been increasing, and the field of its operations has been enlarging. The applications for assistance, and the appropriations which have been made during the last two years, have exceeded those of any former two years. A greater number of churches have been assisted during the past year than in any previous year since the Society has existed.

#### Intemperance.

[The following is extracted from an "American Address to the Friends of Temperance in Great Britain."]

WITHOUT the temperance reformation in America, we might have been unable at the present moment to have afforded the relief now wafted in our ships to your shores. But a few years since, and we numbered *forty thousand* distilleries, which were annually converting into intoxicating liquors an untold amount of bread stuffs. With a population of only twelve millions, we consumed from year to year seventy-two million gallons of distilled spirits, and from five to six million gallons of strong beer. The passion for these drinks was increasing. The conversion of our superabundant bread stuffs into stimulating and popular beverages, was thought to be not only lawful, but a happy

relief for the country, especially at the West, luxuriant in crops, without a market. But the degradation of 500,000 drunkards, the cry of suffering families, the increase of crime, the crowded almshouses, the premature and sad deaths, the destruction of bright intellects, the prostration of the church and the minister at the altar, alarmed the nation, and the cry went up, *cannot the plague be stayed?* The temperance reform commenced, and spread over the land. With a mighty increase of population, our 40,000 distilleries have been reduced to less than 10,000; numerous breweries have been abandoned; our drinking usages have been broken up; and we have become a comparatively sober and redeemed people. Had there been no reform, and had the work of converting the bounties of providence into maddening poisons progressed for the last twenty years as in the preceding twenty, no heart can conceive, no tongue tell, what would have been the present condition of America. To a cry of help from famishing Ireland, we might first have been deaf from sottishness and wickedness; and second, without the means of relief, even if disposed to aid.

We will see none perish with hunger, no, not in India or Siberia, if we can send them the staff of life. But it is our hope and prayer that your enlightened and noble nation may now see, as they have never before seen, the wickedness of this awful waste and destructive process. From your government returns it appears that the quantity of grain used in the manufacture of every description of intoxicating drinks, from July 1st, 1844, to July 1st, 1845, amounted to *fifty-eight million bushels*; since which time the reported increase has been great, causing the consumption to amount in the last year, to *sixty-two million*. One of your public lecturers, we perceive, lately stated, that next to wheat, barley is the most nutritious grain of any grown in England; that at least seven million quarters of barley are consumed in the process of malting and brewing; a quantity that would cost fourteen million pounds sterling; and that would supply *seven millions* of people with bread for one year. And in a late address of the Rev. Theobald Mathew, in Ireland, we find him stating that bread stuffs enough are devoured in the distilleries, at the present moment, to give every man, woman, and child, in Ireland a single meal every day.

## Hints of Usefulness.

QUERIES FOR CHURCH MEMBERS, to aid them in the Solemn duty of Self Examination, relative to the progress of the cause of Christ amongst them.

- 1.—Why does our church prosper so little?
- 2.—Is the fault in me?
- 3.—Do I hinder the work of God?
- 4.—Why are our prayers not answered? Are they Sincere? Earnest? Importunate? Believing? Persevering? Practical?
- 5.—Does my own piety increase?
- 6.—Am I really anxious for its growth?
- 7.—What am I doing to increase my knowledge of the will of God?
- 8.—Do I neglect any duty?
- 9.—Do I watch over and cultivate my heart?
- 10.—Can I reap if I do not sow?
- 11.—Do I indulge in any known sin?
- 12.—Am I concerned to live, pray, and walk in the spirit?
- 13.—Am I careful to avoid everything that would grieve the Holy Spirit?
- 14.—Do I desire to discover and correct all my faults?
- 15.—Do I feel, live, and act as becometh a citizen of heaven?
- 16.—Do I give convincing proof that I do so?
- 17.—Have I that love to God and his church that I ought to possess?
- 18.—Do I pray for right things on right grounds?
- 19.—Do I strive to promote Christian love and all the graces of the spirit?
- 20.—How are my passions and temper governed?
- 21.—What am I doing for the salvation of my Children?
- 22.—Am I acting towards my unconverted relations, as a sinner saved

from hell ought to act towards those who are still in danger?

- 23.—Will they approve or condemn me in the day of judgment?
- 24.—Does God approve my daily course as respects all these things?

### A SHORT SERMON TO YOUNG MEN.—

Text:—*Owe no man anything*—Keep out of debt. Avoid it as you would war, pestilence, and famine. Shun it as you would the devil. Hate it with a perfect hatred. Abhor it with an entire and absolute abhorrence. Dig potatoes, break stones, peddle in tin-ware, do anything that is honest and useful, rather than run in debt. As you value comfort, quiet, independence, keep out of debt. As you value good digestion, a healthy appetite, a placid temper, a smooth pillow, sweet sleep, pleasant dreams, and happy wakings, keep out of debt. Debt is the hardest of all task-masters, the most cruel of all oppressors. It is a mill-stone about the neck. It is an incubus on the heart. It spreads a cloud over the whole firmament of a man's being. It eclipses the sun, it blots out the stars, it dims and defaces the beautiful blue of the sky. It breaks up the harmony of nature, and turns into discord all the voices of its melody. It furrows the forehead with premature wrinkles, it plucks the eye of its light, it drags all nobleness and kindness out of the port and bearing of a man. It takes the soul out of his laugh, and all stateliness and freedom from his walk. Come not under its accursed dominion. Pass by it as you would pass by a leper, or one smitten by the plague. Touch it not. Taste not of its fruit, for it shall turn to bitterness and ashes on your lips. Friendly, I say to each and to all, but especially to you young men, keep out of debt.

## Correspondence.

ON "MINISTERIAL ORDINATIONS," IN  
REPLY TO ONESIMUS.

To the Editor of the Baptist Reporter.

DEAR SIR,—Your correspondent from Stirling, who signs himself Onesimus, and animadverts somewhat tauntingly on ministerial ordinations, seems to me like many people who make charges in

the form of enquiries, and ask advice on subjects on which they have already made up their minds. Nevertheless, as he solicits a reply to his queries, I beg to forward the following:—

1st. The first objection in the form of a query is a double one—a sort of chain shot, and is thus expressed:—"The

frequent changes of baptist ministers in Scotland of late has led many people to ask, 'What is the meaning of those services called ordinations? and is the relation thus formed merely of a temporary nature, or does chapter and verse say that it is intended to be permanent?' The frequent changes of baptist ministers in Scotland may be owing either to the itching ears of the people after novelty; or the covetousness of the churches in refusing to support their pastors; or it may be from the inability or fickleness of the minister himself. Yet this is no argument against ordination to the pastoral office. Let Onesimus turn to Acts xiv. 23, and thus he will find it written,—“And when they had ordained them elders in every city;” or to Titus i. 5, “And ordain elders in every city, as I had appointed thee.” Ordination as such, or setting apart to the pastoral office, is clearly a New Testament practice; as to the mode in which ordination services, to which, I presume, Onesimus's chief objection lies, is quite a different thing; yet there is nothing done at “modern ordinations,” as he is pleased to term them, that is not fully borne out by apostolic practice. The choice of the bishop to the work was *public*. It was *special*, accompanied by fasting and prayer. It was *solemn*, as may be abundantly gathered from the numerous and deeply weighty injunctions on the relative duties of both pastor and people. That *other parties* were present besides the members of any particular church, I think, is clear, from the fact that the Presbytery were present and gave their sanction at the designation of Timothy to the work, 1 Tim. iv. 14. If anything is done at ordinations that is improper, let it be pointed out. But as to a public service—the good confession before many witnesses; the solemn injunctions to the pastor and people; the fervent prayers offered up, and the presence and approval of christian brethren, against these there is no law.

2nd. As to the question, “Is the relation thus formed of a temporary, or permanent, nature?” this depends on the will of providence. I know of no life interest that a pastor has in a church. The usefulness and success of the minister, and the mutual good understanding of both parties, must regulate the period of the connexion. The nature of the minister's relation to Christ, and the

work to which he has devoted himself, is quite another question; that is not temporary, for “no man having put his hand to the plough and looking back is fit for the kingdom of God.” Timothy, who is allowed on all hands to have been pastor of the church at Ephesus, would seem to be one of those moveable men, which, no doubt, induced the apostle to say, “As I besought thee to abide still at Ephesus,” 1 Tim. i. 3.

3rd. As to the “laying on of hands,” at which Onesimus so much stumbles, the subject is a disputed one. But we by no means allow the conclusion to which he comes, namely: “That in every instance recorded from the time that Moses laid his hands on Joshua to the last mentioned of laying on of hands in the New Testament, miraculous gifts were thus conferred.” Is Onesimus prepared to say what amount of miraculous gifts the Saviour imparted to the little children on which he “laid his hands?” Were miraculous gifts bestowed on all the seven deacons chosen by the church at Jerusalem “when the apostles laid their hands on them?” But furthermore, in 2 Tim. i. 6, the apostle directed Timothy to stir up the gift of God which was in him by the putting on of my hands. But in 1 Tim. iv. 14, he exhorts him not to neglect the gift that was in him, which was given him by prophecy, with the laying on of the hands of the Presbytery.” Now the apostle had averred that the gift was by the laying on of his hands. What need, then, we ask, for the hands of Presbytery, were they both necessary to the heavenly bestowment; and if not, why the hands of the Presbytery at all? If Onesimus can shew that miraculous gifts were really conferred by the hands of the Presbytery, this part of his argument is so far sustained; but if not, it is demolished. Could anything be wanting to set this point at rest, I think it is furnished in the case of the church at Antioch, Acts xiii. 3, who “laid their hands” on Saul and Barnabas. Now, it could not possibly be the importation of extraordinary gifts, seeing these men were possessed of them already, and had come to Antioch under this character. That ordination, too, in the first churches, was accompanied with “laying on of hands,” is evident from the fact that it is expressed by this practice, “lay hands suddenly on no man.” Now, that which

is used to designate a practice must be considered an acknowledged and usual part of it.

4th. The authority of such great and good men as Hall, Foster, and Carson, to whom Onesimus refers, is worthy of all due weight and consideration, but never can be put in the place of the New Testament. "To err is human."

5th. The reference to "Simon Magus" having no other connection with the subject than to give point to the querist's wit and ridicule, requires no further consideration.

I have attended many ordinations, and have found them most solemn and impressive services, leaving a savour on the minds of multitudes for many days to come; and I sincerely wish that both pastor and people felt through their connection as they do on the ordination service. I have no wish to retain unscriptural usages, or relics of popery in the church of God; but in our rage for change we must be careful not to remove the ancient land-marks of the divine word. With best wishes for the spiritual welfare of Onesimus and his friends, I commend these remarks to the serious attention of himself and the many members who ask, "What is the meaning of those services called ordinations?"

I am yours, very truly,

B——, near Leeds.

I. M.

#### ON THE SUPPORT OF SMALL AND NEWLY-FORMED PREACHING STATIONS.

*To the Editor of the Baptist Reporter.*

DEAR SIR,—We live in an age in which inactivity in the cause of our blessed Redeemer, is condemned by the general, if not universal, consent of his people of every name; and when activity, and in many quarters increasing activity, is manifested for the wider and more general diffusion of the knowledge of Christ crucified. And although the efforts of christian churches still fall very far below the claims of the Head of the church, as made known in the gospel of his grace, yet those efforts, increased, and we hope increasing, as they are, afford to every lover of Zion cause of sacred joy.

But, with the prosperity and extension of the kingdom of Christ before our minds, do we always adopt the best plans, and pursue the best course for their attainment? The question, from its importance, possesses a strong claim on our attention.

My own mind was led to its consideration some time since, by a visit paid to two village preaching stations, both of them a considerable distance from my own locality.

In one of these villages I found much dissatisfaction existing, and listened to some loud complaints of the conduct of the trustees of the chapel. The leading features of the case, as near as I can remember, were these:—The chapel had been erected several years—at its erection subscriptions had been raised in the village, to assist in paying the expence—the pulpit had been supplied regularly and gratuitously by brethren from the neighbouring churches—none of the pews had been let—when repairs had been required, subscriptions had been solicited at home and abroad, for the object—a short time before my visit, however, the majority of the trustees had carried a resolution that the pews should be let, so far as persons were disposed to take them, in order to raise a fund to cover the incidental expences of the place. This resolution, though highly reasonable, and explained in the kindest manner, had caused much ill-feeling, and several of the hearers had left the chapel and were attending elsewhere. This is, doubtless, an extreme case, and one of rare occurrence. I only add, respecting the chapel, that the gospel had been preached in it fifteen years, and that the number of members (only five persons) is less now than at its erection.

In the other village referred to, there is a neat little chapel, entirely supported by a wealthy and liberal friend, who resides on the spot. Here things are in a better state; but far from satisfactory. The cause can hardly be said to keep its own ground. Certainly it is not advancing.

I have known some other instances of places supported in a similar way, where the results have been no better than those in the case last mentioned; and I am doubtful whether such a mode of support, even so far as those who receive it are concerned, is the more excellent way.

1st.—It does not harmonise with the requirements of the gospel, which calls upon all—rich or poor, weak or strong—to aid, according to their ability, in its support and diffusion. These claims should be everywhere, and by every class, felt and acknowledged: but the

tendency of this course is to make them, to some of our fellow-christians, null and void.

2nd.—It causes that to appear a burden which should ever be regarded as a privilege, and leads to the conclusion that theirs is a happy lot who are freed from the efforts which others must necessarily make.

3rd.—It strengthens covetousness, perhaps the principal sin of the christian church. Undoubtedly, this may dwell in the poor, as well as in the rich; and wherever found, it will infallibly be increased, if the channels in which the streams of benevolence should flow be choked up.

4th.—It almost invariably operates as a check on other branches of christian effort. This is so manifest to any observer, that the statement needs no proof.

5th.—It damps the fervour of the zeal of those recently brought to a knowledge of the truth. Where is the christian who does not recall with pleasure the warmth of his first love—when no cross was heavy—no difficulty unsurmountable—when he could do anything in the service of his heavenly Lord—any talents he possessed he then cheerfully acknowledged as his right—to him he could surrender them, and for him he could use them; but, in not a few instances, the temperature has been lowered—the flame has been kept down, by the precepts and practice of those who have believed and taught, that it is a privilege to give little and to labour little, or, neither to give or labour at all.

Finally.—It not unfrequently entails serious difficulties, on places thus supported, in after days. Some day their support fails—they have always been carried, and cannot run alone. They have perhaps sufficient strength to be partly, if not wholly, self-supporting; but they have never learned to use it, and their new circumstances either end in death, or they rise out of them, unto a state of health and vigour which, under other treatment, they would probably have possessed years before.

In conclusion, it strikes me that we have no good reason for the fears we sometimes cherish and express on the subject of collections, &c., in new places—that instead of weakening us, they would often strengthen us—and that we are ourselves the cause of many of the difficulties we afterwards feel, by the course with which we sometimes com-

mence. It would never injure us to make prominent, from the commencement, the important truth, that all we have belongs to the Saviour, and should be employed according to his will, and for his glory. It would rather strengthen our hands, advance our common christianity, and promote the glory of our gracious God.

B—c.

DELTA.

#### BIBLE TRANSLATION.

*To the Editor of the Baptist Reporter.*

DEAR SIR,—Is it not high time that the baptists should carry out their principles to the full extent, and be bold enough to do in England what they are doing in India? They are there translating every word in the scriptures, and using and circulating true versions, because it is their duty to do so, and because it would be sinful to conceal the meaning of the word of God on any one point, or to distribute versions which do so. But at home, a translation, which, though very good in the main, is in several particulars imperfect and delusive, especially in regard to baptism, is used and circulated by us. The remedy is in our own hands, and it is to be hoped that a vigorous effort will be made ere long to place ourselves at home also, in the position which we ought to occupy, viz: that of unflinching witnesses for the whole truth of the word of God. N. C.

#### BAPTISM FAVOURABLE TO HEALTH.

*To the Editor of the Baptist Reporter.*

DEAR SIR,—in your January number you give an interesting extract from an old baptist periodical. Permit me to confirm that account. The fact occurred at Norwich, and I had the details from the individual, when a minister in that city, before I went to India. Three or four years since I visited the scene of my former labours, and at the close of the service in the evening, the daughter of Mrs. S— introduced herself to me, with her two children. I recollected the story of the recovery from the fits. I inquired about her mother. I found she had been dead about seven years, and that she never suffered any more from the fits to her dying day. Let this encourage. "Say to them that are of a feeble heart, be strong; fear not."

Yours in Christ,

Burton-on-Trent, Feb. 14. J. PEGGS.

## Christian Activity.

### Evangelistic Labours.

JOURNAL OF JAMES BLAIR.  
*From Aug. 1846, till Aug. 1847.*

I AGAIN beg publicly to express my grateful thanks to the Head of the church for continuing me, in his great mercy, in his service for another year, and affording me more wonders of grace to record, which he hath been pleased to work through my humble means.

At the meetings of the Union in Perth in August 1846, I was appointed to Dundee, to labour in the town and neighbourhood. On the first evening after my arrival, the pastor, two deacons, and a member of the Seagate church, called at my lodgings, and urged me to preach to them on the afternoon of the first Lord's-day, with which I complied. They afterwards renewed their request, so that I was regularly with them for some time. On Saturday, 12th September, I received a letter from them, inviting me to labour amongst them for six months. To this the Union assented. I went on preaching in the chapel three times every Lord's-day, and elsewhere during the week—out of doors so long as the weather would permit—then on Tuesday evenings in the chapel, and, on other evenings, in private houses. We had many interesting and hopeful meetings, and many interesting incidents occurred. About the middle of January, I was informed that a young man, whose mother was a member with us, had been seeking for me when I was absent supplying at Perth, and that he was under much concern about his state. I was much pleased at his profession—with the manner in which he read—and remarked on various passages, as the ground of his resting on Jesus. Having fully satisfied the church, I rejoiced to baptize him before a goodly number of spectators, amongst whom were a number of his friends and acquaintances, on the forenoon of Lord's-day, 24th Jan.

We went on again rather smoothly for some time, till, on the afternoon of Lord's-day, 28th February, I was led to preach a sermon to the young, of which previous notice had been given, and, on this occasion, a considerable number of young people were assembled. Under the blessing of God, this discourse led to the conversion of a number, who, I trust, will praise his name for ever and ever.

Our next applicants were two brothers, sons of a widow, who was a member of the church. From a long family intimacy with the pastor they expressed a desire that he should baptize them, which he did on Lord's-

day, 14th March, on which occasion I lectured on the Eunuch's baptism before hand, and afterwards addressed the audience from—"And now, why tarriest thou?" &c. These young men decided the same week to make their application, unknown to each other, and were both very much surprised when they came to understand each other's intentions. One of them stated, that a series of evening discourses on Isa. lv. 1—3, had been much blessed to him, in bringing him to see the way of salvation clearly and simply. Both of them stated, that they had been of late much impressed about the error of waiting, like a piece of dead matter, for some extraordinary movement, and that they had seen and felt the necessity of being aroused and active about their eternal concerns.

The next applicants for baptism were two young women, and a man of sixty years of age, the father of the first convert. He was brought to the knowledge of the truth when twelve years of age, through an address from a sabbath-school teacher. He was thirty years a member of a Presbyterian church. Fourteen years ago he was pressed out of that fellowship by corrupt communion. He could not express how much he had suffered, in the interim, for want of church privileges, but, with his convictions about baptism, and the disagreeable occurrences he witnessed in churches, he was driven to his wits' end. He came and witnessed his son's baptism, and shortly after, hoping for a better state of things, he came and made application for his own. I experienced a peculiar satisfaction in burying that aged disciple, along with the two young women, with their Lord, on Lord's-day, 4th April. The church, also, were particularly gratified in receiving to their fellowship one who had long heard with them, and walked so consistently as he had done, and who had just recently left off coming to them, and was thus more fully with them than ever. But there was one, an elderly disciple, who had long maintained an orderly and becoming conversation as a member of the church, who was gratified above all—I refer to the wife of this aged disciple, and, of course, the mother of the first convert. I shall not soon forget the gratification I felt at the communion that evening, on seeing her seated betwixt her husband and her son, receiving the cup from the former, partaking, and handing it to the latter.

Of the young women I must take a little further notice. One of them declared she had been very careless about her soul, till she heard the address to the young. She

was then aroused, and could not rest till she found peace at the cross. The other had had frequent convictions in her youth, but was deeply affected by the address to the young, and had just lately come to decision. Their cases were both quite satisfactory to the church.

Our next candidates were two young men. One of these stated, that he had only attended our place for ten weeks; that he was quite careless before he came to hear with us—had given up going to church altogether—went astray with fellow-workmen—that he was much struck with the address to the young—had given up his foolish companions and evil habits—had laid hold of Jesus, and desired to be numbered with his people. The other was a member of the Free Church. He came and witnessed some of the baptisms, and listened to the addresses—went home and searched his New Testament for proofs for infant baptism. Not finding any, he came, like an honest disciple, and applied to be baptized. He thought on his state, and laid hold on the Saviour at the time when he first connected himself with a Presbyterian church. These were both baptized on the forenoon of Lord's-day, 18th April, when suitable addresses were given, and a considerable congregation listened attentively.

On the evening of the same day I had two

applications, one from a girl of seventeen, and another of nineteen, years of age. The former said she came to hear some weeks ago—was impressed at the baptism of the two young men who were brothers. For some time she was much impressed always on the Mondays, but it wore off during the week. For some weeks her impressions had been abiding—she thought she had then peace in believing in Jesus—had not been religiously brought up—says she has given her heart to God. The latter has often had religious impressions—has for these few weeks found them stronger than ever. I had conversation with both, and could with great pleasure, so far as I was personally concerned, have baptized them before I left for England. They were both baptized after I left by Mr. Henderson.

Thus, the Union have some occasion to rejoice, that of the eleven persons added to the church during the year by baptism, nine of them, there is reason to conclude, were given to their agent as his hire, and will be, if they and we remain steadfast, for a crown of rejoicing in the day of Christ. Of the other two, it seems evident that one was brought to the knowledge, and both to the practice of the Saviour's blessed institution of baptism, through means of your agent.

*From the Report of the Baptist Union of Scotland for 1847.*

## Baptisms.

### FOREIGN.

INDIA.—From the *Oriental Baptist* for January, just received, we extract the following "recent baptisms:"—At *Dacca*, three believers, one of them a brahman, were baptized by Rev. W. Robinson on the 12th Dec. At *Nougong*, Assam, three were baptized on the 7th Nov. At *Guwahatti*, four converts made a similar profession of their faith in the Lord Jesus Christ at this station on the 21st Nov., and four more on the 5th December. At *Goalpara*, two were baptized on the 28th Nov. Thus to the churches in Assam thirteen were added from the 8th Nov. to the 5th Dec. We would rejoice with our brethren, and pray that still larger accessions may be made to their number.—Mr. N. Brown, of *Sabsagar*, an American baptist missionary, we believe, writes, Oct. 25—"Our hearts have been cheered by the addition of two more to our number. One of them is a young man, a workman in the printing office; the other has been a hopeful convert for about a year, but has been hitherto kept back by the opposition of his wife and relatives; they were both baptized yesterday, and appear now to be going on

their way rejoicing. In the afternoon we had a solemn season at the celebration of the Lord's supper. Nearly every eye was bathed in tears, and I trust every heart was deeply affected with a Saviour's love."

*Benares*.—Two native young women, brought up by our aged missionary brother, Mr. Smith, were baptized on a profession of their faith in the Lord Jesus Christ, on Thursday, September 2.

*Dinajpur*.—Eight or nine professed believers were recently baptized at this station. May they all have grace to continue steadfast in the course on which they have entered, and then receive the crown of life!

BURMAH, *Rangoon*.—A letter from that venerable missionary labourer, Dr. Judson, in the *Philadelphia Christian Chronicle*, detailing the serious obstructions now offered to missionary labour there, and complaining bitterly of the fitful manner in which the American brethren support their missions, has the following paragraph:—"June 5. Lord's-day.—No formal worship; but a fine young man whom we had concluded to receive into the church, son of one of the oldest converts, spent the day

with me, in company with two or three others; and just at night we repaired to the remote side of the old baptizing place, and, under cover of the bushes, perpetrated a deed which I trust our enemies will not be able to gainsay or invalidate to all eternity."

EUROPE, *Switzerland*.—Brother Oncken, in a recent letter, speaking of a late tour of his in the south of Germany and Switzerland, says, "On my way back from Switzerland, I revisited Mühlhausen, where I immersed two believers. At Colmar, I baptized one disciple of the Lord Jesus. At a village near Tübingen, five dear friends put on Christ by baptism."

GERMANY, *Hamburg*.—"On the first sabbath in this year, Jan. 2," says Mr. Oncken, in a letter dated Jan. 4, "I immersed three believers, one of whom was a Jewish convert, and yesterday and to-day I have had eight applicants for baptism. Sixty-eight believers were immersed and added to the church at Hamburg in 1847, among them a very dear brother of the seed of Abraham."

BLenheim, *Canada*.—In a note to the editor of the *Evangelical Pioneer*, Mr. Fitch reports a very pleasing revival at this place. After three weeks protracted meetings, forty-eight were baptized, and sixty-nine were added to the church.

BAPTISMS IN LOWELL.—We understand that quite a number have been baptized in Lowell within a few weeks; twenty-nine by Mr. Eddy, pastor of the first baptist church; eight by Mr. Porter, of the second church; three by Mr. Porter, pastor of the third church. Such intelligence is truly cheering.—*Christian Reflector*.

#### DOMESTIC.

CARDIFF, *Tabernacle*.—On the first Lord's-day in this year, our pastor, Mr. D. Jones, immersed three candidates on a profession of their faith in the Redeemer; and on the first sabbath in February, a young man, a local preacher, who had been in connexion with the Wesleyan Methodists twelve years, was also "buried with Christ by baptism," who, before descending into the water, addressed the spectators in reference to his change of views on the subject of baptism. Often had he perused the sacred volume in search of infant baptism, but could not find it. The result was, that he became convinced that believers' baptism is the only baptism sanctioned by the word of God. Let me also say, that I have been a subscriber of your *Reporter* seven years, and have just introduced it among our Sunday-school teachers, and succeeded in obtaining thirteen subscribers instead of two.

A TEACHER.

HARTLEPOOL, *Durham*.—On Lord's-day afternoon, Feb. 6, after an address, Mr. Smith baptized a man in our noble baptistry, the sea, in the presence of a considerable concourse of people of several denominations. The address was listened to with much interest, and the rite was witnessed with unexceptionable decorum. Some were deeply affected, so that we hope the Holy Ghost affixed his seal to the solemn service, as he so often has done. The baptized, with a sister, dismissed from another church, received the right hand of fellowship at the Lord's table in the evening. Through the kindness of Mr. Blumer, a Wesleyan, the baptism was administered on the patten slip in his ship yard. He kindly accommodated the baptizer and the baptized with his office for changing their garments, in which, by his orders, was kindled a fire. The weather being rather unfavourable, his workshops were thrown open to the people, and no pains spared for our convenience. On being commended for his liberality, he replied, that he was no bigot; that he should be always happy to accommodate us, and that as to the rite, said he, "I hold that you (Baptists) are not wrong, but that we (Wesleyans) are right."

KIRKSTALL, *near Leeds*.—Two believers put on Christ by baptism, Feb. 6. The eldest is the daughter of one of the oldest members in Bramley church, who died about two years since, having been a consistent member nearly seventy years. This circumstance was improved by Mr. Macpherson, in a very affecting address at the water side, directed to the children of pious parents, reminding them of their obligations to love and obey Christ—of the many prayers offered on their behalf—and the joy it would give those parents, either in the church below or in the church above—particularly reminding our sister what pleasure such a scene as this would afford her dear departed mother on seeing her own child thus giving proof of her love to that Saviour "whom she loved on earth, and now adores in heaven." The other was a daughter of one of our own members—a scholar from our sabbath school. It was a time of refreshing from the presence of the Lord. S. J.

COLEFORD.—On Lord's-day, January 30, eleven persons were baptized by Mr. Penny. Several circumstances tended to increase the interest of the occasion. One of the candidates had long been, by education and profession, an infidel, but has now, with his wife, taken upon himself the once hated name of christian. Six are children of members of the church; a brother and two sisters from one family. Eight are teachers, or children in the sabbath-school, more than one attributing their conversion to instructions therein received. Z.

LONDON, *Bethnal Green-road*.—On sabbath evening, December 12, three believers were baptized upon a personal profession of their faith in the Saviour by our pastor, Mr. Thomas Smither, jun.

*Oxford-street, Soho Chapel*.—Ten disciples of Jesus were immersed by Mr. G. Wyard, on Lord's-day evening, December 27. Our chapel was crowded to excess on the occasion, but all was marked by stillness and solemnity, so that it was found to be a delightful opportunity.

SOUTHWARK, *Borough Road*.—On Wednesday evening, Dec. 29th, our pastor, Mr. Stevenson, after an appropriate discourse, immersed eight believers. Three were sisters, daughters of one of the elders of the church; another had been a member of the Wesleyan body, but entering into the service of one of the members of our church, she was led to reflect on the subject of believers' baptism, and at length resolved to cast in her lot with the sect everywhere spoken against. W. R.

*Northampton Street, King's Cross*.—On Lord's-day evening, Dec. 19, the ordinance of believers' baptism was administered to an elderly female, of whom it may be truly said, she is "a brand plucked from the burning." W. R.

GREAT TOBRINGTON. — On Lord's-day afternoon, Feb. 13, our pastor, Mr. Thompson, baptized one believer, who had been a Wesleyan for some years. Our friend was present at our last public baptism, and by observing our order was convinced of her duty to follow the example of her Lord in all things. J. S.

SUTTON-IN-ASHFIELD, *Notts*.—We had a public baptism of six persons, Feb. 6. Three were teachers, and one a Primitive Methodist. Several more of the Primitives have offered themselves, which has caused some uneasiness in that body. This we cannot help. We must do as our Lord has commanded. J. E.

HENDON, *Middlesex*.—Mr. Warn, our minister, immersed four individuals on the 19th of Dec. The Lord is blessing his own word in this village. T. A. E.

WESTMINSTER, *Romney-street*.—Three believers were baptized by Mr. Betts, Jan. 23. Four others, not before reported, were baptized on the last sabbath in November.

TALGARH, *Brecknockshire*.—On sabbath afternoon, Feb. 6, our venerable friend, Mr. Richards of Penyrhedydd, led a female candidate down into the river, and buried her with Christ in baptism. P. S.

WARWICK.—Three believers put on Christ by baptism, Feb. 6, and, with another friend, were received into our fellowship on the same day. R. W.

ROCHDALE, *West street*.—Mr. W. F. Burdell, our pastor, baptized six persons, Jan. 30, five of whom were from the sabbath school; the other was an elderly female who had been labouring under serious impressions for upwards of twenty years. A most convincing discourse was delivered on the occasion from Peter i. 3. The place was crowded, and during the administration of the ordinance many were in tears. The subject of believers baptism is now exciting a good deal of enquiry amongst christians of other denominations, some of whom are constrained to acknowledge that the immersion of believers is the only scriptural baptism. The baptist cause in this town is at present in an encouraging position. We have several more proposed as candidates, and others are enquiring the way to Zion. J. W.

GLADESTRY, *Radnorshire*.—On sabbath morning, Jan. 23, a youth of thirteen was baptized. He makes the seventh in one household now members of this church. On the next sabbath we had a baptism at a village six miles off. An aged female of seventy-three, notwithstanding her great age and the season of the year, determined to follow her Lord down into his watery grave; which she did fearlessly and cheerfully. This village is situate in the vale of Radnor—the scenery is delightful, and the moral prospects are very encouraging. We hope soon to see a place of worship erected. J. J.

MILFORD HAVEN.—On sabbath-day, Jan. 16, a large concourse assembled on the banks of our beautiful harbour to witness the administration of the ordinance of christian baptism by our pastor, Mr. J. H. Thomas, to his second son. This was a day of rejoicing to our church, it being the first baptism here for more than two years. May this prove the dawn of brighter and better days. Others, we hope, will soon follow. A. C. T.

BRISTOL, *Counterslip*.—Mr. Winter immersed eleven candidates on the first Lord's-day in January, on a profession of faith in Jesus—four were scholars, and two were teachers.

BROADMEAD.—On Thursday evening, Jan. 20, after a discourse by Mr. Haycroft of Saffron Walden, Mr. Crisp, President of the Baptist College, baptized five young females—two were daughters of one of the deacons, who has now the joy of seeing five of his children walking in the truth. J. E. H.

GLENSFORD, *Suffolk*.—Three believers in the Lord Jesus Christ, were immersed by our pastor, Mr. R. Barnes, on Lord's-day, December 5. One of the baptized was only thirteen years old.

CAERSWA.—Mr. Nicholas immersed two believers, Jan. 30, and one at Rhydvelen, February 6. E. E.

LYNN, *Norfolk*.—During the year just closed, twenty-nine persons were added to us by baptism. On January 2, our pastor baptized one male and two females. One of these latter, in the bloom of youth, was the granddaughter of our late beloved deacon, Mr. Keed, and many a tear of joy was shed on seeing this youthful disciple of such an honoured family avow her Lord. On February 6, another male and female were baptized, and we trust that others are asking the way to Zion, with their faces thitherward. B.

MARLOES, *Pembrokeshire*.—On the first Lord's-day in February, we had a novel scene—a public baptism after an open-air service. The morning was dark, and the rain fell fast; but our minister proceeded, and the clouds cleared away. The candidate had been a notorious character, which excited much interest, but he made a good confession. T.

HALIFAX, *Pellon Lane*.—Our pastor, Mr. Whitewood, preached a sermon on christian baptism, Feb. 5, to a crowded congregation, after which he immersed two males and two females. Two are teachers, and one a scholar, in our sabbath-school. Two are the fruit of sabbath-school instruction; thus furnishing proof that our efforts in the instruction of the young are not in vain. J. C.

DRY DRAYTON, *Camb.*—A man and his wife were baptized by brother Hanks, Feb. 6. They had long been trusting on their own good works for acceptance with God. But hearing of the righteousness which is by faith in Jesus, they gladly renounced their own, and now professed their faith in the Saviour of sinners. J. M.

CARNARVON, *Glamorganshire*.—Four believers were baptized by Mr. Enoch Williams, Jan. 23, at Bryn Colliery. We hope soon to have a place of worship. D. J.

BURTON-ON-TRENT.—Two persons were baptized, Feb. 13, after a discourse by Mr. Peggs, on decision of character. The attendance was good—tracts were given away—and we have four more candidates.

MIDLAND CONFERENCE, *General Baptist*.—At the last Quarterly Meeting held in Baxter-gate, Loughborough, the following, among other baptisms, were reported:—Beeaton, seven; Mary-gate, Derby, thirteen; Ilkeston, six; Friar-lane, Leicester, eight; Baxter-gate, Loughborough, eight; Broad-street, Nottingham, ten; Rothley, three.

SHREWSBURY, *First Church*.—On Lord's-day evening, Jan 30, our pastor, Mr. Williams, after preaching to a crowded audience on the subject, immersed five young persons. May they be faithful unto death! Others are enquiring for the good old way. J. S.

HIGH WYCOMBE, *Union Chapel*.—Three believers put on Christ by baptism, Jan. 30, after a discourse by Mr. Hobson. The place was crowded to excess, and we hope a good impression was made. May they all hold fast their profession! C. B.

IRELAND, *Coleraine*.—Mr. Brown, M.A., writes under date of December 16, "I am glad to inform you that I have had the pleasure of baptizing another candidate. This is the eleventh since I came here, rather more than six months ago."

#### THE SAVIOUR'S COMMISSION.

Mark xvi. 15, 16.

Go teach the nations, saith the Lord,  
Baptizing in my sacred name;  
Go and my faithfulness record,  
And to the mourner peace proclaim.  
Tell the poor wretch by sin enslaved,  
I came to set the prisoner free;  
He that believeth shall be saved,  
Though deeply sunk in infamy.  
Poor trembler! the commission hear  
From Him who shed his precious blood.  
Weep—weep the penitential tear;  
Repent and be restored to God.  
Repent, believe, and be baptized,  
Ere thy last sun in shades decline;  
Behold the bleeding Sacrifice,  
And make the offered mercy thine.

H. R. D.

## Baptism Facts and Anecdotes.

#### THE SUBJECTS OF BAPTISM.

(Continued from page 74.)

IN Abraham's Covenant of old,  
Infants were brought into the fold:  
On the eighth day the child was given,  
In solemn ordinance, to heaven:  
That rite was, as the apostle saith,  
Seal of the righteousness of faith,\*  
And the eternal bond of grace  
Pledged to Abraham's faithful race.

Now, since 'twas thus when Christ appeared,  
Infants were in the covenant reared;  
And never were by HIM thrust forth:—

Say, who are ye, of faith and worth  
So high, that guiltless babes must be  
Forbidden by YOUR authority?

As infants then were circumcised,  
So infants now should be baptized;  
Each rite the outward seal and sign  
Of inward purity divine:  
Differing alone in form and name;  
In use, design, and end, the same.†

One plausible pretence you frame  
To bar them from the Christian name;  
Because no words express declare,

That infants should the privilege share;  
The weapon's keen! but, well applied,  
Its double edge cuts either side!

If to the table you admit

WOMEN,—no word declares this fit,—  
Say why should those, whom Jesus "blessed,"  
And in his arms of love caressed,  
Forbidden be?—oh! were but we  
Like them in guileless charity!

"He that believeth, and my will  
In meek submission shall fulfil  
By baptism, to heaven shall go:  
But the deep gulf of endless woe  
Shall be his doom, who has not faith."†  
Thus of adults the Saviour saith.

Spoke he these words, then, of the rest?  
Is there no child among the blest?  
None! if the Saviour's speech apply  
To infants, since his words deny  
(Reasoning thus) a place in heaven  
To all, to whom no faith is given.

Your reasoning in its true extent  
Will soon conclude the argument;  
If to the Apostle's words applied,  
"Let him, that works not, be denied  
His needful food;"§—there soon will be  
No subjects for your baptistry.

"Go preach," the Saviour said, "and bring  
Nations baptized to own their king."  
Thus, too, the promise was expressed,  
"In thee all nations shall be blessed:"||  
"Households" received the seal of grace;  
And households young and old embrace.

Now be the sacred test applied;—  
Prove all things first—hold fast as tried  
And good¶ the church's gifts;—reject  
The errors of one little sect:••  
All is not gold that glittering shines,  
And truth lies deep in hidden mines ++

\* Rom. iv. 11, and Gen. xviii. 7, 19. It must be carefully observed, that the Covenant made with Abraham was not a covenant of works, but of faith; that Abraham was not the father of the Jewish nation only, but the father of the faithful, whether Jew or Gentile,—of those who seek to be justified by faith only; that the covenant God made with him was an everlasting covenant; that therefore the Christian covenant is not another, but the same; and that as infants were members of the church in Abraham's day, they ought to be in ours.

† Homily of Common Prayer and Sacraments, "And so was circumcision a Sacrament," &c. For the close analogy between these two rites, see Jer. iv. 4—14, and Col. ii. 11—13.

‡ Mark xvi. 16.

§ 2 Thess. iii. 10. If children, before they are able or willing to work for their bread, are not to be allowed to eat,—as they ought not, supposing the baptists' logic good, then infants will not live to become adults, so as to be baptized at all! See also Isaiah i. 19.

|| Matt. xxviii. 19 20, and Gen. xviii. 18 19.

¶ 1 Thess. v. 21.

•• The Baptist is the least of all sects or denominations of Christians. In their rejection of infants from baptism and church membership, (for the Bible nowhere speaks of church membership without circumcision or baptism,) they stand alone!

†† "Veritas in puteo" is the proverb; "Truth lies in a well." The baptist arguments are all on the surface. Like the nettle they may sting if we touch them slightly; but press them hard, and they may be handled with safety; nay, so bruised and crushed as to lose their power of stinging. Take the case of the jailor of Philippi. On the surface of our translation it reads, as if his household, as well as himself, believed before they were baptised. The words in our translation are, Acts xvi. 34, he "rejoiced believing in God with all his house." But go a little deeper,—consult the Greek,—and it reads, "and he believing in God rejoiced with or over all his house." This shews us, that while "a little learning is a dangerous thing," a little Greek may be a very good and very necessary thing. I cannot help observing also, that it requires no common faith to believe, that he and his household were dipped at midnight in a prison! But the more improbable a thing is, the more some men's minds seem disposed to believe it. Their faith grows as probability lessens.

[We shall be obliged to any of our friends who will take up the chief points in this curious production.]

## Sabbath Schools and Education.

[Last month we proposed to open this department of our pages to Teachers, for brief discussions on educational and biblical subjects. We have received the following, with which we commence.]

### SYNAGOGUE WORSHIP.

I was recently present at a bible class, when the synagogue worship in the days of the Saviour was the subject of particular discussion. In making further enquiries, I met with the following remarks in Prideaux's Connexion, Pt. i., Bk. 6:—

"Synagogues at first were few, but afterwards they became multiplied in the same manner as parish churches with us. For their prayers, they have liturgies, in which are all the prescribed forms of their synagogue worship. These make their service very long and tedious. It is certain these

prayers were very ancient, and no doubt is to be made that they were used in our Saviour's time: and consequently that He joined in them, with the rest of the Jews, whenever he went into their synagogues, as he did every sabbath-day. And from hence, two things may be inferred for the consideration of our dissenters: 1st. That our Saviour disliked not set forms of prayer in public worship—and 2nd. That he was contented to join with the public in the meanest forms rather than separate from it. This may satisfy our dissenters, if any thing can satisfy men so perversely bent after their own ways, that neither our using set forms of prayer, nor the using of such which they think not sufficiently edifying, can justify them in their refusal to join with us in them."

I have made this extract, Mr. Editor, in order to remark upon it, "for the consideration of" those who are not called dissenters.

I. That it is not likely that our Saviour joined in the "empty forms," as Dr. P. denominates them, of the synagogue service, for his doing so is not once named by either of the four evangelists in the numerous accounts they give of his visiting these places; besides which, he reprobated "long and tedious prayers."

II. Dr. Whitby, an eminent conformist, says, "Synagogues were not of divine appointment." In this, they may be said to resemble the state church of the present day. But in other matters there is a material difference. "The ministration of the synagogue service," says Dr. Prideaux, "was not confined to the sacerdotal order." The Saviour, although despised and rejected of men, when he entered a synagogue, was courteously invited to read and expound the word of God; and so were his apostles at Antioch. Would such innovators be allowed to teach in our present parish churches, in the present day?

And now, sir, permit me to enquire—

1. Did either Christ or his apostles, on any occasion, either conduct, or join in, public worship?

2. When did the practice of inviting ungodly persons to unite in christian worship commence?

These are questions to which I could not obtain satisfactory replies at the bible class meeting. Should any of your readers think them worthy of a reply I shall feel obliged thereby, as also for any other information respecting the synagogue worship in the days of the Great Teacher.

H. B.

**LIVERPOOL TEACHERS' TEA-MEETING.**—On Tuesday, Feb. 8, the teachers connected with Pembroke, Myrtle-street, Soho-street, and Bootle baptist Sunday-schools, assembled together in Soho-street school-room, and partook of tea provided by the teachers of that school. Addresses were afterwards delivered by Mr. R. B. Lancaster, pastor, Mr. H. Stowell Brown, pastor of Myrtle-street, Mr. Buck, minister of the seamen's chapel and Bethel Room, and several of the teachers, on various interesting subjects, interesting to Sunday-school teachers, and pertaining to the right discharge of their duties. Mr. Birrell, of Pembroke, and Mr. Davies, of Bootle, were unavoidably absent. These meetings originated with the teachers of Pembroke school, they, feeling strongly that much good would result from the teachers of the baptist Sunday-schools meeting together for counsel and encouragement in their "work of faith, and labour of love," led the van by inviting them to a meeting, and were followed in the

next year by the teachers of Myrtle-street, and now Soho-street has brought up the rear. These meetings will probably be held annually, in rotation, in the respective schools, and much good may be the result.

**HALIFAX SUNDAY-SCHOOL UNION.**—Commodious rooms have been fitted up and opened in connexion with the above union, as reading rooms for teachers and the public generally. One room is supplied with thirty-five newspapers weekly, including the *Patriot*, *Nonconformist*, *Principality*, *British Banner*, &c. Another room is supplied with about the same number of magazines monthly, with the *British Quarterly*, and *North British Reviews*. There is also a small room for the secretary or the committee. The terms are, teachers 1s. per quarter, persons who are not teachers 1s. 6d., scholars, above sixteen years of age, 9d., Honorary members 10s. per annum. The rooms are open daily, (Sundays excepted) from 8 A.M., to 10 P.M. The number of members in connexion with the rooms is about 260.

J. C.

**FESTIVALS.**—*Dunstable.*—Our esteemed deacon again invited our teachers and children to a dinner of good English fare on New Year's day. All were delighted. Our branch school at Totternhall had a similar treat a few days afterwards.

*Llanthwney, Monmouthshire.*—We had a tea-party of 200, on behalf of our school, Jan. 14th, when we obtained twelve pounds. The cause of truth is progressing here though there are "many adversaries."

T. L.

*Cowbridge, Glamorganshire.*—The Marquis of Bute, in order to commemorate the birth of his son, the Earl of Windsor, gave a splendid tea-feast to all the sabbath-school teachers and children in the town, about 400, Feb. 2, in the Town Hall. Before tea they had a grand procession, and after tea a social meeting, at which W. Edmondes, Esq., presided.

T. M.

#### ANNIVERSARY HYMN.

God is love! delightful truth!  
In the sacred page reveal'd,  
May it, from our earliest youth,  
On our minds and hearts be seal'd.

God is love! He sent his Son,  
Us to save from endless woe;  
O what more could God have done,  
His amazing love to show!

God is love! and when we read  
How he loved us in his word,  
Hard must be our hearts indeed,  
If we do not love the Lord.

Who so worthy of our love?  
None on earth, and none in heaven:  
O, then, to the Lord above  
Let our youthful hearts be given!

Take, O Lord, these hearts of ours,  
Fill them with thy love divine;  
Take our souls with all their powers,  
Let them be for ever thine.

## Religious Tracts.

**CRESSHIRE.**—Seeing the encouragement you give to poor baptist churches to apply, I write to say that you would be rendering us great service by a grant of tracts. Error and ignorance abound around us; and yet our rector opposes our efforts to diffuse truth. We are branded as heretics, and the children are drawn away from our sabbath-school by bribes. We stand alone as a church—no other near us to help us; but we are determined to stand our ground, and a few tracts on vital religion and christian baptism, would be very acceptable.

W. K.

**BUCKS.**—I take the liberty of asking you for a parcel of tracts, which I will do my best to circulate among the people round about here. We have a small baptist church, and are very poor, and in a very low state at this time. I think, by the blessing of God, a few tracts might stir the people up to diligence, and seeing you do not refuse any that ask for them, I hope you will not refuse me. We have commenced a library with about a pound's worth of books, and I hope this will do good. Please, sir, excuse my writing and manners, as I am only a poor man.

G. R.

**NORTH WALES.**—A variety of tracts would be acceptable in this neighbourhood—some on baptism, and some on other subjects. It would have been well for us if we had had some last Lord's day, when we had a baptism, for some of the spectators were ready to enquire, "What mean ye by this service?"

T. D.

**SUFFOLK.**—One of our active agents in this county says, in acknowledging a grant

of tracts:—"I have given an assortment of the tracts to a seafaring friend, who has this day sailed for Sweden—a few to a young man, a candidate for communion with the church to which I belong, who was, about twelve years since, a scholar in my sabbath class at another place—some to my revered parent, who has been in the habit of distributing great numbers of tracts on the quays, and public places of this town, and in the adjacent villages, on the sabbath, where he has many years occasionally laboured—some I have selected for one of our town missionaries, whose mind appears open to conviction on believer's baptism—some for a friend connected with the "church," who has lately been led to see some of the mighty evils of our national establishment—and some to other friends who have been wishing to see your tracts. I sincerely hope, and firmly believe, that good will accrue from their distribution. My best wishes are for your success in the important work in which you are engaged."

"P. S. May I venture to hope for a few more when my present stock is expended? This is an extensive field."

**DONATIONS of Tracts have been forwarded to**

	Handbills.	4 Page.
Camden Town, London ..	500	.. 25
Hinckley .....	500	.. 25
Marloes .....	500	.. 25
Audlem .....	500	.. 25
Camrose .....	500	.. 25
Ickford .....	500	.. 25
Ripley, Derbyshire .....	500	.. 25

## Intelligence.

### Baptist.

#### FOREIGN.

**ELDER KNAPP, of ALBANY.**—While in Albany, we listened to a discourse from Elder Knapp, the great baptist evangelist. He is a man of rather low stature, with a visage reminding one of some "smithey," whose days had been spent at the anvil. Though a "hard-fisted" man, he is not lacking in hard sense. His sermon contained much truth—told, to be sure, in a "homespun" way—but nevertheless truth, for all that. No doubt he influences a class that could not be reached by those trained in the schools of the prophets. A sledge-hammer is often necessary to knock off the

rock that encrusts a precious stone; and until that is removed, the more delicate instruments of the lapidary are entirely un-availing. The itinerant going through sloughs and climbing hills, to reach the log-cabin of the new settler is a very important member of the christian ministry; because in such regions hearts are very hard, and sledge-hammer work is the more effective. After the first "breaking up," a workman that needeth not to be ashamed may follow, and "reason of righteousness, temperance, and judgment to come." Though the Elder's remarks were generally very good, he injudiciously introduced the subject of slavery, and hammered away at the "peculiar institution," in a way admirably calculated to deepen the painful prejudice that

already exists between the north and south.—*Correspondent of Philadelphia Christian Observer*.—For our own part, we think the "Institution" so peculiarly bad, that we are well pleased to see any body "hammering away" at it. Hammering is rough work, but it is very effectual.—*Montreal Register*.

**THE EVANGELICAL PIONEER.**—We have received the first number of this paper. It is printed at London, C. W., and is edited by the Rev. James Inglis, pastor of the baptist church in that town. The *Montreal Register* was the first baptist paper in Canada. The *Evangelical Pioneer* is the second. They maintain the same general principles.

**PHILADELPHIA.**—Dr. Belcher, late of Nova Scotia, was installed as pastor of the baptist church at Mount Tabor, Dec. 20th. The attendance of ministers was large, and the services very interesting. Dr. B. is engaged by the American Baptist Publication Society, and has just completed a new work, "The baptisms of the New Testament."

**LIBERALITY.**—The *Baptist Guardian* says, "The Spring Hill Baptist Church, Alabama, of which Rev. A. A. Connella is pastor, contributed over two thousand three hundred dollars to benevolent objects during the past year. This is an instance of christian liberality highly commendable, and which we shall hope to see more common amongst our churches, when a proper sense of obligation pervades them."

#### DOMESTIC.

**LONDON, Camden Town.**—We held our second anniversary, Feb. 13, in Mr. Hart's training school, King-street. Messrs. Slade, Foreman, and Wyard, preached to good congregations. We are now forming a fund for the erection of a place of worship. There are many "baptists out of place" around us, who might be of much service in aiding us in this enterprize, but they do not dwell among their own people. We were formed into a church by Mr. Wyard, in August last. Brother Slade, a deacon of Soho chapel, Oxford-street, is our gratuitous minister, and he is very devoted to his work. Three have been baptized; a brother and two sisters. Others are in a hopeful state. May the good Lord bless our humble efforts for his glory! W. S.

**MONKSTHORPE, Lincolnshire.**—The friends in connection with the baptist interest in this place, have recently made an effort to put the house where there fathers worshipped into good repair. This ancient meeting-house having stood for nearly a century and a half, had fallen into a most dilapidated state. It was re-opened on Christmas-day, when two sermons were preached by Mr. Nathan Horsley, the minister of the place.

**IMPORTANT EXPLANATION.**—We found the following paragraph in the columns of the *Patriot* for Feb. 21, and we rejoice in having an opportunity of communicating the information which it contains to our baptist readers. Again and again have we received hints of the inconsistency of this respected minister in this matter, but we refused to publish them. We now feel considerable relief from the explanation here given:—

"**THE RIGHT OF CONSCIENCE.**—It having been stated in an article in the *New York Recorder*, from the pen of the Rev. A. Wheelock, of that city, that all the children of the Rev. C. M. Birrell, pastor of one of the baptist churches of Liverpool, had been sprinkled, Mr. Birrell has thus contradicted the statement:—'I hold as a principle, that no relationship, parental, conjugal, or any other, can dissolve individual responsibility to God. On that ground, I repudiated the ceremony performed for me by my parents, and individually sought baptism; and when contemplating the married state, I resolved that my companion should both be a christian and have all the rights of one. When, therefore, on the birth of our first-born, more than ten years ago, she inquired whether her personally and privately performing what she deemed a duty to God in regard to her infant, would interfere with my conscience, for that if it did, she would waive compliance with her convictions, I replied, that the only thing which would grieve my conscience would be, that any act on my part should obstruct the dictates of her own,—that while I was in all temporal respects her 'head,' in matters pertaining to religion she had no head but Christ. Whether the rite has been performed, I do not know, and never considered it my duty to enquire. Even our domestics, I believe, are equally ignorant. Whatever has been done or left undone, has been done or left undone 'unto God.' As there has been no usurpation on the one hand, there has been no obstruction on the other. Yet our brother at New York says of me, he 'has all his children sprinkled';—a sentence consisting of two parts, of which the first is untrue, and the second beyond his power to verify."

**WESTON-SUPER-MARE.**—A church of eighteen members was formed here in August last, six of whom were baptized on the occasion. We have since formed a sabbath-school and a tract society, which are doing well; but we very much need a meeting-house. J. W.

**MACCLESFIELD.**—A correspondent informs us, that a neat and commodious meeting-house was opened for public worship in Brook-street, Bank Top, in October last; and that Mr. Allcorn of Gillbert, and Mr. Bowen, (Ind.) preached on the occasion.

**BANBRIDGE, Ireland.**—Since I came here, which is now fifteen months ago, the Lord has, I trust, given his blessing. A little before that, we were not much known: now we have thirty-seven members, and I hope to baptize four more as soon as may be—all young; three young men and one young woman, persons, I hope, who will be active. In connection with the divine blessing, the source of prosperity is to get *every member* to work. All have some talent, and it should be employed. At the request of some distant friends, I have visited a country station three times these last three months, seven miles from this—Irish miles. A baptist never preached there before. The *first* night a school-house was got, and was full; the *second* night I preached in a barn, and the poor people all stood, as we had no seats, and the rector would not let us have the school-house; the *third* night I preached in the same place, the people all standing and hearing attentively. I have distributed 1000 tracts these three visits, on popery, dissent, baptism, and the gospel. This has excited activity and opposition among the clergymen, and a spirit of very great inquiry among the people. Well; our "large upper room" in Banbridge keeps full. On some occasions persons can hardly get in—some have gone away. We want a chapel. My remarks here are short. The ground is bought. I commenced a subscription list by giving £50: the members are giving £10, £5, &c., who never did the like before. But things are flat in England. America is not far: we have sympathy there. The committee have "cordially recommended Mr. Bates to the American churches," and if life and health are spared, in a few weeks I hope to start for the new world. I request an interest in the prayers of my friends, that my soul may prosper while I am engaged in the work of the Lord.

O for that faith that will not shrink,  
Though pressed by many a foe;  
That will not tremble on the brink  
Of poverty or woe:

A faith that shines more bright and clear  
When tempests rage without;  
That when in danger knows no fear,  
In darkness feels no doubt.

J. B.

**SUNNYSIDE, near Rawtenstall, Lancashire.**—A new baptist church was recently formed at this place, consisting of forty-eight members, who meet for worship in a chapel lately occupied by the Roman Catholics, and kindly appropriated to their use by Messrs. Brooks, Esqs., of Sunnyside House. This church has unanimously elected Mr. Abraham Nichols, late of the higher chapel, Goodshaw, to be their pastor. Sabbath and day-schools have also been established, and a clothing society, which, in November last, distributed articles to the amount of £66 3s. 8d.

**LYNN, Norfolk.**—An annual congregational tea-meeting was held on Monday evening, January 10, when 250 persons sat down to tea, and our spacious school-room was filled in the evening. Our pastor presided, and commenced by reviewing the eight years of his pastorate amongst us. During that period 383 persons had been baptized, twenty-four had died, and the present number of members was 358. During this period, by the efficacy of the voluntary principle, a sum of more than £5000 has been raised, exclusive of foreign aid. The pastor, through the mercy of God, had never lost but one sabbath from his flock by illness. The senior deacon, Mr. Kirkham, addressed the meeting, and, on behalf of the church, presented the pastor with a purse of sovereigns, subscribed by the friends, as a testimony of their attachment, and the high esteem in which they hold him. Other addresses were given, and the meeting was altogether one of the most profitable kind.

B.

**LONDON BAPTIST ASSOCIATION.**—The fourteenth annual meeting of this body was held in New Park Street chapel, Southwark, on the 19th of January. The association consists of thirty-two churches. Returns were received from twenty-eight; thirteen of these have been blessed with an increase; five remain stationary, and ten have decreased. The clear increase in the whole was one hundred and thirty-four, or four and three quarters per church. At no period in the history of the Association have the churches been in so languid a state. Mr. S. Green, of Walworth, delivered an address founded on the letters from the churches. The receipts amounted to £104 8s. 9d., of which £75 have been expended in aid to three churches.

P. G. J.

**BRISTOL, Broadmead.**—The Rev. Nathaniel Hayercroft, M.A., pastor of the Upper Meeting baptist church, Saffron Walden, Essex, has accepted a unanimous invitation from the church and congregation at Broadmead, Bristol, to become their pastor, and proposes entering upon his stated labours in July next. Mr. H. will leave his present sphere amidst the deep regret of a numerous, an attached, and a prosperous, church and congregation, whose only consolation is, that "the hand of the Lord is in it."

P. G. J.

**EXETER, Bartholomew-street.**—On Tuesday, January 25, a social tea-meeting was held. The company numbered about four hundred persons of different religious denominations. The provision was gratuitously furnished by the ladies of the congregation. The object contemplated was the liquidation of the debt on the chapel, which the proceeds of the meeting fully realized.

ASHTON-UNDER-LYNE, *Webank-street*.—Our new chapel and school-rooms were opened, Jan. 19, with sermons by Messrs. Brown of Liverpool, and Sherman of London; on the next sabbath, by Messrs. Tucker of Manchester, Stacey of Ashton, and Griffiths of Accrington, and on Monday evening by Dr. Halley of Manchester. Collections, £114 10s. 3d., and £144 promised, which, with £1130 previously obtained, make up £1300, leaving a debt of £660. The building is a brick structure, with a stone portico, and an open baptistry lined with porcelain tiles. Mr. Pitt, from Horton College, entered on his pastoral duties in December, under the most auspicious circumstances.

J. J.

MR. JOHN WARD TODD, who has just entered on his pastoral labours in the baptist church at Salisbury, has remitted to the committee at Pontypool college the handsome donation of £30, as the second moiety of the expense of his education—a noble example of fidelity and gratitude to the institution where he pursued his preparatory studies.—*Principality*.

NEWPORT, *Isle of Wight*.—We, too, have had a members' tea-meeting, on the 19th January, which was provided by the deaconesses;\* after which a friendly conference was held, and many hints of usefulness and improvement were suggested. Such meetings, properly conducted, must be beneficial.

A. M.

WATERBARN, near *Bacup*.—A friend, writing from this place, says:—"We opened a very neat chapel, Dec. 25th, which will seat 600 persons, and it is thronged with hearers every sabbath. Three believers were baptized, Jan. 16th. We have also a sabbath-school of 300 children."

LONDON, *Islington Green*.—The Rev. T. Pottenger, pastor of the 2nd baptist church, Bradford, Yorkshire, has accepted a unanimous invitation from the baptist church, meeting at this place.

ORDINATIONS.—Mr. Henry Clark, of Stepney College and Edinburgh University, at Monmouth, January 19. Messrs. Thomas of Pontypool, Clark of Folkeston, Clark of Edinburgh, (father of the minister ordained) Berg, Butterworth, Copley, Elliott, Hume, Jones, Nicholson, Penny, Probert, and Owens, conducted the interesting services, which were well attended, although the weather was unfavourable. The prospects of the church are encouraging.

Messrs. J. Williams and W. Evans were set apart as co-pastors with Mr. R. Jones, over the baptist churches at Garu, Carnarvonshire, and other places in the vicinity, on the 27th of January.

Mr. D. Jeavons, at Longtown, Herefordshire, January 19. Messrs. J. H. Hall of Hay, Stanley of Peterchurch, Wright of Cosely, and Wright of Lays Hill, were engaged on this solemn occasion. The services were very interesting, and the prospects of the young minister are cheering.

Mr. Charles Sharman, late of Ireland, at Bridport, Feb. 8. Messrs. Pearce, Wyld, Thompson, Price, Wayland, Wallace, and Edwards, were engaged in conducting the proceedings. In the evening, nearly 300, of all denominations, sat down to tea in the Town Hall; after which a special service was held, and some excellent addresses on primitive preaching, devotedness, unity, and prosperity, were delivered.

REMOVALS.—Mr. McKee, to Easky and Coolaney, in the county of Sligo, Ireland—Mr. Spencer Murch, son of Dr. Murch, late of Tubbermore, Ireland, to Sudbury—Mr. J. J. Owen, of Castle Donington, to Vine-street, Leicester.

RESIGNATIONS.—Mr. S. Blackmore has resigned the pastorate of the baptist church, Kingston, Herefordshire, which he has honourably and usefully sustained for more than twenty-seven years.

### Missionary.

#### WESTERN AFRICA.

CLARENCE, *Fernando Po*.—We were favoured last month, but not in time for publication, with a copy of the following extracts of a letter from Dr. Prince to Mr. J. Neal, of Liverpool, dated August 17th. We have also received the original letters referred to, from which, next month, we may furnish extracts.—"The *Cestrian*, one of Maxwell's ships, under command of captain Dyson, is in our cove, and will soon be fully equipped with provisions and water for her final departure. I sit me down to make extracts from a letter just received from Mr. Saker, having nothing so interesting of my own to communicate; and, knowing that he seldom tells his own adventures, this morceau of missionary intelligence might otherwise never see the light in England. By it, our christian supporters there will have a peep at one of their agents laying too, in a squall, managing his helm with great skill, so that never a sea broke upon him. Saker has made all things snug, as sailors say, in his preparations for a coming storm—he has high bulwarks all around his premises, and the tale will convince you that he makes a defence of the Most High, and is kept by Him only, for the bulls of Bashan and ravening wolves are ever around with mouths open to devour him. Over at Bimbila our brethren have had very much to contend against; but Saker is our hero,—he has

\* Does our friend mean the wives of the deacons—or have they the office of deaconess amongst them?—Ed. B. K.

been assailed, battered, and badgered, by day and by night, with little or no suspension of hostilities during more than two years. I don't wonder that some think him a "devil-man," because he has survived it all, and seems to be invincible and indestructible. I enclose you a letter also from Thomas Horton Johnson, a member of this church, who has been assisting Mr. Saker, and shared in his vexations. He is an uncommon character amongst Africans; even before his conversion he was much esteemed for superiority in mental and moral qualities. He was the assistant engineer of the *Ethiopia*, and throughout many years made himself valued by Captain Beecroft by diligence and fidelity; he is the man whom we engaged for the *Dove* when she was constructed as a steamer, and has been her pilot and first officer under Captain Milbourne. He vacated that office in preference for aiding in a work more strictly missionary, and has kept stedfast ever since, in circumstances far more trying than he moved in before. He is of middle age, and may be called a mature man. He is steady, respectful, and of diffident demeanour,—for example, notice his concern at having carried from hence a number of the *Reporter*, which I wanted, on my return from the Gaboon, knowing it to contain Miss Viton's letter, which I had not seen. I make a practice of circulating 'Heralds,' tracts, and periodicals of every name, amongst our reading community; so by and by we may expect to see an acknowledgment by the editor of the *Reporter* upon the cover to an ebony supporter, as black as his own printing ink, for a contribution to his pages from Fernando Po. The editor will judge whether his purpose, and the purpose of the public, will be met by his making a beginning with Johnson's letter. Captain Smith, of Mr. Jamieson's ship, *Henry*, could answer any inquiries about Johnson, in a way which I am sure would commend him to christian regard. He could also testify to the character of another man, Atty, from Old Calabar, who served Captain S. as a steward. Neither of these men have been educated here. Johnson may be said to be self-taught: Atty was trained at Sierra Leone; and other men are here whose attainments testify to the benefits conferred at that older settlement, as well as at Cape Coast also. The day will arrive, if English christians will supply Clarence with a schoolmaster, when we too shall turn out such men, who will be found here and there, and be objects of some wonder. Atty is one of my enquirers; his wife is sister to the young man, Bull, who had passage with Mrs. Sturgeon, in the *Ethiopia*, and a letter of introduction from me to Mr. Birrell, or other of our ministers at Liverpool. At the

time I received the note from Atty, I saw one written by him to his wife, which breathed a most affectionate concern for her in her then delicate position, and made enquiries after his domestics and friends, evincing a pious consideration of them, which really distinguished it as the production of a black man, for tenderness towards wives and a dutiful regard towards domestics are not often manifested by them." Dr. P. expresses a desire that these men may not be vain of their attainments, but be kept humble and teachable, and concludes:—"A message is this moment sent me that the *Cestrian's* papers are about to be handed to the captain, so cannot copy extracts from brother Saker. I must send you his own production for you to cull for yourself, or for the *Reporter*."

## CHINA.

DEPARTURE OF MISSIONARIES.—A public meeting was held at Craven chapel, Dr. Leifchild's, on Tuesday evening, Feb. 8, on the departure of Dr. Legge, Mr. and Mrs. Young, Mr. and Mrs. Kay, Mr. Gilfillan, Mr. Edkins, Mr. Hislop (medical missionary), Mrs. Hislop, Misses Hanson and Evans, and the three Chinese youths, who have now been for some time in this country. A larger assembly was never seen in this spacious building, and the service was peculiarly interesting. Mr. Tidman, the secretary, Dr. Leifchild, and Dr. Legge, addressed the audience.

The eldest of the Chinese converts then addressed the assembly, in admirable English, to the following effect:—"I am glad to have an opportunity of meeting so many of the friends of Christ and of the Chinese Mission. I must thank you for sending the gospel to China, for seeking to turn us from darkness to light, and from Satan to God. I was once a heathen—now I hope I am a christian. To you and others in this country my thanks are due. It was in Malacca I first met with Dr. Legge, and from thence I followed him, with one of my friends here, to Hong-Kong, for I was determined to follow up my education. My father wrote to me soon after, approving of what I had done, and advising me to be diligent in my studies. When Dr. Legge made up his mind to go to England, he intimated that, if we would accompany him, we should return with him to China. After some time, we said that we would do so, and accordingly we left Hong-Kong towards the end of 1845, and we have been in this country about twenty-two months. We have all been very happy in Britain. My father has written to me several letters, and he is very glad that we came with Dr. Legge to England. We have made tolerably good progress in the English language, and vari-

ous branches of knowledge. We have become acquainted with the doctrines of christianity, and have professed our faith in them by being baptized. I believe that there is one God, and one Mediator between God and man, namely, Jesus Christ, and that he came into the world to save sinners. I was as a sheep going astray, but God has brought me to Christ as the shepherd and bishop of souls. I hope I am a christian, and I desire to carry the doctrines of christianity to my countrymen. I expect we shall embark in a few days. We shall labour to diffuse the knowledge of the true God and Jesus Christ whom he has sent, and we hope that, before long, God will bring many more of the Chinese young men to believe in christianity, and to join us in preaching the gospel,—in proclaiming the unsearchable riches of Christ. We shall soon embark on board the ship, and I have to say to you, "Farewell." Pray for us,—pray that my companions and myself may be kept steadfast, and that God would make us the instruments in turning our relations, and many of our countrymen, to the knowledge of Jesus Christ. Again, I say, "Farewell." I shall remember the congregation I have met to-night as long as I live. (A spontaneous and irresistible burst of feeling from the assembly followed the conclusion of this address.)—After a few observations from each of the other two Chinese converts, the Rev. J. C. Harrison offered the concluding prayer, and the meeting separated.

**DR. LEGGE AND THE CHINESE CONVERTS.**—On Wednesday, February 9, on his departure for China, the Rev. Dr. Legge, with his three Chinese converts, who have excited so much interest in this country, had the honour of an interview with her Majesty and Prince Albert, at Buckingham Palace, introduced by the Right Hon. Lord Morpeth. Our beloved missionary, and his interesting charge, were treated with great kindness and condescension, both by the Queen and his Royal Highness.—*Patriot*.

**AN ENGLISH LADY MISSIONARY IN CHINA.**—Miss Aldersay (from Essex) has devoted her time and fortune to the conversion of the Chinese. When I visited Chusan, I sought an interview with this highly accomplished lady, and found her living entirely among the Chinese, in a respectable family, with several Chinese ladies, and a few children as her companions. Twice a week she receives all the poor, afflicted, and diseased, to whom she furnishes medicine and comforts. She is now permanently settled in Ningpo. A Committee of English ladies ought to be formed to second the efforts of this "Ministering Angel," for such she appeared to the Chinese.—*Martin's China*.

## Religious.

**STATISTICS OF VOLUNTARIANISM.**—We copy the following from the *Leeds Mercury*, the authorities for which are also given in that paper. Perhaps it approximates as nearly to correctness as is possible at present. But we should have expected to find more baptist places of worship in Wales.

### Chapels in England.

Wesleyan Methodist.....	3,000
Independent .....	1,800
Baptist .....	1,435
Primitive Methodist.....	1,421
Roman Catholic .....	540
Bible Christian .....	391
Quaker .....	387
Wesleyan Methodist Association	316
Methodist New Connexion ....	277
Unitarian .....	220
Orthodox Presbyterian .....	77
Lady Huntingdon's Connexion	30
Various, supposed.....	500

Total in England ..... 10,394

### Chapels in Wales.

Calvinistic Methodist .....	759
Independent .....	640
Baptist .....	312
Wesleyan .....	469
Unitarian .....	30
Quaker .....	12
Wesleyan Association .....	6
Primitive Methodist .....	12
Various, supposed.....	100

Total in Wales ..... 2,340

### Summary.

Chapels in England .....	10,394
Do. in Wales.....	2,340

Total ..... 12,734

**THE RELIGIOUS INSTITUTIONS** are suffering to a very painful and fearful extent, from the late commercial panic and consequent stagnation of trade. The London Missionary Society is, at this time, making an extraordinary effort to repair its deficiencies.

**PSALMODY.**—Great excitement has prevailed in various dissenting congregations in London, by the introduction of a new system for conducting this important part of public worship. A great aggregate meeting was to be held in Exeter Hall, Feb. 28, of which we may give some particulars in our next.

**WARRINGTON.**—**NOVEL PLACE OF WORSHIP.**—The ball-room of the Nag's Head hotel has been converted into a place of public worship, and divine service was celebrated therein on Lord's day, Feb. 6, for the first time; Dr. Vaughan, of Manchester, preaching in the morning, and Dr. Raffes, of Liverpool, in the evening.

## General.

**CHURCH AND DISSENT.**—It is stated that the clergy list of 1835 gives 12,100 places of worship in England and Wales—now perhaps 12,500, belonging to the Church. Dissenters have in England 10,394 chapels, in Wales 2340, total 12,734. In Scotland 1983 non-conformist places, and only 1160 belonging the establishment.

**THE ANTI-STATE-CHURCH ASSOCIATION** is in active operation, so far as regards public meetings and lectures; but we regret to hear that but little is doing in what we have ever regarded as the main thing—cheap tract circulation.

**THE ENGLISH ARCHBISHOPS.**—The recent decease of both these distinguished men, at an advanced age, has led to the promotion of Dr. Musgrave, Bishop of Hereford, to York, and Dr. Sumner, Bishop of Chester, to Canterbury.

**THE JESUITS.**—Mr. Shiel, in his place in the House of Commons, a few weeks ago, admitted that the Roman Catholic Relief Bill was intended to legalize the Romish Orders and the Jesuits, and defied the Attorney General to proceed against them. "In England and Ireland," said Mr. S., "there are plenty of Jesuits—the country is full of them." This piece of bravado was followed by loud laughter!

**ITALY.**—The example of the Pope in granting a constitution to the states of which he is Sovereign, has excited other nations and states in Italy to desire the same privileges, and this has been effected in Naples, Sicily, and other places, without bloodshedding, except in one instance.

TAXATION PER HEAD PER ANNUM AMONG THE PRINCIPAL NATIONS.—		
	£	s. d.
The United States .....	0	9 7
Russia .....	0	0 0
Austria .....	0	11 0
Prussia .....	0	12 4
France .....	1	4 0
England .....	2	12 6

And wherefore is this? Mark well. The interest of the national debt, every penny of which was incurred by the war system, amounts annually to £28,045,000. Add to this the present annual cost for the army, navy, and ordnance, together with the charge of collecting the taxes for these, £20,000,000 more. It will thus appear that if the people of England are taxed more than double the amount of any other nation, and more than four times that of most nations, it is because 17s. 6d. out of every pound they pay, is brought upon them by the past or present cost of war operations and establishments. And yet, with all these facts before us, it has been proposed by Lord John Russell still further to augment taxation for similar purposes. The people should never cease to petition against such awful waste of life and property.

**POPERY IN IRELAND.**—The *Edinburgh Witness* states the cost of popery in Ireland as immense. The priests would never exchange their present income for government stipends. The latter would only, as in France, be reckoned as a supplementary grant. Still, as lately, amidst gaunt famine, they would have their dues. During the past eighteen months, Britain has paid five millions, and lent five millions more to Ireland, beside nearly one million given by private charity.

## Marriages.

Dec. 23, at New York, U. S., by Mr. H. H. Blair, Margaret, eldest daughter of W. Livingston, Esq., of New York, to Mr. R. T. Middleditch, baptist minister, of Staten Island, youngest son of Mr. T. Middleditch, baptist minister, of Calne, Wilts.

Jan. 10, at Shortwood meeting house, by T. F. Newman, pastor, Mr. T. B. Smith, British School teacher, Pontypool, to Miss A. Tainton, teacher of the Infant School, Nailsworth.

Jan. 11, at Tslington Green baptist chapel, by John Howard Hinton, Mr. T. H. Manning, of Ravenstone, Bucks, to Sarah, eldest daughter of Mr. J. Jeffs, Towcester.

Jan. 26, at Pembroke Place chapel, Liverpool, by Mr. C. M. Brirrell, Mr. W. W. Evans, baptist missionary, of Calcutta, to Elizabeth, second daughter of the late Mr. W. Cribbin, of Liverpool.

Jan. 28, at the baptist chapel, Forest Row, Sussex, by George Veals, Thomas Card, to Mary Burgess, both of Hartfield.

Jan. 28, at the Registrars office, Luton, Mr. H. Twelvetrees, Dunstable, to Miss M. Hubbard, of Hebden Bridge, eldest daughter of the late Mr. E. Hubbard of Thrapston.

Feb. 1, by license, at the baptist chapel, Kingsbridge, Devon, by Mr. W. A. Gillson, baptist minister, of Bath, Mr. Samuel Ellwood, of Hackney, to Rebecca, daughter of the late Mr. S. Bickford, of Churchstow, Devon.

Feb. 6, at the baptist chapel, Bishop's Stortford, by Mr. B. Hodgkins, Mr. W. C. Gilby, of Buntingford, to Helen Turner, of Stortford.

Feb. 10, at the baptist chapel, Milford, Hants, by Mr. H. V. Gill, the pastor, Mr. Robert Yeatman, of Creekmore, to Miss Clarke, of Bashley.

## Deaths.

Dec. 3, after a short illness, Mr. Thomas Bartlett, in his 66th year, the senior deacon of the baptist church, Oxford, which he had faithfully served for nearly forty years, first as a member, and then in the office of deacon.

December 18, at Wakefield, Mr. James Spawforth, aged forty-five, after a short illness of about twelve hours. A sudden stroke to the family and the baptist church.

Dec. 20, in his 74th year, Mr. Henry Perkins, of Great Fransham, Norfolk, for fifty-seven years a member and valuable deacon of the baptist church, Necton, Norfolk. He attended chapel on Lord's-day the 19th, and gave out the hymns as usual; on the following day he was taken ill after dinner, and died the same evening. His death is a severe loss to his family, and the church of which he was an officer.

Dec. 23, at Concord, New Hampshire, United States, the Rev. Thomas Leaver, baptist minister, formerly a student of the baptist college, Stepney, leaving a wife and five small children, with an addition expected shortly, to deplore his loss.

Dec. 27, aged 41, Mr. John Pearce, the worthy and indefatigable deacon of the baptist church, South Molton, Devon. His death was almost sudden, but peculiarly peaceful.

Jan. 2, at Newark, in holy serenity, Mrs. Elizabeth Peet, aged 87, one of the first members of the baptist church in that town, which, by her death, has lost a valuable member, and the poor a true friend, but the fragrance of her godly example remains.

Jan. 6, aged 77, Mr. D. Salter, many years a deacon of the baptist church, Watford.

Jan. 7, at Carlton Rode, Norfolk, aged 74, Mr. John Woodrow, an honourable and useful deacon of the baptist church in that village from its formation in 1811, until his death. As an evidence of the interest he felt in the prosperity of the church at Carlton Rode, he, just before he expired, requested that his usual subscription towards the support of the ministry there should be continued for five years after his decease.

Jan. 12, at Husbourn Crawley, Beds, aged 81, Mrs. Sarah Harris, a member of the baptist church, Ridgmount, Beds, for nearly half a century, leaving seven children, thirty-four grandchildren, and three great-grandchildren, for whose spiritual welfare she always shewed much concern.

Jan. 12, suddenly, at Ashdon, Essex, Mr. William Giblin, aged 58, a worthy supporter of the baptist cause in that village.

Jan. 20, at Hackney, aged 82, Mrs. Lydia Waters. Many years a member of the baptist church in Mare-street, she was distinguished by her diligent attendance on worship, and her unostentatious liberality.

Jan. 20, at Weymouth, after a protracted illness, Sarah, eldest daughter of Captain S. Fowler, aged 28. She had been for twelve years a useful member of the baptist church, and an active and devoted sabbath-school teacher. Her end was eminently peaceful. She had just, previous to her illness, completed a volume of hymns, adapted to the young, which remain as a memorial of her talents and piety.

Jan. 23, at Portsea, Hants, aged 73, Mr. John Bigwood, father of the Rev. John Bigwood, baptist minister, of Exeter. His end was peace.

Jan. 24, at Blackfriars, London, aged 93, Mrs. Martha Upton, widow of the late Rev. James Upton, baptist minister. Her powers of mind and body were preserved to her in an extraordinary degree, and her long and holy life ended in a calm and peaceful departure.

Jan. 27, aged 43, Mr. John Bird, pastor of the baptist church, Hammersmith, Middlesex, formerly of Moulden and Ampthill, Beds.

Jan. 28, at Hoddesden, Herts, James Roberts, in the 78th year of his age; for more than fifty years a consistent, humble christian in connexion with the Independent church in that place.

Jan. 29, at Ramsgate, after only a short illness, Mrs. Elizabeth Skrimshire, in her 35th year. And on Feb. 3, Mr. W. W. Skrimshire, husband of the above; having survived the death of his wife only five days. Both were members of the baptist church, in Cavendish-street, Ramsgate, of which Mr. Francis Wills is pastor.

Jan. 30, at Bridgend, Glamorganshire, in his 71st year, Mr. John James, nearly thirty years pastor of the baptist church there, and many years secretary of the county association. He has left an aged widow and two daughters, one a widow with seven young children; these, and a bereaved church, lament their great loss.

Jan. 31, at Wakefield, after a short illness, Miss Amelia Hodgson, aged 20, a member of the baptist church for several years, a teacher in the sabbath-school, and an assistant in the singing pew. She esteemed it her greatest pleasure to be always in the house of God, amongst the people of the Lord, singing the songs of Zion.

Feb. 19, at a very advanced age, Mr. William Pickering, senior pastor of the General Baptist church, Stoney-street, Nottingham—the largest congregational church, we believe, in the kingdom. Our departed friend was universally beloved. We hope to be able to furnish further particulars in our next number.

## EDITORIAL ADDRESS.

WE discharge a pleasing and grateful duty in returning our best thanks to those of our active agents who have so kindly exerted themselves to regain and extend our circulation. As we expected in our last, many more for this year were sold in February. So that our circulation has not suffered to the extent we apprehended. We have not yet, however, reached the circulation we had about a year ago. Our friends should not, therefore, abate their efforts. Will they allow us to remind them that no time should now be lost for 1848. Every single addition is valuable, and may be a germ of future increase. The January and February numbers may be had on application.

We have stated at length, in preceding numbers, our views on the state of baptist periodical literature in general, and of this publication in particular. We now deem it right to allow several of our attached friends to give their opinions, which have reached us without solicitation on our part. Several other, rather too complimentary, we omit.

"I very much regret that you have cause to complain of a decrease of the circulation of your periodical, which deserves a wider extension. Were all as attached to it as we are here, the sales would be far greater." T. L.

"I think it a disgrace to the baptists that they do not make some general efforts, similar to those made by the Independents for the *Witness*, to increase the sales of the *Reporter*. What should we do now if the *Reporter* were given up?" A. M.

"I really feel sorry that the *Reporter* is so little known in this large city, where there are nearly 2000 baptized members of churches. The Independents are using every effort they can command to introduce the *Witness* here, and many baptists take it." J. E. H.

"A WORKING MAN," with a wife and family of small children, tells us that he has a taste for baptist literature, and in order to gratify it, he has abstained from tasting beer, and finds that reading our pages affords more nourishment to his mind than the beer did to his body; and among other things it furnishes him with arguments against prevailing errors, especially baptismal regeneration. He believes if others would do so, we should have a large increase of sales. 'Now, brother workmen,' he concludes, 'let us put our shoulders to the wheel and lift up the *Reporter*, and start it off again with increased speed.'

A MINISTER in Norfolk writes:—"My best wishes are for the success of the *Reporter*. I was sorry to find you had occasion to employ plaintive strains last month. I much wish your circulation were greatly increased. I have taken an opportunity of urging its claims and pressing its circulation from the pulpit."

A MINISTER in Kent says:—"I have pleasure in informing you that you have several new subscribers here this year. Doubtless the churches throughout the country will heartily respond to your appeal as it deserves, and I hope ere long to hear that your monthly issue is doubled. This is as practicable as it is desirable."

"When the parcel of January Magazines arrived it happened to be our annual teachers' tea-meeting, so I introduced them to those present, and succeeded in securing several subscribers. I assure you I will spare no pains, and lose no opportunity, of extending the sales, as I think very highly of them." R. I.

AN AGED MINISTER observes:—"Your highly interesting publications have certainly conferred extensive benefits on the denomination."

"You hit the nail on the head, Mr. Editor, when you referred in your last to 'bad times, but I think that we may make too much of them. I confess that I have. For the past three years I have allowed the fear of them to prevent me. This year, however, without saying a word to any one, I obtained a supply of your Magazines—introduced them—sold them all—and many more; and all this in a very poor small village congregation." R. B.

"Just to show you how anxiously the *Reporter* is looked for, a farmer, who is an occasional preacher, came six miles, on Monday last, for his copy." E. A. M.

"I am quite sure that it is only from want of a sight of the *Reporter* that thousands more do not take it in. In fact it is a magazine for the million, in which we have the most, the best, and the cheapest information. I wish ministers would recommend it publicly." C. S.

A MINISTER, near Leeds, says:—"Having been a constant reader of the *Reporter* for many years, my sincere belief is, that it is calculated to be of great practical utility to our churches. I wish you all success in your labours for the good of the denomination, and the infusing of a practical character into our theology and churches."

THE

# BAPTIST REPORTER.

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APRIL, 1848.

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## PRESENT DEPRESSED STATE OF RELIGION, AND THE MEANS OF ITS REVIVAL.

WE now draw our remarks on this important subject to a conclusion. We have glanced, in former numbers, at the state of our population one hundred years ago, and the agencies the providence of God made use of for the revival of religion, with its beneficial results—at the altered and improved condition of the people generally, excepting the poorest of the working classes; and we have pointed out two obstacles which appear to stand in their way, or rather to furnish them with excuses for non-attendance at public worship.

We concur with Mr. Ford in his excellent little treatise—"Alarm in Zion"—that never were there more places of worship, or a better general attendance upon their solemnities—never more munificent donations presented for the service of religion—never a greater desire for the Holy Scriptures and religious publications—never more contempt of barefaced infidelity—than at this period. And yet we must add his warning words—

"But buildings are not living temples, munificence is not self-consecration, public worship is not piety, religious reading is not devotion, contempt for infidelity is not faith—and therefore, it may be, that, notwithstanding all, experimental christianity is in a low and declining condition.

The awful fact is soon told. CONVERSION IS BECOME 'A STRANGE WORK.'"

Here we get at the root of the matter. We want more conversions. Not less of outward respect for religion, but a greater inward feeling of its vital power. This is what is wanted among the middle and upper classes, who do now, for the most part, pay an outward regard to its decencies and solemnities; and this is wanted too among those of the poorer classes who do not pay any. How this is to be effected is the question.

Those who attend divine worship, come, of course, under the hearing of the ministry of the gospel. Upon ministers devolves the duty and responsibility of instructing such. Much, very much, perhaps too much, has been said and written on this subject with regard both to the matter and the manner of the gospel ministry. But with the example of the Great Teacher before him, what minister of Christ can be at a loss? Simplicity and dignity, adaptation and power, tenderness and force, faithfulness and love, are all found blended in the discourses of the Son of God; about whom at all times there was, as he talked of things not seen as yet, an unearthly majesty which awed the listeners, and struck dumb the opponents. Minis-

ters cannot reach up to this unreach-able standard, they cannot perfectly imitate the inimitable pattern, but by the cultivation of a desire to do so, and by repeated earnest attempts, the promised grace of their Master aiding them, they can do all that is requisite for the instruction of their fellow-men in the ways of righteousness; and for their great encouragement, let them never forget, that the Holy Spirit will not fail to attend the word thus spoken with his enlightening, and convincing, and saving influences. Oh that all our ministers would magnify their office! Let them never forget that they are the servants of Him who has all power in heaven and on earth. The themes on which they dilate are of infinite importance. Benefits unspeakably valuable are committed to their disposal. Destinies tremendously awful are placed, as it were, in their hands; and they themselves, if faithful to their vocation, though now unhonoured or neglected, will in that day be recognized by the Prince of heaven, and the highest places in the celestial palace, with the most distinguished honours, will then be theirs. They have turned many to righteousness—they shall shine as stars for ever! Keep in direct view then, ye servants of Jesus, the great object of your ministry—the conversion of souls to God. Study, labour, watch, and pray, with this in view—imitate Jesus Christ in the matter and manner of your ministry—and as He who has arranged this mode of bringing a rebellious world of sinners to himself, and has promised his efficient aid and blessing, is unchangeable, there can be no room left for doubt as to the result. “For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and I

it shall prosper *in the thing* whereto I sent it.”

Yes: we are bound to believe that, were ministers, in the spirit of Christ, to renew their efforts, to begin as it were *de novo*, and in all their preaching, and teaching, and visiting, aim at the conversion of souls—we are bound to believe, we say, that such a renewal of effort would revive in many hearts a due sense of the value of religion, and a desire to secure its inestimable advantages. In one word, we know no other way by which to rouse the attention of the thousands who sit with us in our places of worship, but who have not been brought into a state of anxious solicitude for their own salvation, than the reiteration of the solemn verities of christianity with increased emphasis and earnestness. We have, therefore, no new scheme to propose. The gospel of Christ alone is the power of God unto salvation. The Spirit is engaged to bless the preaching and teaching of the word of the truth of the gospel, and to bless it alone and exclusively. We are shut up to this course. If this fail us, all will fail. Philosophy and eloquence can profit us nothing.

In conjunction with these renewed efforts on the part of ministers, there should be the willing and hearty co-operation of the members of their respective churches. Except this be afforded it will render the labour of the faithful minister tenfold more laborious and oppressive. He may burn as a flame of fire: but can he warm others, if they be cold? He may boldly face the foe: but what can he do alone, if they skulk behind? He may tell of the happiness religion imparts: but will the people credit his testimony, if they know that their neighbours who profess it possess so little of its influence that they may be always seen running after every itinerant lecturer or musical performer who visits the neighbourhood, but with their minister and brethren to express thankfulness to God for his

mercies, and seek to him by prayer in hope of further blessings, they are never or seldom seen? How can religion revive or spring up amidst such thorns and brambles? Better stump them all up, and clear the ground, and plant it afresh. A zealous minister would have a better chance, as the saying is, if he went out into the world at once, and, under the divine blessing, sought to bring the world's sinners to Christ, than spend his strength for nought and in vain among such a disobedient and inconsistent people.

But take the contrast. Let the members be all wakeful and watchful to "trim the golden flame"—let them tread close upon the heels of their pastor, or rather march abreast with him as one body to meet the foe—let them gather round him and uphold his hands by fervent and repeated prayer, and who can miscalculate the result? God would behold a scene which it would be his good pleasure to bless. Jesus, as he promised, would be in the midst of them, and the world itself would take knowledge of them that they had been in his company. A halo of holy glory would surround them—fair as the sun, and clear as the moon. Thus, shining as lights in the world, holding forth the word of life, it would indeed be wonderful if multitudes did not flock to the brightness of their rising. When, O when will the churches of Christ fill up the magnitude of their destiny, and accomplish the prophetic vision of their future glory?

Then with regard to those for whom nothing is provided, or those who make excuses for not attending where it is, or who positively refuse the most earnest invitations—what ought to be done and what can be done for these, and such as these, who, from whatever cause, are yet to be found living amongst us in a state of heathenish ignorance? Whitefield and Wesley went out, and gathering crowds together in the open air, proclaimed the gospel message; and we have all

heard of their great success. Their position as clergymen, dressed in their robes of office, as we understand they usually were, might have some influence on the multitudes who thronged to hear them. But this was not all. They were earnest men, and therefore the people believed them. We want more of this "going out" work in our day. Nearly all we do now is "within doors." Is it not like putting the candlestick under a bushel? Why not set it on the table? Why not go as apostles of old, who "went forth, and preached everywhere:" or as one of the apostle-like revivalists of the last century, who said, "all England is my parish." The Great Commission is still in full force. It is as binding on us as it was on them. The gospel message is not limited within buildings; they are not indispensable to its proclamation, as our present conventional usage would seem to imply. Let conventional usage perish rather than souls for whom Christ died.

But we have open-air-preaching. Yes, we have: and we rejoice that it has never been entirely given up. But by whom? By men of small, and in many cases, very small abilities, whose talents are not equal with their piety. Thanks to the Primitives—Ranters if you will—for when Wesleyans and Independents, Presbyterians and Baptists, were all comfortable and at ease in-doors, safe and well-sheltered there, these humble but zealous men went forth, and in many a retired street, or vacant building-ground, in our towns and cities, and on many a village green they

"Blew a blast so loud, so dread,"

from their rough ram's horns, that many a sinner, deaf and dead before, was awakened to listen and to live. Robert Hall gave these devoted men the appropriate cognomen of "British missionaries."

But why leave these men to labour alone? For may it not be said that they do, or nearly? With a few honourable exceptions, the ministers

of other denominations are not open-air preachers. We hint the fact. Let it be pondered.

Here we can only further suggest, that were ministers of well-known ability and reputation to engage in this service, thousands would flock to hear them. And why not? Jesus Christ was an open air preacher.

This great duty must no longer be neglected, or left in inadequate hands; if it be, the consequences may be as perilous to the peace of society as it now is to the souls of the multitudes who are passing into the eternal world untaught, unforgiven, and unsaved.

Not only must this divinely-appointed, but sadly too-long-neglected,

practise be revived in its primitive simplicity in order to get at the masses of our population, but other instrumentalities must also be adopted and pushed into full operation—instrumentalities adapted to meet the altered circumstances of many. Never will the time come when public preaching may be laid aside as no longer necessary. But time brings changes—increasing our facilities for doing good, and altering the circumstances and the habits of those we design to benefit, rendering other agencies necessary also. It was our intention to refer to these also this month, but we have not space. We will notice them in our next, and so conclude.

## ROMANISM IN FRANCE.

ANOTHER REVOLUTION! But of it we do not write. Our object is to direct attention to the policy and proceedings of the priests and Jesuits in this fine country since the period of the first great commotion "sixty years ago." We may, however, just glance at a few previous historical facts. Infidelity had just won a triumph over a counterfeit christianity, and exposed it to the contempt it so richly deserved. The court and the aristocracy were notoriously corrupt. Their exactions and oppressions had long made the people groan. They dwelt in palaces, and fluttered in gaudy crowds, perfumed with powders, and bedizened with gems; but the common people dwelt in wretched habitations, hungry, ragged, and neglected. The priests were no friends to them. They followed after the rich, flattering their vanity, winking at their vices, and palliating their enormities. No wonder, then, that a people so ignorant, so oppressed, so despised, should at length, maddened into desperation, rise upon their oppressors and take terrible vengeance. We approve not what they did—we condemn it—they did wrong, very wrong. We love liberty and hate

oppression, but to secure one, or throw off the other, we would not shed one drop of human blood. Thank heaven, we know a more excellent way. But who, we ask, knowing human nature, can wonder such things were done, under such circumstances.

We have just met with some remarks in a foreign publication which may throw some light on this dark subject—the policy and proceedings of the Romish clergy in France. We observe the writer uses the term "Catholic Church." We object to it; but it must pass. Of course they were written before the revolution which has just taken place.

"The catholic church in France had been severely punished for her idolatry of selfish passions and interests, at the terrible period of the first revolution, when she was involved in a common proscription with those interests and passions. But without profiting from the sad reprisals of cruelty and intolerance on the part of the philosophical spirit of the eighteenth century, she resumed, under the empire, her old policy of attaching herself to this or that political interest. Instead of maintaining in her misfortunes, the calm dignity

of christian resignation, she tried, with the eagerness of a gambler, the chances of temporal prosperity. To recompense Napoleon for his services to her, she laid at his feet the most extravagant flatteries; but the statues of this Cæsar were everywhere set up, only to be insulted and destroyed upon the re-appearance of the ancient kings. The altar was again erected at the side of the throne. The interests and passions of the church and of the royalty were again blended, so that their cause became one and the same. 'Thus,' says a French writer, 'religion condescends to a perilous mis-alliance; she abdicates heaven to share a crown which is fragile in proportion to its antiquity.' The degrading prosperity which this church enjoyed under the restoration, strengthened her less than fresh persecutions would have done, to resist the storm of popular indignation, which, in 1830, swept away the dynasty on which she had reposed. And when the revolution of July broke forth like a thunderbolt, she believed herself lost, because the sceptre dropped from her hands. The priests were filled with alarm. They were not ignorant that they had excited the national anger by their haughty pretensions and absurd exactions. The whole country accused them of having given the unhappy Charles X. the most perfidious advice, and of having provoked the violation of the charter. 'Down with the Jesuits—down with the priests,' was the cry of thousands of the citizens. And, for a while, the tempest raged so furiously, that it really seemed as if the clergy would be swallowed up in the vast wreck. The popular prejudices were so strong, even in the month of Feb., 1832, that the church of St. Germain l'Auxerrois, in Paris, (from the belfry of which the signal for the dreadful massacre of St. Bartholomew had sounded two hundred and sixty years before,) was plundered, the palace of the archbishop was demolished, and all the ecclesiastical insignia were thrown into the river,

because the priests had dared to celebrate a mass in favour of the old Bourbons. For by this time the Catholic church had taken courage. It even revived its hatred against the French revolution. It declaimed instead of praying. It put in the same scale of the balance the cross of Jesus Christ, and the ensign armorial of the ancient monarchy. No wonder that the fanaticism which would turn piety into sedition, inflamed the wrath of the triumphant people.

But this opposition to the Catholic church embraced scarcely any religious elements, and was, therefore, unlikely to be permanently effectual. The Jesuits were well aware of this fact, and patiently waited in their retreats until the excitements of the period should gradually subside. The following paragraph from the pen of a French Protestant, (to whose letters I acknowledge my indebtedness for any important facts,) thus describes the influence exercised at that time in France, by the disciples of Ignatius Loyola—the Jesuits:—

"Cunning, insinuating, quick in discerning, and prompt in seizing, favourable opportunities, they re-appeared when least expected, and exercised immense influence over the secular clergy. The popish bishops received from these ambitious monks directions by which they servilely regulated their conduct. They adopted all, or nearly all, the principles of 'Ultramontanism,' abandoning the articles of the Gallican church, in order to form a more compact phalanx around the Holy See. At the same time, the ecclesiastics of an inferior order—vicars, curates, and deacons—undertook to make proselytes among the inferior classes of the population, and particularly among the female portion. They organised congregations, or associations of the 'Holy Virgin,' and of the 'Sacred Heart,' and promised numerous indulgencies to those who should consent to become members of these confraternities. This was a kind of subterranean

work, which neither provoked the suspicion of government, nor the attacks of political journals, and which, by degrees, re-established the power of the clergy.'

There are at present in France, fifteen archbishoprics, and sixty-five bishoprics, in all, eighty sees, or eighty-one, if that of Algiers be included. According to the census of 1843, the clergy form a total of 42,495—one priest for every seven hundred and sixty inhabitants. To the French episcopate, belong several bishops in *partibus infidelium*, missionary bishops, and five cardinals, two of whom received the red hat last summer from Pius IX., who said, upon making the appointment, that he rejoiced thus to testify his regard to *his dear son the most Christian king, Louis Philippe*. 'Our king,' remarks the writer from whom I have before quoted, 'has resumed the title of our ancient monarchs; he is called *Most Christian*, that is to say, *Most Romish*, according to the Pope's meaning. He is the *very dear son* of his Holiness. Certainly it was not supposed by France, in the month of August, 1830, that the king, who had just been borne to the throne on the shoulders of the people, would cultivate so close an acquaintance with the Holy See as this. She had no idea that there was to be so touching an interchange of affection between these two high powers. Louis Philippe is growing old, and perhaps he no longer perceives what are the real opinions of the country on these matters. As for us Protestants, we have to pay the expense of these transactions with Rome, and our liberty is the more restricted as the crown is more desirous of acquiring the good graces of the holy father.'

It is certain that Louis Philippe has not been wholly uninfluenced by the favour with which his wife regards the priesthood. "Queen Amelia—a lady undoubtedly worthy of the utmost respect for her private virtues—is a bigoted papist. Having been edu-

cated at Naples, she brought from Italy all the superstitions which Rome teaches her most ardent disciples. She was confirmed in her narrow prejudices by the priests, who persuaded her that the death of her eldest son, and of her daughter Mary, was 'the punishment of heaven,' because both married *Protestants*! The unhappy Queen thenceforth became more earnest than ever in advising 'that everything should be done agreeably to the wishes of the clergy.' And without any direct interference in religious or political affairs, her influence has not been inconsiderable in their behalf. The king and his ministers, however, would, perhaps, naturally be disposed to serve the cause of the priests, at least within certain limits, in the hope of thus strengthening their own authority. The present government, which was at first so reserved in its conduct towards the clergy, has, in many ways, during the last few years, shown a willingness to encourage attempts to regain their former position."

No sooner had the revolution of February unthroned the King, and appointed a Provisional Government, than we find the archbishop of Paris exhorting the clergy to perform masses for the dead, make collections for the wounded, and open the churches for their reception; and funeral services for the repose of the souls of the dead were performed at Notre Dame—the archbishop assisting. No popular cry was raised in Paris against the church; but her superstitious forms were treated with respect. In the midst of the confusion, in storming one of the palaces, a crucifix was found, which was carried away with reverential ceremony.

The Pope's Nuncio sent the following reply to the circular note addressed by the Provisional Government to the Foreign Ambassadors:—

"Paris, Feb. 27.

"Monsieur le Ministre,—I have the honour to acknowledge the reception of the communication which you have just made to me, under date the

27th Feb., and I will hasten to transmit it to our most holy father, Pope Pius IX. I cannot refrain from profiting by this opportunity of expressing the lively and profound satisfaction with which I am inspired by the respect which the people of Paris have shown to religion in the midst of the great events which have just been accomplished. I am convinced that the paternal heart of Pius IX. will be profoundly touched by it, and that the common Father of the Faithful will call down in all his prayers the blessings of God on France."

The Archbishop of Paris thus addressed the Provisional Government, when he was presented to it at the Hotel de Ville:—"I am not come to make a solemn manifestation. You know my sentiments. I have expressed them in public acts. But I am happy to tell you that you may rely on the loyal co-operation of the entire clergy of Paris. This is not a protest of which I am not certain. I have heard the clergy, in every part of my diocese, manifest the most ardent desire to concur in the maintenance of public order, as far as the functions they are invested with shall permit."

"Let the Church take its place like us all," says the leading journal of Paris. But what that place is to be, whether in union with the state or separate from it, we are not distinctly told. The *Archives du Christianisme* says—

"It is already announced, and the principle will probably be adopted by the nation, that the Church shall be separated from the State; that will be the abrogation of the law of the 18th Germinal, an X., and a complete change of the present organization of our legalized church. What an unknown horizon probably opens before us!"

At Lyons, and in the neighbourhood, there was some manifestation of ill feeling towards the clergy, and property was destroyed; but this did not appear to arise from any objection of a religious but of a secular character.

Upon the whole, the Romish clergy in France appear to have acted with great caution during the progress of the present revolution, with the exception of a doting old priest in the north. How it will affect their position and prospects time will shew. We ardently hope, however, that now the Romish church will be entirely and for ever separated from the State, and that the most perfect religious freedom will be enjoyed. We have ground for such hope in the fact that one of the members of the Provisional Government—Cremieux—is the celebrated advocate who defended the persecuted baptists of France a few months ago.

But what a solemn lesson has been taught to the Rulers of the Earth by this sudden and decisive overthrow of the King of the French! The most talented, or rather, the most crafty monarch in Europe—aided by a Prime Minister, at once a philosopher, a historian, and a statesman of the first order—a subservient Chamber of Deputies, with a House of Lords entirely at his service—guarded, in a fortified city, by some of the finest soldiers in Europe, well provided with munitions of war—a large family of fine children and grandchildren, and rich in wealth among the richest of the wealthy—allied by marriage to sovereigns, and seeking alliances with more—overthrown, as it were, in a moment, and for many days wandering with his aged wife in disguise, in the kingdom he lately ruled, all Europe wondering whether he were alive or dead!

Little did Guizot and his Royal Master imagine, when their cruel measures compelled Pomare to flee from Tahiti, that in a few short years they themselves, in far greater alarm and terror, would be compelled to flee for safety to the land whose missionaries they had so deeply injured.

"So let all thine enemies perish, O LORD; but let them that love him be as the sun when he goeth forth in his might."

## RELIGIOUS LIBERTY ON THE CONTINENT.

THERE is one remarkable and somewhat singular circumstance in the present agitations on the Continent of Europe, and that is in their origin. If we trace them to their source we shall find that they originated at Rome, and with the Pope! True there had long been a desire for liberty in the breasts of the people, but it was repressed by power or smothered by fear. When, however, the new Pope shewed himself favourable to liberty, his subjects allowed no bounds to their delight and gratitude. The people of other Italian Kingdoms and States hearing of freedom at Rome, demanded freedom for themselves. France was not likely to be a passive spectatress of such scenes. If Italians, down-trodden for ages, were to be set free, the "Graud Nation" would bear the yoke of bondage no longer. A Banquet was the bone of contention, but the colour of a feather would have done as well. The revolution was as rapid as it was unexpected, and the shock it communicated vibrated throughout Europe—from the Thames to the Danube, and from the Baltic to the Mediterranean. Nearly every nation and state throughout Europe is, at the time we write, demanding liberty to think and act like men. And all this agitation has been set in motion by a man holding an office which his predecessors have so often used in aid of despots and tyranny.

A writer in the *Patriot* says on this subject:—

"You are aware that the *Charte* proclaims *Liberté des cultes*,—liberty of worship; but the government found means to prevent christians enjoying this precious privilege.

An article of the Code Napoleon states, 'that no meeting of above nineteen persons can take place without the consent of the civil authorities.' Government took hold of this article, and used it to prevent Protestants from evangelizing the country. As

soon as a meeting out of the National Church was opened, for the purpose of preaching the gospel, immediately it was dissolved, and the preacher and owner of the house punished. Several appeals were made to the Court of Cassation, the highest court of law in the country, but in vain. The most able pleaders were retained, who argued the case with great talent, contending that the Article of the Code only intends political meetings; and that, to apply it to religious assemblies, is virtually to destroy one of the first principles proclaimed by the *Charte*, 1830,—*La liberté des cultes*. Their arguments were of no avail in the earthly court of justice; the *Cour de Cassation* confirmed the judgment of the lower courts, and declared the law of France to be, that, except in those places of worship paid by government, no religious meeting could be held without the previous consent of a magistrate.

A short time since, the subject was brought before the Chamber of Deputies; M. Odillon Barrot deprecated the persecution in the strongest terms. M. Cremieux (a member of the new government) insisted on a Bill being brought in to do away with the intolerant Article, as far as regards religious meetings; but the ministers were deaf to all entreaty, and one declared that the interpretation of the Article given by the *Cour de Cassation* was quite in harmony with *liberté des cultes*.

All evangelization in places where there were no National Protestant Churches was impossible. In one town a Roman Catholic Bishop so influenced the prefect as to induce him to arrest some baptists, in order to prevent their holding a meeting.

What is it that has provoked the people to overthrow a government who patronized such intolerance; who used the strong arm of the law to hinder christians from worshipping God according to their conscience, and from preaching the gospel where

they pleased? The application of that very Article of the Code Napoleon. Can any person refuse to acknowledge the hand of God in this? Has he not visited on him and his government, their opposition to his cause? Has he not punished them with the rod they used against his ambassadors? The government said to God's people, 'you shall not assemble yourselves to worship God, or to advocate his cause, in the way your consciences dictate.' They were too despised and too few in number to have any influence over the minds of the King or of his ministers; but the Lord brings up the multitude as a mighty flood. 'You shall not meet for your Reform banquet,' says the King and his councillors. 'We will,' answer the people. 'The Code is against all meetings,' reply the government, 'and we will prevent you by force.' 'Down with the King and his ministers,' cry the enraged reformists, and at once both King and councillors are obliged, in the greatest haste, to flee for life. The people triumph, and their song of victory is,—'Liberty of worship'; 'Separation of Church and State.'

As I write these lines, my thoughts turn to neighbouring countries. I ask myself, will Kings and Governments learn a lesson from last week's page of the history of France?

I think of Holland; between one and two thousand christians have lately left their native land to seek that religious liberty in the heart of North America which their Protestant fatherland carefully denies them; for there too, no meeting for worship can be held without permission of the government. Other christians are preparing to emigrate, and to join those who have found prosperity in their newly-adopted country.

I have in my hands a letter from a missionary in the Rhenish provinces, in which he writes me, that he is condemned to six week's imprisonment for preaching and giving the Lord's supper to a small body of christians

who had left the national church! I reach the Canton de Vaud—in what a state is religious liberty there! I ask myself again, will Kings and Rulers learn wisdom, or will they continue, Pharaoh-like, to oppress God's Israel, until he throws the horse and his rider into the sea? Time will show.

Permit me, also, to refer to the state of things in the country from which I write. I can assure you, that there has not been the slightest foundation for the rumours circulated in England about disturbances in Belgium. From the first to the present moment, we have been perfectly quiet. We have the fullest liberty guaranteed us by the Constitution; and I must, in justice to the present ministry, say, that they are truly inclined to carry it out. I recollect, that some time since, one or two persons wished to invoke the same article of the Code Napoleon, which has caused the downfall of Louis Philippe, in order to prevent political and religious assemblies in Belgium; but the courts of law have a decided opinion, that the Belgian Constitution abrogated every law that was contrary to the principle of perfect civil and religious liberty. Fortunately, we have a Liberal government, and one possessing the confidence of the nation at large. There is no question at present in discussion between the people and ministers. They have just brought into parliament a Bill to extend the Elective Franchise, which will satisfy the country, for it brings down the qualification of voting to all Belgians paying £1 13s. per annum, taxes. It is true poverty reigns most dreadfully in both the Flanders, but the government is doing all it possibly can to alleviate the distress, and is most nobly seconded by private charity.

Belgium has nothing to gain by a revolution—it could not have a single liberty more than what its present constitution affords.

I would earnestly press on the christians of England to remember, in their prayers, their brethren in

France. It is for them a moment of immense importance, and of the highest interest. May the Lord be graciously pleased to give them an abundant portion of his wisdom and grace! He has set before them an

open door for the preaching of his holy Word. May they be faithful!"

But every week is producing changes. What new scenes may arise before even these lines are read we know not:—yet

"THE LORD REIGNETH!"

## Poetry.

### COME TO THE WATERS.

BY B. A. RHEES.

"What absolute necessity is there for my drinking out of an earthen vessel, when the waters are gushing from the smitten rock? I can go on my hands and knees, and drink it fresh from the living spring.

*Edward Neville.*

Lo! from the smitten rock the stream is flowing!  
Freshness and bloom on all around bestowing;

May we not drink?

May we not kneel beside the gushing river?  
Or does our God, the All-Wise and bounteous Giver

Forbid the drink

To those who from earth's arid deserts flee,  
Helpless and poor—their thirst their only plea?

Praise to His name! who first its source unsealing,  
Sent forth his word of grace, that truth revealing,  
Which saves our souls from hell.

Free as the air—exhaustless as the fountain  
Springing of old from Horeb's holy mountain,  
Unchecked it rolls;

And rich and poor—yea, whosoever will—  
May to the waters come and drink his fill.

Onward it flows, through every clime and nation  
Bearing the news of full and free salvation  
Upon its wave

To all who, by its waters humbly kneeling,  
Send up their cry to heaven, for aid appealing  
To Him who gave

The life none could take from Him, to redeem  
All who should taste and trust this blessed stream.

Blessings it bears to all! rest to the weary—  
Comfort to those whose stricken homes are dreary—

Light to the blind—

Strength to the weak—salvation to the lowly—

Hope to the lost—absolution to the unholy—

Food to the mind;

GOD to this living spring the power has given  
To gladden earth, yet lead us on to heaven.

No human aid, no earthen vessel needing,  
Father, thy words of gracious promise pleading,  
We come to Thee!

Lo! in our midst the fount of life is gushing,  
Pure and unsullied as the streamlet rushing  
Along the lea:

Thou from whose love its waters first sprang forth,  
Teach us to know and feel its priceless worth.

And as we kneel beside the fountain flowing  
From the rent rock, light on our lives bestowing,  
Be this our prayer:—

"Hasten the day when all shall share its blessing,—  
Send forth thy light and truth, all power possessing,  
Lord, everywhere,

Till all beside this blessed river bend,  
And ceaseless praise from the whole earth ascend."

### LIVE TO DO GOOD.

BY GEORGE W. BETHUNE, D.D.

LIVE to do good: but not with thought to win  
From man reward of any kindness done:  
Remember HIM who died on cross for sin—  
The merciful, the meek, rejected One:  
When he was slain for crime of doing good,  
Canst thou expect return of gratitude.

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

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

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

# BAPTIST UNIVERSITIES, COLLEGES, AND THEOLOGICAL INSTITUTIONS IN THE UNITED STATES.

*From the "American Baptist Almanack for 1848."*

NAME.	PLACE.	PRESIDENTS.	Founded	Instructors.	Graduates.	Ministers.	Students.	Vols. in Library.
<b>UNIV. AND COLLEGES</b>								
Waterville College ..	Waterville, Me.	David N. Sheldon, A.M.	1820	7	210	70	70	7,000
Brown University ..	Providence, R. I.	Francis Wayland, D.D.	1764	8	1,496	474	141	26,000
Madison University ..	Hamilton, N. Y.	Nathaniel Kendrick, D.D.	1819	9	157	130	144	4,600
Columbian College ..	Washington, D. C.	Joel S. Bacon, D.D.	1821	5	122	?	75	7,000
Richmond College ..	Richmond, Va.	Robert Ryland, A.M.	1832	4	—	—	66	1,200
Wake Forest College ..	Wake Forest, N. C.	William Hooper, LL.D.	1838	3	12	6	60	4,700
Mercer University ..	Penfield, Ga.	John L. Dagg, D.D.	1833	5	?	?	31	2,000
Howard College ....	Marion, Ala.	S. S. Sherman, A.M.	1841	6	?	?	109	1,500
Union University ..	Murfreesboro', Tenn.	—	1840	3	—	—	20	500
Georgetown College ..	Georgetown, Ky.	Howard Malcom, D.D.	1829	5	34	18	118	4,000
Granville College ..	Granville, Ohio	Silas Bailey, A.M.	1832	4	46	20	80	3,000
Franklin College ..	Franklin, In.	George C. Chandler, A.M.	1844	4	1	—	75	500
Shurtleff College ..	Upper Alton, Ill.	W. Leverett, A.M. <i>pro tem</i>	1835	4	7	?	61	1,500
Baylor University ..	Independence, Texas	Henry L. Graves	1845	2	—	—	80	200
Total 14				70	2,087	720	1,131	63,700
<b>THEOLOGICAL SCHOOLS</b>								
		Senior Professors.						
New Hampton ..	New Hampton, N.H.	Eli B. Smith, A.M.	1825	2	?	?	36	2,000
Newton Theol. Inst.	Newton, Mass.	Barnas Sears, D.D.	1825	3	137	137	33	4,000
Madison Uni., T. Dep.	Hamilton, N. Y.	Nathaniel Kendrick, D.D.	1820	4	133	124	39	2,250
Furman Theol. Sem.	Fairfield Dis.	S. C. J. C. Furman, A.M.	1825	3	30	30	39	1,500
Mercer Univ., T. Sem.	Penfield, Ga.	John L. Dagg, D.D.	1833	3	?	?	3	1,000
Howard Theo. Inst.	Marion, Ala.	Jesse Hartwell, A.M.	1843	2	?	?	10	1,000
Western Bap. Th. In.	Covington, Ky.	R. E. Patison, D.D.	1840	4	9	3	18	2,000
Kalamazoo T. Sem.	Kalamazoo, Mich.	—	1846					
Total 8				19	309	294	150	13,750

## BAPTIST PERIODICALS IN THE UNITED STATES.

NAME.	EDITORS.	WHEN ISSUED	WHERE PUBLISHED.
Zion's Advocate ..	Adam Wilson	Weekly.	Portland, Me.
Christian Watchman ..	William Crowell	"	Boston, Mass.
Christian Reflector ..	J. W. Olmstead	"	Boston, Mass.
Christian Secretary ..	—	"	Hartford, Conn.
New York Recorder ..	Sewall S. Cutting	"	New York, N. Y.
New York Baptist Register	Alexander M. Beebee	"	Utica, N. Y.
Christian Contributor ..	Cyrus P. Grosvenor	"	Utica, N. Y.
Christian Chronicle ..	George W. Anderson	"	Philadelphia, Pa.
Religious Herald ..	William Sands	"	Richmond, Va.
Biblical Recorder ..	Thomas Meredith	"	Raleigh, N. C.
Southern Baptist ..	—	"	Charleston, S. C.
Christian Index ..	Joseph S. Baker	"	Penfield, Ga.
Alabama Baptist ..	C. M. Breaker	"	Marion, Ala.
Mississippi Baptist ..	W. H. Taylor, W. C. Crane	"	Jackson, Miss.
South Western Baptist Chronicle	William C. Duncan	"	New Orleans, La.
Tennessee Baptist ..	R. B. C. Howell, J. R. Graves	"	Nashville, Tenn.
Baptist Banner and Pioneer	William C. Buck	"	Louisville, Ky.
Western Christian Journal ..	D. A. Randall, J. L. Batchelder	"	Columbus, O.
Christian Messenger ..	E. D. Owen	"	Indianapolis, Ind.
Western Christian ..	W. Walker	"	Chicago, Ill.
Watchman of the Prairies	Luther Stone	"	Chicago, Ill.
The Baptist Guardian ..	J. L. Reynolds	Semi-Monthly.	Richmond, Va.
Michigan Christian Herald	—	"	Detroit, Mich.
Baptist Missionary Magazine ..	Solomon Peck	Monthly.	Boston, Mass.
The Macedonian ..	Edward Bright, jun.	"	Boston, Mass.
Sabbath School Treasury ..	William Howe	"	Boston, Mass.
Young Reaper ..	H. S. Washburn	"	Boston, Mass.
Baptist Memorial ..	Enoch Hutchinson	"	New York, N. Y.
Mother's Journal ..	Mrs. E. C. Allen	"	New York, N. Y.
Baptist Preacher ..	Eli Ball, H. Keeling	"	Richmond, Va.
Baptist Missionary Journal ..	J. B. Taylor, Russell Holman	"	Richmond, Va.
Baptist Telegraph ..	James Mc Donald	"	Jacksonville, Fla.
Western Baptist Review ..	J. L. Waller, R. R. Lillard	"	Frankfort, Ky.
The Indian Advocate ..	Sidney Dyer	"	Louisville, Ky.
The Macedonian ..	John Stevens	"	Cincinnati, O.
Christian Review ..	S. F. Smith	Quarterly.	Boston, Mass.
The Baptist Record ..	Thomas S. Malcolm	"	Philadelphia, Pa.
Periodical Library ..	Joseph S. Baker	"	Penfield, Ga.
Baptist Almanac and Register	Thomas S. Malcolm	Annual.	Philadelphia, Pa.

## Reviews.

### CONGREGATIONAL INDEPENDENCY IN CONTRADICTION TO EPIS- COPACY AND PRESBYTERIANISM: THE CHURCH POLITY OF THE NEW TESTAMENT.

BY RALPH WARDLAW, D.D.  
*Glasgow: James Maclehose.*

"THERE IS A PHILOSOPHY WHICH IS ENJOINED ON US IN REGARD TO THE SCRIPTURES OF GOD:—IT CONSISTS IN USING THEM AS THE TOUCHSTONE, FOR TESTING ALL THE OPINIONS AND MAXIMS OF MEN." This choice sentence from Melancthon is the motto which Dr. Wardlaw prefixes on his title-page, as an indication of the standard which he recognizes in measuring the various principles and practices which have obtained a footing among christians as regards Church Polity.

It appears that during the past year this venerable and much-esteemed servant of Christ was interdicted, by "eminent medical authority," from "official labours" and "close study." In his dedicatory preface of the work, addressed to the Deacons and Members of the Church "among whom," he says, "I have been carrying out its principles for a period now approaching to five-and-forty years," Dr. W. explains how, under that interdict, this volume makes its appearance.

"In these circumstances, when close study and mental excitement have been specially prohibited, it may seem strange that I should be sending to press a volume necessarily, to so great an extent, controversial. The truth, however, is, as some among you are aware, that a large proportion of the following sheets has been lying by me in manuscript for a good many years; so that, all that they required being (to no inconsiderable extent I admit) alteration and enlargement, it occurred to me that I might accomplish a long-cherished purpose, and fulfil a long-due promise, without any such overtasking of the mental powers as could be at all prejudicial; or, if at all, assuredly far less prejudicial, and a thousand fold less distressful, than would have been a sentence of absolute inaction. I am thankful to God for having spared me my mind, and thankful to my physicians for not having entirely forbidden me the use of it."

Respecting the volume itself, we prefer that Dr. Wardlaw should speak for himself—

"And now, a single word respecting the volume itself; that the extent of purpose embraced by it may be distinctly understood, and that none, among yourselves or others, may expect to find in it what it is not intended to contain. First of all, then,—be it remembered, that to historical and critical erudition it makes no pretension. The only history to which it at any time refers is 'the Acts of the Apostles;' and the only criticism to be found in it is of infrequent occurrence, and of the simplest character. Had the case been one that depended, at every turn, on minute etymological and exegetical distinctions, I should have felt my ground too narrow and tremulous to warrant confidence. All that I have aimed at, and all, therefore, that my readers have to look for, is a plain, straightforward, Bible argument; requiring no more, in order to a clear apprehension of it, than an ordinary amount of discriminative sagacity, and of its patiently thoughtful application.—Then, with regard to the contents of the volume. For reasons assigned in the introductory chapter, I have confined myself, in the sources and grounds of my argument, exclusively to the scriptures. And of the topics which even within this limit might have found a legitimate place, there are several, which, although included in my original plan, I have not introduced, because any approach to a satisfactory discussion of them would have extended the treatise to an undesirable length. Let it be understood, then, that I treat only of the great primary articles of distinction between the three prevailing forms of ecclesiastical government—the episcopalian, presbyterian, and independent—especially the two latter. The subjects alluded to, as designedly omitted, are such as these,—creeds and confessions,—the popular election of church-officers,—the nature and ends of ordination,—the ordinances of baptism and the Lord's supper,—the times and modes of worship,—the reciprocal duties of the officers of the church to the members, of the members to the officers and to one another, and of officers and members to the surrounding world. These are topics, the discussion of which, without any undue dilatation, would fill another volume. Some of them may be incidentally touched upon, (as in the remarks on the office of deacon, and on the nature and extent of church power); but they do not, unless in the way of obvious sequence, come within the scope of the present treatise."

Any attempt of ours to recommend the writings of this eminent christian

minister as worthy of serious and attentive perusal, would only be like attempting

"To gild refined gold,  
Or add a perfume to the violet;"

but to assist the reader, we furnish a list of the subjects of the eight chapters of the Essay—

"Introductory Observations—The New Testament Church, and New Testament Churches—The Materials of a Church of Christ—Officers of a Christian Church—Government of the Church—Argument for Presbyterianism from Acts xv.—Objections urged against Congregational Independency—Union of Churches, and their Communion with Each Other."

We have only left ourselves space for one short extract. In noticing certain obsolete customs, such as—Community of goods:—Kiss of Charity:—Washing disciples' feet:—and Love Feasts—Dr. W. observes, (listen Dr. Halley!) of the *Ordinance of Salutation* as some would call it:—

"Ought the apostles, then, to be understood as meaning more,—or can any profane be adduced that they did mean more, than that christians, in their salutations of each other, should bear in mind their character and profession; that their reciprocal salutation should be 'a holy kiss,' and a 'kiss of love.' That is, that it should not be the expression of mere ordinary courtesy or even of mere ordinary friendship, but that, 'as becometh saints,' it should be the token of a sincere, fervent, and pure affection, in their spiritual relation?—The idea that all that is addressed, in the form of injunction, to a collective body behoves to be done by that body in its collective capacity, is one which no man will maintain who is desirous to have or to keep a reputation for common understanding, as might readily be shown from analogous cases, were it worth the pains.

I only add, what is also of itself decisive,—that the anomaly is too flagrant to be at all admissible, of anything being designed to be a permanent ordinance in the church, respecting which there is not the most distant intimation, either in the form of precept or example, as to *when*, or *where*, or *how*, it was to be observed. Ask, *how often*, or *on what occasions*, ordinary or special, the ordinance is to be attended to?—No one can tell.—Ask, *in what manner* it should be done when it is done,—whether the salutation is to be simply *passed along from one to another*, or whether *each must salute all*.—No one can tell. All is perfectly indefinite,—not one point explicit, so as either to assure the professed observer that he is obeying legitimately, or to render inculpa-

tion for neglect capable of being brought home to the offender.—Surely this can never be an institution of Christ.\*

#### THE BACKSLIDER'S MIRROR:

A Popular Welsh Treatise, translated from the Ancient British Language,

BY E. S. BRYAN, ESQ.

London: Simpkin, Marshall, & Co.

THIS singular treatise, originally a Welsh production, is now presented in an English garb. The author, Mr. Azariah Shadrach, was a minister of the gospel at Aberystwith, and died in 1844. Many thousand copies have been sold in Wales, where it is very popular. We cannot say that the writers theology is always correct, but the tendency of the whole is to promote piety and watchfulness. Short pieces of characteristic poetry are interspersed throughout the pages. The title of the original work is—

"A True Mirror: in which the Backslider will behold himself reflected, in his wanderings, secret turnings, inward hidden recesses, in the country and in the city, and also in his return home to God."

The translator, in his preface, says—

"Besides the possession of ancient manuscripts of an extraordinary antiquity, in which the Welsh surpass any people in Europe in the number and variety of them; restricted as may be their present literature, now that a new language, and all that pertains to it, has risen up among them; of one thing, even in their circumscribed limits, they can still boast; and that is—that no book of a pestilential kind—no mental poison—nothing that, with any propriety of language, may be called a '*bad book*,' has ever issued, or does now issue, from the press of that mountainous district of the island, inhabited by those who were once the possessors of the soil and surface of the whole. And whilst such has justly been the boast of some of the most eminent for learning amongst the sons of Cambria, it may be asserted, in respect to such modern works as do still exhibit the external of the aborigines of the island, as sneered forth in their ancient language, that they are of such a description as would do honour to the most vast, renowned, and polished nations of Europe."

\* The notions which by some have been broached about this ordinance of public and promiscuous kissing, hold out a temptation, such as it requires a little self-denial to resist, to some small indulgence in the ludicrous; of any sense of which, as well as of the ordinary proprieties and decencies of social life (o. which the churches of Christ should be the last scenes chosen for the violation) its advocates must be most notably devoid. But the temptation must not be yielded to.

## BRIEF NOTICES.

EIGHT LECTURES on the *Scriptural Truths most opposed by Puseyism*; By JOHN ELIOT HOWARD; published by Whittaker, London; contains, for a small sum, a large amount of information, well digested; forming a useful manual of scriptural antidotes to this recent heresy in the English Episcopal church.

IMPORTANT TRUTHS IN SIMPLE VERSE; Partridge and Oakey, London; is a neat little volume of original poems adapted for the young; which we can recommend,

not only as unobjectionable, but as calculated to instruct and excite the youthful mind to piety and virtue.

THE BEDFORDSHIRE TINKER, or the *History of John Bunyan*. Written for Young Children, by G. E. SARGENT. Green: London. Capital! a happy idea—well executed. This little book will sell. The sketches of the Life of Bunyan have usually, for one reason or other, been uninteresting to children. Here he is pictured before them so that they can comprehend him. We heartily thank the writer.

## Baptist Church History.

### BURNLEY, LANCASHIRE.

In the year 1764 a meeting-house was erected by the General Baptists on the side of a steep rocky declivity near Hebden Bridge, Yorkshire, called Birchcliffe, which name was adopted for the building. The church meeting here increased rapidly. At the formation of the New Connexion, in 1770, the celebrated Dan Taylor being the first pastor, it contained sixty-nine members. Several acceptable ministers were called out by them to labour in spreading the gospel.

The exertions of the pastor were almost incredible; his people, in general, co-operated with him, and their united efforts were blessed.\* Three additional churches were established—Queenshead, Halifax, and Burnley—the latter is the subject of this paper.

The friends at Birchcliffe introduced the cause into Worsthorpe, two miles from Burnley, in 1776. Four years afterwards the place of meeting was removed to Burnley.

It appears that at this time, Mr. R. Foulds, a member of the church at Birchcliffe, was the preacher at Burnley. In 1789, he accepted an invitation from the church at Longford, near Coventry. From this period Mr. Edmund Whitaker, who had been baptized by Dan Taylor at Burnley, and who by diligent attention to meetings for prayer and exhortation had so far cultivated his gifts as to be

acceptable to the people, supplied the pulpit as minister. In 1794, Mr. W. complied with the invitation of the church at Melbourne, near Derby, to become assistant minister to their aged pastor, Mr. Francis Smith. Until March, 1794, he laboured in conjunction with Mr. S., when that venerable servant of Christ was called to his reward. In July, 1797, Mr. Whitaker was publicly set apart to the pastoral office. But symptoms of asthma, which had already appeared, frequently interrupted his labours. After much suffering, his valuable life terminated, July 10, 1808, at the early age of 42. For genuine piety Mr. W. was eminently distinguished. Humility, benevolence, and charity, were conspicuous in his habitual deportment, and in the exercise of his ministry he was faithful, zealous, diligent, and persevering. Perhaps few have been favoured with more unshaken confidence, and a more pleasing view of immortality, than he experienced. In 1794, Mr. Richard Foulds again resumed the pastoral office at Burnley, which he held till 1804, when he resigned. In 1804, Mr. T. W. accepted the pastoral office, which he held till 1807, when, for improper conduct, he was excluded. In 1810, Mr. George Dean was engaged as pastor. He had attended on the ministry of Mr. Burgess at Haley Hill, Halifax, and was baptized by him, April 21, 1789. About 1800, he was called forth to preach the gospel, and very frequently supplied the Yorkshire churches. Mr. D. continued to supply the pulpit at Burnley for some time, but after the erection of the meeting-house at Lineholm, he received a call from the church there, with which

\* Our correspondent might with propriety have stated one duty they imposed upon themselves for this purpose. Every member engaged to endeavour to bring one of his neighbours to hear the gospel, and then never to leave him until he had brought him to Jesus—and by divine favour they usually succeeded.

he complied, and was publicly set apart to the pastoral office in 1819. The manner of the removal of this humble but faithful minister was affecting, and very distressing to his friends. On Monday evening, Dec. 17th, 1833, a little girl had been at his house, and when she left, as the night was dark, and the river near his house was much swollen by heavy rains, he took a lantern and walked with the child over the bridge. Giving her the lantern, he returned; but in the dark he missed the end of the bridge, stepped into the flood, and was drowned, being borne down on its turbid waters for several miles. His body was not discovered for six weeks. Thus suddenly were his duties terminated, in the sixty-fourth year of his age.

The intellectual powers of Mr. Dean were good, and his piety eminent. His heart was deeply imbued with divine love. He felt a holy pleasure in performing arduous services for the spiritual welfare of others. The awful condition of impenitent sinners called forth his tenderest sympathies, and when he spoke to them of the Saviour, his tone and his whole manner indicated that his mind was absorbed in deep concern that they might be made partakers of eternal life.

In 1818 Mr. Henry Asten, a member of the church at Birchcliffe, became the pastor of the church, which office he held till 1837, when he resigned.

In 1838 Mr. Thomas Gill, a member of the church at Heptonstall Slack, assented to the wishes of the church, and became its pastor. During his ministry at Burnley, the cause revived from its low and depressed state. Sixty-two were added to the church in one year. Sinners were converted, and believers were edified. The meeting-house was considerably improved, and a new baptistry erected within it. A minister's house, and rooms for sabbath and day schools were also erected. In 1847 Mr. G. accepted an invitation to the pastoral office over the church at Melbourne, in Derbyshire, where he is now labouring with promising success. His successor in the pastoral office is Mr. John Batey, from the church meeting in New Church-street, Paddington. At the last Annual Association they reported 194 members.

May a Divine blessing rest upon both pastor and people. For my brethren and companions' sake I will now say, may peace be within their walls, and prosperity within their palaces!

*Castle Acre, Norfolk.*

J. S.

## Christian Experience.

### Brief Memoirs.

JOHN BAKEWELL.

"AND I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." It is an important and pleasing duty devolving upon a christian church, not to forget the works of faith and labours of love, of those who have died in the faith; but to keep them in remembrance, that they may act as a stimulus to the living, and that they also may become "followers of them who through faith and patience are inheriting the promises." The word of God itself furnishes examples of this character.

John Bakewell was born March 23, 1774, at Long Whatton, in Leicestershire. His mother was a serious godly woman, and a member of the baptist church in

that village; but his father was not. John, from his childhood up to his twentieth year, was disposed to regard religion favourably; and was not given to those pleasures and follies which young people too frequently indulge. He always seems to have cherished a hatred to sin, and a fear of offending God.

His father was a gardener, and brought his son up to the same occupation: but being a man of bad habits, his family suffered in consequence. John therefore left home, and was bound apprentice to Messrs. Strutt, of Belper, as a turner. Throughout his apprenticeship he was steady and attentive, so that he secured the high esteem of his distinguished employers, who gave him an excellent character. During his apprenticeship he regularly walked to the baptist chapel at Smalley, a distance of five miles; and sometimes to Ilkeston, four miles further, and returned home again the same day. God looked upon his young servant with

approbation, and blessed him. He was awakened to a knowledge of the truth as it is in Jesus—saw himself a sinner—mourned for his sins—repented—believed in Christ—and was baptized.

He now went on his way rejoicing in Christ his Saviour. Oh! how happy he felt. His language was—"No condemnation now I dread.—Jesus is mine, and I am his." He was received into fellowship with the baptist church at Smalley, and ever after walked as a consistent christian. Like Nathaniel, "he was an Israelite indeed, in whom was no guile." He now advanced in christian knowledge and experience, and always esteemed it an honour to make any sacrifice of time, or labour, or money, for Christ and his cause. About a year after his baptism, he became acquainted with Elizabeth Bakewell, and they were united in marriage. Like Zachariah and Elizabeth, they were found walking in all the ordinances and commandments of the Lord blameless. They made it their regular practice, on Lord's-days, to walk from Belper to Smalley, to hear that gospel which they loved.

After Mr. Bakewell had remained at Belper about seven years, he and his wife removed to Manchester, where he was engaged as foreman in a large establishment. As there were no General Baptists there at that time, they went to a Particular Baptist place of worship, and sat for some time under the ministry of the late William Gadsby, and under his ministry they were greatly blessed.

Finding Manchester not to agree with his health, Mr. B. resolved to return into Derbyshire, and engage as a gardener, that he might be out in the fresh air. He made known his design to his employer, who was surprised and offended, and said it was a shame that a man of his abilities should lay down his tools for a spade.

Mr. Bakewell, at this time, had saved a little money. During his apprenticeship, through his steadiness and good behaviour, his employers had given him as much as sixty pounds, and with this, and what he saved afterwards, he contemplated the purchase of a few acres of ground, that he might establish himself as a gardener. This he did in the parish of Heanor, Derbyshire; on which he built himself a house. He planted the greater part of his ground with fruit trees, and as years passed away, he kept increasing and adding to his little stock. He

also built a few houses, and realized an independent property, which caused him to enjoy the comforts of life in old age. So Mr. Bakewell greatly blessed and praised God, who had protected and prospered him.

But we will now turn to his religious career. As a christian, he was a man of sterling piety: firm and unflinching in the cause he had espoused. As a baptist, he was well armed with the sword of the Spirit, which is the word of God, and he was well able to use it on all occasions. In defending the Saviour's cause, he feared not the frowns, nor courted the smiles, of men. His wife and he remained members of the baptist church at Smalley, and for many years he was a deacon. But he was anxious to have preaching nearer home, and in his own neighbourhood. He invited baptist preachers, who came and preached in his house; and as the congregation kept increasing, he was anxious that a larger place should be obtained. He therefore built a large room at his own expence. The congregation still increasing, this large room became too strait for them. He then sold the church a piece of his own land to build a chapel upon, with a suitable piece of ground to bury in, and presented them with one hundred pounds towards the undertaking. Determined to have the chapel cleared of debt, though far advanced in years, he set out and travelled many miles, until he raised a sum which cleared off the debt.

For several years before his death, he was much afflicted; but he did not murmur or repine. He used to say that nothing afforded him greater joy than to see the church prosper, and the members alive and active; and nothing distressed him more than to witness inactivity and decline. It was a favourite employment for him to hand the people into the pews, and stand at the door to shake hands with the congregation, soliciting them to come again. But afflictions again confined him to his bed. He now exhorted his aged partner to cleave unto the Lord. Sometimes he would say, "What a desire I have to be with my Lord and Saviour, and join the general assembly of the church in heaven." I said to him on one occasion, "Dear friend, the Lord will come and fetch you in his own appointed time. Still wait with patience, like Job, who said, 'All the

days of my appointed time will I wait, till my change come." Again he would say, "O! how I love my Lord and Saviour: but I want to love him more. Come Lord Jesus, and take me home." The Lord, in answer to his prayers, sent to fetch the weary pilgrim home. He died December 12, 1846, aged 72. And O! what tongue can tell the glorious scenes which unfolded to his view, when he entered the world of glory? It must have been like passing from the gloom of a dungeon, into the splendour of a palace! But our friend has gone. The church has lost a valuable member,

and the cause of Christ a hearty and liberal supporter. But our loss is his gain. His remains were carried by the members of the church into the chapel, where he had erected a vault. He had been a member of the baptist church, above fifty years. His funeral sermon was preached by brother Plowright, to a crowded and weeping congregation, from these words,—"Whom have I in heaven but thee? There is none upon earth that I desire beside thee. My flesh and my heart fail me: but God is the strength of my heart, and my portion for ever." J. W.

## Characteristic Sketches.

### A HINDOO MARRIAGE.

A FATHER, having selected a girl for his son, sends an acquaintance to sound her father as to whether the alliance would be agreeable. If so, he goes in person, formally proposes, and offers his price for the bride. The directions given by the sage Aurva for the choice of a wife are sufficiently characteristic to merit quotation. 'He must select a maiden who is a third of his age; one who has not too much hair, but is not without any; one who is not very black nor yellow complexioned, and who is not from birth a cripple, or deformed. He must not marry a girl who is vicious, or unhealthy, of low origin, or labouring under disease; one who has been ill brought up, or who talks improperly, or who inherits some malady from father or mother; one who has a beard, or has a masculine appearance; one who speaks thick or thin, or who croaks like a raven; one who keeps her eyes shut, or has the eyes very prominent; or who has hairy legs, or thick ankles; or who has dimples in her cheek when she laughs. Let not a wise and prudent man marry a girl of such a description: nor let a considerate man wed a girl with a harsh skin, or with white nails, or with red eyes, or with very fat hands and feet; or who is a dwarf, or very tall; or whose eyebrows meet or whose teeth are very far apart, and resemble tusks.' He further prescribes, that he select one who is 'in kin five degrees remote from his mother, and seven from his father.' Some native author, whose name I cannot recall, prescribes

that the lady shall have a gait resembling that of a young elephant.

Preliminaries arranged, a day must be fixed. Properly speaking, this ought to be either in March, April, May, or June; for they only are lucky marriage months; but the other parts of the year are often ventured upon. In this case, however, the astrological observations, which decide the propitious day, have to be taken with such care, that much delay and anxiety are inevitable. The day at length fixed, the guests assemble at the house of the bride's father. Outside the door is erected a portico with twelve wooden pillars. Under this is placed the hideous image of Vignayshvara, the god of difficulties, who, if not duly honoured, would assuredly cast some impediment before the hymeneal car. Here also the bride and bridegroom are seated, on a small mound of earth, with their faces to the east. The married women, bearing on a copper-plate a lamp made of rice-paste, and lighted, then approach, and, holding this as high as the heads of the happy pair, make several circuits around them. This, called the sacrifice of Alati, averts the influence of an evil eye, and is a leading rite in all solemnities. After this, the whole three hundred and thirty millions of gods are earnestly invited to come to the wedding, and to stay throughout the five days during which it lasts; the ancestor gods are honoured with the same invitation, and are intreated to bring with them the still more distant progenitors. A sacrifice is then offered to Brumba the Creator. On the second day, the

bridegroom makes large presents to the Brahmans in expiation of his faults. After this, he feigns a desire to make a pilgrimage to Benares, to wash in the sacred Gunga; he equips himself for a journey, takes a supply of provisions, and turning his face towards the holy city, takes his departure in the fashion of an actual pilgrim, preceded by musical instruments, and accompanied by friends. He has not proceeded far on his pious journey, which would probably be fifteen hundred miles long, before he is met by his intended father-in-law, who inquires where he is going, and, on being informed, offers, if he will return, to reward him with the hand of his beautiful daughter. The pilgrim is not obstinate, and on his rejoicing the party, the ceremonies commence anew. With much pomp, a piece of saffron is tied round the wrists of the youthful pair. The bridegroom is then placed with his face to the east, and the father-in-law steadily contemplates him, till he fancies that in his countenance he sees the divine Vishnu, upon which he presents him with a sacrifice. Next he places him with both his feet in a dish filled with that very sacred substance, cow-dung, and then, uttering *muntras*, washes his feet first with water, afterwards with milk, and again with water. This done, he profoundly meditates on the three hundred and thirty-three millions of gods unitedly, and invokes by name all whom he can recollect; after these, he invokes the seven *rishis*, "sages," the five virgins, the ancestor gods, the seven mountains, the woods, the seas, the eight cardinal points, the fourteen worlds, the year, the season, the month, the day, the minute,—praying them all to bless the marriage; then solemnly taking his daughter's hand, he places it, in sign of surrender, within that of the bridegroom, and pours water over them both. The young couple are now surrounded by a number of the attendants, reciting *muntras*, and invoking the gods and their wives. While this is proceeding, enters a salver neatly graced with flowers, and bearing a small golden ornament, with the image of a god engraved upon it, and having attached a cord of a hundred and eight extremely fine threads. To this ornament incense is offered, and each of the persons present touches it, invoking blessings upon it. This is called the *tahli*, it is their wedding ring; but, contrary to the usage with us, it is removed in case of

widowhood. Fire is now introduced; on this the bridegroom offers a sacrifice; then, taking the bride's hand, they walk thrice round it; thus ratifying their union by the witness of that element which they hold to be divine. When all the great ceremonies are concluded, the attendants sprinkle with rice the heads of the newly-married pair. In some cases they are placed each standing in a bamboo basket, and each is furnished with a vessel of pounded rice. The bridegroom pours the contents of his upon the head of the bride, who returns the compliment, and this they several times repeat. The significance of this ceremony, as emblematical of plenty, is obvious. On the fourth day of the nuptials both bride and bridegroom eat off the same plate; and Dubois says, "Well may the woman now continue to eat what the husband leaves, and after he has done, for they will never again sit down to a meal together." The whole is concluded by a torchlight procession, in which both are carried in a decorated palanquin; they are hailed by their neighbours with gifts and gratulations, while fireworks and music complete their honours. We may add, that the wife may well enjoy this ride; for never again, except in case of a tedious journey, may she mount the same vehicle with her lord.

The girl thus pompously married is always of immature age, and, after the ceremony, remains in her father's house for a shorter or longer term, as the case may be. When deemed fit to be united to her husband, she is led to his residence, on which occasion ceremonies are renewed, but on a much smaller scale. Though we should hold the original ceremony only a betrothment, they hold it a marriage. From that moment the man has all the rights of a husband, the girl all the obligations of a wife; and should he die, though she may never have left her father's roof, she is his widow; and his widow all her days she must remain. The *tahli* is removed from her neck; then, one by one, her articles of jewellery; her dress changed for a widow's robe, and her rich black hair shaved, to be allowed to grow no more. From that day she commences a life of shame. Her lot is not regarded as an affliction to which all are liable, and which entitles the sufferer to universal sympathy, but as a retribution for the vices of a former

birth. The gods hold her unworthy of the joys and honours of marriage. The husband's relatives do not scruple to charge the loss of their kinsman on her sins. Then religion teaches that the only atonement she can make, the only path whereby she can escape days of infamy and woe, is self-destruction. She ought to burn with the clay of him whom she had never seen but at the wedding, or under whom she had lived in bondage for years. The benign spirit of christianity has now averted this final stroke; but the life thus spared is a life of sorrow and shame. The world scorns her; and the care of her own family is to keep her steps so watched, her spirits so broken, and her frame so weak, that she may not bring disgrace upon them. Should their endeavours fail, her crime cannot make her condition much more severe. With

us, widow's weeds are the signals of charity, inviting commiseration and respect; in India, they are the brand of justice, inspiring horror. No human being is more to be pitied than the young Hindu widow. Then it is to be remembered, that this class is far more numerous in India than amongst us: for, first, every man, without exception, marries, and may re-marry as often as he likes; secondly, every bride is a young girl—a child; thirdly, every female once widowed continues a widow for life. From these three causes, widows in India must be at least twice as numerous as in England; and when it is remembered that the population of India is seven-fold that of the British Isles, it will be seen what a multitude of breasts are pierced by Hinduism with continual sorrows.

*Arthur's Mission to the Mysore.*

## The Spiritual Cabinet.

A MISSIONARY'S REFLECTIONS.—Years have passed since I preached my last Canarese sermon. I was on route to embark for England, with the sentence of the doctors over me, that, on pain of blindness, I must never again enter the tropics. The feeling that I had then, returns now,—the feeling that God removed me from the most blessed office that man can hold, because I was unworthy. Those parents who consign their sons, who have the heart for a higher calling, to a life spent in making bargains, or plodding lawsuits, or swaying with gentlemanly satisfaction the small sceptre of some decent neighbourhood, little know the treasures of grand emotion from which they shut them out,—treasures to be found only in preaching Jesus to the heathen, and for one year's enjoyment of which any man with faith to look to heaven would cast to all the winds the most grateful respectabilities of private life, the most pompous commercial success, or the most flattering professional distinctions. He whose heart once heaved with the desire to live and die preaching Christ, but who, by a preference on his own part, or that of his parents, for the things precious in this life, has been withheld from the work, may sit him down and weep. He has lost what he will never regain. He lives a poorer man, (for wealth consists not in

what a man HAS, but in what he IS,) he will die with an undergrown soul, and to all eternity will lack joys and honours that others, mayhap less fitted to win them, will wear with glorious triumph. In immortality there will be no secrets. Every man will know the whole of his history, and the causes whereby its complexion was decided. Full many a christian father may take to his soul the assurance, that the son of his doting love will know, that he is for ever and ever abridged in rewards in consequence of the influence under which he preferred, to the toil of Jesus' ministry, comforts the very names of which have perished, pomp that has been swept from the universe of God, and pelf that was burnt up with vulgar clay. He will know that to this influence he owes it that he is behind others, behind what he might have been; and owes it, that he dwells in heaven as a refugee, when he might have marched in among the princes of God; that he glimmers in nebulous distance, when he might have shone "as the sun in the kingdom of his Father." Many a lofty mother will be well humbled when she sees her peerless boy, who was too good to resign to God, too precious to be spent for Christ, too tender to toil for souls, placed, and that irrecoverably, far behind the son of a lowly neighbour; when she sees hardships, and studies, and torrid

heats, the lonely dwelling, the unshared anxiety, the untended sickness, all transmuted into illustrious forms of ornament and joy, enhancing the bliss of him who suffered them, and of her who, for Jesus' sake, yielded him up to suffer; while station and revenues, mansions and equipage, the stare of the vulgar and the smiles of the *élite*, have long, long ago, ceased to give either satisfaction or excitement. Let every mother, to whom the Lord has given a son with a mind capable of a better life than one of barter know that she can take no step that will so certainly impoverish and abase him, as to pervert his aspirations from pursuits that lead straight to "glory, honour, and immortality," into those which are competent to the most vulgar intellect or the most selfish heart. Next to the hour that brought me to the love of Christ, I shall ever most bless that hour when she who loved me most said, "From the Lord I received thee, and to the Lord I give thee up." I wept at that parting; but I wept far more when parting from the work that had become dearer than all earthly things. My missionary race was short. God made it so. But, looking back this day, I would not for the universe have that brief space blotted from my existence."

ARTHUR.

**INDIVIDUAL PIETY AND INDIVIDUAL INFLUENCE.**—Every christian professor who is not labouring to be conformed to the image of Christ, is depriving mankind of some good which can be communicated by his agency. On the other hand, he who lives in habitual communion with God is surrounded by a divine influence, silent and impalpable, it is true, yet not the less real. Like the High Priest, he comes from the holiest place, with the odour of incense fresh about him. His life is the most eloquent of sermons, and the amount of good which he does, merely by living in the world as a christian ought to live, is beyond the power of human calculation. To the church, pious example, though of very high importance, is not essential to an appreciation of the truth and sanctity of our faith; but the exclusively worldly man gathers most, if not the whole of his ideas of true religion, not from the standard and testimony of the Bible, not from the representations of faithful ministers, but from the example of those who are said to be under its influence. It is the volume of a man's life which he reads; and as its page is fair or blurred so does he decide upon the nature and value of the faith whose characters, it is alleged, are written there.

TREFFRY.

## Narratives and Anecdotes.

**NAPOLEON AND THE BIBLE SOCIETY.**  
—In the month of March, 1804, two events took place, both important, but as different in the amount of their real importance as in that which was severally awarded to them at the time. The events referred to occurred in the capitals of England and France. One was the coronation of Napoleon; the other was the birth of this Society. Those events presented many striking points of contrast. By one, the iron crown of Charlemagne was disinterred, and placed on the brow of one, who, anointed by the Pontiff with all the pomp of Papal power and splendour, went forth to subjugate Europe, and attempt the subjugation of the world: by the other, an infant society was ushered into existence, which has pursued its course of joyous and glorious youth in a noiseless, pacific manner, although daily, hourly, gaining strength, in purpose and in potency, to subdue sin,

an enemy which is coeval with our race and seated in the very breast of every member of the great human family. The exhibition in Paris was noisy, striking, specious, but illusive; that in London was silent, quiet, unpretending, but intensely real. Where are the fruits of each? What are they doing now? The empire of Napoleon has passed away; his dynasty is no more; and even whilst yet he remained upon that earth which he had doomed to carnage, his lot was that of the caged felon—pent to a desolate and naked rock, "ambition's honoured fool." The other, so placid in its birth, and quiet in its progress, is still in being, and progresses still; and will progress, until pervading the entire earth like a celestial sea, it will engulf all that is unholy, all that is impure; and leave on its fair track, for ever, a living power, by which the seeds of love shall grow till they bring forth the fruit of righteousness and

joy. Yes; the society, in her combat against ignorance and error, does but go forth in a crusade of love. Nor will she cease the conflict until she can raise her voice in jubilee over the victory of the entire world, in its mighty aggregate of kingdoms and of nations, and join them in one grateful anthem over the earth, beautiful and lovely when sanctified and redeemed.

**THE STATE PARSON AND THE BAPTIST PREACHER.**—A baptist minister from England, who was settled some years since in this city, was distinguished in his native country for disinterested labour, and ready wit. He devoted several years of the latter part of his life there, to gratuitous labour for a new cause in a populous town, about three miles from his residence, to which place he walked every Lord's-day morning, preached three times, and then walked home. On one Lord's-day morning, as he walked gently along, meditating on his sermons for the day, he met one of those important personages called parish priests, a race happily unknown, at least, in the plenitude of his persecutive power, in this country.

"Well, ———," said his reverence, "I suppose you are on the way to your preaching again?"

"Yes, sir," was the modest reply of the baptist minister.

"It is high time the government took up this subject, and put a stop to this kind of travelling preaching; indeed, there is something like it intended."\*

"They will have rather hard work, sir," said the imperturbable baptist.

"I am not very sure of that," rejoined the priest; "at any rate, I will see whether I cannot stop *you* myself."

"I judge you will find it more difficult than you suppose. Indeed, there is but one way to stop my preaching, but there are three ways to stop yours."

"What do you mean by that?" asked his reverence, not a little nettled.

"Why, sir," replied the baptist preacher, with most provoking coolness, "there is but one way of stopping my preaching, and that is, by cutting my tongue out. But there are three ways to stop yours; for, take your book from you, and you *can't* preach; take your gown from you, and you *dare not* preach; and take your pay from you, and you *won't* preach." The parson passed on.

*Philadelphia Christian Chronicle.*

\* This conversation occurred just before Lord Sidmouth's attempt to stop itinerant preaching, in 1812.

## Hints of Usefulness.

### THE CHURCH MEMBER.—NO. 1.

Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 1 Peter ii. 5.

WE assume that you are quite conversant with the fact, that the great and all-absorbing question of the day is,—The Church—is she still to be enslaved by the state, or is the unscriptural union to be severed? *You are a church member*; this question concerns *you* deeply; but the *manner* in which it concerns you involves your own vital union to Christ, and your consistent deportment as a member of his visible church: in a word, the full discussion of this question involves your obedience to the inspired apostolic precept,—“Act the citizen as it becomes the gospel of Christ:” for addressing you as baptists, we abate not one jot of the principle, that none but those who are savingly converted to God should be in visible fellowship with his people; and that those thus converted, should testify their love and obedience by being “buried with him by baptism into death.”

Nothing can be a substitute for real piety, as a ground of admission into the visible church. *You are a church member.* What a solemn, and yet joyous—what an awful, and yet blessed—what a responsible, and yet honourable position is yours. Prayerfully seek to estimate it aright; for only thus will you live up to its standard, and by “well-doing, put to silence the ignorance of foolish men.” Your membership with the church of Jesus Christ involves the fact of your “new birth;”—you have become a “new creature” in Christ Jesus; you heard the word, it arrested the attention, aroused the conscience, alarmed the soul; filled with distress, burdened with guilt, you fled to the cross of Christ, and in the anguish of a bleeding broken heart, you surrendered to the claims of mercy and justice, while you supplicated

“Pardon for sins of deepest dye,”

“A pardon bought with Jesus’ blood.”

Those pleadings were not in vain, those groanings and tears were not unheeded; you were accepted, pardoned! Who

can describe the conflict—the emotions of that wondrous hour, when! you received the evidence of pardoning love, and breathed forth the cry, “Abba Father!”—how solemn those vows—how intense the gush of affection—how sincere and ardent your determination to live to God, and to him alone. Never will the emotions and transactions of that period be erased from your mind. Jehovah regarded it as the period of your youth, “the day of your espousals.” Then it was, that from motives of love and obedience, you devoted yourself to His service, and asked for a name and place among his people. You were received, baptized, admitted to the table of the Lord, and united in visible fellowship with his people. He your Lord and Head—his disciples your chosen companions and friends—his table your banquet—his service your joy—his house your home. You deliberately preferred the church to the world—the “reproach of the cross” to the pleasures of sin: you are a pledged, a covenanted man. Awful, fearfully awful, your condition, *if not sincere in your profession: blessed your position, if truly what you profess to be.* How much is involved in the term, rightfully employed, “a church member.”

*You are a church member.*—How great your obligation. All relationships of life, and all mutual bonds of brotherhood into which we enter, involve us in corresponding obligations, and these obligations are proportionate to the nature of the association—its claims, and its design; if so, then, no obligations can equal those of the church member; and we entreat you to look and consider them well. Consider your obligations to the sacred Three, in whose names you were publicly baptized. The Father regarded you, fallen, prostrate, polluted. He passed by and said, “Live.” By the precious blood of Christ you have been rescued from the vilest thralldom, redeemed from the most fearful slavery, snatched as a brand from the burning. By the precious operations of the Holy Spirit you live anew, “not your own—bought with a price,” and called upon by every motive of tenderness and love to live to Him who loved you, and gave himself for you. Bound in the bond of sacred brotherhood to the church of Christ, the vows of the Lord are upon you. All your influence as a believer is to be given to the welfare and increase thereof. Woe unto you if your influence

be of a negative character! “Curse ye, Meroz; because they came not to the help of the Lord against the mighty.” But how much more fearful that woe, if you are charged with positive evil, and are known as the peace-destroyer, the discontented, the dissatisfied member of the church; reckoned among the murderers, and complainers, of whom Jude speaks. “But we hope better things of you, and things which accompany salvation, though we thus speak.” So great is the debt of obligation and gratitude that you owe, that were you to live to the age of Methuselah, and your every hour of that extended life devoted to the expression of gratitude, and the energy of active effort, you would no more have cancelled the obligation, than you could by human merit attain the kingdom of heaven! If you hold your peace, the very stones may cry out.

*Once more, you are a church member, and the world has claims upon you—weighty and solemn claims. “Ye are lights,” to enlighten the world. Witnesses for God in the world. Instruments of blessing—everlasting blessing to the world. The world is perishing, and you hold the prescription of life—the balm of Gilead. Sinners are in danger of condemnation; “save them with fear, pulling them out of the fire.” Have you regarded these requirements? Have you listened to the summons, and obeyed? How many have been allured to the sanctuary, urged to decision, won to the cross, by you? Have you so employed your talent, that when the Master comes to reckon, it will be found that the world and the church have been better for your conversion—your continuance in life? so improved it, that the plaudit of the Saviour will greet you as you enter the home of the blessed, “Well done, good and faithful servant, enter thou into the joy of thy Lord.”*

*“Haste, then, spread the Saviour’s name;  
Snatch the fire-brands from the flame;  
Deck his glorious diadem  
With their ransomed souls.”*

Away, ye pledged followers of the Lamb; let there be no delay, no parley with the foe, no loss of time in *groundless* disputations! Away to his cross, upraise your banner, proclaim eternal warfare against all sin, and manifest energy and devotedness even to death in his service. Thus prove yourself to be truly a CHURCH MEMBER.

*Lynn.*

J. T. W.

## Correspondence.

A QUESTION TO PÆDOBAPTISTS, FOUNDED ON AN EXTRAORDINARY CHRISTENING.

To the Editor of the Baptist Reporter.

DEAR SIR,—In glancing over a volume of the *Eclectic Review*, I observe that, in the number for December, 1838, there is one article which commences thus:—"We turned the other day, in one of those fashionable watering-places along the southern coast of Devon, into Wombwell's travelling menagerie. The keeper, a man in smart top boots, with an olive complexion, and something like a cast in his eye, clambered, towards the close of his exhibition, into the den of a fine lioness with four cubs; and taking up each of the latter in their turns, he exclaimed, 'This, gentlemen and ladies, is the mayor of Exeter; the second is called Wallace, after the great lion that killed the dogs like nothing; the third is named the Duchess of Kent; and the fourth was christened Victoria, in honour of her present Majesty.'"

Now, sir, from this portion of history it appears that unconscious babes of the human family are not the alone parties who, as a matter of fact, are indulged with the "christening" process: "lions and beasts of savage name," in this our "christian land," are permitted to share, and share alike, with them in the benefits of the said "christening" rite; although it may be something less than a chance that those "lions and beasts of savage name" should ever be known, in consequence, to "put on the nature of the lamb," for all that! And I have been told that even some inanimate things, such as ships, steeple bells, and warlike banners, are, in some cases, admitted to the same distinction. This may be all in character where there is, "verily and indeed, authority to decree rites and ceremonies in religion," but what must they do who appear to be advancing in the same direction, yet in whose case no such authority is even claimed or pretended!—A certain theory, it seems, has been lately put forth to the world, which demands that the expression "all nations," as occurring in the commission which the Lord Jesus gave to his church, must not, in the exegesis, be restrained within the prescribed limits—"he that believeth and is baptized"—but con-

strued absolutely, as if there were no such limits,—all the individuals of all nations are to be baptized whether believers or not! So it would appear. Now some persons are content to say, "Here is the law of the house, which to us seems plain and decisive, 'he that believeth and is baptized,' and we, for our part, cannot go beyond the word of the Lord to do less or more." But, losing sight, for a moment, of that grave matter at the threshold, query whether the party in question, in order to be consistent, are not bound, by their own theory, to embrace a much wider scope in their practise than even they would contemplate or desire. All nations, it is said, are to be baptized. But all nations of who, or of what? If you leave out the good direction implied in the phrase "he that believeth," then, of course, no limitation will remain except what may be found in the word "nations." What does this word embrace? Suppose we take Littleton, the authority next to hand, in his definition of the word *natio*, as equivalent to the original *ethnos*. He states that it (*natio*) is derived from the verb *nascor*, (to be born) and is employed to designate, indifferently, a race of men, a race of brutes, or even an order of inanimate things;—"de pecoribus quoque natio dicitur, et de rebus inanimis;" the same writer giving, in each instance, an example, from some established author, as a confirmation. Well, good sir, as an Editor is supposed to know "all but everything," and to be all but almighty in his way, (not to remark upon his exuberant fund of courteousness towards the public!) one may venture to ask, therefore, will the adherents of the above theory be prepared to take in the lions, with the whole confraternity, as being part and parcel of the "all nations," in common with those they choose to embrace as subjects of the sacred rite; and if not, what ground have they to refuse? Perhaps you will be good enough to lend a hand in the matter. In the mean time we can be going on conformably to the old plan, of first preaching the gospel, and then baptizing those who appear to believe, teaching them to observe all things whatsoever the blessed Lord has commanded, and leaving out all teaching besides. QUIDAM.

## Christian Activity.

### Evangelistic Labours.

JOURNAL OF JAMES BLAIR.

*From Aug. 1846, till Aug. 1847.*

Concluded from page 110.

BESIDES labouring chiefly in Dundee, we have been enabled to hold forth the word of truth in Arbroath, Carnousty, North and South Ferries, Blairgowrie, &c., sometimes out of doors, and sometimes in doors; always the former when the weather would permit.

Besides those who have actually come forward and professed the truth as it is in Jesus, I was told by the pastor of the church and others of the brethren, of numbers who were under impressions, and likely to come forward ere long.

Dundee and its neighbourhood form an excellent field for missionary effort, and particularly for out-door labour. In out-door preaching we had always a considerable number of very serious steadfast hearers. But the great mixture of society in such large manufacturing towns, insures also a variety of interruptions, especially to a stranger. At first I had a great number of these to deal with. It may interest friends to know a few of these cases. At Westport, Dundee, a man stood at my elbow, rather respectably dressed, and kept telling me I was preaching lies to the people. I at length turned to him, and told him I believed them to be truths, or I would not preach them to the people. Returning to my subject, I came to speak of John iii. 16, "God so loved," &c. Dwelling on the word whosoever, I said it was encouragement for all. I turned to the man and said personally to him, "It is for you also, sir." He replied, "Yes, and it is for you too." I said, "Yes, I rejoice that it is for me." Finding himself noticed individually amongst an increasing and indignant audience, he soon left the ground to us. At the same place, on a Lord's-day morning, a man came and charged us with teaching the people false doctrine, and wished to debate. I insisted he should wait till I had done, as I would not be interrupted till then. He waited on patiently, and at the close demanded a regular debate. I said, I would debate with no man in the street, and that no man had a right to come and interrupt me when I had collected an audience. I would, in such cases, preach whatever I thought right—and if any one thought I was wrong, he might, if he chose, collect a meeting for himself, and preach to them what he thought proper. "Come away," said his companion,

"you are not fit for that gentleman, any way."

On another sabbath morning, in the same place, when descending on the goodness of God, and pointing the audience for proof of it to the corn fields and the yellow waving wheat, a female's voice called out, "Au' what do you make o' the potatoes, sir." I went on till it was repeated, and then stopped and turned to the woman and said, "In the first place, I am very sorry for you; you must be far gone when you, an aged woman, can interrupt publicly the preaching of the gospel." This evidently disconcerted her much. I added, "Since you have called my attention to the potatoes, I will say this much, that, when I look around me and see the drunkenness and other wickednesses that stalk through our streets; when I think of the swearing and blasphemy that grate one's ears as we pass along, I cannot wonder that the God who governs such a wicked world, should find it necessary to lay his hand upon the potatoes, in order to show such creatures their complete dependence upon him, and lead them to reflection and repentance. My wonder is that he does not lay his hand on the wheat also." I then resumed my address. A young man soon after came and took the woman by the arm, and led her away.

I shall only mention another incident of this nature, which occurred on a week evening at foot of Bonnet Hill, Dundee. Dwelling at some length on the "living water" which the Saviour set before the woman of Samaria, a young man spoke out, saying, "You have told us plenty about water now, tell us something about bread." I allowed him to repeat his request, and then paused and said, "Well, sir, I'll tell you about bread. There was one who said, 'I am the bread which came down from heaven, which God gave for the life of the world.' Now, sir, go home and think on that bread, and know that, unless you eat it, you must perish for ever." I suppose he took the first part of the advice, for he left the audience immediately after; but whether he took the other or not, we must leave the judgment day to determine.

Before I conclude, I may just mention that I have had the pleasure of supplying the last two Lord's-days at Perth, and have been gratified to see a young man brought to decision about his salvation, through the public preaching of the word, and private conversation together. I had the satisfaction of baptizing him in the sacred names, on the sabbath evening before I left. I may also mention that this case was highly satisfactory to the church.

## CREWE.

By means of your *Reporter*, let me call the attention of the Cheshire baptists to Crewe, as an important locality for christian effort. It is well known that in a few years this place has risen into a considerable town. Not many years ago there were few, if any, houses; now there are many hundreds, numerous streets, and a large population. This population, also, is increasing apace. From year to year new houses are rising, and fresh settlers fixing their abode at Crewe. A town like this offers peculiar facilities for promoting the cause of religion. There is not that aggressive church influence which, in many places, opposes so powerfully the progress of divine truth, and binds down its slaves to the mummeries of puseyism, in other words, of popery. It was therefore to be expected that christians would direct their efforts to the diffusion of gospel truth in such a place. This has been done. Various denominations have erected their chapels, and their efforts have

prospered. But what have the baptists been doing? I fear the answer must be, *substantially nothing*. If any have visited the place, or preached occasionally, yet I am apprehensive there has been no *settled, persevering, continued effort*.

There is, then, great reason for commencing a course of more vigorous exertion. There are a number of baptists at Crewe, enough, if efforts were employed to unite them, to form a small and interesting church, that might become a nucleus round which, through future years, multitudes more might be collected. Let the baptists of Cheshire think of this, and come forward to the help of the Lord. Other denominations of christians are not more indebted to Christ than they; and why should those do much for his cause at Crewe, and these nothing? Probably no other place in the country presents, at this time, so promising a field for home missionary effort.

Derby.

J. G. PIKE.

## Baptisms.

## FOREIGN.

TRINIDAD.—*Baptism of a converted Negro*.—Mr. Cowen has furnished an interesting narrative of Maria Jones, an aged member of the baptist church, at Port of Spain. Stolen from the bush in Africa when about seven years of age, she spent nearly all her days in slavery. She was a faithful servant, but of an independent spirit. When emancipated in 1838, she attended school, though advanced in years; and so earnest was she, that she attended with the children. She also attended preaching, and was converted. Mr. C. says—

For several years she maintained a holy walk in connexion with the Presbyterian church, Port of Spain. Though living at the distance of fourteen miles from her place of worship, aged and crippled as she was, she rarely ever absented herself from communion with the church; in which seasons her joy was peculiarly great. In order to be present on such occasions, and other previous gatherings of the members for prayer, she would leave her home early in the week, spend the term of her stay in town in visiting christian people, in whose society she now delighted; and early in the following week would return to her home, rejoicing in the Lord. To me her visits were never omitted. She would generally drop in about the time for family worship, both morning and evening, on which occasions she must have a lesson also in her Testament, which she had ever at hand, go

where she would. One morning she was with us at worship, as was also a female member of the baptist church, Port of Spain. With the latter I entered into a short conversation before leaving us, in which Maria seemed much interested. When this friend left, Maria inquired if she were a baptist? I said she was. "I should like to know sometin about dis batist," she said, "what it mean?" adding, "how you never tell me notin about dis batist!" I said, "Maria, perhaps I should have told you something about it, but you know I have told you about something of greater importance, even about Jesus Christ, who came into the world to save sinners." "Yes," she said, "but I like for hear of batist too." "Well," I said, "you have your Testament with you, and I will make it tell you all I know about it myself." "Eh! eh!" said she, "how dat?" expressing thereby her surprise that she had never seen it in her reading. After pointing out to her several passages of scripture which she read most carefully and with deep attention, she was still more surprised, but said little. On these passages she said her eyes never before rested: "How come I no see dem 'fore dis?" she said several times to herself, "how come dem never show me dis?" referring to the christian friends with whom she stood connected. I said but little to her, wishing rather that the truths she had read might operate upon her heart, and have all the glory. I knew, moreover, her honest, candid nature; how sincerely she

was devoted to the Saviour, and attached to her excellent pastor. She loved most ardently the church with which for years she had been united; and nothing but the moral force of her Saviour's word, dealing with her conscience, could separate her from them. But I knew she would honour the truth, and therefore contented myself with simply bringing her mind into contact with the Scriptures in her own Testament, read with her own eyes. And this was done, not so much with a view to proselyte, as at her own request to give her as brief and satisfactory an explanation as I could, of my views as a baptist. At the close of our conversation, or rather scripture reading, Maria left me, and I saw no more of her for two months, when she as usual came to commune with her church, and during her stay, called on me, as at other times. She said since last she saw me she "hab no rest, she read plenty time dem places I show her, and sometin seem for take her by de hand, an say, *Come, Maria, batise same fashion as blessed Saviour.*" She said, moreover, that she desired to be immersed, and asked me if I would do it. I advised her to think and pray further on the subject, and also to open her mind regarding it to her minister, that she might have the advantage of his counsel, and if, in the end, she desired immersion, I would attend to it. I said, also, that probably he would immerse her himself, as I had heard him say on one occasion that he would so baptize adults, if requested; and I begged her to propose it to him before applying to me again. To all this she attended. She opened her mind to her minister, whom she greatly esteemed, and pressed him to immerse her "same fashion as Jesus he own self." The good man said he would do so, had he never baptized her, but that were he now to immerse her, after sprinkling her some years before, it would be baptizing her *twice*, which would be wrong. But this sort of reasoning did not satisfy Maria's honest and practical turn of mind; her heart was set on "*Massa Jesus*" as her bright example in *this*, as in other respects, and, much as she loved her minister, she loved the Saviour more, even as Mary of old. She therefore returned to me, repeating and pressing, with increased urgency, her former request. I begged her, however, to let the matter lie over for two months longer, till next she came to town, when, if she still desired it, I should baptize her. "At the end of the time specified, I met Maria, firm as at first in her resolve to honour the Saviour whom she loved so much. I reminded her that I had used no sort of influence to produce this change of sentiment. She clasped her hands, raised her eyes to heaven, and said, "No, it my blessed

Saviour, it Fader, it him, it him; he every ting for me. O what him do for me, what him do for me heart ebry day, no one know but myself; he do for me what nobody can do; it him I love more dan all; him I want for 'bey. Me no batize for please you, nor for vex nobody; me love me minister plenty, he teach me good ting, when me know notin 'tal; but me love blessed Saviour more dan all, me want for go same way he go, for do tame ting he do; me never yet go down into de water for batise same fashion he go, 'cause me not know it for do. Now me know it for do, me must do it; me have no rest till me come up out of the water same way he own self." My feelings were strongly moved by this simple and sincere expression of the motives by which she was prompted. I found the truth had had the effect anticipated, and she now was restless till she honoured it. Myself and wife walked through the town with this devoted disciple of our Lord, to the water-side; where, in the presence of a crowd of spectators, she was "buried with Christ by baptism," rejoicing that she had such an opportunity to testify her affection for Him who endured for her the reproach and sufferings of the cross. "There," said she, as she came from the water, "I batise four times now, but only one time right! Fore dem tief me in Africa, dem priests dere do sometin for batise, when I came to buckra country, dem catholic priests"—for Maria was originally a Roman Catholic—"do what dem call baptism; dem put oil on my head, salt in my mout, an make cross on me face; but now I read bible for my own self, I no find dis dere. When I join Coteh church, dem take me 'gain and *prinkle* water in my face for batist, but neder dis right, when I came for know better; no more one way, same fashion blessed Saviour he self do; he go right down in de water, an came up 'gain same I do now. O! tankee, tankee, Fader, for show me dis 'fore I go fra here for good." Of Maria Jones it may in all truth be said, that after she came out of the water, she "went on her way rejoicing." She was subsequently received into fellowship by the baptist church at Port of Spain, where she is ripening for glory, honour, immortality, and eternal life, through her crucified and risen Lord.

HAITI, *Jac'mel*.—On Wednesday, the 29th December, Mr. Webley baptized six persons in the river near the village of La Hate, about fifteen miles from *Jac'mel*. Having recently experienced some opposition from ignorant, and in some cases, wealthy men, it was determined that the ordinance should be administered in as private a way as possible; on New year's day, (Saturday) but, to our great annoyance, our opponents got scent of our intention, and had prepared

their horses, donkeys, cow's horns, &c., &c., to have, as they said, "some rare fun." As soon as I heard of this, I went on the Tuesday to all the candidates, one of whom lives fifteen, and the others four miles from town, and begged them to assemble at La Hâte, and be ready to be baptized on the following morning. There and then I immersed them in the name of the Sacred Three; the solemnity and beauty of which you will form some idea of when I tell you that at four o'clock in the morning, we descended into the water, and baptized these six *willing* converts, by as beautiful a moonlight as that of any harvest moon that ever shone on our own beautiful England. Do not think, however, that because the ordinance was administered thus privately, there was any shame on the part of the converts to own their Lord, for this was by no means the case; on the contrary, they were willing to brave opposition, and had determined to be baptized, even should their adversaries be present and occasion an uproar. Besides, their consistent conduct towards their adversaries, and their general deportment, give reason to hope that they will be bright examples of the religion of Jesus. One of them is a young man, unmarried, intelligent, and tolerably well educated, who, I trust, will one day be of essential service to the mission, his name is De Chappelle. We have also four other candidates—two of them wives of unconverted men, who will not suffer them to be baptized.

JAMAICA.—A correspondent says:—"In a letter just received from Jamaica, I find it stated that Mr. Edward Hewett, who has succeeded the late Mr. Burchell at Mount Carey Station, baptized, on New Year's day last, fifty-eight persons; and it is added that there were three thousand spectators."

HONDURAS, Belize.—Seven disciples of the Lord Jesus were baptized at Belize, by Mr. Henderson, on January 2nd.

HAMBURGH.—Mr. Förster, the native Danish missionary of the English Strict Baptist Convention, writing from Hamburg says:—"Seven dear souls have been baptized and added to the church here since I last wrote. Brother Oncken had also baptized a brother from Gottenberg, in Sweden, who is engaged there as colporteur of the American Seaman's Friend Society. When the baptism of this Swedish brother becomes known, the government will probably resort to the most rigorous measures; for, by the laws of Sweden, any person leaving the National Church (Lutheran) is to be banished the kingdom! Notwithstanding, this good brother's wife and another person applied for baptism, and brother Köbner was intending to visit Gottenburg to immerse them."

## DOMESTIC.

NEWBURY.—On the evening of the last sabbath in February, our pastor had again the satisfaction of administering the ordinance of christian baptism. On this occasion there were five candidates. One of them had for many years been a member of the Establishment: contented with dull forms, a long life had been spent in ignorance of vital, evangelical religion; but being led, in the providence of God, to listen to the "truth as it is in Jesus," she has been enabled to say, "One thing I know, whereas I was once blind, now I see." Another had been for some time connected with the Primitive Methodists, amongst whom he engaged as a local preacher, but convinced of the necessity (a non-essential one regard it) of immersion, in order to following the Lord fully, he at once desired to pursue "the more excellent way." A third,—hold!—our former reports as to the previous professions of candidates have not given satisfaction in certain quarters, so we must not say the third was a Wesleyan; we have received an intimation that some time previous to his union with us, his name had been erased from the class-book, owing to his absence, accounted for by his presence with us; we just give you this, because we would not overstate things. However, if he was not then a Wesleyan, he had been one, and one he must make in your yearly total! We trust that the good work, the chief thing, is going on in our midst; at the same time our paedobaptist friends must give us leave to rejoice in the progress of our views, and must not charge us with making too much of the subject publicly. They must not be offended if we think, and say, that they make too much of it; for no sooner is there a tendency to embrace our principles visible, than all the efforts possible are made to fortify the one in whom uneasiness is displayed; no sooner is dissatisfaction with the ground, on which the practice of infant sprinkling is attempted to be proved, expressed, than plasters, palliatives, restoratives, are sought in every quarter, and administered abundantly, and most sincerely do we hope the medicines will do the patients good, as in very many instances they have done! One of our friends had a dose, by the bye, rather too strong. "Depend upon it, *it* (immersion) is a device of satan to lead you back again into the world." This must be allowed to be something new. We regard the ordinance as the church's initiatory rite. Verily, we know the great enemy is busy enough, and did we regard baptism as a saving ordinance, there might be some ground for such a solemn caution. There are in our neighbourhood a pretty good sprinkling of

waverers, who are almost persuaded to be baptists, which, we submit, we have a right to be glad of, while our highest joy is derived from the many "out of the world" becoming, not almost, but altogether, christians. While we would earnestly "strive for the faith once delivered to the saints," we still say, "Grace be with all them that love our Lord Jesus Christ in sincerity."

J. B.

**NORWICH, Orford Hill.**—On Thursday evening, March 2, our pastor, Mr. Welch, after preaching on the subject, immersed four believers in the Lord Jesus. One had been a member of an Independent church in this city, but the force of truth, after repeated struggles, constrained him to submit to its authority. Another had been much persecuted, but the Lord helped him to maintain faith and fortitude. We had a large congregation, and a holy influence pervaded the assembly.

**BRIDPORT.**—It is a long time since we had to report any pleasing news. Lord's-day, March 5, was a season of refreshing. In the afternoon eight believers put on Christ by baptism, after a discourse by Mr. Sharman, to a crowded audience. These were all added to the church at the Lord's table on the evening of the same day, nearly all the congregation remaining to witness the solemn scene.

J. D.

**WHITEBROOK, Monmouth.**—On Lord's-day, March 5th, Mr. Moore baptized three believers. The services, which were conducted in the open air, were solemn and impressive. Nothing could exceed the decorum observed by the spectators. Several expressed their conviction that our proceedings were scriptural, and some have intimated their desire to comply with the divine command.

J. M.

**NORFOLK.**—Ten persons were baptized by Mr. Jeckell, of Wyndham, March 1st. Mr. J. was formerly a clergyman of the State Church, but is now minister of a congregation of christians who observe believers' baptism and weekly communion, and renounce the title *Reverend*.

S. T.

**LONDON, Jireh, Brick Lane, Old Street.**—Three disciples were baptized by Mr. Jones on sabbath evening, Feb. 27. It was an interesting season. One had been an Independent—another had long sat under an evangelical clergyman.

W. T. H.

**STRATFORD, Essex.**—On Lord's-day, Feb. 20, Mr. Ward baptized two disciples of Jesus, one of whom has suffered much on account of his attachment to the doctrines and commandments of Christ.

J. G.

**SOUTHWARK, New Park Street.**—Mr. Smith baptized seven believers on the last Lord's-day in February, after a discourse to a large congregation. [We wish our correspondent were not *always* so very brief.]

**NEATH, Welsh Baptists.**—On the first Lord's-day in Feb., Mr. Davies immersed five candidates, and on the first sabbath in March four more. Three had been members of Independent churches—one a local preacher. Several more are on the way. We have now added nearly sixty since Mr. D. settled amongst us.

A. C.

**SUNNINGHILL, Berks.**—One believer was baptized here Feb. 20th, who had been an Independent and much opposed to immersion, but by reading the New Testament was convinced that it was the only scriptural mode. We are in a more promising condition—a spirit of prayer prevailing. G. C.

**IRELAND, Banbridge.**—"Last Monday," says Mr. Bates, in a note recently received, "two persons were baptized in the river in this town, on a profession of faith in the Lord Jesus Christ. Our congregations still keep up, and I trust, by the blessing of God, that we shall be favoured with steady prosperity."

**BOSTON.**—We had a baptism in December, in Liquor-pond Street chapel. Mr. Wilson preached, and Mr. Ruff baptized three candidates. The first was a woman of 70 years of age, so deaf that she could not hear preaching. She was taught by pointing to passages of Scripture, and by conversation in writing. Another was a Wesleyan. J. R.

**NEWPORT, Isle of Wight.**—On sabbath evening, Feb. 13, Mr. Vernon immersed seven candidates. One of these was seriously impressed at our last administration of the ordinance. Thus proving that "what comes from God, leads to God." The place was crowded.

A. M.

**QUANTON, Bucks.**—Mr. Walker baptized one female candidate, Feb. 27. She was the daughter of one of our churchwardens, whose only fear was, *that she would take cold*. It appears that her first serious impressions were made by her brother, who, on a bed of affliction, exhorted her to regard religion.

J. K.

**HIGH WYCOMBE.**—Mr. Hobson baptized four believers, Feb. 27, on a profession of faith in the Redeemer. Our place was again crowded. The baptism of believers is exciting inquiry here, and we hope as to the result.

C. B.

**LEEDS, Templar-street.**—On Tuesday, Feb. 20, our minister, Mr. Jabez Tunnickliff, baptized six believers in the baptistry at South Parade chapel, the use of which was again kindly afforded for the purpose.

E. W.

**STUDLEY, Worcestershire.**—On Lord's-day, February 6, four persons were immersed by Mr. Muizey, and added to this newly formed church.

**BIRMINGHAM, Mount Zion.**—Mr. J. M. Daniell, pastor of this church, recently immersed five candidates.

*Bow, Old Ford.*—On Lord's-day evening, Feb. 20, our pastor, Mr. Fishbourne, led down into the water three candidates, and buried them with Christ in baptism. One had been an Episcopalian. Another, a father, was induced by the solicitations of his little boy, a sabbath scholar, to attend our worship. Mr. Jones of Stepney, preached.

M. A. H.

SEVERAL DISGRACEFUL ATTEMPTS AT IMPOSITION have been recently made by one individual, who is well known, and whose hand-writing, disguise it as he may, has become quite familiar to us. We now tell that writer plainly, that if he annoys us any more with his mischievous fabrications, we shall expose the whole of his underhand proceedings, which may make more noise in a certain fashionable bathing city than may be agreeable to him. He well understands our italics. On Feb. 13, we received a letter, signed "George Fowler," (last spring he was also a *George*, and bore a *kingly* surname,) and dated, "21, Gower-street, Feb. 12, 1848," London Post mark, professing to give a report of the baptism of five persons, on Thursday evening, Feb. 10, at Keppel-street, London. Suspecting, for various reasons, that it was not genuine, we sent the note to the respected pastor of the Keppel-street baptist church; whose reply we annex:—

"7, Lower Craven Place, Kentish Town,  
March 7, 1848.

DEAR SIR,—Your note bearing date March 1, reached me only yesterday, through its misdirection to Baker-street. The note of which you forwarded a copy to me is as you suspect, a *hoax*, or forgery, or both. No person of the name of Fowler is connected either with the church or congregation of Keppel-street. Besides, the whole statement is a tissue of falsehood. Our baptisms are always administered on the Lord's-day. I have never preached on any occasion from the text your correspondent alleges, nor have I ever baptized male and female under circumstances of such questionable character as those stated in the copy of note which has reached me. Add to all which, that Keppel-street chapel is not licensed for the solemnization of marriage, nor during the last five years have I united in marriage any one. I rejoice to find that your eyes are so wide open to the character of the communications which are forwarded to you; and heartily glad shall I be to hear that you have detected the author of the imposition, and subjected him to an exposure worthy of his baseness. With thanks for your letter, and best wishes for your success in your labours,

I remain, Yours faithfully,

SAMUEL DAVIES.

Mr. J. F. Winks."

## Baptism Facts and Anecdotes.

### REPLY TO J. K. T.,

*The writer of the verses on "Baptism. The Mode and Subjects." (See Reporters for February and March.)*

Tis said that when Columbia's patriot band  
Maintain'd the freedom of their native land,  
A wily captain plann'd the following feat  
To save his army and secure retreat.  
Numbers of poles in rank and file he plac'd,  
Each in a soldier's hat and jacket dress'd:  
At distance these a mighty host appear,  
All arm'd, and station'd well to guard the rear.  
The troops pursuing view them from afar,  
Halt and prepare to meet the threatening war.  
At length they march with slow and cautious pace,  
Expecting soon their dread attack to face;  
Till with a gunshot, then they fire again,  
And wonder none return the fire again;  
None fall, none flee, none move:—what can this mean?

Then marching up, the crafty cheat is seen.  
Meanwhile the host pursued escapes away,  
And lives to fight again another day.  
Such, Mr. Editor, appear to me  
The doggerel arguments of J. K. T.

### THE ACTION OF BAPTISM.

His great concessions if but kept in sight,  
Go far themselves to prove immersion right;  
For in this "all christian's are agreed,"  
The proof must sure be very plain indeed.

Q 2

If all agree in this, it would be best  
That all obey and set the thing at rest.  
Besides his church admits this as her law,  
But for the weak she would exception draw.  
Now he that pleads *exception as the rule*,  
Most surely errs, and quite confounds the school.

And for the exception where is found the proof?

Alas! the arguments are weak enough:  
Weak as their candidates, (except a few)  
And quite as destitute of reason too.  
He thinks immersing tables would be strange,  
But Kitto tells him how the customs change;  
Besides the law should be remember'd too,  
That vessels cleans'd by water must go through;\*

And if "through water" vessels must be drawn,

Immersion is the proper mode alone.  
Prophetic figures—rills, and falling shower,  
Which on the thirsty earth their blessings pour,

Or cleansing drops of sacrificial blood,  
Or water,—all in their own place are good.

\* Numbers xxxi. 23.

Thus sprinkling shew'd the wide diffusive  
grace

On Gentiles shed through Jesus' righteous-  
ness.†

When God commanded sprinkling, dipping  
then

Was wrong, because a mode devis'd by men.  
When God commands a BURIAL in the wave,‡  
Entomb'd with Christ who died and rose to  
save,

Pouring or sprinkling fails; nor can it be  
Practis'd by us without iniquity.||

Let everything be circumspectly done;  
Seek not Heaven's laws, or Christ's own path  
to shun:

Christ never did a trifling act, yet He  
Through Jordan shew'd the path for you  
and me.

Stand forth, objector, dost thou go like Him  
To practise baptism in the rolling stream?  
Seek'st thou the place where many waters  
lave?

Hast thou with Christ been *buried* in the  
wave?

If not—thou still art unbaptiz'd I fear;  
And at God's bar thou shalt as such appear.

#### THE SUBJECTS OF BAPTISM.

Now to the subjects let us turn our thought,  
And search if weighty evidence is brought.  
First, straight to Moses pædobaptists go  
To understand the gospel by his law,  
(For if by dry the page appear too dim,  
Take it and read in moonlight's fainter  
beam!)

In Abraham's covenant they seek a rite,  
Enjoin'd by Christ in Zion's clearer light.  
By this same compass many a pædo sage  
Has steer'd his devious course from age  
to age;

But Halley, lately pilot of their ship,  
Threw it as useless lumber in the deep.  
A greater still, the Herald of our Lord,  
When first on Jordan's bank he preached  
the word,

Saw Sadducees, and such as seem'd to claim  
The gospel-rite in Abraham's honour'd  
name;

But mark how John replied in words of fire,  
"Think not to say that Abraham is your sire,  
For now the axe to every tree is near;  
Repent,—let fruits of righteousness appear."  
Had baptism, then, on the same ground  
been given,

As circumcision once enjoined by heaven,  
Then John by his commission had been  
bound

To give the ordinance on this same ground.  
But his reproof to them that came, declares  
"Twas not design'd for Abraham's natural  
heirs:

For penitents, transformed in life and mind,

His "baptism of repentance" was design'd:  
The "BAPTISM OF REPENTANCE," (mark  
the word,)

Applied to *little babies*, how absurd!

The argument from circumcision gone,  
The pædo has no rock to build upon;  
His heaps of drifting shifting sand we pass,  
And ask what apostolic practice was.

Be Christ's commission on our heart  
engraved,

"BELIEVE AND BE BAPTIZED, and thou  
art sav'd."

Search through the Apostles' Acts, and you  
will find

Examples plain to satisfy your mind.  
Both "men and women" were disciples made;  
They heard, believed, repented, and obey'd.\*  
And these DISCIPLES, (thus baptiz'd,)

'tis said,†

Met as a church to eat the broken bread.  
Nowhere you find, within the sacred page,  
A christian baptism in infant age.

How, then, are infants saved? Objector  
saith;

Well, surely without baptism or faith.  
Think you an outward charm the babe  
secures?

Are dying babes of Jews less safe than  
yours?

Are heathen infants lost, whose early tomb  
Hides them from thousand griefs and ills  
to come?

Ah, surely no! The one Great Sacrifice  
Avails to raise their spirits to the skies.  
Forbear, presumptuous man, forbear to go  
Beyond the record of the Saviour's law.  
Know that as many as receive in faith  
Christ's ordinance, baptized into his death,  
Buried with Him, the fellowship receive,  
Dying to sin, with Him to rise and live.  
All thus baptized into Christ, 'tis shewn,  
Have Christ† their strength and righteous-  
ness put on.

His name they bear, and faithful to their  
Lord,

A happy conscience is their great reward.  
And when a child becomes a child of grace,  
Believes, repents, and from the heart obeys,  
We welcome such escaping from their sin;  
"Come in, ye blessed of the Lord, come in."  
God is a spirit, and He claims as due  
Homage performed in truth and spirit too.  
Pretend not, then, by human laws to force  
Man's conscience to formality, or worse.  
Compulsory acts and payments ill accord  
With love's free service due to Christ the  
Lord.

Wreath not around th' unconscious babe  
a yoke,

Nor vow and promise what you will revoke,  
But train your children from their earliest  
youth,

To know the Lord and love the Book of Truth.

† Ezekiel xxxiv. 26, &c.

‡ Romans vi 4, &c. || Galatians ii 17, 18.

§ The argument is here intended.

\* Acts viii. 12, 36—38; xviii. 8. † Acts xx. 7.

‡ Gal. iii. 26; 27.

Tertullian, sixteen hundred years ago,  
Gave wise advice, which all the world  
should know;

(For then it seems the plan was first devis'd  
To bring the little ones to be baptiz'd;)

"Why put in danger sponsors? Can  
they tell

Whether the child may turn out ill or well?

Let children, then, be taught; and when  
they grow,

Bring them to baptism when the Lord they  
know.

Do not forbid them, truly! nor presume.  
Till they have learn'd for what it is they  
come."

*Accrington, March 14, 1848. J. H.*

[We have also received another character-  
istic reply, and although the above is per-  
fectly satisfactory, yet as the other is too  
good to be lost, we shall give it in our next.]

## Sabbath Schools and Education.

### THE ADAPTATION OF THE SCRIPTURES TO THE YOUTHFUL MIND.

LET us illustrate this adaptation under a  
few particulars:—

I. The historic records of the scriptures afford the only information which can satisfy the curiosity of the youthful mind. The pupil of the bible has an incalculable advantage over the pupil of nature. Upon the first expansion of his intellect, when his spirit puts forth its power and looks abroad, and gazes upon innumerable wonders, upon finding himself in a scene of amazement, a world of mysteries, where the brightest reason has been confounded, he goes to a book that can guide his thoughts, a book that can give him the history of the heavens and the earth; the origin of the human race, its primeval state, the introduction of moral evil, the fall of man, with the melancholy consequences. It speaks of the great events of antiquity, such as the waters of the deluge overflowing the earth; the marvellous preservation of the human family; the increase, the exploits, and the corruption of the species again; the confounding of their language; the peopling of different countries; and the special wonders wrought for the Jewish nation for a series of ages. If the curious mind can traverse the vast forest amid peril and beasts of prey to find out the source of a majestic river; or be delighted to hear of discoveries throwing light upon the wonders of the world; the pyramids of Egypt, for instance, or the walls of China; or those mighty convulsions of nature which the appearance of the earth exhibits; with how much greater eagerness and delight should we trace the stream of human existence to its first source, or the wonders of creation to their proper origin. "In the beginning God created the heavens and the earth"—Gen. i. 1. Here the bible stamps upon the soul the idea of a Supreme Being, the fountain of wisdom and power, and flings the shadow of his glory over all his works—here you may discover the footsteps of Deity.

II. The tenour of the scriptures is calculated to impress the youthful mind with a

sense of a general and particular providence. To a young person of consideration quitting the spot of parental vigilance there is much that is painful and discouraging; he is not unlike the traveller that commences his journey while the weary, and the faint, and the dying, encompass his path; or the mariner that commits his feeble bark to the winds and the waves, while the perils of the deep are exhibited to his view by the rocks and shores being covered by fragments of recently distressing wrecks; calamities meet his eye at every point, the stroke of misfortune, the blight of disappointment, the writhings of despair, and yet here he has his part to act, and his lot to choose. And what is human foresight, or caution, or effort? How weak and defenceless are the wisest and the mightiest—the spirit of every change, the prey of the fowler. But is there no superintending hand that guides human affairs and controuls human destiny; no eye that neither slumbers nor sleeps; no ear ever open to the cry of want? Blessed God! the entrance of thy word giveth light, and stamps the impress of thy wise and holy, thy often to us mysterious, counsel upon all events. In the darkness of this mortal state it proclaims Jehovah Jireh. A Spirit is recognised who condescends to interest himself in our circumstances and feelings, and regulate our minutest concerns. Dear young friends, then, "cast all your care upon him, for he careth for you." Furnished with such sentiments, you may go forth under the watchful eye of the Father of all mankind. And although, to your limited view, there should be occasions when he may seem slow in the performance of his promises, and apparent disorder may prevail, and vice lift up her head and triumph, yet this is only on the surface of the wave—ruffled by the breath of mortal things, while the mighty tide rolls on in perfect harmony with its original law and natural tendency. Though some, eminent for virtue, should be for a moment depressed, and some, notorious for crime, for a moment exalted—though Joseph should be in irons, and Potiphar at the head of the guard—though Moses be a fugitive, and Pharaoh in the

palace—Lazarus at the gate, covered with poverty, and Dives clothed in purple and fine linen, faring sumptuously every day—though Jesus be on the cross and Pilate in the seat of judgment—yet wait for the vision, it shall come and not tarry. There is a chain of providence, its links are often concealed but unbroken, and it is in the hand of God. The prosperity of the wicked is a meteor of the night that attracts the eye in its downward course, while the sorrows of the righteous are a morning cloud.

III. The general spirit of the holy scriptures has a mighty effect, a particular power, in forming the disposition and in elevating the mind of youth. Where have the licentious, the profane, the unholy, sprung up? where have those destroyers of the earth, or assassins of their kind, been nurtured? they have been hardened through the deceitfulness of sin. On the other hand, the continual exhibition of goodness humanizes the mind and elevates the affections. Next to living excitements is the power of books. This fact is so eminently admitted and understood, that those persons who have the care and guardianship of youth will place in their hands the prototype of their intended character—the young hero is directed to the annals of fame and victories of past times—the senator to the treasures of wisdom and eloquence and the laborious man of business to the principles of political economy and the sources of wealth. Now it is the peculiar excellence of the sacred volume that it exhibits that kind of virtue most conducive to the well-being of society, and inculcates that kind of spirit most desirable to be cherished in every human bosom—its examples are noble and full of fascination—its standard of morality is perfection—its policy is rectitude—its beatitudes are to the meek, the peaceful, the pure in heart—its very element is love—its bravest hero is he that rules his own spirit—its sweetest joys are remote from sense—its allusions to sin are that we may avoid it as a snare, a precipice, a volcanic eruption—its commendations of virtue, that we seek it as a paradise. Hence the beautiful eulogy of him who saw the glory of God in the heavens, and who gazed upon the tabernacle of the sun, and admired his going forth as a bridegroom. “The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes.”

IV.—The representation of redeeming love contained in the scriptures, is eminently calculated to gain the affections and admiration of young people. Ardent and lively, and unsophisticated, the heart of youth readily receives impressions of generous

affection and faithful friendship. With what emotion will he peruse history, ancient or modern, and dwell upon a splendid character, or a noble deed; how the patriot rises before his imagination in a halo of glory, which the distance of ages could not obliterate; how the philanthropist gains upon his mind, and moves and melts his heart; the name of a Howard, leaving his country, traversing the continent, descending to the abodes of misery and crime, grappling with disease and death in all their forms of horror, and lengthening the chains of the prisoners, and soothing the hearts of the disconsolate, assumes a sublimity which commands the homage of the soul. How important are the Holy Scriptures to the young mind upon this point. We might come to the story of Jesus of Nazareth, but who can touch upon it without feeling a certain spell coming over his spirit, as if divinity were there? The whole is so full of wonders, so tender, so marked with condescending kindness, that it surpasses all that the eye has seen, or that the ear has heard. His incarnation, his birth, his youth, his manhood, his travels, his poverty, his miracles, his sufferings, are one continued stream of love. There are many great and generous deeds on the page of history, throwing the glitter of glory around the candidate of fame, but look at Jesus at Gethsemane! the sorrows of death encompassed him; justice comes down with the cup of the wine of the wrath of the Almighty; twelve legions of angels are there ready to deliver him; but Jesus takes the cup, bears it in his hand to Calvary, and drinks it up!

We would earnestly recommend to our young friends that they study the word of God. Take it not as a book of entertainment, to be laid down at pleasure, but as the oracle of grace and truth. Heaven and earth shall pass away, but not one jot or tittle of this shall fail. Oh, then, count all things but loss for the excellency of the knowledge of Christ Jesus our Lord.

Pray, dear young friends, that the great end may be answered in your salvation. Ah, should you perish, you who have known the Holy Scriptures from your childhood, should you perish, you will fearfully disappoint the fondest expectations. Oh, you children of pious parents, you children of many prayers, should it be so, you will fill many hearts with anguish; melancholy indeed will be your doom; glory lost, infancy gained; heaven lost, hell gained; and the words *for ever brooding everlasting despair*. Look now to Jesus, who is able to save to the uttermost.

*Ridgmount.*

J. H. B.

## Religious Tracts.

### APPLICATIONS FOR TRACTS.

**NEAR BIRMINGHAM.**—This neighbourhood is densely populated. Ignorance, intemperance, and other vices, exist to an awful extent. A great number of adults cannot read or write, and many children attend no Sunday school. I have long pitied these poor creatures, and hoped some one would do something for their temporal and spiritual good; but as no one seems disposed to make an effort, I have resolved, by divine aid, to do what little I can. I have stated my views to S—K—, Esq., who has kindly granted me the use of his school-room on the sabbath, and one night in the week. I commence, next Lord's-day, with an adult and juvenile school from half-past nine o'clock in the morning till twelve; in the afternoon from half-past one o'clock till near half-past two; then religious worship will commence, with another service at six o'clock at night. On the week evening I am to have sometimes religious services—sometimes temperance lectures—sometimes other lectures that will have a tendency to elevate the people. My object in writing is to solicit your assistance by a donation of your invitation bills to worship. I make no apology for writing, knowing your readiness to help such cases. Some of my friends tell me that I should count the cost before I undertake such an important

step. My reply is, that I have too long been counting instead of working. I have now set the work before me, and am determined, by divine assistance, to go on—and may the Lord in mercy crown these humble efforts with success! J. G.

N. B.—I am a working man.

**NEAR LONDON.**—A church was formed at this place some short time back. It is the only baptist cause in the place. There is a population of from 3,000 to 4,000 souls, and very little effort is used for their spiritual welfare. For the most part the people are very depraved, and it being my intention to visit every house to distribute tracts, I hope it will be in your power to grant me a few to aid me in the work. B. S.

THE applications from Darlington, Penzance, and Stockton, should be made according to our directions at pages 38 and 76.

W. S. is informed that a Grant was sent to Harrow in December last.

### DONATIONS OF TRACTS HAVE BEEN FORWARDED TO

	Handbills.	4 Page.
Kensall Green, London ..	500 ..	25
Norwich .....	500 ..	25
Blakeney, Norfolk .....	500 ..	25
Asby .....	500 ..	25
Stockport .....	500 ..	25
Grantham .....	500 ..	25
Glasgow .....	500 ..	25

## Intelligence.

### Baptist.

**NOVA SCOTIA.**—*Emigration.*—It may be recollected by our regular readers, that a proposal was made in our pages some time ago, for a scheme of baptist emigration to this colony. That scheme was not fully carried out, but several members of baptist churches in an eastern county went out. We have been favoured with copies of extracts from the letters of several of these friends. After referring to the low price of food generally—clearance—roads, &c. they say:—"Our voyage was pleasant, we all like the country better than we expected, although the habits of the people, and modes of living, are quite different from what we have been accustomed to."—"It is a fine country, and vegetation is very rapid; there is an abundance of very fine orchards."—"Government land may be taken without paying anything for it, and no one will molest you; but if you want to sell it, you must pay 1s. 9d. per acre for it, in order to have a title."—"This is the country for a

sober industrious man to live in. I have never for a moment regretted having come, but only wish I had come years ago. Any industrious person, with three or four stout lads, may do well; such will not get rich, if by that term is meant the possession of gold, but they will be relieved from the excessive cares and troubles to which they are exposed with you."—"We have three places of worship, baptist, Wesleyan, and church of England. The baptist is the largest, but not nearly filled; and I think it is the same with the other two."

**SALORD.**—Mr. H. Dunnerley, M.A., formerly of the baptist college, Accrington, now studying at Glasgow University, has accepted an invitation from the baptist church in George-street, and will enter on his engagement next month.

**THORNAGE, Norfolk.**—At a tea meeting lately held at this village, Mr. Keen of Worstead in the chair, Mr. Wigner of Lynn, on behalf of the friends, presented the minister, Mr. C. T. Keen, jun., with a purse of gold, as a token of their esteem.

**BAPTIST THEOLOGICAL EDUCATION SOCIETY.**—The third annual meeting of the above society was held at New Park-street chapel, on Tuesday evening, March 7; the treasurer, Joseph Fletcher, Esq., presided. The report stated that out of a considerable number of applicants for the benefit of the institution, the committee had selected ten, of whom four had completed their two years course of study, and were now settled as pastors; and that concerning the remaining six students, the most favourable reports were received from their respective tutors. The treasurer's account showed that the balance in hand, together with the subscriptions of the coming year, would be barely sufficient to defray the expenses chargeable to the conclusion of the term of the present students, and consequently, unless more assistance was speedily afforded, the experiment, which had hitherto been evidently successful, must soon close. The meeting was addressed by brethren Aldis, Branch, S. Davis, Denham, George, Russell, and Smith, all of whom expressed their full conviction that the society was eminently adapted, under God, to train up such pastors as many of our churches require, and that it was worthy of receiving liberal support. Congregational collections are earnestly requested during the present year. Subscriptions and donations will be thankfully received by the treasurer, Joseph Fletcher, Esq., Union Dock, Limehouse; by the secretary, the Rev. John Cox, Woolwich; or by the collector, Rev. S. Davis, (late agent to the Baptist Irish Society,) 29, Trafalgar Square, Peckham. The collector will be happy to visit any locality where subscriptions are likely to be obtained. Correspondence on this subject with the secretary is respectfully invited.

**DRAYTON, Norfolk.**—A new meeting-house was opened here in November last, when Messrs Brock and Puntis preached, and Mr. Ivory, the pastor of the church at Cossey, gave an interesting historical sketch of his labours in Drayton, which extended over a period of twenty-four years. Opposition, in a variety of forms, has succeeded, at intervals, even of late years, to prevent the baptists from gaining a footing in the village. So far, however, from producing the desired effect, the reverse has been the result; and now, by a chain of providential occurrences, the friends at this place have become possessed of a very commodious building. It was shown, that the Wesleys having given up a cottage which they had rented, a few members of the Cossey baptist church, residing at Drayton, hired it as a place of public worship, which they held about five years. At the end of this period, Mr. Butcher, the proprietor, wanting the cottage for other purposes, and fearing that

the people meeting for worship would be again scattered, to his lasting honour, very handsomely presented them a site for a chapel, and the earth to make bricks sufficient for the building. Availing themselves of so liberal an offer, a subscription was commenced, which warranted them to begin to build, and also to complete a very neat chapel, thirty feet by twenty feet, and capable of comfortably seating 200 persons.

**STUDLEY, Worcestershire.**—About ten years ago the Worcestershire Baptist Association sent a missionary to labour at Studley and its neighbourhood. The gospel was faithfully preached, tracts were distributed, and various other means were employed to spread abroad the knowledge of the glorious gospel of the blessed God. The enemy excited a powerful opposition to these efforts; nevertheless from time to time sinners were converted to God, some of whom united with the baptist church in the neighbouring village of Cookhill, and others fell on sleep rejoicing in hope of eternal life. At length a neat and commodious chapel, with vestries, was erected in 1847, and on Wednesday, Feb. 2, 1848, a church was formed, consisting of twenty-seven members, all of whom had been honourably dismissed from the church at Cookhill, to form this new interest at Studley. At the same time Mr. Maizey, a member of the baptist church, Waterloo-road, London, was chosen and ordained to the pastoral office among them. The interesting services of the day were conducted by Messrs. Bottomley, A. G. Fuller, D. Crumpton, M. Philpin, and T. Davies. The spacious chapel was crowded throughout the whole of the services, notwithstanding the inclemency of the season.

**BAPTIST NEW SELECTION.**—The whole of the profits of this work are given to the "widows and orphans of baptist ministers and missionaries." It was first published in 1828, and the whole sum voted up to June 1847, was £2,405; being an average of £126 10s., or thereabouts, for the nineteen years it has existed. The following sums have been voted lately. In—

1840..	£125	1843..	£152	1846..	£193
1841..	112	1844..	181	1847..	215
1842..	135	1845..	197		

Cases must always be recommended by two ministers who use the book. If the deceased minister was pastor of a church which uses it, this is an additional recommendation. Applications should be made to Mr. A. Saunders, 170, Regent Street, London.

**CHEDDAR, Somersetshire.**—The baptist church here presented their late pastor, Mr. Edward Webb, on his resignation, with Kitto's Biblical Cyclopædia, and other useful works, as tokens of their esteem.

**BAPTIST MISSION ANNIVERSARIES.**—The annual sermons on behalf of the Baptist Foreign Mission will be preached (D. V.) at Surrey chapel, on Thursday evening, 20th April, by Mr. Sherman; and at the Poultry chapel, on Wednesday, 26th April, by Mr. C. M. Birrell, of Liverpool. Lord's-day, April 23rd, is the day when simultaneous sermons on behalf of the mission will be preached in the baptist chapels, in and near London. Thursday, 27th April, is the day appointed for the annual meeting in Exeter Hall.

**BAPTIST UNION, 1848.**—The annual session will be held this year in London, and will assemble at the Mission House, Moorgate-street, on Friday, April 21, at ten, a. m. The public meeting will be held at New Park-street chapel, Southwark, on the evening of Thursday, the 27th. Dr. Murch, of Rickmansworth, in the chair.

**CASTLE HILL, near Stockport.**—A large room, formerly occupied by the Independents, was opened on Lord's-day, Feb. 13th, at this place, for the use of the Baptists. Mr. C. D. Valmont preached in the afternoon, and in the evening, Mr. Samuel Heginbotham, Secretary of the Sunday School Union. The attention was encouraging. The room has been neatly fitted up, and it is intended to supply the pulpit with preachers from neighbouring baptist churches. There is no place of worship within two miles of this place. May the Lord own and bless this effort to promote his glory! S. H.

**GRANTHAM.**—A few baptists, having their lot cast in this town, resolved to meet together for worship. They engaged the Temperance Lecture Room, and commenced on Lord's-day, Feb. 20, when Mr. Stocks, minister of the baptist church at Broughton and Hose, Vale of Belvoir, preached two sermons. The congregations were good, and the Lord's-supper was administered. It is intended to form the friends into a church. As our principles are very imperfectly understood, a grant of tracts would greatly assist us in this attempt. W. B.

**REMOVALS.**—Mr. James Lewitt, of Brook Street, Derby, to the G. B. church, Coventry. —Mr. J. Bury, of Accrington College, to Colne, Lancashire. —Mr. W. Carpenter, of Mitchell Street, London, to Dunstable first church. —Mr. Pitt, of Horton College, Bradford, to Ashton-under-Lyne. —Mr. G. H. Orchard, of Highgate, Middlesex, to Bridlington, Yorkshire. —Mr. W. Owens, of Lanvihangel, near Abergavenny, to Usk, Monmouth. —Mr. R. Abbott, of Broseley, to Richmond, Surrey. [Mr. A. will reside at Twickenham.] —Mr. T. Skemp, of Cheltenham, to Bilstone.

**RESIGNATION.**—Mr. D. Phillips at Camrose, after eight years service.

## Missionary.

### BENGAL BAPTIST ASSOCIATION—SIXTH ANNUAL MEETING.

THE representatives of the churches forming this union met in Calcutta from Monday, November 29, to Thursday, December 2, 1847.

The delegates assembled on the evening of Monday, at the Lal Bazar chapel. The acting pastor, the Rev. James Thomas, presided; brother Morgan of Howrah, prayed, after which the circular letter, prepared by brother Williamson of Birbhum, on "the duty of our Associated Churches in regard to the cause of God in this country," was read, unanimously adopted, and recommended for publication with the records of the meeting and of the Association. It was impressive and affectionate, a composition well fitted to awaken prayerful and active desires among the members of the churches, that the "saving health" of the gospel might be known, and its influence spread in this heathen nation. The services were closed with prayer by brother W. H. Denham, of Serampore.

The following morning was spent in the usual routine of business; brother Williamson of Birbhum, was appointed moderator for the year 1848, and was requested to preside over the ensuing meetings. The letters from the churches were read; the statements were less encouraging than those of the preceding year, though perhaps the churches are not in a less prosperous condition: much good appeared to have been wrought in many localities; still the numbers failed to show the proportionate and hopeful increase we had been led to anticipate. It must however be remembered, that the churches at Jessore, Dacca, Cuttack, and Balasore, omitted to forward the usual letters, so that even now we are unable to give the statistics of the denomination for the last year. Two churches, one at Dum Dum, the other on the borders of Bengal—Berhampore, Orissa, solicited union with the Association, which was cheerfully granted. The brethren at the last mentioned station begged to call the attention of the conference to the circumstances of Government Peons wearing their badges and exercising their authority at idolatrous festivals *when off duty*, and secondly, to the subject of dissenters' marriages and general registration. A statement in a letter from one of the churches led to a conversation on absentee members, with especial reference to those of our native christians, who are, or may be, employed as teachers in schools, where the "Church Catechism" is the medium of religious instruction. It was the opinion

of the conference that for any of our members to be thus employed, teaching sentiments which we cannot in conscience regard otherwise than unscriptural and erroneous, is a violation of the principles of the New Testament of our Lord and only Legislator, Jesus Christ.

In the evening the conference was resumed. The meeting was held at the Circular Road chapel. The details, though depressing, will not, we are assured, fail to produce many and salutary effects. The state of the churches received a careful, prayerful, and patient examination. The practical experience of the Missionary ministers and delegates, enabled them successively to point out and to lay before the meeting, some of the causes which for the present retard the work in India. Trials were specified which inevitably attach themselves to all infant communities gathered from among the heathen, and from which the Apostolic churches were not exempted, and others which are peculiar to the condition of the people of this country. A union of mind and sympathy, of hopes and fears, had brought the members of this Association together. Common labours connected with similar trials, difficulties, and disappointments, affected them all; but that so many good men were brought together, and led to consider the low state of religious feeling in India, and the spiritual destitution of the people, is to us a token for good. The language of the speakers betrayed no lack of confidence in the promises of God, nor of the assurance of the ultimate success with which the Most High would crown their united labours; the details were, as we have observed, affecting, yet associated and brightened with a strong and generous emotion, a proof we trust that God is with us as a people, and will pour out his spirit and revive his work in the churches. Among the topics to which the subject gave rise, were the following. Do our people walk in the fear of God? How is it with them and with ourselves in respect of home-religion? Do we realize our ministry aright, preaching what we ought and as we ought? Are we, the ministers of the churches, alive to the claims of the generation around us—let us “examine ourselves” and seek to awaken our churches to these claims. Have we taken these things into consideration on our knees; if we have not, let us do so without delay. Circumstances at present tend strongly to impress us, that, though the causes be felt and are in a measure understood, we rather admit them than seek to meet them from the resources available to the christian church. Prayer is able to call forth new forces and lead to vigorous and efficient exertion, to give new strength to

act and suffer in the Saviour's cause and for the Saviour's sake. The propriety of each pastor laying these topics before his people was affectionately suggested. The Moderator closed with prayer.

At the business meetings, letters were read from brethren Stevens, of Maulmain; Brown of Sibsagar, Assam; Parsons of Moughyr; Phillips of Muttra, and others. On the subject of education a paper was read from Messrs. Denham and Marshman of Serampore. Resolutions were passed congratulating brother Sutton on the completion of his arduous undertaking, the translation of the whole Bible into the Oriya language—expressing thankfulness to the God of all grace, for continuing life and health to his servant—and sympathizing with him under the circumstances which render his return to his father-land necessary.

Thanks were also forwarded, through the secretaries, to the editor of this magazine, for the superintendence of its interests during the past year, requesting him to continue in this labour of love: the brethren were urged to make strenuous efforts to increase its circulation. One hundred rupees were given from the profits of the sale of the magazine, and one hundred more from the funds of the Association, toward defraying the expences of the Bengali Upadeshak.

The religious exercises were characterized by a spirit of devotion; brother J. C. Page preached the Association sermon in Bengali, from Canticles iv. 16; and brother Sutton delivered a farewell address from 2 Cor. xi. 14; it was full of christian counsel, and admirably adapted to the condition of the churches during the past year. The closing meeting was in the Bengali language. Brother Lal Chand prayed—Hărădhan of Birbhum read the circular letter, and Rām Krishna, of Intally, closed with prayer. Brother Williamson invited the ministers to hold the next annual meeting at Sewri, Birbhum, which was accepted. Brother Morgan was appointed to write the circular letter, brethren Pearce and Denham were re-appointed secretaries, and the whole of the services closed with prayer by brother Leslie.

*Oriental Baptist.*

JAMAICA.—Mr. Clarke, in a letter from Mount Hermon, Jan. 25th, says,—“I hope to reach England at no distant period, and to embark once more for Africa. A short time ago, I thought my work on earth was near a close; but I am greatly recovered, and may be permitted once more to visit the field of labour in which I wish, if it be God's pleasure, to end my days. I hope to leave Jamaica about March, perhaps in the “Dove,” if she be not sold at Haiti, to which she has gone for this purpose. I do

not think she will bring the price desired, and if not, she will (D. V.) convey home Mr. and Mrs. Bloomfield and two children, the late Mr. Dutton's child, Mr. Charles Armstrong of Gurney's Mount, Mrs. Wood of Kingston, and perhaps two or three others, not of the number of our missionaries, but connected with the work of the Lord in Jamaica. My health is much improved, and Mrs. Clarke is tolerably well again. I rather dread a long passage in the confined little "Dove;" but, to save expence, I shall very likely return in this way: if I do not, I shall not lay the extra expence of a largervessel upon the society. I shall advise with my doctor, in whose hands I still am, on this matter. Since I reached Jamaica, three, who came in the "Dove," have died. Mrs. Fuller, the widow of Mr. Alex. Fuller, died of fever, on the 2nd of August; Wm. White, a carpenter, died on the 26th Oct., of fever; and John Williams, son of George Williams, still in Africa, died on the 10th inst., of dropsy. Mr. Duckett, and Mr. and Mrs. Philips, are, at present, very poorly."

**EAST INDIES.**—A baptist missionary writing from India in January, says:—"With ourselves it has been hard up-hill work during the year; many trials, much sickness, many removals, but blessed with some success. The work is steadily maturing—prejudices annually giving way, but what is a single labourer to a *million* of souls! The wonder is that so much, not so little, has been done amid such disadvantages. Dear brother, pray for us."

### Religious.

**THE BIBLE IN ENGLAND.**—A Return of the number of Bibles, Testaments, Prayer-books, and Psalms, printed, published, and sold by the Queen's Printer, in England, and the Universities of Oxford and Cambridge, gives the following results:—Bibles published and sold by the Queen's Printer, from 1837 to 1847, 2,284,540; Testaments, during the same period, 1,971,877; Prayer-books, during the same period, 1,464,690; Psalms, 1,179,216; amount of drawback of Paper-duty received in the same period, £23,952 16s. 8d. Bibles printed at the University Press, Oxford, from Jan. 1, 1838, to Dec. 31, 1847, 2,612,750; Testaments, 2,062,250; Prayer-books, 2,548,650; Psalms, 1,885,250; Psalters, 76,000; Apocryphas, 63,500; drawback, £32,472 for ten years. Number of Bibles and Testaments sold by the University Press, Oxford, to the British and Foreign Bible Society, from Jan. 1, 1838, to Dec. 31, 1847; Bibles, 1,167,711; Testaments, 1,373,130. Number of Bibles printed at the Cambridge University Press, from Michaelmas, 1836, to Michaelmas, 1847; Bibles, 895,500; Testaments, 1,111,600;

Common Prayers, 591,600; Psalms, 403,700; Apocryphas, 29,550. Number of Bibles bought by the British and Foreign Bible Society from the Queen's Printer, from Jan. 1, 1837, to Dec. 31, 1847: Bibles, 1,314,031; Testaments, 1,352,604; Psalms, 92,622. Number of books bought by the same Society from the Oxford University during the same period: Bibles, 1,151,276; Testaments, 1,355,928; Psalms, 30,900. Number of books bought by the same Society from the Cambridge University during the same period: Bibles, 527,846; Testaments, 737,496; Psalms, 10,200.

**LONDON MISSIONARY SOCIETY.**—On sabbath evening, March 19, a sermon, on behalf of the above Society, was preached in the Independent chapel, Winchester, by Dr. Robert Schulhof, physician, a converted Israelite, recently from Vienna. The Doctor has been a student of the English language only about nine months, yet the congregation understood him easily. The discourse was well arranged, and truly evangelical. This, moreover, was the first sermon the Doctor ever delivered. In the afternoon he gave an appropriate and interesting address to the sabbath-school, when about 240 children and thirty teachers, with many other persons, were present. The friends were highly gratified.

**STATISTICS OF POPERY in the United States, from the Metropolitan Catholic Almanac:**—

Dioceses and Archdioceses .....	30
Archbishops .....	3
Bishops .....	24
Priests .....	919
Churches .....	907
Other Stations for Divine Worship ..	562
Clerical Students .....	217
Ecclesiastical Seminaries .....	22
Colleges .....	25
Female Academies .....	74
Monasteries, &c. ....	19
Nunneries, &c. ....	53
Orphan Asylums, Hospitals, &c. ....	95

**RELIGIOUS NEWSPAPERS.**—But thirty-four years have elapsed since the first religious newspaper was started in the United States. Now there are upwards of one hundred of this character, published by different christian denominations, many of which have a wide circulation.

**NORWAY versus ENGLAND.**—We boast of our religious liberty—Norway is far ahead of us. For two years a system has been in operation, which comprises the following rules:—"No member of any Nonconformist church whatever can be bound to pay imposts which shall be employed for the maintenance of the Church of the State. There is no distinction between the members of different confessions of the same state, either as relates to their civil rights, or to their obligations as citizens."

## General.

**EUROPEAN REVOLUTION.**—Yes: *Pio Nono*—the new pope—has set the world in motion! Not only Italy and France, but Prussia and Austria, are revolutionized, beside Holland and Denmark, and numerous German States. Amazing! Never since the creation was there such a scene as continental Europe now presents. At the opening of 1848, continental Europe was shut against the public preaching of the gospel of Christ—shut, bolted, barred. But now: what a field is opening!

**DOWNFALL OF THE DESPOTS.**—In vain was the second Psalm written for these men. They made an arm of flesh their trust, and it has failed them. The *Patriot* says:—"The most remarkable circumstance, however, which has hitherto attended the European revolution, is, that, everywhere, the military arm has been paralyzed. The demon has been mastered by a mightier power. The student has wrested his sword from the soldier. The people have everywhere displayed at once a power and a moderation which put to shame the glories of military conquest." Well: our trust must be in Him "Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people." He must reign whose right it is!

**CANADA.**—The reign of Tory power, gained by calling their opponents Republicans, Rebels, Democrats, is at an end in Canada, and can never be revived. For ourselves we have never harboured a thought hostile to British Institutions, and to the connexion with the Mother Country, and our most anxious wish is for the prosperity and true glory of the British Empire. May she continue, by her missionary exertions, the light of the world, and a pattern of what a great christian nation ought to be, not because christianity is established by law, but because it reigns in the hearts of the people, and influences all their acts.

*Montreal Banner.*

**THE STATISTICS OF ENLISTMENT** show, that during the last military year, 27,093 men had enlisted, of whom 19,333 were accepted as fit for service. The recruits were in proportion of 11,506 for England, 11,908 for Ireland, 3,304 for Scotland, 271 for Wales, and 44 for Foreign countries. What an expense! and for what?

**CEYLON.**—The British government in this island are reported to have refused to minister to the support of idolatry, by taking upon themselves, as heretofore, the management of Buddhist temples—the appointment of priests, &c. An example which we hope will be imitated on continental India.

**TEA.**—The Government of India have resolved to allow £10,000 a year, to be expended on the cultivation of tea in our newly acquired Sikh dominions, and in the Simla districts. Sir J. Davis has been directed to procure a supply of seed, and to send from the first tea gardens in China some of the best cultivators that can be found.

**THE DEAD LETTER OFFICE IN LONDON.**—One of the last returns states, that 4,201 such letters, containing property valued at £40,410 5s. 7d., are now lying in this office, the produce of the last three years.

**LETTERS.**—The number of chargeable letters transmitted by post in 1830, was 76 millions; in 1847 it amounted to 322 millions.

**ENGLAND AND IRELAND.**—According to Mr. MacCulloch, the number of persons holding land in England and Wales exceeds 200,000; while, according to the best estimates, the number of landed proprietors in Ireland is less than 8,000.

**GLASS.**—Such has been the beneficial effects produced by the removal of the duty on glass, that the consumption has increased from 23,000 feet to 70,000 feet per week; and the number of hands employed in its manufactures from 6,000 to 12,000.

**BURRITT's Christian Citizen** says: "Those quiet, unassuming friends of humanity called Friends, have done more to ameliorate the social condition of the British people, than all the law-makers of England since Norman William."

**EMIGRANTS TO CANADA.**—During the past season nearly 100,000, being nearly three times as many as the previous season. 5293 died on passage, 8072 at Quebec hospital, and 7000 at Montreal, chiefly Irish, of famine and fever.

**OUR EARTH.**—It has been computed that the land of the globe would be equal to the support of fifteen times the number of its present inhabitants, or might sustain a population of fifteen thousand millions.

**AN EXTRA SUNDAY** belongs to this year, which will contain fifty-three, as in the year 1837, which commenced on a Sunday and ended on a Sunday. It being leap-year, however, the present year, which commenced on a Saturday, will end on a Sunday.

**SUPPORT OF IDOLATRY IN INDIA.**—Mr. Poynder's motion against the annual payment to the Temple of Juggernaut in Orissa has been again moved in the Court of Proprietors, and lost by a majority of seventy to four.

**THE SENIOR WRANGLER** at Cambridge this year for Mathematical honours, was the son of a dissenting minister in Sussex.

**OLIVER CROMWELL's** banking account is still in the hands of Messrs. Childs'.

## Marriages.

Feb. 17, at the second baptist chapel, St. Ives, Hunts., by Mr. A. Smith, Mr. Wm. Hewson, to Miss Sarah Anderson.

Feb. 19, at the baptist chapel, Brixham, Devon, by Mr. M. Saunders, Mr. George Elson, to Miss Emma Dugdall.

Feb. 24, at the baptist chapel, Milford, Hants., by Mr. Gill, Mr. H. Carmalt, to Miss M. Blanchard, both of Ashley.

March 7, by license, at the Independent chapel, Boston, by Mr. Ruff, Mr. Stewart Wilson, baptist minister, to Miss R. A. Hopkins.

March 10, at the baptist chapel Torquay, before the Registrar, C. Weeks, Mr. John Pengelly, to Miss Veal.

March 10, at the baptist chapel, Wolstone, near Coventry, by Mr. G. Jones, Mr. H. Parritt, to Miss Jane Illife; and at the same time and place, Mr. J. Barrett, to Miss M. Askew, all of Draycott. These being the first marriages at the above chapel, a bible was presented to each of the parties.

March 22, at the baptist chapel, Blakeney, Gloucestershire, by Mr. William Copley, Mr. Richard Cooper, to Miss Fanny Beard, both of Cinderford.

[We are desired to correct the report of a marriage at Rochdale, in our Feb. number, which took place at West Street baptist chapel, by Mr. Burchell, and not at the registrar's office, as there stated.]

## Deaths.

Jan. 3, Mr. F. Fawkes, aged 74, senior deacon of the baptist church at Eastcombes, Gloucestershire, which office he had worthily sustained nearly forty years.

Jan. 6, aged 91, Mr. John Saunders, of Hadleigh Heath, Suffolk. For upwards of threescore years and ten a devoted and faithful minister of Christ in the baptist denomination. He was instrumental in turning many to righteousness; and died, as he lived, full of faith, giving glory to God.

Jan. 22, at Dublin, Mr. William Cooper, aged 71, many years a distinguished Independent minister in that city.

Jan. 25, aged 57, Sarah, the beloved wife of Mr. Matthew Flanders, and mother of the Rev. M. W. Flanders, of Houghton Regis, Beds. She was forty years a consistent member of the baptist church, Little Stoughton, Beds, her native village.

Jan. 29, at Evesham, Worcestershire, Mary, wife of Mr. John Bomford, in her 30th year. Her benevolent and amiable manners, and distinguished piety, endeared her to a large circle of friends and relatives.

Jan. 30, Mr. T. D. Knight, aged 72, for fifty years a member of the baptist church, Battersea, Surrey, the last five of which he filled the office of deacon. He was a faithful man, and feared God above many. On the same day, and in the same house, his son-in-law, Mr. W. Stapledon, aged 48, a member of the baptist church, Vernon Square, London.

Feb. 1, in her 27th year, after a protracted affliction, borne with much patience and resignation, Mrs. Hall, wife of the Rev. G. Hall, baptist minister, Carlton, Beds.

Feb. 2, at Kirkaldy, Fifeshire, in his 73rd year, Mr. Ninian Lockhart, sen., one

of the pastors of the Scotch baptist church, Rose-street, Kirkaldy, an office which he had filled forty years. He was distinguished by kindness and benevolence of disposition; and his house was at all times a hospitable home for christian strangers.

Feb. 3, Mr. Nathaniel Banks, of Saffron Walden, aged 77, for more than fifty years a constant attendant on the ministry of the gospel at the Upper meeting in that town. By his christian friends he was esteemed a man of piety, but he himself doubted.

Feb. 3, at Shanklin, Isle of Wight, Mr. S. Barrows, leaving a widow and seven children. His remains were interred in the Cemetery of the Congregational Church at Brading, by the six Independent ministers of the island, who are endeavouring to alleviate the sufferings of the bereaved family.

Feb. 8, at Leith, after a severe illness, of two years' duration, borne with christian meekness and patience, aged 21, Francis, eldest son of Mr. F. Sutherland, Leith Bank, greatly beloved, and sincerely lamented by his relatives and a circle of pious young men—teachers and others. He was prevented, by illness, from being buried with Christ by baptism, but he enjoyed a full and joyful hope of life everlasting.

At New York, on Feb. 12, Mrs. Elizabeth Hilton, aged 46; and on the 24th, Mr. R. A. Hilton, aged 44, husband of the above, and late printer and bookseller of Nottingham.

Feb. 16, aged 50, Harriet, wife of Mr. Step. Durrant, deacon of the baptist church, Walton, Suffolk. She bore a lengthened affliction with great christian patience, and departed this world in possession of a good and well-grounded hope, through the all-sufficient merits of her adorable Redeemer.

Feb. 18, aged 68, Mr. Stephen Chappell, for eighteen years a faithful deacon of the baptist church at Staines, Middlesex. By his death, the church and the pastor have sustained a great loss.

Feb. 19, when the sabbath began to dawn, Mr. John Vincent, forty-three years pastor of the Independent church, Deal, Kent. Like the venerable Chalmers, he retired to rest in his usual health; but ere the morning broke, his Master called to him, "Come up hither!" and straightway his spirit obeyed the summons, and hasted away from earth to join the redeemed multitude, who serve God day and night in his temple, and go no more out for ever. How blest the righteous when he dies!

Feb. 19, at Bishop's Stortford, Herts, after a short illness, Emma, daughter of Mr. Pratt, a deacon of the baptist church in that town, in her 24th year, much lamented. She was a member of Dr. Steane's church, Camberwell, Surrey.

Feb. 22, at his residence, Canterbury, Abraham Flint, Esq., in his 72nd year, after three months illness, occasioned by a fractured limb. He was a principle founder of the baptist cause, King-street, in 1823, and a deacon of that church from its formation. In beautiful accordance with his unblemished character and eminently useful life, his departing testimony was,—"I die in Christ."

Feb. 22, at Willingham, Cambridgeshire, Mrs. Ann Hackett. A delicate and painful operation, about four months ago, reduced her very low; but death at length terminated her great sufferings, in the midst of which, her mind was kept in perfect peace.

Feb. 23, at Hurn, near Parley, Hants., in his 83rd year, Mr. R. Cano, many years a worthy member of the baptist church at Wimbourne, and lately of that at Parley. This venerable saint was a warm-hearted supporter of the cause of Christ, both abroad and at home.

Feb. 23, at Bilstone, aged 86, Jane, wife of Mr. Isaac Higgins, a member of the baptist church there, and much esteemed.

Feb. 27, at Saffron Walden, Essex, in her 89th year, Mrs. Jane Rolfe, for nearly forty years an honorable member of the Upper Meeting baptist church. Through a long and trying affliction of upwards of three years duration, she exhibited the power of the gospel of Christ to sustain the mind, give peace to the conscience, and hope to the heart.

Feb. 28, in her 75th year, Mrs. Ann Jones, of Poutmorlais Woollen Manufactory, mother of the Rev. A. Jones, baptist minister, Chatham. She was eminent for her piety, and almost unparalleled for her hospitality, having entertained at her table nearly 2000 ministers of the Principality during the last thirty years.

March 1, at Saffron Walden, Essex, in his 87th year, Mr. Henry List, a constant attendant at the Upper Meeting in that town, and for upwards of sixty years a disciple of Jesus—but secretly.

March 8, at Castleacre, Norfolk, Harriott Calaby, aged 11 years, a scholar in the General Baptist sabbath-school in that village. The closing scene was pleasing. Her last words were,—"Dear Lord, remember me!" Sabbath-school teachers—persevere!

March 13, at Ripley, Derbyshire, aged 24, Hannah, wife of Mr. G. Argile, a member of the baptist church in that village. Her end was peace and joy.

March 18, at Bracknell, Berks., Mr. Mark Bartlett, aged 75 years. He had been an honorable and consistent member of the baptist church, Fetter Lane, London, upwards of fifty years, having joined that church when it was under the pastoral care of the late Abraham Austin. He died triumphing in the Lord Jesus, exclaiming with peculiar energy,—

I'll speak the honours of his name  
With my last labouring breath,  
And dying, clasp him in my arms—  
The antidote of death.

Mentioning the word *antidote* three times, and again exclaiming,—"Blessed Jesus! Precious Saviour! Thou art my strength and my shield—and my joy too;" his aged wife and children shedding tears of joy, because of his victory over death, through the Lord Jesus. Truly, those who are made righteous by the obedience of ONE, have hope in death.

Lately, at Camden Town, Mary Ryan, aged 70, a member of the newly-formed baptist church in King-street, and more than forty years a humble disciple of Jesus. For more than threescore years and ten she trod this wilderness, beset with care and grief; But, trusting in a covenant-keeping God, His promises brought comfort and relief.

DEATH OF JOHN QUINCY ADAMS.—A sad occurrence suspended the sittings of the American Congress. On Feb. 21, while occupying his seat in the House of Representatives, apparently in his usual health, John Quincy Adams was seized with apoplexy, and but for the aid of some colleagues, who sprang to catch him, would have fallen to the ground. All that medical skill could do was tried, but in vain; he died on the 23rd. The funeral took place at Washington on the 26th; it was attended by the Senate and House of Representatives in state, and a vast concourse of people; and upwards of 200 carriages followed his remains, which were deposited in the Congressional vault. On the day preceding the funeral, his body, which had been embalmed, lay in state, and was visited by upwards of 6,000 persons, all attired in mourning.

## BAPTIST REPORTER.

MAY, 1848.

PRESENT DEPRESSED STATE OF RELIGION, AND THE  
MEANS OF ITS REVIVAL.

Now we conclude our observations on this very important subject; and although events are transpiring such as never transpired before in the history of nations, exciting men's minds and agitating men's bosoms with alternate emotions of wonder, apprehension, or hope, let us not be afraid or alarmed. HE, whose right it is to reign and who has all power in heaven and on earth, will doubtless control these commotions for the advancement of his own glory in the earth.

"Who can tell

But all the harsh and dissonant sounds,  
which long

Have been—are still—disquieting the earth,  
Are but the tuning of the varying parts  
For the grand chorus, which shall usher in  
The hastening triumph of the Prince of  
peace!

Yes; His shall be the kingdoms. He shall  
come,

Ye scoffers at his tarrying. Hear ye not,  
E'en now, the thunder of His wheels? Awake,  
Thou slumbering world! E'en now the  
symphonies

Of that blest song are floating through the  
air—

Peace, peace on earth, and glory be to God!

Let, then, the potshards of the earth  
strive with the potshards of the earth

if they will, we, as christian men, should place before us one distinct and glorious object—the coming of the kingdom of Christ. This, above all things on earth, we should seek to secure, believing that under the influence of real christianity every grievance under which men groan will pass away, and peace, and truth, and righteousness, universally prevail.

Permit us, then, to remind you of what we have written in the previous numbers of this year on the important subject indicated in the title. In our last we referred to public preaching, in-doors and out of doors, as the appointed means which God will bless in the conversion of men. Our only remaining task is to point out some other instrumentalities adapted to meet the altered circumstances of many. We shall refer to two: teaching by printing, and teaching by conversation.

1st.—Teaching by printing. Writing is a wonderful art, but printing is still more wonderful. In the early ages of the world, tradition, or the telling of facts and truths by word of mouth from father to son, and from

generation to generation, was the only mode of instruction; and taking into consideration that mankind were then few in number—their habits simple—and their employment in the fields as shepherds, or husbandmen, affording time for conversation and reflection, tradition might then be, under the circumstances, an adequate teacher. But in process of time writing was invented, by which great facts and important truths were carefully recorded on skins, or other materials. Copies of these were multiplied and spread among the nations, and were usually treasured up with great care, and regarded as very valuable. This was the case more especially with the Holy Scriptures, or sacred writings, down to the coming of our Lord; and onward afterwards to the time of the Protestant Reformation, when through the providence of Him from whom cometh every good gift and every perfect gift, the art of printing was invented, in order to meet the increased demand for copies of the word of God, which could not be supplied in adequate numbers by the tedious process of writing by hand. And yet for many generations, for want of school learning, the letters of these printed books were to thousands a set of mystic symbols, as unintelligible as Chinese characters, or Egyptian hieroglyphics. Sabbath-schools, and free day-schools, at length placed the key of knowledge in their hands, and now the great mass of the people can read—and they do read—but what?

We need not stay to answer the question, but would rather point out another fact connected with printing.

Wherever, since the invention of printing, any great reformation or revolution in religion, or in political economy, has been effected, the aid of printing has been called in. Not to mention more ancient instances, we remind our readers of the Oxford tractarians, and the Anti-corn Law agitators. Would they have accomplished what they did, and so soon, without the aid of the press?

The fact is, that the inhabitants of this island have become a reading people, and with regard to many of them, if we get at them at all, to convince them and convert them to the faith of Christ, it must be by the printed page.

We cheerfully allow that much has been done in this way, but we deceive ourselves if we imagine that as much has been done as ought to have been done. The children of mammon have been wiser and more diligent in this matter than the children of God. Witness the vast multiplication of publications of all kinds and qualities, issued in speculation on a demand for reading in the people, and which, to a great extent, turned out profitable; to say nothing here of the efforts of socialists and infidels, to diffuse delusion and a vain philosophy.

Christians, then, should be wide awake to these facts—they should be fully aware of what is going forward around them; and knowing, they should be prepared to act, by availing themselves of every facility of this kind which can be legitimately made use of for diffusing the knowledge of the gospel. And are not the facilities made ready for their use? Tracts and religious books in infinite variety, adapted to all classes of characters, may now be had at the cheapest cost. In addition to which, we have now what may be called a comparatively modern invention—the issuing of pamphlets of all sizes and prices, called *Magazines*, containing stores of wise thoughts and good counsels, as well as an interesting variety of facts and incidents, and recent intelligence; affording every month a rich store of fresh and healthy food for the mind.

Millions of these publications for children and adults now issue from steam and hand presses every month, but these millions must be multiplied many-fold before the masses of our population, in every part of our land, are brought under the influence of genuine religion.

One thing more here. Every man, rich or poor, may engage in the diffusion of printed truth. The rich could not in a more economical and efficient manner appropriate their wealth, than in employing some trusty person to spread over a given surface of the poorer part of the population, every month, an adequate supply of suitable periodical publications; which, inculcating lessons and giving examples of sobriety, industry, cleanliness and order, might be the means of promoting peace and comfort in many families, and by setting forth the nature of real religion, lead them back to God, and ultimately to the enjoyment of a blessed eternity. The poor too, even without pecuniary help, may engage in this work. They could more easily than any other person persuade a neighbour to take in a magazine for himself. Indeed, we are persuaded, that if religious publications are to be universally diffused among our population, the poor must have a main hand in the matter. Happy the day, when every cottager in Britain will welcome to his own fireside the little monthly messenger that silently and quietly comes to tell him good news and glad tidings of the kingdom of God!

2nd.—Teaching by conversation. This was the first, and this will be the last, mode of instruction; and for a self-evident reason—it is the most natural. Conversation does for the individual what preaching does for the multitude. The one was not intended to supersede or set aside the other. Of the apostles, we are told that “daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.”

We need not, we are persuaded, do more than offer a suggestion or two on the best modes of promoting the knowledge of religion by conversation.

The position of the parties, and incidental circumstances, ought to be regarded. The rich should talk with the rich—the tradesman with the tradesman—and the poor with the

poor. We have reason to apprehend that this order has not been regarded of late. In our zeal to serve the poor, have we not too much forgotten the middle and upper classes? Not that we would by any means have less done for those, but why should these be forgotten? Men of like standing in society can enter into one another's views and feelings, and know better than those of another rank what arguments to use with each other for the accomplishment of any given purpose.

With regard to the poor themselves, we have long been persuaded that no person can succeed so well with a poor man as a poor man. They are in the same circumstances, and having the same ideas and sympathies, they can talk to each other in their own way; and their own way is the nearest and the most open way. There is no suspicion excited—all is simple and straightforward. But let a rich man, or a middle-class man, talk with a poor man, and too often he will begin to suspect that the rich man has some ultimate design. He may, for the sake of some expected benefit, yield a passive assent to all that his visitor may say; or he may go a step further, and, to please him, play the hypocrite outright, and pretend to a piety which he does not possess.

We mention these things, not that we would divide society into classes, and say that none but the poor should try to do good to the poor, or that none but the rich should try to do good to the rich, but only to point out the course which, from our position and circumstances, we could most readily and naturally employ.

More of this religious conversation must be employed. It is the *only* way to reach some who will neither attend preaching, or read the word of God, or peruse a religious tract or magazine. But by this means they may be reached. It requires no introduction—no persuasion to take a step out of the way. There you are in company by mutual agreement. He

has a right to talk as well as you—and you have a right to talk as well as he. Seize any opportunity which may arise, or so manage your conversation as to create an opportunity for saying something that will be likely to make a good impression. But avoid most carefully everything that might be taken for dictation, especially that vulgar rudeness which only excites disgust, or that pharasaic self-importance which creates contempt. Your object should be as transparent as it is simple, and your manner should be marked by tenderness and love.

Letter-writing, as a species of conversation, might also, by many, be used to great advantage, but our limits preclude us from doing more than making this brief mention of it.

Concluding these brief suggestive remarks, we would remind the christian reader that when the new and better covenant shall receive its full and complete accomplishment, in the universal diffusion of divine knowledge, and not till when, “They shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they

shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.” This very ancient prediction clearly pointing out the remarkable fact that previously to that devoutly-desired period, this mode of communicating religious information will be generally adopted by all christian people.

And finally, as many of our esteemed correspondents, deeply concerned on this vital question, have suggested, what is wanted above all things is a manifestation of earnest piety and increased devotion in the professors of christianity. Will they permit us to remind them of this, and also that they should above all things exhibit, by an amiable deportment, the loveliness and blessedness of real religion. Let not any have cause to mistake your seriousness for sourness, or your piety for pride. The most effectual mode of convincing others of the excellence of the religion you profess will be in the testimony your own life and conduct afford that it has made you a better and a happier man.

## PROGRESS OF RELIGIOUS LIBERTY ON THE CONTINENT.

LAST month we adverted to this subject—now one of the most important that can occupy the attention of the christian journalist. For what was the state of Europe in January, 1848? closed, bolted, barred, in every direction against the public preaching of the gospel of Christ. And this was the case in Protestant as well as in Popish States and nations, as the reports we have published from Denmark, Holland, Prussia, Germany, and France, abundantly testify. When the last year closed, scarcely was there a spot of continental Europe on which a preacher could take his stand and openly proclaim salvation through faith in the atoning sacrifice of Jesus. Many a time and oft, since the din of

European war died away, have we cast an anxious eye over the waters, and wondered how and when a wide and effectual door would be opened. That door is now opening—we believe it is—and we rejoice in the fact.

Last month we reminded our readers that the New Pope was the first to set this unparalleled series of revolutions in motion. We adverted also to the immediate cause of the revolution in France. But the writer we then quoted did not distinctly state, that the baptists were the parties against whom the article of the code Napoleon, forbidding meetings of more than nineteen persons, was directed. This, however, was the fact. And it is now also affirmed that the success of that at-

tempt to put down religious meetings by the use of a questionable and nearly obsolete law, led Guizot and his colleagues to use it for the prevention of the intended banquets. Reasoning, that if a law framed to prevent political gatherings could be adapted to suppress religious meetings, it might, with more propriety and force, be made use of to put down political dinings. They made the attempt, and the world knows the result.

Thus we see, in the providence of Him who rules over all, that the two extremes of the christian world—the papist and the baptist—were instrumental, remotely or directly, in introducing a series of revolutions such as the history of the world furnishes no example or parallel.

Again we shall avail ourselves of the columns of the *Patriot* for information on this most important subject. The observations which follow were penned and published early last month. Other favourable circumstances have transpired since then, but to these we refer not now, choosing rather to give the opinions of a writer who has long watched with an attentive and discriminating eye every movement of their character, and whose judgment has usually been found correct.

"The continental journals afford occasional glimpses of the effect of the revolutionary movement upon ecclesiastical questions. In France, the question of separation of church and state begins to occupy some degree of attention. In some departments, the clubs call for the suppression of payments for forms of worship. The clergy would seem to be alarmed, since they are accused of procuring the destruction of placards in support of this demand. The opponents of the connexion between church and state have issued an 'Appeal to French Protestants.' At a meeting of the eleventh legion, on occasion of the elections for the National Guards, it has been determined to demand from candidates for the grades of officer, sub-officer,

and corporal, a declaration, one article of which will bind them to sustain 'liberty of worship without burden to the state, the expenses of each creed to be defrayed by those citizens who profess it.' A meeting of 'United Socialists' has accepted the same programme. The *Courrier Francais*, the *Democratie Pacifique*, and the *Peuple Constituant*, all maintain this principle of separation. The *Presse*, on the contrary, proposes to pay all forms of worship which can give proof of ten years' existence. The *Univers* continues to observe a discreet silence. The *Republique Francais* suggests, among other pieces of economy, the retrenchment of forty millions of francs from the ecclesiastical budget. The *Libre Echange* advocates the entire suppression of the Ministry of Cultes. The *Revue de l'Instruction Publique* urges that the clergy be paid, but on condition of their being entirely excluded from public instruction, colleges, seminaries, and schools, and that teaching fraternities be suppressed.

In Germany, also, the cause of religious liberty is likely to be advanced by political revolution. At Vienna, as in other parts of the fatherland, abolition of differences of creed in respect of political rights was one of the earliest of the popular rallying-cries. Thus, about fourscore notables of the city of Augsburg, half catholics and half protestants, having met to establish a common understanding respecting the communal elections and administration, resolved to put an end to religious quarrels by an equal division of functions for the future,—a decision which was afterwards officially confirmed. At Leipsic, the Rev. Mr. Harless, adverting from the pulpit to the revolution in Saxony and throughout Germany, declared, that 'the Lord of Hosts had pronounced,' and the preacher frankly declared himself, on the popular and Germanic side. As the orthodox clergy had heretofore shown themselves warm conservatives, this avowal created

no little surprise; and Mr. Harless, who, it appears, is really a very eloquent preacher, has been honoured by the *Augsburg Gazette* with the title of a German Ventura or Lacordaire. That, however, the true principles of religious freedom are not perfectly understood, may be inferred from the circumstance, that many of the subjects of the King of Saxony have demanded that he and his family should become protestants; alleging that, without this change, they could not really confide in him! In the Electorate of Hesse, liberty of worship has been exercised, for the first time, by the dissenting catholics. It is humiliating, on the other hand, to find that the persecution of the Jews continues, and has extended from Baden to Franconia. A single railway train had brought to Bamberg 500 Jewish families, who had been forced to abandon the villages and rural districts; and there are similar persecutions even in Hungary. One

is less surprised, if not less grieved, to hear of another band of fugitives—the Jesuits. Our readers are aware of their flight from Naples, and of their landing at Malta. ‘The poor Jesuits!’ says a Swiss Journal, ‘the earth fails under their feet! They have no asylum now, but in Belgium, Ireland, and—in protestant countries.’ Nowhere are they less welcome than in Rome itself, the inhabitants of which more or less openly demand their expulsion. A proclamation of the Pope appeared in our daily papers a few days ago, which portended something very dreadful, but what, nobody could precisely make out. It now appears to have been provoked by the popular dislike to the holy fathers. Without once naming them, his Holiness complained grievously of the ingratitude of his subjects, threatened to have recourse to force, and, in true Jesuit style, warned them of the impending judgments of Heaven!”

## PORTUGAL.

WHILST nearly all the nations of continental Europe are rising into the possession of constitutional liberty and the free exercise of religious conviction, the Peninsula remains in *statu quo*. Spain and Portugal are exceptions to the rule of European deliverance. And shall we wonder? Lands where Inquisitions long reared their gloomy walls, and sunk their horrid cells—where the infernal *auto-da-fe* was celebrated, and blood of martyrs stained the soil—where the bible was always rejected, and all gospel preaching forbidden—were always likely to be last among the nations in the march of Independence and Freedom.

In looking at Portugal, we may well exclaim, How have the mighty fallen! It is sad to compare her as she now is, with what she was three centuries ago, in the days of John and Emmanuel the Great. Then, she was the proudest; now, perhaps, the

most abject of the nations of Europe. At that time, her ships led the way to new fields of enterprise, and she secured to herself the whole commerce of the East, together with the productive traffic of the coast of Guinea, and of her own rich province of Brazil. At the era of the Reformation, when light was emanating from Germany, the treasures of two worlds were pouring into the coffers of Portugal. Commercial enterprise seemed confined to the Peninsula; for the glory was already departing from Venice, and her merchant princes were about to be stripped of their rich revenues. It is a remarkable fact, that the maritime and commercial power once possessed by Roman Catholic Venice, Spain and Portugal have also passed from their hands, and transferred to countries which have thrown off the yoke of Rome. The selfish and cruel policy of that gloomy bigot, Philip II.,

of Spain, who strove, with his array of Inquisitors and Priests, to crush the Reformation in the Netherlands, and subject them anew to the domination of the Roman Catholic church, led them to throw off their allegiance, and proclaim themselves independent. To punish them, he commanded Portugal, at that time under his power, to close its ports against the revolted provinces, and himself brought his own maritime force to bear upon them. This gave rise to the maritime power of Holland, and led her to push her way beyond the Cape of Good Hope, and dispute with Catholic Portugal the commerce of the East. From this time the dominion of the sea has passed from Roman Catholic to Protestant hands. This is a remarkable instance of the effects of religious bigotry and persecution.

From this period, Portugal never recovered her ancient glory. In 1640, they drove out the Spaniards, asserted their independence once more, and raised the Duke of Braganza to the throne. But the enterprise and activity which marked the days of Emmanuel never returned. An absolute power was established; commerce, manufactures, agriculture, all, were comparatively neglected. Thus, while Holland, England, and France, were advancing, Portugal still remained in her low state.

From an early period, the efforts of the priesthood were, as elsewhere, directed to the securing of the wealth of the country. A variety of causes tended to make their efforts successful. In the early part of the present century, there were in Portugal about four hundred monasteries, and nearly two hundred nunneries. At that period, the property of the church had so increased, that it is said to have included nearly one half of the landed property in the kingdom. It is difficult to say where the acquisitions of the church would have ended, had not the peace of Tilsit, in July, 1807, left Napoleon at leisure to pursue his ambitious schemes in the Peninsula.

Before that year ended, he commenced aggressions by sending Marshal Junot with a French army into their territories. This was the commencement of a new era in the history of Portugal. From this time, the grasping propensities of the Roman Catholic church received a check. The ecclesiastics, during a long period of years, had fattened on the ignorance and superstition of an indolent nation. But now the days of their poverty were drawing nigh. The radical and infidel principles which had thrown France into such violent commotion, were introduced into Portugal, and continued to work throughout the kingdom, long after the victorious arms of Wellington had driven out the armies of Napoleon from the Peninsula. The absence of the King, who refused to return from Brazil, and other causes, prepared the way for the spirit that had been long working to develope itself. On the 24th of August, 1820, Supulveda and his troops led the way at Oporto, in a demand for a constitutional government. The progress of events could not be checked by a corrupt and self-sufficient band of ecclesiastics. In 1827, it was forbidden by Don Pedro, to any subject of Portugal to become a monk, friar, or nun. And hard as this regulation was, and stoutly as it was resisted by the clergy, it was followed by a decree still more severe—for the seizure and confiscation of the immense wealth of the church, and the suppression of the religious houses. It has been estimated that the amount thus seized upon, was about 130,000,000 dollars. This was a heavy blow to the swarming hordes of ecclesiastics, who were driven forth from their convents to seek a home and a livelihood elsewhere. From the effects of this movement, Portugal has not yet recovered. The history of the kingdom since, has been a succession of changes. Even now we know not what a day may bring forth.

With such an ecclesiastical system as that which burdened the kingdom,

need we wonder that the people should groan and that the intelligent should be prepared to reject all religion as an artful device for impoverishing and enslaving men. A fit soil was preparing for the reception of the principles which had been ripening in France. Men will ever judge of religion by the conduct of its professors, and especially of its teachers. The position which the clergy in Portugal held, and the character they bore, were such that we cannot forbear to pity the people pressed down by such an incubus. The day we hope will yet dawn, when teachers of

a purer faith and of a more spotless life will hold up to the Portuguese a religion adapted to purify, elevate, and ennoble their individual and national character. Degraded and contemptible as the Portuguese character is represented to be, there are yet occasional gleams to show what it might become under the happier and more elevating influences of the pure gospel. God grant that poor and degraded Portugal may ere long receive and embrace that gospel in all its native simplicity and power! Then she will rise once more, and her name become a praise in the earth.

## ANNUAL MEETINGS OF BAPTIST ASSOCIATIONS, 1848.

ASSOCIATIONS.	PLACE OF MEETING.	TIME.
		MAY.
Buckinghamshire .....	Princes Risborough .....	9, 10
East Kent .....	Margate .....	30, 31
Essex .....	Halstead .....	16, 17
Monmouthshire .....	Horeb, Blaenavon .....	24, 25
		JUNE.
Berks and West Middlesex .....	Reading, (King's Road) .....	13, 14
Bristol .....	Trowbridge, (Back Street) .....	13, 14, 15
General Baptist, (Old Connexion) ..	Worship Street, London .....	13
General Baptist, (New Connexion) ..	Boston .....	27, 28, 29
Glamorganshire .....	Hirwain .....	15, 16
Gloucestershire .....	Kingstanley .....	14, 15
Lancashire and Cheshire .....	Bacup, (Irwell Terrace) .....	14, 15
Midland .....	Coseley, (Darkhouse) .....	13, 14
Northamptonshire .....	Kettering .....	
Northern .....	Hamsterley, Durham .....	12, 13
Suffolk and Norfolk .....	Walsham-le-Willows, Suffolk .....	1, 2
Suffolk and Norfolk, (New) .....	Wetherden, Suffolk .....	6, 7
Wales, (South West) .....	Felinfoel, near Lanelly .....	1, 2
Western .....	Exeter, (Bartholomew Yard) .....	14, 15
Yorkshire .....	Scarborough .....	13, 14, 15
		AUGUST.
Irish Union .....	Dublin .....	10, 17

NOTICE.—The Anglesea, Cambridgeshire, Carmarthen and Cardigan, Carnarvonshire, Herts and South Beds, Kent and Sussex, Leicestershire, Notts and Derby, Old Welsh, Oxfordshire, Pembrokeshire, Shropshire, Southern, South Western, Wales, (North Eastern,) and West Kent and Sussex Associations, will, we believe, all hold their Annual Meetings in June, but where, and when, we are unable to inform our readers. Year after year we have entreated our friends to send us the Association Letters. We hope they will not again disappoint us, for it is from this cause alone that our present list is so imperfect.

The Worcestershire Association is accustomed to meet in July. The Norfolk and Norwich Association, and the Baptist Union of Scotland, will, we believe, meet in August, but where, and when, we are not yet able to state. Will our friends connected with these bodies send us the necessary intelligence for publication? And will the Secretaries kindly suggest the propriety of printing the Minutes in Octavo Demy size.

## AMERICAN BAPTIST INSTITUTIONS.

*From the Baptist Almanac for 1848.*

**BAPTIST MISSIONARY UNION.**—Missions are sustained in Asia, Africa, Europe, and North America. In *Asia*—Burman and Karen Missions at Maulmain, Tavoy, and Arracan; Siam, Assam, China, and Telogoos. In *Africa*—Bassa Mission. In *Europe*—France, Denmark, Prussia, Germany, Greece. In *North America*—Among the following Indian tribes, Ojibwas, Ottawas, Tuscaroras, Shawnoes, Stockbridges, Delawares, and Cherokees. Summary, 16 missions, embracing 50 stations and 93 out-stations; 99 missionaries and assistants, of whom 45 are preachers; 144 native helpers; 108 churches, with 10,000 members; 1,783 baptized the past year; 59 schools with 1,600 pupils. The next annual meeting will be held with the First Baptist Church in Troy, New York, on the third Thursday of May, 1848. Rev. James N. Granger, of Providence, R. I., to preach the annual sermon, and Rev. M. J. Rhees, of Wilmington, Del., his alternate.

**BAPTIST HOME MISSION SOCIETY.**—141 Missionaries and agents were employed in 19 States, in Oregon and Canada. The missionaries have statedly occupied 505 stations and out-stations, performing in the aggregate the labour of one man for 83 years; reporting the baptism of 490 persons, the organization of twenty-nine churches, the ordination of twenty-five ministers; 11,896 sermons preached; 23,938 pastoral visits; ten houses of worship completed and 26 commenced; obtained 1,927 signatures to the Temperance pledge, and travelled 111,969 miles. The Monthly Concert of Prayer is observed at 89 stations. Connected with the churches are 167 sabbath schools and 71 bible classes, having 945 teachers and 7,341 scholars, and 14,266 volumes in their libraries. Since the formation of the Society in 1832, its missionaries have jointly performed 963 years of labour,

baptized 15,906 persons, organized 593 churches, and ordained 255 ministers.

**AMERICAN AND FOREIGN BIBLE SOCIETY.**—During the year, 12,983 bibles and 27,053 testaments were issued from the Depository, making 40,036 volumes. 211,639 volumes have been published since the organization of the Society. Appropriations for foreign lands were made for Bengali, Peguan, Karen, and Oriya scriptures, also for China, Germany, Greece, Cherokees and Choctaws.

**BAPTIST PUBLICATION SOCIETY.**—About 50,000 volumes were put into circulation during the year, and among them, nearly 700 sets of the "Complete Works of Andrew Fuller," comprising 2,100 large volumes, and containing nearly two millions of large octavo pages. During the year "Hinton's History of Baptism," was stereotyped. "Howell on the Deaconship," "Married Life, by Dr. Belcher," "Sacrifice and Atonement, by S. W. Lynd," were first published during the year. New editions were also issued of "Howell on Communion," "Booth's Reign of Grace," "Bunyan's Holy War," "Spiritual Voyage," "Jewett on Baptism," "Father's Apples," and "The Psalmist." Two new tracts were stereotyped, (one in German,) 56,000 tracts were printed, making double the number of pages printed the previous year. Also, 10,000 copies of the "Baptist Almanac and Annual Register" for 1847. The society has sixteen colporteurs labouring in ten States. Two German colporteurs, formerly Roman Catholics, are labouring among the Germans. Nine Ministers' Libraries, and three Sunday School libraries, were gratuitously bestowed, making sixty-eight within three years. 100 dollars were sent to J. G. Oncken, for tracts in Holland, 90 dollars to stereotype Pengilly in German, with an additional sum to procure a duplicate set

of stereotype plates for the use of the Society.

#### SOUTHERN BAPTIST CONVENTION.

—In China, the Board has eighteen missionaries and native assistants, of whom seven are preachers from the United States. Canton and Shanghai are the two stations occupied. J. L. Shuck, during his visit to the United States, accompanied by Yong Seen Sarng, collected 5,324 dollars to erect a chapel in China. In Africa, there are two missionaries. 500 dollars were received for Bible distribution. Thirty missionaries and agents were commissioned, who supply seventy-four stations, besides much itinerant service; they report 1200 sermons, 145 baptized; six houses of worship commenced; 35,661 miles travelled; ten Sunday Schools organized, with 85 teachers, 418 scholars, and 1110 volumes in libraries. The second

triennial meeting will be held in Nashville, Tenn., the first Wednesday in May, 1849.

#### INDIAN MISSION ASSOCIATION.—

The Society has nineteen missionaries (of whom nine are ordained preachers) among the Creeks, Choctaws, Shawnees, Pottawatomies, Weas, Tuscaroras, Delawares, and Stockbridges. There are five churches, with more than 300 members, of whom 40 were baptized during the year. The Armstrong Academy (Choctaw) is very prosperous, and is maintained at an annual expense of 4,000 dollars, of which the Indians pay 2,900. All of the pupils but two belong to the Total Abstinence Society. The Board has given 600 dollars to establish the "Martha Shields" Academy among the Osages. The *Indian Advocate* is published monthly.

### AMERICAN STATISTICS.

*From the Baptist Almanac for 1848.*

#### TERRITORY, POPULATION, ETC., OF THE UNITED STATES.

State.	Square Miles.	Census of 1840.	Members of Congress.	State.	Square Miles.	Census of 1840.	Members of Congress.
Maine .....	32,000	501,793	7	Alabama .....	50,800	590,758	7
New Hampshire ..	9,280	234,574	4	Mississippi ..	45,350	375,651	4
Vermont .....	10,212	291,948	4	Louisiana ....	48,220	352,411	4
Massachusetts ..	7,800	737,699	10	Arkansas ....	60,000	97,574	1
Rhode Island ..	1,360	108,830	2	Tennessee ....	41,300	829,210	11
Connecticut ..	4,674	309,978	4	Kentucky ....	39,000	779,228	10
New York ....	46,000	2,428,921	34	Ohio .....	39,000	1,519,467	21
New Jersey ....	8,900	373,306	5	Michigan ....	44,000	212,267	3
Pennsylvania ..	43,950	1,721,033	24	Indiana .....	36,250	685,866	10
Delaware ....	2,068	78,685	1	Illinois .....	59,000	476,183	7
Maryland .....	10,800	470,019	6	Missouri ....	60,000	383,702	5
Virginia .....	64,000	1,239,797	15	Florida .....	54,000	54,477	1
North Carolina ..	43,800	753,419	9	Wisconsin ....	48,000	30,955	1
South Carolina ..	30,080	594,398	7	Iowa .....	56,000	43,112	1
Georgia .....	58,200	691,392	8	Texas .....	250,000		2

#### CONGREGATIONALISTS, OR INDEPENDENTS.

State.	Ministers.	Churches.	Members.	State.	Ministers.	Churches.	Members.
Maine .....	159	216	17,632	New York ....	120	112	6,719
New Hampshire ..	178	178	21,639	Ohio .....	15	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 .....	20	34	839

**METHODISTS.**—The "Methodist Almanac for 1848," states that the "Methodist Episcopal Church" has 609,670 white members; 29,974 coloured members; and 778 Indian members.—Total, 640,420. Decrease in one year, 9,771. There are 6,182 Sunday Schools, with 62,533 teachers, and 329,663 scholars. The "Methodist Episcopal Church, South," has 327,284 white members; 121,863 coloured members; and 3,070 Indian members.—Total, 455,217. Decrease in one year, 6,316. There are 1,262 Sunday Schools, with 7,400 teachers, and 44,500 scholars.

The "Missionary Society of the Methodist Episcopal Church," has fifteen missionaries in Liberia; three missionaries in Oregon; one missionary in South America; and two missionaries in China. The GERMAN Missions are "among the most interesting, important, and successful" of their Home operations, having seventy-five missionaries, and 4,385 church members.

**ROMAN CATHOLICS.**—The "Metropolitan Catholic Almanac," for 1847, estimates the number of Roman Catholics in the United States at 1,173,700. There are twenty four Bishops; 812 churches; 834 Priests; thirteen Colleges; forty-three "Female Religious Institutions;" sixty-six "Female Academies;" and eighty-eight "Charitable Institutions." In ten years the number of Priests has doubled, and that of Churches has been nearly tripled.

## Poetry.

### HUMAN BROTHERHOOD.

WATCHMEN on the walls of time !  
Steadfast vigil keeping  
O'er a world, in grief and crime,  
Revealing or weeping—

Lift your voices loud and high,  
With a firm endeavour;  
Sound abroad the mighty truth,  
"Men are brothers ever."

Let it reach the home of wealth,  
Where no care has entered;  
Where all luxury and ease  
Gorgeously are centred:  
When the lowly of the earth  
Of their want are telling,  
Let it pierce through every heart  
In the stately dwelling.

Let it reach the hardened man,  
Who God's law unheeding,  
Through the rice and cotton fields  
Drives the faint and bleeding—  
Where upon the sable back,  
In the streaming gashes,  
Whizzing through the morning air,  
Fall the stinging lashes.

Let it mind the young and gay  
Of the sad and sighing,  
Sitting by the lonely bed  
Where the sick are lying:  
Where the feeble lamp of life  
Momentarily grows dimmer,  
Till, in everlasting night,  
Dies its latest glimmer.

Let it reach the battle field,  
Where the swords are flashing;  
Where along the serried ranks,  
Cannon balls go crashing;

Where, among the heaps of slain,  
Looking upward sadly,  
O'er the carnage-reeking plain  
Leaps the war-horse madly.

Grieve not though ye see no fruits  
Of your patient toiling;  
Though your feeble voice seem lost  
In the world's turmoil—  
For the God whose holy faith  
Ye so fondly cherish,  
Will not that the seed ye sow,  
In his name, should perish.

When you lie within your graves,  
Of the world unknowing,  
And above your coffin forms,  
Flowers and grass are growing—  
Men shall feel and own the power  
Of the truth you've spoken,  
And of love, unknown before,  
It shall be the token.

Then shall gladness come again  
To the sorrow-laden;  
Then shall kindness cheer the heart  
Of the fallen maiden:  
Then shall plenty bless the homes  
Want had made so lonely,  
And the slave, a slave no more,  
Serve his Maker only.

Then shall she, the angel bright,  
White-winged Peace, descending,  
Tell of war and bloody fight,  
Strife and slaughter's ending—  
Then—requit of your zeal  
And your firm endeavour—  
Folding up her plinions fair,  
Dwell with men for ever.

## Reviews.

THE MANCHESTER TRACTS FOR  
THE TIMES. No. 3.*London: Ward and Co.*

"TRACTS" these large covered pamphlets can scarcely be called. Who are the authors of them, we know not. But they contain some startling facts, especially on the policy and progress of popery; on which, for the information of our readers, we give one copious extract.

"Let us, for a moment, trace the foreign operations of popery. Passing eastward from Italy, we find scarcely a site unoccupied from the Mediterranean sea to that of Japan. In Europe, the Ionian Islands, Greece, Moldavia, and Wallachia, have each their archbishop, bishops from one to three, and priests amounting together to about 150, beside friars and other ecclesiastics. Immense numbers of like agents, male and female, have been long toiling among the ancient eastern churches, the Armenians, the Nestorians, the Druses, and Maronites; and, by every artifice, contriving to bring them under their influence, and bind them to their church. A host of priests with their subalterns are labouring in Palestine. They have a bishopric at Babylon; five archbishops, as many bishops, and a corresponding number of priests, among the Chaldeans. There are from one to two hundred priests in Russian Asia. Organized in the same way, we find them spread over our vast East Indian possessions—Thibet, Indian China, and China itself. In this last named vast empire their missions have long been famous, and at present consist of ten bishops, with four co-adjutors, and 1411 priests. This enumeration however, will convey but a faint idea of the multitudes employed in the East, unless we recollect the hosts of friars, monks, and nuns, that usually accompany their missionary agents.

Africa too is encompassed by a like body of agency; scarcely an accessible spot being unoccupied. The same may be said of Australia, Batavia, and Polynesia generally. If they have not anticipated a protestant mission, their delight is to follow closely in its wake, and, if possible, throw odium on its agents, and neutralise their operations.

Turn we now to the Western Continent, stretching nearly from pole to pole, and we shall find hardly a spot free from the emissaries of the same pernicious system. 'The Church of Rome is making gigantic efforts to obtain a complete ascendancy in all parts of America. The southern conti-

ment of Mexico is hers without a dispute. The constant influx of German and Irish catholics into the United States, most of whom swarm about the cities, and all of whom become voters, is fast changing the constituency of those centres of influence; and the day is probably not far distant, when the elections in American cities will be decided as the unseen influence of Rome shall direct. The classes above named are also, in many places, the only portions of the community who are regularly armed and drilled, as a volunteer corps, officered and observed by themselves. So that Rome will soon not only have the civil magistrate, but the sword entirely at her disposal, at many of the most important points of the United States.\* Lower Canada, long the stronghold of popery in the North, is constantly pouring her well-trained missionaries into the Hudson's Bay territories to the North-west, into the vast regions of the Oregon, at the other side of the continent, beyond the Rocky Mountains, and indeed into every part of North America. 'Popery has revenues already secured to her by law in this province greater than some sovereign states of Europe—revenues which have been vastly augmented by protestant industry and enterprise; and yet she now claims the restoration of the Jesuit's estates, for some time back invested in the crown, amounting to about 1,000 square miles, a tenth part of the French portion of Eastern Canada.™ The eyes of American protestants of every denomination have been for some time looking with alarm at the increase of popery in the valley of the Mississippi; but while their interest was thus excited and their attention fixed, the Jesuits, by a stroke of policy characteristic of the order, partially relaxing their efforts there, fortified themselves in other places. Thus, in a country accustomed to boast of its untainted protestantism, and to feel itself safe from the stratagems of the 'man of sin,' the enemy has made more startling progress in a short time than in any part of the world. A year ago it was calculated that in the United States, where forty years back popery had scarcely an existence, the number of popish churches and preaching stations, of bishops and priests, together with a considerable portion of Jesuits, as well as of Roman catholics among the laity, had increased at least to three times their number ten years before. There were twenty-four theological seminaries for training young men for the priesthood, twelve incorporated Roman catholic colleges for

\* Evangelical Christendom, 1847, p. 124.

the education of laymen, and from one to two thousand inmates of 'religious houses.\* During the past year the efforts, chiefly of the Jesuits, have been more appalling still. There are now in Oregon about thirty missionaries under the direction of ten fathers of the Jesuits. Others are soon to join them. Fifteen hundred Romanists have gone from Canada to co-operate with them.† Colleges, academies, literary institutions, and churches, are rising in rapid succession. Fourteen churches have already been finished and decorated according to the imposing forms of the Roman ritual. Six thousand Indians have been baptized as members of the Roman church, and sworn allegiance to the pope; fifteen thousand are passing a preparatory course of training for the same rite. Immense sums of money have been sent from France during the past year, both to the archbishop of Oregon, and to the Jesuits in the Rocky Mountains. A diocese subject to the see of Rome has been created in Texas, and 10,000 dollars sent there by the same French society. The Jesuits who were withdrawn a year or two ago from one of the States in the valley of the Mississippi were ordered to New York, the London or Paris of America, confessedly to make a stronghold there. Immense hordes of priests have landed in different places during the past year; as many as fifty landed at Boston alone in the space of six weeks. In the mean time Romanists are pouring into the state of New York and those of New England, from Canada, so that the whole union will soon be surrounded with the ramparts of popery, whence its zealous proselyting agents may issue at their pleasure and run over the land.

The means employed by this immense body of agents to accomplish their object are infinitely diversified. We are at first astonished at the numbers of both sexes, who rush fearlessly into every part of the world at the nod of their superiors, until we become acquainted with the importance attached by the whole body to implicit obedience and perfect organization, together with the numberless stratagems constantly had recourse to in popish countries to induce the rich, and those of superior talent or learning, to dedicate themselves exclusively to the church. By this means its coffers are filled and its strength augmented together. 'It is said,' for instance, 'that the entire number of those who are comprised in the ministry of the church of Rome, in Italy, including all the members of all the orders, as well as all the secular clergy, is about five hundred thousand.\*

There is then a visible agency, to say nothing of that (perhaps very far greater) which is concealed, in every accessible part of the world, for rebuilding the Romish apostacy, which we in our folly imagined to have fallen into hopeless ruins. And mighty as is that agency, it is not an unmanageable mass, destitute of life; or a multitude of dissociated members, wholly separate from each other, and from their common head. 'At this moment every prelate and priest in Europe takes an oath of direct allegiance to the pope. No prelate can be consecrated or held as the lawful possessor of a mitre without the authority of the pope. Thus the influence is formidable, for the popish bishops are spread through every country of the earth, and their number is upwards of 400, besides 112 archbishops, with vicars apostolic, and bishops in *partibus infidelium*, the whole constituting an immense system, every part held in constant connexion with Rome, constantly corresponding with Rome, the whole of the minor priesthood looking up for rank, reputation, and advancement to Rome; and this vast column and battalia of active force, flanked by a multitude of friars, monks, Jesuits, missionaries, nuns, and non-descript allies, all operating against the progress of protestantism, and sustained by the implicit obedience and inveterate ignorance of nearly one hundred and twenty millions of mankind!'"

#### AN EPISTOLARY DISCOURSE

Containing a New Resolution and Improvement of the Grand Apocalyptical Question, concerning the Rise and Fall of Rome Papal.

BY ROBERT FLEMING.

(Reprinted from the first Edition in 1701.)

London: Houlston and Stoneman.

THIS remarkable treatise has been reprinted at this juncture of European Revolutions, and we think opportunely; for there are some singular coincidences in the views and calculations of this old writer, and the events now transpiring. The Editor, in his preface to this edition, observes:—

"Mr. Robert Fleming, one of the last of the Puritan divines, published this Epistolary Discourse in 1701. His principal object is to give a new resolution to the grand apocalyptical question concerning the rise and fall of the great Antichrist, or Rome Papal. He dates its first rise in 606, when the pope first received the title of supreme and universal bishop; from which he computes that its reign, of 1260 prophetic years'

\* Free Church Magazine for 1847.

† American Protestant. \* Dr. Baird.

\* From the Britannica.

duration, will expire in the present year, 1848. But, as he reckons its full rise did not take place till 758, when the pope was invested with independent temporal authority, he supposes it will continue to exist till the year 2000, though in a weakened state. He regards its fall to be symbolized by the outpouring of the seven vials; which he interprets on this principle: 'that seeing the vials do suppose a struggle or war between the popish and reformed parties, every vial is to be looked upon as the event and conclusion of some new periodical attack of that first party upon this other; the issue of which proves at length favourable to the latter against the former.' He therefore supposes the event prefigured by the outpouring of the first vial upon the earth, to be the beginning of the Reformation. He considers the period in which he writes, to be that of the fourth vial, poured out upon the sun, as the type of the French monarchy; which period would close about the year 1794. 'The French monarchy,' he says, 'at least before the year 1794,' may be 'considerably humbled.' The fifth vial, poured out upon the 'seat (or throne) of the beast,' he conjectures to be a judgment upon the papal power, extending from 1794 to 1848, 'so as to ruin his authority.'

The signal confirmation which these conjectures, as to the periods of then future judgments, have received, requires little comment. That regarding the fourth vial, has been verified to the letter. The recent overthrow of the French monarchy may be regarded as confirming the sentence formerly pronounced against it; and it is, perhaps, designed to show the futility of human efforts to reverse a Divine decree. For it would seem as if in the thrice-subverted throne of the French monarch, were fulfilling the word concerning the profane prince of Israel: 'Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, till he come, whose right it is; and I will give it him.'"

## BRIEF NOTICES.

**THE HISTORY OF INDEPENDENCY.** By REV. JOSEPH FLETCHER. Published by Snow, London. This is the third vol. of this cheap and popular work, and comprehends seven chapters, with a full analytical table, on the following subjects—

"Controversies amongst the Independents in exile—Independency in England, from the death of Whitgift to the formation of Henry Jacob's church in London. 1603—1616.—Independency in England, Holland, and New England, during the latter part of the reign of James the First. 1616—1625.—Independency in the early part of the reign of Charles the First. 1625—1633.—Independency from the death of Archbishop Abbot to the Long Parliament. 1633—1640.—Independency during the early period of the Long Parliament. 1640—1642.—Independency and the commencement of the civil war, 1642—1643."

**THE USE AND DIFFICULTIES of Mental and Moral Culture,** by REV. T. STRATTEN, Hull, published by Green, London, is an opening lecture delivered to a Young Men's Christian Association, and is worthy the attentive perusal of all intelligent and inquiring young persons.

**THE CHRISTIAN ASPECT OF TEETOTALISM, a Lecture,** by S. G. GREEN, B.A., published by Green, London, is a sober well-sustained appeal to christians in favour of total abstinence from all intoxicating liquors.

**THE EXTENT AND THE MORAL STATISTICS of the British Empire,** by REV. W. ARTHUR, we recommended to our readers when the first edition appeared: this is the second, published also by Green, London.

**NATIONAL REVOLUTIONS: A Sermon,** by W. LEASK, published by Green, London, is a timely and spirited discourse on the wonderful events which have recently transpired, some extracts from which will be found in our Spiritual Cabinet this month.

## Baptist Church History.

HAMSTERLEY, DURHAM,  
*Originally Hexham, Northumberland.*

IN the minds of our baptist brethren in the north of England, who are familiar with our denominational history, the town of Hexham is associated with reminiscences of peculiar interest, as the place where baptist principles were in-

troduced at an early period; where they flourished under circumstances the most unfavourable, and from whence they were intromitted to many places in the surrounding counties. The individual who had the distinguished honour of originating a baptist church at Hexham, was Mr. Thomas Tillau, a man of

learning, talents, and great benevolence, a messenger, or minister, sent forth by the seven churches in London, that had confederated to promote the interests of the Calvinistic section of the baptist body, and to extend its principles.\* Mr. Tillam was a member of Mr. Hanserd Knollys' church, Finsbury Fields, London, by whom he was sent to Warrington, where he laboured most successfully until removed to Hexham, to undertake the lectureship connected with the Abbey in that town. This lectureship had been founded by the Mercers' Company of London, in 1628, in obedience to the will of Richard Fishborne, Esq., who left a bequest for that purpose. So eminently successful was Mr. Tillam's ministry at Hexham, that in seven months after his settlement there, he had the honour of immersing sixteen believers, and of forming them into a church of Christ. The following is Mr. Tillam's first entry in the church book:—

"In the name of the Lord Christ I came to Hexham, the 27th day of ye 10th month (Dec.) 1651, and so wonderfully hath God appeared in this dark corner, that upon the 21st day of the fifth month, (July,) that is, the seventh month following, after serious consideration, and some gospel preparation, a living temple began of these living stones.

#### THE CHURCH OF CHRIST, HEXHAM.

Thomas Tillam, minister and messenger of one of the seven churches in London, did administer the holy ordi-

\* The writer of this Historical Sketch is indebted for many of the particulars it contains to the History of the Northern Baptist Churches, by the Rev. David Douglas. That gentleman seems, however, to have been greatly perplexed in mind, and unable to determine satisfactorily to himself, what churches were denominated the "Seven Churches in London." This has arisen from his having overlooked the fact, that although Crosby, Ivimey, Neal, and other British Ecclesiastical Historians, make frequent use of the term, yet it is on all occasions applied only to those churches whose representatives signed the "Confession of Faith" of the Seven Calvinistic Baptist Churches in London. Mr. D. supposes Deadman's Lane church, (Mr. Samuel How's,) to have been one of the Seven, but unfortunately for his supposition, this church was dissolved about the year 1642 or 3. Two others which he gives are Coleman-street, (Mr. Lamb's,) and Spittle, (Mr. Barber's,) both of which were General Baptist churches, whose co-operation the Calvinistic baptists of those days never sought after, nor ever had. A fourth which he gives is Fleet-street, (Mr. Praise God Barebones,) That church, however, was not reckoned an *orderly* baptist church, from the many peculiarities of sentiment the people professed, and the many eccentricities of its pious pastor. These remarks will shew that these Seven Churches were not the only baptist churches in London in 1643.

nance of baptisme, in the name of the Father, and of the Son, and of the Holy Ghost, under 4th principle, (Heb. vi. 2.) —Laying on of hands.

5mo. 21st, John Thirlwell 1; Richard Orde, 2; &c. &c., down to 11: Susanna Thirlwell, 1; Marye Carre, 2; &c., &c., down to 5.

These solemnly giving up themselves to the Lord, and one another, to walke in communion together, with submission to all the ordinances of the gospel, I, Thos. Tillam, espoused to one husband, hoping I shall present them as a chaste virgin to Christ, with all that in sincerity of heart, have, through the mighty power of God, or, shall be, joynd to them."

From this entry we learn that the baptist church at Hexham was formed July 21, 1652, under the circumstances narrated above. On the 25th of the same month, Mr. Tillam says, "We joyfully celebrated the Lord's supper, John Thirlwell being desired (for prooffe) to supply the place of deacon; and the church began a stock, putting it into his hands." On the 20th of December following, Mr. Thirlwell was elected to the deacon's office, and another member, Mr. Edward Hickhorngill, was on the same day ordained to the ministry, and appointed the messenger of the church of Hexham, to the baptists in Scotland. At the close of 1652, the church numbered thirty-six members.

In 1653, up to May 14th, twelve persons had been added to the church by baptism. In the succeeding month there is the following singular incident recorded in the Church Book.

"The 4th mo. 4th day, 1653, a child of the divell came from Rome to ruine this church, and with great subtilty made a most glorious confession of Christ, pretending that he had been a Jew, and that his name was Joseph Ben Israel. After his declaration in the parish house, (church,) he was baptized, but the Holy One of Israel, our gracious protector, brought the hellish imposture to light before he had any church communion. Ever blessed be his glorious name for this greate deliverance."

At this exciting period baptist principles were introduced into the town of Stokesley, Yorkshire, about twelve miles distant from Stockton-on-Tees, and Mr. Tillam was invited by Mr. W. Kaye, the

minister of Stokesley, and nineteen of his friends, to come and immerse them: this he cheerfully did on July 3rd, being accompanied by seven members of the church at Hexham. Mr. Tillam's feelings, on the occasion, seem to have been those of joy and gratitude. He calls it "A greate worke, and a worke of wonder, calling for our highest praises." This event greatly animated and invigorated the church at Hexham. Immediately afterwards, Mr. T. was called to administer the ordinance of baptism to eight persons at the village of Muggleswick, in the county of Durham, about twelve miles south-east of Hexham. Results of the greatest importance subsequently arose out of this event. The novelty of the circumstance brought a large number of persons together to witness the immersion, and, among others, three Pædobaptist ministers came to challenge the Anabaptist champion of the North to a public disputation on the subject of baptism. Mr. Tillam readily accepted their challenge. The disputation commenced—Mr. T. triumphed, and his victory was complete; six persons present avowed the fact, and requested him to baptize them. Mr. T., they said, had triumphed by a more correct exhibition of the truth. These were added to the church at Hexham. During the year 1653, thirty-eight persons were added to the church. At this period much epistolatory correspondence, of a fraternal character, was carried on between the baptist churches in England, in which the church at Hexham sustained its part. It had, however, to carry on a correspondence of an opposite character, with the baptist church at the neighbouring town of Newcastle-upon-Tyne, the minister of which, a Mr. Thomas Gower, appears to have been a man of a rugged temper, and to have become jealous of Mr. Tillam's popularity, and envious of his success. He therefore laboured, by letter, with the church at Hexham, and with Mr. Knolly's church in London, on charges the most frivolous, to mar Mr. T.'s usefulness, and to bring him into disrepute with his christian brethren. Mr. Gower professes throughout the correspondence great zeal for the "law of Christ's house," and to "be actuated only by the purest motives." If he were sincere in these professions, he must have been lamentably ignorant of his own heart, for his letters bear the impress of malevolent

feelings towards Mr. Tillam, rendered vindictive, by the failure of his endeavours to damage his character. Sometimes he complains of Mr. T. living upon the gospel; at other times that he received members by imposition of hands; that he approved, and practised, the washing of the saint's feet; again, that he presented little children in his arms to Christ for a blessing, and that he did not practice singing the praises of God in public. Although none of these charges affected Mr. Tillam's integrity, yet they greatly distressed his mind by the rancorous perseverance with which they were preferred and reiterated for a period of three years. In a letter sent by the church at Hexham to the church in Swan Alley, Coleman-street, London, of which Mr. Henry Jessey was pastor, dated April 2, 1654, they state, "As the opposition hath been great which wee have met with from all hands, ever since wee first made a visible pfeession of ye despised truths of the Lord Jesus, so, specially those conflicts have been most sad, which for some months last past, we have had with ye brethren of a neighbouring church, who pfeesse to walke by the same rule with us. A spirit of rigidnesse doth so sarre sway among them, yt they cannot owne us, because wee can owne unbaptized churches and ministers, as churches of Xt, and ministers of Xt, though wee doe also judge, in those churches and ministers, something as to order wanting, which God, in his owne time, may reveal unto them. Although from others we have endured cruel buffetings, yet these have made long furrows upon us. Neither yet are our breaches healed, though we waite and pray for ye healing of them"

Mr. Gower, however, at length succeeded in inoculating part of the church at Hexham with his views, and Mr. Tillam finding his troubles increased thereby, relinquished his connexion with the church in the early part of 1656, and removed to Germany, where he spent the rest of his life. He seems to have been a man of great humility of mind and catholicity of spirit, most devoted to his Master's service, and remarkably honoured with success in his work. Throughout the whole of the unrelenting persecution which Mr. Gower waged against him, he exhibited a firmness and christian bearing, which strikingly contrasted with the asperity of his persecutor.

The church at Hexham, upon the removal of Mr. Tillam, became two hands, for the convenience of its members; one meeting at Hexham, the other meeting near Muggleswick: over the former Mr. Richard Ord presided, of the latter Mr. John Ward took the charge. Both these brethren had been ordained to the work of the ministry by Mr. Tillam. The Head of the church, however, withheld for a season his blessing. For three years after Mr. Tillam's removal, none were added to either branch of the church. Not long after the restoration, so called, of the infamous Charles II, several of the brethren at Muggleswick were charged with being engaged in a plot against the government, by one John Elrington. This Anabaptist plot, as it was called, excited the greatest alarm in the county of Durham, for at that time the most ridiculous and unlikely reports were received by the government as undoubted truths; so vivid was the impression the cavaliers retained of

The Psalm-singing rascals who drubbed them so well. Bishop Cosin called out the Train Bands, in which the gentry and their dependants enrolled themselves. Elrington, however, failed to substantiate his charge, and the baptists were acquitted, to the mortification of the court party. For several years subsequent there are few entries in the church-book, occasioned, doubtless, by the trying character of the times. In 1674, the branch of the church under the care of Mr. Ord, numbered only thirteen members. It is said they declined from their meetings and duties, and forgot their rock. The ministers of the other branch, Messrs. Ward and Blenkinsop, visited them with the hope of animating them afresh to diligence and to duty. The interview had the desired result, and soon afterwards some converts were baptized and added to their number. Mr. Ord is supposed to have died in, or about, the year 1682. From this period the few friends at Hexham seem to have been supplied with the Word of Life by friends from Muggleswick, which now became the head quarters of the church. The records of the church from 1682 to 1696 are lost. In the mean time Mr. Blenkinsop accepted a call from the church at Broughton, Cumberland. The Northern Association had been formed, and a Mr. Henry Blackett was associated in the

pastorate of the church with Mr. Ward, in the stead of Mr. Blenkinsop. He resided at Bitchburn, near Bishop Auckland, where the meetings of the church and the Northern Association were long held, and from which the church was called the church at Bitchburn, including Muggleswick and Tyneside. He died in 1705.\*

Mr. Blackett was succeeded in the pastoral office by Mr. W. Carr. He had formerly been a Presbyterian, and had received a respectable education. In 1714 the church erected a meeting-house, at Hamsterly, a small village about three miles and a half west of Bitchburn. This was among the first dissenting meeting-houses erected in the rural districts in the North of England. In 1717, the venerable senior pastor of the church, Mr. John Ward, of Muggleswick, died at the advanced age of eighty-seven. He had presided over the church fifty-two years, and had been instrumental in raising a fund for the support of the ministry in the church of which he was pastor, which is at the present time found to afford most valuable assistance towards maintaining the preaching of the gospel among a wide spread population, on the banks of the rivers Tyne, Derwent, and Wear. Under Mr. Ward's ministry the church increased considerably; he was also very useful in extending the interests of the baptist denomination in many parts of the North of England.

*To be concluded in our next.*

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\* The following remarkable particulars of Mr. Blackett were given in the Annual Letter of the Northern Association, in 1801, which was written by the late Rev. Charles Whitfield, of Hamsterly. Mr. Blackett was born in Dublin in 1639, and left that city on the eve of the Irish Massacre from the following cause. The servant in the family was a Catholic, and had become acquainted with the design of the Papists to attack the Castle of Dublin on the 23rd of October. Being thus made alive to the horrors that were likely to ensue, she felt distressed for the pious people with whom she lived, and particularly for the infant Henry, with whom she usually slept, and to whom she was in consequence warmly attached. In putting him to bed on the evening of the 22nd, she was seen to weep over him, and overheard to say, as she tenderly embraced him, "My dear Henry, farewell, I shall never sleep with thee again." Henry's parents called the girl and anxiously enquired the cause of her grief. She hesitated for a time: at length, her feelings of humanity and endearment triumphed over her religious scruples and party ties, and she divulged the popish secret of the intended attack on the Protestants of Dublin the next day. On hearing this appalling disclosure, Henry's parents resolved to embark forthwith for England. They thus escaped in safety.

## Christian Experience.

MISS EMMA PRATT,

Was the third daughter of Mr. Pratt, a deacon of the baptist church, Bishop's Stortford. She was a member of the baptist church at Camberwell, under the care of Dr. Steane. On her admission to which church she wrote a statement of her religious experience, of which the following is a somewhat abridged copy.

"I had the privilege of being the daughter of pious and believing parents, from whom ascended many prayers for the salvation of the souls of their children, which it pleased the Lord to answer. It was in the month of July, 1838, that I received the first serious conviction of sin, under a sermon preached by Mr. Hodgkins, of Bishop's Stortford. During the summer months, Mr. H. was in the habit of going once a fortnight to the village of Birchanger, to preach the gospel of Christ, and generally a party of young persons accompanied him. It was on this occasion that the word was first blessed to my soul. The text was Dan. v. 27, 'Tekel: thou art weighed in the balances, and art found wanting.' He endeavoured to impress the awfulness of being found wanting in the day of death. This took deep root in my heart. On my return home, I met with an accident which deepened the impression, that had I been called away then, that awful sentence would have been passed upon me, — 'thou art found wanting.' I felt that I was living without prayer, without hope, and without God, in the world. Wherever I went, or whatever I did, 'thou wilt be found wanting' was uppermost in my mind. I had been using a mere form of prayer; but now, feeling my sinfulness, I cried, 'God be merciful to me a sinner.' Under these convictions I remained for some time; but that promise brought comfort to my troubled heart, — 'Those that seek me early shall find me.' One day, in conversation with my father, he said, 'Well Emma, I hope you will be clothed in that robe of righteousness which Jesus wrought, when you have done with the things of this life.' I was now led to feel, more than ever, my sinfulness, and

entire helplessness, and that of myself I was not able to think a good thought: but God was pleased to manifest himself to me in a dream. I dreamed I was in a deep pit, and in rags, and from head to foot there appeared no soundness in me. Under the fear of remaining there, I was led to cry for help, when I thought some ONE stretched forth his hand and drew me from my present condition, and set me upon sure ground, and clothed me with a pure garment. Through mercy, this dream was the means of bringing much comfort to my soul. In Feb., 1841, I left home and came to London. I sat under Dr. L. — for the first six months, but seldom profited, my hearing probably not being mixed with faith. I afterwards attended Soho Chapel, Mr. Wyard's, whose ministry, I trust, I very much profited by. I was invited to unite with them, but I feared making a profession without the real possession of piety. In March, 1842, I had a great trial, but was led to feel that promise sweet, — 'whom the Lord loveth he chasteneth.' It led me more to a throne of grace, to pray that I might be preserved from bringing a reproach on the cause of God. Some time after this I returned home for six months; after which, I went to Blackheath, and while there I attended the ministry of Mr. Reynolds of Greenwich, and I trust the word was blessed to my soul. From thence I came to Camberwell, on the 4th of Oct., and from that time have attended yours (Dr. Steane's) ministry, and I trust it has been blessed to my soul's profit. I have, by faith, been led to feel Christ precious, and I desire to feel as nothing of myself that Christ may be all and in all. Those words of our Saviour have been very much impressed upon my mind of late, — 'If ye love me, keep my commandments,' and I trust that it is from this principle of love that I desire to walk in his steps, for I now feel myself to be living in the neglect of commandments which true believers should obey. Oh may I be kept steadfast until the end, depending upon him for strength, feeling that of myself I am perfect weakness."

The following memoranda were also made by the departed: —

"April 3, I gave in my christian experience.

April 4, I was honoured by walking in the footsteps of my Lord and Master through the baptismal stream. Oh may I never bring a disgrace upon the profession which I have made, or upon his cause! Having obeyed one commandment of our Lord Jesus Christ, I was privileged to partake of the other.

1846.—Feb. 22. 'God is love.' This morning was not only the first day of another week, but the entering upon another year with me. I am, by the mercy of God, permitted to enter upon my 23rd year.

'Oh to grace how great a debtor,  
Dailly I'm constrained to be.'

Oh! may I this year be enabled to walk more humbly, and closer with God than I have hitherto done, and in all things may I seek the glory of Christ. May I love him more and serve him better; and may this be my daily prayer,—'Hold thou me up, and I shall be safe.'

Towards the close of Jan, 1848, our dear young friend was taken ill. When the medical attendant was called in, perceiving him say something to her mother, she said, "Mother, what was it he said? You need not fear telling me: for if he thought I should not live till morning, it would not alarm me. No: I am rusting upon a Rock that will never give way: I am not afraid of death." Her mother said, "I hope it is not a presumptuous confidence." She replied, "I can say with the poet,—

'Nothing in my hand I bring,  
Simply to thy cross I cling.'

Her father said, "It is a mercy, Emma, you have not to seek religion on a sick-bed." "It is that, father," she replied, "which now keeps me patient." Two nights before she died she said, "Mother, now I could talk, if it were not for my breathing; but I cannot talk." Seeing her friends weep, she said, "I don't like to see you weep; it hurts me. I hope to meet you all in heaven." Her sister enquired, "Is there anything I can do for you?" She replied, "I should like to see my sister Martha: but if I do not, I hope to meet her in heaven." Her sister was then in Suffolk. Her mother saying to a friend, "What a mercy that I have hope of her," she re-

plied, with emphasis "Yes: and my hope is as firm as ever."

On Friday evening, Feb. 18, on being told that Mr. Hodgkins had called, she wished to see him. He read and prayed with her. She was gratified, and seemed quite tranquil and happy. She said "I had thought of being at chapel again ere this: but I am not afraid to die. My only wish to remain is, for the sake of my father and mother." In the night she was taken worse. Her mother said, "Dear, are you happy?" "Yes," she replied, "I am very happy." She now thought she could go to sleep; but another cough, and without a struggle or a groan she sweetly fell asleep in Jesus, and her happy spirit took its flight about six o'clock on Saturday morning, Feb. 19, 1848, in her 24th year.

"One gentle sigh—her fetters broke;  
We scarce could say, she's gone,  
Before her willing spirit took  
Its station near the throne."

She was buried in the baptist graveyard; and her death was improved to an overflowing congregation, by Mr. Hodgkins, on Lord's-day evening, Feb. 17, from Luke viii. 52,—“And all wept, and bewailed her; but he said, Weep not; she is not dead, but sleepeth.”

The following is the testimony of her pastor Dr. Steane, to Mr. Hodgkins:—“Her course of christian profession has been short, but, as far as I had the opportunity of observing, it was both sincere and consistent. In no instance, that I am aware of, was it, in the slightest degree, tarnished; but by her humble, prudent, and devoted conversation, she habitually adorned it. Deeply as the bereavement must be felt by her family and friends, useful as she might have been, had it been the will of God to spare her, yet, when I reflect on the temptations that always beset the christian's path, or the unspeakable satisfaction which arises to those who witness the honourable and victorious termination of the conflict, and think of the blessedness and eternal glory to which it immediately introduces the victor, I am more than reconciled to her departure, and feel, in all their force, the words of our blessed Lord to his disciples sorrowing in the prospect of his departure,—‘If ye loved me, ye would rejoice because I said I go unto the Father.’”

## Characteristic Sketches.

### CONGREGATIONAL SINGING.

PERHAPS all our readers are not aware, that during the past winter, lectures were delivered by Mr. Waite, in various places in the metropolis, on this subject. Having secured attention, and succeeded in training several congregations in the practice of his system, a large aggregate meeting was convened in Exeter Hall, a few weeks ago. The following sketch of the proceedings appeared in the *Banner*. "The members of Mr. Waite's various psalmody classes, met for the two-fold purpose of demonstrating the effectiveness of the instructions they have received, and spending an evening in the delightful occupation of 'singing psalms, and hymns, and spiritual songs.' Upwards of 3,000 persons were present, all provided with music, and, with few exceptions, uniting in the exercises. Some twelve hundred ladies poured forth a volume of remarkably fine and mellifluous treble. The bass group comprised some hundreds of voices, yielding a full and majestic body of sound. The tenor group was as numerous as the bass, and there was not wanting a complement of sweet and efficient contralto voices. This vast assembly produced a perfect atmosphere of music, in which you seemed to live and respire. The tunes sung on this occasion were well calculated to evoke the spirit of harmony, and give scope enough for the sublime utterance of such a multitude. All were deeply interested, and sung with the heart, and with the understanding too. We cannot particularize the many beautiful compositions which formed the exercise of the evening. To our ear 'Farrant' seemed finer than ever, and 'Festus' more buoyant and graceful. Most difficult was it to decide whether the grandeur of 'St. Michael,' or the gladness of 'St. Clair' yielded the greater satisfaction. You were exhilarated by the noble movement of 'Hanover,' and saddened almost to weeping by the plaintive music of 'Windsor,' 'St. Ann's,' and 'St. Gregory,' were felt and appreciated; 'Benedictine' rolled on like a triumphal car, and the 'Old Hundred and forty-eighth' seemed a fit accompaniment for the march of a multitudinous host. Besides these there was some pleasant chaunting, and a 'Sanctus' by Dr. Cam-

idge, of exquisite character. We have forgotten, however, to mention a tune which, in the estimation of many, was the gem of all. We allude to 'Sharon,' by Dr. Boyce—which was a perfectly transparent medium for the expression of that touching hymn: 'Lord we come before thee now.' The whole was concluded and crowned by the 'Old Hundredth'—ever new—ever noble—imperial, and imperishable. Were it possible for the whole mass of human beings to sing the Doxology together, what other tune would be half so suited as the Old Hundredth. One peculiarity of the tunes employed by Mr. Waite, is, that the more voice you pile upon them the more magnificent is the effect. Other tunes that we could name would be crushed by such a mountain of voice; but these would afford us increased pleasure if we could hear them billowing forth from a congregation of ten or twenty thousand. Mr. Waite conducted the class in an easy and efficient manner, and must have been highly gratified with the skill, precision, and animation, with which the tunes were executed. A hearty vote of thanks was given him at the close of the evening, and Rev. Dr. Liefchild concluded with a brief prayer for the Divine blessing, thanking God not only for the peace enjoyed during the meeting, but also for the peace reigning through the land. We must say, with regard to this psalmody movement, that it has created a far more extensive excitement than we anticipated. Another series of lectures and exercises has been arranged, and there are numerous applications which must be postponed for a long time to come. The whole metropolis is opening before Mr. Waite, and we wish him continued health and strength to carry on this noble enterprise. We shall have better singing in our public worship by-and-by. Wait a little longer. We trust that our ministerial brethren generally will give this matter grave and earnest attention, and if they think that improvement can be effected, the sooner they set about it the better. And may we say also, that we hope very soon to spend at Exeter-hall another evening with as much pleasure, profit, and devotion, as we experienced on this occasion."

## The Spiritual Cabinet.

FROM LEASK'S "NATIONAL REVOLUTIONS."

OUR DAY is one of unusual excitement; mind is everywhere agitated; the nations of Europe are convulsed; one piece of startling intelligence chases another, literally with lightning speed; revolution follows revolution; eruption after eruption glares in the horizon; the foundations are out of place; the earth reels like a drunken man; sceptres are broken; dynasties tremble; the diadem is removed and the crown taken off; thrones are burnt in the open streets; kings flee for their lives to foreign shores; men's hearts are failing them for fear, and for looking after those things that are coming on the earth, for the powers of heaven are shaken; and hark! above the commotion of the earthquake and the rolling of the tempest, the voice of Jehovah speaks:—"Thus saith the Lord God: Remove the diadem and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him."

CUTANEOUS DISORDER is perfectly consistent with organic vigour, for it is the action of the vital functions that throws the disease to the surface, and makes it visible. So it is in states: the accumulated moral disease must destroy vitality, or be thrown to the surface by revolution. We find another analogy in material laws. The inequalities of the earth's surface is conducive to the health of vegetables and animals. The burning mountain belching fire on a province is dreadful, but it expends the power of the earthquake which would have engulfed cities. The roaring cataract stupefies the beholder, but he inhales not there the poison of the stagnant pool. The sweeping wind makes the forest to groan, but it causes its roots to strike deeper in the earth, and the juices of vegetable life are increased. The frosts of winter are cold and dreary, yet they teach us to enjoy the warmth and beauty of summer. The thunders of heaven, with their herald-lightnings, appalling and terrific us, but they are the physicians of the atmosphere, and drive pestilence from the land. You will observe, that in all this there is no apology offered for revolutions. In solemn truth, we have none to offer. We love them not.

They fill us with anxiety. They excite apprehension. We prefer peace; but let it be the child of truth. We desire order; but let it be the offspring of justice. We covet repose; but let it be the quietude of health, and not the effect of national paralysis. Nay, we are persuaded that nations themselves have recourse to revolutions only by the force of dire necessity, and as the very last expedient for the vindication of insulted justice, and the salvation of crushed liberty.

**LIBERTY OF CONSCIENCE!** It is God's gift to his creatures, without which neither can his claims be understood nor their duties discharged. By no nation is it fully recognized, and by few individuals is its true nature understood. It presses yet for exposition; it has yet to urge its rights; it yet demands room; it asks yet to be heard, even in England. Legal permission to worship God is not liberty of conscience; legislation cannot give it, for it exists anterior to all human law; it is above and beyond the statesman's province; the attempt to embody it in acts of government fetters and cripples it. It is not toleration; the idea insults it; it is not allowance, but right, claim, inherent possession, the breath of the soul, the life of the mind. It cannot be bought, for it is beyond all price; nor transferred, for it is inalienable; nor laid aside, for it is essential to moral accountability. It is not a thing to be prayed for to priest, president, or king; but to be acted upon by the individual *man*, who "must give an account of himself to God." It knows no law but that which is inspired, and no master but the Most High. It cannot be refused without persecution; it cannot be limited without crime; it cannot be licensed without making mereandise of souls. It is a thing of light, for its quarrel is with darkness; and of love, for it recognizes the brotherhood; and of truth, for its great foe is error. It cannot be disloyal, for it owes no allegiance to earthly royalty; nor schismatic, for it recognises the right of every man to worship the one God and Father of all; nor turbulent, for its work is adoration. To prohibit its exercise, under civil penalty, is to forbid what God has commanded, and to punish what He has approved; it is to usurp the judgment-seat, and sit in

the place of Him who trieth the reins. To call for uniformity in its manifestations, is to destroy individual intelligence, and to weigh thought in balances of earthly make, and to stereotype the ever-expanding dictates of immortal truth. Liberty of conscience, however, has defied the effort of priest and king. Her advocates have scorned mutilation, torture, and imprisonment, and welcomed the funeral-fire which has read her decrees to a blind world. She has asserted her divinity in the presence of enraged tyranny, and proclaimed that the death of her advocates, by wicked hands, should only illustrate her own immortality, and prophesied that her voice should not cease until it fall, like heaven's music, on every human ear. The time for the fulfillment of this prophecy draweth near. "It is even at the doors." Events assert this; falling dynasties point to it. National Revolutions proclaim it. "Kings sit still with awful eye," trembling at the light which heralds its advent. Lo! it comes to barbarian, Scythian, bond and free; it comes to liberate and gladden every tribe of man, and in its days the righteous shall flourish. Hail to thee, Liberty of Conscience, though thy advent should be heralded by National Revolutions!

**THEIR PURPORT.**—By these revolutions God utters his protest against tyranny. The form of government under which that tyranny may be exercised alters not the case. Kings have been hurled from their thrones, and republics broken in fragments, for the same offence against the God of the oppressed. It brought to an end the regal majesty, and sealed the doom of the mighty republic of ancient Rome. It broke the sceptre

of England on the continent of America, and a republic was established in its stead; and, unless that republic liberate its slaves, it too will be scattered to the winds of heaven. It dragged the imperious Pharaoh from his throne, and sunk him "like lead in the mighty waters." Then the emancipated bondmen, whose lives had been made bitter by the cruelty of the despot, sang their ode of triumph on the margin of the avenging sea. God is the God of justice, the friend of the needy, the avenger of the oppressed; and those that walk in pride he is able to abase. "The Lord is king for ever and ever. He hears the desire of the humble; He judges the fatherless and the oppressed, that the man of the earth may no longer terrify." It is as unphilosophical as it is unscriptural to separate the ideas of Divine superintendence and Divine monitions, from the mighty changes which take place in nations. The all-wise God does not build worlds, and people them with moral agents, for the purpose of abandoning them to themselves. He who feeds the raven, and clothes the flower, and holds the winds in his fist, and gathereth the waters in the hollow of his hand, and weigheth the mountains in scales, and the hills in a balance, does not leave to themselves, without either counsel, warning, or judgment, the nations of the world. No: His voice, if despised in his word, is lifted up in the storm, the tempest, the plague, and the revolution; and it is the protest against injustice and oppression. "When his hand is lifted up, they will not see; but they shall see." The still small voice makes room for the scourge.

## Narratives and Anecdotes.

**WALES, "SIXTY YEARS AGO."**—The late Mr. John Davies, minister of Nant-glyn, who died in June 1843, at a very advanced age, writing some time before his death, says:—"About sixty years ago, the people were sitting in pagan darkness and ignorance, and all, great and small, lying in wickedness. Few went to the churches or anywhere else, to worship God; all parts of our country were full of every species of sports on the sabbath days—others in the taverns drinking immoderately, dancing and singing to the harp. Interludes were

then in high esteem among the people; they were wont to travel a great way to hear and see them, and they were regularly announced by the parish-olark in the churches, after the service, and the sports in like manner. There were very few in a parish that could read at all; and those who could were rather high people who had received some English schooling. Occasionally a bible might be found in a great house, which was kept in a chest, or box, locked up as a charm to keep the house from harm. There were many charms performed with

the bible. As an instance of this, I remember an old man, a neighbour of mine, who suffered greatly from asthma. Somebody advised him to place a bible under his head for three nights. His wife went through the neighbourhood to search for one, and at last found an old English bible in a house called Plas-Newydd, Henllan. She brought it home, and placed it under the old man's head; after which she declared that he slept very comfortable! Another person, a large farmer, had a cow very ill on Sunday. After giving her physic, it was thought the animal was dying. He immediately ran into the house, procured the bible, and read a chapter out of it to the cow! Another time, the clergyman and the clerk of the parish went to administer the sacrament to a farmer who was ill. The clerk entered the house before the clergyman, and the farmer's wife asked him, 'What have you got in that green bag, Thomas?' 'The Bible and Common Prayer-book,' was the reply. 'Pray let me look at the Bible,' said she. 'There it is,' said Thomas. 'Well, blessed be God,' exclaimed the old woman, 'there never was one in this house before, nor any occasion for it before, blessed be God!'"

**HOW TO FILL A PLACE OF WORSHIP.**—The thought of numerous vacant seats, and of the multitudes who seldom or never attend public worship, but live, in this respect, very much like the heathen, cannot fail, at times, to affect with regret, those who sincerely love the gates of Zion. The writer has often suggested to such the propriety and duty of going

forth in the spirit of the gospel, on a sabbath morning or the previous evening, and kindly inviting the destitute and negligent to come in and enjoy the elevating influences of the sanctuary. The following shows that the idea is not visionary, but entirely practicable:—"Permit me here to state a fact, illustrative of what may be done by a single individual, when there is a mind for the work. In the congregation of Salisbury, Conn., of which I was the pastor for thirteen years, there lived a man, whose residence was about five miles from the church. With him the sabbath was a delight, and honoured. He loved to go to the house of God, and to have others go there too. He not only provided for the comfortable conveyance of his own family, which was small, but fitted a commodious and capacious vehicle for such as had not the means of providing for themselves. In this way he was accustomed to gather pilgrims from his own neighbourhood and by the way, and bring them to the sanctuary, that they also might share in the privileges he so highly valued. The same mode of operation might be equally appropriate in every place—perhaps not in cities—but it is a fact which shows that something may be done when the heart is intent upon a good object. And now that he has gone to his reward, and more than ten years after my separation from that beloved people, I am happy in recording this testimonial to the memory of my good old friend, JOHN WHITTLESLEY."

*New York Commercial Advertiser.*

## Hints of Usefulness.

### THE FRUITFUL CHURCH MEMBER.

#### NO. II.

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."—John xv. 8.

In a former paper (p.p. 145, 146) we addressed you as occupying the privileged and responsible position of church members, converted to God, baptized upon the profession of your faith, and in full fellowship with the disciples of the Saviour. Often and earnestly have we prayed that that address might lead to a clearer conception of your privileges and duties, and to earnest determination, by divine grace, to perform them; we desire that you may be saved yourselves, and

the means of saving others, the one an abounding mercy, the other an exalted honour and a gracious privilege. We now beg your attention to the case of "the fruitful church member."

Brethren, with shame and sorrow we confess it, (even though the confession may provoke the jibe of the witting, and the scoff of the infidel,) that the work of conversion is proceeding but slowly amongst and around us, and this fearful state of things is not confined to one section of the visible church; all, to a greater or less extent, feel it: various causes have been referred to; some have blamed the ministry, some the

church, and some have blamed both ministry and church. Certain, however, it is, (to utter it is to utter a truism,) that were all our church members fruitful, the work of conversion would greatly and gloriously increase. The conversion of the world will be the certain and legitimate effect of the fruitfulness of the church; and as the church is composed of individual members, so her fruitfulness will be proportioned to the fruitfulness of each member.

Christians are called "trees of righteousness, the planting of the Lord God, that he might be glorified;" of the righteous it is declared, "they shall bring forth fruit to old age, they shall be fat and flourishing," and our Lord in the parable of the *vine*, John xvi., distinctly shews that the proof of our discipleship, as well as the way in which we are to glorify our Father, is, by "bringing forth fruit," yea, "much fruit." In order to ascertain our right position, let us, taking up these figures, draw a contrast between the natural and the spiritual, between the orchards of our isle and the

"garden wall'd around,  
Chosen and made peculiar ground."

In doing which we submit the following enquiries:—Have we not proportionably a much larger number of *barren trees* in the church of Christ, than there are barren fruit trees in the orchards of our land? And yet the incorruptible seed of the kingdom has, to say the least, as much of vitality as the other. Are not the quickening operations of the Holy Ghost, in connection with the means of grace, as abundantly efficacious as are the influences of air, water, light, and heat, upon the seed cast into the ground? Are there not many orchards in our land in which there is not one fruitless tree; but where is the church, of whose members it can be affirmed, that there is not one barren among them? If all the barren and fruitless trees in our orchards were cut down, would the desolation be at all comparable with the desolation of the church, if all her fruitless members were cut off? And yet the Redeemer declares, "Every branch in me that beareth not fruit he taketh away." Once more,—Is not the comparative fruitlessness of so many professors in the church most paralyzing in its influence on the church, and most appalling and ruinous in its influence on the world; and until this evil is deeply felt and mourned over,

can we expect to see the glowing glories of the millennial day? We press home these questions. Reader, let them have their rightful influence on your conscience and your heart; nor let them stop here: yield to them, and let their fruit be seen in your practice.

Accuse us not of taking too gloomy a view of things: we have not been fighting with a shadow, but a manifest reality; we have not been dealing with fictions, but facts. Not a few of those who call themselves church members are doing absolutely nothing for God; they never sow, no wonder that they do not reap; they never travail in birth for souls, no wonder that they have no spiritual children; true there are the leaves of profession put forth, but those leaves are tarnished and drooping, while we see no fruit abounding to the glory of God. There are not only "stony ground" hearers, but also "stony ground" church members; they do nothing for Christ themselves, and their influence is depressing and weakening upon others, till the leaders in Israel become dismayed, standard bearers faint, and the church's increase falls below the increase of death's ravages and sin's trophies; God is not glorified, and the scoffer reviles, and says, "Aha! so would we have it."

The fruitful church member feels this, and mourning over it, he gazes upon the wide-spread desolation of our fallen world, and then upon the ample provision of redeeming mercy as displayed in the cross of Christ, and in the terms of the gospel; his eye affects his heart, and as he mourns, he resolves: not only does he resolve, but he acts, and the result is, fruit abounding to the glory of God. *He abounds in personal holiness.* The fruitful church member is known by his close walk with God, and the lustre of his personal piety; he lives near the cross, sin is increasingly hated, and he is crucified to the world by the cross of Christ; he is the pastor's joy, and the comfort of the church; those who are most holy love him most, while even the lax and careless stand in awe, and they admire him. *He abounds in works of usefulness.* His influence is felt at the sick and dying bed, in the sphere of the sabbath-school, amongst the afflicted and the declining members of the church; while through him many a worldling is won to the sanctuary, and there, met by the power of the word,

is savingly converted; through him the young are allured and the aged consoled, the wandering reclaimed, and the inquirer directed, the backslider brought to Christ, and the dying cheered and animated with hope; his joy is great, his peace flows like a river, his communion with God is sweet, his anticipations of heaven glorious; he brings forth fruit to old age, he dies triumphant, he receives a glorious welcome into heaven, and there has the joy resulting from his own salvation, and the joy resulting from having been the instrument of saving others: in a word, he was a fruitful church member.

And are you, dear reader? Are you zealous or lax, active or torpid, joyful or dissatisfied, happy in your Lord's service or folding your arms in negligence; if the latter, we implore you by all that is holy and all that is important in the religion of the gospel, by the love of Jesus, the value of the soul, the joys of heaven, and over all and above all the honour of your Lord, at once awake to the full measure of your responsibilities, and resolve, in the strength of the Lord, that you will be a fruitful church member.

Lynn.

J. T. W.

## Correspondence.

### BARNES ON BAPTISM.

To the Editor of the Baptist Reporter.

DEAR SIR,—As "Barnes' Commentary" seems to be carrying the palm now, I should like to know how the baptism of adults, domestics, slaves, and children, upon the faith of the head of the family, which Barnes maintains in his notes on Acts xvi. 15—34, 1 Cor. i. 16, can be consistently maintained with the following statements of the same commentator?

*Matt. iii. 6.*—"As it," the ordinance of baptism, "was used by John, it was a significant rite, or ceremony, intended to denote the putting away of impurity, and a purpose to be pure in heart and life."

*Matt. xix. 14.*—"The kingdom of heaven evidently here means the church." "He does not say of those infants, but of such persons as resembled them, or were like them in temper, was the kingdom of heaven made up."

*Matt. xxviii. 19.*—"To be baptized in the name of the Father, &c., means publicly by a significant rite, to receive the system of religion; to bind the soul to obey his laws; to be devoted to him; to receive, as the guide and comforter of the life, his system of religion; to obey his laws, and trust to his promises."

*Mark xvi. 16.*—"Faith and baptism are the beginnings of a christian life: the one the beginning of piety in the soul, the other of its manifestation before men, or of a profession of religion."

*John iii. 5.*—"Jesus here says that it (baptism) is an ordinance of his religion, and the sign and seal of the renewing influences of his Spirit."

*Acts ii. 38.*—"He who comes to be baptized, comes with a *professed* conviction that he is a sinner, that there is no other way of mercy but in the gospel, and with a profound willingness to comply with the terms of salvation, and receive it as it is offered through Jesus Christ."

*Acts ii. 39.*—After referring to Joel. ii. 28; Isaiah xlv. 3, lix. 21. Mr. Barnes says, "In these and similar places their *descendants* or *posterity* are denoted. It does not refer to children as *children*, and should not be adduced to establish the propriety of infant baptism, or as applicable particularly to infants."

*Acts ii. 41.*—"That is, those who professed a readiness to embrace the offers of salvation."

*Acts viii. 37.*—"If it," the 37th verse, "was not in the original copy of the Acts, it was probably inserted by some early transcriber, and was deemed so important to the connexion, to shew that the Eunuch was not admitted hastily to baptism, that it was afterwards retained. It contains, however, an important truth, elsewhere abundantly taught in the scriptures, that *faith* is necessary to a proper profession of religion."

*Acts xxii. 16.*—"It is proper that the rite of baptism should be attended with extraordinary prayer; and that he who is to be baptized should make it the occasion of peculiar and very solemn religious exercises."

*Rom. vi. 4.*—"As he," Christ, "rose from death, so we, being made *dead* to sin and the world by that religion whose profession is expressed by baptism, should rise to a new life, a life of holiness."

1 Cor. xi. 11.—“The first, that of *washing*, I understand of that work of the Spirit by which the process of purifying was commenced in the soul, and which was especially signified in baptism—the work of regeneration or conversion to God.”

1 Cor. xiii. 14.—“This passage has often been interpreted, and is often adduced, to prove that children are ‘federally holy,’ and that they are entitled to the privilege of baptism on the ground of the faith of one of the parents. But against this interpretation there are insuperable objections.” In mentioning these objections, Mr. Barnes says, “The phrase ‘federally holy’ is unintelligible, and conveys no idea to the great mass of men. It occurs nowhere in the scriptures, and what can be meant by it?”

I am inclined to think, as Mr. Barnes maintains the foregoing, and that *adults, domestics, slaves, and children*, are to be baptized *upon the faith of the head of the family*, his view of baptism also “is unintelligible, and conveys no idea to the great mass of men. It occurs nowhere in the scriptures, and what can be meant by it?”

Yours very truly,

Forest of Dean, April 7, 1847. J. H.

#### SILENCE OF MINISTERS ON BAPTISM.

To the Editor of the Baptist Reporter.

DEAR SIR,—The statement you have given from a correspondent, on the cover of your present number, (April), viz.: “The almost entire silence of baptist ministers on the subject of baptism in their public discourses,” is a fact which cannot be denied, but is much to be regretted. It is, perhaps, in part, to be accounted for by the lax sentiments

which some of them hold on the subject of communion; as laxity on the latter is often attended by indifference to the former. With a view of drawing the attention of our ministers and churches to the subject, I send you the following noble resolution of the late Mr. Thomas Hopkins, afterwards minister of Eagle-street, London. It forms a part of his “address” to his former congregation at Devizes, on becoming a baptist, and is doubtless worthy of universal imitation at the present time. As the subject is of some importance, I trust you will allow the remarks of Mr. Hopkins a place in your next Reporter.

Birmingham.

W.

“Honesty constrains me to tell you that for the future I cannot consistently with the dictates of my conscience remain silent on the subject of baptism. Mean and unhallowed arts of sophistry and dissimulation I abhor. Openness and transparency I admire in all men, especially in ministers of the gospel. And then I must ingenuously acknowledge, that henceforward I shall consider baptism, as well as the Lord’s-supper, (for I see no reason why one should be exalted above the other,) as a part of the council of God, which it is my duty to reveal, and not keep back in my public ministrations. I hope I shall never be suffered to introduce it on improper occasions, as no one, I believe, can be farther than myself from thinking it by any means available or essential to salvation. Yet I dare not treat it with the indifference which too many have done, and which too many continue to do, to the no small dishonour, I apprehend, of the infinitely wise and gracious Redeemer.”

## Christian Activity.

### Rebelsals.

FROM the religious newspapers of the United States and the Canadian colonies, for 1848, we glean some gratifying intelligence, all of which we should have pleasure in copying, but our limits will only allow of a summary, with a few extracts.

At Ransleraville, New York, one hundred inquirers, fifty rejoicing in Christ.—At Clinton, Wisconsin, twenty baptized.—At Coleraine, N. C., forty eight added.—In Carol County, Tenn., one hundred and eighty-four baptized.—At Canton, Illin., sixty baptized.—In a preaching circuit in

Culpepper County, Va., one hundred converted.—At Belville, N. Y., forty-five baptized, and at Hoosic Falls, eighteen.—In Fulton County, Elder Baldwin baptized seventy-seven.—At Baltimore, above one hundred added in a few months.—At Oswego, fifty-one baptized.—At North Sydney, Cape Breton, a general revival, forty two baptized and added, and ten backsliders, among the baptized were a widow and four children, the youngest twelve.—At West Philadelphia, N. Y., and Willistown, cheering revivals.—At Millstown thirty-four baptized.—At Cohasset, thirteen.—At Morrisville thirty two.

—At *Pottsville*, an immersion (the first there,) drew forth expressions of admiration. —“It was primitive, beautiful!”—At *Sackville*, fifty-four baptized.—At the Monthly Pastor’s Conference, at New York, in February, a large number of conversions and many baptisms were reported.—At *Cornwallis*, Nova Scotia, fourteen baptized. Referring to the revival here, the venerable Father Manning says:—

“My very dear brethren and friends generally, bear with me while I add, that God is better to me than all my fears. I had for some time past despaired of witnessing a revival of religion in this church during my life. I can now say, ‘Bless the Lord, O my soul, and all that is within me, bless his holy name;’ and with good old Simeon add, ‘Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation—the glory of thy people Israel.’

“A young but eminent minister in Great Britain, when on his death-bed, having just witnessed a revival before he breathed his last, repeated the following lines,—

‘I’ve soon thy sinking church arise,  
And leave the world in peace.’

“I think I can enter into his feelings. I long to see sinners turning to God—I long to see backsliders coming home—with fasting, and weeping, and mourning, rending their hearts, and not their garments. I am a dying man—this I feel daily. I have lived long, and seen much, both of good and evil. I love the Lord Jesus,—I love his cause, I know I do—I love his church, and I love his servants, old and

young—I love the saints of every name—I love poor sinners—and I pray that I may love my enemies. May the Lord strengthen and encourage you in your work and labour of love for the promotion of his cause and honour. Once more—Farewell.”

LEEDS BAPTIST VILLAGE MISSION.—It is always pleasing to note the progress of the Lord’s kingdom. In October last, a mission was commenced at Armley, Mr. R. Hogg being stationed there under the direction of the mission. At first he had no place to preach in, but he began his labours by visiting from house to house, reading the scriptures, distributing tracts, teaching Jesus Christ, and praying with the people, as opportunity offered. Afterwards he preached in cottages in various parts of the village; but the houses soon became too strait, and it was thought desirable that a room should be taken. A blacksmith’s shop (the only place at all likely) was fitted up, and is now regularly filled with attentive hearers. The efforts of Mr. Hogg have not been in vain—six men and four women, one of whom is seventy-three years of age, have put on the Lord Jesus Christ by baptism, and several others are enquiring after divine things. A sabbath school has also been commenced, which now numbers from fifty to sixty, which is well supplied with teachers. The persons baptized were not from other christian societies. The congregation, also, is principally composed of those who have not regularly attended any place of worship.

W. B. H.

## Baptisms.

### FOREIGN.

BERLIN.—Mr. Lehmann, spent a considerable time last summer in itinerating. He had the pleasure of baptizing converts at various places. His new chapel at Berlin is to be ready for occupation this spring. Of his tour he says:—“I first set out for Templin, where the opposition against the Lord’s cause from malignant men has so long been manifest. I needed to use caution in entering the town. I had agreed that we should meet in a village five miles this side. I travelled all night to get there; was met in Zehdenick by a boy, who had long desired to be baptized, and who now rejoiced exceedingly because I expressed the hope that we could grant his desire. I never before saw so much piety in a child. For this very reason the boys of his village have dreadfully persecuted and abused him; but he has borne it all with the greatest patience. Though the

heat of the day was distressing, yet my walk with that dear child was exceedingly pleasant to me. At length I arrived in Hammelspring; and by and bye the dear disciples of Templin appeared, and our joy was very great. There is a dear brother who takes the oversight of the flock, Mr. Kemnitz. He arrived soon, and we had much conversation on the affairs of this station, which is forty-five English miles from Berlin. A part of the candidates to be baptized came also, and I had an opportunity to discourse with them and hear their experience and faith. At evening we went to a beautiful lake, half way to Templin, the rest of the brethren having engaged to meet us there. Much caution was required to escape the vigilance of the people. We arrived safely on the borders of the lake, but our friends from Templin were not there, and we waited a long time for them, while messengers were sent in various

directions to guide them to the place where we were. At last the little August came, leaping and shouting, 'Now they come,' and soon a dark cloud moved towards us, and we had the joy to salute our brethren most heartily. We had then, on the shores of the lake, an investigation into the state of those candidates who had just come, and as they all had undergone already the great trial of persecution, and had been closely observed for some time, we needed not much scrutiny. I next addressed them on the subject of baptism, and we prepared for the rite. It was the first time that baptism was administered there; all the other had been baptized in Berlin. We felt very happy; no fitter place for baptism could scarcely be found. We were on the brow of a large row of hills, bowing into the lake—no disturber anywhere—quite remote from the world—the lake one of the largest, extending beneath our feet far and wide. The moon was rising over the hills behind us. I first placed the candidates, nine in all, in a crescent; what a beautiful sight! They all had undergone a severe trial by judge, and burgomaster, and clergy, and the world at large, and had been found faithful. Amongst them was also that little boy August Dickmann, twelve years of age. As I had tried the depth of the water and found that it extended shallow for a long distance, we must all go into it at once. I told the candidates to take one another's hand, then took the one on the left, and thus guided them all at once down the hill into the deep; while those remaining on the hill had the most beautiful view below them. The candidates were five sisters and four brethren, among the latter also the little August, and next to him an old, grey headed brother. The weather was very mild and beautiful, and the moon broke so gently over the hills behind us and gilded the surrounding clouds, that it was the most attractive scene I ever witnessed. With deep solemnity I baptized one after another, and brother Kemnitz guided them out of the water. Most elevated were our feelings, when, after the rite, and an address, and prayer, we joined in a glorious hymn, 'Laßt uns ihm ein Hallelujah singen,' (Let us sing to him a Hallelujah.) Then, while it was yet night, all things being performed, we made our entrance into Templin, and the next morning I was away and visited several other people in the neighbourhood, and saw that there is growing there more sweet fruit for the Saviour. Soon afterwards I made, in company with my two sons, who now also are baptized members, a journey to Hamburg, where the new chapel was consecrated to the Lord. We rejoiced exceedingly on the occasion, and spent a week there, while I preached

and addressed the brethren several times; enjoying after a long separation sweet fellowship with my dear brother Oncken."

CHINA.—Mr. Dean writes from Hongkong September 7:—"The last Sabbath was a pleasant and encouraging day to the Titi Obin church of Hongkong. In the morning at 7 o'clock, I baptized two Chinese in the waters of our harbour, in presence of the members of the church and a company of their countrymen. The spot was well chosen, and the spectators appeared interested and respectful. The candidates were peaceful and happy, and come into the church, not with learning or wealth, but with the results of a protracted religious enquiry, and are of tried character. One is a fisherman, of about fifty years of age, and among the first fruits of our station at Long Island. He was first brought to the knowledge of the truth, according to his statements at the examination, by the agency of one of the native assistants of our church. He has a son who has offered himself for baptism, but who has been recommended to wait to a future time. The other man is about forty years of age and a common laborer, who has, with some considerable effort, attended our daily worship for the last six months or more, and appears prayerful and sincere. They were admitted on the responsibility of themselves, with the unanimous vote of the church, after being distinctly informed that no personal favour or pecuniary advantage need ever be expected in consideration of their being members of the church. At 11 o'clock, Kiok Chong preached; at half-past 12, the members of the church met, to review in concert their hearts for the last two months, and renew their covenant with God; and at 2 p.m. I administered to them the Lord's supper in the presence of forty or fifty Chinese, who remained as silent spectators to the close. The day opened in hope and ended in peace."

MADRAS.—On Lord's day, Jan. 10, Mr. Page immersed two disciples; one of whom was the first-fruits of his missionary labour at Madras, where he has formed a baptist church, which now numbers sixteen members. He adds, "I have pleasing hopes of one or two others."

#### DOMESTIC.

BAPTISM OF A PRESBYTERIAN MINISTER.—On sabbath-evening, April 9, the Rev. Kerr Johnston, recently minister of the Presbyterian church, Birdhoopraig, Northumberland, in connexion with the Presbyterian church in England, was baptized by his brother, the Rev. Robert Johnston, in Well-lane chapel, Beverley. After an impressive exhibition of the 'glad tidings' to be believed, the candidate entered briefly and affection-

ately upon the baptism to be received. Apart from the question in itself, mention was first made of various leadings of the Lord in bringing him into his present position. In his late charge he had enjoyed the friendship of the congregation generally, and especially of those in membership. But in proportion as his consolation in Christ increased, so was he drawn nearer to the "bible, and the bible alone." Hence prejudice gave way in reference to believers' baptism, and he saw that he must be drawn whither Jesus would draw him. Serious persons had frequently hinted at infant baptism as doubtful; but his own mind being shaken, he could not enter into discussion without something more than obscure inferences, disputed tradition, or the authority of names. He had dared to think freely, and at length to renounce what was an unwarranted substitution for christian baptism, and variously pernicious in all denominations practising it. Changeableness and fanaticism, he knew, were charges that awaited him; but he had concluded that better a slighting word than a frowning Saviour. Mr. J. then alluded to some of his former objections to believers' baptism alone, but which now, for the sake of others, he publicly renounced. He was not submitting to be baptized again, for now alone, in his view, was his baptism. Neither could a supposed baptism in infancy suffice if now only he embraced the truth that saves. For such passages as Rom. vi. 3, Gal. iii. 27, Col. ii. 11, could have no verification from infant sprinkling. Nor should any one who loves Jesus venture to slight the personal and voluntary concurrence with such passages as of no moment, or as making too much of ordinances. Baptismal efficacy was strongly guarded against, whether that of the papist or the puseyite, or the gentler mincing of it among some both pseudo-baptists and baptists. He conformed to baptism in obedience to Jesus and his word, and for greater boldness in meeting all men with open face, without the sudden necessity of garbling or concealing any part of revelation. The chapel was crowded; the audience listened to the address with deep attention, and many were much affected by the solemn service. It is to be hoped that Mr. J. will be directed to a sphere of usefulness where he may exercise his ministerial talents with comfort and success.

**LEEDS, General Baptists.**—We had an impressive service here on Lord's-day evening, April 2; a passing thunder storm tending to deepen the solemnity, when ten believers were buried with their Lord in baptismal waters, before a very crowded audience. These make eighteen added by baptism this year.

S. T.

**MILFORD HAVEN**—On Lord's day, April 9, our pastor, Mr. J. H. Thomas, baptized four believers, a man and his wife, and two young females who were members of the bible class, one is now a teacher. The ordinance was administered in the presence of an immense concourse of spectators, many of whom were brought together by curiosity, from the circumstance that one of the candidates—Irish born, had been a Roman Catholic from his youth up, and a warm and zealous supporter of that system when first introduced into this town. An emigrant vessel was in the harbour, not one hundred yards from the place where we baptized, with a number of Irish on board, who with others on shore, manifested a disposition to disturb us. Doubtless they were displeased to see one of their countrymen depart from the faith of his fathers. In the evening these were all added, when we sung Mr. Elven's hymn:

"Come saints and swell the joyful song."

Not only had we these new additions made to the church, but several who had gone away returned to the fold of God. J. W.

**SHEKESPEARE, Zion.**—Two disciples were baptized by Mr. Slim, March 26. One of them, only a few months since, was seeking death in the error of his ways. He, however, occasionally attended the means of grace, to please his believing wife. But at length he told her it was no use for him to dissemble any longer.—"Either I must give up hearing that man, or I must give up the world." Divine grace enabled him cheerfully to give up the world, and follow in the footsteps of the flock. At his baptism, many, who had been his companions in sin, were present, when the writer attempted to point out the "good old way," from that ancient way-mark, Jer. vi. 16. It was a solemn season, and many were melted into tears, when our brother stood before the waters, in the view of so many witnesses, "A brand plucked from the fire!" At the conclusion, the multitude eagerly received the tracts you kindly sent us.

**PRESTON, Lancashire.**—On the first sabbath in March, ten candidates were baptized in the river Ribble, by Mr. Mackenzie, and added to the second baptist church in this town. The order and decorum of the spectators who lined the banks of our river prove that this solemn ordinance excites the interest of both catholics and protestants.

T. H. L.

**NEWCASTLE-ON-TYNE, Tuthill Stairs.**—Our pastor, Mr. Sample, immersed five believers in the Lord Jesus, on Tuesday evening, March 28th.

J. P.

**ABERDEEN, Glamorganshire.**—Mr. Price baptized one candidate, Jan. 30th, and another, March 26th. We had many spectators.

W. D.

GORNALL, near Sedgley, Staffordshire.—On the 5th March, ten persons were added to this church by baptism. In the large parish of Sedgley, 100 years ago, the gospel was not preached at all. About that time the apostolic Whitefield visited the place, and a Mr. Underhill was called under his ministry and became a faithful preacher of the gospel, and suffered much persecution for Christ's sake. He was the means of collecting an Independent church, which still exists, and the above church is the third baptist church which has been formed by separations from the church formed by him. In the life of Mr. Whitefield, it is related that eight persons were called under the reading of one of his sermons by Mr. Underhill. J. U.

NEWTOWN, Montgomeryshire—Zion Chapel.—On Wednesday evening, March 22, this large chapel afforded an interesting scene to the numerous spectators who thronged it to witness the immersion of seventeen young persons, all of whom were connected with the sabbath school. Mr. Williams, pastor, preached, and Mr. Jones of Sarn buried the candidates with their Lord. These were all added. More are anxiously inquiring. Lively, loving, and zealous, our church prospers. Blessed be God! T. W.

NORWICH, Orford Hill.—On the evening of Thursday, March 30, our pastor, Mr. Welch, after discoursing on the subject, immersed three disciples of the Redeemer. One had been a valued member several years of the Countess of Huntingdon's connexion in this city, but by the instrumentality of divine truth was made willing to walk in the good-old way. Another was the fruit of evangelical labour in the village of Plumstead.

GORSLEY, near Ross.—Yesterday, April 2, we welcomed to the Lord's table, two disciples who had been baptized a fortnight before. A local preacher of the Bible Christians who lately joined us, said, that for a long time he strove to think as little about baptism as he could, but truth still followed him and held him fast. The baptism of our Lord convinced him. In accordance with the season we are reviving. J. H.

SHERWSBURY.—On Lord's-day evening, March 19, after a sermon on the subject by our pastor, Mr. Williams, eight persons were baptized on a profession of their faith in the Lord Jesus, by Mr. Kent, our former pastor. Among the number were three of his own family, and two Primitive Methodists, one of whom had formerly been a Roman Catholic. To God we give the glory. J. S.

HALIFAX, Pellon Lane.—Our pastor baptized two male teachers April 2. One had been connected with the Wesleyans nine years. J. C.

IRELAND.—Ballina.—Mr. Hamilton's prospects continue to be very cheering. He writes:—"On Tuesday evening, Feb. 15th; I baptized two persons, who are, we hope, true believers in the Lord. One of them is brother to a priest; and his wife and children attend our meetings. Two more, whose saving conversion no one doubts, are to be baptized this week: both have been under instruction about a year."

Belfast.—Mr. Eccles states, that on Lord's-day, 20th February, they received, by baptism, a sea-faring man to the fellowship of the church. He can only meet with us, he says, every second sabbath. The number of our members is now twenty-six; when formed in May last we had only fifteen. The attendance at the chapel, especially in the evening, is much improved.

Banbridge.—Mr. Bates says in March:—"During the week, three persons have been baptized in the river, on a profession of their faith in Jesus. Our congregation is good, and I trust that God will grant us his blessing. When you read this, perhaps I may have reached America. Remember me in your prayers." Mr. A. Hamilton, who is here in the absence of Mr. Bates in America, baptized one female in the river, April 15, who had been a member of the Established Church. Her husband was opposed, but she was decided. The church now numbers forty-one active and zealous members.

SCARBRO'.—Mr. Evans immersed two candidates, Feb. 27, one an interesting youth, whose ancestors, for two generations, have been members of this church—the other had been a local preacher among the Wesleyans. He delivered a convincing address on the occasion. Believers' baptism is exciting more attention here. A. R.

EARL SHILTON, Leicestershire.—On Lord's-day, April 9, after a sermon by Mr. Finn, brother Almey immersed four candidates. One of them had formerly attended at an Independent place of worship. Three were teachers in the sabbath-school. W. F.

BIRMINGHAM, Mount Zion.—We are gratified in being able to report that the labours of Mr. Daniell are producing fruit through divine favour. On Lord's-day, Feb. 27, Mr. D. immersed eleven believers. One was a Wesleyan. W. H.

Bond Street.—Mr. New baptized eight candidates, April 2, one of whom was a Wesleyan. W. H.

COLLINGHAM, Nottinghamshire.—On the first sabbath in April, Mr. Pope baptized four candidates, in the presence of a crowded congregation, many of whom were much affected by the scene. E. P.

ALCESTER, Warwickshire.—On March 26, Mr. Maizey preached, and our pastor, Mr. Philpin, immersed two believers—teachers, who joined our fellowship. J. W.

**SHEFFIELD, Portmahon.**—On the first Sabbath in March, our pastor, Mr. Giles, baptized three believers, and on the first sabbath in April, nine more. One of these was formerly of the Established Church, and five were from the bible class. We meet now in the evening to shew forth the Lord's death, which we find more convenient, and much more natural and impressive. Several of the congregation often stay to witness our order, which is calculated to deepen convictions produced by the discourse previously delivered.

**BLAKENEY, Norfolk.**—On Wednesday, Jan. 5, I baptized one candidate, and on Feb. 23 another. As it may be interesting and useful to know the circumstances which lead to decision in such cases, I would observe that out of six recent additions, the two above named, and one other, were led to more serious reflection and decision by staying to witness the commemoration of our "Lord's death," to which I usually invite others as spectators, and to whom I usually give a word of exhortation.

W. A. C.

**SHELFANGER, Norfolk.**—The ordinance of christian immersion was administered here, April 2nd, when three believers thus put on Christ by baptism. The circumstance of a father, his daughter, and grand daughter, being received into the church on the same day, excited peculiar interest.

**SUTTON-IN-ASHFIELD, Notts.**—We had another baptism, April 2, of four candidates. Two were from the Primitive Methodists, who are rather uneasy about these secessions from their body, but they are more quiet than they were some time ago. J. E.

**HUGGLESCOTE, Leicestershire.**—In January I baptized an aged female who had long been a believer, but who could not until now have courage to follow her Lord down into the water. We received her on the same day, and she is now going on her way rejoicing. H. S. C.

**HALIFAX, General Baptist.**—Six candidates were immersed here on Lord's day, March 26, after a discourse by Mr. Pike. Three were from our sabbath school, and one had been a Primitive Methodist.

J. A. R.

**BRIDPORT, Dorset.**—On Lord's-day, April 2, we had another delightful season, when three disciples of our blessed Lord were baptized. We distributed tracts, which were eagerly received. J. D.

**LONDON, Trinity-street, Southwark.**—After a sermon by Mr. Oliver, on Thursday evening, March 2, Mr. B. Lewis, pastor, immersed four disciples of the Lord Jesus.

**MARLOES, Pembroke.**—We baptized a female candidate yesterday, March 5, who had met with much opposition. The tracts you sent us were distributed. T. D.

**OLNEY.**—We had a baptism of three believers, April 2nd. Our pastor, Mr. Simmons, immersed them. One of these furnished from his past history an illustration of text—Zech. iii. 2, latter clause. His wife was baptized at the same time. The other, a teacher, has since, with six other friends, departed for America. J. L.

**IPSWICH, Turret Green.**—Our pastor baptized a female friend, March 5, who had been, for many years, a Wesleyan; and on the first sabbath in April, he immersed five believers in the presence of a very crowded and interested congregation. These were all added. Others are seeking union with us. G. R. G.

**NEATH, Bethania.**—Mr. Davies immersed three young friends, April 2nd, all from the sabbath-school, one a teacher, and the others scholars. The scholars were from my own class, which I feel to be a rich reward. Teachers can sympathize with me in rejoicing over these lads. May they be faithful! A. C.

**HIGH WYCOMBE, Union Chapel.**—On the last sabbath in March, Mr. Hobson immersed five candidates. One of these, an aged man, had long been a servant of sin and satan. We have now added thirty-three within the past twelve months. C. B.

**WORCESTER.**—After a discourse on the baptism of the Eunuch by Mr. Francis of Westmancote, Mr. Crowe immersed three candidates, March 29. One had been a Primitive Methodist twelve years—another had been a staunch church-woman. H. H.

**NOTTINGHAM, Stoney-street.**—Our additions continue. Fourteen believers in Jesus were immersed, April 2, by brother James, and added to the church. Two had been New Connexion Methodists for many years. E. M. B.

**HORSSELL, Surry.**—On Lord's-day evening, March 19, Mr. Davis, our pastor, baptized five candidates—one of whom was his eldest daughter—and two were teachers. God is with us; blessing his little cause. J. F.

**WINDSOR.**—On the 6th March, Mr. Lillycrop baptized two believers in Christ. In October last, three Independents were also baptized at Windsor.

**KENNINGHALL, Norfolk.**—Mr. Howell immersed two followers of the Saviour, April 9th—one of these was from the Sabbath school.

**STOURBRIDGE.**—On Lord's-day, April 2, we had the pleasure of witnessing the baptism of a young man by our pastor. W. P.

**STRADBROOK, Suffolk.**—Mr. Bayne baptized one candidate, April 2. We have hope of others. R. G.

**RIPLEY, Derbyshire.**—Two candidates were baptized here, April 2—one a teacher. R. A.

WOTTON-UNDER-EDGE, *Gloucestershire*.—On Lord's-day evening, March 20th, five persons, who had previously professed their faith in our Lord Jesus Christ, were immersed by our pastor, Mr. Watts, after an address to an immensely crowded and very attentive congregation. We cannot but think that good will result from the service.

U. F.

MANCHESTER, *Oldham Street*.—On the 5th Feb., five persons were baptized, and with four others, added to the church; and on the 5th March, six, who with two others were also added. Two of the latter were the youngest daughter of Mr. Underhill, baptist minister, Liverpool, and her husband.

WALES, *Llansaintfraid*.—Two believers were immersed by Mr. Owen, in the Du fwn, March 26th.

Pandy Capel.—After a discourse by Mr. Jones of Ruthin, eight believers put on Christ by baptism, April 2,—all scholars.

J. G. O.

BOLTON.—On Lord's-day evening, March 26, our pastor baptized five believers. All were from the senior classes of our sabbath-school. The place was crowded, and a deep solemnity prevailed.

LEWANICK, *Cornwall*.—One candidate was immersed in the river, April 16. The spectators were numerous and attentive. We meet with much opposition. J. K.

NORTON ST. PHILIP, *Somerset*.—Four believers were baptized by Mr. B. Arthur, April 16th. Two of these, formerly scholars, are now teachers.

TRELICK, *Monmouth*.—Another believer was added by baptism, April 2. Many attended the service, which was solemn and impressive.

BURTON-ON-TRENT.—We had a good day, April 2, when our pastor, Mr. Peggs, immersed four candidates.

[A correspondent in Yorkshire regrets that for many years we have not had any reports of baptisms from the church of which he is a member, and states that a "leading friend" objected, except some one was appointed by the church to do so. Our friend modestly says, "This may be right," but he also asks, "why neglect for years?" Why, indeed! Now he says he sends a report at the request of the minister, which he does readily, for he has taken the *Reporter* twelve years, and regrets that the church at H— has not been represented in our pages. Our only anxiety is to have authentic reports, with which we hope some person in every baptist church, or congregation, will furnish us, whether officially appointed to do so or not. We know these reports are very acceptable to our readers. We always publish all we receive; and if they were doubled we would make room for them.]

## Baptism Facts and Anecdotes.

A ROMISH BISHOP.—In making a tour through France, Savoy, Piedmont, and Italy, in the autumn of 1828, it was my good fortune to meet with the Roman Catholic Bishop of Philadelphia, United States, who was on his way to Rome to visit the Pope, and he became my *compagnon de voyage* several weeks, and condescended to maintain with me many good-humoured discussions of polemical topics. On visiting Pisa, we inspected the "Baptistry" in that city, contiguous to the celebrated leaning tower, and adjoining the magnificent cathedral. It is a large marble edifice, within which are several capacious "fonts," as churchmen call them, the dimensions of each being ample enough for a dozen adults to plunge at the same time. On asking the bishop to assign the reason for this amplitude, he replied, after pondering a minute or two, "Why, sir, in early days, the children were kept back until there was an accumulation of a considerable number, and these were all baptized together." I think he perceived the explanation did not satisfy the inquirer; but he changed the subject. During one of our disputations, the Prelate said,—"Why, you do not belong to the English church?"

"You are right, sir," was the reply. "Aye," he rejoined, "then I must bring forth a different set of arguments for you. But may I ask to what church you belong?" I replied "My opinions are in unison with a class with which, perhaps, you may be little acquainted the Baptists." "Little acquainted?" he rejoined; "Why, in the States, they form the leading sect, and I will mention a little fact. In the small town wherein I reside, there are two attorneys; one a Catholic, the other a Baptist: the former not over scrupulous, the other a most honourable man. The baptist, Sir, has all my business, which, from my station, is considerable."

VIATOR.

A GRATIFYING FACT.—A correspondent at Worcester has sent us a copy of verses, too many for our pages, composed twenty-five years ago, on the baptism of seven persons, all of whom, the writer being one, are yet alive; and better still, all are holding fast the profession then made, none of them having swerved or fallen away; and they are all, except one, who removed to a distance, members of the church into which, at their baptism, they were admitted.

## Religious Tracts.

### APPLICATIONS FOR TRACTS.

**ISLE OF WIGHT.**—I enclose you a tract now circulating here by the church party, who would rejoice could they but crush our little cause. And we are but very weak—just able only to keep our heads above water; while our enemies are strong and lively. But I trust, by the help of Him who said, “I will never leave thee nor forsake thee,” we shall be able to steer our course through all the difficulties which surround us. We have no minister, but are kindly supplied by our Newport friends. We have a prayer-meeting on Lord’s-day morning, and preaching afternoon and evening, when we have a good attendance; and we thought if you could favour us with a grant of your tracts, they might be useful.

C. P.

**COUNTY OF DURHAM.**—Having seen in the *Reporter* that you make grants of Tracts to poor Churches, and knowing the beneficial effects produced by the blessing of God attending their distribution, I am induced to make application on behalf of this church, of which I am a deacon. Our members are all of the poorer classes, and although we have made purchases at different times, we are too poor at present, and yet being greatly in need of them, if you could favor us with a grant it would be esteemed a favour.

J. P.

**CHESHIRE.**—I have, as you will perceive by the enclosed intelligence, opened a room in a neighbouring village for the use of the baptists. It is a sad neglected locality—no place of worship of any description within two miles of the place. There are somewhere about one hundred houses within half a mile of the room, totally unprovided with religious instruction. It is a most heathenish spot. I wish you would make me a grant of tracts, pointing out the way of sal-

vation, and our doctrine and discipline. They would be most useful. S. H.

**NORFOLK.**—I avail myself of this opportunity to beg a grant of Tracts, of which we stand very much in need. We are few, poor, and despised, our cause young, and no effort is left untried to injure our characters, and misrepresent our principles. Under all these circumstances, we think that a few tracts, distributed amongst the spectators at our baptismal services, would tend to disabuse their minds and lead them to serious reflection, more especially as we begin to get a few spectators of the *thinking* sort. Commending your efforts to the Divine blessing.

A. C.

**SURREY.**—Knowing your willingness to grant donations of tracts, I write to see if you can kindly favour us with a supply. The cause of Christ in this neighbourhood is in a state of deep depression, and but little or no efforts are made to obtain a revival; consequently, scarcely any conversions take place. Feeling that something ought and must be done to remedy this state of things, and aware of the utility of tracts, I have determined on applying to you for assistance.

L. A. W.

**STRADBROOK, Suffolk.**—At our annual tract and sabbath-school tea-meeting, Mr. Bayne presided, and stated that 6000 tracts had been distributed during the past year.

R. G.

### DONATIONS of Tracts have been forwarded to

	Handbills.	4 Page.
Sutton Ashfield .....	500	25
Isle of Wight .....	500	25
Newbury .....	500	25
Weston Birt .....	500	25
Stockton ....	500	25
Lingfield .....	500	25
Mursley .....	500	25

## Sabbath Schools and Education.

### GOVERNMENT EDUCATION.

As it is of the first importance that Sabbath School Teachers should be well provided with sound reasons why government should not interfere with education at all, we furnish the following recapitulation and summary of a Lecture lately delivered by Edward Miall, Editor of the *Nonconformist*, advising all who can to obtain a sight of the whole of that most excellent address.

“With a brief summary of the whole case, as I have endeavoured this evening to present it, I will close my observations. The

substance of the question submitted for examination was: ‘Is it expedient, is it wise, would it be conducive to national well-being, to provide for the education of the destitute by the interposition of the authority of law?’ To this question my answer has been, ‘No;’ because voluntary benevolence, prompted by sense of obligation, universally admitted to be superior as a moving force, is already largely engaged in the work, prospers in it, and promises to complete it. ‘No;’ because to abandon moral for legal force, in so important a department of social duty, is

fraught with contingences of peril, and may involve effects upon national character which no man can accurately estimate. 'No;' because the change proposed is nothing less than social retrogression; a retreat, without necessity, upon 'beggarly elements.' 'No;' because we have no guarantee that the surrender we make of a high position, will insure even the specific advantage for which alone it could be given up. 'No;' because even if we had, the good attained would be counterbalanced by the greater evil, of damage to our intellectual character and to our public spirit. 'No;' because experi-

enced warns us to anticipate an egregious failure. 'No;' because the step recommended cannot be taken without trampling upon the claims of justice. 'No;' finally and emphatically, because we cannot adopt such a course without a virtual impeachment, and immediate counteraction, of the manifest design, scope, and principle of God's moral administration. On these grounds, leaving out of sight the nature and purpose of civil government, which conduct us to the same conclusion, we offer our protest against any interference of the Government with popular education."

## Intelligence.

### Baptist.

#### GOVERNMENT GRANT TO JUGGERNAUT'S TEMPLE.

Our indefatigable brother Peggs of Burton on Trent, says, April 7:—

"I went to London to accompany my valued friend, J. Poynder Esq., to the India Court, on March 22. His motion to sever the government from idolatry was lost; the court having a mistaken idea that they are pledged to support the temple. I saw the chairman the next day, and am preparing a letter to him and the court upon this error of pledge. Please to insert this appeal for petitions against this monster crime of our age. Lord Hardinge has reduced the grant. Surely Lord Dalhousie is the mighty chief who will cut this gordian knot."

Mr. P. also furnishes the following information and copy of petition:—

Brother Lacey, General Baptist Missionary, writes, "It is reported that the priests and the Khoorda Rajah have presented a numerously signed petition to government to have the pilgrim tax continued; urging, that, *If it be dropped and the support of the government withheld, in a few years Juggernaut will lose his celebrity and glory.* This is undoubtedly true, but what is that to us? If the Hindoos wish his glory to continue, let them support and superintend his establishment accordingly. Mr. Greame recommended the regulation and supervision of the temple and worship of Juggernaut. In one part of his report which I have read, he says, '*The established worship is fast going down, and will soon become extinct if the Government does not renew and uphold it!*' This report shows the state of the temple, before it had the protection of the British Government, and what it would soon become were it again left to itself.

In a more recent letter Mr. L. states, "The very sinews of the system are sup-

plied through the Collector of Pooree by the British Government. Supported by this donation the Idol appears in great glory. But the chief evil is the arguments it furnishes against Christianity. The Pundabs say—'Who will deny that the enlightened and powerful Government of Britain does not respect Juggernaut, while it supports him so amply? To facilitate pilgrimage a splendid road has been made, and now the Pilgrim Tax is abolished that no impediment may exist to the approach of devotees to the sacred shrine of the lord of the world! This is all done by Europe, and under the inspiration of Juggernaut!!' Such are the arguments of the Pundabs, and they are believed by the people."

The temple lands have been returned to the Priests, but 23,000 rupees per annum are still paid. It appears important to petition Parliament, and likewise to memorialize Sir J. O. Hobhouse, President of the India Board, and the Court of Directors and Proprietors of the East India Company, that decisive measures may be adopted against all Government Grants to Indian Temples. The memorials may be addressed to Sir John Hobhouse, or to J. Poynder, Esq., South Lambeth, London.

#### *The Petition (or Memorial) of the Congregation of in the Town of*

Sheweth,—That your petitioners are intimately connected with the Missionary operations which have been prosecuted for a number of years in Orissa, and other parts of India. That the Missionaries in the prosecution of their benevolent labours, have frequently visited the great temple of Juggernaut in Orissa, and witnessed scenes of misery, infamy, and death, which no pen can describe nor heart conceive.

Your Petitioners, in common with multitudes in Britain and India, rejoiced in the anticipated severance of the British Government from the temple of Juggernaut, and

by the repeal of the Pilgrim Tax and the restoration of the temple lands to the Rajah and the priests, in accordance with the dispatch of the Honorable Court of Directors in December 1844, stating in express terms, that "*The discontinuance of our interference in its concerns should be made complete.*" These expectations have been disappointed by the annual grant of 23,000 rupees from the British Treasury, by which its popularity is increased, and multitudes are allured to this shrine of idolatry, where many awfully perish.

Your Petitioners therefore request, that decisive measures may be pressed upon the authorities of our Indian Empire, that the temple of Juggernaut, and all other heathen temples of India may no longer receive grants of money from the British Government, but be left entirely to the support of their own deluded votaries.

And your Petitioners will ever pray.

### In Memory of

THOMAS THOMPSON,

*A laborious and Faithful Agent,*  
OF THE

BAPTIST MISSIONARY SOCIETY,  
After a short and promising career,

### We Died

AT BASSI PU, FERNANDO PO,

March 13, 1846, aged 27 years,

Deeply lamented by all who knew him.

This stone was erected by the christian church of which he was a member,

AT NEWCASTLE-ON-TYNE, ENGLAND.

[The above is a copy of the inscription on a monument, about to be sent out for erection, in West Africa, over his grave.]

HOXTON, *Harvey-street*.—We held our first anniversary, March 14. After tea, our minister, Mr. Simonds, presided, and stated that in 1841 a sabbath-school was opened and preaching commenced—in March, 1847, a church was formed—in August, he, Mr. S., commenced his labours, and since then the congregations have increased, and several additions have been made. Now there is a flourishing sabbath-school, a ladies' working society, a loan tract society, and a day-school. Two have just been baptized. Several ministers and city missionaries addressed the meeting.

LIVERPOOL, *Myrtle-street*.—The ordination of Mr. Hugh Stowell Brown, as pastor of this church, took place March 1st. The ministers who conducted the services were Messrs. Lancaster, Dowson, Swan, Birrell, Raffles, (Ind.) and White, (Pres.) The services of the day filled all present with delight and joy.

BAPTIST NEW SELECTION OF HYMNS.—We have received this note from Dr. Murch in reference to the paragraph which appeared in our last on this subject.

"Will you be so kind as to correct a slight mistake in your notice of the 'New Selection of Hymns for the use of Baptist Congregations?' Mr. Saunders, to whom you refer, and who for several years kindly and assiduously discharged the offices of treasurer and secretary, was removed from this world about two years ago, since which time I have attended to these duties. Applications, therefore, should be made to Dr. Murch, Watford, Herts. May I also request your insertion of the following resolution, adopted at the last meeting of the proprietors, to which I am desirous of directing the attention of applicants. 'That in future, as it regards new applicants, except in extraordinary circumstances, grants shall be made only to the widows of those ministers whose congregations used the Hymn Book at the conclusion of their pastorate.' Wishing that the *Baptist Reporter* may have a still more extended circulation, &c.

Watford, April 7, 1848.

IRISH BAPTISTS.—We often regret to hear that the small and feeble churches of our denomination in Ireland, are from time to time brought into a yet more feeble state by the departure of several of their more intelligent and valuable members to the United States. Unable to secure a comfortable livelihood in that mis-governed and wretched land, they are naturally led to seek another. An Irish minister now in the United States, says, "I preached for Dr. Belcher, at Mount Tabor, Philadelphia, a short time ago, and there I found a good many Irish baptists—and several who had sat with myself under Dr. Carson at Tubbermore. And let me mention another thing for your encouragement; I was happy to find, on a visit to Dr. Williams of New York, a copy of your *Reporter*, which the Dr. constantly takes and reads."

GLOUCESTER.—We rejoice to hear that our brethren have at length accomplished the object which they have so long desired, in erecting a handsome and commodious place of worship in this city; a copy of an engraved representation of which we have received. The place was to be opened for divine worship April 21st.

WAKEFIELD.—We have had our annual sermons and tea-meeting, when, notwithstanding our past difficulties, the hearts of the people were much encouraged. May the Lord smile on our Zion! T. H.

SWINDON, *New Town*.—A public Tea meeting was held February 22nd, in the Forester's Hall, Union Railway House, to aid the effort now being made to erect a baptist chapel in this town.

**HUNTINGDON.**—Most interesting services were held in connexion with the baptist church in this town on Monday, April 3rd, to defray the expenses of repairing and improving the chapel. A tea meeting was held, after which addresses were delivered, one on the early history of nonconformity in Huntingdon and Godmanchester, was specially interesting. Eustace Carey then presented the venerable Mr. Wright, late pastor of the church, with an elegant purse of gold, of 120 guineas value, contributed chiefly by the church and congregation, assisted by a number of the inhabitants of Huntingdon, many of whom had been Mr. Wright's pupils. The meeting fully realised the object for which it was convened.

**JUBILEE OF TUTHILL-STAIRS CHAPEL, Newcastle-on-Tyne.**—February 19th, completed the fiftieth year, during which this place of worship has been open. On this interesting and solemn occasion, Mr. Sample preached from Psalm cxxxii. 1—5, and then referred to the past history of the church. Only one member, who fifty years ago saw the building set apart for the worship of God, now survives.

Such is life! a constant change;  
And yet to love it, oh, how strange!  
It is not so with things above,  
For there is pure eternal love:  
All is fix'd, things cannot change,  
And not to love it, oh how strange!

**STALYBRIDGE.**—The General Baptists opened their new meeting-house in this populous town, March 26th. Sermons by brethren Burns of London, and Hunter of Nottingham. The school-rooms will accommodate 800 scholars, and the chapel will seat about the same number. These new erections were indispensable, in consequence of a railway company having demanded the site of the former for the construction of a line of road.

T. H.

**LANGLOFFAN, Pembroke.**—Mr. T. Williams, late of Pontypool college, was ordained a co-pastor of the baptist church here, on the 6th of April. The services were conducted by brethren Davies, an elder of the church; Reynolds of Middlemill; Thomas, tutor of the college, and other ministers. The congregations were large and the services edifying. May the Lord bless the union!

**KENSINGTON, Church Lane.**—Bethel chapel, having been sold, the school room, Bedford place, Church-lane, was opened for worship by the baptists on Lord's day, Feb. 27th, and on Sabbath evening, March 5th, a baptist church was formed, and Mr. P. W. Williamson, a member of the baptist church, Pimlico, was chosen to the pastoral office.

**USEFUL BENEVOLENCE.**—We hear that a christian gentleman has generously purchased 100 copies of "Elliott's Fruits of the Spirit," referred to in our Brief Notices in Feb., page 55, for gratuitous distribution.

**KINGSLAND ROAD, Philipps-street.**—The neat chapel in this street, formerly occupied by the Independents, having been taken by the baptists, a church was formed on Friday, March 3rd, and at the same time Mr. T. Pepper was ordained to the pastoral office. The services were conducted by Messrs. J. A. Jones, G. Wyard, P. Dickerson, T. Eason, C. Woollacott, and B. Lewis.

**THE DEPUTATION** from the Freewill Baptists of America to the General Baptists of England, brethren Woodman and Noyes, arrived safe in the *Caledonia*, April 18th. They were welcomed on their arrival by brother Goadby of Loughborough, who went down to Liverpool for the purpose.

**EMIGRATION.**—Several members of the General Baptist church at Kegworth, Leicestershire, have lately left their native land for the United States. Among these are the four sons of Mr. Wilders, baptist minister, with their wives and families. Our venerable brother Wilders also accompanied them.

**REMOVALS.**—Mr. E. R. Hammond, of Westminster, to Town Malling, Kent.—Mr. Jackson, of Bristol College, to Falmouth, Cornwall.—Mr. J. C. Wyke, of Long Melford, to Chenies, Bucks.—Mr. C. Stewart, of New Hall Street, Birmingham, to Toll End, near Dudley.—Mr. Lloyd, to the second baptist church, West Brompton.—Mr. Corbitt of Biggleswade, to Oldham Street, Manchester.

**RESIGNATION.**—Mr. T. Davis, Broms-grove, who is going to the United States.

### Missionary.

**EAST INDIES, Orissa.**—Mr. Miller writes from Cuttack:—

"Really I feel quite sorry and ashamed in allowing so much time to pass by without writing, as your kindness to me while at Leicester justly merits at least an acknowledgment. I hope this will find you and yours well and happy, and that you are succeeding in all the various departments of labour in which you are engaged. Though the pleasure of correspondence has not been realised, still I have had the happiness of conversing with you from month to month by means of the *Reporter*. Having made arrangements with a Calcutta bookseller, we now regularly, per each mail, receive a copy of your useful and interesting periodical, containing such a variety of intelligence concerning the movements of baptist churches in nearly all parts of the world. Its arrival is invariably hailed with unspeakable pleasure. We frequently see extracts from it also in the *Oriental Baptist*, a monthly publication, started this year by our Calcutta brethren. I feel grateful to God in being able to report favourably concerning my health, not having had hitherto

a single day's real sickness since my arrival in India. I think I can truly record that at present I prefer the country and climate to those of England. I commenced speaking in the bazaar in October, 1846, and have continued up to the present, saying a little respecting the true incarnation and Saviour of man. The greatest portion of my time is daily occupied in reading and translating Hindoo shastres, conversing with Pandit, as well as composition in the shape of sermons, addresses, &c. In the evening, about five o'clock, we are able to go into the bazaar and speak to the people. Every evening some public place is occupied. The people in Cuttack generally hear without offering much opposition, though, at times, we come in contact with parties who are much disposed to argue and object, and thus quite unintentionally to promote our cause and injure their own, as on these occasions the attention of the audience is arrested, and many important truths are called forth, which, otherwise, would have not been mentioned. As an illustration of the spiritual ignorance and depravity of our congregations in the bazaar, I may refer to a few arguments which are universally used in defence of certain sins. To defend idol worship, they argue, in addition to the Hindoo idea, that Brahma exists in everything; hence everything is God: that they cannot worship an invisible object. For lying, that they cannot possibly live or obtain a livelihood without it. For fornication, how are prostitutes to live, if they do not contribute to their support. I lament to add, that the example of our military countrymen is frequently used as a plea for the last mentioned vice. Then again, the infernal and soul-destroying doctrine of fatalism meets you at every step. In justification of every species of sin and vice, is to be heard, "Oh, we cannot avoid it; we are acting according to appointment." Thus you perceive the awful distance of those who are the objects of our instructions, prayers, and solicitude, from God, holiness, and heaven; how completely under the power and dominion of satan; led captive at his will. Were it not for the promises and predictions of God's word in connection with the amount of success which has already resulted through the preaching of the gospel, our attempts would appear vain and hopeless; but resting on the former with unshaken confidence, and gazing on the latter, we are cheered and urged on in the discharge of our sacred duties. I am not able to inform you of any recent additions; we have, however, seven persons' names recorded in our church-book as candidates for baptism, four or five of whom are from the orphan asylums. We have also heard of four persons about twenty-five miles from Cuttack, who are

anxiously reading and enquiring after Christ, and are desirous of having an interview with the missionaries. We have not as yet been able to visit them in consequence of the excessive heat. Bamadabe has just returned from Choga, where he has been spending a few days with the friends. He reports that a young man and his mother have expressed their intention of joining our people in a few days, thus breaking caste, and renouncing heathenism. Brother Lacey has seen and knows the parties. Doubtless, ere long, our friends at C. will be crying out in the language of the sons of the prophets,—"Behold, now, the place where we dwell is too strait for us," as there is not room for more than three or four additional houses on the hill on which the village is situated. A few evenings ago, when returning from the bazaar, I was accompanied home by a boishnob, or devotee, of Vishnu, a sect of the hindoos who go about the country begging, and are highly venerated, as well as worshipped, by the people. This man had received, about three years ago, at a festival, some of our tracts, and had read and committed some portions to memory, which he, in our presence, repeated very prettily and correctly; professing a desire to forsake his former course of life, and become a christian. He was invited to come to our house on the following day, when brother Lacey had a long interview with him; during which he manifested, I am sorry to record, an entire ignorance of himself as a sinner, and hence the need of Christ. On being asked whether he had violated any of the ten commandments, he replied in the negative; and tried hard to persuade us that he was really a righteous man. We were, of course, very much grieved and disappointed by the result of our interview with him. This man continued to express his desire of joining the christians, and it was thought that by instruction and the hearing of the gospel preached, he would, in course of time, be led to a true knowledge of his true character as a sinner in the sight of God; but objecting to do any kind of labour for his support, as he had never laboured before, we did not deem it prudent to encourage his breaking caste, and joining our community, a step which he was quite anxious to take. The following sabbath, to our surprise, we found him in the chapel at both the services. His motive for desiring to become a christian, or rather assuming the name, though to me unknown, is certainly not, in my opinion, of a pecuniary nature, as he is the possessor of some property; and, as a boishnob, must obtain from the people as much as will support him pretty comfortably. Oh, that the divine Spirit may, by the means of that instruction which he has received, lead him to a saving

acquaintance with the Lord Jesus Christ. Perhaps you may have heard of the death of Gungha Dhor's wife, and of his marriage again to the sister of Lebo Patra, one of our native preachers. I trust she will make him a good wife. The old man has, since his marriage, improved in his appearance, and, I think, in his preaching. I was delighted by his address the evening before last, in the bazaar, after exhibiting Christ on the cross—nailed—wounded—bleeding—groaning—and dying—a sacrifice offered to God, for the sin of the world, he ironically remarked,—“What! shall we forsake Krishnu, Ram Chundra, Mahadbb, with an hundred of incarnations, debtas, and deities, gods and goddesses, and worship, and hang our hopes of salvation exclusively on this one crucified individual? How can we do this?” He then went into an examination of the character and claims of the Hindoo objects of worship; proved them to be liars, murderers, thieves, and adulterers; and hence unworthy of regard, and unable to save. Alongside of which he placed the glorious Redeemer,—his divinity—primeval glory—condescension—holiness—love—mercy—death—atonement—resurrection—ascension—and intercession—which was listened to with the deepest attention, and, apparently, produced a deep impression on the minds of our numerous hearers. The weather is now exceedingly hot; the thermometer, at ten o'clock this morning, in the coolest room in the house, is up to 90—before noon we shall have it at 93. To go out is impossible; even in our verandah the thermometer stands at 120; hence you may imagine how comfortably warm we are kept. Cholera prevails at present between Balasore and this place. Villages have been almost wholly depopulated by this dreadful scourge. A brahman village, quite near our christian settlement at Khunditta, where not less than 200 persons resided, now contains only seven inhabitants, the rest having been carried off by cholera. We have not, as yet, heard of many cases of death in Cuttack, though, doubtless, before the season closes, many an immortal spirit will have been hurried into eternity by this fearful means. Oh, that while God's judgments are abroad in the earth, the inhabitants thereof may learn righteousness! I am happy to inform you that all the members of the mission at Cuttack are at present apparently pretty well. The natives enjoy this hot season much more than the cold. Time calls me to close. It is hardly necessary to remind you that a letter will be gratefully received.”

**WESTERN AFRICA.**—On the 20th April, too late for further notice this month, we received a most interesting letter from Dr. Prince, which will appear in our next.

## Religious.

**THE BISHOP OF EXETER versus MR. SHORE.**—Great astonishment and indignation has been excited by the persecuting spirit this prelate has displayed towards Mr. Shore, who was formerly a clergyman in the bishop's diocese. Mr. S. was forbidden to preach; but he did preach, and declared himself a non-con. But this would not do—once a church parson always a church parson, says the law; and we expect that Mr. Shore is now in prison for contumely! And they call this christianity!

**THE CHURCH AND STATE QUESTION IN PARIS.**—The most active friends of the separation of church and state in Paris are making strenuous efforts to enlighten public opinion; but they are crippled for want of means. Most of them have been great sufferers by the commercial stagnation and financial disturbance consequent upon the revolution, and claim the cordial sympathy of their English brethren engaged in the same work. We will only add, that any pecuniary contributions, addressed to the care of “M. Lutteroth, Bureau du *Semeur*, Rue Rumford, 8, à Paris,” would be most thankfully received, and, we are sure faithfully and usefully applied.—*Patriot*.

**DR. MASSIE.**—This energetic minister has relinquished his engagement as pastor of an Independent church in Manchester, to become secretary of the “British Missions.”

**THE JESUITS.**—Lord Beaumont, in the House of Lords, stated that “the reason why the Jesuits had been expelled from all the catholic countries of Europe was not their tendency to innovation—they were not radicals, but conservatives.”

**TAHITI.**—We have heard a report, which we shall rejoice to find confirmed, that the French Provisional Government have sent out orders for the recall of the French forces from this island.

## General.

**THE GAME LAWS.**—In 1843, the committals in England and Wales for offences against the game-laws were 4,529; and in 1844-5, the average was 4,834 per annum. In the ten years from 1833 to 1843, the number of game-keepers killed was 43. Who are the parties interested in the preservation of game? In 1842, the game-certificates issued were 35,000; the certificates for game-keepers, 2,650. Of these persons, probably not more than one-half enjoy sporting for more than a day or two in a year. Is it to be endured, that, to afford sporting to that small number, all these evils should be entailed on the country?

**THE POPE.**—It is now seriously proposed in the continental papers, that the pope be no longer a temporal prince.

**PRESENTATION OF THE CHARTIST PETITION.**—Great alarm was excited in the Metropolis and throughout the land on Monday, the 10th of April, the day on which this monster petition was presented to the House of Commons, and vast preparations were made to suppress any attempt at physical force; but we are happy to report that all passed over without any collision.

**THE PROVISIONAL GOVERNMENT OF FRANCE** has, we trust, passed through its severest trial. The *Communists*, or Socialists, or rather in plain English, the levellers, tried to raise a disturbance, and overturn the Government, but the people rose unanimously in their defence; the troops of the line were ordered into Paris, and decisive measures adopted to maintain order.

**FRENCH NATIONAL CONVENTION.**—Several ministers, both protestant and catholic, are candidates for seats in this assembly. The church and state question is now the subject of earnest debate in Paris and the departments, and we are glad to hear it.

**"A MIRACLE!"** exclaims Bennett of the *New York Herald*, on announcing the fact that his Wednesday's paper contained "about ten columns of matter by the telegraphic wires, derived on the evening previous, from places at the aggregate distance of nearly 2,400 miles."—*Salem Gazette*.

**QUEEN'S COLLEGE, LONDON**, designed for the instruction of ladies, on the plan pursued by our national universities, was formally opened, under the sanction of Her Majesty, March 20th. A large concourse of distinguished persons were present. [Query: will they have to declare their belief in the thirty-nine articles?]

**A CURIOUS FACT IS TRUE.**—Lord Beaumont, a Catholic peer, stated in the House of Lords, that the *Tablet*, that rabid advocate of popery in England, "was the property of a quaker, one Lucas, who had turned Romanist, and who adopted the line of writing which he thought would procure for his paper the largest circulation." We again ask—can this be true?

**IRELAND.**—This unhappy land is in a sad state of disorder and confusion, owing to the wild and reckless conduct of some of its leading agitators. It will require all the wisdom and firmness of that excellent viceroy, Lord Clarendon, to preserve peace.

**EMIGRATION.**—One of the members of government, Mr. Hawes, has stated in the House of Commons, the melancholy fact, that owing to bad arrangements, 15,000 out of 90,000 emigrants, had perished last year on the voyage.

**"SPECIAL PROTECTION."**—The King of Naples has issued a decree, placing the national guard under the special protection of the Holy Virgin of Carmel!

## Marriages.

Feb. 23, at the Independent chapel, Retford, by Mr. W. Fogg, baptist minister, Mr. W. Taylor to Miss S. Jubb, both members of the baptist church.

Feb. 23, at the baptist chapel, Atchlench, Worcestershire, by Mr. D. Crumpton, Mr. Edwin Collis, to Miss A. M. White, both of Harvington Quinton.

March 2, at the baptist chapel, Leighton Buzzard, by Mr. E. Adey, Mr. Bachelor Battams, of Totterhoe, to Miss Mary Hopkins, of Leighton.

March 2, at the baptist chapel, Cannon-street, Birmingham, by Mr. C. H. Roe, Mr. E. M. Mitton, to Miss S. Gittins.

March 9, at the baptist meeting-house, Blunham, by Mr. C. Morrell, Mr. John Usher, to Miss E. Taylor.

March 21, at Wandsbeck, in the Kingdom of Denmark, by the Rev. A. U. Hansen, Mr. S. L. Price, of Camden Road Villas, to Emma Nutter, eldest daughter of Dr. Thos. Price, of Highbury Terrace.

March 21, at the baptist chapel, Downham Market, by Mr. Bane, Mr. W. Allcock to Mrs. Ann Herring—the first at this place.

March 27, at the baptist chapel, Prescott, Devon, by Mr. J. H. May, Mr. James

Jamieson, Tiverton, to Miss Sophia Gillard of Culmstock.

March 30, at the baptist chapel, Brook-street, Derby, by Mr. W. Stevenson, Mr. Thomas Mann, of London, to Miss Sarah Bailey, of Derby.

April 2, at the baptist chapel, Woodside, Forest of Dean, by Mr. Hume, Mr. C. Jones to Miss S. Jones. This being the first marriage at this place, a copy of the word of God was presented to the bride.

April 5, by licence, at the baptist chapel, Soham, by Mr. Cooper, Mr. S. Brown, of Cowlinge, to Miss Sarah Johnson, second daughter of the late Mr. John Slack, Soham.

April 11, at the baptist chapel, Huggles-cote, by Mr. H. Smith, Mr. Joshua Brewin, to Miss M. A. Jeffcoat—also January 27, Mr. Thomas Saville, to Miss Sarah Bott.

April 11, by licence, at the Wesleyan chapel, Feinton, by Mr. W. Thomas, Mr. T. H. Gauntlett, baptist minister, Honiton, to Mrs. Jane Lee.

April 18, by license, at the Baptist chapel, Newbury, by C. E. Birt, A. M., Mr. Joseph Drew, baptist minister, to Sarah Matilda, only daughter of the late John Sargent, Esq.

## Deaths.

Feb. 18, of consumption, in the 24th year of her age, Ellen Elizabeth, only daughter of John F. Marling, Esq., of Toronto, Canada, and formerly of Stroud, Gloucestershire.

Feb. 22, at Barton Mills, Suffolk, Wm. James, the infant son of Mr. James Richardson, baptist minister.

March 2, at Montreal, Canada, aged 42, Eady, the beloved wife of George Futvoye, Esq., eldest daughter of the late Isaac Booth, Esq., of Hackney, and grand-daughter of the late Rev. Abraham Booth.

March 2, at Cardigan, in his 49th year, Mr. David Rees, merchant, and town councillor of that borough. He was also a worthy deacon of the baptist church.

March 6, at Smalley, near Derby, Mr. Joseph Creswell, aged 79, who, with his family, had long been in connection with the baptists in that village. His wife died September 28 last year, and his son Charles January 18.

March 18, at Bracknell, Berks, Mark Bartlett, senr. aged 75, above fifty years a humble but faithful disciple of Christ, whose end was eminently peace.

March 22, at Bishop's Waltham, Norfolk, Anne Magdalen, youngest child of the Rev. W. Brock, aged 3 years.

March 22, at Bedford, in his 81st year, Mr. Thomas Kilpin, sixty-four years a member of Bunyan's church, forty-three of which he was one of its deacons, and for thirty-four years its oldest surviving member. He was a man of unassuming piety, unostentatious benevolence, and genuine worth. His end was perfect peace.

March 23, suddenly, from apoplexy, in his 45th year, Mr. W. Gatward of Saffron Walden, leaving a widow and six children, to mourn his death. He was a pious man, and constantly attended with his family the Baptist Upper Meeting.

March 24, at Hugglescote, Mrs. Ann Palmer, aged 23, a member of the General Baptist Church.—Mr. B. Sperry, a deacon of the same church, died Nov. 22, aged 62. [This should have been sent in due time.]

March 25th, at Castleacre, Norfolk, aged 12, George Chamberlain, a sabbath-school teacher, eldest son of Mr. Robert Chamberlain, deacon of the Baptist church there. A promising flower nipped while budding.

March 25, Ann, the beloved wife of Mr. James Cooper, and eldest daughter of Charles New, Esq., deacon of the Trinity chapel, Arundel, Sussex, aged 30 years. She felt poorly on Thursday, 16th inst., medical advice was obtained Saturday morning; on Wednesday evening became delirious, and on Saturday, about one o'clock in the day, her happy spirit took its flight from the clay

tenement to mingle with the spirits of the just made perfect.

March 26, Mary Augusta, third daughter of the late Mr. Thomas Ward of Paternoster Row, aged 23.

March 28, at Downham Market, aged 67, Mrs. Mary Woods, nearly forty years a member of the baptist church, who died as she had lived in faith and hope.

March 31, at Rothley, Mrs. W. Boulter, aged 63, in great peace; after sustaining an honourable connection with the General Baptist Church in that village forty-two years.

April 1, in the faith and hope of the gospel, Mrs. Sarah Pike, wife of Rev. J. G. Pike, secretary of the General Baptist Mission, aged 58. Mrs. P. was highly esteemed by an extended circle, for her amiable disposition and unaffected piety.

April 1, at Long Crendon, Bucks, much esteemed and lamented, Mr. E. Dodwell, aged 65, for forty-five years a member, and the greater part of the time a deacon of the baptist church there. His funeral text, "Shall not the judge of all the earth do right?" was chosen by himself.

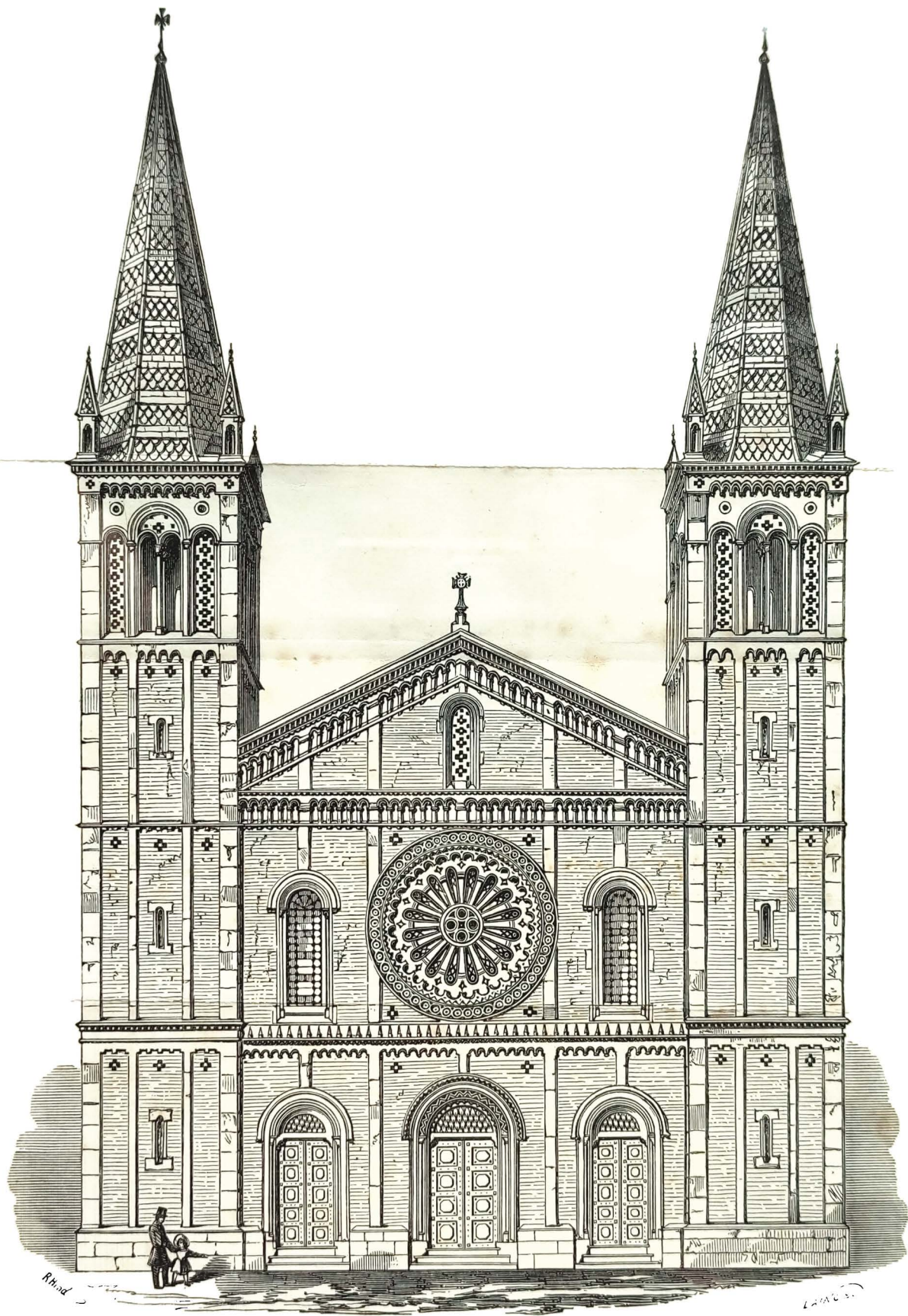
April 6, at Bagworth, Leicestershire, in joyful hope of eternal life through Jesus Christ, aged 28, Fanny, the beloved wife of Mr. Thomas Kirkman, a member of the General Baptist church, at Barton-in-the-Beans.

April 6th, at Sutton-at-Hone, Kent, aged 73, Mrs. Rogers, relict of the late Rev. John Rogers, many years pastor of the Baptist church, at Eynsford. Her end was peace. She died as she had lived, in the enjoyment of the truths of the Gospel, which she had long known, advocated, and honoured.

April 6, at Halesworth, in the 57th year of her age, Mary, the widow of the late Mr. William Lincoln. She survived her beloved husband only ten months. She was an intelligent and earnest christian, and eminently distinguished for her personal activity in every good cause. Her loss will be severely felt by a numerous family and a large circle of christian friends.

April 14, Elizabeth, only daughter of Mr. John Salisbury, Ashby-de-la-Zouch, aged 30, a member of the General Baptist Church there, of which her parents or grand-parents, had been members from its formation. Her pious resignation and cheerful hope afforded much consolation to her sorrowing friends.

April 17, of consumption, Jane, eldest daughter of Mr. C. Wrestridge, Newbury, aged 17, a member of the baptist church. For several months she has been gradually sinking, but death had no sting. Faith in Christ, and hope of heaven sustained her.



New Baptist Chapel, Bloomsbury, London—Erected by S. M. Peto, Esq., M. P.

## BAPTIST REPORTER.

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 JUNE, 1848.
 

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## BLOOMSBURY BAPTIST CHAPEL.

THIS chapel is nearly finished, and occupies a square piece of ground between the French Protestant church and Bedford chapel, Bloomsbury-street: it is being erected for the baptist denomination.

There is accommodation on the ground floor for about 460 persons in pews, with a vestibule and two vestry rooms. In the towers are staircases leading to the basement and gallery floors, the whole extent of the former being set apart for two schools, for boys and for girls. The galleries occupy three sides of the chapel, with an organ gallery on the fourth; these will accommodate 470 persons in pews, with a separate gallery for 250 children: total accommodation, 1,180.

The ceiling is divided into panelled compartments, with a large coved circle in the centre, from which drops a pierced pendant, carrying a large chandelier, constructed upon the principle of Professor Faraday's patent, provision being made for conveying the vitiated air into the upper part of the towers, where it is discharged. The span of the roof, clear of supports, is 65 feet. The height from the floor to the ceiling is 39 feet. The whole building is nearly a square, and covers a superficial area of 5,150 feet.

The shell of the building is composed of white brick, with Caen stone dressings. The circular window seen in the engraving, is 18 feet 6 inches diameter. A degree of ornament has been imparted to the two towers, and other portions of the building, by simply omitting the bricks in a regular pattern.

The height of the spires is 117 feet; they are covered with red ornamental tiles, designed to suit the style. The flank elevations have two tiers of semicircular-headed windows, with moulded brick jambs and stone label mouldings; these are divided by piers, which form five bays to each flank, having enriched strings connected with the towers, and executed in ornamental brick, the whole being surmounted with a stone cornice.

The window casements are composed of moulded zinc, and divided into an octagon and lozenge-shaped pattern; on the glass is to be worked embossed ornaments.

The whole of the work has been creditably executed by Messrs. Locke and Nesham, from the designs, and under the direction, of Mr. Gibson, of Westminster.

The cost, exclusive of the site, will be about £8,000.—*The Builder*.

# Baptist Anniversary Meetings.

## BAPTIST UNION.

THE Thirty-sixth Annual Session of the Baptist Union of Great Britain and Ireland was held at the Baptist Mission-house, Moorgate-street, on Friday, April 21, and by adjournment, on Wednesday, April 27. The attention of the brethren assembled on this occasion was principally directed to the state of the churches, which, in common with almost all religious communions in England, continue to exhibit a languishing indication. The feelings of the Union on this point are so strong, that they adopted an Address to the constituent churches, which will immediately issue from the press, and which contains a proposition, that the solemn attention of the churches shall be simultaneously engaged to this subject on Lord's-day, the 11th of June. The Session adopted a petition to the House of Commons for the discontinuance of the English and Irish *Regium Donum*, and expressed their sentiments on the present state of the continent of Europe in the following terms:—

“Resolved,—That the Union cannot contemplate the extraordinary changes which have recently taken place on the continent of Europe, without a solemn acknowledgment of the hand of God, and a recognition of their relation to his cause; and that they especially rejoice in the evident panting of the human mind after religious freedom in the measure in which liberty of worship has already been acquired, and in the prospect of the more extended vindication of the rights of conscience.”

The Union had the pleasure of receiving the Rev. Amos Sutton, General Baptist Missionary from India, as representative of the Bengal Baptist Association; and, as visitors, introduced by the Rev. Dr. Burns of Pad-dington, the Rev. Eli Noyes, M.A., of Boston, and the Rev. J. Woodman, of Lyndon, Vermont, a deputation from the body of Freewill Baptists in the United States to the General Baptist Association in England.

The Public Meeting was held on Thursday evening, April 27, at New Park-street chapel. The Rev. Dr. Murch, the Chairman of the Union this year, presided, and the meeting was addressed by the following gentlemen—the Revs. Eli Noyes, R. Morris, V. Fustrial, C. Stone, and S. Green.

The Address referred to above has been since published, of which the following is a copy:—

### KIND WORDS.

*To the Churches of Christ comprehended in the Baptist Union of Great Britain and Ireland, greeting.*

BELOVED BRETHREN,—As on former occasions, so during the present Annual Session of the Union, our attention has been directed with serious thoughtfulness to the condition of the churches, as partially represented to us by the latest Association returns, and as somewhat further known to us by personal observation. During several preceding years we have been rendered anxious by the facts presented to our view, and we have expressed our sentiments in documents which we trust have not altogether failed to engage your attention. On the present occasion we have pursued a similar method, and have agreed to the utterance of our hearts in the following terms:—

I. That the Union, taking into serious consideration the state of the denomination as far as it is exhibited by the Association returns of last year, cannot but feel deeply humbled and severely pained by the fact thus ascertained; viz, that in 964 churches whose state was reported, there was for the year a clear increase of only 1325 members, or, on an average, less than one and a half to each church.

II. That this fact is the more painful, because there is no reason to think that the state of the churches not associated is materially better; because so low an average increase necessitates the conclusion that many of the churches must have suffered actual diminution; because it is another

step in a descending course which has now been unbroken for a period of six years; and because there do not appear any favourable indications among the churches adapted to mitigate the conclusion towards which it leads.

III. That the Union consequently deem it urgently incumbent on themselves, and on all their brethren, to humble themselves before God on account of the languishing state of his cause among them, and to search out and confess the iniquities to which it may be ascribed; as also to be instant in season and out of season in the work of the Lord, and fervent in prayer for the outpouring of the Holy Spirit.

We cannot, however, content ourselves any longer with our customary method, nor can we satisfy ourselves with even this additional effort, by which our resolutions are communicated directly to yourselves. Our feelings respecting the state of religion amongst us are now deeper, more anxious, more sorrowful, than they have ever been; and after having opened our hearts on the matter before God, we feel constrained to pour them forth in sincere and earnest affection towards you. Harken to us for the Lord's sake.

Permit us to say in the outset, that we are fully aware of the drawbacks to which a painful estimate of our condition is liable. Some churches, we thank God, are both numerically and spiritually prosperous. Not all are languid. Nor are we yet arrived at a state of things so depressing that, on the whole, there is a diminution of our numbers. On the contrary, it may be computed that the denomination received during the year ending with the last Associations, a clear accession of about 2500 members. For this also we feel called on to be truly grateful. We remember, in addition, that numbers alone are by no means a decisive, or even a satisfactory test of the condition of a church, or body of churches; and we are prepared most gladly to do justice to all kinds of evidence which may have a more favourable bearing. Our satisfaction on the whole subject is, that we appeal to you on a matter which lies in part

under your own immediate observation, so that our views may be checked, and if you should think them erroneous, corrected, by your own.

To us, then, (with grief of heart we confess it,) the state of the churches generally appears to be languid and drooping. Allow us to set before you some of the proofs which convince us of it.

The rate of increase, although not of itself decisive, is by no means to be excluded from our regard. And we notice it in the first place, as the element most capable of being presented in a distinct expression.

The resolutions already inserted in this address have acquainted you that the average increase of the churches during the year was less than one and a half members for each church. Now from a record of the statistics of British Baptist Associations which has been kept by the Union for the last fourteen years, it appears that this is the smallest rate of annual increase known through the whole of that period; that it is less than one sixth of the annual increase of one year; and that it stands at the bottom of a series of numbers constantly diminishing for the last six years.

This general statement, however, deserves to be examined a little more in detail. The returns of 22 English associations, containing 569 churches the state of which is reported, exhibit the following facts:—Of these 569 churches, 259 had no clear increase; of these 259 churches, 207 suffered actual diminution, and this diminution, exempting from the calculation two cases in which more than two hundred members separated to form other churches, amounted in the whole to 1,042 members. If this number be further reduced, by making allowance for instances in which members who were lost to the Associations may not be lost to the denomination, and for other instances in which long-neglected church books were revised, the number can scarcely be taken at less than 800. To this it must be added,

that of the 569 churches, 77 received no addition at all.

If, as we probably may, we take these churches as a sample of the denomination at large, we shall arrive at the following conclusions:—That nearly one-seventh of the churches had during that year no addition at all; that nearly one-half (four-ninths) of the churches had no clear increase; and that more than one-third of the churches suffered actual diminution. Let the value of the numerical argument be estimated as it may, it is at all events fearfully against us. Such a state of things is, as far as any of us know, without precedent, and it must be admitted, we think, to afford matter of just anxiety. Let the declension which has been in uninterrupted progress for the last six years, but continue through another six years, and the churches will have sustained a diminution far too painful to be contemplated.

Other elements illustrative of the condition of the churches are, as we have already said, incapable of numerical expression; but, as far as they can be appreciated, we confess that we do not see the general prevalence of any encouraging indications. If the churches were evidently penetrated with deep humility and searchings of heart; if they were manifestly characterized by eminent spirituality and deadness to the world; if on every hand there were crowded meetings for prayer, and a spirit of wrestling supplication; if the churches universally, walking in the fear of the Lord and the comfort of the Holy Ghost, were edified, although not multiplied, our anxieties might be greatly relieved. But such a state of things, we are sorry to say, is neither known by us, nor reported to us. On the contrary, we find much reason to deplore a general inefficiency of the gospel ministry among us, and a wide spreading languor of individual piety. Be entreated, beloved brethren, to compare this result of our observations with that of your own. Respond to

us, if it be possible, in more cheering terms: but, if it be not possible, concur with us in the cultivation of sentiments befitting so serious an occasion.

Far from us all, in such circumstances as these, be indifference. It is surely about the cause of Christ in our midst that our warmest affections gather. This is to us all the most intense and commanding of all interests. Painful as it might be, and as it is, to behold the decay of industry and of commerce, it is unutterably more painful to witness the declension of piety, and a progress towards extinction in the churches of Christ. Not yet unapt to a christian's lips has become the servid language of the Hebrew bard,—“If I forget thee, O Jerusalem, let my right hand forget her cunning; let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy.” If peradventure any of us have slept, and have become comparatively insensible to the importance of our religious interests, must we not feel that it is now high time to awake out of sleep?

And let us all ask ourselves, beloved brethren, with earnest and solemn faithfulness, what part of the evil we have occasioned, and what part we may remedy. The extended mischief we deplore is a whole made up of very small parts, and in these parts it comes very close home to ourselves. Every church member has had something to do with the condition of all the churches through the church to which he belongs, and may do something towards making it better than it is. Each of you inquire, dear brethren, what kind of influence you have exercised, and what the condition of the churches would have been if it had reflected exclusively your own image. If such an examination supplies you with matter for regret—if you find reason to acknowledge that your walk has not been so consistent and ornamental, that your habits have not been so devout and separate from the world, that your love to the brethren, and co-operation in effort and prayer, have

not been so cordial and so constant as they should have been—humble yourselves before God on account of these things; and not before God only, but before your brethren also. Confess such faults one to another, and unitedly abandon them. Such an effort would commence a new state of things, and might happily turn the tide of our calamity.

We are sure that our beloved brethren, the pastors of the churches, will take their full share in such a process of self-examination. Although, in respect of instrumentality, *all* does not depend upon us, much does, and more, undoubtedly, than upon any other individuals. That much imperfection, and much sin, attends our ministrations, which of us does not know? And how often has it lain heavily on our hearts that the success of a work so glorious should be impeded by our infirmities! How largely do all our labours need to be forgiven, as well as to be blessed! Peradventure we too may demand an exercise of deeper heart-searching and humiliation. How readily will the blessed Master whom we serve vouchsafe to his broken-hearted servants the consolations of his forgiving love! And do we really think he will refuse to them that ask it, a more copious unction from the Holy One?

We know, indeed, that while graciously encouraged to expect, we cannot command, the out-pouring of the Spirit from on high. That glorious God, who keeps in his own hands "the times and the seasons," retains there no less "the residue of the Spirit." He has taught us that we occupy a place and a time, although but a point and a moment, in a system of vast extent and of long duration. On a large scale, and for inscrutable purposes, there have been, and there are to be in his ways, sometimes more copious and sometimes more restricted communications of his grace. It is possible—we say it without any pretensions to prophetic sagacity—that we may live in an age which is des-

tined to be a time of spiritual barrenness in England. Be it so. We are not, however, called upon to admit this without evidence; still less are we required to create such a condition for ourselves. Nothing in any part or aspect of divine dispensations can be held to prevent any man from doing his own duty, or to withhold from him the reward of it. On the other hand, if a period of general declension be impending, it is the more necessary that every man should be found awake at his post, and should acquit himself faithfully. The neglect of appointed means is on all grounds incapable of justification. If God, in finishing the mystery of his ways, shall see fit in any measure to withhold the blessing, that lies with him; but even then there will be a reward for the faithful steward, and he that has constancy to serve, and patience to wait in such a season, shall not be less acceptable or less honoured than the labourers of a more felicitous era.

Come then, beloved brethren, let us act our part, and fulfil our duty. It is possible that the God of Zion may even now be saying to us, "Try me now herewith, and see if I will not pour you out a blessing." And how shall we know unless we make the experiment? "Let us search and try our ways, and turn again unto the Lord."

For the sake of giving definiteness and unity to the effort which we recommend, we propose that on Lord's-day, the 11th of June, a part of the public services be appropriated to the consideration of the state of religion in the churches. We doubt not that some solemn devotional exercises will be held in connexion with such an appropriation; but we desire to leave the arrangement of these entirely in the hands of our brethren, as no one plan could be supposed to be universally convenient.

May God grant to you all, beloved brethren, a large measure of his most gracious presence! And may He

make every assembly, if, on the one hand, like Bochim, a place of weepers, on the other, to those who have shed tears of godly sorrow, like the valley of Achor, "a door of hope!"

Signed by order and on behalf of  
the Annual Session, assembled  
at London, April 26, 1848.

E. STEANE,  
J. H. HINTON, } Secretaries.

## BAPTIST HOME MISSIONARY SOCIETY.

THE Anniversary of this Institution was held at Finsbury chapel, on Monday evening, April 24. The unfavourable state of the weather had a manifest influence on the attendance, which, though respectable, was by no means large. The Rev. C. M. BIRRELL occupied the chair, and after prayer, said—The great problem of the present time seems to me to be, how to bring the lessons of christianity in contact with the humbler classes of our fellow countrymen. That question, strange as it may appear, is yet practically unsolved. The masses are still beyond the reach of our instruction. Thousands on thousands in our great cities and populous villages do not frequent the services of our church. The fact cannot be questioned, and it is one of the most serious which can occupy our attention. Despair is out of the question to those who have all power in heaven and earth on their side; but anything short of the most strenuous efforts and the most earnest zeal would be both criminal and perilous. To this work, at all times urgent, the present condition of the world emphatically summons us. If we would see our country prepared for the right use of enlarged liberty; if we would see it addressing itself with intelligence and patience to achieve its rights; and if we would prevent a recurrence of the terrors which lately overspread this metropolis, and drew to their knees whole congregations throughout the provinces, we must labour to extend the power which christianity has begun to acquire over our people. Nothing, I firmly believe, but the

restraints and the hopes of true religion over the few, could have produced submission to the sufferings of the last two years. When I have gone through the streets of our northern towns, and witnessed the numbers who have been for months without employment, and acquiring precarious supplies of bread by means which none but He knoweth who feedeth the fowls of heaven—when I have been told, that, on a moderate calculation, that within two towns alone there were not fewer than 40,000 industrious men, with their wives and little ones, kept from day to day within but one hair's breadth of starvation—I have been arrested with astonishment at the meek endurance which the direct and indirect influence of christianity has produced. At what price would that influence be too dearly purchased? What sacrifice would be too costly to secure the labours of the men sustained by this Society? When a person complained that your late preparations had cost £100,000, his friend, who saw further than himself, retorted, "£100,000! the result is worth a million." How much, I would ask that calculator, or any one of you, how much would you reckon the worth of all our past years of unthreatened tranquility? and how much would you give for the peace of as many years to come? I would say, give to this society no more than half a million, and by the blessing of God, upon which its success is dependent, but which he has absolutely promised to wise and faithful labour, and it will present you with a goodly array of families, not only fit for earthly citizenship, but for the glories and

the services of heaven. We have done much for the heathen; we cherish a deep interest for remote idolators; and what we have done is still unequal to the occasion: but when we consult the inspired book, we find that those who live at enmity with God in privileged lands are in a worse position than those who live and die in darkness—that his is a case of profounder misery who defies the articulate appeals of mercy, than his who gathers them only from the testimonies of creation. We must labour to increase our pity for heathen, but taking heed always to augment beyond that point our pity for our perishing countrymen.

"There's a voice upon the waters  
Deeper than the sounding sea;"

but there is a voice also from our own vales and mountains—from our dismal lanes and over-populated streets, if possible more touching and piercing. Let none shut up the bowels of compassion for his own brother. If any respond, "Silver and gold have I none," let him remember that our work is a work chiefly achieved by prayer, and let him say, casting himself daily before God, "Such as I have give I unto thee." However poor the Society may be, if it be rich in effectual prayer it will not exist in vain; and it must be a mighty support to those who bear the anxiety of its affairs, to know how many in humble life in all parts of the kingdom bless God for its labours, and bring down benedictions on all its agents.

The Rev. S. J. DAVIS, the Secretary, then read the Report. It commenced by stating that the past year of the history of the Society had been one of severe trial, in some respects, both to the Committee and their agents. Much anxiety had been experienced by the former in consequence of the increased difficulties of procuring funds, occasioned by the general commercial depression; while the latter had been discouraged in their work by the poverty and sickness with which they had been surrounded. Nevertheless, the Divine

blessing had not been withheld, and the number of additions to the missionary churches had been greater than in the preceding year. It then gave a sketch of the operations of the Society at its several stations, and went on to state, that the number of principal stations included in the whole of the auxiliaries was ninety-one, at each of which there was a missionary. The subordinate stations were 215, making a total of upwards of 300 places at which the gospel was regularly preached by the agents of the Society, assisted by a considerable and valuable body of "fellow-helpers to the truth." The sabbath-schools, in the prosperity of which all the missionaries appeared to take a lively interest, were in number 109, conducted by, within a trifle, 1,000 teachers, and containing about 7,000 scholars. The additions to the churches during the year had been 583, and the present number of members was 4,752. The returns exhibited an average of rather more than six additions to each church. In the last Report, the committee expressed their determination, by way of experiment, to dispense with deputations and the services of a collecting agent, and earnestly recommended to the churches the plan of simultaneous district collections. The plan had only been partially tried; but, in the auxiliaries in which it had been adopted, the churches which had made their own collections, had in general obtained quite as much as, in some instances more than, upon the old system. In conclusion, the Report earnestly commended the Society to the benevolent sympathies of the churches, and urged the importance of greater efforts than hitherto to promote its interests. From the Treasurer's accounts it appeared that the total receipts during the past year amounted to £4,751 6s. 8d., the whole of which had been expended, and the Society was indebted, for loans advanced during the past and preceding years, in the sum of £706 10d.

The following ministers and friends addressed the audience.

The REV. W. CROWE, of Worcester, —They were aware that nothing was more common than to speak of this as a christian country; but it was because they did not believe that it was so that they were present to promote the interests of this Society. The great majority of the inhabitants were far off from God, each possessing an immortal soul, but regardless of its eternal destiny. They might have been sprinkled in infancy, but they were strangers to the new-covenant blessings. They were as much heathen as the worshippers of Juggernaut. Many were destitute of the scriptures, and many would not hear the gospel when brought within their reach, and were living a curse to the country which gave them birth. They had an expensive Establishment, swallowing large sums of money, yet crying, like the horse-leech, "Give, give!" Why, then, was the country in its present state? After a trial of 300 years, the Church Establishment had failed in evangelizing the country. Christianity asked for no parchment laws; she builded no prisons; she enforced her claims by argument. If the Church Establishment could and would evangelize the country, he would rejoice, and bid it God-speed; but it was not in its nature, and therefore it had it not in its power to effect so desirable and important an object. What of good existed in the pale of the Establishment, existed there, not in virtue, but in despite of it. By far the greater amount of good accomplished by it had been effected by the voluntary principle within it. Her missionary societies, her sabbath-schools, her pastoral aid institutions, her tract and book societies, and the greater proportion of her gospel ministers, were the glorious results of the irregular movements of voluntary piety, provoked to zeal and to good works, not by a sense of the perishing condition of the masses, but by witnessing the successful achievements

of the voluntaries around them. It still remained a melancholy fact, that although there was a church in almost every parish, and in some instances several in the same parish, with one or two ministers to every church, yet there were thousands of the State clergy strangers to the power of the gospel, who occupied their position merely for the loaves and fishes; while there were many others who seemed more determined to put down dissent by magnifying priestcraft, than concerned to preach Christ and him crucified, and thus save the souls of the people. The voluntary principle had never yet in this country had fair play. Give it a free stage, fair play, and they asked for it no favour. The voluntaries might be marked out as schismatic, abandoned to the uncovenanted mercies of God; but they could afford to smile at such railing bigotry as that, and regard it as worthy only of contempt. They might be told that they ran before they were sent, and be challenged to show their commission. But he replied, that they acknowledged the right of no man to restrict the benevolent efforts of another, and to fix bounds to the diffusion of the gospel of God.

The REV. J. J. DAVIS, of Bootle, —There were thousands of persons, possessing dignified titles, who sought only to foster the ignorance and prejudices of the masses of the community. He quarrelled with no man on account of his ecclesiastical views; but in the present day it became all good men to speak out on many of the ecclesiastical evils of the day. If it were necessary for Wycliffe to expose the characters of the clergy; if it were necessary for Luther, in consequence of the gross practices attendant upon the sale of indulgences, to preach the doctrine of justification by faith; if it were necessary for Whitefield and Wesley to rouse the country, by proclaiming the need of spiritual regeneration; so it was necessary in these days to speak out against dogmas that were propounded subversive

of the authority of the scriptures, and against attempts that were made to remove the Saviour from the position assigned him by his Father—to give repentance and remission of sins—substituting in his place that which was denominated “The Church.” The gospel in the present day did not come in contact with the masses of the people. They had places of worship attended by the respectable part of the community, filled indeed by well-dressed men and women, but where were the poor? In the morning they were at home, unshaven and unwashed; in the afternoon, lolling about their doors in their shirt sleeves; and, in the evening, probably drinking in public-houses. And how were they to be reclaimed? Wise legislation might do much to ameliorate their temporal condition; but the grand remedy for their moral woes his friends had in their own hands. It was the gospel alone which was the power of God to the salvation of the souls of men.

REV. J. BURTON, of Apperley Bridge,—He was aware that he had been called upon to occupy their attention because he was engaged as one of the agents of the Society. In the North Riding of Yorkshire the depression of trade had been greatly felt, but still there were some warm-hearted and devoted christians to be found. In the West Riding new churches had been planted, which had been greatly blessed. An association had been formed there for the purpose of aiding aged ministers, which had sprung out of the mission. A plan had also been contemplated for building chapels by raising money and lending it without interest, and requiring a return of five, seven, or ten per cent of the principal. If this object were carried into effect, it would be attributable, to a great extent, to the mission. These were some of the collateral advantages arising from this Society. The diminution of the aid given by the Society to the churches had been fraught with great advan-

tages. It was not until churches were tested that they were able to ascertain their own strength. They were not, however, doing all that could be desired either in Yorkshire or in any other department of the Society's labour. In York, with its 40,000 inhabitants, the baptist denomination were doing nothing for the people, nor were the necessities of the case fully met by other denominations. In the manufacturing districts there was a large amount of theoretical uniting with practical infidelity. The increase of God's church was not keeping pace with the increase of the population. There was a deep conviction arising throughout the country that the National Church was not capable of meeting the exigencies of the case. There were two practical considerations to which he would advert, and which, though often referred to, had not received that measure of attention to which they were entitled. First, the field occupied by the Society had not been sufficiently cultivated; and, secondly, the best mode of diffusing the gospel through the country was by means of a Society like this. The large towns had been too much neglected. A gentleman who had done much to promote the cause of Christ in his own locality had been deprived of a farm by a lady, a member of the Evangelical Alliance, who told him frankly that she took it away because he was such a zealous dissenter. They were called upon by the circumstances of the times to exert their personal influence to the greatest possible extent. The convulsions which were now taking place in Europe formed no ground of discouragement to those who were seeking, by their voluntary efforts, to promote the interests of the church of Christ; they had everything to gain by it, and nothing to lose. Not so, however, with a church possessing temporalities; it had everything to lose, and nothing to gain. Doubtless the various changes that were taking

place would open up the way for the introduction of the gospel; but were they prepared to carry it? God was now crowding the work of centuries into the transactions of weeks.

The REV. J. ALDIS—They could not be fairly charged that night with anything censurable in their patriotism. These were days of the most intense nationality; the French were driving English workmen from their manufactories and railroads; the Italians were striving hard to expel all the Germans from the soil of Italy; Austrian noblemen deemed it necessary to proclaim that the palaces which they had erected had not been touched by foreign hands; Russian cooks were declaiming against the vice of employing French cooks; the Poles were returning from their exile and imprisonment; and Ireland echoed with the cry, "Ireland for the Irish." It would not be sinful, therefore, to talk about England, and to be purely British; loving the world, yet loving their country, for the world's sake, with a purer and intenser flame than they had ever yet felt. Late events had made them considerably more comfortable in their nests than they used to feel. Englishmen had been in the habit of murmuring, and to that he attributed much of the quiet enjoyed in this country, as compared with other nations who could not grumble as we had done. There were, however, some things which they hoped to remedy, and in the remedy of which they thought the country would be benefited. They thought that there might be more freedom, and a separation of the National Church from the State—that ecclesiastical courts might be abolished, and sundry other items corresponding with these obtained. These would be advantages, and they ought to do what they could to promote them. Yet, upon the whole, they felt very well contented with their native land, and would not change it for any other. They did not

feel any ambition to join a noble lord who wished to be a citizen of France. He did not think that any of those countries exhibited such a large amount of social stability, of domestic excellence, of personal freedom, of sound piety and intelligence, freed from licentiousness, as did Great Britain. They did not wish to transport themselves across the Atlantic, where they were disposed to put down an individual who said that the slaves should be free. Because, then, they loved their country, they would seek their country's good. While he had a heart to feel, and a tongue to speak, that heart should feel, and that tongue should speak for his country. They wished in England and in other parts of the world, to vindicate the true nature of their holy religion. The political classes most suspected, and the great bulk of the labouring population, were not so avowedly sceptical as once they were. In a certain convention the other day, allusions to religion were uniformly reprimanded, and instantly repressed. He believed that was the great habit of the times, and in assimilation with the national sympathies. The three items now proclaimed were, "Liberty, Equality, Fraternity," and these things were said to be the very essence of christianity. He conceived that these were gospel truths, and that they were proclaimed by Him who came to seek and save the lost. They proclaimed "Liberty, Equality, and Fraternity," the world over, but they wished to reserve these divine truths from misapplication. They wished to affirm that those blessings were only parts of christianity, and that they were never to be attained but through the medium of its divine spirit and vital power. To expect those things while they were living in sin, without repentance and without faith, was to expect grapes from thorns, and figs from thistles. Those blessings must be truly defined. What was spiritual liberty? Holy and pardoning mercy received from God in heaven. It was

the emancipation of the soul from guilt, corruption, condemnation, and death. What was the true nature of gospel equality? That men should weep with the same tears of godly sorrow; that they should bow and wrestle in the same agony of prayer; that they should sympathize with the heart of the Man of sorrows, and be content to toil in unrequited, ill-understood labour, till Christ shall come to recompense them. The fraternity of the gospel was the possession of a common nature by the grace of the Holy Spirit, an eager looking onward to a glorious immortality, where they would find one everlasting home. Those were the blessings they proclaimed; on that enterprise they had entered, and in it they intended to continue. The native corruption of the human heart, however, opposed them, and against that they must war. The resolution spoke of sending the gospel to their countrymen, and it must be regarded as all inclusive, universally adapted to them. It was the best sanitary measure. It would

teach cleanliness, for godliness and cleanliness were strongly identified. It was the best commercial measure: it taught the highest industry, and the best reasons for it. It was the best measure for reducing national expenditure: when men were made christians, they could do without armies and might give up the police. The gospel would ultimately be found the best measure of reform. It would do for the rich—teaching them to do justly and walk humbly with their God; for the high—teaching them to wear their honours with humility; for the low—teaching them that God's jewels were in his sight of great price.

T. BIGNOLD, Esq., of Norwich, moved the thanks of the meeting to the Treasurer, the officers of the Society, and the Committee, and their re-appointment.

Rev. J. DAVIS, of Arnsby, briefly seconded the resolution, which was then put and carried.

The doxology was sung, and the meeting separated.

## THE BEGINNING OF A GREAT REVIVAL.

FROM THE "NEW YORK RECORDER."

THIRTY years ago, a church in the interior of New England was in a very unhappy condition. "Grievous wolves had entered the fold, and sad was the havoc which they made. A majority of the members had become heretical in doctrine, schismatical in spirit, and wayward in practice. Public worship was very irregularly sustained, and, for many months, the ordinance of the Lord's Supper had been entirely omitted. Discipline could not be maintained, scandals were multiplied, and reproach, with leaden weight, settled heavily down upon the christian cause.

Such a state of things the living members were unable to endure. True, they were the minority, and few in

number; but they included nearly the whole spiritual life of the body, and were not without tokens of Divine favour. Though maligned and deprived of their rights, yet continuing stedfast in the faith, they had the sympathy and countenance of neighbouring ministers and churches. The records were in their possession; the deacons were of their number; they occupied the same platform of truth as their fathers and brethren in other places. Hence, after a full examination of the facts, the Association publicly recognized them as *the church*, and they proceeded at once to the exercise of their ecclesiastical prerogatives.

First of all, they desired to commemorate their Lord's death, and,

while surrounding the cross, to renew their covenant to him and to one another. This privilege, by a kind Providence, was soon granted them. An aged minister, one of the pioneers and patriarchs of that region—a baptist of the old school—came into town on Saturday, and having consented to serve the “little flock,” the information was widely circulated. They met in a school-house. I was present, an unconverted but not thoughtless youth, and felt a reverence, nearly amounting to awe, for that feeble, persecuted band as they gathered around the man of God, and received the memorials of their Saviour’s death. Well do I remember how they wept together, and how, after the service was concluded, they spoke to each other words of encouragement. Their faces beamed with holy fervour, and I knew that they had been with God upon the mount of communion. A few of that company, whom I then considered as old, still survive, and, though pressing hard upon a century, “flourish like the palm tree.”

Not a month had passed, before a young man, who had been away at school, came home, avowing his hope in Christ, and requesting to be admitted into the church. No one had heard of his conversion, and his appearance at such a time, and for such a purpose, produced a strange sensation. “What can it mean?” said the wondering world. “It is all a contrivance,” said the scoffing majority. “It is all of the Lord,” said the little weeping, praying, walking church.

The young man’s “experience” was modestly related, and heard with peculiar satisfaction, and the following sabbath was appointed for his baptism. The interest felt in the candidate drew together at the river side a large assembly, mostly of young persons; the place was in a deep dell, where no sound was heard but the rippling of the waters, and the sighing of the wind among the trees. It was in the month of November. The sky was clouded

and the air was chilly. The ground was covered with faded foliage, and thin ice had formed on the margin of the stream. The whole robe of nature was sombre, and everything in the scenery conspired to favour thoughtfulness and solemnity. Oh, how silent and attentive were that respectful throng, as the minister addressed them in words of tender warning and earnest invitation, and as he poured forth his soul in a most fervent prayer for the descent of the Holy Spirit, and especially as he took the candidate “down into the water,” and gently “buried” him as one “dead indeed unto sin,” and then raised him to “walk in newness of life!” Many a sigh was heaved, and many a tear shed, and many a prayer offered, in that listening group. The Divine Spirit was indeed present, and convictions were fastened upon numbers who, from that hour, found no rest until Christ was revealed in them “the hope of glory.”

This was the beginning of a revival of great purity and power, the fruits of which are still seen and acknowledged. It was commenced by God, in blessing a faithful few who had taken up the cross, and gone to Christ without the camp, bearing his reproach. And, as it had in the outset the Divine signature, so it continued, through many months, to bear the peculiar marks of his agency.

I should be glad to trace the history of that devoted young man who led the way in the path of obedience. He became an humble, laborious, and successful preacher of the gospel. But he is now gone to his reward, and upon his death-bed, with his characteristic humility, he charged me to be silent. “Talk of Christ,” said he, “but say nothing in my recommendation. I am a sinner unworthy of notice.

Forgotten I live, forgotten die,  
Let not a stone tell where I lie.”

## Poetry.

## "I WOULD I WERE AT HOME."

BY RICHARD HUIE, M.D.

I WOULD I were at home:  
 Not in the lonely glen,  
 Not midst the haunts of men,  
 But o'er yon starry dome.

My heart's already there;  
 And fain my soul would rise  
 Beyond the spangled skies,  
 To rest from grief and care.

My Saviour I shall meet  
 In those bright courts above,  
 And friends I used to love  
 Will lead me to his feet.

O that ecstatic hour,  
 When life shall spring to light,  
 And faith shall change to sight,  
 And sin shall lose its power!

Fleet, fleet, ye rapid years:  
 Ye earthly bonds, decay:  
 I long to be away  
 From this low vale of tears.

I love my Saviour now;  
 I love to sing his praise,

But pant to feel the blaze  
 Of glory from his brow.

I love to sing his praise;  
 Yet clouds will intervene,  
 Which oft his splendour screen,  
 And mar my choicest lays.

But when my chains he'll sever,  
 O then with golden lyre  
 I'll join the heavenly choir,  
 And worship him for ever.

I'll see him on his throne,  
 Amidst the bright array  
 Who serve him night and day,  
 And know as they are known.

I'll see him face to face—  
 The great, first glorious Cause,  
 And sing without a pause  
 The triumphs of his grace.

In sinful world like this  
 No more constrained to roam;  
 O bliss to be at home,  
 Where Christ my Saviour is!

## THE MAGNETIC TELEGRAPH.

BY REV. JAMES GILBORNE LYONS, L.L.D.

ALONG the smooth and slender wires,  
 The sleepless heralds run,  
 Fast as the clear and living rays  
 Go streaming from the sun:  
 No peals or flashes heard or seen,  
 Their wondrous flight betray,  
 And yet their words are quickly felt  
 In cities far away.

Nor summer's heat nor winter's hail  
 Can check their rapid course;—  
 They meet unmov'd the fierce wind's rage,  
 The rough wave's sweeping force;—  
 In the long night of rain and wrath,  
 As in the blaze of day,  
 They rush, with news of weal or woe,  
 To thousands far away.

But faster still than tidings borne  
 On that electric cord,  
 Rise the pure thoughts of him who loves  
 The Christian's life and Lord,  
 Of him who, taught in smiles and tears  
 With fervent lips to pray,  
 Maintains high converse here on earth  
 With bright world's far away.

Ay! though no outward wish is breath'd,  
 Nor outward answer given,  
 The sighing of that humble heart  
 Is known and felt in heaven:—  
 These long frail wires may bend and break,  
 Those viewless heralds stay,  
 But Faith's last word shall reach the throne  
 Of God, though far away.

## "GWEDDI FOREUOL,"—MORNING PRAYER.

*From the "Candle of the Cynry," by the Welch Vicar, Rhys Pritchard.*

"At dawn, when first thy slumber flies,  
 Raise to the Lord of Hosts thine eyes;  
 To him who watched, and gave, and blest  
 Thy hours of helplessness and rest.

Oh! give the first fruits of thy heart,  
 The first fruits of thy mind and tongue,  
 For second thoughts are not the part  
 Of him to whom all hearts belong.

The red-breast, ere his little bill  
 He moistens in the morning dew,  
 Carols to him, who saved from ill  
 His tiny couch the darkness through.

Alas! that man should wake more dead  
 To all the blessings God has shed  
 Than the wild birds which morn and eve,  
 His gifts with hymns of praise receive."

## Reviews.

### REPORTS OF THE COMMISSIONERS OF INQUIRY INTO THE STATE OF EDUCATION IN WALES.

APPOINTED BY THE COMMITTEE OF COUNCIL  
ON EDUCATION.

WE have received in our character, not as Reviewer, but as Minister of a Dissenting Congregation, from the "Committee of Council on Education," a copy of these Reports, forming one thick volume octavo.

Now we honestly confess that we have neither time nor inclination to wade through all these voluminous reports and statistics—neither need we, for that has been already done by more competent individuals, residents in the principality, and therefore better qualified to test their accuracy or falsehood. Among these, the Rev. Henry Richard stands conspicuous, in an admirable lecture delivered by him in Crosby Hall, London, on Friday evening, March 3, before a crowded audience, and published at large in the Supplement of the *Banner* of the following Wednesday. In that Lecture Mr. R. enters upon a history of the progress of education and religion in that interesting portion of our island from its earliest ages down to the present time, and then disproves the statements of these Government Commissioners, exposes their fallacies, denounces their unfairness and partiality, and holds up the whole of this disgraceful business to the contempt it so richly merits. We never read a more masterly and complete refutation on any subject, and we advise those of our readers who have not perused the lecture to secure a copy if they can, and they will be more convinced than they ever have been, that Government Commissioners, especially in connection, directly or indirectly, with religion, are mere shams, got up and carried on for reasons which need not be named.

But Mr. Richards shall say a few words for himself and his much abused countrymen and countrywomen.

"But what effect has the education of the Welsh had on their moral and religious character? It is difficult to know what order of facts would suffice to satisfy the sceptical and sarcastic gentlemen, with whom we have to deal. What will they say to such a fact as this, that, within the last fifty years, the Welsh have built, or re-built,

for themselves, 2,000 chapels, for which an excellent judge computes them to have already paid at least eight hundred thousand pounds. Surely, in whatever contempt dissenting conventicles may be held, the people who did this could not have been sunk in the 'depths of ignorance, and in the slough of sensuality!' What will they say to this other fact, that, in about sixty years, the Welsh have, by their spontaneous energy, without help or sympathy, but the reverse of both, from government or gentry, covered the entire face of their country with an array of 2,514 Sunday-schools, with its noble band of 33,662 voluntary and gratuitous teachers, and 238,740 scholars? Would they ascertain the influence of this system, in exciting and cherishing the benevolent sympathies of the people on behalf of others, let them attend to this third fact, furnished to me by my friend, the Rev. Thomas Phillips, to whom I was indebted for the return of bibles circulated in Wales. Free contributions sent from Wales to the Bible Society, in the last three years, in addition to paying for the large numbers they required themselves, £10,062 13s. 2d.; proportion to the number of inhabitants, 2½d. to every man, woman, and child throughout the country. Free contributions from England during the same period, £81,645 10s. 11d.; proportion to the number of inhabitants, 1½d., just one-half of what the Welsh have contributed. In England, the highest average of free contribution to this noble Society, has been in Rutlandshire, which was 4½d. to each person. In Wales, the highest average was in the Isle of Anglesea, which was 11½d. to each person. And yet this is the country 'that is fast sinking into barbarism!'

Shall we look more minutely still, for evidence of the character of the people? Be it so. Whither then shall we turn? I will not summon dissenting witnesses—they may be supposed partial. A few years ago, there was published a prize essay, on the cause of dissent in Wales, by Arthur James Johnes, Esq. This gentleman is a churchman, and the whole purport of the essay is to deplore, in the bitterest terms, the prevalence of dissent, and to suggest means for the recovery of the people into the bosom of the Church. It is, however, written with eminent ability, and in what may be called a somewhat candid spirit, for a Churchman. This gentleman, speaking of the absurd reasons which some assigned as causes of dissent in Wales, remarks:— 'Nothing, for instance, can be more unsatis-

factory, than to rank ignorance and individual eccentricity as in themselves causes of dissent in Wales; for the fact is, he adds, that 'dissent has advanced with knowledge, and not with ignorance.'

Shall we take the evidence of a clergyman? Take the following from an essay on the character of the Welsh as a nation, by the Rev. W. Jones of Nevin, who, before he was ecclesiastically enlightened, was a baptist minister, but who had then been received into the bosom of the Apostolic Church. This gentleman, let me add, has, since the publication of this work, been doing the *amende honorable* to his clerical brethren, for the too glowing eulogies he had passed on the influence of Methodism and dissent, by coming forward very copiously in these reports as the defamer of his country. But before he had been smitten with that influence, this was the style in which he spoke of the people:—'In an important sense, and to a very great extent, the Welsh are a religious people; religion has been so far disseminated in all parts of the Principality as to give the bible a universal reception. The people at large are able to read the scriptures. True, there are exceptions, but those are limited to children under ten years of age, and to old people above seventy. One of the loveliest features of the moral condition of the Principality is seen in the careful manner in which the sabbath is observed. It may be doubted whether the seventh day is so scrupulously observed in any land on earth. It is just that I should say, that this arises in a great measure from the labours of the Welsh Methodists, and on account of the dissemination of their principles among the great mass of the people. The same views are entertained by other denominations, and they order the members belonging to them to observe the Lord's-day in a similar manner. The Welsh may claim a character for being honest. That much deception is practised by the most depraved part of the people, is a fact not to be denied; but the wicked acts of a small number must not be held as forming the character of a whole nation, whilst the majority of the people shall lead a life of virtue.'

Shall we take the evidence of a layman? The following are the words of Dr. Owen Roberts, of Bangor, who, I believe, is not, professedly at least, a dissenter:—

'As to religious education, if by that hackneyed phrase be meant a knowledge of the holy scriptures, and an acquaintance with the practical christian duties inculcated in the New Testament, I will, without scruple or hesitation, assert, that there can hardly be met with in North Wales, a child, who is ten or twelve years of age, and whose parents are members of either of the dis-

senting denominations, who will not be found as fully well informed, if not better, than four-fifths of the clergy of the Established Church, except, perhaps, those who were originally educated for the ministry among the dissenters. The advance made in scriptural knowledge, which in so peculiar a manner distinguishes Wales, has been effected in spite of all the efforts, covertly and openly made by the clergy of the Established Church, to check its progress, and to crush those individuals who have favoured so truly benevolent an object.'

Would you prefer the testimony of a foreigner, you can have it. Dr. Carl Myer, a learned German, who has resided lately for some time in Wales, and has travelled throughout the country, gives the following important testimony:—'To speak against dissenters is quite anti-national; and he who does so should not be considered a patriot—not only because the dissenters constitute by far the great majority in Wales, but because they are the most respectable and esteemed portion of the community, on account of their character and strict discipline, and their honest and straightforward dealings. Should dissent become extinct in Wales, the chief ornament of the nation would be lost at once.'

Would official testimony be more satisfactory to you? We can furnish that. The criminal returns show, that in 1845, whilst the commitments in England were as one to every 635 of the population; in Wales they are but one in every 1,311. Even the Commissioners of Inquiry that were sent down to investigate the causes of the Rebecca riots in 1843, observe in their Report, that 'the average amount of crime in the greater part of South Wales is so small, that a large proportion of the magistrate's duties is of a ministerial rather than a judicial nature.'

In the 'Cambrian Quarterly Magazine,' Vol. II., p. 52, we have an extract of the evidence of J. Wyatt, Esq., the then Attorney-General for a part of North Wales, before the Law Commissioners. It refers to three counties in which Welsh is spoken exclusively, and which are proverbial for their dissent:—'The great body of the people speak the Welsh language, and their habits and manners are but little changed. They are a quiet, religious, and loyal people; their ancient simplicity and habits of respect to their superiors remain unaltered; and the crimes which disgrace and terrify England, and which her boasted judicature is unable to suppress, are little heard of. Capital punishments are rarely inflicted, and these three counties boast with pride that for the last forty years only two executions have taken place in Merioneth, two in Carnarvonshire, and none have taken place in Anglesea.'

I believe that every Englishman who visits Wales is struck with the peaceful, decent, industrious character of the people, their social order, and respectful demeanour to strangers. Notwithstanding all that is said in these Reports, 'honest Welshmen' is a proverbial expression, which has not yet lost its force, wherever the people are known. The following lines by Thomas Churchyard, an old poet of the age of Queen Elizabeth, describing the inhabitants of Wales in his time, is, I believe, fully applicable to them, while, since that period, many higher qualities of character, have been added to those which he celebrates:—

'They will not strive to roist and take the way  
Of any man that travails through the land;  
A greater thing of Wales now will I say;  
You may come there, beare purse of gold in hand,  
Or mighty bagges of silver stuffed throwe,  
And no one man dare touch your treasure now,  
Which shewes some grace doth rule and guyde  
them there,

That doth to God and man such conscience beare.'

Such, ladies and gentlemen, is the evidence by which I illustrate 'the progress and efficiency of Voluntary Education in Wales.'

Mr. Richards then, after pointing out that these Commissioners "knew not one word" of the Welsh language, proceeds to examine the evidence for the things they put down as facts, and thus concludes:—

"Such is the character of much of the evidence contained in these books, on the authority of which our schools are depreciated, our efforts to enlighten and elevate the people ignored and sneered at, our ministers and their labours defamed, our peasantry represented as mere animals, our women slandered, and our whole system of social civilization held up to the scorn and reprobation of mankind. But notwithstanding all this, I can hardly regret that this commission was issued, and that it prosecuted its labours in so unmistakable a spirit. It is working well in the Principality. Before it came out I was greatly afraid that many of my countrymen—what with the severe pressure of poverty and the hardship of the times, on their scanty means, and the recent and imperfect manner in which their attention had been directed to

the question, and the influence of many syren voices that had been employed, in soft and dulcet tones, to woo them into the caressing embrace of the government,—I had begun to fear that they would allow themselves to be tempted into becoming, in the matter of education, pensioners of the State. The effects already produced have been great. 'The Reports,' says the editor of the *Principality*, in a letter to me, 'have done incalculable service to Wales. I auger much good from them. A government official would now be scouted from the country.'

I count myself happy to have had this opportunity to stand up in vindication of my calumniated country, in the presence of so large a body of intelligent and high-minded English gentlemen. You have the character, as far as I have seen, most deservedly so, of being pre-eminently a generous people—lovers of fair play, who do not like and will not suffer the weak and defenceless to be trampled under foot, by mere wanton and irresponsible power.

I appeal to you, then, on behalf of my vilified Fatherland. I appeal to you on the ground of right, and as you love justice, to protect us from being first overwhelmed with calumny, and then, under cover of that, oppressed by a yoke on our conscience, which neither we nor our fathers were able to bear.

I appeal to your sympathy as fellow-christians and fellow-dissenters, to help us to defeat the conspiracy which is assuredly forming against freedom of religion and education in Wales. I might appeal to you on the ground of self-interest, for in our persons your principles are imperiled. I invoke the justice and generosity of Englishmen, to impose the impenetrable shield of their lofty moral indignation, between a simple, warm-hearted, but defenceless people, and the wrong which it is designed to perpetrate upon them, under the pretence of evils which do not exist, and in the name of a charity which is not felt."

[The length to which we find the preceding article has extended prevents the insertion of our "Brief Notices" this month.]

## Baptist Church History.

HAMSTERLEY, DURHAM.

*Originally Hexham, Northumberland.*

Concluded from page 181.

ABOUT this time the Derwent branch of the church erected a meeting-house on the Maynesfield, contiguous to the hamlet of Cold Rowley, on the bleak heights above the vale of the Derwent, the cost

of which was £33 3s. 3d.! It was also determined that Mr. Carr should preach on alternate sabbaths at Cold Rowley and Hamsterley. Several brethren were raised up in the church at this period, qualified to labour in word and doctrine; one of whom, Mr. Samuel Blenkinsop, accepted, in 1719, a unanimous call to the

pastoral office from the church at Broughton, Cumberland. The others seem to have been all men of respectable abilities, great zeal, and ardent devotedness in the cause of their Divine Master; men who laboured for a long series of years with an untiring energy, assiduity, and disinterestedness, in preaching Christ and him crucified, in the villages of Rowley, Hamsterley, Hindley, Cotherstone, Newbiggin, Middleton, and Teesdale, in the county of Durham; and the Juniper-Dye-House, Styford, Prudhoe, Horsley, and Stamfordham, in Northumberland.\* But death, and the infirmities incident to old age had so reduced their number in 1741-2, that it became necessary to invite a young man named Isaac Garner, a gifted member of the church at Broughton, to assist their aged and infirm pastor, Mr. Carr, in the ministry. Mr. Garner's account of his call is as follows:—"In this year (1741 or 2) I came to Hamsterley, being then a member of the church of Christ meeting at Broughton and Oulton, in Cumberland, having liberty from the said church to preach a year at Stamfordham, in Northumberland; and the church at Hamsterley, considering their ministers were aged,

and not likely to be long with them, desired mine assistance for a certain time, the which was consented to both by the church in Cumberland and myself. Afterwards, I was ordained by the imposition of hands, at a general meeting at Hamsterley, but did not receive the particular charge of this, or any other, congregation. Then, after Mr. Carr's death, by fasting and prayer, I was chosen to the Lord's work in his vineyard here."

Mr. William Carr finished his course in 1748, after having presided with great efficiency and success over the united church of Rowley and Hamsterley forty-two years. He was a classical scholar, an impressive and laborious preacher, a man of affable disposition, and instrumental in converting many souls to Christ by his labours. His remains are said to have been interred under the table pew of the meeting-house at Cold Rowley.

In 1745, Mr. Christopher Hall, uncle to the celebrated Robert Hall, M.A., was baptized by Mr. Garner, and united with the church at Hamsterley. Soon afterwards, he was called to the ministry by the church, and continued to assist Mr. Garner until 1747, when he accepted an invitation to become assistant minister in the church at Broughton and Oulton, in Cumberland. About this time, also, Mr. Garner baptized and added to the church Mr. David Fernie, an individual greatly and deservedly renowned in the annals of the baptist denomination in the north of England. He had been a Presbyterian, and was then in the middle of life, possessing an acute intellect, a most retentive memory, and was mighty in the scriptures. Shortly afterwards, he was called to the ministry by the church, and became an able, laborious, and most successful minister of the gospel. For some time he assisted Mr. Garner with much acceptance, but some unhappy disputes having arisen in the church, Mr. Fernie, and some other members, withdrew from it. The cause of difference was Mr. Fernie's somewhat ultra Calvinistic notions, which appears to have been rather a subject for mutual forbearance, than a cause of division. Happily, this difference was overruled for the extension of the cause of Christ, by Mr. F.'s increased and extended labours, but it was long a severe scourge to the church at Rowley and Hamsterley. This

\* One of these brethren was named Michael Wharton. By some means he became alarmed on account of his sins, and having been educated in the national church, he eagerly sought the knowledge of salvation from its ministry, but all his efforts were abortive. At length, a work of John Bunyan's was put into his hands, which he read with intense interest, and on returning it, he inquired if there were any that preached the doctrines taught in that book. He was conducted to Bitchburn, where he heard that which gave him solid peace. He afterwards joined the church, and was called to the ministry in 1710. He was a gardener, in the employ of Lord Ravensworth. While in this situation, his lordship was told that he was accustomed to leave his work earlier on a Saturday afternoon than he ought to do; Master Michael was therefore summoned before his lordship to answer this charge. He frankly acknowledged the justice of the charge in the main, but assured his lordship that he acted towards him with the most rigid integrity, for the time apparently abstracted from his service on Saturdays, was amply repaid by hours added on other days of the week. His lordship enquired how he employed himself on the Saturdays. Michael modestly replied, that there were some plain people, living at a considerable distance, who were dissenters, and who, having no minister of their own at present, had solicited his poor services until they could get better; he accordingly went and instructed them in the best way he could. Lord Ravensworth was so pleased with this unassuming and artless apology, that he desired Mr. Wharton to continue to do as he had done on Saturdays while he remained in his service. Michael Wharton died in 1746, having been a preacher of the gospel thirty-six years. He is said to have been a man of grave countenance, quick natural parts, strong retaining memory, deep judgment, and clear in the doctrines of grace. He was a Barnabas in exhorting, comforting, watering, feeding, and building up the church of Christ.

separation took place towards the close of 1751. For some years subsequent few particulars are given of the cause at Hamsterley. Mr. Garner's health began to decline, and dropsy ultimately terminated his useful life on Sep. 19, 1758, in the forty-first year of his age. During his seventeen years ministry at Rowley and Hamsterley, seventy-four persons were added to the church. He appears to have been a man of eminent piety, good mental powers, and a most acceptable and disinterested preacher, but possessed a feeble constitution, while his situation as pastor of a church in a rural district, among a scattered population, necessarily involved much fatigue; added to which, he was engaged throughout the week in secular employment, for the support of himself and his family. To ease himself a little, and to facilitate his movements in village preaching, he kept a horse, but the amount he received from the church for his ministerial and pastoral labours, was only about sufficient to cover the expenses of his horse in travelling.

Mr. Garner was succeeded by his cousin, Mr. Joshua Garner, who presided over the church at Hamsterley nearly twelve years, but was never ordained as pastor.\* In 1770, from his increasing infirmities, and some disagreement with several members, Mr. G. relinquished his connexion with the church, and retired to the city of Durham.

At the close of the year 1770, the church invited Mr. Charles Whitfield, a gifted member of the church at Newcastle-upon-Tyne, to preach for them, and his ministry being approved, they invited him to take the oversight of them in the Lord. He accepted the invitation, but was not ordained until May 27, 1774, at which time the church numbered 103 members, forty-three of whom had been added by Mr. Whitfield. In 1776, the number of members is supposed to have been 107; this, however, is the highest number it has ever

attained. One individual among them was the late Rev. Thomas Harbottle, father of the present revered and esteemed classical tutor of Acerington college. Mr. Harbottle had been called to the ministry by the church, and had laboured for some time with much acceptance, not only in that neighbourhood, but also at Whitehaven, in Cumberland, and at Newcastle-upon-Tyne. In 1777, he accepted an invitation from the baptist church at Hawksheadhill, Lancashire, to become its pastor. In 1780, Mr. Whitfield baptized the celebrated Isaac Sless. He had been incumbent of the perpetual curacy of Plumpton, Cumberland, but having become the subject of a change of heart, and having subsequently imbibed views of the spiritual nature of Christ's kingdom adverse to his former notions, he resigned his living, relinquished his connexion with the Church of England, and joined the baptist church at Hamsterley, by which he was called to the ministry, and having soon afterwards received a unanimous invitation from the baptist church at Haworth, Yorkshire, he removed thither early in 1780.

Another gifted member of the church at Hamsterley, a Mr. Alexander Harper, accepted this year (1780) an invitation to the pastorate of the church meeting at Hill Cliff and Warrington. He had been called to the ministry in 1778, and is, so far as is known, of all the members of Hamsterley church who have become pastors of churches, the only individual that fell into open and flagrant sin, and who ultimately became a man of confirmed immoral habits.

In 1784, Mr. Whitfield suggested the desirableness of the friends at Cold Rowley being formed into a distinct church, accordingly arrangements were made for this purpose, and on the 15th of June, 1785, twenty-four persons received letters of dismission, with liberty to constitute themselves a distinct and independent church of Christ. A Mr. Ross was chosen their pastor, and two brethren were at the same time elected deacons. This event occurred 133 years after the formation of the church by the benevolent and estimable Mr. Thomas Tillam. The church at Hamsterley, after sending forth this colony, still numbered fifty-two members, who contributed about £30 per annum towards the support of their pastor; he had also a house rent free, for

\* About the year 1768, Mr. Joshua Garner received, it is said, a challenge from a gentleman named Surtees, who lived in the neighbourhood of Hamsterley, stating that he would come and hear him if Mr. G. would preach from Judges i 19, "And the Lord was with Judah; and he drove out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron." Mr. Garner accepted the challenge, and preached on the subject, much to the satisfaction of Mr. Surtees, who exclaimed that he was an uncouth but a clever fellow!

his residence. But comparatively little success attended Mr. Whitfield's ministry from 1777 to 1790, a circumstance which greatly distressed his mind. It was therefore arranged that the 24th of April, 1790, should be spent in special prayer for a revival of God's work around them. An abundant answer was vouchsafed, for upwards of sixty persons were added to the church from 1791 to 1795. Some of these resided at Bedale, Yorkshire, a part of the country Mr. W. had been accustomed to visit twice a year. Their number had increased in 1793 to eighteen; they were therefore, by their desire, dismissed from the church at Hamsterley, and formed into a distinct baptist church at Bedale, by Messrs. Whitfield and Cook, on the 29th of August, 1793. One of their number, Mr. William Terry, had been called to the work of the ministry while a member at Hamsterley. He was now chosen pastor of the newly formed church at Bedale, and commenced a distinguished career in that locality as a minister of Christ. The number of members at Hamsterley, after sending forth this second colony, was seventy.

From 1796 to 1816, Mr. W.'s ministerial success at Hamsterley was small. Mr. Douglass, his successor, states the increase during these twenty-one years to have been forty-six, and the decrease thirty-seven. On the 23rd of April, 1819, while composing a sermon, Mr. Whitfield was suddenly attacked with paralysis, which totally incapacitated him for

public engagements. He lingered until July 18, 1821, when he entered into rest. He was distinguished by great industry and energy of character, and though not a popular preacher, he was nevertheless a very useful minister of Jesus Christ, and rendered especial service to the baptist denomination in the North of England. His views of divine truth accorded with those of Mr. Fuller; he was a moderate Calvinist, and a strict baptist. He had also the reputation of being one of the best Hebrew scholars in his own denomination.

The pulpit at Hamsterley was supplied by various students from Bradford college until 1822, when Mr. David Douglass, one of their number, was ordained to the pastorate of the church. His subsequent career has been marked by uniform success. Mr. D. has been spared to the present, though we regret to say his health has of late been much impaired, yet the state of the baptist interest is very creditable to the piety, zeal, and energy of the baptists in that neighbourhood, especially when we remember that the population of Hamsterley, according to the last census, was only 490.\*

P. G. JOHNSON.

\* The writer of this sketch feels much pleasure in acknowledging, thus publicly, his obligation for many particulars here given to the interesting history of the Northern Baptist Churches, by the Rev. D. Douglass, a work of considerable merit, evincing alike the ability, the industry, and the candour of the estimable author, and the extent and accuracy of his researches.

## Christian Experience.

### Brief Memoirs.

#### THEOPHILUS SMITH

RESIDED at The Hills Farm, Attleborough, Norfolk. He was the eldest surviving son of the late Mr. Thomas Smith, pastor of the baptist church, Shelfanger, near Diss, in the same county. He died Feb. 27, 1848, aged sixty-six. Mr. Smith was an upright and consistent dissenter, and had been for many years an honourable and highly respected deacon of the baptist church at Attleborough. The pastor, church, and congregation, have now to sustain a loss which will be long severely felt, and it is feared that the chasm death has made will not speedily be filled up.

It was through the instrumentality of the deceased, and another friend, who has some years since entered his rest, that a baptist cause was commenced in Attleborough, by hiring a room, which was regularly kept open by them for worship, and the writer of the present notice has heard the deceased remark, that frequently he and his friend were the *only two* persons present, when one read a hymn and a portion of the scriptures, and the other prayed; and on one occasion one only was present, but the reading and prayer were continued. Since then the church has had many difficulties to encounter, yet as long as they lived these brethren never forsook the cause. In the course of time a con-

gregation was gathered, and a chapel was built, and the subject of this memoir was permitted to see the debt entirely removed. His brother deacon died suddenly, as he was preparing for the prayer-meeting one sabbath morning. No doubt they are now worshipping together before the throne, in—

*"Strains to mortal ears unknown."*

Though our departed friend had been gradually sinking for some time, yet it was not evident, till a short time before his departure, that death was so very near. Several friends, on the sabbath, came from a distance to see him; he freely conversed with them, advising them all to keep from sin. He said he had not been to chapel for a long time, but that now his body would soon be carried there—referring to his interment. His mind was perfectly calm and composed, resting on the rock Christ. A short time before his departure, he especially commended his two youngest children, the other being all from home and settled in life, to the care of his Father, to be *their* Father, and besought them affectionately to "keep from sin, and live near to the Lord," and then added, "The Lord be gracious to me; I trust alone on the mercy of Christ, and his love to sinners; I feel guilty and worthless, but on him alone I trust; I wish to be found clothed in the spotless robe of Christ's righteousness." His end was emphatically peace.

Mr. Smith was a man of superior talent, and great mechanical skill, and the following circumstances may show he was anxious that any worldly distinction, or honour, he had received, should be instrumental in promoting the glory of God. Through the kindness of the Earl of Albermarle, he had an introduction to Prince Albert, at Windsor Castle, when a variety of ingenious models, invented by Mr. Smith, for improving the construction of the plough, were submitted, and obtained the approbation of His Royal Highness. At this interview, Mr. Smith took the opportunity of personally presenting to H. R. H. a poem, written by himself, addressed to Her Majesty the Queen, accompanied by one to H. R. H. the Prince of Wales, both of which were graciously accepted by Her Majesty, and shortly after a beautiful "family bible," elegantly bound and emblazoned with the royal arms, was transmitted from Windsor Castle, in which is the following inscription:—

Presented by command of Her Majesty  
TO  
MR. THEOPHILUS SMITH,  
THE HILLS FARM,  
ATTLEBOROUGH, NORFOLK,  
October 1, 1841.

Subsequently, the royal autograph, and that of Prince Albert, were, at Mr. Smith's request, inserted in the sacred volume. The bible thus distinguished, will be long preserved by the family in remembrance of the deceased: it has frequently been exhibited in aid of the missionary cause, and other benevolent objects. On one memorable occasion, Mr. Elven, of Bury St. Edmunds, introduced it at a public meeting at which William Knibb, of Jamaica, was present.

#### SUDDEN DEATH OF A TEACHER.

JAMES NORMAN was an active teacher in the baptist Sunday-school, at Bildes-ton, in the county of Suffolk. In his youth he was convinced of his state as a sinner, under the preaching of the Primitive Methodists, a body of laborious, faithful labourers, who, though despised by many, are evidently employed by the Lord of the harvest in breaking up a great deal of fallow ground, and sowing on the wastes and commons of the moral soil much good seed, which, watered by the dew of heaven, brings forth fruit unto eternal life. At a subsequent period, he was brought, in divine providence, under the ministry of Mr. Cornelius Elven of Bury St. Edmunds, where his views of divine truth were more enlarged and established, and he joined the church of Christ in that place, having first followed his Saviour in the ordinance of christian baptism. After this he was removed to Bildes-ton, and became a useful and consistent member of the church in that place. In the Sunday-school especially he devoted himself to his Master's service, and was much concerned for its prosperity, as one friend after another had been removed by death from that sphere of usefulness; and it was particularly observed, that on the sabbath morning previous to his decease, he prayed with even more than usual fervency that the Lord would raise up others to fill the places of those that were removed, little thinking this would be the last time he could offer such a petition there. Yet, for the encouragement of all who pray, it

is recorded here, that his prayer was signally answered by the Lord sending a very active christian to superintend the school on the very sabbath after the death of our beloved friend. Now he is much missed at the prayer-meeting, in visiting the sick, and in the Sunday-school. He was also liberal in supporting the cause of God. If our rich members and deacons did but give in proportion to their means, as our departed friend Norman did, there would be ample funds for the support of the gospel ministry, and all our religious institutions. He was only a journeyman shoemaker, with a wife and family, but when our chapel was built, he gave four pounds by instalments, and to do this he laboured very hard, so that neither his family nor creditors should have occasion to reflect on his love to the cause of Christ. Noble resolution! let it be told abroad, to the praise of his piety, the honour of his integrity, and the glory of divine grace.

On January 4, 1848, he arose in the morning, apparently in good health, went to his usual employment, and after breakfast, being missed for some time, he was sought for and found, fallen down in an out-building; medical assistance was procured, but the vital spark had fled, for it appeared he had died suddenly in a fit, and all who knew him believed that sudden death to him was sudden glory. Let Sunday-school teachers learn from this, that whatsoever their hands find to do, to do it with all their might, that they also may be found ready when their Lord cometh.

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MRS. SUSAN BAKER,

Died on February 19, 1848, at Ashill, Devon, in the 57th year of her age. Our departed friend, the subject of this memoir, was born near Collumpton, Devon, and, descending from parents of exemplary piety, she was conducted, from infancy, to the house of God, and taught the value of true religion. Accustomed to witness a conscientious regard to the will of God in those with whom she was connected, and watched over with pious care by her parents, they had the happiness to see that their labours were not in vain; as she was preserved from everything immoral in principle and practice, and gave early indications of repentance towards God, and faith in our Lord Jesus Christ.

She attended, with her parents, the baptist chapel at Collumpton, her father being one of the deacons of that church, and being convinced that their sentiments on the subject of believers' baptism were right, she acted up to her convictions by attending to this scriptural ordinance, and became a member of the baptist church in connection with them.

At an early age she was married to Mr. Elias Baker, of Kentisbeer, about five miles from Collumpton; and she, with her husband and sixteen others, in 1816, formed the baptist church at Saint Hill, where she continued an honourable member till it pleased her heavenly Father to translate her to the church above. As a member of the church to which she belonged, she was uniformly consistent. She never omitted an opportunity of attending the house of God, unless prevented by sickness. The welfare of Zion was her constant solicitude; her daily prayer was for the prosperity of the church, and no one rejoiced more when there was any prospect of its being enlarged. Her piety shone with unwavering lustre for nearly forty years, and in all things she was a pattern of what christians should be. She was much beloved in her life, and greatly lamented at her death; but our loss is her eternal gain. H. C.

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CAROLINE GRANT PEARSALL,

Was the eldest daughter of Mr. Pearsall of Longlands, Stourbridge. It was her privilege at an early age to be the subject of serious impressions. About six years ago she made a public profession of her faith in Jesus, and joined the baptist church in Stourbridge, then under the pastorate of Mr. T. H. Morgan. Afflicted by a protracted illness, she was not able to take an active part in the sabbath-school, to which she was much attached. She felt a great desire to do something for the African mission, which was increased by reading Mr. Clark's appeal, and commenced working for the mission. In 1845, she sent a box of clothing to Mr. Clark, and then commenced another, but her health gradually declined, and on the day previous to her death she desired her mother to fill up the box with unmade clothing, observing, "I cannot finish it, but send it as a memorial of my love for the mission." In speaking of death, she said it appeared

to her to have no gloom or terror; she never looked into the grave, but beyond it. She bore her sufferings with great patience and resignation. It appears, from a diary found after her death, that she was deeply interested for the prosperity of the church of which she was a member. She also manifested great anxiety for the conversion of her brother and sisters, and had the pleasure of seeing two of them join the church. The last time she communed with the church,

her brother was received a member. On the sabbath before her death, while conversing with her mother, she expressed a wish that her pastor, Mr. Hossuck, should improve her death by an address to the young, from Prov. viii. 17, and Eccl. xii. 1, which he did to a numerous congregation. The final scene was peaceful and calm; without a groan or sigh she sweetly fell asleep in Jesus, January 18, 1848, aged twenty-five years. W. H. P.

## Characteristic Sketches.

### THE JESUITS.

DR. GEORGE BROWN, consecrated by Cranmer, Archbishop of Dublin, writes thus of the disciples of St. Ignatius, in 1551, within a dozen years of the foundation of the order:—

"There is a new fraternity of late sprung up, who call themselves Jesuits, which will deceive many, and will turn themselves into several forms; with the heathen a heathenist; with atheists an atheist; with Jews a Jew; and with the Reformers a Reformer; purposely to know your intentions, your minds, your hearts, and your inclinations. These shall spread over the whole world; shall be admitted into the council of princes, and they never the wiser, charming of them."

"Yet in the end, God, to justify his law, shall suddenly cut off this society, even by the hands of those who have most succoured them; so that at the end they shall become odious to all nations; they shall be worse than Jews having no resting place upon earth"—and just now this is the condition of this restless fraternity.

When, in 1828, the writer was in the valleys of Piedmont, the aceldamas of the martyred Waldenses and Albigenses, the Jesuits being in high favour with Carlo Felice, then King of Sardinia, father of the reigning Charles Albert, they "were legion." The bishop named in my last communication\* introduced me to Signor Grassi, the superior of their chief college at Turin, who received me with great courtesy, and having resided

sometime in the United States, he spake English very fluently—among the inmates were two young noviciates from Ireland. In the first interview, the Superior bent one knee to receive the bishop's benediction.

The disciples of Loyola, both in manners and garb, are a striking contrast to the other orders of monks, the habitments of these latter being of the coarsest materials, begirt with a hempen sash, and they are shod in such fashion that their toes are exposed—at least the Franciscans and Carmelites are thus clad.

On passing a group of these friars one morning, after returning the salutations they invariably tender to strangers, the bishop said, "I think, sir, I perceive you do not like these friars." I replied, "Indeed, they are not to my taste." "Neither are they to mine," he rejoined, "those young men might be much more usefully employed, than in wandering about in idleness; there is no religion in this."

In perambulating the noble city of Turin in the evening, the numerous groups one encounters who are serenading the busts of saints, placed in the front of the houses, encircled by flowers and coloured lamps, are very troublesome, for to avoid the required obeisance, and the offence its omission would occasion, I was compelled to take a circuitous route. This practice also called forth my companion's reprehension.

Whether the frequent censures of the prelate upon many practices of the votaries of his church, were uttered in sincerity, or were of a *Loyolasian* character, I will not presume to determine, but his manners to me were uniformly frank,

and his demeanour unostentatious and kind. He had lived in great intimacy with Joseph Bonaparte, the ex-king of Spain, who was a near neighbour in the United States; and he was the bearer of a huge packet of letters to the branches of this family residing at Rome.

He dined at Florence with the ex-king of Holland, Louis, and pressed me to accompany him; the ex-king's M.S. of his answer to Walter Scott's life of his brother, was then read to the bishop.

VIATOR.

## The Spiritual Cabinet.

FROM "ENGLAND'S OBLIGATIONS TO HER PIOUS MEN."

*A Sermon, by T. W. Davids, just published by Simpkin and Co.*

ENGLAND has, and long has had,—and that in a degree in which no other nation, certainly in modern times, has ever yet been privileged to share the gift,—“an holy seed.” That “holy seed” is here almost universally diffused. Its sanctifying leaven almost everywhere predominates throughout the land. In the present generation it is penetrating, permeating, and assimilating nearly every rank, and every class, and every age throughout the whole community. In the prince's palace, and in the beggar's hovel—at the bar, upon the bench, and in the senate,—almost everywhere “the holy seed” of England is acknowledged to be present, and its influence for good is felt. And I need not say that it is far from being idle. For at least some years, it has been, on the whole, intensely active, and remarkably distinguished for the zeal and magnitude of its evangelizing enterprize. It has its sabbath and day-schools, and nearly an entire generation has in greater or in less degree been trained beneath the auspices of their influence. It has its houses built for God in our crowded cities, and our scattered hamlets, on the mountain sides, and on the spreading plains, of nearly the entire island: wherever they are seen

“The honours of our native place,  
And bulwarks of our land.”

It has its press, which has been multiplying bibles by the thousand, and tracts by the million—tracts and bibles that have long since found admission, and secured readers, in almost every class of habitation through the length and breadth of our country. It has its ministers and its missionaries, and its well-instructed and well-ordered families and households, scattered up and down the empire, everywhere intense in their influence for good. The accumulation of its power to consolidate and sanctify,

already is immense. Wherever the enquirer turns the eye of his attention, England's “holy seed” is thus with rapid strides achieving absolute predominance throughout the whole community. Without a distant fear of contradiction, therefore, I most thankfully and joyously affirm that our present happy and peaceable condition, as compared with that of other nations, is, if not exclusively, at least, mainly to be ascribed to the beneficent, enlightened, and ennobling influence of our devout and pious men. Thus far, as formerly in Judah, so also here in Britain, “the holy seed” has proved “the substance” of the land.

THE EPOCH OF THE WORLD is changed! New elements are summoned into being everywhere,—forces hitherto abeyant are on every hand aroused. The many have begun to feel their weight—not only on the continent—abroad, but also here—at home. The knell of tyranny is rung, and there is booming in the distance, sullenly, the knell of superstition too. Humanity throughout the world is struggling to throw off its swaddling-clothes, nay, it is already girding up its loins for a determined conflict with oppression, wrong, and slavery, in all their forms. Dynasties that erewhile challenged immortality, are crumbling into dust. Dominations but a little while ago almost omnipotent are everywhere becoming deadly faint. As yet it is, at most, but “the beginning of the end.” What may intervene between the present and the issue, He alone foresees, by whose mysterious providence the whole is regulated and controlled. Alike in the transition and the issue, be the one, or be the other what it may, England certainly is destined to enact a prominent, yea, a leading part. The portents are almost appalling!—“the signs” are teeming with solicitude!

Still, my brethren, for ourselves I have but little fear. My hope still rests upon "the holy seed;"—our praying, earnest, men of God! Oh! be that "substance" but preserved,—let that "substance" but appreciate the weight of its responsibility, and understand the solemn mission now assigned it to discharge,—let it only cultivate the godliness, the zeal, and the intelligence which its "high calling" now especially demands, and, though it may be, that other nations fall,—fall, and be extinguished,—be extinguished and forgotten,—England, we have every confidence on the contrary, will yet put on new strength, refresh herself with more

than youthful vigour, and beneath the auspices of heaven's benediction, sally forth the chosen leadress of the world, to spread those signal blessings, which she has so long, and so remarkably enjoyed herself, all over the entire habitable earth; and thus more fully, more triumphantly, and upon a wider scale than ever, exercise upon the destinies of man an influence, which shall, under God, much more than any hitherto put forth by any people that have ever lived, advance the long-predicted consummation, under which the kingdoms of this world, shall have all become the kingdoms of our Lord and of his Christ.

## Narratives and Anecdotes.

### TWO ORIGINAL ANECDOTES OF ANDREW FULLER.

BEING myself a "Northamptonshire baptist," I felt considerable interest in the perusal of the two characteristic anecdotes recorded of the late excellent Andrew Fuller, in your *Reporter* for March, to the accuracy of which I can bear testimony, having heard the relation of them from his own lips. I can also, both for myself and others, attest the truth of your remark, that "he is yet a decided favourite, and we continue to love to talk of his sayings and doings." Of many of these it was my privilege to know much, and the names of Toller, Ryland, Sutcliffe, Hall, and Mack, which you have so properly associated with that of Mr. Fuller, still live in my recollection and warmest affection. I knew them well, and esteemed them all very highly in love for their work's sake. Nearly forty years, however, have elapsed since then, at which period I was frequently brought into christian association and friendly intercourse with the latter. Two of these occasions especially, present very vividly to my recollection, anecdotes, of which, having seen no record, I present to your readers as equally characteristic, and therefore not less interesting than those you have narrated.

It is well known that Mr. Fuller's principles of dissent having been scripturally and conscientiously imbibed, were held by him with considerable tenacity, and although he was frequently brought into contact with the evangelical clergy of the neighbourhood, and cherished

towards them much christian affection and esteem, he would on no occasion allow his principles to be assailed, or even indirectly reflected upon, without maintaining their scriptural character and consequent superiority, whenever placed in juxta-position with those of the established church, especially when an undue preference was claimed for her, as the following incident will shew:—It was at one of the public meetings of the newly formed Bible Society, held in Kettering, that Mr. Fuller, with other dissenting ministers and evangelical clergymen of the church of England, occupied the same platform, when one of the latter, in the most adulatory and eulogistic terms, referred to the church as by law established, and amongst other things, said very much about its taking the *lead* in the formation and establishment of the Bible Society, especially in that locality. Mr. Fuller being next called upon to address the meeting, commenced by saying, "My brother has said a good deal in praise of the church, and I am quite willing to assign to it all to which it is legitimately entitled; he has also said much in reference to its taking the *lead* in the formation and progress of the Bible Society, especially in this neighbourhood. Well! let it be so. We dissenters have no objection to concede that it has *taken the lead*, and we are willing that it should continue to *take the lead*, but on one condition only, and that is, that we *hold the reins*."

The other anecdote to which I refer, is illustrative of his views of defensive

war, and occurred in a controversy on the subject with the late Dr. Williams of Rotherham, in the parlour of one of Mr. Fuller's early coadjutors in the formation of the Baptist Mission. Mr. F. contended that whilst he deprecated war of every kind, there were circumstances under which defensive war was justifiable, whilst Dr. Williams took the opposite view of the subject, and said, that under no circumstances whatever could he feel it right to take away the life of a fellow creature. After considerable argument on both sides the question, Mr. Fuller said, "I will put a case, doctor. I will suppose that an assassin enters your chamber at midnight, and in your presence attempts the life of both your wife and your child—that there is no means left to you for the preservation of either but by taking the life of the assassin, what

would you do, doctor, in such a case?" The doctor, in reply, said, "It is a strong case, certainly, but even under such circumstances I should think it right to leave them in the hands of Him who has power alone to frustrate the designs of the destroyer;" when Mr. Fuller, raising his shoulders in his accustomed manner, said, "If such are your views, doctor, you never ought to have a wife as long as you live!" The doctor very mildly appealed to Mrs. Williams, who was present, and who cheerfully bore testimony to the great kindness and affection she had always experienced at the hands of her husband, and thus the conversation harmoniously ended, both parties retaining the views they had previously cherished.

*Greenwich.*

W. B.

## Hints of Usefulness.

### THE QUIET CHURCH MEMBER.

NO. III.

"Nevertheless I have somewhat against thee."

Rev. II. 4.

In the epistles addressed to the seven churches of Asia, and recorded on the page of divine truth, the devout reader will not fail to be convinced that the one design of the exalted Head of the church was, by these addresses, to arouse them, as churches and church-members, to a full appreciation of their privileges and obligations, that thus their "conversation" might be, "as it becometh the gospel of Christ," that so they might abound in usefulness, in a word, might be fruitful church members. All the members of these churches were not fruitful; all the members of our churches are not fruitful now; but a much larger proportion, if not all, of our members *must* become such, ere the full day of the Saviour's triumphs shall be ushered in, producing the splendour and blessedness of millennial day.

In these epistles our Lord commanded what was worthy of commendation, and then reproveth them for what was defective and sinful; we purpose to pursue the same line of things, and entreat you for a moment candidly to listen and prayerfully to consider. The quiet church member has been often pointed out as one worthy of commendation, yea, of imita-

tion too: we yield to this to a certain extent, but we believe the commendation has extended too far, and been therefore productive of injury. Believing this, we have introduced this class of character to your notice now.

"He is a quiet church member, you may be sure of him, he is no cause of disquietude in the church, or to the pastor." Such is the statement frequently made concerning the class referred to: we rejoice that they sustain such a character, and cheerfully do we award the amount of commendation which they deserve. The disturber of the church's peace, the promoter of discord among brethren, the firebrand in the midst of the flock, is a character so much to be dreaded, that thus far we rejoice unfeignedly in the multiplication of quiet church-members; still, by prayer and perseverance, maintain your character and conduct, brethren—let nothing cause you to swerve from the path in which you are walking—let the robe of humility cover you—let the "meekness and gentleness of Christ" characterize you—in you let the pastor find comfort and the deacons joy—in you let your brethren and sisters ever find that it is sweet and blessed to "follow after the things which make for peace, and things whereby one may edify another"—may your steady onward course thus continue even to the

end. Avoid as you would the plague all who are "troublers in Israel;" concerning them, say, "Oh! my soul, come not thou into their secret; into their assembly mine honour—be not thou united;" and when you come to the close of life—when, your spirit having left its earthly tenement, your confined remains are about to be carried to the "narrow house appointed for all living," may it be said of you, as friends take their last lingering look, "there lie the remains of one who always was a lover of peace and concord, who always was quiet, and gave no pang, inflicted no wound on the hearts of pastor or flock."

But, dear brethren, in the language of the text which heads this paper, we "have somewhat against you;" judge ye and pass verdict. You may carry even this quietude so far as to be guilty of treachery against Zion's Lord and Zion's King. Ought you who are called "soldiers of the cross," and who are commanded to "take unto you the whole armour of God," ought you to be quiet? *What!* quiet while satan is roaring, and sin is raging; quiet while professors are declining, and the world rebelling; quiet while numbers of disciples are lukewarm, and whilst the foes of our God and his Christ are venting their open infidelity and daring blasphemy, while your Lord is treated with dishonour and his name with contempt! Can such quiet be commendable—ought it for one day to be allowed in us? The merchant has a quiet clerk; he daily takes his place at the desk and fulfills his allotted task, without any complaint, satisfied, and satisfying his employer: But thieves come, they demand an entrance, they usurp possession, and threaten to destroy his master's interests; but he moves not, he sounds no alarm, he disputes not the ground with them, he remains in silence, he is quiet! The pupil is in the surgery, or study, deeply engaged in the science in which his soul finds pleasure; a messenger comes, and asks for the master, as a neighbour is in dying circumstances, and needs medical aid, and needs it now; but the pupil regards not, he is not to have the quietude of his disposition ruffled, or of his study interrupted, he is quiet! Behold the portraits! The interests of the Redeemer are committed to the church of which you form a part; satan, the great usurper, threatens to destroy, and you, in your quietude, move not! Your fellow-men

are dying, and you do not point them to Christ the living way! There is the great deceiver; he has entered the assembly, he is striving to injure that young christian, to deaden the emotions of that professor, to make that disciple more worldly, to allure that enquirer from the cross, to take away the sting of conscience from that awakened person, and lull him to sleep in the lap of the world; while, in either case, a word of warning, of faithful and kind reproof, might be of signal service, yet you remain unmoved, satisfied with your own privileges and enjoyments, and fain would

— sit and sing yourself away  
To everlasting bliss.

Dear brethren and sisters, do "suffer the word of exhortation." He who said to the church at Ephesus, "I know thy works and thy labour," knows you; not for your works, or your labour, but for your quietude; in plainer terms, *your guilty silence*. Can such conduct be less than treason against your Lord and King, and may it not be construed by the world into a silent acquiescence of the claims of satan and sin? We accuse not your motives; in some cases a feeling of unfitness for labour in so great a cause; (and who does not feel unfit?) in others, a naturally timid and reserved disposition; and yet again, in others, the conviction that their sphere of influence is too limited for real service; such views may have contributed to this state of things, yet the fact must not be lost sight of; in the majority of cases it arises from the want of that deep-toned piety, which leads to burning ardour in the cause of Jesus. Brethren, this state of things must not continue; you are labouring under delusion—your standard of piety is too low. *In the church*, still "study to be quiet; for the church, act on the aggressive; in the church, repose in peace; for the church, gird on your armour ready for the conflict; in the church, be kindly affectionate, with brotherly love; for the church, use all your talent, all your influence, to win sinners to Christ, and follow out your earnest prayers in the closet, by earnest efforts in the world; in the church, "seek peace, and pursue it;" for the church, seek to overturn every barrier, and to destroy every stronghold upraised against the truth; in the church, be your banner emblazoned with the dove, emblem of peace; for the church, as you storm the citadel of the heart, let the inscription

be, "No surrender to a usurper's claims;" once more, *in the church*, be the object of love, winning by your goodness and gentleness; *for the church*, be the object of fear, while the foes of your Lord quail in your presence. Thus can you be a quiet church member, without sinning in that character, and thus will you receive your Lord's approving smile.

These two courses are not incompatible, they are in fact two parts of the same course, while in acting out both, you will find the one to be a powerful auxiliary to the other; employed in active service for Christ, you will have no time to wander from the paths of peace, or to hold parley with the lovers of discord, and cultivating this blessed spirit will equip you for usefulness.

What remains, but that we solemnly invoke the Holy Spirit's aid, and implore that his gracious influence may

be realized by us all? Oh! Spirit of grace, and zeal, and love, baptize into thy life-giving energy, and into the spirit of love and zeal, the writer and reader of these lines; nor stop here. Oh! baptize the whole church of the Redeemer; arouse her, quicken her, purify her; afresh enkindle her zeal, brighten her purity, deepen her love; by all that is precious in the love of the Sacred Three, by all that is priceless in redeeming grace, by all the high and holy destinies of the triumphant church, and by all the value of precious souls, we invoke thy grace. Oh! divine and blessed Spirit, in the language of the ancient church, "Come from the four winds, O breath, and breathe upon the slain, that they may live."

"Awake, O heavenly wind, and come,  
Blow on this garden of perfume;  
Spirit divine, descend and breathe  
A gracious gale on plants beneath."

Lynn.

J. T. W.

## Correspondence.

### KITTO'S JOURNAL OF SACRED LITERATURE.

To the Editor of the Baptist Reporter.

DEAR SIR.—Would you allow me to recommend to the attention of baptist ministers, Kitto's Journal of Sacred Literature? Almost all the articles in the second number appear to be excellent. Dr. Eadie's Sketch of Chrysostom is masterly and eloquent. "The city in which the disciples were first called christians claims the honour of being Chrysostom's birth-place. Secundus, his father, died while his son was only an infant. His mother, Anthusa, was pious: Chrysostom compares her to Hannah, the mother of Samuel. The early education of her son was intended to qualify him for an advocate in the courts of civil law. The call of Chrysostom was to the pulpit, not to the bar. Released from secular pursuits, the youth heartily devoted himself to religious studies. His principal guide in these was Meletius, bishop of Antioch, by whom, after three years instruction, he was baptized, anno 367. It seems that Anthusa, although a christian, had not applied for baptism to her infant. In 398 he was appointed to the see of Constantinople, the highest ecclesiastical station in the Eastern Roman Empire.

In this exalted and trying position his graces shone with increasing lustre. His faithfulness and honesty created many enemies. It is pleasing to learn that when Chrysostom was banished from Constantinople that he manifested such meekness and resignation, ever uttering his favourite exclamation—'Glory to God for all things.' The following paragraph is often quoted from one of his letters:—'When driven from the city, I cared nothing for it. I said within myself, if the Empress wish to banish me—the earth is the Lord's. If she would saw me in sunder, let her do so, I have Isaiah before me. If she would throw me into the sea, I remember Jonah. If she would plunge me into the fiery furnace, I see the three children wrapt in the same punishment. If she would give me to the wild beasts, Daniel was in the den of lions. Would she stone me? Stephen, the proto-martyr, is my example. Would she take my head? let her have it, and I would place John the Baptist before me. If she would spoil me of my goods, let her do so—naked came I into the world. The great Cicero was also banished; but so little magnanimity could his philosophy impart to him, that he exclaimed in his letters, 'I hate celebrity.' 'I

cannot bear the light.' 'I fleo mankind.' The bearing of Chrysostom was in perfect contrast to that of the disgraced statesman. In exile, the diffusion of the gospel was always a passion with Chrysostom. The conversion of a Goth, or the baptism of a Persian, lightened his affliction and excited his gratitude."

Much has been said respecting Milton; notwithstanding this, Dr. Cox has written an interesting article on *Paradise Lost*. It has been stated that men of genius are modest; but Dr. Cox denies this, and I think with good reason. Orators, poets, warriors, have rarely been remarkable for their modesty. It is hardly imaginable that a man should be unaware of his own powers, any more than that a giant, standing amidst dwarfs, should not perceive his own superior stature. Long anterior to the poem, Milton's mind was inflamed with vast ideas of his own capabilities; and whilst he thus felt, he prayed that the Eternal Spirit would enrich him with all utterance and knowledge.

In the article on German Rationalism, Dr. Dobbin will, no doubt, surprise several readers at the profanity, blasphemy, and silly imaginations, of Paulus, Straus, and others. How anxious are those Germans to get rid of miracles, to lower the character of Christ, and to depreciate the writings of the prophets and the apostles! Verily there are no Miltons nor Chrysostoms amongst these Rationalists.

Dr. Lindsay Alexander's remarks on certain idiomatic usages of the plural in the Hebrew, seems to be just. I desire, however, to know what ideas the Jews, ancient and modern, attach to the word *Elohim*, which we translate God. Had they any idea of a plurality in unity. From reading Philo, and the writings of several Rabbins, one would imagine that they had an idea of a plurality in the Godhead. But on the other hand, Christ was rejected on the ground of his high pretensions, his being God, or the Son of God. On this ground the Jews have always rejected Christ. "The Messiah," remarks Sesser, a modern Rabbi, "whom we expect, is not to be God, nor a part of the Godhead, nor a Son of God, in any sense of the word, but simply a man eminently endowed, like Moses and the prophets." Speaking of the scene which occurred

before Caiaphas, Salvador, a learned Jew, observes, "The question raised among the people is this:—Has Jesus become God? But the senate having adjudged that Jesus, son of Joseph, born at Bethlehem, had profaned the name of God, by usurping it to himself, applied to him the law of blasphemy. The capital sentence was founded upon this fact, that he had unlawfully arrogated to himself the title of the Son of God." These are the words of an enemy of Jesus. What will Unitarians say to this?

Dr. Kitto's article on Sacred Trees is interesting and suggestive. Ewald, on Hebrew Poetry is a delightful essay. *The Law and the Gospel*, by Professor Powell of Oxford—a confused and unsatisfactory dissertation. I wish Dr. Kitto would translate and publish Baur on Amos. The observations on Mat. xviii. 10, and also on New Testament "Life" are worthy of attention.

The *Journal of Sacred Literature* is rather expensive;—many of our ministers are poor;—deacons and members of churches might, even in the smallest churches, make an effort to put such a periodical into the hands of their pastors. *Middleton in Teesdale*. JOHN ROBERTSON.

#### THE POSTURE WHEN SINGING.

*To the Editor of the Baptist Reporter.*

DEAR SIR,—May I beg a space in your valued *Reporter*, for the purpose of offering a few remarks on the manner in which devotional singing is practised in our churches. In the congregation to which I belong, and I believe, generally speaking, it is the case with most, the members seem determined to let the choir have it all to themselves, and the pleasure of hearing all around join in singing the praises of God, is, I am sorry to say, denied me. The cause is not for want of an efficient choir, but simply because the congregation have not accustomed themselves to unite in this holy and delightful exercise.

I would also offer a remark or two on the apparent sleepiness which seems to pervade the different members whilst the psalm, or hymn, is being sung. The greater part of the congregation sit down—very few stand. Now, sir, I think that whilst engaged in the worship of the Almighty, a suitable posture should be observed. Thus, in prayer, we kneel or stand, for we remember that we are vile

and sinful creatures, and unworthy to come into his presence, and therefore we humble ourselves before him, and like our blessed Saviour, Luke xxii. 41, kneel whilst pouring out our souls before the Father of mercies; or like the sin-convicted publican, exclaim, standing in his presence, "God be merciful to me a sinner." The instances of this in scripture are so numerous with regard to prayer, that in that part of worship persons observe the outward form whilst experiencing the inward emotion. But in praise, a similar rule is not observed, and as this is the subject to which I wish more particularly to call the attention of your readers, I shall be very brief. I think if we read the bible, we shall find that persons engaging in this exercise of devotion, *stand* in the presence of God. Neh. ix. 5—Isaiah vi. 2, 3—Rev. vii. 9, 10; xv. 2—4, and other passages. It is likewise more in accordance with sense and feeling. How often is that beautiful hymn of Watts sung in our chapels,—

"Come, let us join our cheerful songs  
With angels round the throne," &c.

Now, how do angels praise God? They *stand* before the throne, Rev. vii. 9—11. Besides this, the psalm, or hymn, is frequently addressed to God, and thus we are brought into direct communion with him, and that which perhaps, in some cases, is only an act of thanksgiving, or praise, is in others an act of prayer.

A stranger, entering a place of worship, and seeing all standing, uniting heart and voice in praising God, and singing of his mercies towards them, is also much more likely to feel similar emotions, than if he sees half singing, half standing, half sitting. I am unwilling to intrude further on your pages, though this subject could be treated at greater length. I hope these few remarks will have the consideration of your readers, and that *all* in our congregations, young men and maidens, old men and children, will sing with the spirit and the understanding also."

Near Bristol.

W. M. J.

#### DISPLAY AND ATTRACTION IN PUBLIC WORSHIP.

To the Editor of the Baptist Reporter.

DEAR SIR,—While we have been slumbering in our security, an enemy has made terrible inroads upon the purity and simplicity of our worship. This is a puseyite age. As dissenters, we repudiate the name, but cherish its

principle. View it in the wide-spreading mania for attraction and respectability in our places of worship, forgetting that the cross of Christ is the only legitimate attraction, and his righteousness our highest respectability. Missionaries may be recalled, or be prevented from going forth; inconvenient chapels and school-rooms may be endured; ministers may drag out their lives upon a miserable pittance; yea! and the poor may starve, but we must have display and attraction. This is not exaggeration. In the neighbourhood where I dwell, about one thousand pounds have, of late, been collected, and expended in fitting up an organ; and, sir, I blush to add, that baptists, who boast so much of having a "Thus saith the Lord" for all their doings; who boast also of being able to answer satisfactorily the question, "Who hath required this at your hands?" yes; baptists have descended from their high position, by sanctioning and contributing to this object. Which of our primitive ancestors would have dreamed that the day was approaching when an invention, introduced among other lumber from Rome, would be recognized, patronized, and adopted by Protestant Dissenters? Yet it is so. Alas for the present age! What will posterity say of the time-serving policy of the nineteenth century! To those whose hands are yet clean as respects such matters, I would say, beware, "lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." "I speak as unto wise men; judge ye what I say."

A LOVER OF CHRISTIAN SIMPLICITY.

Hampshire.

[Our correspondent may be thought by some to be rather severe, but really something strong must be said to stop the rage for concerts in our places of divine worship. Why it was only this winter that we saw upon the walls an immense placard announcing a splendid musical gathering in a large dissenting meeting-house in a midland county, and we are constantly hearing of such festivals being held in places of worship. Some years ago such things were unknown among dissenters. The "Church" had then its "Oratorios" in minsters and cathedrals, but of late years we have not heard of them. Has this spirit, exorcised from walls of the establishment, found a resting place within those of the Nonconformists. If so, what would our fathers say?]

## Christian Activity.

### Evangelistic Labours.

JOURNAL OF THOMAS HENDERSON,  
From August 1846, to August 1847.

**GALASHIELS.**—Of the results of my labours in this place, I cannot report so favourably as I had the happiness of doing last year. Want of success may have arisen from my own imperfections, as well as from circumstances connected with the church there, in connection with which I laboured, over which I had no control, but which were causes of grief and discouragement. On May 4th, I baptized two brethren in the Tweed, in presence of a considerable congregation. These brethren had long attended our meetings, and their ultimate decision was cause of joy.

**HAWICK** has been more frequently visited during the past than during the former years. On the 19th of August I preached there, and on the following evening a brother was immersed, after which a meeting of friends was held to consider the propriety of forming a church, at which I presided, when various resolutions favourable to the object were adopted. In the month of October a church was formed, consisting of twenty-three members, including four from the second church in Galashiels. On Lord's-day, 23rd November, the brethren met to observe, for the first time, the ordinance of the Supper, when I preached on "the kingdom of Christ." After this time the evening congregations greatly improved. The brethren have the prospect of ere long occupying a more convenient place of meeting, now in the course of erection. May they also soon have a devoted and successful pastor.

**DUNDEE.**—According to instructions received, I removed to this place, and since May 9th, with the exception of two sabbaths spent at Perth, I have preached in Rattray's Court Chapel, generally three times on Lord's-day, and once during the week, and in the open air, when the weather has been favourable, twice during the week, and occasionally on the Lord's-day. In the month of June two bible classes were formed, which meet weekly, and are, considering the circumstances of the church, well attended. In the months of June and July I baptized four, who have been added to the church. Besides labouring in the above places I have preached the gospel of the grace of God at Jedburgh, Lauder, Gattouside, St. Andrews, and Broughty Ferry. That little fruit has been reaped, is cause for humiliation, yet much precious seed has

been cast into the ground, from which fruit may yet be gathered unto eternal life.  
*From Report of Baptist Union in Scotland.*

**IRELAND.**—Most of our readers are aware that, four years ago, we published a series of essays in the pages of the *Reporter* on the "Extension of Christianity." Our brethren in Scotland took up the subject with spirit. Whether influenced to do so by us or not we were not anxious to ascertain; but we rejoiced to hear of their efforts, and gladly published their proceedings. England, as we expected, has been slow to move. Here we have only heard of isolated efforts. No organized plan has been adopted, or even contemplated, that we are aware of. But on looking over the "Breviaries" of the annual meeting of baptist churches in Ireland, held in Dublin in August, we find the following minute:—"Mr. Trestrail having communicated to the brethren, the intention of the committee to send over a deputation for itinerating through Ireland, to preach the gospel, chiefly in the open air, they decidedly approved of the proposition as one likely to advance the cause of Christ in this country." This is a step in the right direction, and in preparing our abstract of the proceedings of the Baptist Irish Society for next month, we shall be anxious to discover what further steps have been taken to carry into execution this desirable movement. The thing must be done, and will be done some day; and the sooner it is set about in good earnest the better.

**BEDFORDSHIRE.**—This is only a very small village, and chiefly of poor people. I came here five years ago, and found our friends very much scattered abroad, and the chapel not half filled. The late minister had done this, and then left with the design of entering the "church," in which he was deservedly disappointed. But he had made a rough path for me. Since then, however, it has pleased the Head of the church to cause his face to shine upon us. Our chapel is now filled to overflowing—every seat let. We have upwards of eighty members, and 130 sabbath scholars. When I came, not more than seven young people attended, but now we have about fifty, whose ages vary from sixteen upwards, all of whom take seats. Many of them are devoted to God, and most of them take your magazines. What hath God wrought! R. B.

**EVERY MAN A MINISTER.**—The recognition of the right of "ministry" in every man who is himself a child of God, was verily a glorious day for England, ay,

and for the world! But still how very few have hitherto been willing to avail themselves of this distinguished privilege! Whole churches still exist in all whose fellowship not a brother can be found disposed to render aid in carrying the gospel into the remoter districts of their several neighbourhoods! I know, indeed, that it is otherwise with you, but even here, how

easy were it for us to extend our influence at least three-fold, if we had only more "labourers" at command! My brethren, never, oh! never, will this island be thoroughly evangelized until the church shakes off her lethargy, and, once for all determined that she will no longer be content with "doing good" by proxy, deliberately takes the work in hand *HERSELF*! DAVIDS.

## Baptisms.

### FOREIGN.

**INDIA, Delhi.**—The Rev. J. T. Thompson baptized a Rajpút on the 26th December.

**Multra.**—The Rev. T. Phillips writes, that he had baptized one person of the name of Budi John, formerly a Roman Catholic, and the uncle of his native preacher. His conversion is said to have been gradual, and occasioned by his attendance on daily family prayer conducted by Mr. Phillips in Urdú.

**Agra.**—At one of the village stations the Rev. Mr. Dannenberg has recently baptized a convert from Hinduism, who had been for a considerable time under instruction, and affords satisfactory evidence of a change of heart.

**Dinapore.**—Mr. Brice baptized a soldier belonging to H. M. 98th, on the 25th Dec.

**Gowahati.**—Mr. Brown says:—"We have had the unspeakable satisfaction of witnessing the baptism of thirteen individuals; three at Nowgong, on the 7th of November; four at this place on the 21st: two at Goalpara on the 28th; and four more at this place on the 5th inst. Of the whole number, seven are Asamese, and six Europeans. Five of the latter were members of the Episcopal church. Our meetings for preaching, prayer, and conference, have been solemn and well attended. At our communion season, on the 21st Nov., forty baptized individuals were gathered around the Lord's Table; the largest number that have met together since we first organized ourselves into a church. Looking back to the formation of this church, three years ago, when the number of communicants present was only eight, we are constrained to exclaim, "What hath God wrought!"

**Jellasure.**—Mr. Phillips, American Free-will Baptist missionary, writes:—"During some part of the year, an unusual degree of religious interest has been manifested amongst our people, and, to a limited extent, among the surrounding heathen as well. Five happy converts have put on Christ by baptism the past year, and are now, we trust, walking in the truth. Others for a time appeared in a very hopeful state,

but at present little that is encouraging can be said of them. Two of the five lately baptized are Santal youths, and may be reckoned as the first fruits unto Christ from among this highly interesting people. Our much esteemed native brother, Ráma, has lately been set apart to the work of an evangelist, by the laying on of hands and prayer."

**Dinajpur.**—Mr. Smylie says:—"On the 24th October we baptized a young man who has been with us the last two years: he was formerly a musselman. Several others joined us, but since they got employment, we have seldom seen them."

**Chitaura.**—Three Hindu converts were baptized, by the Rev. J. Smith, on the 1st January.—In the *Jessore* district, the Rev. J. Parry baptized seven converts during the past month (February).

**PRUSSIA.**—The number of baptist churches in the kingdom of Prussia is eight. Hitherto they have been under great restraint, and subjected to much persecution; but now the brethren are rejoicing that at length there is a prospect of their enjoying religious liberty. The number of persons baptized and added to these eight churches last year was one hundred and fifty-one, and the clear increase one hundred and sixty; being an average of twenty per church, in one year.

**BAPTIST MISSION.**—The following is a summary of the number of baptisms at the various stations of the Baptist Missionary Society, in Asia, Africa, and America:—

Asia.		America.	
Calcutta	19	Canada	50
Upper India	159	Honduras	5
Asiatic Islands	34	Bahamas	187
Africa.		Trinidad	20
Africa	16	Haiti	10
Total	500		

### DOMESTIC.

**BRETTLE LANE, Stourbridge.**—Mr. Barker of Cradley, baptized two believers at this place, March 26th, in the presence of an interested assembly. Mr. B. has lately delivered a course of lectures here, in defence of evangelical doctrines, which were much approved. T. E.

**BURY ST. EDMUNDS, Second Church.**—On Lord's-day, April 2, our pastor, Mr. Baldwin, immersed four believers, before a large and attentive congregation. One of the baptized was a young man respectably connected, who had been brought up to the established church, and was zealous for her honour. It has pleased God, however, to change his heart, and he has at once taken up his cross to follow Christ, for most of his friends have discarded him for forsaking the church of his fathers. Another was a young female, the daughter of pious parents, who had come to reside in the place. Being now released from parental control, she resolved to take her fill of pleasure, but the very first sabbath she attended Mr. B.'s ministry, the Lord opened her heart. She now became very unhappy, and blamed Mr. B.'s preaching for it, she therefore resolved she would not go again to hear him. But by some means she went again, and, happily, on that occasion, obtained peace in believing. Another was also a young female, from Lynn, in Norfolk, who gave a pleasing account of God's dealings with her. The fourth was a female who has suffered great bodily affliction for many years. It was, however, truly delightful to hear her sing by the water-side, and also to witness her happiness in following her risen Lord through the baptismal flood. G. H. B.

**MAIZEY-HAMPTON, near Fairford.**—Mr. Frize, of Fairford, administered the ordinance of baptism here, April 9, when two teachers thus put on Christ. They are the daughters of the gentleman who built the meeting-house, and assists in conducting the worship. We were well attended, and it was a happy day. As in many other villages, we have much powerful influence to contend against, but the Lord is on our side. T. R.

**OUNDL, Northamptonshire.**—On April 2, the ordinance of baptism was again administered by our pastor, Mr. Clark, to three believers in Christ. The service was truly solemn and interesting. The presence of God was felt and enjoyed on the occasion. During the last eighteen months, twenty-two have been added to our number, so that we are constrained to say, what hath God wrought! O. G. H.

**LONDON, Jireh Meeting, Brick Lane.**—Our pastor, Mr. Jones, baptized two brethren, on Lord's-day evening, April 23. The request of a dying father that his son would attend a place of worship, led to the conversion of one; the other, in applying for immersion, observed, that his chief anxiety was to imitate his Lord. W. T. H.

**LANDBEACH, Cambridgeshire.**—Three young females were immersed by Mr. Player on Wednesday afternoon, March 29.

**IRELAND.**—Summary of baptisms at the stations of the Baptist Irish Society, during the year ending March 31, 1848:—

Connaught,	Ballina, } by Mr. Hamilton	31
	Eskey, } ditto	5
Leinster,	Abbeyleix, .. by Mr. Berry	8
	Athlone ....	Mr. Wilshire 1
	Birr .....	Mr. Mullarky 3
	Dublin ....	Mr. Milligan 8
	Ferbane .. }	Mr. M'Carthy 1
	Rahue .... }	ditto 3
	Moate .....	Mr. Thomas 2
Munster,	Cork .....	Mr. Bentley 10
	Cloumel .....	Mr. Wilson 6
	Kilcooley Hills }	ditto 2
Ulster ..	Banbridge ..	Mr. Bates .. 15
	Belfast .....	Mr. Eccles .. 10
	Coleraine ...	Mr. Brown .. 18
	Conlig .....	Mr. Mulhern 7

Total 130

**MOUNTSORREL, Leicestershire.**—Three believers were baptized in the river Soar, May 7, by brother Riley. The morning being fine, a vast concourse assembled, many from other villages also attending. The most desirable order prevailed, and although the baptists have existed in this village, and the neighbourhood, since the days of the Stuarts, as the grave-stones in the old burial ground of the meeting-house testify, our proceedings were regarded as a novel scene. And well they might, for thirty years—a generation—have passed away since such a scene was witnessed here; if we except a still greater novelty—the dipping of a young man in a tub, borrowed from one of the Inns, who had left the Wesleyans and joined the "Church" in March last; the clergyman, with the help of his clerk, attending to this ceremony publicly, at the close of the "second lesson."

C. H. M.

**DISS, Norfolk.**—The ordinance of christian immersion was administered April 23, by our pastor, Mr. Lewis, when four believers were baptized on a profession of faith. Two had been Independents—the others are teachers. Another accepted candidate was prevented from obeying her Lord's command by an ungodly husband. The chapel was unusually crowded. Baptism tracts and handbills were plentifully distributed.

**STOKE ASH, Suffolk.**—The initiatory ordinance of christian baptism was administered on Lord's-day, May 14, by our pastor, Mr. Oakley, when nine believers put on the Lord Jesus by being baptized "in the name of the Father, and of the Son, and of the Holy Ghost."

**WIGAN.**—We had the pleasure of baptizing, on the first sabbath in May, an individual who had been a member of an Independent church twenty years. W. P.

**ABERSYCHAN, English Chapel.**—We had a delightful meeting on sabbath evening, May 7, when five persons were baptized on a profession of faith in Christ. Mr. Evans of Pontrhydryn preached and administered the ordinance. Many persons from other denominations were present. The pulpit stairs and every part of the chapel was crowded, and all seemed to listen with devout attention. The three females had all been scholars. One is a daughter of a member of an Independent church, who, much to his honour, told his daughter, when she made known to him her intention, that he should not oppose her, as he wished her to enjoy full liberty of opinion. One of the males said he had for many years been halting on the subject of baptism. The other has been for some time a singer in the congregation.

**CONGLETON, Zion.**—Five believers in Jesus were baptized, March 5. One had been a soldier twenty-one years in India. On the next evening, a Wesleyan, who had come eight miles for the purpose; who afterwards told the congregation that he could now read the New Testament without "hopping." On the 2nd April, six more put on Christ by baptism. There is a large and open field here for an active labourer.

C. C.

**SHEFFIELD, Portmahon.**—Mr. Giles baptized three believers, May 7. One is the father of a large family, whose wife has also recently joined our church. Some of the family were already members; so now parents and children are seen walking together in the ways of the Lord.

W. L. H.

**SAREWSBURY, First Church.**—On Thursday evening, May 4, four believers were immersed. One had been connected with the Welsh Independents. He was convinced on hearing a sermon by our pastor, and witnessing the baptism of eight persons by Mr. Kent, in March.

**FOWNHOPE, Herefordshire.**—Five young persons made a public profession of faith in the Saviour, by following him in the liquid grave, on the first sabbath in April. Mr. Davis of Longhope preached, and our pastor, Mr. Little, conducted the candidates into the water, and immersed them. These were all added.

W. B.

**MOUNT MORIAN, Radnorshire.**—Mr. Owens baptized a young woman, in the presence of a large concourse of spectators, April 2. The morning was beautiful, and the scene interesting.

T. P.

**ROTHLEY, Leicestershire.**—Two candidates a man and his wife, were immersed by Mr. Goodliffe, April 2; the wife had been brought up in the "church of England."

**KIRMINGTON, Lincolnshire.**—Three married sisters were baptized at Killingholme, by Mr. Harper of Hull, April 16.

**GREENWICH, Lewisham Road.**—Our pastor, Mr. Russell, after an address, baptized five believers, on Wednesday evening, March 1. Two were brothers. And on Wednesday, May 3, three other friends put on Christ by baptism. We have more candidates. The Lord is blessing us—blessed be his name!

T.

**London Street.**—After a discourse by Mr. Forman of Mount Zion, London, our pastor baptized eight believers. Our chapel was literally crammed with hearers, and many could not find admittance. We hope good was done.

W. F.

**SOUTHWARK, New Park Street.**—Eight persons were baptized by Mr. Smith, April 30, before a crowded and serious congregation.

**Northampton Street, King's Cross.**—On Lord's-day evening, April 9, Mr. Whimper baptized three male candidates, two of whom were Wesleyans; on the 16th three female candidates, one a teacher; on the 23rd, three more females, two being teachers. All except the two Wesleyans were added.

W. P.

**PRESTON, Radnorshire.**—After a discourse by brother Mills of Kidderminster, Mr. Ayers went down into the water, and baptized three candidates. The chapel was crowded with persons anxious to witness the ceremony, this being the first time the ordinance had been administered in it.

T. J.

**WOODSIDE, Forest of Dean.**—Our pastor, Mr. Hume, baptized two believers, April 30. One had been, for many years, a member with the Independents. Our friend met with some small persecution on account of his decision.

W. R.

**Bow, Old Ford.**—Mr. Fishbourne baptized three believers, March 26th. Two were sons of one of our deacons, making now six of his family who have thus followed after the God of their father. The other had been a Wesleyan.

M. A. H.

**LONGHOPE, Gloucestershire.**—Mr. Davies says, May 10:—"I have lately baptized two believers. One had been an Independent; the other in answer, I trust, to an aged mother's prayers, who entered into rest a few years ago. Both are teachers."

**NUPEND.**—Five disciples were buried with their Lord in baptism, May 7, and added to the church. Our little cause in this village is progressing. One of these had been brought up in the Established Church. She came to our place from curiosity, but the word of truth reached her heart.

W. E. B.

[Where is Nupend?]

**STRATFORD, Essex, Enon Chapel.**—Three persons were baptized April 30, by Mr. Ward. One had been many years a member of an Independent church. His wife, also, was baptized with him.

NEATH, *Bethania*.—Again it is my pleasing duty to report another addition of four individuals by baptism, on Thursday evening, April 27. Our pastor, Mr. Davies, immersed them. Two were from the sabbath-school; another was an aged convert, who now rejoices with trembling that he has escaped from the bondage of Satan; and the other, a married woman, met with much opposition from her husband, who at length consented. A. C.

WALDRINGFIELD, *Suffolk*.—On sabbath morning, May 7, two candidates were baptized by Mr. Pawson. One, a young man, had been an Independent, and is now a teacher. We hope the time will come when all evangelical christians will abandon that popish relic, infant sprinkling, and its precious offspring, "baptismal regeneration." W. S.

SCARBOROUGH.—Mr. Evans immersed four candidates, April 30; two of these, who had been scholars, are now teachers. Inquiry respecting believers' baptism is extending here. A. R.

SHARON GOETRE, *Monmouthshire*.—Mr. Jones baptized three believers in January, and on April 16th four. We are moving on, though not without opposition, especially from the "Church."

LOUTH.—Ten believers were added to the General Baptist church in this town by baptism on March 30, and one more April 27. R. I.

LLANBACHES, *Monmouthshire*.—Mr. Leonard baptized a female candidate, after an address to a crowded audience, April 23rd. S. H.

PRESTON.—Mr. Walters immersed two believers in the Lord Jesus, on the last sabbath in April. T. H. L.

BATH, *York-street*.—On Tuesday evening, May 2, our pastor, Mr. Gillson, immersed two believers in the name of the Sacred Three. J. B. M.

LEWANICK, *Cornwall*.—Another believer was immersed in our river, May 14. The weather was favourable, and to the assembly, which was large, Christ was preached. It was a solemn season. J. K.

### BAPTISMAL HYMN.

Buried with him by baptism.—*Rom. vi. 4.*

Oh Thou! who reignest far above  
The brightest stars that gem the night,  
Great is thy power, and great thy love,  
And thy compassion infinite.

Accept this tribute of our hearts,  
'Tis all such creatures have to give;  
Thy favour sweetest joy imparts,  
Thy smile can make the dying live.

Baptized, dear Lord, into thy death,  
We thus profess ourselves to be  
United by a living faith,  
And bound by strongest bonds to thee.

The sin, that hath so long defiled  
These rebel hearts, we cast away;  
And, with the spirit of a child,  
Would yield to thy benignant sway.

We feel engaged, by thousand ties,  
To give ourselves, our all to thee—  
Thy suffering life, thy sacrifice,  
Thy grace so boundless, rich, and free—

Thy interceding work above,  
Thy care of all the church below,  
Thy precious comforts and thy love,  
In ceaseless undiverted flow—

These, these shall tune our mortal tongues,  
And fill with sweet undying strains  
The chorus of eternal songs  
Of myriads, on the heavenly plains.

Thy grace impart, and light the flame  
That shall for ever upward tend,  
That the sweet music of thy name  
May now from earth to heaven ascend.  
H. R. D.

## Baptism Facts and Anecdotes.

MARTIN LUTHER AND THE GERMAN LITERATI ON THE ORDINANCE OF BAPTISM.—Although Luther was not a baptist, yet he gave a faithful version of the scriptures so far as the word baptize is concerned. In Acts viii. 38, the common translation reads, "And he baptized him." In Luther's version, "und er taufte ihn,"—and he dipped him. And again, in 1 Cor. x. 2, "And were all baptized unto Moses, in the cloud and in the sea;" in Luther's version, "Und sind alle unter Mose getauft mit der wolke, und mit dem meer"—and all under Moses were dipped in the cloud and in the sea. Luther calls John the Baptist, "Johannes der Tauffer,"—"John the dipper;" and in

Matthew iii. 16, he says, "Und da Jesus getauft war,"—"And Jesus, when he was dipped." The most distinguished Germans freely acknowledge that the biblical argument is most decidedly in our favour. Hagenback says, "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. Nor does the earliest passage occurring in the writings of the Fathers (Iren. adv. harr. ii. 2) afford any decisive proof. It only expresses the beautiful idea, that Jesus is Redeemer in every stage of life, and for every stage of life. Tertullian alleges the following reasons

against it:—1. The importance of baptism; not even earthly goods are intrusted to those under age. 2. The consequent responsibility of the sponsors. 3. The innocence of children. 4. The necessity of previous instruction. 5. The great responsibility which the subject of baptism takes on him." Neander says, "In respect to the form of baptism, it was in conformity with the original institution and original import of the symbol performed by immersion as a sign of entire baptism into the Holy Spirit, of being entirely penetrated by the same." "Baptism was administered at first only to adults, as men were accustomed to conceive baptism and faith as strictly connected. We have all reason for not deriving infant baptism from apostolic institution, and the recognition of it, which followed somewhat later, as an apostolic tradition, serves to confirm this hypothesis." Tholuck, on Rom. vi. 4, says, "For the explanation of this figurative description of the baptismal rite, it is necessary to call the attention to the well-known circumstance, that in the early days of the church, persons, when baptized, were first plunged below, and then raised above the water." Olshausen, in his exposition of Matt. iii., employs the following language, "The one part of the act—the immersion—represents all that is of a negative character, the removal of all that is old. Rom. vi. 4. And the other half—the coming up—indicating all that is of a positive character, the coming forth of all this new."

Let the candid reader contrast these avowals of the most distinguished scholars and critics with the assertions and miserable shifts of many pædobaptists in our country.

Leicester.

J. J. OWEN.

**PÆDOBAPTISM IN A FIX**—*A scene at Nottingham during the Civil Wars.*—On one occasion, when the Presbyterian ministry had forced the amiable and pious Colonel Hutchinson, for quietness sake, to go and break up a private meeting in the Canoneer's Chamber, there were found some notes concerning pædobaptism, which, being brought into the governor's (Colonel Hutchinson's) lodgings, his wife having then more leisure to read than he, having perused them, and compared them with the scriptures, found not what to say against the truths they asserted concerning the misapplication of that ordinance to infants; but being then young and modest, she thought it a kind of virtue to submit to the judgment and practice of most churches, rather than to defend a singular opinion of her own, she being then not enlightened in that great mistake of national churches; but in this year, she happened to be with child, communicated her doubts to her husband, and desired him

to endeavour her satisfaction, which, while he did, he himself became as unsatisfied, or rather satisfied, against it. First, therefore he diligently searched the scriptures alone, and could find in them no ground at all for that practice; then he bought and read all the eminent treatises on both sides, which, at that time, came thick from the presses, and still was cleared in the error of the pædobaptists. After this, his wife being brought to bed, that he might, if possible, give the religious party no offence, he invited all the ministers (Presbyterian) to dinner, and propounded his doubt, and the ground thereof to them. None of them could defend their practice with any satisfactory reason, but the tradition of the church, from primitive times, and their main buckler of *federal holiness*, which Tombes and Denne had excellently overthrown. He and his wife then professing themselves unsatisfied in the practice, desired their opinions what they ought to do. Most answered, to conform to the general practice of other christians, how dark soever it were to themselves; but Mr. Foxcraft, one of the assembly, said, that except they were convinced of the warrant of that practice from the Word, they sinned in doing it, whereupon that infant was not baptized. And now the governor and his wife, notwithstanding that they forsook not their assemblies, nor retracted their benevolences and civilities from them, yet were they reviled by them, called fanatics and anabaptists, and often glanced at in their public sermons. And not only their ministers, but all their zealous secretaries, conceived implacable malice against them upon this account, which was carried on with a spirit of envy and persecution to the last, though he, on his side, might well have said to them, as his Master to the old pharisees, "Many good works have I done among you: for which of these do you hate me?"—*From Memoirs of Colonel Hutchinson, Governor of Nottingham Castle and Town, during the Civil Wars, by his Widow.*

DR. ADAM CLARKE says, "The sum of the apostle's meaning (1 Cor. xv. 29) appears to be this:—if there be no resurrection of the dead, those who, in becoming christians, expose themselves to all manner of privations, crosses, severe sufferings, and a violent death, can have no compensation, nor any motive sufficient to induce them to expose themselves to such miseries. But as they receive baptism as an emblem of death, in voluntary going *under* the water, so they receive it as an emblem of the resurrection unto eternal life in coming up *out* of the water. Thus they are baptized for the dead, in perfect faith of the resurrection. The three following verses seem to confirm this sense."

J. C.

## Religious Tracts.

### TRACTS FOR OPEN-AIR PREACHERS.

THE season for open-air preaching has returned, and we take this opportunity for announcing our readiness to aid the efforts of our brethren, by making donations of Hand-bill Tracts for distribution. Let any brother, whether he be a regular or an occasional preacher, who feels that the love of Christ is constraining him to go forth and endeavour to gather a congregation in the open-air, send to Mr. Winks, Leicester, according to the directions given at pages 38 and 76 of this year's *Reporter*, and he will receive a supply. The circumstances under which the application is made, should be stated, and, if convenient, when it is made from an occasional preacher, it would be well to add the recommendation of some regular minister. Our only object is to send them to right parties, and to aid and encourage, as far as in our power, the efforts of our brethren in making known the knowledge of the gospel of Christ. Alas! how much are such labours yet needed in our land. What thousands are growing up in unobserved heathenism amongst us! Into our places of worship they never enter, and perhaps they never will. We must go forth to them, or in all probability they will go on thus to the end of life, and then die in their sins!

FROM A WELSH COUNTY.—Reading in your *Reporter* the donations of tracts you have kindly granted to many baptist churches, I am encouraged to solicit a grant also, hoping that through the blessing of God they may be the means of doing good. The cause here has for some time been in a low state, but there appears a little revival, and I feel inclined to think that a few tracts would at this time be beneficial in shewing enquirers that our views are in accordance with the word of God, whose glory I hope is our aim. There has been a baptizing here lately, which has caused a little excitement on the subject, and a tract given with prayer may be attended with good. I have not been more than six months a reader of your *Reporter*, but I so much value its con-

tents, that I anticipate with delight the first of the month. That it may have a more extensive circulation, and success attend your labours, is my earnest wish.

P. S. You will perhaps scruple granting me a donation, as I am the wife of a bookseller, but my husband is not favourable to our views of truth, and I feel it my duty to act with caution.

FROM ANOTHER WELSH COUNTY.—I am labouring for the home mission of the baptist connection, in the lower parts of Pembrokeshire, preaching on the sabbath, and repeatedly on week evenings, in farm-houses, cottages, and school-rooms, as we have no chapels in this district belonging to the baptists, in consequence of the laud proprietors being so much opposed to dissenters. The congregations are generally encouraging, consisting mostly of the common people. The clergy in these parts are very much prejudiced against us, and dissenters in general, using all their influence to oppose us. The other day, one of the clergy called some of the children of his sabbath-school to account for coming to hear me preach; he also used his endeavours to hinder our preaching in the village, but could not succeed. We want some tracts to distribute here, as it is, with regard to religion, a benighted region. Can you spare us some on various subjects? I applied once before, but received none, not having given you the names of my bookseller, and his London publisher, which I now send you. T. H.

AND FROM ANOTHER WELSH COUNTY.—I wish I could get a few tracts on baptism. If you would make us a grant, I think they would be very useful in this place and neighbourhood. J. J.

### LIST OF DONATIONS in our next.

THE APPLICATION of J. J. G., near Pontypool, must be made according to the directions given in Jan., page 38, and Feb., page 76. We wish our applicants would be more careful to regard them.

## Sabbath Schools and Education.

### READING ROOMS FOR TEACHERS.

IN December last we received a copy of a prospectus, from a friend in Halifax, of a projected Reading Room to be opened in that town. We have not heard, but shall be pleased to hear, how the project has succeeded. In the mean time, as the design is good, there can be no impropriety in giving a few extracts from the prospectus.

"The committee of the Halifax Sunday School Union have pleasure in stating, that arrangements are being made for the opening of a Reading Room, liberally supplied with religious Newspapers and Magazines representing the opinions of all parties. They beg to state their conviction that this step will be found advantageous to Sunday School Teachers, Ministers, Lay Preachers,

and the religious public generally. In order to meet the circumstances of all classes, the following low scale of charges will be adopted:—

	per quarter.
Teachers, Ministers, and Preachers	1s. 0d.
Others, not do. ....	1 6
Senior Scholars, above 16 years ..	0 9
Honorary Members....	per annum 10 0

The committee wish it to be distinctly understood, that there is no desire to confine the advantages to the Members of the Union, but that *all* Sunday School Teachers are equally eligible.

The undermentioned Papers and Magazines will be commenced with, hoping to make the list still more complete, as the Institution becomes established.

## NEWSPAPERS.

London Times  
Globe  
Liverpool Mercury  
Record  
Patriot  
Edinburgh Witness  
Manchester Examiner  
Glasgow Examiner  
Nonconformist  
British Banner  
Wesleyan  
Watchman  
Christian Penny Record  
Princibility  
Leeds Mercury

Leeds Times  
Bradford Observer  
Halifax Guardian  
Halifax Reformer  
An American Paper  
MONTHLY PERIODICALS.

Baptist Magazine  
Baptist Reporter  
General Bap. Repository  
Bible Class Magazine  
Christian Witness  
Christian Penny  
Church  
Churchman's Penny  
Churchman's Monthly  
Eclectic Review

Evangelical Magazine  
Evangelical Christendom  
Free-Church Magazine  
New-Connexion Mag.  
Primitive Methodist Mag.  
Scottish Teachers' Mag.  
S. S. Teachers' Mag.  
S. S. Union Mag.  
Sunday School Mag.  
Wesleyan Magazine  
Wesleyan Assoc. Mag.

The Day Star  
Scottish Temp. Review  
Teetotal Essayist  
Temperance Advocate  
Temperance Recorder  
Teetotal Times

## QUARTERLY.

British Quarterly Review  
North British Review

It will be evident that nothing but very extensive support will enable the committee to carry out this important project; and, as it is desirable that the Room should be opened at the commencement of the New Year, it is hoped that all Teachers, and others favourable, will at once give in their names as Subscribers, in order that the arrangements may be promptly carried into effect.

It is intended to add, as early as possible, a Reference Library, composed of the best works, in Biblical Literature and Criticism."

## SERMONS AND ANNIVERSARY MEETINGS.

—We have received a few reports, but we are compelled, however reluctantly, to withhold their insertion. For several years we have invited our friends to send us reports, but we never could gather more than a very scanty supply, presenting a meagre list, of which we were ashamed.

## Intelligence.

## Baptist.

## BAPTIST CHURCHES IN PRUSSIA.

Churches.	When Formed.	Pastors.
Berlin .....	1837	G. W. Lehmann
Bitterfeld .....	1840	C. F. Werner
Breslau .....	1846	— Friedmann
Elbing .....	1847	— Wiehe
Hamm .....	1847	
Memel .....	1843	J. Doerksen
Rummelsberg ..	1844	A. Filgner
Stettin .....	1846	I. L. Hinricks

Churches 8, pastors 7, members 720; being an average of 90 per church. Baptized last year 151, clear increase last year 160, or 20 per church.

**FREE-WILL BAPTIST DEPUTATION.**—We briefly noticed the arrival of brethren Woodman and Noyes in our last. They immediately repaired to London, where they preached and spoke at various public meetings. Since then they have visited the midland counties, preaching and attending

various meetings. We understand that they design to visit Ireland and Scotland early this month, previous to the Annual Association of the General Baptists, at Boston, on June 27, and following days. Brother Noyes contemplates visiting France before he returns to the United States.

**WALES.**—Mr. Jones of Llanfylln, says, "The number of baptist places of worship and members of churches published in your *Reporter* is too low by far." Mr. J. furnishes statistics of baptists in South Wales for 1838, to prove this. The largest church is at Llangloffan, Pembrokeshire, with 600 members. Two of the churches are in favour of open communion.

**BANBRIDGE, Ireland.**—Our pastor, Mr. John Bates, arrived safe in the United States on April 15, after a pleasant voyage of four weeks, and has been kindly received by our American brethren.

**DUNSTABLE.**—We hear that the handsome new meeting-house now in the course of erection in this town, and of which we have received an engraving, will be opened about the close of the present month.

**GLOUCESTER.**—An elegant new chapel, with capacious school rooms, has been erected for the baptist church and congregation in this city, partly on the former site, which was opened for divine worship April 21st. Mr. Martin (Independent) of Westminster, preached morning and afternoon, and Mr. Aldis of London, in the evening. The congregations were good, though the weather was far from propitious. Collections £180. We are informed that the Independent minister of the city, Mr. Hyatt, and his congregation, had previously contributed not less than £50 towards the building, and that a spirit of cordial unity exists among the different bodies of non-conformists in the city, the population of which is numerous and increasing, and there is room for all to exert their energies. We hope the efforts of our brethren will not be cramped by the remaining debt.

**STALY BRIDGE.**—The new General Baptist chapel, which stands on an eminence overlooking the town, was opened March 26th and 27th. Messrs. Burns, Hunter, and Sutcliffe, (Ind.,) preached on the occasion, and £226 6s. 10d. were collected. The new place will seat 750 hearers, and the school-rooms will accommodate 800 scholars. There is also a house for the minister, and a grave-yard. Our friends here have done well—nobly. We wish them much prosperity. [But this report should have been sent sooner.]

**BIRKENHEAD, Liverpool.**—On Tuesday evening, May 2, the baptists had an opening service in the Craven Rooms, lately vacated by the Presbyterians, who have now built themselves a commodious chapel. These rooms are well situated, and capable of accommodating from 250 to 300 hearers. The majority of the friends are members of the church and congregation in Myrtle-street, Liverpool. Our venerable friend, Mr. Lister, opened the service by reading and prayer, and then Mr. Hugh Stowell Brown, his successor, preached. Several of other denominations were present, and all were much gratified and encouraged. May the little one soon become a thousand!

J. N.

**RYDE, Isle of Wight.**—As the season for visiting this favourite place of resort is approaching, we again desire to direct the attention of baptist visitors to the attempt made by our friends in this town to open a place of worship. They need countenance and support. We shall also be happy to hear from the brethren at Ryde as to their present and contemplated proceedings.

**HONEYBOROUGH, Pembroke Dock.**—Brother Thomas, late of Pembroke, has engaged to become cur pastor. We have just had a large and delightful tea-meeting, and feel much encouraged.

W. D.

**ORDINATIONS.**—*Mr. G. James*, from Pontypool college, at Llanvihangel, April 21. Messrs. H. Owen, Thomas (tutor,) Poole, H. Lewis, and M. Lewis, conducted the services.

*Mr. Richard Ayers*, late of Kidderminster, at Presteign, Radnorshire, April 21st. Messrs. Ingham, M. Jones, Mills, J. Jones, and Davies, engaged in conducting the very interesting and gratifying services.

*Mr. W. Walters*, late of Horton College, at Preston, Lancashire, April 21st. Messrs. Slate, D. R. Stephen, Dowson, Ethridge, Bamber, Davies, and Williams, conducted the services. Dinner and tea were provided. Preston, with its 70,000 inhabitants, is the stronghold of popery in England. Here are numerous monks and nuns, and priests and Jesuits. Their chapels are large and crowded. We wish success to our brother in the exhibition of scriptural christianity!

*Mr. A. Pitt*, at Ashton-under-Lyne, April 21st. Messrs. J. Birt, Burchell, Acworth, and J. E. Giles, engaged in conducting the proceedings. The attendance was large, and the services refreshing.

*Mr. J. Hume*, of the Baptist Theological Education Society, at Woodside, Gloucestershire, May 9th. The services of the occasion were conducted by Messrs. Horlick, Penny, E. E. Elliott, Woodrow, J. H. Hinton, M.A., Copley, Butterworth, M.A., Probert, H. Clark, M.A., Claypole, Davies, How, and B. W. Jenkyn. The chapel was crowded, and all were delighted.

*Mr. W. Perrall*, late of North Curry, Somersetshire, at Harlington, Middlesex, April 6th. The ministers who took part in the services, were Messrs. George, Lillycrop, Trend, Pritchard, and J. Smith of Park-street. On the same day services were held to celebrate the Jubilee of the church, which was formed on April 6, 1798, which were interesting, edifying, and encouraging.

**REMOVALS.**—*Mr. J. Smidmore* of Niton, in the Isle of Wight, to Forton, Hants.—*Mr. John Jackson*, late of Taunton, Somersetshire, to Coate, Oxon.—*Mr. Moses Saunders* of Haworth, Yorkshire, to Brixham, Devon.—*Mr. John Kitts* of Dunchurch, Warwickshire, to Monkwearmouth, Durham.—*Mr. Short* of Horton College, Bradford, and Glasgow University, to Earls Colne, Essex.

**RESIGNATIONS.**—*Mr. B. Wheeler* has been compelled, through severe and protracted affliction, to relinquish the pastorate of the baptist church at Coate, Oxon, over which he has presided eight years.

**REPORTS OF ASSOCIATIONS.**—We shall be greatly obliged if Secretaries will kindly forward, as early as possible, written or printed reports of the various associations. Those we have received we reserve for further arrangement and publication.

## Missionary.

## WESTERN AFRICA.

Too late for more than acknowledgment in our last number, we received a letter from Dr. Prince, of which the following is a copy.

*Fernando Po, at Clarence, 11th Jan., 1848.*

My dear sir,—Lately I received the parcel you forwarded of back numbers of your *Reporter*, with tracts, handbills, &c., and truly thank you. We like variety: not many of one number or sort. Though you did not associate a letter with your valued present, yet I shall choose to make the latter an occasion for sending you one, trusting you will think it worthy, after having submitted it to pressure and condensation, to appear in your publication; and you surely won't shut out this continuation of my preface—a tribute of praise to your judicious and successful exertions in serving up an olio of substantial well-seasoned fare to the public of our own and other countries. The *Baptist Reporter* is full of meat, like an egg; and like one after long boiling, it is firm in its principles, and consequently a little hard of digestion by the squeamish organs of some dyspeptics. Never mind. How fruitless the attempt to boil eggs to suit the different tastes of epicures!

Now then, to matters of more serious and general import. I embarked on the 20th ult., on board the "Warree," to pay a visit to our brethren Merrick of Bimbia, and Saker of Cammeroons. It is about twelve months since I was privileged to see them in their respective spheres. The way was opened for a temporary absence from the duties of a medical and spiritual oversight of the 12 or 1500 inhabitants of Clarence, by a providential supply of two substitutes in those capacities. One of our brethren of the Scotch Secession Mission at Old Calabar cheerfully filled the ghostly cure, and a fellow Galenist attached to a ship visited and compounded for my sick. The "Warree" was appointed to the cruise as a sanatory means to two of the Old Country band, who were my patients. You are perhaps aware of the schooner having been lent to them for three years, by the philanthropic Mr. Jamieson, of Liverpool.

Merrick and all his christian villagers gave us a right hearty salutation. Our converse was in psalms, hymns, and spiritual songs; we talked freely of each other's doings and designs—exchanged opinions upon them with frankness and charity—felt a reciprocal impartation of heavenly strength, and a sensible growth of love divine—no sound of the trumpet, nor clashing of warlike weapons—nought besides the banner of

peace was unfurled, and the breathings of inspired love displayed the dove upon it. We perambulated the village, visited every christian family, participated in their joys, soothed them in their woes, and counselled them in their difficulties. We had pointed out to us, without any ostentation, the pious works of our honoured brother. We beheld the sure foundations laid by him, under the direction of the Great Master Builder, of a glorious spiritual edifice, the first stone of which is one of very small dimensions, and is personated by a little female domestic, a native of a place high up Cammeroons River. She gives herself to prayer and to reading of the scriptures, and is frequently heard in supplication for half an hour or more after the family have retired to rest. In other ways she evinces that she is a subject of the new creating Spirit. An older female, for whom Merrick has found a dwelling within the boundaries of his Zion, also manifests a seeking mind, a rectification of tastes, and tokens of the drawing of the Blessed Spirit. M. says of her, that he had looked upon her as so naturally void of intellect, as to think her state next to hopelessly dark. Light, however, is a subtle element; and when it emanates from the Sun of Righteousness, its penetrative power is testified by marvellous changes. Merrick has a plot of garden ground, subdivided into portions, for a number of children, which he encourages them to cultivate, by taking a lot and working in it himself. His wife and their daughter, the little African Rose. (Anna) have their shares also.

We had a special prayer-meeting, and on our return from Cammeroons, we held the first public missionary meeting ever convened in that part of Continental Africa, and nearly on the seventh anniversary of the first declaration of the gospel amongst the Isuhn. How truly spirit-moving and subduing was that occasion to me, and also the happy contrast I was enabled to make with the visit made by Clarke and myself in 1841, at Dicolo, nearly Jubilee. Though the people came at our call at that time, and surrounded us at a wide circumference, yet mistrust, apprehension, and anxious cupidity were depicted upon their countenances! Now the group of youth, who looked expectantly for the summons, and instantly obeyed it, sat quite close to us, smiling most pleasantly upon us in the intervals of their repetitious and psalmody—responding to, and harmonising with Merrick's fluent utterance in their own language. Could I be unmoved at that sight? Had I been wholly insensate then, my stolidity, however transitory, would have been culpable, and might have originated a question of my fitness for the sacred commission I have been entrusted with.

We spent the Friday, Christmas day, and the sabbath which succeeded it, at Bethel Cottage—the cage or lock-up house in which our brother Saker resides, barricaded all around, except towards the river, to a height of six feet; even that defence is insufficient for the security of the property within the enclosure. His crafty foes without are as skillful as any London burglar or light-fingered gentleman. Saker exemplifies long-suffering, patience, gentleness, and wisdom, under reiterated provocations. No other one of us has such tales of malevolence and evil entreaty to relate: yet neither they, nor long-continued enfeebling ailments of his attenuated frame, nor separation from a beloved sickly daughter, nor the pangs his sickly wife will endure when she will leave behind in England an infant but just born—move him to a surrender of his trust. He and his godly wife have calculated the cost—have cast their all into the treasury, or rather, have put it out to usury, and don't mean to draw the proceeds till the day of final reckoning on high.

He has been very diligent in making translations into the Diwalla dialect of the Isubu, and by ingenuity and diligence has made a successful attempt to supply his lack of types. Merriek, you know, has rendered a good portion of the holy volume into Isubu. The natives say he talks it better than they do. One remarkable saying is now current amongst them,—“that a new spirit and a new palaver has got footing in their country, which nothing can now cast out, and which will eventually prevail over all country *fash*.” Is that not a striking observation? and may it not be likened to a prophetic saying? Is it not as if they were constrained, like Balaam, to speak of a blessing, and of the prevalence of a chosen people, whilst their hearts prefer the cause and wages of unrighteousness?

Brother Saker is greatly comforted, and in many respects aided, by a dear African, a scion from this plantation, Thos. Horton Johnson. This is a man of mature age, sound judgment, of much experience, and so uniformly reputable in all his conduct, as to command the esteem of every acquaintance of every colour. A house is being built for the accommodation of himself and family. His wife is also an orderly member of our christian society. Brother S. acceded to my request to accompany me back to Clarence, where we contemplated having a succession of heavenly fêtes. We left Cammeroons Monday, Dec. 27, put in at Bimbia, and added Merriek to our happy party. We felt constrained to build up each other, and to invite to, and partake of, each other's morsel, or rather feast of good things. We were not in time for M's school examination and tea-party,

Monday evening, but comforted ourselves at the missionary meeting the next afternoon, of which I have already spoken. We found it to be so good to be together, we have suggested to our Calabar brethren the having of an annual, or triennial, meeting of our two bands, taking turns at each other's spheres of action.

We were restored to Clarence on Wednesday night. I met the church the next evening, and proved before them nine persons who had previously acquitted themselves to the satisfaction of our deacons, as being true believers, two Bubi women, and one Bubi man amongst them; the latter is Biso Bokitali, my own *élève*, brought by me out of his native forest—induced to cleanse himself outwardly from his habitual filth—taken to live upon my own premises—there married quite in a grand manner to one of his three wives; the two others having been put away—educated by me—and brought through all, and by the gracious power of our God, to a penitential, believing love of Jesus. Make a memorandum of his being the first Bubi taken from his people after an adult age, and brought to a saving knowledge of the Lord. Godliness has been accompanied by profitableness to him in this life, also. Since he has resided amongst us he has built a roomy substantial house, and bought another. He seems alive to the deplorable heathenism of his countrymen, and takes many opportunities to exhort and teach them.

On Friday, we kept “a watch night,” and made a transit into the new year, after the mode of our Wesleyan brethren, and the church members spent the remainder of that night in prayer and praise with the candidates for baptism, who were dipped early the next morning, beneath a beautiful stream. Brethren Saker and Merriek shared the preliminary ministrations of the word. A good man, the captain of a Bristol ship, was present, and said he felt so moved as if he could have hailed a thousand more to go down into the water with him; and in the afternoon, at our annual missionary meeting, he melted many of the audience into tears, by his touching address; and contributed eighteen dollars towards the £10 collected. Our company was not numerous; the pious watching of the previous night, and the exercises of the early morning, swallowed in sleep some who would else have been present. This number completes twenty-four, who have publicly avowed repentance towards God, and faith in his Son, for the saving and sanctifying of their souls, since the spirit of brother Sturgeon took wing to the heavens of glory. If it were the will of God, I should like to add, of those who will be everlastingly saved, by scores, as He has per-

mitted to your correspondent, my brother-in-law, Arthur Rees, at Sunderland; but to speak after the manner of men, and things natural, it is harder to turn vessels for the sanetitary out of ebony, than it is out of pliable white ash.

Our church now comprises seventy-one: besides which, ten have been dismissed to other churches; ten have deceased; five have been separated; and seven came to us from afar. I may say that every christian visitor, who sojourns amongst us, has his spirit gladdened and refreshed and stirred to praise God. Common observers, also, give our people great praise for orderly deportment, and strict observance of the sabbath. On sabbath afternoon, before giving the right hand of fellowship, I preached as strong a pounder of a baptismal sermon as might qualify me for a sub-editorship to the *Baptist Reporter*.—"The baptism of John, whence was it? from heaven, or of men?" I first proved the commission of John; proceeded to the nature of it; then the obligations upon all to conform; and finished with the duties of those who did so. I endeavoured to ratify John's mission, by showing that Jesus grounded upon the verity of his, the divinity of his nature and of his commission. I could not spare because my pædobaptist missionary brethren were hearers. The fire kindled within, and would find vent. The brethren manifested no offence, if they felt any. There is something so cooling and refreshing in our way; there is never the wry face, often seen in the pretty babe at the font of rantizing.

Monday the 3rd, I meant to have indulged brother Merrick with a public eall to his teetotal standard, at which too I always speak well of water, but it was the first Monday in the month, therefore a missionary prayer-meeting was held; and on the following afternoon, our scholars of the day and infant schools were publicly examined, and then regaled with tea, sweet as syrup, and cake and buns, too plentiful for immediate consumption. Rewards were also given in great numbers. Now let me take time to breathe, just to put the question—have we not had occasion to call it Christ's mass, and a happy new year?

I have done now, Mr. Editor, and you may go to sleep, but dont let my letter nap a long time in your portfolio. Can you abridge it? Why not give it in moieties, or parts, with a "to be continued," which is sure to sell your next number. And I will tell you how to obtain another subscriber or two. Print this, and send copies to Mrs. Wright and Miss Malkin, at Wheat Bridge Pottery, Chesterfield, Derbyshire; and I want Mrs. Hardick, the preceptress of my children, at Warminster, to see it. "Circulate! Circulate!" as you say. Has Mr. Neal shewn

you "the case" I sent him of our great need of a schoolmaster: I beg you to get it, and to squeeze it into your periodical. Adieu, dear sir. I am your hearty well-wisher,

Geo. K. PRINCE.

MADRAS.—We learn from a correspondent at Madras that a large room, capable of accommodating 150 persons, had been fitted up, and was opened on the 14th of November last for public worship, in connection with the baptist denomination. On the same day a baptist church was formed, consisting of fourteen members, under the pastoral supervision of the Rev. T. C. Page. We are gratified to learn that Mr. Page's ministrations have proved highly acceptable, and that already tokens of usefulness were beginning to appear, several persons having applied for admission to the newly formed church. May the little one speedily become a thousand!—*Oriental Bap.*, Feb.

[We have an interesting letter from Mr. Tunley, Jamaica, detailing the opening of a new chapel at Mount Birrell, March 9th, which the length of Dr. Prince's letter excludes this month.]

### Religious.

#### STATISTICS OF RELIGIOUS AND BENEVOLENT INSTITUTIONS.

*British and Foreign Bible Society*.—Established in 1804. Has circulated more than 20,000,000 copies of the scripture in nearly every known language or dialect. The gross expenditure has exceeded £3,000,000. Average annual income, £115,000.

*Church Missionary Society*.—Established in 1800. Has stations in East and West Africa, India, China, the Mediterranean, North West America, the West Indies, and New Zealand. Annual income, £116,000.

*Society for the Propagation of the Gospel in Foreign Parts*.—Incorporated in 1701. Has stations in the East and West Indies, the Canadas, Australia, New Zealand, Van Dieman's Land, Nova Scotia, New Brunswick, and Cape Town. Average income, £95,000.

*Society for Promoting Christian Knowledge*.—Established 1698. Circulates about 4,000,000 a-year of Bibles, prayer-books, tracts, and other approved works. Average annual income, £90,000.

*Society for Building, Enlarging, and Repairing of Churches and Chapels*.—Established in 1818. Has expended £327,000 in grants, by which additional church room has been provided for 575,000 persons. Average annual income, £24,000.

*Church Pastoral Aid Society*.—Established in 1836. Contributes to the stipends of

poor curates, and provides lay assistants. Average annual income, £45,000.

*British and Foreign School Society.*—Established in 1808. The Lancasterian system is pursued. Young persons of both sexes are trained in the central school, Borough road. Upwards of 30,000 admitted since the foundation. Average annual income, £15,000.

*Religious Tract Society.*—Established 1799. Circulates about 25,000,000 cheap books and tracts every year. The sales produce generally £50,000, which, with donations and subscriptions, give an average annual income of £57,000.

*Wesleyan Methodist Missionary Society.*—Commenced in 1786, but not organized till 1816. Has missionary stations in Northern and Western Africa, North America, Australasia, China, British India, New Zealand, the Canadas, and some of the Continental States. Average annual income, £116,000.

*London Missionary Society.*—Established in 1794. Has nearly 500 stations in various parts of the world, and fifteen printing establishments. No peculiar formula is insisted upon. Average annual income, £75,000.

*Baptist Missionary Society.*—Established in 1792. Has missionary stations in Asia, Africa, America, and in most of the European States. Has printed, in whole or in part, nearly 1,000,000 copies of the scriptures. Average annual income, £28,000.

*London City Mission.*—Established in 1836. Circulates the scriptures and visits the poor in London of every religious denomination. Average annual income, £14,000.

*Methodist New Connexion Mission.*—Operations confined strictly to Ireland and the Canadas. Has 54 missionaries. Average annual income, £3,000.

*Newfoundland School Society.* Established in 1822. Average annual income, £4,000.

*London Society for Promoting Christianity among the Jews.*—Established in 1808. Average annual income, £28,000.

*British Society for Propagation of the Gospel amongst the Jews.*—Established in 1842. Has 16 missionaries. Has founded a missionary Jewish College, where eight young converts are in training. Average annual income £2,300.

*Colonial Church Society.*—Established in 1832. Has 48 missionaries in the West Indies, Malta, France, Spain, Western Australia, Nova Scotia, Cape of Good Hope, New Brunswick, Prince Edward's Island, the Canadas, and New Zealand. Average annual income £4,000.

*Foreign Aid Society.*—Established in 1841, in aid of the *Societes Evangeliques* of

France and Geneva. Average annual income, £5,250.

*Home Missionary Society.*—Employs 48 missionaries, and has 125 stations in England and Wales. Average annual income £8,000.

*Irish Evangelical Society.*—Established in 1834. Average annual income, £2,600.

*Naval and Military Bible Society.*—Established in 1780. Circulates authorised versions of the scriptures amongst soldiers, sailors, and canal boatmen. Has issued 500,000 bibles and testaments since its formation. Average annual income, £2,500.

*Colonial Missionary Society.*—Has stations in Canada and Australia. Average annual income, £2,500.

*Christian Instruction Society.*—Established in 1825. Average annual income, £600.

*Indigent Blind Visiting Society.*—Established in 1834. Average annual income, £600.

*Protestant Association.*—Established in 1835. Average annual income, £1,500.

*Sunday School Union.*—Established in 1803. Average annual income, £1,600.

*Adult Deaf and Dumb Institution.*—Established in 1841. Average annual income, £900.

*British and Foreign Sailors' Society.*—Established in 1818. Employs 15 agents in the port of London. Average annual income, £1,200.

*British and Foreign Anti-Slavery Society.*—Established in 1839. Average annual income, £1,850.

*Friends of Foreigners in Distress.*—Established in 1828. Relieves poor foreigners of all nations. Average annual income, £2,500.

*Orphan Working School.*—Established in 1758. There are at present 180 orphans of both sexes in the school. Average annual income, £12,500.

*New Infant Orphan Asylum.*—There are 70 children on the foundation. Average annual income, £2,800.

*Clergy Orphan Corporation.*—Established in 1725. Upwards of 200 children of both sexes are on the foundation, where they are fed, clothed, and educated until of an age to be apprenticed. Average annual income, £4,500.

*Trinitarian Bible Society.*—Established in 1831. Average annual income, £1,500.

*Cheltenham Training Schools.*—Established in 1845, for the instruction of masters and mistresses upon principles conformable with the liturgy of the Church of England. The Association has received £6,500, including a grant of £3000 from the Educational Committee of Council; but £2,500 more is required for the erection of the proposed schools.

[NOTE.—The respective incomes are calculated, upon an average of the last three years. During the year 1847-8, the receipts of nearly all the Societies show a decrease as compared with the preceding year—a circumstance attributed to the monetary pressure.] *Patriot.*

### General.

**SABBATH DAY INTEMPERANCE.**—The advocates of Temperance, whose zeal and perseverance are highly to be commended, are again urging upon the religious public the importance of petitioning parliament immediately against the opening of Public Houses and Beer Shops on the sabbath-day; and we earnestly hope, that, whatever may be the views of our readers on the total abstinence question, they will readily listen to the call now made upon them to assist in stopping up one of the chief sources of vice and crime in the land. The following is a copy of the petition recommended. Further information may be had of Mr. Hopwood, 3, Low Ousegate, York.

*"To the Right Honourable the Lords Spiritual and Temporal of the United Kingdom of Great Britain and Ireland in Parliament assembled—or, To the Honourable the Commons of the United Kingdom of Great Britain and Ireland in Parliament assembled:—*

*The Petition of the Undersigned of the Town, or Village of, in the County of*

**SHREWETH,**

That Intemperance, the prolific source of crime, demoralization, and evil of every kind, prevails to an alarming extent in this Kingdom, especially on the Sabbath Day.

That Intemperance is commensurate with the facilities afforded for obtaining intoxicating liquors; and the lamentable amount of drunkenness prevalent on the Sunday is occasioned by Licensed Victuallers and Beer-shop Keepers being legally permitted to pursue their ordinary occupa-

tions on that day, when the greater leisure of the industrious classes, and their recent receipt of wages, lead them to greater excess.

That since the introduction of the Metropolitan Improvement Act in 1839, which enforces the closing of public-houses from midnight on Saturday until one o'clock in the following afternoon, there has been a decrease in the convictions for drunkenness occurring in London on Sundays, of nearly 50 per cent; and the beneficial results of similar regulations, adopted at Liverpool, Manchester, and Newcastle-upon-Tyne, justifies the conclusion that such benefit might be made general by the Legislature.

That the various and continued efforts made by Ministers of the Gospel, and by benevolent persons of all parties to diminish the vice of Intemperance have been greatly impeded by the Sunday Traffic, and will prove in a great degree unsuccessful so long as that traffic remains legalized.

Your Petitioners therefore earnestly pray that your Right Honourable House will be pleased to enact a law, greatly restricting or entirely prohibiting the sale of intoxicating liquors on Sundays.

And your Petitioners will ever pray."

THIS month we are crowded into a brief space, and can only notice that *abroad*, wars and rumours of wars and disturbances prevail, though we hope there is a little more prospect of order and repose. The Pope is all but deprived of temporal power, and the Jesuits have been expelled from Rome. An attempt by a violent party in Paris to overturn the government was suppressed, and the leaders are in prison.—*At home*, great distress prevails in the manufacturing districts, and fears of out-break and disorder prevail. In Ireland the law has been frustrated by the want of unanimity among the jurors at the trials of the physical force repealers. Upon the whole, prospects are discouraging, but our trust is in the gracious providence of HIM, who, out of seeming evil, educes good.

## Marriages.

Feb. 13, at the baptist chapel, Warwick, by Mr. Nash, Mr. J. R. Adkins, to Miss A. Wall; also, May 5. Mr. W. G. Osborne, to Miss M. L. Wallwin.

March 29, at the baptist chapel, Lay's Hill, Walford, by Mr. Davies of Longhope, Mr. R. Pritchard, to Miss M. Frowen.

April 17, at the baptist chapel, Blakeney, Gloucestershire, by Mr. Copley, Mr. J. Roberts, to Miss M. Webb, both of Cinderford, Forest of Dean.

April 11, at Leicester, Mr. Edwin Ewen, grandson of the late Mr. Ewen, baptist minister, March, to Miss Kirby.

April 21, at the Independent chapel, Coleraine, Ireland, by Mr. Heathcote, Mr. John Brown, M. A., pastor of the baptist church there, to Miss E. Bowden.

April 21, at the General Baptist chapel, Queenshead, Yorkshire, by Mr. Pike of Halifax, Mr. Hardy, minister of that place, to Miss Bairstow.

April 24, at the baptist chapel, Ridgmount, Beds., by Mr. J. H. Brooks, Mr. T. Millard, to Miss Ann Whinnet, only daughter of Mrs. Smith, all of Eversholt.

April 27, at the Zion baptist chapel, Loughope, Gloucestershire, by Mr. Davies, Mr. J. Bidmead, of Newent, to Miss M. Brown, of Milheldean.

May 2, at Zion chapel, Skipton, Yorkshire, by Mr. R. Gibbs, Mr. Robert Holmes, of Rawden, to Betsy, daughter of William Atkinson, Esq.

May 7, at the baptist chapel, Usk, Monmouthshire, by Mr. Owens, Mr. A. Wheeler, to Miss M. Morgan.

May 9, at the baptist chapel, Farsley, Yorkshire, by Mr. Jonas Foster, Mr. C. Stead, of Bradford, to Mary Ann, eldest daughter of Mr. William Wade, of Pudsey.

May 9, at the baptist chapel, Stoney Stratford, by Mr. F. L. Forster, Mr. H. S. Brown, baptist minister. Liverpool, to Alice, fifth daughter, of the late Mr. John Sirett, of Stratford.

May 11, at the General Baptist chapel, Boston, Lincolnshire, by Mr. T. W. Mathews, Mr. John Noble, jun., only son of John Noble, Esq., mayor of Boston, to Harriet, second daughter of the late Mr. William Maltby, of Sutterton.

May 13, at Bethesda baptist chapel, Forest Row, Sussex, by Mr. Veals, Mr. W. Welfare, to Miss H. Wicks; and on May 20, Mr. J. Heasman, to Miss P. Pritchett.

May 17, at the baptist chapel, Hailsham, Sussex, by Mr. T. Wall, minister, and father of the bride, Mr. T. Hollebhone, to Miss E. Wall.

## Deaths.

Feb. 26, at Wymonotham, the infant son of Mr. E. J. Perfitt. The parents of which were refused what some call "christian burial" for their babe, because it had not been "christened."

March 9, at Folkestone, Kent, in her 21st year, Miss Maria Parkins, daughter of Mr. D. Parkins, pastor of the baptist church in that town, of which she had been a member nearly two years. She sweetly fell asleep in Jesus.

March 9, aged 83, Mrs. Ann Ratcliffe, Crawshawbooth, Lancashire. Brought to the knowledge of the truth under the ministry of Mr. A. Nichols, she will be long held, as a friend and a christian, in affectionate remembrance.

March 18, at Falmouth, Jamaica, Mrs. Francies, widow of the late baptist missionary at Haiti. She was returning home, but only reached Falmouth, where she expired, leaving two orphan children.

March 22, aged 70, Mr. T. Maden, of Sunnyside, Lancashire, a member of the baptist church there.

April 20, after only a few days' illness, Mr. Alexander Jardine, of Brixton Hill, Surrey, in his 60th year. He was a principal in the erection of Union chapel, and has filled the office of deacon in the church ever since its formation in 1812. In life, he was a faithful man, and feared God above many. He died in peace.

April 23, aged 21, Mr. W. S. Meredith, third son of John Meredith, Esq., Lambeth Road, London. He was connected with the Diplomatic Department, Hong Kong, China, and had returned home only eleven days, on leave of absence, for the recovery of his health, when death removed him to a better

world. His hope of heaven was founded on the atonement of the Lord Jesus Christ.

May 5, at Bluntisham, Hunts., aged 86, Mr. John Blackley, a member of the baptist church. That promise—"Him that cometh unto me, I will in no wise cast out," was the ground of his hope and consolation, and the theme on which he always conversed when visited by christian friends, and it formed the text of his funeral sermon.

May 7, aged 57, Mr. James Cleal, Bridport; who, for nearly thirty years, adorned his profession by his piety and zeal; during part of which time he discharged the office of deacon well. He died peacefully and happily.

May 10, at Saffron Walden, Octavius, youngest son of Mr. P. G. Johnson.

May 13, at Whitby, Yorkshire, Rev. George Young, D.D., for a long period the beloved pastor of the Presbyterian church in that town. He was also the author of the History of Whitby, and other works, and uncle of Rev. John Young, of Albion chapel, London.

May 19, at Cambridge, aged 68, Mr. Robert Edminson, formerly pastor of the baptist church at Bratton, Wiltshire.

May 20, at Loughboro', Mr. John Yates, aged 83, father of the late Dr. Yates of Calcutta.

Lately, at Kingswood, Gloucestershire, aged 69, Harriet, the beloved wife of Mr. James Griffiths, baptist minister. She bore a long affliction with much christian patience, and sweetly fell asleep in Jesus.

Lately, at Piinner, (no date given) Mrs. Kilby; many years a member of the baptist churches at Hampstead and Harrow-on-the-Hill. Zealous and useful in life, she bore suffering with resignation, and died in peace.

THE

# BAPTIST REPORTER.

JULY, 1848.

## Baptist Anniversary Meetings.

### BAPTIST IRISH SOCIETY.

THE Annual Meeting of this Institution was held at Finsbury Chapel, on Tuesday evening, April 25, and was numerously attended. S. M. Peto, Esq., M.P., took the chair.

The proceedings having been commenced by singing, and prayer by the Rev. Mr. Stock of Chatham—

The CHAIRMAN rose and said—There was little hope of any beneficial result recurring to Ireland, except by the simple declaration of the gospel of Christ by men who had felt its power in their own souls, and who went forth, not to engage in controversy, but in the simple enunciation of the truth to witness to that power which they had felt in their own happy experience. He had lately had an opportunity of making inquiries with reference to the character of the agents whom this Society employed, from friends of his own who knew Ireland well, and he was happy to bear testimony to the fact, that they were simple-hearted men, communicating to those who needed it above all others that instruction the preciousness of which they had themselves realized. He was happy to learn that, in the darkest districts of Ireland, the proclamation of the gospel had not been without its happy fruit. In Connaught, to which they had looked more than to any other part of that country with alarm and anxiety, he was happy to know that the efforts of this Society, and another kindred Institution—the Irish Evangelical Society—had been productive of the most beneficial effects. During the past year, Ireland had suffered from famine of the most severe character, and with it the attendant evil of fever; and it was only

those who had visited that country, that could form any idea of the sufferings which the people had been called to endure. His own intimate knowledge of the Irish character enabled him to bear testimony to the fact, that there were no people on the face of the earth,—though at times they were excitable,—who endured sufferings with more patience and more kindness of feeling than did the Irish. If anything were wanted to increase their pity with regard to that country, it was to be found in the patient endurance manifested under the severity of their sufferings. He hoped it would be proved, with regard to Ireland, that the period of their extremity was the period of God's opportunity. This country, under similar circumstances, had enjoyed that blessing, and thus brighter days had risen upon it. He trusted that Ireland would soon possess not only every civil and political right, but that which made all civil and all political rights precious. It was a great misfortune to Ireland that the truth had never been presented to her as it ought to have been. Whatever the Establishment might be in this country, in Ireland it never had and never would succeed. The longer he lived, and the more he saw, the more he was convinced that they would never see religion,—true, simple, God-like religion,—prevail in Ireland, until that Establishment was removed. He made that remark with all sincerity, and not from any desire to enter on political subjects. They could not view their own operations in Ireland without regarding them in connexion with the labours of other Institutions; and when they saw the people of Ireland taxed as they were to a large amount for the support of the religion of one-eighth of the population, they must

feel that it would have a tendency to prevent the diffusion of the truth. He felt it to be a responsibility depending upon himself on all occasions, whenever he had an opportunity, to lift up his voice—to do all he could to remove the burden of the Establishment from Ireland. But the meeting had before them, not only the happy results of their efforts in the partial regeneration of Ireland, but they had the promises of God on which to depend with regard to future efforts. Whatever they did with reference to Ireland, must be done in simple reliance on the blessing of God.

THE REV. F. TRESTRAIL then read an abstract of the Report, which stated that the Committee had never had to meet their constituents under circumstances so peculiar and trying as those which had distinguished the past year. The Mission itself, in its entirety, had been more than usually prosperous. Death had removed only two of the little band. Nearly all the churches had received encouraging additions, and the facilities of access to the people were increasing every day. Deep, and hitherto almost inveterate, prejudices were giving way to the force of truth and the spirit of christian love. Last year, the Committee had to report the death of Mrs. Hardcastle, of fever. In July last, her pious and devoted husband followed her to the grave. The loss to the church in Waterford and to the Society had been very great, and the breach had not yet been repaired. Gentlemen of all parties in Waterford formed a committee to raise a fund for the education of his orphan children, which amounted to £421, the Committee having voted towards it £50. It then detailed the proceedings of the various stations occupied by the Society, and showed the advantages which had resulted from the relief fund. Ireland, it stated, was in a transition state, and the future happiness or misery of that country, for years, greatly depended on the way in which the present crisis was met. Ireland must have more attention from British churches as well as the British Parliament; the old notion, that anything would do for Ireland, must be abandoned. Both in feeling and in principle there must be more of apostolic zeal, and wisdom, and piety. From the treasurer's account it appeared that the total receipts, during the past year, amounted to £2,546 12s. 9d.; the expenditure, including a balance due to the treasurer last year of £1,626 12s. 3d., to £4,305 13s. 11d., leaving a balance against the Society of £1,756 1s. 2d. The receipts for the relief fund, including a balance in hand last year of £3,545 17s. 7d., amounted to £4,406 15s. 9d.; the expenditure was £2,103 19s. 8d.; leaving, therefore, a balance in hand of £2,304 16s. 1d.

THE REV. D. R. STEPHENS of Manchester—The religious interests of Ireland peculiarly claimed their regard. The Protestants of England owed the Catholics of Ireland a debt, which they had not yet begun to pay. The ancient christianity of the East came through Lyons to this country. St. Patrick had no communication with Rome. There was scarcely an authentic document belonging to Wales which did not prove that the Ancient Britons had resisted the aggressions of Rome. Much was said at the present time of the popery of Ireland. Who made the Irish Catholics? The English settlers. It took centuries to make them submit to Canterbury when a Romish see. It was said in a book published by Mr. Todd of Dublin, for Puseyiteish purposes, that the great fault of St. Patrick was that of making so many bishops. They had one for almost every congregation. The duty of Protestants at the present day was to attempt to undo the evil which had been done. They possessed the gospel, and they were bound to send it to Ireland, as they were doing through this Society. There was little in the Society which dazzled, but, as Dr. Paley observed, what the Redeemer described as great in the Sermon on the Mount was not only not the kind of greatness which the world esteemed, but it was the directly opposite. This Society needed an agency which would constantly keep its claims steadily before the christian church, and that agency it had in its excellent Secretary. It was their duty to support all their societies as though they depended for their success upon their personal and present efforts. It was a great advantage that some of the agents of this Society preached the gospel in the Irish tongue, for it was impossible to do much for the masses of the Irish people until the truth was taught them in their own language. He hoped the time would come when all their labourers would be able to pursue this course.

REV. CALED BIRT said, that it had been his lot to visit Ireland, and although his stay was short he had travelled over every part of it. He envied not the Englishman who could visit that country without feeling a deep interest in the welfare of its inhabitants. Great was their misery. Their clothes all appeared to have been those which had been cast off by the people of England. It was impossible to describe the wretchedness of their dwellings, or their miseries, arising from the want of food, and that not with reference to the late famine only, but generally. The Irish had a loving heart, and great must be their distress when they beheld the hunger of their children, and were unable to alleviate it. There was no middle class in Ireland to be a reciprocal conductor of sympathy between rich and poor. For miles there was nothing to be

seen but the most wretched cabins. The conflicting religious opinions of Roman Catholics and Protestants tended much to aggravate the miseries of Ireland. The Irish were brought to terms with their priests, but they were far distant from God. Depending on ritual observances, they had no true knowledge of Him. Ireland required the friendship of England. It was a beautiful isle; the climate was salubrious, the hills were green, and the valleys fertile. There was great kindness in the Irish heart. The females were characterised by charity, and parents were willing to sacrifice themselves for the welfare of their children. The Irish emigrant never was happy in distant lands until he could send for and gather his children around him. But when he (Mr. B.) beheld the superstitions of the Irish, he felt that if the doctrines of the cross were but substituted for the ceremonies of Roman Catholicism, oh, what Christians they would become! When he reflected on the urgent necessities of that land, he almost wondered at the measure of tranquillity which prevailed in it. Its condition was enough to make senators almost frantic. The resolution recognised their dependence on the Holy Spirit, in the accomplishment of the work which the Society had in view. That was to him a source of encouragement. When the Divine power was exerted, the weakest instruments became mighty. It was so at the Reformation. When God arose to the work, all events tended to promote the Divine purposes. Though with a weeping spirit, he had read of the sufferings of Ireland through a period of famine and death; yet, when he learned from the Report that, through the agency of this Society, no fewer than 2,000 objects of pity and commiseration had received, day by day, their daily breath, he could not but hope, that the prejudices long indulged against the Saxon and Protestant would be melted down, and a way opened up for the diffusion of that bread from heaven which would give life to the world. The resolution referred to prayer; let that be offered, and as sure as were the promises of God, so surely would China become what it professed to be, "the celestial empire;" and Ireland, what it was called in legendary lore, "the land of saints."

The Rev. M. A. GARVEY appeared there as a Deputation from the Irish Evangelical Society. He had been selected because, in connexion with that Institution, he had, during the two years of famine, visited Ireland four times, and hence had become well acquainted with the sphere of labour occupied by this and kindred societies. It had been well said that the Irish were an affectionate people; but they were also an independent people. Nothing made a man so independent as poverty, because no one

could take his property from him, for he had nothing to lose. The Chairman had forbidden them to touch on politics. He (Mr. G.) would not say that the present condition of Ireland was attributable to bad government, but he supposed he might think so. There was no nation suffering so much at the present time, not only physically, but morally and spiritually, as Ireland. The Premier had said, the other night, that he was determined, at all cost, to preserve the union between England and Ireland. They were committed, then, to the union; but let Ireland be as much a part of England as Northumberland. Let there be equal laws and equal liberties, and let the attributes of citizenship be equally and manfully maintained. The Irish people had been loyal to Rome; let them endeavour to make them loyal to the King of Kings and Lord of Lords. This Society was doing a great work in Ireland, and, in one respect, had taken the lead of all other institutions,—namely, in the establishment of schools throughout the country. It might be asked, why their efforts had not been followed with greater success in Ireland? The reason was, they had never had fair play there. Had not Protestantism been presented under the most unlovely of aspects? Had not that religion which came and proclaimed liberty to the captive, and the opening of the prison doors to him that was bound, been spoken to the Irishman by the voice of the tyrant and the despot? Had it not come to him with the bayonet,—with the strong arm of power,—with the sanction of law,—and compelled him to do its will, instead of coming in all the meekness, all the peacefulness, and all the gracious power of the voluntary system? Popery, on the one hand, assumed a false aspect in Ireland; it was, in fact, the religion of tyrants. There was nothing so despotic as popery; it was a conspiracy against the human race, by a certain order of men, for their own aggrandisement. Did it not teach that man was not responsible to God except through his priest? Whatever measures might be proposed for Ireland, nothing would do her a substantial good, unless it travelled with equal steps with the gospel of the Lord and Saviour, Jesus Christ. It was painful to find it stated, in the leading journals, that all the gratitude which Ireland ought to have shown to England for the interest she had felt in her welfare had been forgotten. That was not true. The Irish were not an ungrateful people. The journals might report the inflammatory speeches that were made by some parties in Ireland; but it was not possible for them to report the tears that had been shed in secret places, the prayers that every night ascended from the habitations of Irish distress, on behalf of English Christians, for the efforts they

had made to mitigate their sufferings. At a meeting of the Irish Evangelical Society, held some time since, a poor man stood up and said, "I will give a sovereign to the object," and added, that when he was taken prisoner by the French, there were nine Irishmen, who all subscribed to purchase his freedom. In one case, when relief was given to the applicants for food in Ireland, amongst the number there was an English-woman, and the Irish all stood on one side, and said, "Let her first be relieved who comes from that country which has supplied our necessities." It had been his privilege to preach the gospel in Court-houses and other parts of Ireland, and he had witnessed the deep emotion with which they listened to him. He had not attempted to introduce controversial topics, for nothing could betray a greater want of judgment than to suppose that the best means of commending the gospel of Christ was to introduce it by attacking the prejudices of the people, and assailing the religion in which they had been brought up. Frequently had he seen the tears flow when he had spoken of the Saviour's compassion in dying for lost and ruined sinners. There was great hope that the recent famine in Ireland would be but the dark hour that preceded the dawn of day. There had been thousands of instances of conversion in Ireland, but they wanted the masses of the community to come out of the bondage of the papal system; and he believed that they were in a state of preparation for it. When the set time should come, it might be that some Luther would arise in Maynooth; but whether that were the case or not, they must remember that the Reformation itself did not depend on Luther, or Knox, or any other Reformer, but on the onward progress of God's cause, which nothing could let or hinder. They could already see the loosening of the bonds of

popery. In looking on the iceberg, it might seem to present a front of stability; but the warmth of spring might be weakening its foundation, and preparing for the great and overwhelming crash. So it was with popery; and he prayed that speedily the time might come when the angel should pronounce, "Babylon is fallen, to arise no more."

The Rev. J. BRANCH had not had the advantage of visiting Ireland, but he had seen much of Irishmen in London, and, he must say, that their character here was very different from that which it had been represented to be in Ireland. They appeared, from some cause, to have undergone a great deterioration. He was satisfied that no beneficial result would arise in Ireland, to a large extent, until they adopted the system of domiciliary visitation. The gospel must be preached not only in churches and chapels, and to multitudes by the wayside, but must be taken to the homesteads of the people. The object at which statesmen were aiming could only be effected by the gospel of Christ. He depended more upon the spirit of prayer which might be poured out on the assembly, and which would lead them to bow at a throne of grace on behalf of Ireland, than he did on the money which might be contributed at the doors. They required the old-fashioned instrumentality that was employed by Whitefield and his contemporaries. As the beautiful coral isle arose from the continuous labours of a small insect, so he believed that through the means of the humble agents employed by this Society there was a sapping and undermining of the errors of Popery. Let them, then, help this Society by their prayers and by their contributions; for they must not forget that the silver and the gold were necessary.

Dr. ACWORTH concluded the meeting by prayer.

## BAPTIST MISSIONARY SOCIETY.

THE Annual Meeting of this Institution was held on Thursday, April 27, at Ten A.M., in the large room at Exeter-hall. The attendance was numerous and highly respectable. Among those on the platform, which was crowded to excess, were,—S. M. Peto, Esq., M.P.; Joseph Tritton, Esq.; Thomas Tanner, Esq.; W. L. Smith, Esq.; J. H. Allen, Esq.; G. Lowe, Esq., F.R.S.; H. Kelsall, Esq., Rochdale; G. Foster, Esq., Sabden; G. Stevenson, Esq.; Thos.

Pewtress, Esq.; the Rev. Drs. Cox, Steane, Acworth, Godwin, Murch, Hoby; the Rev. Eli Noyes, M.A., Boston, U. S.; Rev. J. Woodman, Vermont, U. S.; Rev. Messrs. Clarke and Newbegin, from Western Africa; Rev. Messrs. Brock, Stovel, Groser, Russell, C. M. Birrell, Liverpool; J. Edwards, Nottingham, and many others.

At its commencement, the 149th Psalm was sung, and prayer was offered by the Rev. J. H. HINTON,

M.A. DR. STEANE then rose and said, I claim your indulgence for a moment, while I take upon myself the office of introducing the chairman. Mr. Henderson is very little known perhaps to the majority of the assembly. It is due to him, therefore, that, in a few words, I should acquaint you that our friend is an elder of the United Presbyterian Church of Scotland. On the part of the Committee of the Baptist Missionary Society, by whom Mr. Henderson has been invited to the post he now occupies, and on the part of Mr. Henderson himself, his presidency is an act of practical homage to our Lord's new commandment, that his disciples should love one another. While, therefore, he appears before us in Christian temper and spirit, manifesting his love to our denomination and our mission, I am sure the cordial reception he will have from you this day will be a response to that sentiment, and will show that though we are baptists, and earnestly adhere to our denominational distinctions, we are, nevertheless, Christians in the catholic sense of that term, and love you, sir, and all good men who in common love our Lord Jesus Christ.

The Chairman, JOHN HENDERSON, Esq., said:—When I received the letter of your Committee inviting me to preside at your anniversary, two feelings were awakened in my mind—a sense of my own unfitness to occupy so honourable a position, and of your exceeding kindness and liberality in inviting me to do so. I felt so strongly my inability efficiently to discharge the duties which devolve upon one placed in so responsible a position, that it would have been a great relief could I have declined the honour. But I said to myself, What are the sentiments which the invitation of the Committee is intended to express? Not merely a partial kindness for me individually, but love for the brotherhood of other evangelical communions—the recognition of the great principle of christian unity, and their determination to take the most public opportunity that could be found in the circle of the year of expressing, not in words only, but in a significant action, their sincere and cordial attachment to the divine rule of walking together as we are agreed. When the matter presented itself to me in this light, I said,

I cannot decline an invitation intended to express such noble and christian sentiments. If they hold out the right hand of fellowship to a brother of another denomination, shall not that brother stretch forth his to grasp it? I shall go, and the charity that dictated such an invitation will have a mantle broad enough to cover all my deficiencies. I feel the honour you have conferred upon me yet the more, when I look back upon your missionary history. It is illustrious by no common achievements—it is glorious by being associated with no common names. I believe your churches were amongst the first to enter the mission field, and that the Moravian brethren alone can dispute with you the palm of seniority. The blessings which have crowned your efforts in India, in Africa, and in the West Indies, are matter of thanksgiving to all the christian world. When I mention India, how can I forget that to you and your predecessors it belonged to be the first to sow extensively the seed of divine truth which is fast germinating, and promises a hundred-fold: to be the pioneers in the holy warfare which is destined to subdue the millions of that land—not to the rule of an earthly sovereign, but to the authority and the grace of Him who is the King of righteousness and the King of peace? Permit me to say that I do not envy the individual, to whatever christian community he may belong, who can trace your course, and think of such men as Pearce, Fuller, Ryland, Carey, Marshman, Ward, Hall, Foster, and many more such kindred spirits who have formed the ornament and defence of your denomination, and been blessings to the universal church; I say, I envy not the individual who can think of such men without having his spirit stirred with grateful emotion towards Him who made them what they were, and strengthened them for what they accomplished. You have a noble ancestry—noble in the highest sense of that term; and what a responsibility has it laid upon you! They have passed away from the scene of conflict, and are now enjoying their reward, but they are not unconcerned in the advancement of Messiah's kingdom throughout our fallen world. They are around you as a great cloud of witnesses, and are looking down with intense interest on your exertions. They rejoice in every instance of your success, whether at home or in the field of foreign labour. Oh! then, how should we seek to add to the measure of their holy joy, by increasing efforts—by extending liberality, and by abounding prayer in the great and benignant enterprise to which you stand pledged. At no period was there such a call to missionary work as there is at the present time. It seems to me that by the recent events of his providence, God is

specially summoning his church in all its departments to renewed and increased activity, prayerfulness, and liberality in the extension of his cause. He is shaking the nations, and removing, in many lands, obstacles to the introduction of the gospel of truth, as well as granting facilities for its spread in heathen climes, unknown before. What an encouragement it is to us when the events of divine providence are evidently seen co-operating with the calls of the divine word! And if the church shall prove faithful to her trust, the indications will soon be greatly multiplied that the day is not far distant when the kingdoms of this world shall become the kingdoms of our Lord and Saviour Jesus Christ.

The SECRETARY then read the Report:—The Society has agents in Europe, Asia, Africa, and America. In Continental India it has thirty-five missionaries, sixty-seven native teachers and preachers. In Ceylon and other East Indian islands it has six missionaries, and upwards of fifty native preachers. In connexion with all the churches in this field are upwards of 1,800 members, and in the schools are 4,390 children, the number of schools in India being 102. At the twenty-four stations in Bengal there were added to the churches in 1845, eighty seven members; in 1846, 162 members; in 1847, 297 members. Ten years ago—in 1837—the number of missionaries in India, dependent upon the Society, was twelve, and of the native teachers about fifteen. The volumes of scripture printed up to 1837, was 240,065; between 1837 and 1847 the number printed amounted to 503,205: in all, 743,270. Within the last year 74,000 volumes more have issued from the press. The missionaries connected with the Society have (among their incidental labours) written and published fourteen grammars and nine dictionaries, mostly of languages which previously had no such elementary works. The churches in Jamaica formed under the care of agents sent out by the Society, contain about 34,000 members. The number of ministers in Jamaica in 1847, and of members connected with the churches, was double of the number connected with the Mission in 1837. In the Bahamas, the Society has three missionaries, fourteen native teachers; and there are in the churches about 2,800 members, and in the day-schools 750 scholars. This progress has been made since 1832, when the Mission there was begun. Within the last seven years missions have been commenced in Africa, in Haiti, in Trinidad, in France, in Madras, and in Canada. In Africa many thousand people have been clothed; and parts of the New Testament printed in the Ishubu, Fernandian, and Dewalla tongues. In Canada, twelve ministers are aided by

the Society, and preach the gospel in extensive destitute districts. In France, the New Testament in Breton has just been completed and printed. In 1837 the Society had one general printing establishment; since then four others have been established. The number of institutions for training native agents, connected with the Society, has increased in nearly an equal degree. Besides those in India, the Society has one in Jamaica, and another at Montreal. The missionaries and native teachers more or less dependent upon the Society, have increased from about 85 to about 225 within the last ten years, not including (in this latter number) Jamaica: an increase twofold of European missionaries, and threefold of native teachers. For the support of these agents, the Society has not more than £16,000 a year available. Nine hundred churches collected for the Society in Great Britain and Ireland last year:—but upwards of 200 of these have, as yet, a collection only every other year. Nearly 150 of them seem to make no other systematic effort. If all would form auxiliaries, and if all would collect every year, the Society would be relieved of its difficulties. The Society has not as yet 3,000 subscribers of 10s. and upwards. The total income of the Society for the year ending April, 1848, was under £23,000, a sum inadequate to support the present number of missionaries, carry on the schools, and provide for the expense of the large numbers of volumes of the scripture printed. Increased contributions are required even for our present work. In India, Delhi, with a population of 180,000, has but one missionary; Patna, with 300,000, but one; Ceylon, two-thirds as large as Ireland, has but two missionaries. All India, with 150 millions of people, has fewer christian teachers than many English counties. Haiti needs help, and has but one missionary; Trinidad has but two; Dacca and Allahabad—old stations of the Society in India—are vacant and need help; as does Barisal and Calcutta. The total number of our missionaries all over the world, is not larger than the number of the agents of the London City Mission. Very many of these wants would be supplied (so far as funds can supply them,) if the income of the Society for ordinary purposes averaged one penny a week from each of the members of our churches. A penny a month collected by each scholar connected with our Sunday schools would raise £7,500 a year. Will the friends of Missions remember that their gifts are to be divided among upwards of 200 stations, and that they are spent in four continents, for the support of more than 200 labourers, each of whom is deserving of, and needs liberal aid.

The Rev. J. HINTON called on the meeting to sing a hymn, and the Rev. James Campbell, the pastor of a church at Edinburgh, supplicated the throne of grace that a blessing might descend rich and refreshing on the meeting and on the labours of the Society.

The Rev. JOHN JORDAN DAVIES of Bootle, said:—I conceive that there is not one enlightened and sincere friend of the Baptist Missionary Society in this assembly, who does not cherish feelings of devout thankfulness to God for the success with which he has been pleased to crown its varied labours. The early friends of this institution, and there are a few such amongst us now as connecting links between the present generation and that which has passed away, are deeply sensible of the progress which has been made amidst circumstances of great difficulty, and they devoutly recognize the hand of God in the preservation and success of the institution. Recollecting the weakness and feebleness of the infancy of the Society, recollecting the varied and heavy trials which, at various times, it has had to sustain, and witnessing the present comparative magnitude of its operations—the increasing results of its labours, you should devoutly, though humbly exclaim, “This is the Lord’s doing, and it is marvellous in our eyes.” As in the present day—the age emphatically of missions—there is not one body of evangelical christians which has not its organization, more or less extensive, for direct missionary purposes, so we are thankful to say that there is not one of these institutions the friends of which cannot point to some scene of its labours which affords clear indications, not only of the divine approbation in general, but of the especial blessing of the Head of the church. We do not regard these as rival societies, or, in any degree, as opposers to each other; we regard them all as fellow-workers in the one great cause, we sympathize with them all in their tears, we rejoice with them all in their successes; we consider the success of one to be the success of every one, the success of each to be the success of our common christianity. Allow me to remark that I conceive the success with which it has pleased God to bless our missionary labours, is, comparatively speaking, far greater than we are generally apt to suppose. Our imagination is often filled with the grand idea of the success of the apostolic age—and indeed the successes of the apostles and their fellow-labourers were great, very great, which has clearly proved not only the truth of christianity, but which has also proved that the gospel is the power of God to the salvation of every one that believeth. But have we always a correct idea of the

nature of the soil on which the apostles and their brethren laboured? In all the towns and cities of the Roman empire where the apostles preached there were Jews, and Jewish synagogues, and in these the scriptures of the Old Testament were read week by week, and, in part at least, interpreted. To these places not only did the Jews, but many also of the most intelligent of the Gentiles resort. Among those who attended there from sabbath to sabbath, there were men fearing God and working righteousness, men who enjoyed, compared with the world around them, a large measure of religious light, and men prepared to welcome still larger communications of divine truth. To those places the apostles always first went; to those persons the apostles always first preached; amongst those assemblies they not unfrequently found willing and prepared minds, who welcomed the truth as the grace of God rested upon their spirit: and these devout Jews and devout Gentiles constituted the first elements of the church of Christ. In one city and in another, they laboured for two or three weeks only; in one place and another the apostles would leave behind them truly christian and devoted men. It has not been so with our missionaries. Many of these have been sent forth to fields utterly waste and desolate, which no hand of man hath touched for good; others have been sent forth to fields already pre-occupied, covered with weeds as noxious and destructive as they are rank and luxuriant. Hence a great part of their labour must be, in this character, strictly preparatory, and they must be content to labour on for years, and have no visible result. Such men must be content to labour perseveringly and prayerfully, and perhaps die in the field, seeing no fruit of their labour. But, as our Report this morning has clearly proved, these labours are not in vain; the seed sown in the earth is not lost, but destined to spring up again. Labouring patiently, devotedly, prayerfully, deterred by no difficulties and no discouragements, having confidence in God, out of weakness, therefore, growing strong, taking the “irresistible might of weakness,” as Milton expresses it, these men, in their successors, have witnessed the result of their labours. Will you permit me to remark once more, that, as the labour of our early mission was, in a great degree, of a preparatory kind; so is also, in a measure, our own labour, and so it must continue to be for some time to come. Our mission will be somewhat like that of John the Baptist, sent to prepare the way of the Lord. It will be ours to establish schools, to educate the people; it will be ours to print and publish religious tracts, and form religious literature; it will be ours to translate and

circulate the inspired volume, and to preach the everlasting gospel of the grace of God; it will be ours, as God shall grant his blessing, to form little christian churches, verdant spots in the desert, creating centres of good in the moral waste of the world. Is the influence of christianity never to be universal? Are the triumphs of the cross of Christ alone to be partial, incomplete, and uncertain? Is Jesus never to have the heathen for his inheritance, and the uttermost parts of the earth for his possession? God has said he shall, and He is not a man that he should lie, or the son of man that he should repent. Oh, yes; the book of God, the New Testament, is yet to become the statute-book of the nations of the earth; the law of life will be the law of the universal family of man; the Spirit of Jesus is yet to animate the great heart of the human family, all men are to be blessed in Him, and all nations shall call Him blessed. How then? Are we to look for a new dispensation, and a new order of means? I humbly trow not; we have the instruments of this world's regeneration in our own hands; it is the glorious gospel of the blessed God. The law of truth is the instrument: there may be a vast improvement in the mode in which that truth is presented. There may be more adaptation; there may be more power; there may be more holiness and zeal in men; more of the influence of the ever blessed Spirit of our God. God can, and he may raise up men as eminently adapted to meet the wants of the age, as were Luther or Whitefield to meet the wants of their day. But more than this, the subject is a practical, and also a personal one. There is something for every one of us to do; not so much on the platform, as in the retirement of the closet, and the deep recesses of our own souls. Until the Spirit be poured upon all from on high, the world will yet be unconverted, and the church will be comparatively desolate and barren; but when the whole christian family shall realize its position, its high estimate, when the whole christian family shall feel the burden of its responsibility, when we shall feel our entire dependence on the great Head of the church, and shall be ever sighing and crying,

"Come, Spirit of the living God,"

our Father in heaven will not disregard our prayers, or disappoint our hopes.

The Rev. J. CLARK, from Africa, said:—I rejoice with you in what God has done for the Baptist Missionary Society during the past year. But I cannot help on this occasion taking a retrospective view of the five years which have gone by since I last met christian friends in this hall. It arises before my mind as a dream, but a dream which has in it many interesting realities.

I reflect on those who were fellow-labourers with us on the missionary field at that time who have gone to heaven. I think of Daniel, of Yates, of Burchell, and Knibb, and Dutton, and Francies, and Thompson, and Sturgeon, and Fuller. They are no longer with us as fellow-labourers here, but are with God; and they are looking down upon us from heaven, and wondering for a moment how they could feel so little, as they find now they did feel, for Christ and for souls while they were upon the earth; wondering, too, how it is possible that we, who have seen the glory of our God and Saviour Jesus Christ, and have been saved by his grace, can feel so little and do so little as we do in the cause of God. We have heard that, at the present rate in which the work of God is going forward, we cannot expect that the world will be converted. But conversion is the work of the Spirit of God, and it is as easy for the Holy, the Almighty Spirit, to create anew a soul, as it is for God, by his power, to cause the flowers to bud forth and blossom in the spring. He has given to us his gospel. This is the almighty instrument appointed for the conversion of the world to God. He has commanded us to go into all the world and preach the gospel to those who dwell upon the earth. This is our duty; and if every christian in the world were to make it a part of his work to pray to God that he would pour out his Spirit on the attempts to make known the blessed gospel to their fellow-men from day to day, the world might soon be converted. But I must proceed to take a view of that land from which I have come—the land of Africa. Although more recently from Jamaica, I must speak first of Africa, lying in her darkness and in her blood. We do rejoice, that God has visited Africa by the light of the blessed gospel; and though we cannot speak at present of those beloved brethren belonging to other missionary societies who labour in the western coast of Africa, yet we rejoice at glancing at our brethren of the Wesleyan connexion, who are labouring at the Gambia River, at Sierra Leone, at the Gold Coast, at Ashantee, and at Badagry. We rejoice in the labours of the Church Missionary Society at Sierra Leone and at Abukuta, in the kingdom of Yoruba. We rejoice, also, in the labours of our continental brethren in the mountains of Agupim. We rejoice in the labours of our American brethren at Liberia, Cape Palma, and the Gaboon River. We rejoice, also, in the labours of our beloved brethren connected with the Presbyterian Church who have more recently come to Western Africa, to labour there. We do feel with those brethren, and we pray for them as brethren, belonging to the same one church of Christ with which we our-

selves are connected. Africa, as you know, although thus enlightened in different parts with the light of the gospel, is still the land of darkness. There is a missionary station here, and another at some hundreds of miles distant. These missionary stations are but as little stars twinkling amid the gloom of surrounding night. The labourers have been called to suffer. Many of them have been called away by death; still the work of God goes on. God has smiled upon his servants labouring in that land. He has given them souls for their hire. Many have received the truth in the love of it, have died and have gone to heaven. Several works have been translated, and have been printed in the different languages by those missionaries of whom I have spoken. There are now some books in the Mandingo, Jolof Fula, Susu Bullom, Sherbro, Timmini, Yoruba, and Housa, and in the Bassa and Grebo languages, spoken on the Kru coast. There are other books in the Fanti and in the Inkrans tongues: in the Ibo, and in the Efik some small books have appeared. Some specimens have been printed in the languages spoken by the inland tribes, and others have been prepared of those spoken on the grain, and ivory, and gold coasts of Africa. We have done what we could. During the first thirteen months of our residence in Africa, thirty were, as we believe, converted to God, and formed into a little church on the island of Fernando Po. Since that period upwards of sixty have been converted to God; and a church while we were there, including some of those who had proceeded to that island from Jamaica, consisting of eighty members, sat down from sabbath to sabbath to commemorate the dying love of Jesus. A small church has also been formed on the continent. We have there twenty-three members, but they were from those who have been converted to God at Clarence, or from those who have gone to labour in Africa from Jamaica. I have, however, since my arrival in this land, had pleasing accounts from Africa. There has been an addition to the church at Clarence of nine persons, who were baptized on the first of January this year. One of them was in his native dress when first I saw him on the island of Fernando Po. His name, or his title rather, was Bokatali—a gentleman who can make gentlemen. This was his office in the town to which he belonged, and I saw him covered over with his paint, his palm oil, and his clay. I saw him in all his naked deformity when Dr. Prince and myself first visited Fernando Po. He, however, drew nigh to us, and was among us for a little time. We instructed him; and Dr. Prince, with the utmost kindness, sought to impart information to his mind. He has been now for seven years

receiving instruction. The first change that took place was, that he left his town—he left the customs of his country. He was married to one wife, and brought her to live with him in the town of Clarence. He learned to read, and seemed to delight in those things which were mentioned in his hearing, from time to time, by the missionaries of the cross; and now my heart is rejoiced to hear that he is among those who were baptized on the first of January. He has acted as Dr. Prince's interpreter, and afforded me much assistance during my sojourn and labours on that island. Oh! when we reflect on the condition of the African—when we think of the barriers that are in the way that he must break through before he can leave his country and the customs of his country—when we reflect on the fearful idolatry to which he has been accustomed from his youth up—when we reflect that superstitions are practised before the child is born, at the birth of the child, and onward through life on every occasion, we need not wonder that it requires a power no less than that which is almighty to break these chains of brass asunder. Africa is in the greatest temporal misery. It is, indeed, a dark part of the earth, full of the habitations of cruelty. We feel completely at a loss to be able to give you any idea of the sufferings of our fellow-men, our fellow-creatures in that land. We dare not describe them. Those things which we have seen, and which we know to be true, are too horrifying and too distressing to be mentioned in this place. Infanticide fearfully prevails in many lands, and not only are the infant twins put to death by the mother who has borne them, in one of the districts of Africa, in another, the children are destroyed, and the mother is driven from her home to the yam farm, to be the companion of the slaves of her former husband. At Bimbia—and we did not find it out until the beginning of last year—when the mother dies, and the child is too young to be supported, in that savage land, without nourishment from the breast, the grave is made—the corpse of the mother is put into it, the infant is placed in her arms, and the living child is interred with the dead parent. This may suffice to give you an idea of the state of millions of our fellow-creatures in Africa. We have been able to travel almost around the island of Fernando Po. We have made ourselves acquainted with the inhabitants in almost every part. By means of our sabbath-schools, which have been attended by youths from most of the native towns, we have become known to the natives, and may go to instruct them in any part with comparative safety and comfort. On the continent many districts are prepared to receive the "Batulaba," or Godmen, when they like

to come among them. Many have sent to invite us, and to many of those districts we have gone. Sometimes danger has appeared, but God has always protected us on going among them, with nothing to excite their cupidity on the one hand, or their fears on the other; with nothing but what we absolutely needed as change of apparel or as food to eat by the way—with no instrument, offensive or defensive, in our hands. With nothing but the staff to help us onward, as we climb the hills and go along the difficult roads, we are comparatively safe. We have gone about ninety miles inland up one river, and about fifty miles up another. We have been among a people who are reported to be cannibals—who not only destroy with savage delight, but are said to eat the bodies of their slaughtered enemies. In one house I have counted more than 300 human skulls! On one tree, fixed in the middle of a house, and rising up towards the roof, there were four rows of skulls, thirty-three in each row. At one end an altar was built with human skulls, clay, and a fetish of the place, which was a sort of guano. Before this altar their sacrifices were offered, and oh! how frequently those sacrifices, on the death of their chiefs, or on other occasions, are human! Sometimes they satisfy themselves with sacrificing goats and fowls, but at Calabar, and at many other places, hundreds are sacrificed when a chief or a great man dies. I have gone past the place of sacrifice, I have seen the headless trunk of a female who had been sent, as they supposed, after her husband into the other world, because some communication had come to intimate that he required more of his women and his slaves there. I rejoice, on this occasion, to acknowledge the kind aid we have had from so many ladies and christian friends who have employed themselves in procuring and sending garments to clothe the naked. I rejoice in being able to say that, with my own hands, I have been privileged to clothe many hundreds, I might say thousands, with those garments which were made in England, Scotland, and Jamaica, and were sent to Africa for this purpose. We distributed upwards of 400 of these on board one slave ship to cover the wretched slaves who had been taken by one of the cruisers, and brought into the harbour of Fernando Po. Such has been the effect of the kindness manifested, that a great change appears at Fernando Po, and also on other parts of the continent. Those who refused them when they were first offered, now receive them with gratitude. They wonder how it is that we can supply them with so much clothing, oftentimes without money, without return, although we have had many returns for that which we have thus supplied. There

is a principle of gratitude, of wonder, and astonishment excited in their minds, which leads them to see that we are different from those white men with whom they had been acquainted in former days. We have no cause to be discouraged. God has given us the first-fruits. Some of these have gone already to glory; some of them are acting now as native teachers, as instructors of their brethren, and many of them are walking in the way which leads to God—doing what they can for their fellow men yet in darkness around them. We have no reason to be discouraged, even because of the climate. We have suffered, and are willing to suffer. We count it an honour to suffer in the service of such a Master, and in such a work of mercy, as that in which we are engaged. But has not God with us, as a mission, dealt graciously? Only five deaths of adults have taken place in Africa. Out of all the number who have gone there, there have been but thirteen deaths, including children; and three deaths have occurred among those who returned to Jamaica, and in a sickly state reached that land, making only sixteen, out of about eighty missionary teachers, settlers, their wives and children, who have been engaged in some way in this work for Africa. Suppose you do not take the whole seven years, but four years, which is all that have elapsed since the principal part of this number went to that country, it is not a large proportion of deaths, for such a number of persons, in such a land. We are not to be discouraged by these things. We know that we have had the prayers of thousands and tens of thousands, and we beseech you to pray for us still. We are willing to suffer; we are willing to die in this work for the good of Africa, and for the glory of our God. I came to this country by way of Jamaica. I came with the sick, not because I was very sick myself, from that land. I bless God that they were preserved to reach the island from which they had been taken. I was able to travel in that land from one station to another; in all, nearly one thousand miles. I had an opportunity of seeing the state of the churches there, and you must believe that I was deeply interested in their welfare. That was the land in which I first laboured as a missionary. There I laboured for about ten years; there I saw the blessing of God resting upon the feeble efforts of myself and others. You have heard that a change has taken place in the minds of the people in Jamaica. We need not wonder at that. We could not expect anything else. There has been a great change in their temporal condition. Did not their friends urge them to procure land; and, was it not necessary, that on this land they should erect houses in which to live, and at the last

census taken, does it not appear that there are 23,000 of such landholders now in Jamaica? But, when they had obtained land and paid for it, obtained houses and paid for them, they needed furniture to put in them, and fences to be placed around their land. They needed, as they supposed, better clothing than that to which they had been accustomed before, and better food, and they laboured diligently to obtain all these things. When they had gratified one want, another appeared, and they desired and sought to gratify it. When so many had procured land and cultivated provisions, you must not wonder that the provisions became much more cheap, and brought less in the market. It was found that a head load would not pay them for a journey of twenty miles, and that they must have mules or horses to carry their produce. This required their diligence and economy. They were taught in this way to be careful, and, perhaps, many of them have been rather parsimonious. We need not be surprised at this. This is the root of the matter, and the evil I hope will not be long in being cured. I have no disposition to despair in reference to Jamaica. I believe there are many thousands of devoted christians in that island who are sighing and crying to God, from day to day, because of the lukewarmness and worldliness which they see in those who once had a name among them as christians. I believe that the great want is pastors—devoted men of God—who will go amongst the people, from house to house, teaching them from day to day, and from week to week. And many such pastors there are in Jamaica. I could mention the names of some who have travelled from fifty to seventy miles in a week in thus visiting the aged and the young, and encouraging in every little district the establishment of local self-supporting schools, and thus a new class of men is being raised up for schoolmasters, who have been taught in the schools of Jamaica, and who are now acting as instructors to others. We have only to encourage such endeavours and Jamaica will, I believe, in a very little time, appear as a field which God has blessed abundantly with the blessings of his grace.

The Cash Account was then read by the Secretary; after which S. M. Peto, Esq., M.P., rose to explain the financial position of the Society. "The year which has just terminated has been one of severe trial to the Committee, and we are delighted," said Mr. Peto, "to appear before you having but £1000 added to our debt. I am sorry to tell you that at one period we were more than £10,000 behind, and we were indeed severely perplexed, 'but the Lord has done great things for us, whereof we are glad.' It is, however, my duty to place before you our

real position. We have more work to do than the funds placed in our hands, administered with the utmost care, looked after by the officers of the Society with the utmost diligence—and I assure you that on every occasion the utmost economy is practised in every department—can possibly accomplish. We have had but two courses of action open to us in this respect. One has been by writing, and pressing on our dear missionary brethren a reduction in every possible way of their expenses. The next has been by considering whether it was not our duty to lessen the sphere of our labour. The first has been carried to an extent almost beyond that which we conceive we ought to have done; and I desire to record it here as the deep conviction of your Committee and officers, that our missionary brethren have, in the spirit of self-sacrifice and in devotion to the cause of God, really sacrificed their comforts, and thereby almost lessened the efficiency of their labours, to an extent that has been deplorable. This has occasioned unmixed regret in all our minds. This cannot be carried farther. It is my duty to tell you to-day, that it is perfectly impossible for us to continue the efficiency of your missions, if we are in any of those departments to make the slightest reduction. Day after day has the Committee sat with the utmost anxiety, and looked around them in every way to see if it were possible to reduce expenditure. The churches of the country have more than once said, 'You must keep your expenditure within your income.' We feel that we have done all we could to effect it. One dear member of our committee, whose largeness of heart, whose missionary character, whose devotion to the cause of Christ is known in all our churches, brought before us the consideration of the propriety of doing the second thing, namely, that of reducing the field of labour. It was proposed in committee that we should altogether withdraw our missionaries in one place, where our expenditure exceeds £2000 per annum. The Committee, after earnest prayer, felt that this was a responsibility that the churches must take upon themselves, for that, as servants of the Most High God administering the funds placed in their hands, they could not and would not incur that responsibility. It is for you to-day, and for the churches throughout the country, to determine this point. If it must be so, it shall not be the act of the officers and Committee. We felt at our last meeting that it was our duty to bring this fact fully, plainly, and unmistakably before you; but before we did this we felt that we were bound, as in the sight of God, to endeavour, as far as in us lay, to meet a portion of these deficiencies, and do what we could with reference to the sustentation of the funds.

At our last meeting our dear ministerial brethren, the Committee, officers, and honorary members of the Committee, subscribed, in the aggregate, £1,200 towards this deficiency. We have not, during the period that I have had the pleasure of acting as one of your treasurers, entered on any fresh sphere of action. We have simply sustained those efforts which the churches throughout the country first of all adopted. Therefore, the responsibility in this respect is with the churches, and not on the Committee. I earnestly press upon you all, as in the sight of God, to consider whether this deep depression of commercial affairs, great as it is, does not call upon the members of the church of God for a larger amount of self-denial. I believe there will be a response throughout the country. I trust we shall have more earnest and constant prayer, and throughout our churches a more systematic course of action. It is that which we need. We want our pastors to get their people into the habit of giving annually, and I trust that if my life is spared, and I have the pleasure of meeting you next year, we shall have the balance on the right side, and an amount of annual receipts which will justify our continued expenditure."

THE REV. J. ALDIS—In adverting to the success of the Society with which we are connected, and whose interest we have this day to promote, I cannot help remembering that as we view the history of our Society, it appears to us on different occasions in different lights. Sometimes we seem to stand in the midst of graves. There are those of Carey, and Marshman, and Ward, and Chamberlain, and Lawson, and Pearce, and Yates. Again, there are those of Coultart, and Mann, and Burchell, and Knibb, and there are on the right and on the left the graves of the wives and the children of many of these who have been their honoured and successful fellow-labourers, and it seems to us like a place of sepulchres—a scene for reflection and for tears. Yet it is not altogether so—at least not exclusively so. These departed brethren were the honour of our cause. They were in the Society, and for the Society, nearly all they were of loveliness, and truth, and virtue. Being dead they yet speak to us. They are incentives to those who follow, that they may cherish the same spirit, and rush to the same goal. They are pledges of our final triumph. God would never have allowed his servants to die on the battle-field intending to deny them ultimate success. By our dead we have taken possession of our inheritance, as the dying patriarch in Egypt could only say, "There they buried Abraham and Sarah his wife—there they buried Isaac and Rebecca his wife—and there I buried Leah:" but God is not the

God of the dead but of the living and our brethren live in Him who is immortal. But viewing that history in another light, it seems to us little else than a triumph, the gathering of spoils, the waving of trophies. We look, for example, at our printing press and books, our translations, revised versions, and multiplied copies of the scriptures; at our school-houses and scholars, chapels and congregations, colleges and students, churches and pastors. We look at youths snatched from the jaws of infanticide, and widows delivered from the funeral pile; upon the outcast Soodra, the subtle Buddhist, the proud Brahmin, the fatalist Mahomedan, reclaimed savages, emancipated slaves, all subjects of Jesus, and all united to further the great interests of his kingdom. We see missionaries baptized for the dead in great numbers, with ampler experience, with better adapted instrumentality, with a firmer footing, animated with the same spirit of hope and firm resolution. And while we thus number up our successes, our words cannot utter them, our hearts are crushed by them; we can only retire and say, "This is the Lord's doing, and it is marvellous in our eyes." It makes us strangers on earth—it shall add to our gladness in heaven. The resolution speaks of spheres of labour comparatively unsuccessful, but we cannot help feeling that we are altogether inadequate judges in such a case as that. We sometimes think ourselves most successful when we are least so. The fact is, we are misled by our senses and our love of fruition; we like to taste the ripened fruit. Our understanding must master our senses. One man, when autumn's last leaves have fallen, with frost-bitten hands, and on an unsightly soil, scatters the seed, and dies before a single blade of wheat has sprung up. And another, under bright skies, binds the the golden sheaves to his bosom, and brings them home with gladness. Which was the most successful? One warrior rushes to the field, and dies, covered with a thousand wounds. Another snatches the colours, returns to his country, and enters the city amid loud acclamations. Which was the most successful? Carey will appear to be, he will not in reality be, more successful when surrounded with the reclaimed heathen who shall constitute the theme of his rejoicing when Christ appears, than he was when he sank to the grave, exclaiming,

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

Yet our successes are worth meditating upon. Why, the Acts of the Apostles was in fact the first missionary report, received, adopted, printed, and, blessed be God, read by the churches. There is an evident tone of exultation in the heart of the evangelist

when he tells of the "many," the "great multitude," the "three thousand," the "five thousand" converted to God, and added to the churches. The large heart of the apostle Paul expanded more fully when he said, "Thanks be to God who always causeth us to triumph in every place." Christ might have left us with nothing but a command, but he knew our nature, provided for it, and has promised us success. We are to be "stedfast, immovable, always abounding in the work of the Lord," for this reason, that we know that our labour cannot be in vain in the Lord. He fulfils the promises he makes. There never was a right-hearted effort for the promotion of his glory upon which his blessing did not fall. It has fallen on all societies—on none so largely as to warrant boasting—on none so slight as to warrant despair. If I am disposed to say, "I am of Jamaica," and you should be disposed to say, "I am of India," God says "I am the highest, and the benefactor of them all." Here we may have our mistakes. Let us guard against them. Our only warrant for touching this work, and our everlasting obligation to it, is God's command. Till that is revoked, we cannot, without guilt, retreat. With nothing but it, we meet foes, and defy the assembled universe against us. If God be on our side, who can successfully be against us? Let us recollect, however, that sometimes we think we are successful, as I have already observed, when in reality we are not so. Sometimes we think we are unsuccessful when we are most successful. We hear the applause of our fellow-creatures, and mistake it for God's approbation. When was it best with us—when the college at Serampore challenged the admiration of all men, or when the entire premises were laid in ashes? Was it better for Knibb when he was carried on the shoulders of the multitude through the streets, or when he was dragged to prison as a felon? Brother Fuller died last year in Africa, another remains to labour there. One is crowned in heaven—the other still labours, but he is at a distance from his crown. Were our brethren better off when they were wafted on the wings of the "Dove" to the shores of Africa, or now that they have been smitten by the hand of disease? We must answer these questions by another. Was our Master most victorious when he entered Jerusalem amid hosannas, or when he expired on the cross amidst ignominy and blood?

"He conquered when he fell!"

Let me beseech you not to forget, that in your estimates of success, and in your endeavours to undertake what God has given you to do, we are all extremely exposed to these illusions. We set a high price on our

efforts, and sufferings, and benefactions—a low price on God's mercy and blessing conferred upon us in return. We feel the one—we are not apt to feel, and therefore not so apt rightly to appreciate, the other. Have we not talked to-day of the 37,000 members of our churches—do we not name them as converted to the faith, and on the way to heaven? Do we understand it? Let us take each one of these. Is it not a soul immortal, to die no more? Might it not exist in the ecstasy of heaven, or the anguish of hell? View that soul in relation to God. Is it not the object of his eternal love, to be pressed to his eternal heart with an exultation which God's heart only can know? "My son was dead and is alive again, was lost and is found." Add to this one, the thousands now on earth, the thousands who have already gone to heaven, and the thousands more whom this Society shall be the instrument of bringing to God, and then we shall be oppressed with such a sense of God's goodness and mercy, that we shall rush to his footstool and say, "Not unto us, not unto us, but unto thy name be the glory."

Dr Montson, deputation from the London Missionary Society:—I rise on this occasion, not, I assure you, with the vain conceit that I shall confer any patronage, which I feel it is not with me to give, but to thank my kind friends of this Society for giving me the privilege of taking part with them, as I may be able to do, in the pleasures, in the sincere christian joys of their great missionary festival. I am grateful to be deputed from the Board of another kindred institution, to tender to you, sir, to this meeting, and to this Society, their cordial greetings and sympathies—their greetings for all the blessed successes which God has been pleased to cause to rest upon your labours, and their sympathies in all the trials and conflicts with which you have been exercised in discharging the trusts of another year. The men—I can say it truly and from the heart—whom I have the happiness to represent this day, are in harmony with you; they do feel most kindly in reference to your time-honoured institution, and to you, its friends and supporters who are engaged in carrying forward its blessed designs; and I am here this day with more pleasure than I have words to express, to testify this sympathy, and to pour forth the warmest wish of my heart to heaven that you may be prospered and succeeded more than you have hitherto been, in carrying out these plans of mercy for the illumination and salvation of a benighted world. I have been—as an evangelical dissenter, if you will allow that phrase, I do think that word will not be unacceptable here—always accustomed to

look upon this Society as the origin of non-conforming movements for the conversion of the heathen world. You took the lead of us all, and I am thankful to God for a pregnant example upon which he has been pleased to shed his benign blessing. The fathers and founders of the Baptist Missionary Society were a noble band; while there are monuments in our world of great christian verities, the names of Ryland, Fuller, Sutcliff, and many others that I might add, will be in everlasting remembrance. They lived and laboured, indeed, for their own generation, but they lived and laboured also for posterity, and we are this day enjoying the benefits of their consecrated efforts, the results of their devoted attachment to the cause and service of our divine Master. Nor less can we feel that our love and our admiration are due to the early and later missionaries that have been employed in your service, your Marshmans, your Careys, your Wards, your Yateses, your Pearces, and a host of hallowed names that I dare not venture to repeat, because it would not be well to lose the time of the meeting by a repetition of mere names—these honoured men who have been gathered to their fathers, were the ornament—I scruple not to say—of their generation; and they were the just boast of any society who might have employed them in their service, and I may truly say on the part of myself and brethren of the denomination to which I belong, as well as on behalf of other christians, they were the common property of the christian church. The missionary work is a gradual and progressive one in most of the spheres in which we are called to labour. I have lived long enough to find that the most discouraging points will become the most encouraging, and we have found how good it was that we did not follow that short-sightedness which, years before, might have led us to relinquish the post. It was stated in the Report that you had four hundred churches making contributions to your Society under the amount of £5 a year. It impressed me with a conviction that has often very painfully been forced upon my mind, that with all the intelligence we have afloat about christian missions, all the sermons that have been preached about them, the speeches that have been made on their behalf, and the books we read on the subject, yet there is a great lack of missionary organization in our congregations. I do not know what these four hundred congregations are, but I will venture to say that there is next to no missionary organization amongst them. In visiting different parts of the country, I have found that where churches send under this amount, almost everything is made to depend on the anniversary sermons, and the

public meetings, and a few generous friends, just to keep the thing floating. I have a comparatively poor congregation—there are a few rich people among them, and they are disposed to do their duty—a thing which I am always glad to say of the rich. I wish I could say that that was the case throughout the country, but no man will make me say it. Our church, however, is so organized, that there is no person—seat-holder or member—who is not a subscriber. To my dear brethren present—I will not speak to fathers—I say, Go home, take the word organization, and then I am sure that at the end of another year, your Society will not have to report that there are four hundred churches with contributions under £5 per annum.

The REV. J. POTTINGER, of Islington.—Whatever this mission may have lost in novelty since the days of Fuller, and Carey, and Pearce, it has not, and never can lose any of its importance in the estimation of those who give to Christ pre-eminence for the salvation of the world. However young and ardent minds may have invested it at the beginning with poetry and romance, that have passed away in the history and experience of the trials and triumphs of more than fifty years—yet, in the grandeur of its designs, and in the glory of its results, it never can cease to have a strong hold on the affections and the sympathies of those who have been bought by the precious blood of Christ. We have now reached a period in the history of this mission when we are thrown back upon our principles for its support, extension, and ultimate triumphs, and it would seem by the movements of Providence, and by the march of events, as though those principles were to be tried as by fire, and that God will bring to a final issue the question whether our support of the mission is to rest upon principle or custom—whether it is to spring from sincere and intense love to the Saviour, or from the praise of men. We are told that the passion for missionary work no longer exists in our churches, and that few men offer themselves for this highest department of christian enterprise and benevolence. Be that as it may, the great principles which gave rise to this mission more than fifty-six years ago, and on which it must still rest, have the power of an endless life, and remain without the shadow of change amid all the decays of our mental and physical power, and amid the passing away of this transient world. It is upon the command of the Master we love and serve, upon the mighty debt we owe to him, upon our faith, our love, our benevolence, and self-denial, that we are now thrown back in this advanced period of the grand enterprise which is to secure for the Prince of the kings of the earth the crown of universal dominion. Our vocation is not to endure years of

oppression and injustice in a gaol, or to pass through the flames of Smithfield to the Martyr's crown. But Providence summons christians in their closets, pastors in their pulpits, and missionaries among the heathen, to realize more than they have yet done, the essential goodness of the cause to which they have consecrated their lives. Every christian must decide the great question, "How much owest thou unto thy Lord?" and having decided it in the prospect of the final judgment, let him give himself, his time, his talents, his property, to the great work of mercy. Let this be done by the whole church of Christ, and we shall soon find ourselves on the eve of the millennium, and amid the bright and peaceful scenes of the last days. We have lived long enough upon excitement, upon the applause of platforms and public meetings, we have tried machinery of one kind and another, and I am now anxious to see whether our principles will abide the test. In the commencement of this mission the name of Serampore had a magnetic influence upon the churches. Fuller and Pearce travelled through the land receiving the contributions of the brethren. At a later period the name of Yates was connected with the most perfect translations of the New Testament ever yet made, and at a still more recent period, the names of Knibb and Burchell have been associated with the great struggle for the abolition of negro slavery. These facts, however, belong to the past, and we must now take our stand upon the wants of the world and our obligations to Christ. We have never yet formed a right estimate of the power which prayer has upon Him who sits upon the circle of the earth, and who reigns in the kingdom of grace. Communion with God will give us power with men. The devotional spirit is the best preparation for the greatest success. The greatest success in the history of the church was in the first age, for that was the age of prayer. Christians were men of prayer—churches were imbued with the spirit of prayer—ministers, deacons, and members prayed without ceasing, and while in the act of prayer the Spirit descended upon them like a mighty rushing wind, bringing everything down in the shape of opposition, and in a single sermon winning 3000 converts to Christ. An earnest ministry is the demand of the age. Books have been published, pamphlets have been written, sermons have been preached on that point. Earnestness in the churches, the closet, the pew, the pulpit, in our prayers and in our contributions, is the want of the day. Money is wanted—Men are wanted. We have reached that point in the history of our missions that we must recall our missionaries, and circumscribe the sphere of our efforts, or you

must increase the funds of the Society. As to giving up your stations, that is out of the question. If the period should ever come when you cease to sustain most vigorously the enterprise of such men as Carey and Marshman, the glory is departed, and Ichabod should be written on your mission-house, and pulpits, and pews. But what is to be done? You must increase the funds, or you cannot maintain your past conquests. Will you call home any missionary from Africa, or your translators, printers, and schoolmasters from India, or any labourer from the west? How many are there for the vast population of those countries? If a proposition were now submitted to the meeting that we should recall some of the missionaries, not a hand would be lifted up in its favour. But what is the alternative? You must supply the Committee with large funds, acting under the influence of principle. Providence summons us to this great conflict—a conflict for everlasting principles, and one that will smite to pieces the great fabric of antichrist. Our fathers fell in this great conflict. They were faithful to death. They never laid down the weapons of their holy warfare until death summoned them from the great battle-field to receive the crown of life that fadeth not away. We have taken up their weapons, and never with hearts to beat, or arms to wield, with strength obtained from him who is mighty to save, will we lay them down.

The Rev. WILLIAM ARTHUR, late of Mysore, and now of Paris, rose as a representative of the Wesleyan Missionary Society to second the resolution.—Every friend, he said, of the progress of the gospel has been thinking with much interest upon the position of the baptist brethren in France for some time past. Though the constitution under the monarchy gave to every French citizen not only equal liberty and equal protection, yet it so happened that under certain arrangements adopted no doubt to thwart it, the local authorities had the right of denying the opening of places of worship wherever they pleased. The consequence was that in some parts of France the baptists were opposed, and finally persecuted. The highest courts decided against their rights; but a day of change has come. The restrictions that lay upon you are gone, and now throughout the length and breadth of that land, religious liberty is in the ascendant. Dr. Devon told me that in one of the provinces a French baptist had built a chapel. During ten years he had tried to obtain permission to open it, but had failed—that he had been looking forward to the day when it might be opened, and that day has come at last. I believe that since the Revolution no disrespect has been shown to the priests as ministers of christianity. If it has been

shown to them, it is as the emissaries of Rome. At the present moment the French mind is more favourable to the gospel of the Son of God than it has been at any time since the Reformation. Infidelity is hardly bold enough now to raise its head any where. I have never met with a French atheist, and to meet with a deist is rare. The bulk of the people say, "You are not to expect us to believe all that the priests tell us," but they have added, "We believe what Jesus Christ and the apostles have said." When I have remarked to them, "You are protestants," they have denied it. However, one intelligent man said to me the other day, "I will tell you precisely where the difference lies between the present state of mind in a thoughtful Frenchman and the protestant religion. It is not in faith, for most of us believe christianity, and if you were to go into our churches, you would find men where they were never found a few years ago; but do not think that we believe in all the mummeries that are practised there. No, we go from a necessity that we feel to worship God, and we know nowhere else to worship him. The difference between our state of mind and the protestant religion is this, a Frenchman likes something that speaks to the eye—something scenic. The protestant form is too stern for us." I believe he was perfectly correct, and that in a vast number of the French population that is the difficulty with regard to protestantism; but I do not believe that in order to make christianity captivating to the French nation, we ought to dress her up in French clothes. Let her stand in her own grand majesty before all opposition whatever. I believe the day is very nigh when we shall see in various parts an upspringing of christianity such as we have never witnessed, and such as will make us all glad. Looking at it in that light, I have felt pained at the position of your Society. That most dangerous position in which you are brought to sit down and consider whether you must not give up some of your stations. Out of all the black records in the history of England, I believe there are none so black before God as these records of our churches. They are not confined to one church. These resolutions, absolutely necessary on the part of the brethren who wrote them, appear to me as if they were written in the blood of souls. I am afraid of their consequences in another world. Some years ago, when we were brought to that position, we gave up a station that seemed a hopeless one. It had been formed with the hope that some day the gospel might, through it, find its way into Italy. We gave it up because we had no success. But Italy is opening her arms, and now it would be a most important

position for us to occupy. Take care of abandoning any stations which you have once taken up. Let them all be maintained—all be more and more cultivated, and the cultivation will assuredly bring its harvest. But although it is impossible to refuse a great amount of interest on the continent of Europe, I acknowledge that by far the greater part of my heart's sympathies are in a country with which your Society is more conspicuously identified than with other countries, Jamaica alone excepted. I mean continental India. I believe that the feeling with regard to India will not die in you, more particularly as the fruit of that work is beginning to be reaped, for it is only beginning. We have in British India at least one-sixth of the entire human race, and in that immense multitude God gives the churches of England a sphere of action such as till our days they have never had. We ought, then, to use redoubled energy in the great work of evangelizing all over the earth. Is it possible that notwithstanding these commercial difficulties we have to encounter, that the churches of England are prepared really to let christian societies be embarrassed as to whether they should abandon or prosecute their labours? The resolution calls upon us to feel a more lively sense of our dependence on God. I trust that throughout the whole of the baptist connexion there will go out a feeling to-day that we are in God's work—that what we are undertaking is not in any sense to raise a name or give to the world illustrious men, but that we are sent by the God of heaven to do a work that by God's help alone we can accomplish. Depending upon that power we are called to present fervent prayer for the promised outpouring of the Holy Spirit. I believe that if men pray, they will do every thing else; they will labour and give. We are also called to watch over our motives. Here is the spring of our failure or our success. Every sectarian and subordinate motive must be relinquished. The resolution calls for self-denying gifts. Let us delight to give. Man never comes up so near to the act of God as when he is giving. I can conceive of nothing so unlike that glorious Being that I adore, as a spirit that has delight in getting and holding, but to whom it is a great effort to give. Such a thing is the most direct opposite to the God of heaven that I can possibly imagine. From all eternity, he has given light, life, immortality, and all things. Heaven and earth are one vast gift, and all time one act of giving; and God has never condescended to receive ought, except it may be the satisfaction of seeing those happy whom he has made happy by his own gifts.

The Rev. J. WEBB, of Ipswich, said:—This Society has been kindly helped by

members of other denominations. We cannot think of the kindness they have manifested towards us without feeling that there is here a recognition of our common christianity. But while we thank these brethren, we have to remember that however thankful we ought to be for the special assistance we have received, and however serviceable it has been, this Society cannot depend on benefactions of this kind for a fixed and permanent income. It is not so much the rapidly descending showers as the steady rains that sustain and nourish the great process of vegetation and fruitfulness; and I would remind this assembly that it is by the united exertions of our own body that our missionary enterprise is to be sustained. Christians connected with other communities have calls for their liberality in the departments of sacred enterprise in which they are embarked. We cannot, therefore, in the nature of things, calculate upon receiving largely from them. We are engaged, however, in proclaiming the glorious gospel of the blessed God. We were the first in the field, and assuredly we will not be the first to quit it. Call agents back! No: we will try to send more out. We are pledged by every principle, by the engagements into which we have entered, to persevere. We have raised and equipped our forces—we have assailed fortresses of superstition and sin, and God forbid that we should weaken our ranks, disband our troops, and sink into a state of inglorious ease. Why, the moral universe would be ashamed of us, if we were not ashamed of ourselves. But we will take care that we will never occasion their countenances to be crimsoned with such a blush. No: I trust we are prepared, whether or not

we wave the victorious palm, to go on—to have our armour girded on, and to die with our face to the enemy, expecting that crown of life which the Lord the righteous Judge will give to every faithful soldier of the cross.

JOSEPH TRITTON, Esq.—You have all been witnesses this morning of the tone—the deep tone of devout and ardent feeling—the tone of brotherly love and affection which, by the opening remarks of our chairman, was thrown over this meeting. I hope there are thousands in this assembly whose bosoms are beating, and panting, and longing for the time when the watchmen and the citizens of Zion shall see eye to eye. There have been suggested various reasons to-day for the falling off of the contributions which the Society has realized. Undoubtedly commercial pressure has rested more or less upon all, but I have endeavoured myself to look at the subject in this light, and I would affectionately invite all persons to do the same, namely, that all those who have been permitted by the gracious providence of God to override the storm should make a thank-offering to God, and thus replenish the funds of this Society.

The CHAIRMAN replied, and the benediction was pronounced.

An Adjourned Meeting was held on Friday evening, April 29, in Finsbury Chapel. Robert Lush, Esq., presided, and, after prayer, offered by Mr. Rothery, appropriate resolutions were moved and seconded by the Rev. W. Crowe of Worcester, the Rev. Dr. Burns of Paddington, J. George Esq. of Romsey, the Rev. J. Clarke and the Rev. W. Newbegin from Africa, and the Rev. E. Noyes M.A. from the United States.

## Poetry.

### THE WORSHIPPING CHURCH.

Oh thou Fount of bliss unceasing!  
Sovereign Lord! Redeemer! Friend!  
Pour on us thy promised blessing,  
Thy celestial influence send.

How we long and strive to raise thee  
Strains more full of pious love;  
Touch our lips that we may praise thee,  
As the Seraphim above.

Fill our hearts with adoration;  
Touch our lips with sacred fire;  
May the music of salvation,  
Every languid soul inspire.

Oh for more sublime emotion  
Rising as we view the Cross!  
For a spirit of devotion,  
Freed from earth's delusive dross.

Feeble are our highest praises,  
Language fails and effort dies;  
Faint and drooping are our graces,  
While we dwell beneath the skies.

But a light from heaven is gleaming—  
Wider spreads the rising ray;  
Blessed dawn—celestial beaming  
Of a pure effulgent day!

H. R. D.

[REVIEWS OF BOOKS, CORRESPONDENCE, &c.—In order to introduce a full Report of the Baptist Mission, respecting which many of our readers would have no other means of information, we are under the necessity this month of postponing these, as well as some other subjects, which usually occupy our columns.]

## Baptist Church History.

### SUNDERLAND.

WE have positive though scanty information of the existence of a baptist church in Sunderland before the close of the 17th century, and which probably originated in the time of Oliver Cromwell. The meeting-house was in the Low street, near the Black Bull Quay; and they had a burying ground on the east side of the former Quaker meeting-house in High street. In the year 1796 this burying ground was sold by the heirs of one Benjamin Hodskins, whose father was the only remaining baptist trustee. The purchasers converted it into building ground. When digging the foundations, the graves of many were opened, and their remains shamefully disturbed. It is stated by a lady, whose father built one of these houses, that more than a cart load of these bones, some of the skulls having the hair on, were re-interred underneath the staircase, to the annoyance of the young and superstitious of the household.

Nothing more is heard of the baptists in Sunderland, as a body, till 1748; when John Pine, an Independent minister, and many of his people, were baptized by Mr. David Ferney, baptist minister, of Bishop Auckland. Pine having removed to Shrewsbury in 1754, was succeeded by Mr. Wm. Peden, who presided over the church till his death in 1761. The church then called Mr. Strafen of Whitehaven, who came and settled among them for three years. During his pastorate the church built a meeting-house in Queen-street, Bishopwearmouth. Strafen was succeeded by Mr. Bowser, who came from amongst the Wesleys. During his time the meeting-house was sold, it being at too great a distance from the town, and not suitable in other respects, and a new one provided in Maling's Rigg, in 1777. Bowser was obliged to leave the town shortly after this; and though the pulpit was supplied by the neighbouring ministers, the people had no shepherd, and consequently were soon scattered.

The society had been dissolved about ten years, when Mr. Wm. Bigg, deacon of an Independent church, visiting an aged and respected christian of the baptist persuasion to invite him to join in their communion, was answered that

he could not do so, as they practised a rite which he believed the New Testament did not sanction. This led Bigg to examine into the views of the baptists, and ultimately, along with some others of the same church, he was immersed. For some time they communicated with a baptist church in Newcastle, but holding meetings from house to house in Sunderland, and receiving occasional visits from neighbouring ministers, until their numbers received such accessions as to warrant their setting up a church in Sunderland, which was done on March 26, 1797, Mr. Haswell, minister of Newcastle, and Mr. Whitfield of Hamsterly, conducted the services on the occasion.

On Tuesday, Feb. 21, 1798, Mr. Bigg having been unanimously chosen minister, was solemnly ordained by Messrs. Lyon of Hull, Hague of Scarbro', and Haswell of Newcastle.

The church, at this time, met in an upper room, but having collected amongst themselves, and received, through Mr. Greatrex, one of their number, aid from neighbouring churches, the foundation stone of the present meeting-house in Sans-street, was laid on July 9, 1798, and it was opened by Mr. C. Whitfield of Hamsterly, and Mr. Haswell of Newcastle, on Dec. 25, the same year.

On July 17, 1806, Mr. Greatrex was set apart as co-pastor with Mr. Bigg, which office he fulfilled with honour to himself, and profit to the people, till 1820, when he was transferred to the baptist society at Hetton, where he laboured till 1844, when he died in peace, leaving behind him a good report. He was a self-taught man; and though in youth he had but few advantages, yet he acquired considerable proficiency in the languages, and, in addition to the more essential requisites of his sacred calling, was remarkably well versed in history, geography, and natural philosophy.

Mr. Bigg withdrew from the pastoral office in 1812, and in 1820 died at a very advanced age. He was a man, valiant for what he believed to be truth, in the promotion and enforcement of which he was altogether heedless of consequences, and thus involved himself sometimes with his more deliberate brethren. He was much respected both for his abilities and uprightness.

On the retirement of Mr. Bigg from the pastoral office, Mr. Alexander Wilson was called to succeed him, and was ordained Nov. 15, 1812, and continued till his death, which took place on January 3, 1846. In 1821, Mr. Josiah Cormack was ordained co-pastor with Mr. Wilson, and so continued till his decease in 1843. These worthy men are so universally known and respected, and their labours so highly appreciated that any further remark is uncalled for. They were both scholars, Mr. Wilson excelling in scientific, Mr. Cormack in literary pursuits. Mr. James Redman, the present pastor, was ordained co-pastor with Mr. Wilson and successor of Mr. Cormack, on June 21, 1844, having occasionally preached since 1837.

Other churches in the neighbourhood

date their origin from the church in Sausstreet, and differences of opinion and discipline have caused some to withdraw and set up separate communions in the town; but the mother church retains its distinctive peculiarities and form of sound words as at the beginning.

The doctrines held by the baptist church in Sunderland, are those commonly known as Calvinistic, held in common with them by the Presbyterians, Independents, the Episcopalians, and a large portion of Methodists, and the communion is strict, or confined to those immersed on profession of faith. All the pastors of the present church have been interred behind the chapel. They rest from their labours, and their works do follow them.

## Christian Experience.

### Brief Memoirs.

MRS. MARY BOMFORD.

"The memory of the just is blessed."

A COMPLETE history of Mary the beloved wife of Mr. John Bomford, Evesham, would furnish matter for deeply interesting meditation, as every remembrance of her does to her sorrowing friends. Like many among us eminent for their piety and zeal, Mrs. Bomford was not educated in our principles, but adopted them in after life as the result of personal religious conviction. From her earliest days she was the subject of deep searching of heart—searching of heart so deep that the formalities of a human ritual, and the mere dictates of a refined morality, failed to meet and satisfy them. Her inward cravings were after something deeper, purer, and more permanent. The necessity of reality and spirit in the worship of God seemed constantly to pervade her mind and impress her heart. The services of the Establishment seemed formal and heartless, and secured to her nothing like satisfaction of soul. She sought peace and found none; at length she heard the Rev. D. Davies, then pastor of the first baptist church, Evesham, and now the esteemed president of the Baptist Theological Institution, Haverfordwest. Domestic circumstances had located her within reach of

his ministry, which she waited upon with avidity and advantage. The ardour of his spirit, and the earnestness of his appeals—the purity of his instructions, and evangelic tone of his teachings, were such as to commend them to her conscience in the sight of God: the clouds which had long encompassed vital truths vanished; her confused conceptions gave place to clearness of vision; and the perturbation of her spirit to "the peace of God which passeth all understanding." Her way was now clear. She had given herself to the Lord, and she was resolved to give herself unto his people according to his will. She did so in conjunction with her valued husband, in whose sorrows we deeply sympathize, and was baptized early in 1836. From that day, to the hour of her departure, her path was "as the shining light, which shineth more and more unto the perfect day." To sketch the native excellencies of her character, and point out the progressive unfoldings of her principles and piety, were a task as pleasing as it would be profitable; and all who knew her would bear testimony to the fact that she was really "a pattern of good works."

Her principles were not the deductions of mere moral philosophy, but the nobler and more animating sentiments of "the truth as it is in Jesus." The word of God was to her the grand depository of doctrine and reproof, correction and in-

struction, in righteousness. She received what it teaches; lived on what it promises; and eminently practiced what it prescribes.

Her piety was simple and cheerful; ardent and intelligent; equally removed from the dark mysticism of the superstitious, and the proud intellectualism of the rationalist—from the melancholy moodiness of the ascetic, and the vain parade of the pompous pharisee. Nothing seemed more offensive to her spirit than ostentatious exhibitions of action, or laboured eulogies of character. Her left hand knew not what her right hand did, and the discoveries of the great day alone will make known her acts of charity and deeds of mercy.

Diligent in the cultivation of personal holiness, she anxiously availed herself of every opportunity of religious improvement. Public and private means were hailed by her, and cheerfully embraced, as the channels of divine communication to her soul. Nor was she unmindful of the spiritual state of those around and near to her. Her domestics and attendants—her beloved children and kinsfolk—her brethren in Christ and her thoughtless neighbours—can testify to the depth of her sympathies, the fidelity of her counsels, and the fervour of her prayers on their account and for their eternal safety. So earnestly did she long for them all in the bowels of Jesus Christ, that privately, and from house to house, she warned and entreated them with many tears; and it is hoped that they who were thus privileged will ponder her counsels and consider well the cause of her earnestness.

In the discharge of her domestic and social, relative and religious, obligations, calmness and firmness, christian meekness and fortitude, zeal and love, tempered all her actions, and adorned her natively lovely character, and her aim evidently was to add to her "faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly-kindness; and to brotherly-kindness charity."

And as she lived so she died unto the Lord. During her protracted and painful affliction, and that of her infant son, both which may be said to have begun with his birth, August 15, 1847, she manifested all the patience, and resignation, and power of faith, of one fully assured that

"to die is gain." Never shall we forget the speaking look she was wont to cast on her declining babe, taken from her a few weeks before her own departure, and the calm emotion which lighted up her placid countenance as she said, "We shall soon be gone—And I sometimes long to be gone—To depart and to be with Christ is far better." On being reminded that God can raise up as well as cast down, she replied, with glistening eyes, "Ah, we are all in his hands. What a mercy! Let him do what seemeth good in his sight. I have no anxieties, save about my family; but God will take care of my motherless children. I commend them to Him and to the word of his grace." Although she afterwards gained strength sufficient to enable her to attend for a time or two the public means of grace, yet she never thought she should recover. Her impressions proved correct. A relapse took place, and she gradually wasted away, as did also her tender babe. As her illness increased so did her faith in God; and though her sufferings were often great, yet she enjoyed a sweet calm of mind—"something so unearthly," as she termed it. New beauty beamed in the sacred page—passages sparkled with meaning which she had not before apprehended—and the promises were to her heart emphatically "great and precious."

On one occasion she said, "I cannot wish my affliction removed, while I feel as I do, and am thus comforted." The pages of a *Reporter* could not contain her expressions of consolation and peace. Her mind was kept stayed upon God, trusting in him. All her desire was to depart to be with him; and often did she exclaim, "Oh that my spirit were with God!—I wish I were at home." Nor did her confidence fail her in the trying hour. To an affectionate sister who stood by her while she struggled with "the last enemy," she said, "a word of comfort for you—my interest is in Christ. Precious Saviour!" and with these words she fell on sleep, Feb. 1, 1848, aged 39 years. "Blessed are the dead that die in the Lord."

Sarum.

J. W. T.

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ELIZABETH HERNAMAN.

"THE memory of the just is blessed." Thus it was in the days of the Psalmist, and so it is still. Survivors look back with a mournful pleasure on the path their deceased friends have trod, and

sometimes wish again to enjoy their company and converse. But our departed friends are beyond our reach. Their bodies are safely lodged in the grave, and every dust and atom is treasured there, to be re-formed a glorified spiritual body. Their souls have fled to the bosom of the Saviour, who loved them, and redeemed them, waiting the time when their bliss shall be complete, by the re-union of body and soul at the glorious resurrection.

The writer has indulged these reflections in consequence of the removal of one of his earliest christian friends, who was known to a valued circle of friends, but who deserves to be known much more extensively. Elizabeth Hernaman was a native of Appledore, North Devon. There she began, and there she ended, her valued life. She was descended from a reputable family in Devon. Her father, Captain Thomas Hernaman, was for many years a seafaring man, having the alternate command of several large trading vessels. I cannot state exactly the date of her birth, but at her death, which took place Dec. 31, 1847, at about an hour before midnight, she must have been about seventy-seven years of age. Her mother was a pious Independent, and, according to her views, dedicated this, the first of five daughters, two of whom only survive, to God, by sprinkling in infancy. Her mother died at an early age, and left her children young. The subject of this memoir was, I believe, about fifteen years of age. She was naturally short-sighted, and a severe attack of the small pox rendered her sight still more defective. At the early age of seventeen, she commenced a school, in which occupation she continued up to within a short time of her death. She was qualified, had it not been for her constitutional nervousness and timidity, for a much superior school than that which she conducted. She communicated the first rudiments of education to no less than three generations, and we can scarcely converse with any of the older inhabitants of the town who have not, at some period, enjoyed her instruction, and whose children, and grandchildren, have not been under her care. She always refused to teach the church catechism, and I believe never lost any confidence or support on account of her consistent decision.

Her religious character was sterling. Whoever might be carried away with the variety or novelty of new opinions or

systems, she was not. Having gone to the scriptures, there she remained, as immovable as a rock. Yet she was no bigot. Her candour and sympathy towards all who loved the Saviour were conspicuous. At what period of her life she was brought to Christ I know not. Being religiously educated, and always enjoying a gospel ministry, the work of grace on her heart was probably gradual. During the whole period of her christian profession she seldom experienced confidence in the safety of her state, but her life and conversation were evidences of the genuine piety of her heart. About the year 1800, her attention was directed to the subject of baptism. At that time the baptist denomination was not known in the district. Our principles were not understood, and consequently were misrepresented. Our friend always attributed her convictions on this subject to the scriptures alone. There was no baptist minister nor baptist church with which she could associate. She had a friend at Devonport, whom she visited occasionally, and there she heard the late venerable Isaiah Birt, then in the prime of his days. She was attracted by his preaching, and, I believe, on her next visit, about 1801, proposed herself for baptism and church fellowship, and was admitted to both ordinances by Mr. Birt. In her estimation there was no preacher like Mr. Birt. As soon as her baptism was known at Appledore, it produced no small stir amongst all classes in the town, and the most unbounded astonishment was expressed. It was said she had "been to Plymouth and renounced her baptism, and had been dipped!" But no one doubted the rectitude of the motives. No one in that town was known to have acted as she had done. The aged, respected, and beloved pastor of the Independent church, seemed inclined at first to be much displeased with her, but the matter was soon buried in oblivion by him. Thus she was the first. Two of her sisters, some years afterwards, followed her example. Another would, had she lived, and the other still remains a consistent member of the Independent church. As there was no baptist church in the neighbourhood, she had occasional communion with the Independents, until a baptist church was formed in the town, to which she then attached herself.

It was but a few years after her baptism, when another ventured to follow in

the same path. This was a young female, about twenty years of age, who had endured opposition from her friends, and was sent to Brixham to be kept out of the way of the dissenters, but was baptized before her return by Mr. Roberts, late of Bristol. That female is the wife of the writer. A few years afterwards he also followed the same course, travelled to Exeter, and was baptized by Mr. Edmonds, now of Cambridge, in company with our late friends youngest sister. The writer and his wife had a wise counsellor in our departed friend. Her piety was so sterling, and her judgment so sound, that the words of her lips were always instructive. She was able to reprove wisely and kindly, and we could say of her reproofs, "faithful are the wounds of a friend." We have both had reason to be grateful to God for her acquaintance. There was not much incident in her history. For several years she was afflicted with erysipelas, but though she sometimes endured great pain, she was never confined to her bed till the last week of her life. On Dec. 24, she was helped up stairs, and she then said she should never come down again alive, and so it proved. I have received from her niece some account of her dying moments. Those who were about her esteemed it a privilege to listen to her conversation, and witness the entire resignation of her soul to the will of God. I cannot do better than give an extract from an interesting letter. "On the day she kept her bed, she was a good deal agitated and distressed in mind.

She would, however, at any time talk of death with composure; gratefully and joyfully did she speak of the loving-kindness of the Lord. At one time in particular, when asked if Jesus was precious to her soul, and if she could rest securely on him? she replied with great emphasis, 'Yes, yes!' The morning before she died, her sister remarked that she had had a painful night. 'Yes,' she replied, 'but

From sorrow, sin, and pain,  
I soon shall be set free,  
And perfect love and friendship reign,  
Through all eternity.'

And then repeated, 'Perfect love—perfect love!'

During the last night of her life, she requested the person who was sitting up with her to give her some water. After she had taken it, she said, 'Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life,' repeating 'everlasting life!' These were her last words. She neither moved nor spoke afterwards. Surely all who knew her may be permitted to mourn that her eminently valued life is ended. And yet they must rejoice that from sorrow, sin and pain, she is indeed set free, and that she has entered upon the perfect love and friendship of eternity."

In contemplating the consistent life and peaceful death of my departed friend, I cannot but exclaim, "Let me die the death of the righteous, and let my last end be like hers." J. H. M.

## Narratives and Anecdotes.

**POPIISH CONFESSION.**—Count C. P. de Lasteyrie, a French nobleman, or, as we must now say, a French citizen, having published a historical work on Auricular Confession, an English translation, in two volumes, has just appeared, in noticing which the *Eclectic* culls the following facts:—

THE EARLY FATHERS had no idea of usurping the throne of heavenly grace; for many centuries they taught the doctrine that none could forgive sins but God only, and that to him alone confession should be made, in order to his pardon—confession to men being demanded only when the publicity of the

offence brought scandal on the church. "I do not require you," says Chrysostom, "to make a show of your sins and reveal them to men. Search your own conscience and lay bare its recesses to God. Why are you ashamed, and do you blush to confess your sins? Is it before a man who will despise you? Before an inferior who will divulge them? It is to your master, who takes care of you and cures your evils." He represents God as saying, "Discover to me alone your transgressions, so that I may remedy them, and you may be cured." Hilary and Basil teach that we must confess to none but God. The latter says, "if the

power of remitting sins has been attributed to no one, as is certain, God alone can remit them." "Who," asks Tertullian, "remits sins but God alone?" Ambrose well expresses the doctrine of the early church on this subject. "Men lend their ministry in the remission of sins, but not as having a right to absolve. They pray, and God pardons." These views prevailed more or less down to the time of Innocent III. "How does it happen that we find no mention of auricular confession in the acts of the Councils of Europe, Asia, and Africa, nor in those writings relative to the christian religion, which appeared in the earlier ages of the church; whereas since Innocent III., there are scarcely any that do not speak of this confession, and recommend it as a Divine institution?"

THE DARK AGES.—In those times, monks confessed their faults to one another, after the manner ordered by the apostle James. There was seldom a priest in the monasteries. "The Paul's, Antonies, Hilarions, Ambroses, Chrysostoms, Jeromes, and Augustines, never went to confess at the feet of a priest." The nuns had a similar practice among themselves, and the abbesses formally gave absolution, with imposition of hands. They went even so far as to absolve men, an usurpation which was forbidden by a capitulary of Charlemagne:—"We have been informed that certain abbesses, contrary to the usage of the holy church, bless, impose hands, and make the sign of the cross upon the heads of men, and that they give the veil to virgins, with the sacerdotal benediction. Know, most holy fathers, that you ought each of you in your parish to forbid it."—(Cap 76, lib. 1.) A council held in Paris in 824, complains that women gave the

communion to the people. The assumption of such functions by the female sex in those times, is by no means surprising, when we find five abbesses sitting in the council of Beaconsfield, in England, in 694, and put on the same footing as ecclesiastics; when the abbesses of Fontevrault or Renirement had ecclesiastical privileges; when the nun of Las Hualgas, in the city of Burgos, exercised episcopal jurisdiction over twelve convents and fifty villages, and took upon herself to assemble synods, to preach, and to confess. Some of them appointed delegates to hear the confessions of the nuns, and reserved to themselves cases of conscience, like the bishops. This usage continued so long, that we find it prohibited by Innocent III., who finally established auricular confession. The reason he assigns for the prohibition is, that the holy virgin never heard confession or administered the sacraments! Some of the most eminent casuists of the middle ages, laid down the same principle regarding confession and baptism, namely, that a layman, or even a woman, might absolve the dying, if no priest could be had. It is an awful function which the priest assumes, in judging of the soul's condition in the sight of God, apportioning punishment for sin, and fixing the everlasting destiny of a fellow-sinner. Yet Bellarmine argues that his act in absolving must be *judicial*, for if not, says he, "it can be just as well given by a layman—nay, by a woman, by a child, even by an infidel, by the devil himself, or by a parrot, if taught the words in which absolution is given." Our author applies this logic to baptism, and justly objects that, since it is lawful to have it administered, in case of necessity, by a layman or a woman, it might just as well be administered by the devil or a parrot.

## The Three Great Curses.

### Slavery.

#### A MAN'S TITLE DEEDS OF HIMSELF.

"KNOW all men by these Presents, That I, Thomas Auld, of Talbot County and State of Maryland, for and in consideration of the sum of one hundred dollars current money to me in hand paid by Hugh Auld, of the city of Baltimore in the said State, at and before the sealing and delivery of these presents, the

receipt whereof, I, the said Thomas Auld, do hereby acknowledge, have granted, bargained, and sold, and by these presents do grant, bargain, and sell unto the said Hugh Auld, his executors, administrators, and assigns, ONE NEGRO MAN, by the name of FREDERICK BAILY, or DOUGLAS, as he calls himself,—he is now about twenty-eight years of age,—to have and to hold the said negro man for life. And I, the said Thomas Auld, for myself, my heirs, executors, and administrators, all

and singular, the said FREDERICK BAILY, *alias* DOUGLAS, unto the said Hugh Auld, his executors, administrators, and assigns, against me, the said Thomas Auld, my executors and administrators, and against all and every other person or persons whatsoever, shall and will warrant and for ever defend by these presents. In witness whereof, I set my hand and seal, this thirtieth day of November, eighteen hundred and forty-six.

THOMAS AULD.

"Signed, sealed, and delivered in presence of Wrightson Jones.

"John C. Leas."

The authenticity of this *Bill of Sale* is attested by N. Harrington, "a Justice of the Peace of the State of Maryland, and for the County of Talbot; dated same day as the above."

"To all whom it may concern: Be it known, that I, Hugh Auld, of the City of Baltimore, in Baltimore County, in the State of Maryland, for divers good causes and considerations, me thereunto moving, have released from slavery, liberated, manumitted, and set free, and by these presents do hereby release from slavery, liberate, manumit, and set free, MY NEGRO MAN, named FREDERICK BAILY, otherwise called FREDERICK DOUGLAS, being of the age of twenty-eight years or thereabouts, and able to work and gain a sufficient livelihood and maintenance; and him the said negro man, named FREDERICK BAILY, otherwise called FREDERICK DOUGLAS, I do declare to be henceforth free, manumitted, and discharged from all manner of servitude to me, my executors, or administrators, for ever.

"In witness whereof, I, the said Hugh Auld, have hereunto set my hand and seal, this fifth of December, in the year one thousand eight hundred and forty-six.

HUGH AULD.

"Sealed and delivered in presence of T. Hanson Belt.

"James N. S. T. Wright."

The attestation of this *Deed of Manumission* is signed by T. Hanson Belt, "a Justice of the Peace of the State of Maryland, in, and for, the City of Baltimore," dated "on the day and year aforesaid."

*Note.*—Some time previous to the date of his legal freedom, it appears that Frederick Douglas had been transferred,

as a little token of fraternal affection, from one brother to the other. But before Hugh Auld could lawfully execute a deed for F. D.'s manumission, it became necessary that he should show how he had obtained him. Hence the "*Bill of Sale*," already quoted.

As the phrase "for divers good causes and considerations, me thereunto moving," may appear to some a little mysterious, the following is annexed by way of explanation:—

"Baltimore, December 12th, 1846. Received from ———, of ———, by the hands of ———, the sum of seven hundred and eleven dollars and ninety-six cents, in full of the consideration of a certain Deed of Manumission of a negro man known by the name of FREDERICK BAILY, otherwise DOUGLAS, formerly MY SLAVE FOR LIFE, bearing date on the fifth of December, eighteen hundred and forty-six.

HUGH AULD."

### War.

THE DUKE AFTER THE BATTLE OF WATERLOO.—It was late, it was midnight, when the Duke of Wellington lay down. He had not found time so much as to wash his face or hands; but, overcome with fatigue, threw himself, after finishing his despatches, on his bed. He had seen Dr. Hume, and desired him to come punctually at seven in the morning with his report; and the latter who took no rest, but spent the night beside the wounded, came at the hour appointed. He knocked at the duke's door, but received no answer; he lifted the latch, and looked in, and seeing him in a sound sleep, could not find in his heart to awake him; by and by, however, reflecting on the importance of time to a man in the duke's high situation, and being well aware that it formed no article in his grace's code to prefer personal indulgence, of any sort, to public duty, he proceeded to the bedside and roused the sleeper. The duke sat up in his bed; his face unshaven, and covered with the dust and smoke of yesterday's battle, presented a rather strange appearance; yet his senses were collected, and in a moment he desired Hume to make his statement. The latter produced his list, and began to read; but when, as he proceeded, name after name came out—this as of one dead,

the other as of one dying—his voice failed him; and looking up, he saw that the duke was in an agony of grief; the tears chased one another from his grace's eyes, making deep visible furrows in the soldier's blackened cheeks, and at last he threw himself back upon his pillow, groaned aloud, and exclaimed, "It has been my good fortune never to lose a battle; yet all this glory can by no means compensate for so great a loss of friends. What victory is not too dearly purchased at such a cost."

*Poynder's Literary Extracts.*

### Intemperance.

#### A LETTER TO THE READERS OF THE BRITISH PRESS.

FRIENDS,—National facts demand national consideration. Let no pre-conceived opinions therefore preclude a careful study of the following most lamentable and portentous facts. This kingdom groans under the burthen of *five hundred thousand* confirmed drunkards, and *one hundred thousand* occasional drunkards. It is computed that about *seven thousand* of this intemperate multitude annually perish through accidents while inebriated. The pecuniary cost of this wide spread drunkenness is enormous. It amounts to at least *fifty-two millions of pounds*; and during *forty-six* years it consumed *one thousand eight hundred and sixty-nine millions nine hundred and ninety-four thousands nine hundred and forty six pounds*! Wicked and terrible waste this.

Certain communities squander immense sums of money to procure drinks. The people of Lancashire pay at least *one million* a year in taxes on intoxicating liquors; other counties expend similar sums. To gratify their taste for strong drink, the population of Ipswich pay *fifty thousand pounds* yearly; Bury, in Lancashire, *fifty-four thousand pounds*; Merthyr Tydvil, *seventy thousand pounds*; Dundee,

(1841) *one hundred and eighty thousand pounds*; Bristol, *three hundred thousand pounds*; Glasgow, *one million pounds*; and London about *three millions*. The greater proportion of these prodigious sums of money is expended by the working classes. Mr. T. Beggs says, "It is ascertained with tolerable correctness, that the sum spent by the working classes alone in spirits, cannot be less than *twenty-four millions*" yearly. It is grievous to reflect upon the large sums spent in public houses by working men. In Run-corn, for example, the working people are paid *eighty thousand pounds* every year in wages, and of this large amount *seventeen thousand pounds* are spent in pleasing their taste for drinks. In my possession is a table of the expenditure of one year by the cotton operatives of Ashton-under-Lyne. From an examination of that table I find that they expended *fourteen thousand four hundred and thirty pounds* in intoxicating drinks, and only *two thousand two hundred and twenty pounds* in the education of their children. A sad contrast this! Thus much for the direct cost of conformity to our national and demoralizing drinking customs. It is time to glance at the losses which they induce. The annual loss is *one million* out of every *six* of the entire manufactures and productions of the kingdom. The loss to individuals is frequently almost incredible. I shall produce a single instance. In a London establishment there are *one hundred* men employed. They are exceedingly drunken, and waste every Monday in riotous living. Their annual loss is *one thousand eight hundred and twenty pounds*! Similar facts may be obtained from any large employer. What shall we say to these things! Surely it is no wonder that poverty, vice, ignorance, and misery, abound in this kingdom. Is a remedy wanted? It may be found in the Temperance Reformation.

*Norwich.* GEORGE WILSON M'CREE.

## Hints of Usefulness.

### THE DECLINING CHURCH MEMBER.

#### NO. IV.

Rev. II. 4.—"Thou hast left thy first love."

SINCE the period when our last address to the quiet church member (see *B. R.*, p. 229) was written, the annual session of the Baptist Union has been held, and

the painful facts exhibited by the reports of the increase, or decrease, of the churches composing the Union, may well excite our most anxious solicitude, call forth our deepest humiliation before God, and our importunate prayer that Zion may be revived. Low indeed must be that state of soul, languishing indeed that feeling

of piety, which could pass by such a report with indifference. Earnestly do we invite the attention of our readers to the address issued by the Union, entitled "Kind Words;" we dwell not on the address now, it will speak for itself, far better, far more effectively, than we could for it; one thought, however, we propose for your consideration, dear reader, as connected with the lamentable state of things there made known; it is this:—Is not the decreasing ratio of increase to which the report refers, a painful, yet certain, proof of spiritual declension? Is not declension in the aggregate, composed of declension in each of the churches composing that Union and producing that aggregate? And when you analyse the declension of each church, is it not made up of individual declension? There are exceptions to the rule in both cases; these are, however, but exceptions; the rule yet holds good. If you, then, dear reader, are a *declining* church member, you are contributing your amount of *positive evil* in bringing about a state of things which *we* mourn over, and which *you* cannot but deplore; a state rendered still more painful, from the fact, that the evil is far more extended than the boundaries of our own denomination, for all the evangelical sections of the church are more or less feeling and mourning over it.

Give us, then, your prayerful attention for a brief moment. You are a declining church member, "you have left your first love;" we state this fact from motives of love to your souls, and because we know, as painful observation has often proved, that such a step is but the *first*, in a downward road, the end of which is not only backsliding, but apostacy, endless ruin. Every backslider was at first only a declining church member; there was a period when he had only *left*, and that not far, his "first love," and such may be your position unless you at once retrace your steps, and afresh cleave to that cross from which you have wandered, dissatisfied, anxious, waiting in penitent solicitude till you again realize the enjoyments of your "first love."

"Left thy first love." Jesus beheld this mournful fact in the church at Ephesus, Jesus beholds it in *you* declining professor, and He has "somewhat against *you*" on this account. Your first love, "the love of your espousals" to Christ, that love which was "strong as death," love which you experienced when

first you were subdued, melted down, won, at the cross of Christ, when Jesus saw you as he saw Nathaniel, "under the fig-tree," and spoke home your pardon, and gave you the seal of his forgiving love. He beheld the *ardour* of that love, as you burned with intense desire to love Him more, and the gush of affection came forth from a full flowing heart; then you loved to meditate on the greatest expression of love, even the death of your Lord, and in reply to the question, "Lovest thou me *more than these*?" you said with intense fervour, "Lord, thou knowest all things, thou knowest that I love thee." He beheld the *sincerity* of that love, it influenced your whole course of conduct and action, you could sooner have doubted the fact of your existence, than the sincerity of your love: you felt this, and sung—

"Do not I love thee from my heart?  
Then let me nothing love."

He beheld the *devotedness* of that love—how jealous of the honour of Christ, how desirous to be with Christ; you went to the closet, to the family altar, to the sanctuary, to the table of the Lord, to be with Christ. He beheld the *earnestness* of that love; with Peter you were ready to say, "Why cannot I follow thee now; I will lay down my life for thy sake," while if you had had a thousand hearts and tongues, you would gladly have employed them all for him, and in his service; and then the *anticipation* of that love, expecting, "looking for, and hasting to," the day of your admission to the presence of your Lord, to go no more out. The remembrance of those seasons will never be erased from your memory, and though a declining church member, you often revert to them now, and are constrained to say, "Oh! that it were with me as in months past," when you enjoyed the relish of that first love, but now you have *left it*.

"Left thy first love;" *not driven from it; your own act*, characterized by base ingratitude; satan tempted you, and you did not resist; the world allured you, and you yielded; the lax professor proclaimed you too strict, too devotional, and you suffered yourself to be led away by the flatterer; warned against the danger of such a step by the book of God, you closed that book; urged through the living voice of the ministry, by appeals of tenderness and solemn declaration, yet persevering in the course, you *left* your

first love gradually, perhaps, at first, almost imperceptibly you wandered, and you have left, not long left, not far off left, it may be, (the *existence* of the fact, and not the *degree* of it, is what we speak of,) but you have cooled down in your love; 'tis not summer's heat now, but winter's cold with you; 'tis not zeal, but heartless form; 'tis not joy, but gloom, of which you are now the subject. What a guilty state! how can you think of past times and not weep, how look to the cross and not "beat your breast and return sorrowful."

"Left thy first love;" poor wanderer; and look at the unhappiness which has resulted; your misery is the certain result of such a course; it is one development of that universal principle which characterizes all the economy of God, viz., "fruit after its kind;" you have sown sorrow, no wonder that you have reaped misery. Yes; you are unhappy, like the invalid sinking under the influence of consumption, you are the subject of extreme languour, much spiritual weakness, no spiritual relish of divine things, a sense of constant restlessness, you are more of the invalid than the active soldier with your armour on; more of the criminal suffering under the load of guilt, than the living, cheerful witness for God; while, unless this spirit of restlessness be at once destroyed by returning to the cross, you will be the subject of that fearful dissatisfaction to which our next paper will refer. You cannot find in the kingdom of grace such an anomaly as a declining professor happy in his declining state; he may fancy himself happy, but 'tis under the influence of that same delusion which leads the raging maniac to see beauty in the rust, and music in the clanking of the chain which binds

him; unhappy, nor you alone, your pastor is unhappy as he beholds your decline, he weeps in his closet, agonizes in his pulpit, feels unutterably in his study on your account, while all your pious friends, the members and officers of the church, mourn, because you have left your "first love," for by it God is dishonoured, enquirers are staggered, the church is weakened, and the Saviour "wounded in the house of his friends."

"Left thy first love;" and art thou never to return? "Is there no balm in Gilead? is there no physician there?" May not the sickly be restored to health again, and those who have left their first love yet return? Oh! yes, Jesus is still willing to receive you, and the very reason why he brings against you this charge, is in order that you may be induced at once to return; every day of your continuance in this state only increases your danger and misery, because it multiplies your guilt; there is no time to lose; ere another month arrive, you may be an open backslider, you may be in eternity, where there is no declension—where the glorified suffer no decline of their love or their bliss, the lost no decrease of their woe. We urge your return, and your *instant* return. Go to that cross, linger at that cross, fall in prostrate penitence at that cross,

Till all subdued by love, you fall  
At your Redeemer's feet.

Let not the shades of another evening gather around you without finding you returning to your first love, and as you return, pray,—

"When'er my foolish wandering heart,  
Attracted by a creature's power,  
Would from this blissful centre start.  
Lord, fix it there, to stray no more."

Lynn.

J. T. W.

## Christian Activity.

### Open-air Breathing.

#### YORKSHIRE.

LAST year you favoured the committee of the Leeds Baptist Village Mission by inserting a tour taken to Pontefract, and its neighbourhood. In the month of May, brother H——, and I, made a similar tour to the same places, an account of which I am requested to forward you, if you can find a place for it.

May 22. At C——, we visited about 200 families, found a diversity of character—

some exceedingly ignorant of the ways of religion, and quite indifferent to the salvation of their souls—found a few disposed to listen to the word of life, especially one, who, with weeping eyes, expressed a desire to be saved from sin: to her we proclaimed the gospel, and gave two addresses in the open-air to attentive congregations.

May 23. At K——. Here the people were glad to receive us: they remembered our first visit, the scriptures which we sold, and the tracts given them. In the evening addresses were delivered to a large audience

at Cross-hill, who listened with marked attention. While brother H. was addressing the multitude on the subjects and mode of baptism, a Wesleyan preacher said he wished to ask a question; this being allowed, a discussion was entered into, which lasted about an hour, but the weakness of our opponent's arguments was so apparent, that the people saw we had the truth on our side. Among other things adduced by him was, that baptism conferred innumerable blessings on the children, but when asked for one as proof, he said he could not give one, there were so many; before we left him, he said he could not say that we were not right, but we ought not to say anything about it except among our own people.

May 24. At P——, we had some interesting visits, and, upon the whole, were kindly received. We sent the bellman to announce that two addresses would be delivered in the corn-market. We had a very large and attentive congregation. In my remarks, I stated that any one would be at liberty to ask questions. After brother H. had concluded his remarks, a person in the assembly said he wished to ask me a question or two in reference to what I had advanced; the first was in favour of forms of prayer, and the next in support of infant baptism. I had stated that written prayers were of modern invention, and not necessary to christian worship—that the apostles make no mention of such to the churches in their epistles. Had it been the will of God, or at all necessary to the christian church, we should certainly have expected some positive command for it, or at least some apostolic example; but in the absence of both, we, as dissenters, did not feel justified in observing any prescribed form, ritual, or ceremony, as used by a state hierarchy, or those who mimic her. Reference was also made to the evils and delusions of baptismal regeneration, of which we gave several examples, and one proof among others that they held this view was, if a child died before it was christened they would not give it what they call christian burial; but if sprinkled with a few drops of water on its face, then let that child grow up to manhood, live a dissolute life, die an abandoned sceptic, they would thank God for having taken to himself the soul of their dear brother, now departed: and now they commit his body to the dust, in sure and certain hope of a joyful resurrection to eternal life. It was also stated that infant sprinkling, by whomsoever practised, had a tendency to deceive, to perpetuate the delusion, to strengthen the hands of anti-christ, and to make void the law of God by human traditions. Upon these topics a discussion was announced, between myself and four opponents, which lasted about an

hour and a half. The people were attentive to the last, and gave signal evidences of the triumph of truth.

May 25 and 26. At N——, and B——. We had interesting meetings, well attended. We here found much spiritual destitution, but endeavoured to make the truth plain, and point them to the Lamb of God which taketh away the sin of the world. Gave away about 2000 tracts. Many were anxious that we should come again. S. J.

P. S. As brother H—— and I expect to have other tours this summer, in addition to our stated labours on the Mission, to places not yet visited by us, we should be glad if you could favour us with a grant of tracts suitable for such occasions, especially on baptism, this much neglected subject. A favour of this kind will much oblige your friends in this quarter, and, above all, we trust will advance the glory of God in the salvation of souls.

LANCASHIRE.—Last year we furnished you with a report of our proceedings in open-air preaching. On May 28, of this year, we arranged to occupy two places quite at the other end of this parish. We met together and repaired to one of them. It was the first sermon preached there in the open-air, and the audience listened attentively. There was not a large company, the place being but thinly populated. Most of them were women, the men being squandered about probably in the haunts of dissipation, for it is in the centre of a collier district, and being a country place, I suppose there are some illicit stills and drink-shops without licence in the neighbourhood. We then repaired to the other, a populous place, not far from B——. This place has no chapel, nor any means of instruction near it, except a national school, nor can any place be had, on account of the influence of the church party. You will, therefore, not be surprised to hear that they are a neglected people. A crowd was gathered on our arrival. Immediately on hearing the singing, a great number more came to see what was the matter, who behaved with much decorum, considering the state of the people. The subject on this occasion was the future judgment. About the middle of the discourse a degree of restlessness showed itself by some of them walking about, but the preacher arrested their attention by raising his voice, and exclaiming, "You may walk about, and think you don't care anything about it, but depend upon it that day will come upon you, and awful will be your situation if you are not prepared." The success of this expedient was encouraging. What effect was produced on this numerous audience eternity will reveal. One thing is clear, if the people are lost at last, we have done what we could to prevent them. But I

must hasten to give you a report of the last, and by far the most *stormy*, of our efforts. June 4, we agreed to visit the place which we visited first before. Just at the time that we were about to set off, a thunderstorm rolled over us, accompanied with showers of rain. This threatened to prevent our meeting in the open-air. The storm, however, passed over, but not before the lightning had struck a tall engine chimney. The atmosphere now became once more serene, and determined not to be disappointed of our expected meeting, some of us repaired to the spot. We soon succeeded in collecting a congregation, and commenced the service, but it seemed as if satan had got information of our proceedings, and not approving of our invasion of his territories, would have something done to annoy us. Nearly as soon as we began the singing, a man, in a state of intoxication, at the distance of a few hundred yards, began to make a great noise, in order to interrupt us, but seeing that we continued without taking much notice of him, he drew nearer, in order to annoy us still more. This caused no small stir among the people, but while he threw no stones, we determined to maintain our ground. When the sermon commenced, he became more troublesome, for before we partially drowned his voice by the singing. Drawing quite near, within about twenty yards, he bawled out several times, "Where have I to go when I die?" He then began to call us "dippers." Notwithstanding all this interruption, the preacher still continued his discourse on the principles, conduct, and final doom of practical infidelity. At length, seeing all his efforts to stop us unsuccessful, he seemed to think that he would try a plan that would be sure to succeed. So retiring for a short time, he came again with a jug of drink and a glass, and making his way to the preacher, who was standing on a wall, he poured out a glassful and held it up to him, but refusing to regard him, the preacher proceeded with his discourse. This was his last effort, and being foiled in it, he went away and left us in the quiet possession of the field. The greater part of the audience then became very attentive, which gave the speaker an opportunity for offering some serious remarks on the final doom of unbelievers. The infidel being in this respect worse than devils, who "believe and tremble," though there is no mercy for them, but foolish man, to whom mercy is offered, obstinately refuses to accept it, and insults the messenger who brings it. Notwithstanding this opposition, we do not feel disposed to relax our efforts in spreading the knowledge of the way of life among our dying fellow-men. Christ himself, in the days of his ministry, and after him his apostles, had to contend with

the stubbornness and depravity of the human heart, and they fainted not, neither were they discouraged. And we hail the success of all those who aim to take the intoxicating cup out of the hands of the drunkard—for how can he hear except he be sober? G. H.

**OPEN-AIR PREACHING.**—We fear that religious open-air meetings have been prevented or interrupted this year, through the conduct of certain political parties; who, imitating the example of ministers of the gospel, although for very different purposes, have convened assemblies in the open-air. Some of these men, in the provinces, in order to cover their proceedings with a kind of religious protection, have called their proposed gatherings "camp meetings," and have proceeded to sing hymns, offer prayers, and speak from texts of scripture. And yet their addresses have been marked by dreadful denunciations, threats of violence, and recommendations of physical force! We regret—we deeply regret, that any of our countrymen could be guilty of such a violation of the day of rest, and such an outrage on all decency and propriety. The faithful minister of Christ must not, however, allow himself to be driven from the field by these unhappy and misguided men. The civil power will always protect him, providing he do not obstruct the public thoroughfares; and all good men will approve his piety and zeal, and wish him success. And let him remember that there were tumults, and even insurrections of the people, in the days of our Lord and his apostles, and yet he and they did not shrink from the danger or responsibility of gathering crowds around them, unto whom they spoke, fearless of consequences, all the words of this life. The "good soldier of Jesus Christ," is expected to be ready for action at all times—"instant in season and out of season." Paul is a noble example of such a christian hero. We need only point to him.

**INVITATIONS TO PUBLIC PREACHING.**—Among other means adopted for gathering a congregation in the open-air, is that of circulating printed notices in the neighbourhood. The following is a copy of one of these, circulated in Buckinghamshire:—

THE SABBATH,  
"THE WORKING MAN'S FRIEND."

On Sabbath Afternoon, May 13, 1848,

## A SERMON

WILL BE PREACHED

AT T——, IN THE OPEN AIR,

Near the Baptist Meeting-house, on

*The Advantages of the Sabbath to the Industrial Classes,*

And the importance of preserving its rest from the encroachments of unnecessary labour.

Service to commence at Two o'clock.

## Baptisms.

### FOREIGN.

DENMARK, *Copenhagen*.—Mr. A. P. Förster, the native missionary from the Strict Baptist Convention, states, that on April the 6th he baptized three persons in the sea, and received them to the fellowship of the church on the following Lord's-day. One of these had shown the most determined opposition. His wife was brought to the knowledge of the truth before him, and baptized some weeks ago. This augmented his enmity, and caused her much trouble, for he would on no condition allow her to attend the ordinance of the Lord's Supper. By-and-bye, he himself was brought under conviction of sin: still he persisted in his former conduct towards his wife. Mr. F. says:—"I therefore went to him, and showed him how wrong he was acting. This had the desired effect; and soon afterwards he came as a poor lost sinner. He has a little business which he used to carry on on the sabbath; this he at once ceased to do on becoming a christian, so that now both he and his wife are regularly at our meetings. Another of the baptized is a member of a very respectable family in one of the provinces; but on coming to Copenhagen, she got into bad company, and sunk, ultimately, into the depths of poverty. While attempting to sell part of her dress at an old clothes mart, she attracted the notice of a person who was formerly a member with us; this individual enquired into her history, pitied her condition, and took her to her own home. By this family she was led to read and study the word of God, and to attend our meetings, where, by the grace of God, she was brought to the feet of Jesus. She is now ill in the hospital, where she employs herself, as far as she is able, in distributing religious tracts, and in talking to the patients about Jesus and their souls, some of whom return mockery and ridicule for her pains. Nevertheless, she still perseveres, and her testimony seems not to be without effect." In a concluding paragraph, Mr. Förster writes:—"Last night, Wednesday, April 26th, I baptized another female. The church at Copenhagen now consists of about forty members."

MADRAS.—Two persons have been recently baptized by the Rev. T. C. Page, on a profession of their faith in the Lord Jesus Christ. One of them has joined the church under his charge; the other, we believe, remains for the present in communion with the Independent church, of which she was previously a member. We are inclined to hope that she, and others similarly situated, will be led ere long to see it both a duty and a

privilege to unite in communion and church fellowship with the denomination whose distinguishing views and practice, in relation to the ordinance of christian baptism, they have embraced;—for though much may be said for early associations, we think such persons would, generally speaking, feel more happy, and probably be more useful, because unembarrassed, "dwelling among their own people," than remaining among those, who, however holy and devoted, and as such deserving of their esteem and love, nevertheless advocate and practice, as an ordinance of Christ, what they cannot otherwise regard than as a human device.

#### *Oriental Baptist for April.*

CANADA, *Niagara*.—A revival has recently taken place in the coloured church at Niagara, thirty-four have been baptized in the waters of Ontario, and more are enquiring the way to Zion.

NOVA SCOTIA, *Cornwallis*.—Brother Hunt baptized sixteen to-day, March 26th, making upwards of seventy in Cornwallis alone.

HALIFAX.—Twenty-six were baptized here to-day, March 26th, and I suppose there will be another baptism next Lord's-day. Upwards of a hundred have been baptized since the commencement of the revival. Appearances are still promising, and we hope the second church will share in the blessing.

HONDURAS, *Belize*.—In a recent letter from Mr. Henderson, he says:—"Last Lord's-day, March 5th, it was my pleasing duty to immerse six individuals on a profession of their faith in the divine Redeemer."

### DOMESTIC.

LEVERTON, near *Boston*.—The candidate had been a Wesleyan nearly twenty years. About four years ago, from reading the New Testament, he had become uneasy on the subject of believers' baptism, but did not arrive at any decision on the subject. At the beginning of this year I put the *Reporter* into his hands, with which he was much pleased, and which he now takes, and reads, and lends to his friends. On Lord's-day, May 28, I preached in the open air at this village to a large and attentive congregation, after which a "Primitive" preacher gave out a hymn and prayed. We then went down into the water, and I baptized the candidate in the presence of several hundreds of spectators, who behaved with the greatest propriety. The whole of the proceedings excited much interest, especially the immersion, which perhaps has not been administered here since the days of the celebrated Lincolnshire apostle—Thomas Grantham.

J. R.

**SWAFERBY, Cambridgeshire.**—On Sabbath afternoon, May 28, at the new baptist chapel, five believers were immersed by our pastor, Mr. J. C. Wooster, after a discourse by brother Start, of London, to a crowded audience. It was truly delightful to see the old and young thus walking in the ways of the Lord. There was an aged man of more than threescore and ten, who, for above half his life, had indulged a humble hope in the Redeemer, but had not until now followed him down into the baptismal waters. There was also a young man who thus cheerfully took up his cross and followed the Saviour. He had for some time devoted his energies to the service of his Lord, in the superintendence of the Sunday-school. Another had been the subject of religious impressions from his boyhood. Praying parents, mark this! They were made when his father conducted family worship. Those impressions appeared to be obliterated, convictions were stifled, and for three or four years he wandered in the paths of scepticism, and impugned the holy oracles. But God, who is rich in mercy, reclaimed him, and brought him into the ways of righteousness and peace. Now he has enlisted into the service of the Prince of Peace. May all these be preserved blameless! J. M.

**IPSWICH, Turret Green.**—On the last sabbath in April, our pastor had the pleasure of baptizing and receiving into communion two persons on a profession of faith in the Redeemer. One of them has filled the office of door-keeper from the time our chapel was first opened. One of our oldest members is this evening celebrating the fiftieth anniversary of her union with the church of Christ. She purposes first to visit that part of our beautiful and picturesque river where, with twenty-four others, she was baptized by her own revered parent; afterwards to attend divine service in the place where she was first privileged to commemorate the sufferings and death of her adorable Redeemer.

**LUTON, Beds., Ceylon Chapel.**—Never seeing any reports from Luton, I venture to send the following:—On Lord's-day morning, May 21, Mr. Hiron buried three believers with Christ in baptism. This is the fourth baptismal service we have had since the formation of this church eighteen months ago, and the third in our new chapel. At the last baptism, an aged brother, 74 years of age, was immersed, who had been, nearly all his days, a "Churchman." Another was a female scholar. Several anxious enquirers remain. J. P. [We hope to hear now frequently from all the baptist places in Luton.]

**NEWCASTLE-ON-TYNE, Tuthill Stairs.**—Mr. Sample baptized one believer on Friday evening, June 2nd. J. P.

**SHEFFIELD, Townhead.**—After a discourse by Mr. Larom, six believers put on Christ by baptism, June 4—three males and three females. The eldest of the latter is the mother of two of our young female members, whose baptism, some years ago, was the means of awakening her serious attention. Another is the daughter of a senior member; and thus two families have been blessed with additions to the household of faith in their circle. The three males were from the bible class. The death of a sister in one case, and of a companion in another, led to reflection and decision. The change in one of these was remarkable, from carelessness and folly, to seriousness and piety. May they all be found faithful! During the past year we have baptized twenty-four. Our present number approaches 300. E. L.

**Eyre-street.**—Our usual service on sabbath evening, April 16, was rendered peculiarly interesting by the baptism of an individual who has renounced the errors of popery, and has had to suffer much for his change of principles. He was reared and educated in all the gross darkness of catholicism in Ireland, but by reading the scriptures, he has, by the teaching of the Holy Spirit, been brought to a saving acquaintance with the truth as it is in Jesus. For some time he was employed as a scripture reader in Ireland, but the terrible sentence of excommunication having been pronounced against him by the priest, he has been compelled to seek refuge in this country from its dreadful effects. He is an intelligent man, and extensively acquainted with the scriptures. On Lord's-day evening, May 7, we had a further addition to our number by the baptism of five persons, who were immersed by our pastor. One of the baptized is the first-fruits of our young man's adult class. Our chapel was crowded in every part, and considerable interest was evinced.

**CROSCOMBE.**—Five believers were added to the small church in this village by baptism, May 14th, four of whom are teachers. For several years we were without a settled pastor, and, having had no baptisms for nine years, the service excited much attention and curiosity. We hope good impressions were made. J. P.

**TROWBRIDGE, Bethesda.**—Mr. Walker immersed six believers, June 11th. It was gratifying to see among the candidates a husband and wife, and a brother and sister. We had a very refreshing season, and hope good will result.

**STONEHOUSE, Plymouth.**—On the evening of Lord's-day, May 21st, Mr. Webster immersed three females. One was a teacher, another was in delicate health, but suffered no injury, and the other was convinced at our last baptismal service. J.

**SUTTON-IN-ASHFIELD, Notts.**—We had another baptism on June 4th, when six males and one female were immersed; four of the males are teachers, who make seven teachers baptized this year. The female candidate had been something like the dove sent out from the ark. She is approaching threescore and ten, and had been wandering about for the last thirty years or more to find rest, but found none. She had been among the Independents, and the Wesleyans, and the Primitives, but said she never felt herself at home. At length she came among us, and now she says that the Lord's-day on which she was buried with Christ was the happiest day of her life. Her language now is—

"Here would I find a settled rest,  
While others go and come;  
No more a stranger or a guest,  
But like a child at home."

J. E.

**BLACKWATER, Surrey.**—On Lord's day, May 14th, five persons were immersed by Mr. C. H. Harcourt of Wokingham, after an appropriate address, in which Mr. H. cautioned his hearers against attaching saving efficacy to any external rite, however scriptural; and with much earnestness insisted on the imperative necessity of faith in Jesus Christ. Two of the candidates were females, who, having given credible evidence of their union with Christ, were, after their baptism, added to the little band of baptized believers in this place. The other three were young men from Farnham, who, convinced of the scripturalness of believers' baptism, resolved to obey their Redeemer's injunction in respect to that ordinance, previously to uniting with the Independent church in that town. Let every one be fully persuaded in his own mind, and act for himself in matters between God and his own conscience. S. S.

**ABERGAVENNY, Frogmore-street.**—On sabbath-day, June 11, three persons were immersed by Mr. Poole, of Lion-street. The power of faith upon the conscience was peculiarly manifested in the case of one of the candidates. For eighteen years she was a member of the Wesleyan Society, to which she was ardently attached. A short time ago, reading "Wesley on the New Testament," she became convinced on the subject of believers' baptism, and waited upon the minister, then on the circuit, to immerse her. This not being convenient, was refused. Determined not to be debarred the privilege of following her Redeemer in his appointed way, at the risk of cutting asunder the ties of eighteen years, she sought and obtained immersion on this occasion. H.

**MELBOURN, near Derby.**—On Wednesday, June 7, two believers put on Christ by baptism. J. H. W.

**GENERAL BAPTISTS.**—At their meeting, April 25th, the Midland Conference reported that one hundred and eight believers had been baptized and added to the churches composing the Conference, since its last quarterly meeting, and that there were now ninety candidates for baptism and membership.

On the same day the London Conference, at their quarterly meeting, reported the number of baptisms in the churches of their Conference to have been sixty-one.

On April 21st, the Derbyshire Conference held their quarterly meeting, and reported the number baptized since they had last met to be thirty-two, and that twenty-six were now candidates for that solemn ordinance.

This is cheering amidst much that is depressing. P. G. J.

[But these were not all. At the Midland Conference, several churches did not report.—ED.]

**WIKSWORTH, Derbyshire.**—Three young disciples were buried with Christ by baptism unto death, on May 7, by our pastor, after an edifying discourse on the figurative character of baptism. The large congregation was unusually serious and attentive. Death has recently removed some from our fellowship to that of heaven, but God is now graciously filling up their places. W. D.

**STOCKPORT.**—On Lord's-day, May 7th, Mr. Britain, a deacon of the G. B. church at Stockport, immersed two disciples, husband and wife, at Zion chapel, kindly lent for the occasion by our P. B. friends. In the evening the baptized were received into the fellowship of the church.

**NORWICH, Orford-hill.**—On Thursday evening, June 1, our pastor, Mr. Welch, after a discourse on, "See, here is water," &c., immersed seven believers in the Lord Jesus Christ. To many this was an interesting, solemn, and blessed opportunity. To God be all the glory!

**MOCHEDE, near Newtown, Montgomeryshire.**—Mr. James Evans says, "I baptized five believers, Jan. 9; three, April 30, and two, May 27. We are still making progress. Blessed be the Lord!"

**LAMBETH, Regent-street.**—I know you love to hear of progress and prosperity. Our pastor, Mr. Frazer, immersed eight believers on Thursday evening, June 1, after delivering an impressive discourse. T. S.

**HANLEY.**—The ordinance of baptism was administered after the apostolic mode to five persons by Mr. Butterworth, on what is usually termed Easter Monday.

**BILSTON.**—One young man, a teacher, was immersed here, June 4th. Others are waiting. Oh, for more life and activity! T. S.

**GREAT ELLINGHAM.**—After sermons by our pastor, Mr. Cragg, three believers were baptized, April 2, and on May 28, one more. Two of the former had gone in and out of our place for more than forty years, self-satisfied; but now, at the eleventh hour, they are brought to the foot of the cross. The additions to our number during the last year, and the first year of our present pastor's residence with us, exceeds the increase of any year for the last fifty. To God be the praise! But what are these among so many? We hope to see others immersed soon.

**STEVENTON, Beds.**—God is graciously reviving his ancient cause in this village. We have recently baptized as follow:—March 5, one—April 2, one—June 2, one—June 4, two. One of the latter is in her seventy-seventh year. We have several more hopeful inquirers. With the exception of Bunyan's at Bedford, and that at Keysoe, we are the most ancient baptist church in this county. I have lately found a record, which states, that on the repeal of the Five Mile Act, the church at College Lane, Northampton, originated from this; as did also the churches at Carlton and Sharnbrook, and, probably, some other. J. H.

**RIPLEY, Derbyshire.**—We baptized six believers, June 4. Our congregations are good, and all our sittings are let. During the past year we have nearly doubled the number of our members. We have commenced our summer campaign of open air preaching in the Market-place, from which we expect pleasing results, as the attendance has been good.

**BURNLEY, First Church.**—Nine persons were immersed by our pastor, Mr. Batey, on Lord's-day, May 7th. The baptism had not been previously announced, in order to prevent the annoyance which we have experienced on former occasions of the kind, from more persons being present than the chapel would comfortably accommodate. Nevertheless, on this occasion, the place was again full.

**SMETHWICK, near Birmingham.**—On sabbath afternoon, March 5, the new baptistry, in the chapel yard, was used for the first time, when seven candidates were immersed by Mr. O'Neil of Birmingham. Two were scholars, and three were Primitive Methodists. The new church formed here is supplied by the friends at Newhall Street, Birmingham. J. H.

**LEICESTER, Vine-street.**—On the last Lord's-day in May, Mr. Owen baptized seven believers, after a discourse on the testimony of the three "witnesses" mentioned 1 John v. 8.

**BIRCHCLIFFE, Yorkshire.**—Eight disciples were immersed and added to our church, April 23.

**NOTTINGHAM, Stoney-street.**—On the first Lord's-day in June, fourteen believers put on Christ by baptism. Brother James immersed them. On the previous sabbath fifteen were baptized at the Old Basford branch of this church. One had been a New Connexion Methodist. E. M. B.

[We also hear that at Nottingham, as well as at the village stations, this church, which is the largest church of baptized believers in the kingdom, is enjoying continued and increasing prosperity. Meetings for prayer and preaching are crowded, and the opposition of the Methodists to immersion is only exciting discussion and ultimate conviction of its scriptural character.]

**LONDON, Camden Town.**—Three brethren were baptized by brother Slade, April 30th; one of whom has reached fourscore years, thirty of which he has been a follower of the Saviour. The service was conducted in Soho chapel, Oxford Street. At the same time and place, Mr. Wyard immersed several candidates. Our little cause at Camden Town gives signs of increase. May the Head of the church bless us! W. S.

**Commercial Road.**—Seven persons were recently baptized by the pastor, Mr. G. W. Pegg. The chapel was crowded, and hopeful impressions were made.

**BECKINGTON.**—On Lord's-day, May 14th, after an address by Mr. Evans of Penknapp, Mr. Newell, for the first time, immersed five female candidates. The ordinance was administered out of doors, and a great number assembled. We hope good will be the result, as many seemed much impressed. At the Lord's table, in the afternoon, the candidates were all added. G. C.

**GOLCAR.**—On the first Lord's-day in June, we baptized three candidates, who were added. Our baptistry being in the open air, we had many spectators. Some make use of hard speeches, and prate against us with malicious words—wishing us drowned, and other evil things. But greater is he that is for us than all that are against us. J. W.

**COVENTRY, Cow Lane.**—As I have not seen our baptisms reported, I wish to inform your readers that after a discourse by Mr. Watts, five young believers were buried with their Lord in baptism. Three of these were lately dismissed from the school, and two are yet in that nursery of the church. [No date.] T. H.

**BANBRIDGE, Ireland.**—Two believers were baptized in the river Bann, and added to our church, May 24. Our pastor, Mr. Bates, now in the United States, where he has been very kindly received, will be gratified to hear of this addition during his absence. R. N.

LYME REGIS, *Dorset*.—On the 4th of June, Mr. Wayland immersed two believers—a young man and his wife, after delivering a discourse, adapted to the service, to a large assembly. These were added to the church in the afternoon, and in the evening Mr. W. preached to the young.

KNIGHTON, *Radnorshire*.—After a discourse by Mr. Ayers of Presteign, he immersed two believers, on sabbath morning, April 30; and this being the first time such a scene was witnessed here, many hundreds were assembled to see the “strange sight.”

KINGTON, *Herefordshire*.—We had a crowded place, May 21, to witness the immersion of a believer by Mr. Ayers of Presteign. The candidate had been twenty-five years halting between two opinions, but he decided right at last.

LONGFORD, *near Coventry, Union Place*.—Our pastor immersed and added to the church six persons, on Lord's-day, April 2. Four of these were from the sabbath school.

First Church.—Six persons were baptized and added to our number on Lord's-day, April 23.

BIRMINGHAM, *Newhall Street*.—On sabbath evening, June 4th, after a discourse on christian self-denial, Mr. O'Neill immersed five believers—all females. J. H.

Cannon Street.—Mr. Swan immersed eight believers, April 30th, who were all added on the following sabbath. W. H.

Henceage Street.—On the first sabbath morning in May, Mr. Roe immersed fifteen disciples of Jesus. These were all added at the Lord's Table in the afternoon.

W. H.

COSTESSEY, *Norfolk*.—Two females were baptized here by Mr. J. Blythe, on Lord's-day afternoon, April 30, and subsequently added to the baptist church at Sprowston, near Norwich. The congregation was large and attentive.

HALIFAX, *Pellon lane*.—Mr. Whitewood baptized three females, June 4, two of whom are scholars in our sabbath school; the other is the mother of a numerous family.

J. C.

[WHITCHURCH, *Salop*.—We shall feel obliged if our friend will furnish us with the facts respecting the aged candidates to which he alludes.]

## Baptism Facts and Anecdotes.

“IMMERSION NOT DANGEROUS BUT BENEFICIAL.”—Under this head in your number for January this year, is a remarkable account of the baptism of Mrs L—. I beg to communicate a similar fact, which has come under my own observation. In August last year, I baptized nine persons, and among the number was an old man named William Davis of B—; his head was blooming with the flowers of the grave. He had been an inquirer in connection with Spring Field baptist church for years, and a great sufferer from most excruciating pains in his head, nearly depriving him of his senses. I have been informed by those on whose word I can depend, who have long known him, that he was frequently inclined to become a candidate for baptism, but was prevented by his own fears, as well as by the fears of others. He confessed to me that he knew God was able to preserve him: from any injury in the water, but still he had not faith to make the attempt. However, previous to the baptism referred to, he again took up the matter, and, with others, made it a subject of prayer to Almighty God. I examined him very carefully as to his knowledge of divine things; also, as to the two ordinances—baptism and the Lord's supper. His answers were pleasing. On the day appointed, he took his position at the water's edge with the others—was immersed—received into the church—and so far has

“gone on his way rejoicing.” Such facts as these are calculated to lead us to observe the displays of God's goodness.

Jamaica.

J. T.

A PROSPEROUS PRESBYTERIAN CHURCH.—The following paragraph is from the *Banner of Ulster* newspaper of the 9th June, the organ of the Presbyterians of Ireland. “Townsend-street church.—At a visitation presbytery, held in Townsend-street church, Belfast, on Tuesday last, it was stated that during the last thirteen years, upwards of thirteen hundred children have been baptized in connexion with that congregation, being an average of 102 yearly. This congregation has been only thirteen years in existence.” Truly this church has enjoyed great prosperity. There was nothing equal to it in apostolic times; for although we read that in Jerusalem, in one day, 3,000 who gladly received the word, were baptized; and in Samaria, they that believed “the things concerning the kingdom of God, and the name of Jesus Christ, were baptized, both men and women;” yet neither the church in Jerusalem nor those in Samaria, nor any of the apostolic churches, could boast with this church in Belfast, of having in connexion with it upwards of thirteen hundred children “ingrafted into Christ, and made partakers of the benefits of the covenant of grace!”

R. N.

## Religious Tracts.

### APPLICATIONS FOR TRACTS.

**WORCESTERSHIRE**—A village minister says, "I see by the *Reporter*, which I have circulated for several years, that you supply poor ministers with tracts and small handbills gratis. I should esteem it a favour if you would forward a few to me. The clergy are becoming very troublesome and oppressive in their measures. Some little time ago, a young farmer, with a small family, was turned out of his farm because he attended with us, and would not have his children sprinkled. Since then, the same clergyman has prevented me from visiting a sick man, a friend and hearer of mine. The poor man lost his arm by a thrashing machine about four months ago, and has been a great sufferer ever since. Soon after the accident happened, his employer sent for me to visit him. This coming to the clergyman's ears, the result was, that I was forbidden to continue my visits. Added to this, we have some thoughtless young persons in our village, who are now in a course of preparation to be confirmed by the bishop. The people are bribed, and others threatened, and every means are employed to keep them from our place of worship. I have been here more than eighteen years, but was never so opposed by these gentlemen as I am now. I therefore beg you will send me a little ammunition, that I may do something in my own defence."

**GLOUCESTERSHIRE**.—Could you kindly afford us a grant of tracts to aid our efforts in this and the adjoining villages. Not being allowed to continue cottage worship in one of these villages where there is a good spirit for hearing the gospel, we have carried on there, for the last four or five sabbaths, an open-air service in the morning. Each time the attendance has been good, and the people very attentive. Last week a poor "Primitive" was turned out of his house, and his goods thrown into the street for persisting to hold religious meetings in his cottage.\* This good man was thus peacefully seeking the salvation of his neighbours, and because this was not agreeable to some friends of the State Church, he was thus treated, and in effect turned out of the village. In these villages every means is used to keep the people from chapel. Could you favour us with some of your tracts good may be done by them, for they can go where we cannot; and as our people are very poor we need all the help we can get.

T. R.

\* Is this possible? Was no other cause pretended?—Ed.

**YORKSHIRE**.—A young minister, in a very populous town, says:—"I see from this month's *Reporter* that you offer to give tracts, or handbills, to open-air preachers. I shall be very thankful if you can send me a few. I frequently preach in the street during the summer season, and some have been already brought to our chapel by that means."

**DEVON**.—I write to request a grant of tracts, as our cause is very low; and considering that we have a chapel that will seat 700 persons, our congregation is very small. We contemplate holding some open-air services, and if you could favour us with a grant, we think they would be of service.

K. T.

**STAFFORDSHIRE**—A donation of tracts on baptism would be very acceptable here, as much ignorance prevails on the subject. Our cause has been brought very low, but recently we trust we have perceived indications of revival. We are erecting two school rooms, capable of accommodating upwards of 400 children, and have just had our anniversary school services, at which we realized upwards of £24. More life and activity is wanted amongst us, with a greater spirit of prayer. Oh that the churches of Christ would awake to new life and activity! May the Divine Spirit descend and quicken us!

T. S.

**ACKNOWLEDGEMENT**.—Please accept our sincere and hearty thanks for the tracts and handbills you sent us. Our minister, who is an advocate of open-air preaching, preached an excellent sermon in the open-air a few evenings ago to a very large and attentive congregation. At the close of the service, our deacons and members, both male and female, took an active part in distributing the tracts, which were received with thankfulness. May the Lord, the Spirit, open their hearts to receive the truth.

J. N.

### DONATIONS OF TRACTS HAVE BEEN FORWARDED TO

	Handbills.	4 Page.
Milford, Haverfordwest..	500	.. 25
Presteign .....	500	.. 25
Cutsdean .....	500	.. 25
Sheffield, Eyre-street....	500	.. 25
Bilston .....	500	.. 25
Bideford .....	500	.. 25
Fairford .....	500	.. 25

**NOTICE**.—We are under the necessity of again directing applicants for grants of tracts to the directions in *January Reporter*, page 38, and *February*, page 76. If those directions are not observed, applicants must not be surprised if they do not succeed.

## Sabbath Schools and Education.

**WHIT-MONDAY AT SHEFFIELD.**—Whit-Monday, as it is called, was, as usual, one of gratification and delight to the children connected with the sabbath schools in this town and neighbourhood. The schools forming the "Union" met, as they have done for several years, at the front of the Corn Exchange, and after singing an hymn to the tune of the Old Hundred, proceeded to five chapels, where sermons were preached to them by the ministers previously appointed. In the afternoon the teachers and friends met in Queen-street school rooms, and after tea the business of the "Union" was transacted, the venerable and revered James Montgomery in the chair, who stated that he only knew four persons now living who took a part in its formation in 1813, but a fifth had recently written to him. From the report read it appears that there are in connexion with this Union sixteen town and twenty-one country schools, containing 6,865 scholars, taught by 1,040 teachers. The meeting was addressed by the Rev. Messrs. Landells, Clarkson, Docker, Horsfield, and Messrs. Bell, Waterhouse, Leader, senr., and W. Sissons.—The schools belonging to the Wesleyan Union assembled in front of the Wesleyan College, which is situated a short distance from the town; the scene presented at this place was truly delightful, surrounded on all sides with the most splendid scenery, all nature being dressed in the most beautiful attire. After singing "From all that dwell below the skies" to the Old Hundred, the schools proceeded to three of their largest chapels, where sermons were preached to the children. In the afternoon of Tuesday, the teachers and friends held a confederal tea meeting in one of their schools, when the Report stated that this Union contains thirty-three schools, in which 3,179 boys, and 3,724 girls, are taught every sabbath-day by 892 male and 587 female teachers. Suitable addresses were delivered by ministers and other friends.—The teachers and scholars in connexion with the Catholic school also went in procession to their chapel, and afterwards to the residence of Michael Ellison, Esq., the Duke of Norfolk's steward, on whose grounds, after buns and coffee, they were allowed to amuse themselves, when each of them was presented with an orange by the worthy steward. The two priests were also present, taking part in the amusements of the scholars. E. L.

[Our esteemed correspondent has also furnished us with a copy of the original hymns sung at the first of these gatherings, for which we have not space this month.]

**MONTGOMERYSHIRE.**—The teachers of a baptist sabbath school in this county have been presented by a christian lady, an episcopalian, and an entire stranger to them, with twelve bibles and twelve testaments, together with a quantity of tracts. Some of the latter they could not use, but the former were very acceptable. Having felt it our duty to record instances of unkindness in the establishment, we rejoice in having an opportunity of recording this act of generosity.

**JUVENILE GENEROSITY.**—At Great Ellingham, a village in Norfolk, there is a small sabbath-school of 110 children, who have displayed generosity worthy of praise and imitation. They have assisted in establishing a library, and have collected subscriptions for the "Dove" vessel, and for missionary purposes, and, with their teachers, are now engaged in raising monies for side galleries for their own accommodation. Since Christmas about twenty pounds have been obtained, and £4 7s. 6d., after a tea-meeting on April 24th. The Hon. E. K. Coke, Esq., M. P., sent five pounds.

**SERMONS AND ANNIVERSARY MEETINGS.**—We are under the necessity of referring several of our friends, who have sent reports, to page 241 of our last number. That sent by W. B. B. is very pleasing.

**INCREASED EFFORTS REQUIRED**—Great things indeed have been achieved already; greater still, however, yet remain undone, and what is more—untried. The many thousands privileged with an enlightened and religious education in our day and Sunday-schools notwithstanding, there are other thousands of our rising population still without the pale of christian influence, and for the most part utterly abandoned to the curse of ignorance, and the corruption of iniquity and vice. This wide-spread destitution cannot otherwise be met than by the personal and earnest labours of devoted men of God. It is mockery to speak of education even in the day-school under acts of parliament. The work is high—beyond the reach of state machinery. England's youth suspend their hopes upon the Church; they and their parents solemnly unite in one importunate appeal to her for help. The only thing now really required to extend the blessings hitherto diffused, alas! but partially, throughout the length and breadth of the land,—is a determination on the part of godly men, that they will personally do the very utmost that they can;—that determination once secured,—agency, the one great want, will be abundantly supplied.

DAVIDS.

## Intelligence.

**BAPTIST ASSOCIATIONS, Bristol.**—This Association held its anniversary services this year at the chapel in Back Street, Trowbridge. The first sermon was preached by brother Middleditch, of Frome, on "Filial Reverence," addressed to the young—a timely and forcible appeal. The second by brother Winter, of Bristol, on the "Separation of Believers from the World,"—full of scriptural statement and fatherly appeal. The third by brother Newman, of Shortwood, on the "Sufficiency of Divine Revelation,"—a comprehensive and eloquent discourse. The fourth by brother Probert, of Bristol, on the "Redeemer's Ability to Save to the Uttermost," when the preacher, with warmth and earnestness, pressed home the vital truths of the gospel. It was, in all respects, a good Association, except in regard to the reports from the churches, which were generally of a discouraging character. The number baptized is only some 280, whereas, in former years, it has been as high as 480. Death and emigration too have thinned the churches. A conference on the subject of this retrogression elicited from the brethren such confessions and resolves as it is trusted promise better things for the future. Brother Howe, of Warminster, read the circular letter, on "The Comparative Inefficiency of the Christian Ministry in these Times." It is a truthful and bold essay. One point strongly insisted on is this, that ministers are often kept near starving point, and so are weighed down with care and anxiety, rendering them unfit for the healthful and spirited discharge of their duty. The paragraph on this topic you will do well, Mr. Editor, to extract for your magazine. When the letter is out you may expect a copy for this purpose. The Association is to meet next year at King Street, Bristol. Three new churches were admitted, viz.,—Clifton, Calne, and Crosecombe. The church at Grittleton has ceased to belong to this Association. We adopted and signed a petition to the House of Commons in favour of extended reform, as a preventive of those retributive calamities which are visiting continental nations.

**Southern, Ireland.**—The services commenced on Tuesday evening, April 25, when addresses were delivered on "adoption," by Mr. Bugby, of Stepney College, and now at Waterford. The second by brother Wilshere, of Athlone, on "The nature and necessity of conversion." On Wednesday, at half-past seven, a.m., public prayer. At eleven a.m., the brethren met for business, when various resolutions were passed. One was, That the brethren of the Baptist Southern Association have heard with extreme regret

of the intended removal of brother Bentley, of Cork, from this country, and desire to commend him to the fraternal kindness and sympathy of their brethren in England, and express their earnest prayer that his ministry in his new sphere of labour at Blackburn may be abundantly blessed. At seven p.m., addresses by brother Wilson, on "The duty of professing Christ," and brother Milligan, on "The privilege of professing Christ." On Thursday, at half-past seven, a.m., another prayer-meeting. At eleven, a.m., met for business, when the brethren agreed to prepare and sign a letter, earnestly requesting their respected friend the Rev. F. Trestrail, if consistent with his own sense of duty, not to accept the kind invitation of the committee of the Foreign Mission to become joint secretary with the Rev. J. Angus, as in their opinion no other person is so well qualified for being secretary to the Irish society as himself. At twelve o'clock, brother Hamilton, of Youghal, delivered an impressive discourse from Gal. i. 23. In the evening, at seven, the brethren held a missionary meeting, when brother Bugby addressed them on "The church called to solemn reflection in these eventful times;" brother Wilshere on "The church called to increased activity;" brother McCarthy on "The adaptation of the Baptist Irish Society to these eventful times;" and brother Milligan on "The Baptist Irish Society, and other kindred institutions, worthy of the increased pecuniary support, and more fervent prayer." Our venerable brother Thomas, of Moate, presided. The attendance at all the meetings was good, and we believe the services were very useful. All the ministers were much gratified with the kind and hospitable arrangements of the friends at Birr, and their excellent brother Mullarky.

[We have usually reserved these reports until we have received sufficient to make up our annual statistical statement. But as we find that several wish their written reports to appear at once, we desire to inform secretaries, ministers, and other friends, that if they will kindly forward brief reports, like the above, in writing, they will be inserted forthwith. But in no case will they, we hope, fail to send the printed reports when ready.]

**BIRMINGHAM.**—The foundation-stone of another new meeting-house was laid in Great King-street, May 30. Mr. Cheale engaged in prayer, and Mr. Stokes, formerly of Newhall-street chapel, delivered an address; by whose friends, formerly of Newhall-street, this erection is undertaken.

W. H.

**SWINDON, NEW TOWN.** *Great Western Railway.*—Mr. Breeze has sent us a copy of a neat engraving of the proposed new chapel at this important station. It appears that "Some months ago a few baptists located at Swindon, inconvenienced by the want of a place of worship, and ascertaining that a considerable number of persons sympathized in their difficulties, determined to make an effort to form a church and erect a meeting-house. They obtained the services of the Rev. R. Brecze, who has devoted himself earnestly to the work." The friends at Swindon, in their circular, say, "There is already a population of about 3000 souls, in a state of great spiritual destitution, and this number is likely to be doubled in a very few years. We are also fully given to understand that a large portion of these people decidedly prefer attending a dissenting place of worship to the established church, and are pleased with the prospect of having one speedily erected. The facilities which are now presenting for erecting a chapel are great. We have purchased a suitable piece of freehold land, situated in a central position, 84 feet by 60, enough for a chapel and a good sized vestry or school-room. A strong desire is expressed by many of the inhabitants in the neighbourhood connected with various denominations of christians, as to the desirableness of the undertaking, among whom are some of the most respectable and influential persons in the locality. We hope to be able to erect a chapel 35 feet by 50 at an outlay of £600 or £700, capable of seating nearly 500 persons, without galleries."

**STOCKPORT, General Baptists.**—The room lately occupied for public worship, being inadequate to accommodate the increasing congregation, the friends have removed to a more commodious place—Mill-gate Hall, near the parish church, formerly the town residence of the Vernon family, Lord's of the Manor, and once occupied by the father of Legh Richmond, author of the "Dairyman's Daughter," which has been neatly fitted up for the purpose. There will also be accommodation for the sabbath school.

S. H.

**SAFFRON WALDEN, UPPER MEETING.**—The Rev. Thomas Burditt, of Zion chapel, Cambridge, the late editor of the *Baptist Record*, has accepted a pressing invitation to the pastorate of the baptist church, Saffron Walden, vacant by the removal of the Rev. Nathaniel Hayercroft, M.A., to Broadmead, Bristol. Mr. B. entered upon his stated labours on the last sabbath in June.

**BANBURY.**—The baptist church and congregation under the pastoral care of Mr. Jordan, have made another vigorous effort, and paid off £500 of their building debt; but a large sum is yet owing.

**BECCLES, Suffolk.**—On Tuesday, 9th May, a public tea-meeting was held in the Corn Exchange, Beccles, by the baptist church and congregation of this town, at which nearly five hundred persons were present. After tea, a public meeting was held, when S. Matthew, Esq., was called to the chair. The object of the meeting was to present the Rev. George Wright, the pastor of the baptist church at Beccles, with a gold watch and chain, and a silver tea-pot, as a token of respect from the churches composing the New Association of Baptist Churches in Suffolk and Norfolk, of which S. Matthew, Esq., is the treasurer. The presentation of the articles was made by Mr. S. Collins, of Grundisburgh, accompanied by a speech replete with affectionate feeling, good sense, and correct sentiments. Mr. W. replied in a similar manner. Addresses were subsequently delivered by Messrs. Austin, Bird, Brown, and Smeeton. The following is the inscription upon the watch, "Presented by the New Association of Baptist Churches in Suffolk and Norfolk to Mr. George Wright, as a testimony of fraternal esteem, and sincere gratitude for his valuable services." Mr. Wright has presided twenty-five years over the baptist church at Beccles, which consists of about 200 members. P. G. J.

**DUNSTABLE.**—The beautiful new building erected by the church and congregation under the pastoral care of Mr. Gould, was opened for divine worship on Friday, June 16. The day was fine, and the attendance numerous. Dr. John Harris, of London, and Mr. Mortlock Daniel, of Birmingham, preached. Next Lord's day, Mr. Robinson, of Kettering, and the pastor, preached. Collections £127 4s. 2d., including proceeds of tea, provided gratuitously by the ladies. It was pleasing to observe the kindness and sympathy of christians of other denominations, some of whom came from a considerable distance to attend the services.

H. T.

**KENSALL GREEN.**—At this village, in the vicinity of London, celebrated for its spacious cemetery, the friends at Shouldham-street, London, commenced a baptist interest in January, 1847, which has been very successful. After receiving support from Shouldham-street church for twelve months, the friends at Kensall Green have signified their intention to defray all expenses. On January 12th, 1848, they were formed into a church, and on February 29th, Mr. B. Swallow, a member at Shouldham-street, whom the new church had chosen to be their pastor, was solemnly set apart to the work of the ministry among them. P. B. M.

**PRESENTATIONS.**—Mr. Dring, of Wilburton, Cambs., a copy of Henry's Commentary, May 26.—Mr. Cowdy, of Chipperfield, a purse of sovereigns, at a tea-meeting, June 12.

ORDINATIONS AND RECOGNITIONS.—*Mr.*

*T. Gill*, formerly of Burnley, was recognised as pastor of the General Baptist church, Melbourne, near Derby, May 23. Messrs. Yates, Pike, sen.; Sutton, from Orissa; T. Stevenson, Goadby, Taylor, R. Pike, and Sargent from Glasgow, took part in the solemn services, which included the appointment of several brethren to the deacon's office.—*Mr. Moses Saunders*, late of Haworth, Yorkshire, at Brixham, Devon, May 18th. The services were conducted by Messrs. E. H. Brawer, S. Nicholson, Guenett, Toswill, and Pound.—*Mr. Robert Holmes*, at Rawdon, Yorkshire, May 1st. Messrs. Clowes, Brewer, Dowson, and Drs. Acworth and Godwin, took part in the services.—*Mr. Benjamin Swallow*, late a member of the baptist church, Shouldham-street, London, at Kensall Green, Middlesex, Feb. 29. Messrs. Warne, Blake, and G. Hall, engaged on the occasion.—*Mr. J. Dring*, at Wilburton, Cambs., March 28. Messrs. Simmonds, Bailey, Wright, and Millard, conducted the various services of the day.—*Mr. J. J. Owen*, late of Castle Donington, at Vine-street, Leicester, April 24. Messrs. Wallis, Goadby, Green, Lomas, Mursell, Brooks, and Springthorpe, conducted the services.

**REMOVALS.**—*Mr. W. Colcroft* of Staningley, Yorkshire, to Wakefield.—*Mr. Samuel Ashby* of Leicester College, to the General Baptist church Long Sutton, Lincolnshire.—*Mr. J. H. Blake*, a member of the baptist church, Shouldham Street, London, to Lessness Heath, Kent.—*Mr. Fitzherbert Bugby*, of Stepney College, to Waterford, Ireland.—*Mr. R. Bentley*, of Cork, Ireland, to Blackburn, Lancashire.—*Mr. John Stock*, of Clover-street church, Chatham, to Salendine Nook, Yorkshire.—*Mr. Nathaniel Haycroft, M.A.*, of Saffron Walden, Essex, to Broadmead, Bristol.—*Mr. Charles Smith*, of New Mill, Tring, to Cumberland-street, Shoreditch, London.

**RESIGNATION.**—*Mr. J. Nottage*, of Botisham Lode, Cambridgeshire, has resigned his pastoral charge over the baptist church in that place.

## Missionary.

THE Annual Meeting of the Baptist Mission having occupied so many of our columns this month we have only room to allude to two reports. That of the death of *Mrs. Webley* of Haiti has been contradicted—and that of the murder of three English missionaries on an island in the south seas requires confirmation. We may also add, that the baptist missionary ship "*Dove*" arrived at London in safety early last month. Intelligence from China, Madagascar, Jamaica, and Tahiti, in our next.

## Religious.

**AN EXTRAORDINARY MEETING.**—The *Day-spring*, an American religious journal, publishes a letter from a missionary at Constantinople, dated January 4th, 1848, of which the following is a paragraph:—"Yesterday was the great monthly concert—the first Monday of the year, and a glorious day it was at Constantinople. Think of a great union prayer meeting, consisting of Armenians, Jews, Americans, English, Scotch, Germans, Catholics and Greeks; and all sitting down together at the table of the Lord—Congregationalists. Presbyterians, Episcopalians, Lutherans, Baptists, Methodists, Baptized Jews, and Protestant Armenians! The elements were distributed by a Jew, a German, and two deacons of the Protestant Armenians. Prayers were offered in three languages—Turkish, English, and Armenian. Remarks and exhortations were made in four languages—German, Armenian, English, and Turkish. And hymns were sung to the same tune, and at the same moment, in three different languages—Armenian, German, and English. The first tune was the Old Hundredth, and the second was *Martyn*. There was no confusion, no discord. No one was out of time or out of tune. The harmony was perfect; while each, with the spirit and the understanding, and with the greatest power and might, was singing in his own tongue, wherein he was born, or with which he was familiar, 'the high praises of our God.' The effect was overpowering. It was 'the voice of a great multitude,' redeemed out of many nations, kindreds, and tongues; and it rose on high, like 'the sound of many waters.' Our chapel was crowded with communicants,—and our hearts were filled with emotions too big for utterance."

## General.

FOR the reason before stated, we are only able to hint at a few general facts.—The disturbances which prevailed early last month, and threatened mischief in England, Ireland, and Scotland, have been suppressed, and quiet and ordered are restored.—France is still agitated, and "wars and rumours of wars" prevail on the continent.—Many Jesuits, expelled even from Rome, have taken refuge in England.—A large chapel at Camden Town has been destroyed by fire.—Twenty gentlemen were poisoned, one died in a few hours, by partaking of a jelly at an ordination dinner at Northampton.—The Chinese Junk has arrived at London, *via* America. The Queen and Prince, and the Lord Mayor, have visited it.—It is now said that the French government will allow all sects of religionists, and *pay all!*

## Marriages.

May 7, at the Registrar's office, Kingsland Road, London, Mr. G. Searle, of Hoxton New Town, to Miss Harriet Culmer, of Haggerstone.

May 14, at the baptist chapel, Bishop's Stortford, by Mr. B. Hodgkins, Mr. C. Houghton, to Miss Susan Bearman.

May 15, at the baptist chapel, Maltby-le-Marsh, Lincolnshire, by Mr. W. Rose, Mr. J. Richardson, to Miss E. Blades.

May 18, at the baptist chapel, Cow Lane, Coventry, by Mr. Franklin, Mr. James Booth, to Miss H. Bainard.

May 20, at the baptist chapel, Ridgmount, by Mr. J. H. Brooks, Mr. Jabez Robinson, to Miss Ann Garrett.

May 25, at Marshal Street chapel, Holbeck, near Leeds, by Mr. Isaac Lord, of Ipswich, Mr. John Barker, baptist minister, Lockwood, to Elizabeth, third daughter of Mr. Josh. Dickenson, of Bramley.

May 31, at the baptist chapel, Wallingford, by Mr. W. Harris, Mr. J. Stockwell, of Chinner, to Miss Martha Oldham, of Wallingford.

May 31, at the General Baptist chapel, Chesham, by Mr. J. J. Freeman, Mr. B. P. Pratten, baptist minister, Boxmoor, to Mary,

only surviving daughter of the late Mr. Wm. Anderson, Classical Tutor of the Baptist College, Bristol.

June 1, at the baptist meeting-house, Luton, by Mr. Burgess, Mr. J. Heel, to Miss F. S. Crisp.

June 1, at the baptist chapel, Collingham, Notts., by Mr. Pope, Mr. Leverton, to Miss E. Shipley.

June 2, at the baptist chapel, Middleton Cheney, Northamptonshire, by Mr. Simson, Mr. C. White, to Miss E. Gulliver.

June 2, at the Lower Meeting, Saffron Walden, by Mr. F. Pollard, Mr. T. Wright, of Thaxted, to Margaret, second daughter of Mr. Wm. Brewer, of Saffron Walden.

June 3, at Lake-lane baptist chapel, Portsea, by Mr. Cakebread, Mr. J. Sharpe, to Miss E. Talbot.

June 6, at the General Baptist chapel, Wisbech, Mr. J. P. Halford, of Coates, in Whittlesey, to Miss E. Smith, of Leverington.

June 12, at the Independent chapel, Staly Bridge, by Mr. Sutcliffe, baptist minister, Mr. M. Woolley, to Miss R. Hall.

June 16, at the baptist chapel, Keighley, by Mr. Stuart, Mr. E. Craven, to Miss M. Ingham.

## Deaths.

Feb. 26, after a lingering illness, the beloved wife of Mr. Wm. Jarrom, English General Baptist Missionary, at Ningpo, China. Apparently in a deep sleep, without a struggle, she peacefully breathed out her soul into the hands of her God and Saviour.

April 6, aged 56, Mr. John Philips, nearly thirty years pastor of the baptist church, Whitechurch, Salop; whose excellent character and exemplary conduct secured for him the esteem of all denominations of christians.

April 17, at Hereford, Mr. J. Williams, aged 70; for nearly twenty years a deacon of the baptist church.

April 30, at Husband's Bosworth, Mr. T. Barfoot, aged 82; for more than fifty years an active and useful disciple of Jesus, whose cause he made his own, and died in faith and peace.

May 7, at Lambeth, Surrey, of paralysis, aged 84, Mrs. Hannah Butt, widow of the late John Butt, Esq.; deeply lamented by a numerous circle of relatives and friends. Her end was peace.

May 14, at Bristol, suddenly, Rebecca, relict of the late Mr. Richard Evans, of that city, and mother of Mr. W. Evans, baptist minister, Hastings, Sussex.

May 13, J. P. Williams, son of Mr. John Williams, baptist minister, Walsall, Staffordshire, in his second year.

May 15, at Devizes, Wilts., aged 27, Miss Amelia Butt Anstie, daughter of the late Benjamin Anstie, Esq.

May 16, at Frome, Somersetshire, aged 70, Rebecca, relict of the late Mr. S. Porter, many years a highly esteemed deacon of the baptist church, Badcox Lane.

May 20, Mr. J. S. Parker, of Greenwich, a member of the baptist church, Lewisham Road. After a life of devotedness to God, his end was peace.

May 25, after long affliction, in hope of a glorious immortality, Mrs. John Walls, of Bluntisham, aged 82, a member of the baptist church there:—and May 30, Mrs. W. Cooper, aged 57, also a member—humble, pious, and devoted.

May 29, at Little Rissington, Gloucestershire, aged 91, Mr. R. Cooper, for nearly half a century a deacon, and a liberal supporter of religion. He was beloved by all, and died happy.

June 12, at Saffron Walden, Mr. Thomas Rumbold, leaving a widow and eight children. He was a constant attendant at the baptist Upper Meeting.

THE

# BAPTIST REPORTER.

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AUGUST, 1848.

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## ANNUAL ASSOCIATION OF THE EVANGELICAL GENERAL BAPTISTS.

WE have furnished, in previous numbers, extended reports of the proceedings at the annual meetings of one section of the denomination. This month we propose to give a full report of the transactions of the other section, at their seventy-ninth annual association, which met this year at Boston, in Lincolnshire, on Tuesday, June 27, and three following days.

It may be expedient to explain that the two sections of the baptist denomination in England are divided from each other mainly by one important doctrine—the extent of the provision made by the atonement of the Son of God. That great question we do not attempt to discuss or answer in our pages. Our province being to report, faithfully and impartially, the doings of both.

There is some difference, however, as to the mode in which the churches of the two sections appoint and conduct their meetings for public purposes. Particular Baptist churches are usually formed into local or county associations, which meet annually—the annual meetings of their public institutions, with the exception of the colleges, being held in London, separate and distinct from any association. The General Baptist churches meet quarterly in certain districts, at what is called a conference. Their annual association is a gathering of representa-

tives from all their churches, and the meetings of all their public institutions are then held.

As the General are less numerous than the Particular Baptists, and as their churches are found chiefly in the provinces, they are not so well known to the religious world as their brethren of the more numerous section.

The circumstance of their churches being provincial leads them to appoint some town in the country for their annual gathering—the association being held in the metropolis, where there are four flourishing churches, only once in eight years.

This annual gathering of representatives from all the churches is regarded with much interest, and many look forward to the season with anticipations of sacred pleasure and holy joy. Then they will meet again ministers and friends from distant places, and exchange fraternal congratulations.

The time of the year too, the last week in June, is favourable, and often assists to awaken hope and joy. The wild-rose and the woodbine adorn the hedge-rows, the new-mown grass sheds its fragrance on the breeze, and the green ranks of rising corn give promise of a plenteous harvest. "Association week" is always pictured to the imagination of a General Baptist as a season of sunshine and joy.

This year, the day for travel and voyage, for many had to perform both, was one of the finest of the many with which we have been favoured this summer. The writer left Leicester, in company with many other friends, in a railway carriage appropriated to our special use, at eight in the morning. Along the way, from villages and towns, we gathered additions to our number, who filled other carriages, especially at Loughborough and Nottingham. At the latter place we found brethren Woodman and Noyes, the American Deputation. After an hour's delay, we started again, and soon lost sight of Nottingham Castle and the precipitous rock on which it stands. By the bye the Castle, as they yet call it, though it is only a stone mansion of comparatively modern date, standing on the site of the old feudal castle, looks sadly forlorn and desolate—roofless and windowless. For some of our readers will remember that it was habitable up to the period of the "Reform Bill" agitation, when some radical ragamuffins set fire to it, in spite to its noble proprietor, who was a notorious boroughmonger, and a bold one too, for he declared that he would do what he liked with his own. But he was well paid for his loss out of the county rates. And here let us moralize as we pass—oppression excites to mischief, and the peaceful pay the price! When will all men be wise?

Well, along that beautiful valley, the course of the noble Trent, we passed village after village, and crossing the river, soon arrived in view of Newark, with its noble old castle and stately "church," leaving which, we caught sight of the red-tiled roof of the baptist "conventicle" at Long Collingham, where brother Pope, who is no *pope* after all, administers the word of life. The magnificent Minister of Lincoln was now in view, and in half an hour we were standing safe on the classic ground of the ancient city.

Now our concern was to reach the Boston steamer in due time; and this was a task, for it was midday, and very very hot. However we all succeeded. Not so well did we succeed in finding accommodation on board. The vessel was a small one, adapted to the navigation of the river Witham, which is but a narrow stream. Piles on piles of luggage occupied the deck, and it was difficult to find standing room—happy were they who could secure a sitting place! The crowded state of the packet excited remark and inquiry—"What could be up? It was not Boston market, or fair. Where could all the people be going? Beside, they all seemed to know one another!"

On we crept along the muddy and almost stagnant stream: presently a group gathered round brother Noyes to hear a tale of his travels in Ireland and Scotland, then followed discussions on subjects theological, political, economical, and sanitary, and ever and anon a psalm or spiritual song was sung, the tune being pitched admirably, and sustained throughout by the fine voice of brother Wood of Melbourn. Aye, and a spectator of all this for the greater part of the way, was *one*, once an eminent and popular clergyman, then a Roman Catholic, now we know not what—perhaps he does not know himself—a relative of a certain whiskered Colonel, who often amuses the House of Commons with his eccentricities.

Six long hours by the clock nearly, were we in performing this voyage of thirty-one miles. Right glad were we to catch a glimpse of Boston Stump, as the fine tower and lantern of the parish church are called, looming in the distance. And more glad still, when cutting short another discussion, in which we happened to be engaged, we found ourselves making the port. And as we hove to, we recognized many old friends, the Mayor of Boston among them, waiting our arrival. We landed, and taking up our abode at the hospitable mansion of his worship

the Mayor, we soon forgot the long and tedious voyage, which we may safely vow never to perform on that river again, for the railway along its banks is nearly completed.

But what has all this to do with the association? What indeed! We hope our city readers will forgive us; but to tell the truth, the journey to and from forms part of our enjoyment in attending. Now, however, we will get to business.

The committee for arranging the order of business met at seven on Monday evening—brethren Mathews, Burns, Winks, Wigg, and Underwood. Next morning at ten the pastor of the Boston church occupied the chair, and letters from the churches were read. At three in the afternoon the association was fully constituted by the election of brethren Thomas Stevenson of Leicester, Chairman; Richd. Kenney of Holbeach, and Richard Ingham of Louth, Moderators—brother Underwood of London, Secretary, assisted by brother Judd of Coningsby.

The usual business of the association was then transacted on that and the succeeding days, commencing every morning at seven o'clock, with intervals for breakfast, dinner, and tea, which were all provided at the Town Hall, by permission of the Mayor, who, for many years, has been a member of the General Baptist church in Boston. This arrangement was in conformity with a regulation of the last annual meeting, that in future provision be made for refreshment not at a public house; and our Boston friends succeeded well, except in the supply of water, which was shocking bad—so bad, that some said they could not drink it, and therefore must have other beverage. We hope that the privation they endured will teach them to value more highly the pure water which springs among the hills of the "high country." It is, however, only justice to add, that neither will this inconvenience be felt by those who visit Boston on a like occasion again, for, at a vast

expense, pipes to convey pure water from a considerable distance are now being laid. Boston, which is famous for its teetotalism, in which the mayor takes the lead, will then have a better prospect of being purified from the filthy sin of intoxication.

The public services were as follow: On Wednesday morning, brother Noyes, from Boston, United States, preached a discourse on the freedom of the human will, from Matt. xxii. 3, "And they would not come," which, at the request of the association, has been printed. In the afternoon the Home Missionary meeting was held, brother Wood of Melbourn, prayed, and Mr. Thomas Hill of Nottingham, presided. The chairman and brethren Horsfield of Sheffield, and Nightingale of Donington, then addressed the assembly, after which Mr. Winks of Leicester, gave a brief sketch of the early history of the General Baptists of England, and was followed by brethren Woodman and Noyes, who furnished numerous interesting facts respecting the rise and progress of the American Free-will baptists. Brother Hunter of Nottingham, then described the means which God had blessed with such extraordinary success at Nottingham and the neighbourhood. Brother Batey of Burnley, concluded this very interesting service with prayer.

In the evening the Foreign Missionary meeting was held. James Hodgson, Esq., of Stubbing House, Hebden Bridge, Yorkshire, in the chair. Mr. Pike, of Derby, the Secretary, read portions of the report, and brethren Wilkinson, Sutton, Noyes, and Woodman, addressed the crowded audience. This meeting was rich in missionary reminiscences and associations. There were present, Mrs. Bampton, the widow of the first missionary to Orissa, and James Peggs, his colleague, Eli Noyes, formerly a missionary in the same province, Amos Sutton and Mrs. S., just returned, and Henry Wilkinson and Mrs. W., now about to return. At Boston the

General Baptist Missionary Society was formed in 1822. On Thursday evening, brother Woodman, from Lyndon, Vermont, United States, preached from Hebrews ii. 9. Mr. W. was also requested by the association to prepare his sermon for the press; but he excused himself on the ground of indisposition, and the want of copious notes.

On Tuesday afternoon, immediately after the Chairman had taken his place, the American Deputation were formally introduced to the meeting, by the brethren who formed the British Deputation to America—brother Woodman by brother Goadby, and brother Noyes by brother Burns. Each of these brethren delivered a very suitable address, and the chairman made a few appropriate remarks. Mr. Winks, of Leicester, then moved, James Hodgson, Esq., of Stubbing House, seconded, and John Noble, Esq., Mayor of Boston supported, in a brief and appropriate address, a resolution that the deputation be invited to take seats next to the moderators, and take part in the proceedings. This ceremony of introduction was conducted throughout with great cordiality and affection—the whole assembly rising to welcome these messengers of the American churches with their whole heart.

And there was something peculiarly pleasing and gratifying in the fact, that two bodies of christians holding similar views, each of them comparatively small, and unknown, and perhaps unappreciated, in their respective countries, should be thus brought together for the expression of mutual sympathy and good will, and to strengthen each other's hearts and hands. Every right-minded christian, whatever his doctrinal views may be, would, we are persuaded, rejoice to witness such an exhibition of brotherly love.

For the general business transacted during this session we refer all who are desirous of obtaining further information to the "Minutes of the Seventy-ninth Annual Association of

the General Baptists," which may be obtained from the publishers of this periodical.

One effort, of a pecuniary character, made at this sitting, ought not to pass unnoticed. Like many other institutions, dependent on public support, the College at Leicester was deficient in its funds, to the amount of more than £160. On Thursday the subject was discussed and disposed of, by all the money being paid, or promised within a short period. Another matter which had caused much anxiety, and some apprehension, was satisfactorily adjusted.

Upon the whole, this annual gathering was of a highly gratifying and hopeful character. Opening prospects of usefulness and prosperity appeared to invite to renewed activity and devotion both at home and abroad. One remarkable fact we had nearly omitted to notice. The church at Stoney-street, Nottingham, reported the admission by baptism of 166 members! a thing unprecedented in the history of the connexion. This church now numbers 1344 members.

The closing scene will never be forgotten by those who stayed to witness it. At the request of the Chairman, Mr. Goadby gave out Sutton's celebrated hymn—

"Hail sweetest dearest tie that binds."

The words—

"From England's, from Columbia's strand,  
We hope to meet again,"

were peculiarly appropriate. The whole hymn was beautifully sung by those who could sing—but many could not sing at all—their feelings overpowered them, and tears flowed plentifully. The closing prayer by the Chairman, brother Kenney, relieved the excited emotions of the assembly, and gratitude to our heavenly Father was the pervading feeling of every heart. We separated, to meet no more on earth, but cheered by

"——— the blissful hope,  
Which Jesus' grace has given,  
The hope when days and years are past,  
We all shall meet in heaven."

## THE DEPUTATIONS TO AND FROM AMERICA.

IN furnishing the preceding report of the proceedings at the Annual Association of the General Baptists, we thought it would not be convenient to break in upon the order of the narrative, by introducing any of the speeches then delivered. The addresses at the home and foreign missionary meetings were animated and forcible, and calculated to promote increased activity and liberality. But as the leading feature of this assembly was the novel scene of the introduction of two ministers—delegates from churches holding similar views of divine truth in the United States, we shall perhaps best gratify our readers by furnishing, from a local paper, the *Leicester Chronicle*, a report of the addresses which were delivered when the deputation was introduced.

## THE DEPUTATION TO AMERICA.

It will be recollected that Brethren Goadby and Burns were appointed to visit America, at the last Annual Meeting of the body, at Nottingham. They, therefore, first delivered their report, and then introduced their brethren from across the Atlantic.

BROTHER GOADBY adverted to the circumstances which led to the desire to open a fraternal communication with the Freewill Baptists across the Atlantic, a desire which had been entertained for a long time. He then stated the objects contemplated by the delegation, which were two-fold:—first, to ascertain the views and practice of these American christians in reference to the anti-slavery question; and secondly, to endeavour to promote amongst them a spirit of co-operation in the missions of the English General Baptists. On these topics the deputation were the bearers of addresses to the Triennial Conference of the Freewill Baptists; and they also took out addresses to the committees of the American and Foreign Bible and Tract Societies. These addresses were drawn up in the

strongest terms of reprobation of the system of slavery as it exists in the Southern States. Mr. G. briefly described the voyage in the "Cambria," and then noticed their welcome reception by brother Noyes, and other ministers and friends at Boston. After a short stay at Boston, and visits to Lowell, Dover, and other places, they went to New York, where they were introduced to the committees of the public societies already referred to. By the committee of the American and Foreign Bible Society they were most cordially received, and their address met with a hearty response. He was glad to find that the stigma cast upon that society by some in this country—that they withheld the Bible from the slave—was unjust; for they received the strongest assurance of the desire of the committee to circulate the scriptures amongst all, to the fullest possible extent, and they even resorted to clandestine methods of promoting this object, where attempts were made by the abettors of slavery to thwart their plans. The visit to the committee of the American and Foreign Tract Society was not quite so agreeable to the feelings of the deputation. These gentlemen assumed a great deal of friendship, and expressed themselves very plausibly: but there was not that honest frankness which characterized the Bible committee. After a long consultation, these gentlemen promised to send an official reply to the address. Here, Mr. G. said, he was taken ill and his plans were frustrated. With great difficulty he got through a religious service at Brooklyn, and then had to travel a great distance to place himself under the advice of a confidential medical gentleman, who understood his complaint. After a severe struggle—almost betwixt life and death—he managed to reach Sutton, in Vermont, the place of meeting, on Thursday, and attended its sittings on that day, and Friday, and Saturday, when the Con-

ference was dissolved. Here he found a cordial welcome by a devoted people, and he had opportunities of addressing them to the best of his ability. Notwithstanding the great disappointment caused by his affliction, he was thankful that he went out as one of the deputation; he had seen much to admire in the devotion and consistency of his American brethren; and he had returned with a deep impression of the advantage of the delegation, in promoting that oneness of spirit which ought to prevail betwixt those who are so nearly united in the fundamental principles of the religion of Jesus.

BROTHER BURNS would not occupy the ground taken by his colleague; nor would he enter into any lengthened details at this meeting, as he had a little book in the press containing a report of his travels in the states. He thought, however, that his brother Goadby was somewhat like the good preacher who forgot *thirdly*; for there was a third object which the deputation had in view, which was to promote a spirit of fraternal communication betwixt the two denominations. He had long desired to see America, and as he had the honour of an appointment, he resolved to take a wide range—to visit one or two of the slave states, and see with his own eyes the abominations of the system; and he also determined to preach to a coloured congregation. In the city of Baltimore, that desire was satisfied; for he had an opportunity of preaching in a Methodist Episcopal Church, to a congregation of about 800—all men and women of colour, except some four or five. He also resolved to acquaint himself with the interesting city of Oberlin; he would also see the falls of Niagara; and he would not leave without a run into Canada. After taking a wide circuit he came to Sutton, in the state of Vermont, and was introduced to the Triennial Conference, by Dr. Harpur. He was received with great warmth of affection, and he took an active part in several of the meetings of the body. At the

meeting on behalf of the Whitestown Biblical School—the Theological Institute of the denomination, he assisted in stirring up the people to the realization of a sum of 10,000 dollars: 2,500 had been raised, and the meeting made up the 7,500 still required. He highly commended the devotion and zeal of all the professors of that school, who, though not wealthy, laboured hard to promote an educated ministry. At the annual meeting of the missionary society, a good feeling was promoted, and he had also the honour of assisting at the formation of a Ladies Missionary Association. It rejoiced his heart to see present at that conference some who had travelled almost as far as himself: they had come a distance of 2,000 miles to be present at the convention. He attended a meeting of the Anti-Slavery Society, which was first addressed by a man of colour, who was most kindly received. He likewise attended the annual meeting of the Home Missionary Society—a society which labours to spread religion amongst the new settlers in the western states, and in other large towns and cities, where the principles of the body are unknown. From the numerous opportunities which he had of conversing and commingling with the ministers of the body, he was deeply impressed with their earnestness and love to the souls of men; and he could not but applaud their noble efforts to spread the truth. Their printing establishment was a noble institution, from which issued the *Morning Star* newspaper—the accredited organ of the body; and which establishment yielded some thousands of dollars to the connexion. On other, besides religious grounds, he was thankful that he had visited America. He gloried in a country which was free from the oppression of pauperism. During the whole of the time he was in America, he only saw two persons begging; and as regarded drunkenness, and its attendant immoralities, he saw and heard more in two hours on his arrival in Liverpool

than he had witnessed in all his American tour. He thanked the association for having appointed him as one of the deputation.

On the motion of Brother Wallis, tutor of the G. B. College, Leicester, a vote was passed, expressive of approbation of these reports, and thanks to Almighty God for his presiding care over his servants.

#### THE DEPUTATION FROM AMERICA.

BROTHER JONATHAN WOODMAN then handed to the Chairman an address from the last Triennial Conference in Vermont, to this association, which was read by the Chairman. Brother W. then proceeded to address the meeting: Brother Goadby had said that he preferred being considered an Englishman to one of any other nation or blood. I too, said Mr. W. would prefer being called an Englishman, to one of any other nation, except an *American*. But what is the distinction betwixt us? Is it not that of father and son? In the history of the Free-will Baptists in America and the New Connexion of General Baptists in England, there was a remarkable coincidence—they were formed, he believed, in the same year. There were also circumstances in their origin and early career of similar character; especially in the persecutions they had to endure. In America a religion prevailed, and was supported by the priesthood, which at that time received compulsory support, and would frequently take the last coin of the American as a legal contribution to its avaricious claims. Mr. Randall was the principal mover in the establishment of our body, and he began by asserting the doctrine of the freedom of the human will, against the peculiar sentiments of his age. The beginning was small: in a small bed-room, which would not accommodate a dozen persons, this association, which now numbers 60,000 members, was born. The principles adopted by this body were the principles of universal liberty, and

involved the downfall of slavery and every other system of oppression. Thus, said Mr. W., we feel that all our political liberties and privileges must be employed as auxiliaries for the advancement of the Saviour's kingdom. In the consistent maintenance of these sentiments we had to endure a great fight of opposition from the advocates of slavery, and the coming of your deputation was like the visit of Titus—it refreshed our spirits and strengthened us. Your deputation stood up nobly for the truth in all companies, and they did honour to our cause and principles. There are some minor points of difference betwixt us, but holding as we do the great fundamental principles of the truth of the gospel, we can allow, mutually, great freedom of thought and expression. Mr. W. concluded amidst great applause, which frequently greeted him as he delivered his plain and manly address.

BROTHER ELI NOYES said, on rising, that his brother Goadby could not think more highly of England than he did, but while he was desirous to see this land, he did not come merely to fraternize nationally, but he came as a christian; his heart felt a language which his voice could not express. He came to represent a body of 60,000 christians, whose hands were never immersed in the stain of slavery. In visiting the General Baptists of England, they did not come as strangers: they were one in the great fundamental principles of religion, and there had been a considerable acquaintance betwixt them for the last twenty years, and more especially since your missionary, Mr. Sutton, visited them. They came to thank the English General Baptists for sending their deputation. They honoured them for the faithful representation they rendered of the sentiments of the American Baptists amongst all religious parties with whom they associated; and, wherever they went, they manfully and nobly decried the abominations of slavery. They were come to express a wish for the continuance of the fellowship which

had been established betwixt them; and to secure a better acquaintance with each other, which would be increasingly profitable to their united interests; for they, the Americans, thought that many of the English Baptists had been lost to them for want of information. Mr. Noyes proceeded:—When Mr. Sutton came, in 1833, we were within a hair's breadth of losing him, through the indifference towards us of other religious denominations. He happened, almost accidentally, to hear of our Conference, and sought us out, and there found a chapel full of ministers and delegates, assembled from all parts of the Union. It would be well if each of your ministers were provided with a copy of our Annual Register, containing the statistics of the denomination, with the names and residences of all our ministers. They would then be enabled to give information to emigrants which would be of great value to them. We come to thank you for the interest which you have excited amongst us in favour of the missionary cause. If my health would permit, I should like to return to India, and there would I have my ashes laid. We are ashamed that we have not done more for the Foreign Mission; but we have excused ourselves to some extent on the ground of our Home Missionary exertions. We felt that a great work devolved upon us in providing for the new settlements in the west, and many of our large towns and cities. We come also to thank you for the sympathy which you have evinced in the Anti-slavery cause. On this subject we take the highest ground—that the Bible gives no sanction to slavery, and that God never did sanction this accursed system. In the preaching of the body which we represent, liberty is proclaimed to the captives, in accordance with the proclamations of the gospel. [Mr. Noyes here referred to the Mosaic law respecting slavery, which he applied against the arguments and conduct of the slave states.] But it is from the gospel of Christ

that we draw all our principles of liberty and morality; we hold not with that morality which is drawn from the philosophy of Plato or Socrates, but that which is suspended from the cross, and on that cross we hang all our liberties, and regard the Anti-slavery cause, and other auxiliary movements, as part and parcel of our religion. With slaveholders we hold no communion; we cannot tell how a man can be at the same time a christian and a thief. The prejudice of colour prevails to an awful extent in the States, until this day. Even at Boston, in my own congregation, I found a man who could not comfortably sit by the side of a coloured brother. I set my face against this abominable prejudice, and told my friends that I would rather see my chapel in ruins than sanction this prejudice; I would not allow the smallest vestige of it; though it were not bigger than a Musquito's kidney! The American Baptists had been libelled by those who said they were Anti-Slavery men from constraint, and not from choice, and that if they had the opportunity of realizing the wealth of slaveholders they would look with more favour on the system. He scorned their imputations, and would give a case to prove their falsity. An old Doctor of Divinity came from the Southern States to one of our conferences, to make proposals of union on the part of a large body. That Doctor met in the conference a number of old men, and it was delightful to hear how these old men met the Doctor. They did not abuse him; they simply asked if he and his friends were not slaveholders; and when answered in the affirmative, they told him that they would hold no communion with them unless they gave up their slaves. This terminated the negotiation. There was another subject on which he had been drawn out in this country, sometimes against his intentions—the subject of Total Abstinence. Notwithstanding the differences of opinion which prevailed here on that subject, he had been

most kindly heard—indeed his friends had compelled him to speak upon it. In America they had derived the greatest possible advantage from the adoption of that system. Amongst all their 60,000 church members and ministers, he did not know, nor did he believe there was a single person, who drank one drop of intoxicating liquor. Let the ministers here, with their churches, take this cause under their banner, and make it a part of their religion. He again acknowledged the great kindness with which he had been received in this country—not only by all classes of christians, but even by men of the world. He was glad to find that Britons honoured his country. Such was the feeling of fraternity which existed betwixt America and England, that he did not believe it possible for a war ever to be enkindled between them. He had been delighted at

Boston, New England, to attend a meeting for the reception of a peace petition, or an address from the ladies of Boston, in Old England. That address was received with the deepest feelings of devotion. It was true some of the editors of penny papers might bluster about fighting, when the vexatious Oregon question was unsettled; but those parties knew that their braggadocio was all gammon, and no weight was to be attached to them. Mr. Noyes concluded his address, which elicited frequent bursts of applause, by quoting—

“Then hasten on the glorious day,  
When swords and spears shall perish;  
And brothers’ John and Jonathan  
Their kindest thoughts shall cherish.

When Oregon no more shall fill  
With poison’d darts our quiver;  
But Englishmen with Yankees dwell,  
On the great Columbian river.

Then let us haste those bands to knit,  
And in the work be handy,  
That we may blend ‘God save the Queen’  
With ‘Yankee-doodle-dandy.’”

## THE LYING PREACHER.

“Ye shall not surely die.”—Genesis iii. 4.”

THE holy scriptures are a peculiar fund of instruction. They inform us of the origin of creation; of the primitive state of man; of his fall, or apostacy from God. It appears that he was placed in the garden of Eden, with full liberty to regale himself with all the delicious fruits that were to be found, except what grew on one tree; if he ate of that, he should surely die, was the declaration of the Almighty.

Happy were the human pair amid this delightful paradise, until a certain preacher, in his journey, came that way, and disturbed their peace and tranquility by endeavouring to reverse the prohibition of the Almighty, as in our text—“Ye shall not surely die.”

“She pluck’d, she ate;  
Earth felt the wound; and nature from her seat,  
Sighing through all her works, gave signs of woe  
That all was lost.”

We may attend to the character of the preacher—to the doctrine in-

culcated—to the hearer addressed—to the medium or instrument of the preaching.

I. As to the *Preacher*, I would observe, he has many names given him in the sacred writings; the most common is the *devil*. That it was he that disturbed the happiness of our first parents, is evident from 2 Cor. xi. 3, and many other passages of Scripture. He was once an angel of light, and knew better than to preach such doctrine; he did violence to his own reason.

But to be a little more particular, let it be observed,

1. He is an old preacher. He lived about one thousand seven hundred years before Abraham, above two thousand four hundred and thirty years before Moses—four thousand and four years before Christ. It is now five thousand eight hundred and

nine years since he commenced preaching. By this time he must have acquired great skill in the art.

2. He is a very cunning, artful preacher. When Elymas the sorcerer came to turn away people from the faith, he was said to be full of all subtlety—and a child of the devil—not only because he was an enemy of all righteousness, but on account of his carnal cunning and craftiness.

3. He is a very laborious, unwearied preacher. He has been in the ministry almost six thousand years, and yet his zeal is not in the least abated. The apostle Peter compares him to a roaring lion, walking about, seeking whom he may devour. When God inquired of this persevering preacher, Job ii. 2, "From whence comest thou?" he answered the Lord, and said "From going to and fro in the earth, and from walking up and down in it." He is far from being circumscribed within the narrow limits of parish, state, or continental lines; but his haunts and travels are very large and extensive.

4. He is a heterogeneous preacher, if I may so express myself. He makes use of a bible when he holds forth, as in his sermon to our Saviour, Matt. iv. 6. He mixes truth with error, in order to make it go well, and carry his point.

5. He is a very presumptuous preacher. Notwithstanding God had declared in the most plain and positive terms, "Thou shalt surely die,"—or, "In dying, thou shalt die,"—yet this audacious wretch had the impudence to confront Omnipotence, and say, "Ye shall not surely die!"

6. He is a very successful preacher. He draws a great number after him. No preacher can command hearers like him. He was successful with our first parents—with the old world. Noah once preached to those spirits that are now in the prison of hell, and told them from God that they should surely die; but this preacher came along and declared the contrary, "Ye shall not surely die." The greater

part, it seems, believed him, and went to destruction. So it was with Sodom and Gomorrah, Lot preached to them; the substance of which was, "Up, get you out of this place; for the Lord will destroy this city." Gen xix. 14. But this old declaimer told them, "No danger! no danger! 'Ye shall not surely die'" To which they generally gave heed; and Lot seemed to them as one who mocked—they believed the universal preacher, and were consumed—agreeably to the declaration of the apostle Jude, "Sodom and Gomorrah, and the cities about them—suffering the vengeance of eternal fire."

II. Let us attend to the *Doctrine* inculcated by this preacher, "Ye shall not surely die." Bold assertion! without a single argument to support it. The death contained in the threatening was doubtless *eternal* death; as nothing but this would express God's feelings towards sin, or render an infinite atonement necessary. If it were temporal death, and this was the curse of the law, then believers are not delivered from it. But Paul asserts that they are. Galatians iii. 13. What satan meant to preach was, that there is no hell, and that the wages of sin is not death, but eternal life.

III. We shall now take notice of the *Hearer* addressed by this preacher. This we have in the context—"And the serpent said unto the woman, Ye shall not surely die." That Eve had not so much experience as Adam, is evident; and so she was not equally able to withstand temptation. This, doubtless, was the reason why the tempter chose her, with whom he might be successful. Probably he took a time when she was separated from her husband.

That this preacher had the greatest success in the dark and ignorant parts of the earth, is evident; his kingdom is a kingdom of darkness. He is a great enemy to light. Paul gives us some account of him in his day, 2 Tim. iii. 6, "For of this sort are they which creep into houses, and lead captive silly women laden with sins,

led away with divers lusts." The same apostle observes, Rom. xvi. 17, 18, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

IV. The *Instrument* or medium made use of by the preacher, will now be considered. This we have in the context—"And the serpent said unto the woman, Ye shall not surely die." But how came the devil to preach through the serpent?

1. To save his own character, and the better to carry his point. Had the devil come to our first parents personally and unmasked, they would have more easily seen the deception. The reality of a future punishment is at times so clearly impressed on the human mind, that even satan is constrained to own that there is a hell, although at other times he denies it. He does not wish to have it known that he is a liar; therefore, he conceals himself, that he may the better accomplish his designs and save his own character.

2. The devil is an enemy to all good, to all happiness and excellence. He is opposed to the happiness of the brutes. He took delight in tormenting the swine. The serpent, before he set up preaching universal salvation, was a wise, beautiful, and happy creature; but now his glory is departed. "And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." There is, therefore, a kind of duplicate cunning in the matter—satan gets the preacher and hearers also.

"And is not this triumphant treachery.  
And more than simple conquest in the foe?"

3. Another reason why satan employs instruments in his service is,

because his empire is large, and he cannot be everywhere himself.

4. He has a large number at his command that love and approve of his work, delight in building up his kingdom, and stand ready to go at his call.

*Inferences.*—1. The devil is not dead, but still lives, and is able to preach as well as ever, "Ye shall not surely die."

2. Universal salvation is no new-fangled scheme, but can boast of great antiquity.

3. See a reason why it ought to be rejected, because it is an ancient devilish doctrine.

4. See one reason why it is that satan is such a mortal enemy to the bible, and to all who preach the gospel, because of that injunction, Mark xvi. 15, 16, "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

5. See whence it was that satan exerted himself so much to convince our first parents that there was no hell, because the denunciation of the Almighty was true, and he was afraid that Adam and Eve would continue in the belief of it. Were there no proof of future punishment, or were it only a temporary evil, satan would not be so busy in trying to convince men that there is none. It is his nature and element to lie. "When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." John viii. 44.

6. We infer that ministers should not be proud of their preaching. If they preach the true Gospel, they only in substance repeat Christ's sermons. If they preach "Ye shall not surely die," they only make use of the devil's old notes that he delivered six thousand years ago.

7. It is probable that the doctrine of Universal Salvation will still prevail—since this preacher is yet alive—and not in the least superannuated; and every effort against him only

enrages him more and more, and excites him to new inventions and exertions to build up his cause.

To close. As the preacher has confined himself wholly to the character of satan, he trusts no one will feel personally injured by this short sermon. But should any one imbibe a degree of friendship for this aged preacher, and think that I have not treated 'this Universalist with the respect and veneration that he justly deserves, let him be so kind as to point it out, and I will most cheerfully retract; for it has ever been a maxim with me to "*Render unto all their dues.*"

The above singular sermon was delivered under peculiar circumstances in the United States, by LEMUEL HAYNES, a man of colour. They were as follow: a zealous Universal-

ist missionary applied to Mr. H. for the use of his pulpit. He agreed, on condition that the stranger should preach in the morning, and M. H. in the afternoon, and that they should hear each other. The Universalist, who was an eloquent and popular preacher, delivered himself in his best style, fearing nothing from his sable opponent; but in the afternoon he was doomed to refutation and discomfiture. For at the close, as intimated above, Mr. H. announced that if any one would come forward and defend the devil from the charges he had made against him, he should be heard. All were silent; and after the service the Universalist was seen no more!

The reader will now see what hard hits the preacher of this sermon made on his antagonist.

## Poetry.

### GOD IS LOVE!

I heard a strain of music from on high,  
Swelling abroad in thrilling harmony;  
Which fell upon the evenings tremulous sighing,  
Like golden harps across the region flying.  
I saw bright wings, and heard a song above—  
Thus angels sang—"The Lord our God is Love!"

I saw the lurid lightnings meet and play,  
Terrific pastime in the murky sky;  
And heavy clouds, by angry tempests driven,  
Met in fierce war, with rattling thunder riven.—  
Then in the "speaking quietude" above,  
I heard a voice proclaim, that "God is Love."

I saw the setting sun sink on his couch,  
Mid streams of gold not made for mortal touch,  
Behind him floated in the crimson west

His purple robes among the amber mist;  
While ev'ning's shadowy ensigns hung above,  
And all around proclaimed "God is Love!"

I gazed upon the stars, in beauty set,  
Like diamonds sparkling from a vault of jet.  
From world to world God's flaming messengers  
Like meteors glanced among the silent spheres.  
Again I heard triumphant songs above,  
And the full chorus told, that "God is Love!"

I saw upon a couch of languishing  
A form once beauteous, calmly withering;  
The smiles which played around her marble brow  
Were like the morning gleams, on mountain snow;  
Her eyelids drooped, her spirit soared above,  
As gently, thus she whispered, "God is Love!"

### ANTI-SLAVERY SONG.

*Sung at the Anti-Slavery Meetings of the Free-will Baptists.*

"WHAT mean ye that ye bruise and bind,  
My people," saith the Lord;  
"And starve your craving brethren's mind,  
Who ask to read my word?"

What mean ye that ye make them toil,  
Through long and weary years,  
And shed like rain upon your soil,  
Their blood and bitter tears?

What mean ye, when God's bounteous hand  
To you so much has given,

That from the Slave who tills your land,  
You keep both earth and heaven?

What mean you that ye dare to rend  
The tender mother's heart,  
Brother from sister, friend from friend,  
How dare you make them part?

When at the judgment, God shall call  
"Where is thy brother, say!"—  
What mean ye to the Judge of all,  
To answer on that day?

## Reviews.

### THE YOUTH OF INDIA SPEAKING FOR THEMSELVES.

Being the substance of the examination papers of the Students of the London Missionary Society's Christian Institution or College in Calcutta, with a few Introductory Remarks,

BY REV. T. BOAZ,

Pastor of Union Chapel, Calcutta.

London: John Snow.

THIS is certainly a most interesting pamphlet, and will be perused with much satisfaction by all evangelical christians, especially by such as are old enough to remember the peculiar prejudices and obstacles against which the first missionaries to India had to contend.

Mr. Boaz, in his "Introductory Remarks," addressing the friends of christian education in the East, says:—

"It is, I doubt not, known to you, that British India, with her one hundred and fifty millions, is open to the efforts of christian enterprise in every form. Free as the air we breathe, and the message of mercy we would impart, are its teeming millions to christian benevolence. It is one of the great facts of the age, *that India is open to the gospel, is open to Christ.*"

"Missionaries of all sects have laboured in many ways in different parts of India, and with various success. The Word of God has been translated into most of the oriental languages, and has had a wide and hopeful distribution; *Educational establishments*, conducted on christian principles, have been raised; a christian literature has sprung up, and the minds of a most influential class of the rising generation are imbued with a knowledge of our language, science, literature, and religion.

The people of India are in a *transition state*; they are emerging from the superstition of ages, and are eager to acquire new ideas, new feelings, and to entertain and cherish nobler and higher aspirations than were ever dreamt of by their forefathers. Amidst all this change, the sway of Britain over her millions in the East *abides*—nay, not merely abides; it has become more firm, potent, and respected, than ever. It is manifest to, and must be acknowledged by, the most casual observer, that the legitimate effects of christian effort, instead of disturbing the security of our Eastern possessions, have tended, as was anticipated by all right-minded christian men, to render

our rule more humane and just, and to make the people more contented and enterprising, because more observant and intelligent."

"The Sun of Righteousness has begun to shed his refreshing and vivifying rays upon the people of India. He has cheered those who dwell in her mountain fastnesses, and has cast out his beams to the dense masses that people her valleys and plains—into the dark crevices of Hindoo superstition he has won his way, and on the hard and sterile heart of the Moslem has he cast his softening and fructifying beams.

The mind of India has been invoked to listen to the still small voice of truth: she is listening to that voice and stretching her eyes, that she may look upon, appreciate, and admire, the grace and love with which redemption invests the present, and robes the future."

"The Pamphlet," Mr. B. remarks, "consists of the examination papers of the students of the college."

"The replies and essays were handed in by the pupils at a public examination, in the English language, with which they have only been familiar between five and six years. The replies and essays are, *bona fide*, the productions of the students, and appear almost *verbatim* as they were handed in to the tutors."

And really, considering the circumstances of the parties, they are very gratifying and encouraging. Mr. B. then gives a sketch of the history of the college at Calcutta, its progress, and present condition, together with a letter from the students, stating the various inconveniences to which they are subject, to remove which and provide better accommodation is the object of the publication.

The body of the work contains questions and replies on Natural Theology—The Evidences of Christianity—The Epistle to the Romans—Milton's Poetical Works—Introductory Essay to Robertson's History of Charles the Fifth—Questions in Logic—on Astronomy—an Essay in Refutation of Mr. Hume's arguments against the credibility of Miracles by testimony, and another in Refutation of his objection against the truth of Miracles—on perusing which, and remembering from whence they came, we involuntarily exclaimed, "wonderful!"

## BRIEF NOTICES.

**MOTIVES TO THE CULTIVATION OF PIETY:** or, *topics of scriptural encouragement for devout travellers to Zion*, by JAMES YOUNG, published by Green, London, is a good little book, the perusal of which, would, we have no doubt, be profitable to all pious persons.

**CONVERSE WITH CONSCIENCE**, a few words for members of christian churches, published by Ward, London, is a penny tract, just adapted, by its plain and pungent appeals, to rouse from their lethargy the thousands of sleeping professors amongst us who have a name to live but are dead. Elsewhere we have given extracts, through reading which, we hope many will be induced to buy and circulate this valuable tract.

**THE CHRISTIAN CITIZEN:** *His duty to Government and his Fellow Subjects*, is

the substance of a lecture delivered by SPENCER MURCH, in the baptist chapel, Sudbury, published by Wright of that town, and is just adapted to the present crisis. Elsewhere we have given an extract. We are surprised that it has not a London publisher.

**THE TRUE CHURCH OF CHRIST**, a Lecture by D. RHYS STEPHENS, delivered at the baptist meeting-house, Preston, on the settlement of Mr. Walters as pastor, published by Cathrall & Co., Manchester, is a masterly performance, but is also without a London publisher.

**THE NEW REFORM MOVEMENT**, a Speech by HENRY HAMLET DOBNEY, baptist minister, published by Syckelmoore, Maidstone, contains some just thoughts on this important subject, well expressed. But again no London publisher.

## Baptist Church History.

TUTHILL-STAIRS, NEWCASTLE-UPON-TYNE,  
NORTHUMBERLAND.

THE origin of the Tuthill-stairs Baptist Church, Newcastle-upon-Tyne, is involved in obscurity; no documents are known to exist which detail the circumstances attending its formation, or that furnish any direct account of its early history. The town itself is distinguished by its commercial importance. It is also celebrated in the military annals of Great Britain as the scene of many a disastrous conflict between the English and Scottish nations. It was to Newcastle that Charles the first was conducted by the Scotch army after the famous battle of Naseby, and where that perfidious monarch was surrendered to the parliamentary commissioners. The town being subsequently garrisoned by the parliamentary forces, it is supposed, with much apparent probability, by Mr. Douglass, the Historian of the Northern Baptist Churches, that the church at Tuthill-stairs was formed about the year 1650, by some baptists who were officers in the parliamentary army. The baptist church at Hexham, now Hamsterley, was formed on the 21st of July, 1652, and in a letter sent by it to the church in Coleman-street, London, they refer to the church in Newcastle, and state that "it was the *only church* in these parts in the possession of the faith before us." It is also said in the

manuscript church book of the Hexham church, that "on the 16th of the 6th mo. (August, 1652) Captains Simpson and Mason, with brother Blenkinsop, came to visit us by orders from the London and Newcastle churches. They, hearing of our constitution and condition, sweetly and lovingly owned us as their brethren." This is the only authentic date, so far as is known, of the baptist church, Tuthill-stairs, Newcastle. It is, however, sufficient to shew that it is the *oldest* of all the baptist churches in the six northern counties.

The first minister of Tuthill-stairs church was Mr. Thomas Gower. He is supposed to have filled the office of chaplain in the parliamentary army; a situation which would enable him, while in Newcastle, to minister to, and to superintend the affairs of the baptist church in that town. He is also believed to have been the same individual whose signature is attached to "the Confession of Faith of the seven Baptist Churches in London." But all we know of his character, talents, and piety, is derived from some letters of his in the archives of the church at Hexham; these, unhappily, lead us to fear that to considerable powers of mind he united great asperity of temper, and most rigid, and even intolerant, views of truth. But from the time that the Lord Protector purged the army of the baptists, we hear

no more of Mr. Gower in connexion with Tuthill-stairs church.

The next pastor was Mr. James Turner, supposed to have been Captain James Turner, a member and minister of the church during Mr. Gower's pastorate. The little we know of him is also from the records of the Hexham church, and is highly favourable to his piety, benevolence, and zeal, as a christian minister. In 1689, a Mr. John Turner, probably a son or relative of Mr. James Turner, was minister of the church; but how long he had then held that office is not known. He was soon afterwards succeeded by Mr. Richard Pitts, who was pastor of the church in 1691, and for several years subsequent. In 1704 the church was without a pastor, and in that year, and also in 1706, its destitute condition was urged upon the sympathy of the churches of the Northern Baptist Association.

In 1720, Mr. George West, a wealthy member of the church, purchased an old building for £120, which stood on the east side of Tuthill-stairs; the lower part of this he converted into a meeting-house for the baptists of Newcastle, and the upper part he fitted up as a residence for their minister. Who was then the minister is unknown. Sometime afterwards a Mr. Weir was the laborious, popular, and successful pastor of Tuthill-stairs church. He, however, was removed, and in 1749, the church was again without a minister, and in a low and scattered condition. In 1752 they applied for ministerial help to the baptist church then recently formed at Hexham, and obtained the assistance of its able and indefatigable pastor, Mr. David Fernie, and also of two of its gifted members, Messrs. Peden and Rutherford. At length a Mr. Bowser accepted the pastorate of the church, but removed to Sunderland in 1762. From that time until 1769 the baptists at Newcastle were dependent for supplies upon their unfailing friends, Mr. Fernie of Hexham, and Mr. Bowser of Sunderland. Towards the close of 1769, they invited the famous Rev. John Allen, of Petticoat-lane, London, the editor of the "Spiritual Magazine," to become their pastor; he accepted the invitation, but left Newcastle in February, 1771, and emigrated to America. During his short pastorate at Tuthill-stairs, his ministry was very successful; several persons were baptized and added to the church, one of whom, Mr. Charles Whitfield, accepted a call to

the pastorate of the church at Hamsterley, Durham, in 1771, and was for half a century an eminent minister of Christ. In 1772, Mr. John Wilson, another gifted member of the church at Tuthill-stairs, accepted a call from the baptist church at Whitehaven, Cumberland, to the pastoral office among them.

From the departure of Mr. Allen from Newcastle, until 1780, the church seems to have been supplied chiefly by the pastor of Hexham church, Mr. Fernie. But during that period the cause at Tuthill-stairs sunk into a very languishing condition; unhappy dissensions prevailed in the church; some of the troublers embraced Socinian principles, and were ultimately excluded. At this period Richard Fishwick, Esq., a member of the baptist church at Hull, Yorkshire, removed to Newcastle, and immediately became a co-worker with the baptists there, in the kingdom and patience of Jesus Christ. A Mr. Henry Dawson became their minister, and a reunion was effected among the members, to whom some of the members of Hamsterley church, then resident in Newcastle, also joined themselves. Mr. Dawson removed to Hawksheadhill, in 1781, and was succeeded at Tuthill-stairs by Mr. William Pendered, a man of cultivated mind and good abilities. He was not ordained till 1786. In 1790, he judged it necessary to preach against pawnbroking, which gave such offence to some of his people that he was induced to resign his charge and leave Newcastle. During his pastorate he baptized the late eminent Joseph Kinghorne, afterwards of Norwich, who was sent by the church at Newcastle to Bristol college, at the charge of Messrs. Fishwick and Ward, two of its members. In 1791, Mr. Hartley of Bingley, undertook the pastorate of the church at Tuthill-stairs, but removed the following year, and was succeeded, for a few months, by the justly celebrated John Foster, author of the "Essays on the Evils of Popular Ignorance," &c. At the close of 1792, Mr. Thomas Skinner of Towcester, Northamptonshire, accepted a call from the church at Newcastle, he died February 11, 1795, having presided over the church little more than two years. He is said to have been of a very timid disposition, and not at all adapted to rule the turbulent elements which still agitated the church at Tuthill-stairs, so that throughout his resi-

dence at Newcastle he was involved in constant trouble, which greatly retarded his usefulness. Nevertheless he was much esteemed by the wise and the good—the only classes of persons who were capable of estimating his merits and of appreciating his excellencies. Mr. Skinner was educated at Bristol college, and became successively pastor of Clepston, Towcester, and Newcastle, baptist churches.

Mr. Rowland of Cold Rowley, and a Mr. Tate, supplied the pulpit at Tutthill-stairs for some time, but in November, 1796, Mr. Thomas Hassell, a gifted member of the baptist church at Plymouth, accepted a call from the church at Newcastle. During fourteen years previous, Messrs. Fishwick and Ward had exerted themselves most generously on behalf of the church in carrying on a lawsuit respecting the property at Tutthill-stairs; the trustees had died without conveying the property to successors, in consequence of which, the heir of the last survivor claimed the whole, except the room where worship was carried on. After fourteen years litigation death removed the claimant to the tribunal of the Judge of all the earth. By this time £200 had been spent in law by the brethren; they therefore attempted to arrange the matter privately with the executors of the deceased claimant; this happily they accomplished upon their engaging to pay his widow £25, and becoming responsible for a mortgage of £200 which he had effected upon the property. What a lesson, says Mr. Douglas, does this circumstance teach to churches respecting

their trust deeds.\* The property having been at length recovered, it was determined to erect a new chapel on the vacant ground above the old meeting-house. The foundation stone of the new building was laid, July 17, 1797, and on Feb. 19, 1798, it was opened for public worship. Its cost was £1,240, and its dimensions fifty-five feet by forty-four. £500 were collected by Mr. Hassell in different parts of the kingdom towards the cost of the new chapel; the remaining £740 were raised by the church itself, of which sum two of its members, Messrs. Fishwick and Ward, contributed the larger share. On the day after the opening of the chapel, Mr. Hassell was ordained pastor of the church. Under his ministry the church increased greatly, and enjoyed such a measure of success as it had not possessed from its formation in 1650. But in 1801, Mr. Hassell became unhappy in the midst of his useful career by the unkind conduct of some of his people towards him, he therefore resigned his connection with the church at Tutthill-stairs, and removed to Clough Jordan, in Tipperary, Ireland. A Mr. Hoyle supplied the church for a few months, and after him a Mr. Cratcherrode, until December, 1802.

\* Douglas's History of the Northern Baptist churches, page 241, a work to which the writer is indebted for many of the particulars here given. Others he has collected from several volumes of the *Baptist Reporter*. He is also under great obligation to the kindness of the Rev. George Sample, the esteemed and honoured pastor of Tutthill-stairs church, for some valuable information relating to the church at the present time.

(To be concluded in our next.)

## Christian Experience.

### Brief Memoirs.

SHELOMITH SHARP, OF WILBURTON.

SHELOMITH SHARP was born at Wilburton, Isle of Ely, April 5th, 1834. From infancy, so delicate was her constitution, that it was apprehended she would not continue long in the world. At an early age she appears to have been a subject of the Holy Spirit's influence—a partaker of that “grace which bringeth salvation.” Conversing with her mother one day upon divine subjects, she said, “Mother, I fear that if I die, I shall go to the bad place.” “And how long, my dear, have you thought upon those

things?” was the enquiry. “Ever since I could think,” was the reply. She was then about five years old, and from that time the concerns of her soul, and the realities of another world appeared to absorb her attention.

In some persons, the seed sown appears to lie long buried, and many years elapse ere fruit is brought to perfection. In Shelomith, it rapidly vegetated and grew. The plant of righteousness was indeed shaded by affliction, but the storms of life were not permitted to beat it down. Nothing, to her, was of such importance as religion. When at play with her companions, she was not ashamed to reprove them, when she thought their

conduct deserved reproof. She would say, "You must not say bad words: you must not sing vain songs: if you do you will go to the bad place." And while she gave this advice to others, she was careful to set an example of consistency herself. Notwithstanding her afflicted condition, she would, if possible, attend the means of grace. When scarcely able to walk, she would beg to be carried to the chapel. But the cottage prayer-meetings were especially her delight. Here she appeared in her element—her department indicating the deepest reverence and feeling. Deeply conscious was this dear child of the difference between praying in earnest, and the mere recital of a form of prayer. She would say, "Mother, I cannot pray; I can only *say* my prayers. Shall I learn to pray?" But she did pray—and pray in earnest too; although far from being satisfied with the spirit of her devotions. Young as she was, she felt the need of pardoning mercy through the crucified Redeemer. With much emotion would she repeat the prayer of the publican—"God be merciful to me a sinner."

At times, she appeared to enjoy much of the presence of the Lord, but was frequently the subject of deep mental affliction. There is an intimate connexion between the body and the mind; a kind of reciprocal sympathy. In the case before us, the shattered tenement of clay pressed heavily upon its nobler inmate: repressing its aspirations, and its joys: and Shelomith was frequently "in heaviness, through manifold temptations." "Oh, mother," she exclaimed one day, "how happy have I been; but my joys were soon all gone, and I fear I shall not go to heaven." One evening, as she lay upon her bed, she thought she must then sink into perdition; but crying unto the Lord, the snare of the enemy was broken, and peace was restored to her soul. It was only a short time before the death of this interesting child that I had the pleasure of her acquaintance. Her unhealthy appearance convinced me that her days on earth would be few. At her request, I frequently conversed and prayed with her. A few months previous to the attack which ended in her death, she expressed a wish to be baptized. Why, it was asked, do you wish to be baptized? "Because," said she, "I feel as though I could not die without baptism."

When her request was presented to me, I did not for a moment doubt her piety; but the delicacy of her health, and the tenderness of her age, made me reluctant. At that time, I believe I made no direct reply, which I have since regretted. Had I known the intensity of her desire, and could I have foreseen the effect which my hesitation produced upon her mind, I certainly should have acted differently.

During her last affliction, I had not so many opportunities of visiting her as I desired. The sabbath before she died, I called, and found that her end was approaching: but she was calm, and resigned to suffer the will of God. After having prayed with her, and conversed a short time, I bade her farewell, and saw her no more. The next intelligence I received respecting her, was,—she had departed. Being asked, a short time before she expired, if she thought she should go to heaven, she said, "I hope so: for it is said, 'they that seek me early shall find me,' and I have sought early. But we are poor unworthy creatures." Soon after this, she said, "take me," and, in the arms of her mother, she gently breathed her soul away into the hands of her Saviour and her God, aged eleven years and nine months.

Piety, in every stage of life, is lovely; especially in the soft season of youth. Like a beautiful flower, its colours are fresher, and its exhalations more fragrant, when the dews of the morning are resting upon it. Youth is the morning of life's short day: the proper season in which we should devote our souls to God. "Remember now thy Creator, in the days of thy youth."

"Religion should our thoughts engage,  
Amidst our youthful bloom;  
'Twill fit us for declining age,  
Or for the awful tomb."

*Wilburton, Isle of Ely.*

J. D.

JAMES SKERRITT, OF CHELSEA,

Was born at Collingham, near Newark, March 25, 1780. He died, April 22, 1848. His father died whilst he was young, but he was blessed with the pious counsels and earnest prayers of a godly mother, who sought to bring up her son in the nurture and admonition of the Lord. Her counsels were heeded—her prayers answered. Whilst in the morning of life, her son evinced an ardent love for the scriptures, and the means of grace. Through the providence of God he came

to the metropolis, and took up his abode at Chelsea, following his trade of a baker. Soon after the baptist church was formed in Paradise chapel, he became an active, useful member, and so he continued for thirty years, twenty-six of which he filled the office of deacon well.

Prosperous in business, providence placed him in a position which enabled him to help forward many works of faith and labours of love. It seemed his greatest luxury "to do good and to communicate," by relieving real distress; often causing the widow's heart to sing for joy. He not only subscribed liberally to all the claims of the church at Chelsea, and the denomination, but also to societies for relieving the sick and distressed. With a liberal hand he always responded willingly to the various calls which were often made on his benevolence.

His attendance on the means of grace was most constant—four times on the sabbath; besides twice, and sometimes three times in the week. This he did the last sabbath he spent on earth; prayer-meeting at seven, public service at eleven, prayer-meeting at three, and evening service at half-past six, besides visiting a depraved neighbourhood with tracts in the morning. On the following evening he was at the prayer-meeting, and prayed with unusual solemnity and earnestness. He conversed on the subject of the discourse on sabbath evening, from, "As the Lord liveth, and as thy soul liveth, there is but a step between me and death." This was the last sermon he heard. On the Friday following he rose as usual, at five o'clock, and read the scriptures. Whilst reading, he was seen to give a sudden movement. It was apoplexy: the hand of death was upon him. Several medical men were soon in attendance, but all was unavailing—his speech was quite gone. He lingered till two on Saturday afternoon, and then sweetly fell asleep in Jesus, aged sixty-eight years.

The solemn event was improved by his pastor, Mr. Archer, to a crowded audience, from the words, "And be found in him, not having mine own righteousness," &c. The congregation was much affected, and all lament the serious loss we have sustained.

A few days before his death, whilst talking with a member of the family, he said, with much expression—

"Were I possessor of the earth,  
And call'd the stars my own,  
Without thy graces and thyself,  
I were a wretch undone.

Oh! to be found in him, what more can I desire?" Even the irreligious, who knew him, bear decided testimony to his kindness and integrity. Beloved by all his christian friends, for he acted as a father, not only in his own family, but in the church—"The memory of the just is blessed." J. E. C.

#### MR. JOHN TROLLEY, OF BOSTON.

It appears, from his own account, that the Lord called him at a very early age to forsake the paths of sin, and seek the salvation of his soul. At that time he worshipped among the Wesleyans, and was soon invited to unite with them. Having a gift in prayer, he was requested occasionally to give a word of exhortation. His labours were much approved by those who heard him, and at the time he had completed his apprenticeship, he was an acceptable local preacher. Soon after, he was recommended to the Conference, and was called out to labour as an itinerant preacher. A few years after this, he was appointed to go to America; but this appointment he did not enter upon. At this time, while under great embarrassment of mind respecting his future labours, he was taken very ill, and was nigh unto death. Under this affliction, he repented much that he had not obeyed the appointment to America. After his recovery, he desisted from travelling, and settled in business. About this time, he was led to examine the scriptures on the subject of believers' baptism, and the primitive order of the christian church; and from a full conviction of the truth, he was led to decide, and unite with the General Baptists, whose views appeared to him to be most congenial with his own. When about thirty-three years of age, he filled the office of pastor, at Asterby, in Lincolnshire; and afterwards, for several years, he officiated in the same office in the church at Maltby. He also supplied the congregation at Coningby, and other places. The latter few years of his life, he resided at Boston, and presided over a small baptist church in that town to the day of his death. This little church and congregation were much indebted to him for his disinterested labours among them, for he supported himself by bone-setting, in which he was

celebrated. During the last year of his life, he was only able to preach occasionally, his afflictions being very great. For several days before he died, he felt anxious to depart. He always professed unwavering faith in the Lord Jesus Christ, and looked to his death and resurrection for eternal life. He died, Nov. 26, 1847, aged 80 years, after having preached the gospel more than three parts of the four of his life-time. A short time

before he departed, he said to a friend, "Christ is precious." And very shortly after he fell on sleep. On the following Thursday, he was interred in the Wesleyan burying-ground. The funeral service was conducted by Mr. Everard, baptist minister, of Gosberton, in the Wesleyan chapel; and on the following sabbath evening, a sermon was preached by the same minister in the Salem chapel, also kindly lent for the purpose. J. R.

## The Spiritual Cabinet.

FROM "CONVERSE WITH CONSCIENCE."

TO A PROFESSOR.—You, dear fellow immortal, are a professor of the religion of Jesus, have you solid reasons for believing that you are a *possessor* of eternal life? Do you "*know* the grace of God in truth?" Have you good grounds for concluding that Christ dwells in your heart by faith, and that you are a temple of the Holy Spirit? Start not at these questions! do not turn away offended at them! for they cannot be considered as arising out of any suspicion of *you*, *personally* considered; and it may be that God himself, has sent you these lines, to ask these questions. Do not dismiss the subject by saying, "I am a member of a christian church, my pastor and fellow members recognize me as a christian." All this may be true, and it may also be true that you have deceived both yourself and them. There is reason to fear that many who have given in before the church, an account of their religious experience; or who have written a letter describing what they call their conversion, and have been received with joy by pastor and people, are yet unconverted. In our churches we cannot help fearing that there are some who have a lamp without oil—a name without life—a form of godliness without the power thereof. Look at the conduct of many church members; they come once, or it may be twice, on the Lord's-day to the house of God, and once a month to the Lord's table, and this is nearly the whole of their religion. Between them and decent worldly people, who never profess to be the subjects of a divine change, *no difference can be seen*. Both are alike anxious about the world, and alike conformed to its spirit; both neglect the claims of Christ, and refuse to give their

personal efforts to his cause; both are alike savorless in their conversation, and frivolous in their spirit. If this is life; everlasting life—divine life in the soul—then, *what is death?* Surely, such a religion as this is not the firstfruits of the Spirit—the earnest of the inheritance—the beginning of glory!

THE LOST PROFESSOR.—How dreadful the thought of a professor of religion perishing! A member of a christian church LOST, ETERNALLY LOST; how truly awful! What an exchange! the robe of profession for the garment of shame—the solemn song for eternal wailing—the church-meeting for the fellowship of lost spirits; and then in the distance, the eye sees the minister who solemnly warned them; and the saints who sought first the kingdom of God, realizing all they hoped for. Dreadful exchange! sad contemplations! This will be to be lost with an emphasis!

SOLEMN QUESTIONS.—*Have you endeavoured to spread religion around you?* You have acknowledged its vast importance. You would agree with us that souls are of incalculable value; that the world, with all its riches, politics, and business, is as nothing compared with the overwhelming subjects of God, THE SOUL, and ETERNITY. You know that souls are perishing around you by thousands, and in the heathen world by millions. You know that Christ has given *you* a command to spread his truth far and wide, and diligently to seek the salvation of souls. Have you done or aimed to do all you could? Are you clear of the blood of souls? If you are a parent, or an employer of others, have you prayed with and for those committed to your care? Have you ever felt that

your vocation is to bear witness to the truth? If you scarcely ever make any such efforts; if the world absorbs your soul's energies, and God's great work is by you neglected, *how can you be his servant?* And if you are not serving him, can you with safety claim to be his son? If you come not to the help of the Lord against the mighty, how can you escape the curse which impends over those who do not?—Judges v. 23. Oh think of the Lord's words, "He that is not for me is *against me*, and he that gathereth not with me *scattereth abroad*."

ONE MORE QUESTION.—It has been said, that the best part of the religious course of many persons is just as they are about making a profession, and that soon after this has been done, coldness and negligence in spiritual things become the habit of their lives. *Has this been your case?* You must know if it is so; and if it is, you must be aware such a state of things ought not to be. Did you, when about to join a church, frequently attend the prayer-meetings and week-day services? and do you scarcely ever come to them now? Did you then ask God, What wilt thou have me to do? and now, when asked to do anything, do you say, "I pray thee have me excused?" Is it so? Then consider, I pray you, your sad state. Surely things are wrong, very wrong, with you. Your

path is not like that of the shining light and you are warranted in doubting whether it is the right path. You do not "wax stronger and stronger;" and it is a question whether you have "clean hands." You do not "grow as the corn," and we cannot think that the Lord is as a dew unto you. You do not "overcome the world," and is there no reason to fear that the world is overcoming you? Do these questions probe the soul? Be assured they are "the wounds of a friend." Rebel not against the light. Who can tell but these words are the gracious knockings of Him who hates lukewarmness? Listen, I pray you, to his voice, "I would thou wert cold or hot; so then, because thou art lukewarm, and neither cold nor hot, I will cast thee out of my mouth." Does the loving Saviour leave the soul, after uttering such terrible words? Nay, he returns again; he tears away false refuges; he gives the kindest counsel; promises to bestow the richest blessings; and then says, "Behold, I stand at the door, and knock; if any man *hear my voice*, and open the door, I will come in to him, and will sup with him, and he with me."—Revelations iii. 20. Wondrous, unparalleled love! *Then all may be repaired again*, and the waste places of the soul made like the garden of the Lord. The Saviour *can* do it. He *will* do it for every penitent, willing soul.

## Narratives and Anecdotes.

THE YOUNG EMIGRANT.—The son of a minister, when a youth, was very much disinclined to study of any kind, determined not to enter upon any profession; but he was passionately fond of field sports. He was about eighteen years of age when he conceived the fixed purpose of going abroad. One morning he came to his mother, and communicated to her this purpose, and expressed a hope that no attempt would be made to thwart him. He said, all he wished to take with him was, a small sum of money, his gun, and favourite dog. Deep was the distress of his parents; but entreaty was useless. Canada was the country he fixed upon; and thither he went. Shortly after his arrival, he bought a little land, and, though he had been brought up as a gentleman, at once gave himself to the toils of a common labourer. He cut

down the trees, and dug up their roots. He underwent privations and hardships; but still he held on his course, determined to achieve his object. To be brief, in the course of a few years his self-denying toil was rewarded; he was the possessor of a little farm, waving, as he described it, with a golden harvest. But now for by far the most important part of the narrative. That gracious God who had led him, blind as he was, by a way that he knew not, and that to bless him that he might be a blessing, now manifested himself to him as he does not to the world. In His good providence he brought him in contact with the scriptures, and inclined him to the reading of the sacred volume, and thereby brought him out of darkness into light, and from the power of satan to himself. Great were the joy and peace he had in

believing. The light poured into his mind, and he became indeed a child of light and of the day. And all this from the simple reading of the bible. The Spirit of Truth, of course, it was that did the work, but the bible was the means. Some time afterwards he was privileged to receive edification and comfort from a christian missionary; but human aid at first he had not the slightest. Soon he began to pity, and pray for, the poor perishing sinners around him. He instituted a Sunday-school, which he conducted himself. He held little meetings for the purpose of reading the scriptures to all whom he could prevail upon to attend them. He has also had a place for worship built, by subscriptions from all persons whom he could in any way influence. And now, once a fortnight, he himself expounds the scriptures in that place, as he can have the services of a minister only every alternate Sunday. Great is the blessing attending his labours on the spot, and his letters home are a great treat to read.

CHRISTIAN DECISION.—Mrs. Sarah Coles Stevenson, was the lady of the Hon. Andrew Stevenson, Ambassador from the United States to the British Court. When delivering her funeral discourse in January last, Dr. Johns related the following pleasing fact:—“On a certain occasion our minister and his lady, and a royal Duke, were on a visit at the residence of a noble Lord. On the evening of the Lord’s-day the card tables were set out, and a game was proposed by the Duke. Addressing himself to Mrs. S. he asked whether such things were deemed proper in her country? The inquiry placed her in a painful dilemma; she had either to shrink from a declaration of the truth, or risk offending the Duke, and the nobleman whose hospitality they were sharing, by a reflection on their obvious practice. Waiting a moment for the withdrawal of the servant, she replied, “In my country not only is the game itself disallowed, but even by those who indulge in it, to play on the evening of *Sunday*, would be regarded as a desecration of the day.” And then with that good humour and tact for which she was so distinguished, she asked the Duke “whether, considering the high station which he occupied, it would not be better for him to decline the game, as the example of such a man could not

fail to have its effect on public morals and religion.” In deference to her feelings, the tables were removed, the cards put up, and the evening passed in rational conversation. When the hour for retiring arrived, the Duke accompanied his “good night” with the remark, made in a very impressive manner, “but I am sure you will have a *good night*, for you have a *peaceful conscience*.” Such was the effect of this scene upon the Duke that he, not long after, made her a present of a book, “Hours of Devotion,” in the title page of which he wrote the expression of his regard and admiration of her character as a christian. How few would have had the presence of mind and the firmness to act as she did? What a noble instance of moral courage? It was christian heroism, in kind like that of the Apostle. “We must obey God rather than man.—*Episcopal Recorder*.”

WATERING IN THE EAST.—The irrigation of gardens and smaller plats of ground is provided for by other means. Close by a well stands a high pole, on the top of which another is fixed transversely, so as to play up and down. From one end of this depends a long bamboo rod, reaching to the water, with a leathern bag attached. A man mounts on the transverse spar, and, starting from its junction with the upright one, proceeds towards the extremity, like a seaman making for the yard-arm, only that he walks upon the spar itself; which, pressed by his whole weight, sinks down, so raising the opposite end, and lifting the vessel out of the water, which, gaining the top, strikes against the edge, and empties its contents into a trough prepared to carry them over the ground. He then hastens back to the centre; the spar, relieved from the pressure, follows the weight of the bamboo and bag, which latter becomes instantly immersed and filled: thus he proceeds backwards and forwards, adroitly balancing himself on his dizzy footing. A less frequent, because more expensive, method is, to place two oxen with their backs to the well: a rope connected with a large vessel is passed over a revolving axle and attached to their traces. They being backed close to the edge, the vessel is immersed and filled, on which they are driven quickly forward, thus raising the vessel to the top, where it upsets, and channels are prepared to distribute the water. As these operations

vividly recall, and at the same time illustrate, much of the beautiful imagery of Scripture, to observe them is peculiarly pleasing. Those who live under showery skies, little think how precious is water where whole months together are cloudless, and the earth is scorched by fierce red suns. Some one has truly said, "the luxuries of India are cold air and cold water, when we can get them." The people of India have only one fear,—a failure of water. Let but Providence vouchsafe that priceless essential, and all

their necessities are met, all their labours productive. I remember, when there had been no rain for some three months, and when it was apprehended that a continuance of the drought for a few days longer would be fatal to the crops, seeing a ryot clap his hands at the first drops of a shower; and as it descended richly, his satisfaction turned to joy,—

"Delight o'er all his features stole."

with the glee of a child, he cried out, "It is just as if God had sent it!"

*Arthur's Mission to the Mysore.*

## The Three Great Curses.

### Slavery.

**SPANISH SLAVERY.**—CUBA is a Spanish possession. A writer in the *Times*, who spent the former part of last year in that island, says:—"It was crop time. The mills went round night and day. On every estate (I scarcely hope to be believed when I state the fact) every slave was worked under the whip eighteen hours out of the twenty-four, and, in the boiling-houses, from five to six P.M., and from eleven o'clock to midnight, when half the people were concluding their eighteen hours' work; the sound of the hellish lash was incessant; indeed, it was necessary, to keep the overtasked wretches awake. The six hours during which they rested were spent in a baracoon—a strong, foul, close sty, where they wallowed without distinction of age or sex. Whilst at work, the slaves were stimulated by drivers, armed with swords and whips, and protected by magnificent bloodhounds. To afford you an idea of the light in which negroes are looked upon by the Cuban planters, I will mention that I was present at a hiring bargain, which took place between an American and a Frenchman, both men of unusually good character. The American wanted ten additional hands. The Frenchman only wished to let eight females. At last, the latter said, 'I'll tell you what I will do; I've a lame house-boy; he has never been used to field labour certainly, but he is a very spirited lad, and your mayoral may get a deal of work out of him if he only presses him a little; you shall have him;

that will make nine; and then I've got a magnificent wench; she was confined three weeks ago; I'll wean her baby at once, and she shall be here, fit to go to work on Sunday.' The bargain was struck, the baby weaned, and the wench put to work. Possibly your lordship is at this moment sweetening your tea with the results of her exertions. The Spaniards have always been esteemed humane slaveowners, and I have no wish to make them out worse than they are; what I describe here I saw. The *lex scripta* of Cuba, as regards the negroes, is indeed most humane; but the corruption which pervades every branch of the public service in that island renders it entirely a dead letter."

### War.

**FOLLY OF FIGHTING FOR LIBERTY.**—WE have less to fear from a proud and selfish aristocracy than from a wild and infuriate mob. Only sanguinary men can delight in appeal to arms. Only robbers can take pleasure in the spoliation of property. Only men under the most violent and ungoverned passions, can contemplate a scene of conflict and bloodshed with approval. Our birth-right itself is purchased too dearly, if at the expense of life and discord, strife and wrong, for years. But there is no chance of success, even if force of arms be resorted to. With a powerful government, with a wealthy aristocracy, with a navy and army devoted to lordly families; with a parliament consisting of naval and

military members to a disproportionable extent, with land owners worth millions, almost too many to be told; with the middle class more ready to side with the rulers than the disturbers of the peace, there is no chance of success. There is only prospect of throwing back the cause of constitutional and growing freedom. The only chance of good, is from the middle class uniting with the working class; and the only chance of their union is, the repudiation, by the latter, of all resort to physical force. If every effort made be in conformity with law; if constitutional means be but energetically employed, there is no change that is just but we may accomplish it. Fellow citizens, let us act upon the Word of God, in his fear, for the welfare of all our countrymen, and then "spouting incendiaries" will not be able to goad into a false and fatal position. Bide your time, and you will soon have cheerily to sing—

"There's a fount about to stream,  
There's a light about to beam,  
There's a warmth about to glow;  
There's a flower about to blow;  
There's a midnight blackness changing  
Into grey;  
Men of thought and men of action,  
Clear the way."

Christian citizens, this is our duty to government and to our neighbours, "And whatsoever ye would that men should do unto you, do ye even so to them." And above all, let us be anxious to secure the privileges of the heavenly kingdom, and the inheritance incorruptible, undefiled, and that fadeth not away. We have no grievances to complain of there; no rich to oppress, no lawless to destroy; no sorrow, no want, no sin: former things are done away: all is glorious, all pleasant there; and God the joy of every inhabitant.

*Murch's Christian Citizen.*

### Intemperance.

#### SPIRIT-SELLING *versus* REVIVALS —

It appears from the statements of some of the American religious periodicals, that beer and spirit sellers have become so great a nuisance at Camp Meetings and Big Tent Meetings, that announcements such as the following have become necessary:—

"*Big Tent Camp Meeting.*—*Note.* We want no pedlars, beer-shops, or anything of the kind, on or near the ground. We wish all such persons to understand that they will not have our consent to come on the ground at all. If they do so, they will have to settle the matter with the authorities who give us protection. We do not get up public meetings to support beer-shops and speculators. Let all the friends in each of the places where we are to hold meetings stand with us in this matter, and we shall have no trouble. We design this note to apply to all the meetings which we contemplate for the season. We intend to have good order if God permit."

Stringent regulations like these concerning meetings held for the revival of religion, may seem strange, but it appears that the evil produced has been very great. Large numbers of idle, dissolute, and irreligious persons attend these revival meetings from motives of curiosity, and with the aid of strong drinks, have so disturbed the services as to call forth these regulations. At some of the large gatherings of the American churches, the sabbath, by the presence of ungodly *restauranters* and beer and spirit tents, has been converted into a shocking scene of gluttony and excess. Grand diners being cooked, and the most unnecessary disturbance of the Lord's-day taking place.

## Hints of Usefulness.

WE ARE WEAK; HOW SHALL WE BE MADE STRONG?

It is universally acknowledged that the church of Christ is in a very low state. Conversions are few, and backslidings many. The means are abundant, the results small. Surely the cause is obvious, and, blessed be God, the remedy is yet attainable.

The Spirit of God is grieved by our worldliness and slothfulness, as professors of religion. Hence we are weak. There must be a revival in the hearts of those who name the name of Christ, and a change in their course and habits, before we can hope for better days. *The inordinate pursuit of wealth, the pride of life, in dress and appearances, THE READING OF*

TRIFLING LITERATURE, must be renounced, and God's word studied, God's throne frequented, God's Spirit realized as dwelling in the heart, if we would enjoy prosperity.

Members of churches, let an effort be made to attend the week services *regularly* if possible. *Make conscience of it.* Let it become a habit, and it will be sure to prove a profitable one. In many cases, husbands and wives might arrange to take their turn at each service alternately. Surely, each could spare at least *one evening in a week*, and occasionally two, for church meetings, etc. When believing masters have apprentices or servants, who would like to attend a week service, could not arrangements be made for them occasionally to do so? A little prayerful consideration would, I am sure, lead to a salutary reform in our week services. Christian professor, do not be so mean-spirited as to be the world's drudge, week after week, and never spare any hours for God but those which you cannot give to the world. Such conduct is a poor proof of zeal, not to say of sincerity. Depend upon it you will be no loser by adopting the course recommended. God hath said, "They that honour me, I will honour;" "Seek first the kingdom of God and his righteousness, and all other things shall be added unto you."

Henceforth, then, spare one hour for God on week evenings, and Oh! forget not THE PRAYER MEETINGS; the church cannot get on without prayer, and the Lord is saying, "Prove me now"—"Open thy mouth wide, and I will fill it." Will any of you still refuse to come, still remain as members of the church, and yet willingly neglect the prayer meeting? What does your conduct say? We almost tremble to put it into words. It seems to say, "True, the church needs reviving, but I will not meet to cry, Lord revive us; true, souls are perishing all around, but I will not assemble with God's people to cry, Lord save them." And you a christian! one who is hoping to enjoy an eternity of happiness through the blood of the Lamb! Surely you will no longer thus act; worldly profit, false shame, or spiritual indolence, must no longer hinder your meeting with those whom the Saviour has promised to be in the midst of.

In *regularity and punctuality* of attendance on Lord's-day services, a reforma-

tion is greatly needed: church members should make a conscience of being in the pew *whenever* their pastor is in the pulpit; and if they were there as soon as he is, or a minute or two before the service begins, how would it cheer the pastor's heart, and animate him for his work; how would it conduce to the order and decorum of God's house, and the advantage of all devout worshippers! This point, which might be easily remedied, is, we are persuaded, of much more importance than many imagine. Church members should be examples in this respect, but alas, many of them are the most blameable; surely it is possible to grieve the Holy Spirit by irreverence in public worship, and thus to lose the benefit of his powerful presence.

But if we should be anxious to serve God with the first fruits of our time, we should also "honour him with our substance, and with the *first fruits* of all our increase." Is this done as it ought to be by the members of our churches? Do they give proportionably to the cause and claims of God? There is no sin against which the Scriptures so frequently and solemnly warn us as the sin of covetousness. The ardent pursuit of wealth in the present age, there can be no doubt, is a grand cause of the decay of vital godliness. "We cannot serve God and mammon." It is in vain to try. God will not display his presence and reveal his power, if the affections are set on things upon the earth; while Achan is in the camp, God will not go forth with our armies. Let us then listen penitently and prayerfully to the voice of heavenly wisdom, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."

In conclusion, the great secret of the church's power, (and nothing else will be a substitute for it) is an individual "life of faith upon the Son of God," realizing the cross to be "the power of God and the wisdom of God" in our daily experience. Then will "the world be crucified to us, and we unto the world." The wicked one will be overcome; the witnessing Spirit will dwell in our hearts. Christ will become precious, glory attractive and influential, 2 Cor. iv. 16, 18, and we shall live "looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ." While

realizing that he "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works," Titus ii. 13, 14, we shall seek grace to attain this our high and heavenly calling.

Lacking this mighty principle of faith, unaided by the Almighty Comforter, what will all external religion be but a splendid funeral procession? The land may be covered with chapels, filled with bibles, deluged with religious publica-

tions, and the pall of death be over all. What we want is LIFE. There stands the glorious fountain of life and proclaims "I am come that they might have life, and might have it MORE abundantly," John x. 10. Him may all ministers more fully preach; to Him, the living stone, may all believers hourly come, and in us he will fulfil his glorious promise, "Because I live, ye shall live also."

*Converse with Conscience.*

## Correspondence.

### BAPTISM IN THE CHURCH OF ENGLAND.

*To the Editor of the Baptist Reporter.*

DEAR SIR,—However much the Church of England may err as to the subject for baptism, there can be no doubt that she holds, or has held, correct views as to the administration of the ordinance. Any one who looks in a Prayer-book will see this. When a child is brought to be baptized, after naming it, the clergyman who officiates is (if the child can endure it) to "dip it in the water discreetly and warily—in the name of the Father, Son, and Holy Ghost." But if the godfathers and godmothers shall certify that the child is weak, it shall suffice to pour water on it, saying the aforesaid words. There cannot be a doubt then, that IMMERSION is, in the view of the Church of England, the scriptural mode of baptism, and that every consistent member of that church must hold it to be such. The Rev. Daniel Bagot, minister of St. James's Episcopal Chapel, Edinburgh, in his "Notes and Explanations on the Book of Common Prayer," expresses himself as follows:—

"The Doctrine of the Church is that Baptism should be by IMMERSION. By this the end and effects of the sacrament are more significantly illustrated; for as in immersion there are three several acts—the putting the person under water—his abiding there—and his rising again: so by these are represented the death, burial, and resurrection of Christ, and in conformity thereto, our dying unto sin, the destruction of sin in us, and our rising again into a newness of life. The church, however, acting upon the prin-

ciple that God will have mercy and not sacrifice, while she retains it as the general rule that Baptism should be by immersion, allows of the exception that it may be by pouring, which also has its signification, as answering to the covering or throwing of earth upon a deceased person. The spiritual import of baptism is set forth by St. Paul, in Romans vi. 3, 4."

Now the church may "retain it as the general rule that baptism should be by immersion," but it is quite certain that the clergy of that church very seldom administer it in that manner; and so far from its being the general rule, it is the exception. The fact is, that it has fallen into disuse in this church on account of its "inconvenience," and the dislike of individuals to it. I will not say how far baptism, properly so speaking is adapted to an infant, or whether it is not dangerous in many such cases, but as this would involve the discussion of the subject for baptism, it is better not to enter on it. One thing is certain, that when arguing, a member of the Church of England advocates sprinkling as opposed to immersion, which is generally done, he opposes his own church, and I would recommend BAPTISTS to bear this in mind.

W. M. J.

### EMIGRATION OF THE POOR MEMBERS OF OUR CHURCHES.

*To the Editor of the Baptist Reporter.*

DEAR SIR,—I trust that you will not be offended if an obscure and humble individual should presume to press upon you the desirableness of devoting a small

part of your valuable *Reporter* regularly, to the suggestion of means for bettering the condition of the more indigent portion of the working classes, in a temporal point of view; but more especially the poor of our churches, many of whom, I feel persuaded, in common with other men, endure many serious privations, having to toil hard for little remuneration, and with little reasonable prospect of permanent amendment. To me it seems that the religion of Jesus requires sympathy between the various members of the one body of Christ, and this should be found not in word only but in deed. But so long as there is no combined or systematic effort put forth for the aid of our destitute and oppressed brethren, is there not too much evidence that such professed christians do not really love as brethren should love one another? Is it not desirable that baptists should take the lead in devising and using such means as, through the blessing of God, are calculated to break every yoke? To me it seems that the emigration of those of our brethren who are able to labour, but whose services in this country, from various causes, are either ill requited or not required, is very desirable; and I cannot but think that a plan might be put in operation by which many would be enabled to go out and settle, either in the colonies or the United States, where they could get a sufficiency of the necessaries of life for themselves and their families, and be able, far more efficiently, to aid the cause of their Redeemer, than it is possible for them to do here. In a few years these brethren might repay by instalments, either in money or produce, the original amount of what had been advanced. By a number of believers being thus induced to settle together, churches would be formed, which would be as cities set on hills which could not be hid. My humble opinion is, that tilling the ground at home or abroad, will be found to be not only man's natural occupation, but will afford the only means of absorbing the surplus labour of this country, constantly augmented by discoveries of science, and the increase of population. If you could be prevailed on to devote a single page, or even half as much, monthly to this object, you might very probably do much good; it would be felt that more confidence would be placed in the advice and reports of brethren in your pages than, generally

speaking, would be in those made in newspapers; and, as a minor consideration, I think the circulation of the *Reporter* would be increased thereby. I can say for myself that reading the letters which appeared in your pages some months ago on "baptist colonization" first induced me to take your periodical, although I think its other articles are generally excellent. I have since expected that you would publish something more on the subject, which I entreat you to do in your next number, if possible. I am aware that you gave, in a recent number, some short but encouraging extracts of letters you had seen from friends who lately went to Nova Scotia; but cannot you enter a little more into detail? I speak not for myself only when I say it would be gratifying. Can you inform us in what locality those friends are, in what direction from Halifax, and what kind of roads there are from thence to them, or in the colony generally? What is the quality of the unsold land, price of produce, &c. Some think, as that is an old colony, the really good land is likely to be already bought up. If your informants could say anything of the cost of clearing, breaking up, and fencing, as well as the capabilities of that government land, I should be obliged by their doing so. It has been said that winter there lasts at least seven months. Can you tell when the frost does really put a stop usually to ploughing, and other farm works, and when it permits them to be resumed? Let me again urge you to publish any information you may have on the subject worth communicating. I know that objections can be raised against a plan of emigration such as I hint at, on the ground of cost, difficulty of working the details, and liability to abuse, but such things can be urged against many of the best of christian instrumentalities. Who, on that account, thinks of abandoning them? I am aware of my own liability to mistake, but it is high time that those who have the requisite skill should shew that they feel for their poor brethren, and come up to their help, and if you can be induced to turn attention to the subject, and draw them out, my end will be answered.

Near Halifax, Yorkshire.

W. I.

## Christian Activity.

### Attempts to do Good.

**PATIENCE IN DOING GOOD.**—*From France.*—Very recently, one of our colporteurs, on entering the inn in a small village, found eight persons assembled in one corner of the general sitting room, whose riotous demeanour and boisterous mirth plainly showed that they had over-stepped the strict rules of temperance. The colporteur took his seat at a table not far removed from them, where his moderate and frugal repast was prepared. He placed his knapsack at his side, but as it had been damaged in one of his journeys, it happened that a copy of the sacred volume fell out, and rolled very near to the place occupied by the others. "Hallo!" cried one of them, "what is this? What a fine large book! Does it contain amusing stories? Let us hear what are its contents. We have finished relating our whole stock, and we want something fresh; but mind, it must be something new, and what will make us laugh." The colporteur calling to mind the injunction of the holy scriptures, not to cast pearls before swine, saw at once that it was not a suitable time to commence a serious conversation with persons who were still engaged over their cups. He therefore contented himself with reclaiming his book, being unwilling to suffer it to become the butt of the ribald jests of the poor deluded wine-bibbers. The individual, however, who picked up the volume, would not at once agree to restore it. "No," said he, "if your book suits me, and I choose to purchase it, you, as a vendor, cannot refuse to sell it me." "Unquestionably:" replied the colporteur, "but supposing the stories which are in my book do not please you, as I almost suspect will be the case; and if you find in it certain things that may tend to irritate and vex you; this is assuredly not the time to suffer you to read them." "What does that signify to you?" asked the other. "I have a right to examine your merchandise, and I am determined to examine it in the presence of my friends. Now," cried he to his companions, "let us see what are the merry contents of this book, which is lettered on the back in gold 'The Bible!'" "The Bible! the bible!" ejaculated the rest, "What kind of a book is that?" "Let it speak for itself, it will soon tell you," replied the spokesman of the jovial club. Our poor colporteur was under the greatest apprehension, almost trembling, lest the contents of the sacred volume, when read, would be turned into impious ridicule. He fervently prayed to the Lord to put to shame the scorners around him, and to

glorify His holy name, at a moment when, as His unworthy servant, he himself dared not lift up his voice. Oh, what power lies in the prayer of faith! The colporteur was heard, and his prayer answered. Without any intention, without any choice on the part of him who held the sacred book, he opened of his own accord, as it may be said, the 20th chapter of the book of Job, and his eye fell on the 23rd verse, which seemed like an arrow to pierce his very soul. Then, with much seriousness, he said, "But surely this is not addressed to persons fond of a little good cheer?" His friends redoubled their shouts of laughter, exclaiming, "Well done! well done! You have drawn a pretty lot for yourself; you who are always the first to invite us to drink and to enjoy ourselves." The reader at once closed the sacred volume, and remained for a while in deep thought; and although his companions made him the butt of their sarcasms and railery, he seemed as if he paid no attention whatever to them. He leaned with both elbows on the bible, with his face buried in his hands; and as he was always the leader of the company, as soon as he ceased from taking any part in the conversation all relapsed into silence, and his boon companions in a short time took their departure, leaving him behind. Finding himself alone with the colporteur, he accosted him, and, with an affecting simplicity, acknowledged the deep impression which the reading of the words before mentioned had made upon his mind. "If they are true," said he, "the wrath of God is now resting upon me; and oh! how dreadful! how dreadful!" It may be supposed that the colporteur did not begin at once to tranquilize his fears; so far from that, he sought out some of the heavy threatenings denounced by the Almighty in his sacred word against the profane and intemperate, showing from them what a dreadful fate awaited them. "Am I then utterly lost?" inquired the young man, in a tone of the deepest anguish. At these words, our friend proceeded to point out the infinite mercy of the Lord, as recorded in numerous passages of holy Writ, showing that He desires not the death of the sinner, but his restoration and conversion from sin. In fact, the result was, that the young man purchased a bible, "and surely, never," observes the colporteur, "was a bible more favourably disposed of for benefiting the soul of the purchaser."

[Our reports of baptisms, every one of which we always insert up to the 20th, prevent us from inserting other matter under this head this month.]

## Baptisms.

### FOREIGN.

**DENMARK, Zealand.**—Mr. Förster, the native missionary in Denmark has lately made a tour through the north and west of Zealand, during which, he says, seven disciples were immersed in the name of the Father, Son, and Holy Ghost. One by himself, the others by a brother, a member of the church at Copenhagen, where also they have three or four candidates for baptism, and several inquirers.

**INDIA, Haurah.**—Mr. Morgan administered the ordinance of baptism to four native converts at Haurah, in March last.

**Delhi.**—Mr. Thompson, the missionary at this station, has recently baptized one disciple, but the church has lost a member by death, a Mrs. Miller, a native of Wales, who for thirty years maintained a consistent profession.

We copy the following summary from the *Oriental Baptist* for April and May:—at the *Lal Bazaar, Calcutta*, three young persons, Feb. 27th.—At *Chunar*, one in Dec; two young persons in Feb.; and two in March.—At *Gowhatti, Assam*, one believer was baptized in Jan., first impressed at a former baptism.—At *Birbhum*, two native converts.—At *Monghir*, one, April 1st.

**Ceylon, Colombo.**—Mr. Davies writes from this missionary station, "Thirty-one have been baptized during the year, seven have died, three have removed, and five have been excluded. Our clear increase is nineteen, two having been restored, and one received from another station. Only in seven stations have there been any additions, the rest have remained stationary. Our total number of members is 378.

**HONDURAS.**—On Lord's-day, April 2, Mr. Warner baptized twelve persons upon a profession of their faith, at Tilletton, near Belize; one was José Sac, whom Mr. Henderson expects will aid him in the Maia translations.

**JAMAICA, Annotta Bay.**—Early on sabbath morning, the 16th April, a large concourse of people assembled by the sea-side, to witness the administration of the ordinance of baptism. After an appropriate address by Mr. D. Day, of Port Maria, forty-four persons were baptized by the pastor, Mr. Samuel Jones. The candidates, after a long trial as inquirers, had given pleasing evidence of repentance towards God, and faith in our Lord Jesus Christ. Our hearts rejoiced to see them thus publicly following their blessed Lord; and our joy is increased from the consideration that they did this at the present time, when

religion generally is at a low ebb, and many fall back and walk no more with Christ. Our prayer is, that they may continue steadfast. At eleven o'clock, Mr. Day preached a plain, practical, and pungent discourse on backsliding, from John vi. 66. On the following sabbath, the baptized were received into the church, and, for the first time, partook of the Lord's Supper.

**BAPTISMS IN AFRICA.**—Large additions to the baptist churches in Africa have been made during the last five months. Fifty-one have been baptized by Rev. F. S. James; sixty-one by Rev. M. Teage; eight by Rev. John Day; and two by Rev. A. P. Davis.—Of these, forty-seven have been added to the church in Monrovia; thirty-seven to the church in New Georgia; eight to the church in Louisiana; twenty-one to the church in Virginia; two to the church at Bassa Cove; and eight to the church in Bexley; making a total of one hundred and twenty-three.—*Philadelphia Christian Chronicle*.

### DOMESTIC.

**WINCHESTER.**—**IMMERSION OF A CLERGYMAN.**—The cathedral-town of Winchester has been thrown into considerable excitement by the baptism, by immersion, on Sunday last, of the Rev. C. B. Proby, rector of St. Peter's, in that city. The particulars are, we believe, as follow:—The Rev. J. Branch, minister of the baptist chapel, Waterloo-road, London, attended and took part, sometime ago, at a public meeting in Winchester, where Mr. Proby was present. After the meeting, a conversation took place, when Mr. Branch gave his views on the subject of baptism; he found Mr. Proby had been doubting for a long period upon the subject. Last Sunday, Mr. Branch again visited Winchester, to preach there in behalf of the Sunday-school, when he received a request from the Rector of St. Peter's to baptize him, which he performed in a running brook, in the presence of between one and two hundred persons, after the Rector had made a solemn and public profession of his faith. In the afternoon, the Rector partook of the Lord's Supper at the baptist chapel, and in the evening preached a sermon at St. Peter's church, although forbidden by the churchwardens, stating what he had done, and giving his views on the subject of baptism. We understand that Mr. Proby immediately informed his Diocesan of the whole matter; the result, of course, is his immediate suspension. Time will show what further.

*Patriot, July 20.*

**BAPTISM BY IMMERSION IN THE ESTABLISHED CHURCH.**—It may not be known to many of our readers that the new church at Trevechin is provided with a baptistry, in addition to the font, in order to accommodate those who may prefer going into the water to the now common mode of observing that rite. And on Sunday last, two female adults were publicly immersed by the Rev. Mr. Phillips, of St. Luke's Church, Pontnewydd. Previously to the ordinance being performed, the appropriate lessons were read; and before the candidates left the water, the rev. gentleman made the usual sign of the cross on their forehead. A space at the side of the baptistry has been provided for the clergyman, where he may stand and administer the ordinance without going into the water; but in this instance he went with the candidates into the water and baptized them. The day being fine and the scene a novel one, a large number of persons presented themselves at the church to witness it.

*From the Principality Newspaper.*

**NEATH, Bethania.**—On sabbath morning, June 18, three believers were baptized by Mr. Davies. The father of one filled the office of deacon in this church for many years, and his aged mother still continues her earthly pilgrimage towards the heavenly Canaan. To her it must be, as it is to us a source of rejoicing to see the son rising up to fill the vacant place of his father; and we hope soon to see the daughter also preparing to follow her Redeemer through his watery grave, and take the place which must soon be vacant by the departure of her mother to a better world. It will not perhaps be uninteresting to state, in these times of spiritual declension, that, according to our returns to the Glamorganshire Association this year, the clear increase of our church since the settlement of our pastor in November last, has been forty-one, viz.: nineteen baptized, and twenty-seven, after suitable probation and admonition, have been re-admitted, and twelve have joined us from other churches, making fifty-eight; from which must be deducted, four removed by death, three by dismission, and, I am sorry to add, ten excluded, chiefly for inebriety. This leaves a clear increase of forty-one. We feel that we have reason to thank God and take courage. A. C.

**NEATH.**—Our pastor, Mr. Jno. Jones, late missionary to Brittany, had the pleasure on June 1, to baptize six believers in Christ. The applications of others are now before the church, and we look forward prayerfully for prosperity. B. T.

**WERTHERDEN, Suffolk.**—Two believers were immersed on Lord's-day, June 4, by our pastor, Mr. Abbot, after an address from John i. 25. A goodly number were present, and were remarkably attentive.

**Hose, Vale of Belvoir.**—On the morning of Lord's day, June 25, three male and three female candidates made a public profession of faith in their Lord and Saviour, by baptism. Mr. H. Mantle immersed them, after a sermon by Mr. Hoe. In the afternoon our pastor, Mr. Stocks, preached and received them at the Lord's-supper. These are all connected with the families of members—one being the wife of a member of several years standing—the husband of another was united with us a few months since, on which occasion ten were immersed and united to the church, but of which I believe no account appeared in the *Reporter*. Of the other four, who are all young persons, two are teachers, and all of them had been scholars. One is the daughter of an assistant preacher, another the son of a member, and the other two are sons of one of the deacons. We have a few more candidates, and there are others of whom we hope well. May the Lord continue to bless us with peace and prosperity! A.

**WEYMOUTH.**—The ordinance of christian immersion was administered in the baptist chapel, Bank Buildings, on Lord's-day, June 4, when seven believers were immersed in the name of the Father, and of the Son, and of the Holy Ghost, by Mr. Trafford, pastor of the church.

On Lord's-day, June 18, Mr. Deck administered the ordinance of believers' baptism in the sea, at Smallmouth Sands, Weymouth, after a sermon from Mark xvi. 15, 16, when three disciples thus put on the Lord Jesus Christ. The service took place early in the morning, which was remarkably fine, and the sea beautifully calm. The whole scene was solemnly impressive, and the occasion felt to be "a season of refreshing from the presence of the Lord." The calm dignity of the administrator and the candidates, carried one back to primitive times, and the banks of the Jordan, and impressed with a conviction of the divine origin of the ordinance. Can infant sprinkling say as much? AN EYE WITNESS.

**BISHOP'S STOATFORD.**—July 2, the ordinance of christian baptism was administered by our pastor, Mr. B. Hodgkins. In the afternoon, four baptized believers were received into the church, and partook of the Lord's Supper.

**EVESHAM, Cowsl-street.**—On the first sabbath in June, Mr. Hockin baptized two young men, who had previously been in our sabbath-school, first as scholars, and then as teachers. This was encouraging. T. W.

**SLIMBRIDGE, Gloucestershire.**—On Lord's-day, June 11, two believers were added to our number by baptism. Several others, we hope, are seeking after the salvation of their souls in good earnest. One of the candidates was formerly a scholar. W. R.

**LONDON, Romney Street.**—On the evening of Lord's-day, May 28th, Mr. H. J. Betts immersed four believers, after a sermon from Mark i. 5. One of the baptized had been a pædobaptist. The Lord is with us of a truth: his cause here has greatly revived under the ministry of our present pastor. May the blessing of the Most High be still continued. P. C. M.

**Buttesland Street, Hackney.**—On Thursday evening, June 22nd, the church usually worshipping here, and of which Mr. J. Rothery is pastor, assembled with several friends in Providence chapel, Shoreditch, (Mr. Miall's) kindly lent for the occasion; when the solemn ordinance of immersion was administered to seventeen disciples, who were anxious to obey their Lord's command, and to follow his example in this solemn institute. Ten of the candidates were a minister and nine members of an Independent church, who thus practically acknowledged their error, and renounced pædobaptism. Another was a widow, who had long been connected with the Wesleyans. The other six were three scholars, and three teachers, from the Sunday-school in Buttesland Street. Mr. Lewis, of Trinity Street chapel, Southwark, conducted the introductory services; Mr. Norton, of Dalston, preached from Matthew iii.; and Mr. Rothery baptized the candidates. The delightful exercises of the evening were closed by singing the following hymn, composed for the occasion by a friend:—

He came,—the Majesty of heaven  
Came in our mortal clay;—  
Obeyed, that we might be forgiven,  
And purged our guilt away.

In Adam, fountain of our woes,  
The race, apostate, fell;  
In Christ, the second Adam, rose  
The lost, with God to dwell.

The first transgression fixed our doom,  
And plunged us dark in night;  
But Christ's obedience in our room,  
Thrones us with saints in light.

"Thus it becomes us to fulfil  
All righteousness," he said:—  
"O, God, I come to do thy will,"  
And suffered in our stead.

He who had known no taint of ill,  
Was dipp'd in Jordan's tide;  
And the same pleasure to fulfil,  
Offered himself and died.

Upon the Lamb had justice seen  
The least defiling stain,  
His sacrifice had faulty been,  
And Christ had died in vain.

Oh! had He failed to be baptized,  
No righteousness had I;  
If He had never agonized,  
No blood to purify.

But didst thou, glorious Saviour, give  
Obedient, for me,  
Thy life?—thyself? Then make me live  
Obedient to thee!

FRATER.

**Somers Town**—Five believers, two had been scholars, were baptized by our pastor, Mr. Nunn, June 18th. Allow me to wish increasing success to your valuable periodical, of the existence of which I only knew about three weeks since. J. B.

**Salter's Hall.**—Mr. Davis baptized two female friends, on sabbath evening, June 18. One is a daughter of the late Mr. Ward, Publisher, Paternoster Row. J. C.

**Providence Chapel, Shoreditch.**—On Lord's-day morning June 4, our pastor baptized six believers—four of them were young, the children of members of the church. Next month we hope to have another addition to our number. J. C.

**IRELAND, Coleraine.**—In a letter of June 1, Mr. Brown says, "Last Lord's-day I had the pleasure of baptizing a young woman, who gave very satisfactory evidence of faith in Christ. Many were present, who were attentive and deeply serious. This is the thirteenth I have baptized since this time last year. Seventeen have been added during that period, and after all losses by death and removals, we have a clear increase of nine.

**Belfast.**—Mr. Eccles writes, "I had last week the happiness of again administering the ordinance of christian baptism. The subject was a young lady, originally a member of the Secession Church in Scotland. She now resides in this town, and as she takes a very active part in the sabbath-school, is likely to be eminently useful. Two other candidates have been proposed."

**Easky and Coolaney.**—In a recent letter Mr. M'Kee, says, "I baptized two persons on the 24th of March, and three more on May 17, making an addition of seven members since January. A few more have been proposed for baptism, of whom I hope well; but we wish to act with the utmost discretion and care. Those who have been added to us are steady, zealous, and useful. We have now sixteen in fellowship."

**Banbridge.**—Mr. Hamilton, who with Mr. Mulhern and Mr. Eccles, is supplying for Mr. Bates, at Banbridge, during his absence in America, informs us that on April 15 he baptized a young married woman in the river Ban. She was formerly an episcopalian, and has met with much opposition from her husband. Mr. H., however, called on him, and he has since attended public worship. On May 1, another disciple was immersed, who has been added to the church. Two more are expected. These additions are encouraging.

**Ballina.**—Mr. Hamilton writes from his own station at Ballina, "April 18, I baptized three converts from popery. They all appear to be truly pious. Two of them live near brother Pugh, and were recommended by him. He thinks two more from the

same locality will soon join the church. The chapel was well filled on the occasion, and all seemed to hear with the greatest attention.

*Conlig.*—"In my last letter," writes Mr. Mulhern, "I informed you that I had baptized four persons at Conlig. I have now to state, that on May 1, four others were baptized and added to the church; of these eight, four are from the station at Dundonald, and we expect more will soon follow." Again, on June 10, he says, "I have great pleasure in informing you of the baptism of two more of my hearers at Dundonald, residing seven miles distant; they cannot often unite with the church at Conlig, but they will be useful in their own locality. We enjoy peace."

*SHEFFIELD, Portmahon.*—Seven believers were baptized by Mr. Giles on the first sabbath in June. Three were Independents. When we had our new organ erected, one of these offered to play it twelve months gratuitously. His attention being directed to believers' baptism, he searched the scriptures, and was convinced. Another of the candidates, a young man, ascribed much to the example of his pious mother. This should encourage maternal solicitude.

W. L. H.

*CEFN MAWR, Denbighshire.*—On Lord's-day, June 24, the ordinance of believers' baptism was administered, when four females were immersed by our pastor, Mr. Ellis Evans, in the river Dee, in the presence of about 3000 spectators. An appropriate address was delivered on the bank of the river, by Mr. C. Crowther, of Congleton, Cheshire. Other young persons are anxiously waiting to follow their Lord in baptism.

W. E.

*PILL, near Bristol.*—An interesting little party was baptized here on the first Lord's-day in May. These were all from one family—a father and mother, and their daughter, about fifteen years of age. These were all led, in the first instance, to hear the preaching of the gospel amongst us, through the instrumentality of a female servant. I mention this that it may be again noted, that in no station of life is any one prevented from doing good service to Christ.

S. R.

*CHELTENHAM, Salem.*—On Friday evening, June 2, after discoursing on the importance of having "the answer of a good conscience" in attending to christian duties, Mr. Lewis led two female believers down into the baptismal stream and immersed them. On Wednesday evening, March 20, Mr. L. also immersed three females. J. S.

*HULL, South-street.*—Two persons were baptized, April 2, and on Thursday evening, June 6, four females were immersed.

M. F.

*IPSWICH, Turret Green.*—On Monday evening, June 16, our pastor, Mr. Lord, baptized, at the close of the regular service, a young lady, who worships with the Independents in a neighbouring town. She is not the first, by several, who have sought and obtained at our baptistry that which their own town does not afford them—an opportunity of being "buried with Christ by baptism." There is a small place of worship connected with our denomination there, but it has been without a stated minister for many years. Why should such a post be unoccupied? G. R. G.

*HALIFAX, Pellon Lane.*—On Lord's-day, July 2nd, our pastor, after a sermon on baptism, immersed four young friends, all from our sabbath-school—one teacher, and three scholars. Two of these are the fruits of sabbath-school instruction. One is the third sister from one family admitted into the church during the last few months. Their affectionate mother, who has often prayed for them, and whose prayers have been blessed, rejoices; and we rejoice with her. May they all be faithful! J. C.

*FOULSHAM, Norfolk.*—On sabbath-day, July 2nd, two persons were baptized, on a profession of their faith in Christ. The congregation was good and attentive, and much interest was excited. A larger number of persons than usual were present in the afternoon, to witness the reception of the new converts into the church, and the observance of the Lord's Supper. Others are thoughtful about religion, and will, we hope, soon be brought to decision, and follow their Saviour through the baptismal flood. May the Lord revive his work! R. B.

*PORTSEA, Landport Chapel.*—Two persons were baptized by our pastor, Mr. Cakebread, in April; one of whom was an Independent: and on Lord's-day, June 4th three others; one of whom is a Wesleyan, who remains in the communion of which she has been an ornament for some years. The other candidates united with the church at the Lord's Table, in the afternoon of the same day. E. L.

*LIVERPOOL, Pembroke.*—Isaiah xlv. 3–5, formed the text of an appropriate discourse by Mr. Birrell, previous to the baptism of four young converts, the offspring of pious parents, connected with the school and bible classes. May our churches be verdant with such tender plants. J. N.

*BOURN, Lincolnshire.*—On June 18, after a discourse by brother Stanion, of Derby, Mr. Deacon baptized two candidates on a profession of their faith in Jesus Christ.

W. S. D.

*STONEHOUSE, near Plymouth.*—On Lord's day afternoon, July 2, our pastor, Mr. Webster, immersed three believers in Jesus. One, a female, was a Wesleyan.

**GENERAL BAPTISTS.**—At the meeting of the *Yorkshire Conference* at Halifax, eighteen were reported as having been baptized at Leeds, six at Halifax, eight at Birchcliff, and six at Heptonstall Slack; altogether, thirty-eight. There were also twelve approved candidates, and numerous inquirers. On June 13th, the *Midland Conference* met at Leake, when fifty-seven were reported as having been baptized since their last meeting, on April 25th. Thirty-nine more were reported as candidates.

**MANCHESTER, Wilmot Street, Hulme.**—**BAPTISM OF A SOLDIER.**—On Friday evening, June 2nd, we had the pleasure of baptizing a soldier of the 11th Hussars, who was cordially received at the table of the Lord the following sabbath. He makes the third member of our church from that company, and the seventh who has, within a few years, enlisted under the banner of King Jesus, and followed him through the baptismal stream. Four of them have since bought their discharge, and are now useful members of baptist churches, in different parts of the country. J. L.

**SAFFRON WALDEN, London Road.**—On the evening of Thursday, May 15th, Mr. J. D. Player, the pastor of this church, immersed two believers in the Lord Jesus Christ.

**Upper Meeting.**—On Lord's-day, July 2nd, we held a short service at nine o'clock in the morning, when the Rev. N. Haycroft, M.A., of Broadmead, Bristol, delivered an eloquent address on the duty, reasonableness, and significance of the ordinance of immersion, after which he went down into the water and baptized two females. The occasion was deeply interesting and edifying. Our pastor, Mr. Burditt, gave out the hymns, and closed the service. N. X. S.

**MISTERTON, near Gainsboro.**—It is with pleasure we report the revival of the cause of God in this place. All the old members were dead, and the church had become extinct: but the efforts which have lately been made have been blessed of God, and on the last sabbath in April three persons were baptized; when Mr. Fogg, of Retford, preached. Great interest was felt among the people, as the ordinance had not been administered before for more than forty years. In the afternoon the newly baptized and three others were formed into a church by Mr. F. We trust that this beginning, though small, will greatly increase. W. H.

**DUFFIELD, near Derby.**—On Lord's-day, May 14th, we had an interesting day. Mr. Nightingale preached in the morning, when seven candidates were baptized. In the afternoon, the newly-baptized were received into the church. A greater number of friends communed with us, than we have had for some years.

**WELLOW, Isle of Wight.**—On sabbath evening June 25, after an impressive discourse to a crowded congregation on the baptism of the jailor, Mr. Payne baptized three young persons on a profession of their faith in the Lord Jesus Christ. Each of the candidates had been trained up in our sabbath school. We have pleasing hopes that others are inquiring the way to Zion. The season was a very solemn one, and many of the spectators were in tears. We hope much good will result. J. C.

**BRIDPORT, Dorset.**—Two believers were buried with their Lord June 4, and one on Tuesday June 6. Our cause is gradually on the increase, and we expect soon to see others following their Lord and Master through evil and through good report. Also, on Lord's-day, July 2, four believers were buried with Christ in baptism. One of these has been for some time a member of an Independent church, and still remains in it. J. D.

**BURNHAM, Somerset.**—On Lord's day, June 4, our pastor, Mr. J. H. Roleston, baptized two females in the presence of a large number of spectators. The utmost attention and seriousness prevailed, and many appeared to be deeply affected. In the evening the newly baptized were received into the church. These interesting services will long be remembered.

**WOLSTON, near Coventry.**—Lord's-day, June 4, was with us a most interesting day. Three believers were baptized in the presence of a numerous and attentive congregation. One is the father of a large family. The others are young females from the Sunday school—first scholars and now teachers.

**MARGATE.**—On Wednesday evening, June 18, after a discourse on love to Christ, by Mr. Sprigg, one young man and three young women were baptized into Christ. One of the latter had been a scholar nine years. The sight of the early consecration of these young believers to God was cheering, but what are they among so many? W. A. H.

**NORWICH, Orford Hill.**—On Lord's-day morning, July 2nd, our pastor, Mr. Welch, immersed three believers in the Lord Jesus. The attendance was large; and a solemn stillness, and deep-toned feeling of devotion, were certain indications of the presence and approbation of the dove-like Spirit.

**KINGSBRIDGE, Devon.**—On Thursday, June 1, after a sermon by Mr. W. W. Evans, late missionary in Calcutta, our pastor, Mr. Clarke, baptized three persons. Also on June 29, three persons; one a daughter of a clergyman of the Church of England, another an Independent. J. G. H.

**PETERBOROUGH.**—We baptized one candidate on the first sabbath in July; and we hope to baptize again shortly. W. P.

**LEICESTER, Friar Lane.**—On May 7th, three young persons followed their Lord through the baptismal waters, after listening to a sermon from Mr. Wigg. In the afternoon they were received into the church.

**RIPLEY, near Derby.**—On June 4, six persons made a public profession of their faith in Christ by baptism. We had a good day.

R. A.

**WINCANTON.**—Four believers were baptized by Mr. Hannam, May 28th, after which, a sermon was preached by Mr. G. Day. A more orderly audience we have seldom seen, than on the above occasion.

J. D.

**COVENTRY.**—On Lord's-day June 18th, three persons were added to the G. B. church in this city, by baptism. There are also several candidates and enquirers.

[Several interesting reports of baptisms are kept back, in consequence of our correspondents not having signed them with their proper names and address. Again we remind all our friends that we never insert any *intelligence* except so attested. Will our correspondents, who send reports, not fail to give us also, any interesting facts respecting the candidates or the circumstances of the services.]

## Baptism Facts and Anecdotes.

### CATECHETICAL INSTRUCTION ON BAPTISM.

—A member of the baptist denomination has the management of a school in a village on the south east coast of Kent. The clergyman of the place attends once a week to instruct the children belonging to his church in their catechism, and the tenets of the establishment. On one occasion he came to the question in their catechism, "What is the outward visible sign or form in baptism?" Ans.—"Water: wherein the person is baptized," &c. He then said, "Last week, you will remember, I explained the meaning of this word—Baptism. I then told you that the primary meaning of the word was, to dip—to immerse—to plunge—to put under—to bury in water, or any expression equivalent to being overwhelmed in any fluid. And this undoubtedly was the mode which the first christians practised in the administration of baptism: but now all christian churches are agreed that sprinkling is equally efficacious in conferring grace, and there are none but a small sect called baptists who think that the ancient dipping is requisite to give the blessing;" and turning to me, he said, "I am correct, I think, Mr. —?" I replied, "Sir, as a member of the baptist denomination, I must say that we place no dependence on the water, little or much. We consider that regenerating grace is a pre-requisite to baptism: we deny that water baptism confereth grace."—"Indeed! I supposed that all christians held baptism to be necessary to salvation. What do you understand by 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.'—" "I believe it has reference to that fountain which is opened for sin and uncleanness, which flowed from Christ's wounded side."—

"I cannot think so: but children," said he, turning to them, "we, as members of the church, believe that baptism cleanseth from the pollution of original sin, and all churches in christendom, except the baptists, baptize by sprinkling."—"Sir, I believe that the Greek church, which spreads over parts of Europe, Asia, and Africa, invariably immerse."—"Yes; yes, they do: they have a kind of tub in which they dip infants, but they never practice adult baptism."—"Some time since, I read in one of our periodicals, the *Baptist Reporter*, an account of the baptism of 150 Jewish soldiers in the river Volga, by priests of the Greek church. These, I presume, were all adults."—"Yes; most probably: but I came not to dispute; I came to instruct." A. M. E.

**JOHN WESLEY AND BAPTISM.**—He (Wesley) insisted upon baptizing by immersion, and would not baptize in any other way. And when one of the most pious men in the colony, Savannah, desired to be admitted to the communion, because he was a dissenter, he refused to administer it to him unless he would submit to be re-baptized; and he would not read the burial service over another for the same reason.—*Southey's Life of Wesley.*

**A HONEST CONFESSION.**—Having to call upon a pious Wesleyan local preacher, I was asked how I came to be a baptist. As I was giving my reasons my friend was called out, and his good wife continued the conversation, in which I urged both reason and scripture to no purpose. "Suppose," said I, at last, "Mr. Wesley had made a rule that all persons joining society should be baptized." "Why then," said my ingenious opponent, "we should all have seen it right!" G. M.

## Religious Tracts.

**THE TORN TRACT.**—Mr. Sutton, General Baptist Missionary from Orissa, related the following striking facts at a missionary meeting at Loughborough:—About ten years ago, a young native, respectably connected, picked up part of a tract in a jungle about thirty miles from Berhampore, by which he obtained some indistinct notions of the christian religion. His father became alarmed, and wished to bind him over by promises not to become a christian. But some time after, the young man visited Berhampore to obtain more christian books and tracts, and for several months no more was heard of him; but one evening he entered the place of worship, attended by two servants. In conversation, after the service, he said, he was aware he should sustain loss, but God, who fed the birds, would take care of him. He returned, and his father, to divert him, sent him on a journey, accompanied by four servants. But all such attempts were vain; he visited Cuttack, professed faith in Christ, and was baptized. By this he suffered the loss of all things, and was separated from his wife and two children; but he remained faithful. And all this from picking up a torn tract in a jungle, which had been printed at the General Baptist Mission press at Cuttack!

### APPLICATIONS FOR TRACTS.

**FROM GLOUCESTERSHIRE.**—I have been labouring for nearly twelve months past in a village which is said to contain more than 2000 inhabitants,—few more than one-tenth of whom, I am told, attend any of the places of worship. Our chapel is tolerably well filled; but I have thought that as the days are long, and so many ramble about, I would preach in the open-air; and observing in the *Reporter* that you give tracts to aid such efforts, I now make application for a grant. I have lent and given away nearly all the tracts that I had of my own, and a considerable quantity which my kind friends, Mr. Nicholson of Lydney, and Mr. Rhodes of Woodside, have given me, to whom you may refer for any information you wish. We are all poor connected with our chapel, or I should like much to visit the inhabitants to lend them tracts every sabbath, though now I walk fifteen miles, preach twice, and assist in the sabbath-school. I have taken the *Reporter* from its first publication; several of the first years from Mr. Pengilly, then of Newcastle-on-Tyne. I have enclosed a letter which I received a few months since, from one of my old scholars, if you should think it worth publishing for the encouragement of teachers in sabbath-schools. (See next page.) I have received many such pleasing instances of the bene-

fits received in those useful institutions. May all your extensive efforts to advance the Redeemer's kingdom be blessed! R. T.

**FROM NORFOLK.**—I am in the habit of preaching in the open air. You have kindly stated in the *Reporter* your readiness to supply Tracts gratuitously, for distribution on such occasions. I have recently preached in this way to large and attentive congregations, and might have distributed a large number of tracts, but I had none. I now take the liberty to make application, and should you favour me with a donation, I will thank you to send me some on Baptism also, as I shall soon administer that ordinance. As the summer is rapidly advancing, I shall be thankful to receive your favour as early as convenient. R. P.

### ACKNOWLEDGEMENTS.

**FROM GLOUCESTERSHIRE.**—Accept our sincere thanks for the valuable donation of tracts which you kindly sent us. They will be of great service to us at our open-air and baptizing services, and when visiting the people. Respecting the poor "Primitive," whose goods were thrown out into the street for holding religious meetings in his cottage, and concerning which you asked, (page 283) "Is this possible? Was no other cause pretended?" we can positively affirm that no other cause was pretended. The whole of that village, with the exception of two or three houses and a very small portion of land, belongs to one who has a seat in the House of Peers. His Lordship, in reply to a note that we sent him on the subject, declares that he will not have meeting-houses made of his cottages. And from first to last, no other cause was pretended to be the reason for this poor man being turned out of doors! T. R.

**FROM THE SAME COUNTY.**—We duly received the tracts, for which we are thankful. We had a full place of worship the next sabbath, when we began to disperse them. And there is need for exertion here, where we have two puseyite curates, who, for the last seven years past, have been poisoning the minds of the ignorant with their soul-deceiving doctrine of "baptismal regeneration." One of these is said to have told his Rural Dean that he did tell his congregation that they might as well spend their sabbath at the ale-house as in one of the "conventicles." W. R.

### LIST OF DONATIONS, in our next.

**NOTICE.**—We have applications from Darlington, Penzance, Bridgend, Tittleshall, and Goetre near Pontypool, all which we are ready to supply, had we proper directions for sending the parcels; and for which see pages 38 and 70, of this year's *Reporter*.

## Sabbath Schools and Education.

**GRATITUDE IN A SCHOLAR.—ENCOURAGING TO TEACHERS.**—The following is a copy of a letter addressed by a young man to his former Teacher:—**DEAR SIR,** I have for some time felt it my duty to write to you to acknowledge (not to discharge, for that is not in my power) the great debt of gratitude that I owe you for the deep interest that you used to manifest for my spiritual welfare, when I was a boy in your Sabbath and Week-day Schools. I assure you, dear sir, that it is with mingled joy and sorrow that I look back upon that period of my earthly career; with sorrow, because I did not give more heed to the good things that you taught me; also that I did not, (as I ought) duly appreciate the salutary advice that dropt from your lips. Oh how prone is the heart, especially of young people, to wander from that which is calculated to benefit their priceless and immortal souls. But I also look back with joy on the period referred to, because I trust that I received lasting good when in the school. I often think of the happy moments I have spent when sitting in the pew, a member of your class. I deem it right, sir, to remind you of one instance. You are doubtless aware that we generally read in the morning the chapters out of which you intended to take your text for that day; I recollect, and ever shall, of reading one morning, the 1st chapter of the gospel by John; you, dear sir, made some touching remarks on the 14th verse, in reference to the manifestation of the Saviour, and his unparalleled condescension, together with his unbounded love in dying for a guilty world. I presume, dear sir, that you are still engaged in disseminating religious knowledge among the rising generation; labour on, dear sir, with a single eye to the glory of your adorable Master, and yours will be a most glorious reward. Tokens of good you will have in this world, (you may take this for one) but eternity alone will unravel the good that has been effected through your disinterested labours; discouragements you do undoubtedly meet with; yet take courage, my dear sir, for although the seed may long remain under the clod, yet, when sown in faith, it will not always remain there; for the showers of divine grace will descend, and be succeeded by the rays of the Sun of Righteousness; and it will then spring up and bear fruit to the glory of God. I hope sir, that you will not let the imperfections of this letter engross your attention, for my motive is pure. A few lines from you will be most thankfully received. I tender you my hearty thanks for all your kindness, and hoping that yourself, mistress, and dear family are all in good health, I remain your's affectionately,

D. G.

**FRENCH SCHOOLS.**—The Protestant schools in the Faubourg du Temple, Paris, is a lovely sight. Eight or nine hundred children, boys, girls, and infants, fill the spacious and well-furnished, though plain, rooms of the seminary. The schools are abundantly provided with lessons, maps, pictures, slates, black-boards, drawing materials, and all the most improved apparatus of education, never forgetting the Bible. There is a sewing room and knitting room for the girls. The play-grounds are ample and separate. Five masters and mistresses conduct the tuition—the head-master, a man of decided piety. A protestant pastor, who acts as a home missionary in that part of Paris, teaches a bible class. The Infant school-room is adapted for public worship, and is used for that purpose on the Sunday. These children are all gathered from the neighbourhood, and are, many of them (perhaps most of them) the children of Roman Catholics, or of parents of no religion. The buildings have all been purchased, and the expenses of the establishment are wholly defrayed by voluntary liberality—the principles of the promoters not permitting them to receive a sixpence from the Government: and as the other primary schools of Paris are maintained by public funds without any special fees, it is necessary that here, too, the education should be gratuitous. —*Leeds Mercury.*

**MANCHESTER SUNDAY-SCHOOL UNION.**—This union comprises thirty-two schools, of eight various denominations, containing 8,784 scholars, and 976 teachers; and these also have had their Whitsuntide excursions. On Wednesday an address was delivered to the scholars in the Independent schools in the union, in Mosley-street chapel, by the Rev. J. L. Poore; in Grosvenor-street chapel, by the Rev. James Gwyther; and Rusholme Road chapel, by the Rev. Dr. Nolan, at half-past two o'clock. The service concluded about four, and hymns selected for the occasion were sung. The scholars were then taken back to their respective schools, where they were regaled with buns and lemonade, and generally the teachers had social tea-meetings in the evening. On Thursday and Friday, the thirty-two schools in the union had various excursions by railway, and by boat to Dunham Park, with their teachers. To-day, Saturday, we learn, the teachers will have similar excursions, with or without the scholars. In almost all cases they will go to Dinting Vale, Hadfield, and Glossop, on the Sheffield line.

*Manchester paper.*

## Intelligence.

### Baptist.

THE AMERICAN DEPUTATION to the General Baptists, left this country by the *Herman* steamer from Southampton, on Thursday July 20th. These brethren have seen and said much in many places since their arrival. They have visited nearly all the larger G. B. churches, and many of the smaller. Everywhere they were kindly received, and much approved for their bold and fearless advocacy of what they believed to be the truth. And although not entirely agreeing with them in all their views, we believe them to be zealous and worthy christian men. On Tuesday morning, previous to their departure, we had the pleasure of entertaining them and several ministers and missionaries at breakfast, after which we sang—

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

Brother Goadby then commended them to the special care of God in a solemn and appropriate prayer. We regret to state, that a few days previous to their departure, brother Woodman received information by mail of the serious illness of one of his sons—a promising young man, who had just completed his studies for the medical profession. It was the intention of brother Noyes, who made a tour through parts of Ireland and Scotland, to visit Paris, but the unsettled state of that unhappy city prevented him. May they arrive at their own land in safety and peace!

**SAFFRON WALDEN.**—The Rev. Josiah Wilkinson resigned his pastoral connexion with the Upper Meeting baptist church, on Lord's-day, June 18th. This venerable minister of Christ vigorously and successfully presided over this church from May, 1809, until January, 1844, since which time he has been laid aside from active usefulness by severe bodily affliction. On the same day the Rev. N. Haycroft, M.A. now of Broadmead, Bristol, who has been associated with Mr. Wilkinson, in the pastorate of the church, since March, 1844, terminated his labours amongst us, and has been succeeded by Mr. Thomas Burditt, of Zion Chapel, Cambridge, formerly of Long Sutton, Lincolnshire, who has become sole pastor of the church.

**WINDLEY, near Derby.**—A neat and commodious new chapel was opened on May 16, at Windley, in connexion with the General Baptist church at Duffield, when Dr. Burns of London, and Mr. E. Stevenson of Loughborough, preached. On Lord's-day, May 28, Mr. J. G. Pike of Derby preached twice. £26 were collected at these services.

**MODELS FOR CHAPELS.**—To the Editor of the *Baptist Reporter*.—DEAR SIR,—The committee of the Baptist Union, having been instructed by the Annual Session to proceed with the preparation of a Manual of Chapel-building, they are desirous of availing themselves of such materials as may be in existence for their purpose. They doubt not that there are chapels already scattered over the country, adapted, in whole or in part, to serve as models, and they think it likely that the working plans of these chapels might, if applied for, be placed at their disposal. We are consequently directed to present to our brethren generally, through your columns, the following request, namely:—That those who are acquainted with any chapel, adapted, in their judgment, to serve as a model, will kindly intimate to us its locality, and the parties with whom we may best communicate respecting the plans. On behalf of the committee, Edward Steane, J. H. Hinton, Secretaries.

London, June 15, 1848.

**MR. BOYCE'S FUND.**—The trustees of Mr. Boyce's Fund have been enabled therefrom to support a missionary in Ireland, to assist six ministers of the gospel in different parts of England, and to give the following sums:—

Baptist Home Missionary Society ..	£25
Baptist Foreign Missionary Society..	100
Baptist Mission in France .....	42
Towards the support of a man of colour in Jamaica .....	10
Swiss Mission in Canada .....	20

A public meeting was recently held at Lay's Hill, Herefordshire, when John Penny, Esq., of London, delivered an admirable address, in which he made honourable mention of the late Mr. Boyce, and of his friend Mr. Goff, through whose benevolence twelve schools have been established in Herefordshire and the adjoining counties, and at each station a baptist church has been formed. Mr. Thomas Winter, of Counterslip, Bristol, preached to a numerous and most attentive congregation from John vii. 37, 38, 39.

**LYME REGIS.**—On Wednesday Evening, July 5th, a public service was held at the Baptist Chapel, to supplicate the Throne of Grace, for the preservation of our country from calamities like those of France. After which a sermon was delivered suitable to the occasion, by Mr. Wayland, to a numerous auditory.—On Friday, July 7th, the aged members of the church took tea together, their united ages amounting to 1115 years. The evening was spent in religious conversation and prayer.

**NORTHERN ASSOCIATION.**—The annual meeting of this association (formed in 1690) was held at Hamsterley, June 12, 13, and 14. Brother Douglass, pastor of the church at Hamsterley, was chosen moderator, and business and finance committees were appointed. The letters from the churches were then read. At half-past six, the "association sermon" was preached by brother Fyfe, of Shotley Bridge, from 1 Chronicles xii. 32, after which a collection was made in aid of the funds of the association and the Baptist Union. On Tuesday, at seven a.m., there was a prayer-meeting; at nine the association met for business, when the minutes of the preceding session were read and reported upon, and the proceedings of the executive committee approved. At eleven, brother Robertson, A.M., of Middleton-in-Teesdale, preached from Rev. iii. 22, after which a collection was made in aid of the Baptist Missionary Society. At two, the association met again, when resolutions were adopted against ecclesiastical courts, and against grants of money from the British government for the temple of Juggernaut. It was also agreed that the preacher of the first or association sermon be the moderator of the previous year, and the preacher of the second sermon be nominated by the church receiving the association. The Secretary having been requested to refer to the constitution of the association of 1795, it, together with the minutes of 1700, 1802, and 1841, were read and debated, when it was resolved, "That the association has been proved to be a *strict Baptist Association*." In the evening, at seven, there was a public meeting on behalf of the "Northern Auxiliary to the Baptist Home Missionary Society," after which a collection was made. The interesting services of the week terminated in a prayer-meeting on Wednesday morning.

**Bristol Baptist College.**—The Annual Meeting was held June 28th. The examination of the students is reported as highly satisfactory. A very serious and earnest address was delivered to the students by the Rev. C. Daniell, of Melksham. Two students had left the college, and six had been admitted. There are also three applicants.

**Nottingham.**—The Rev. J. A. Baynes, B.A., of Poplar, has accepted a unanimous invitation to the pastorate of the baptist church, Spaniel-row, Nottingham, and purposes (D.V) to commence his stated services on the second Lord's-day in August.

*Patriot.*

**Newcastle-on-Tyne.**—The Rev. Henry Christopherson has rendered his resignation to the church in New-court Chapel, to the deep and unanimous regret of the members and congregation.

*Patriot.*

**Capt. Thomas Milbourn**, of the Baptist Missionary vessel "*Dove*," having arrived in this country from Western Africa, *via* Jamaica, recently returned to his native town, Newcastle-upon-Tyne, with Mrs Milbourn, daughter of the late Rev. W. Knibb, whom he married in Jamaica. On Sabbath, June 25, Capt. M. addressed the children of Garden Street branch of Tuthill Stairs Sunday Schools, and eloquently depicted the "gross darkness" of the sons and daughters of Ethiopia, and made a powerful appeal on their behalf, which was kindly responded to by the "little ones" bringing their pence and half-pence to the aid of the mission treasury, on the following sabbath.

**Manchester.**—We are gratified in being able to report, that the two congregations which separated chiefly on the questions of total abstinence and wine at the Lord's supper, are again united at Oak Street Meeting House.

**Hull, South Street.**—We had our Anniversary Services, May 7th and 8th, by which we realized about £40. Above 500 persons sat down to tea on Monday evening. During the past year we have added thirty five members, and raised £857.

**Ripley, near Derby.**—At our Anniversary, held June 25th and 26th, we obtained fifty pounds, which for a village is very satisfactory. Mr. Stevenson of London, and Mr. Stevenson of Derby, preached. About 250 sat down to tea.

R. A.

**Bethany, Llanvaches, Monmouth.**—We had a tea-meeting, May 2, to see if we could raise money to build a vestry. Having succeeded, we went into the open-air and had public worship and preaching. S. H.

**Proposed New Chapels.**—We have received prospectuses of proposed new chapels at Lambeth and Barnsley, and we rejoice to hear of the projects of our friends; but the insertion of their papers would expose us to the tax on advertisements.

**Banbury.**—The baptist church under the pastoral care of Mr. Jordan, has, during the past month, reduced the heavy debt on their chapel £500. A noble effort under the circumstances. There is still a considerable amount of debt left.

**Presentations.**—Mr. Chapman, pastor of the first baptist church, Longford, near Coventry, was presented with Dr. Pye Smith's "Scripture Testimony to the Messiah," at a tea-meeting, May 29. Vols. of Barnes' Notes were also presented to five assistant preachers. Brother Woodman, from America, was present, and gratified the meeting by an interesting address. —A purse of sovereigns was presented to Mr. S. Cowdy, of Chipperfield, Herts, June 12, by his friends at a fraternal meeting, as a token of their esteem for him and his ministry.—The members of the

baptist church, Middle Mill, presented *Mr. W. Reynolds*, July 8, with a purse of thirty sovereigns, as an expression of their esteem and attachment.—*Mr. W. Underwood*, Praed Street, Paddington, an elegant and valuable easy chair, July 17th, at the anniversary tea meeting.

**ORDINATIONS AND RECOGNITIONS.**—*Mr. J. P. Jones*, late of Pontypool College, at Bridgend, Glamorgan, June 28 and 20. Brethren Thomas, of Pontypool College, Evans, Jones, Hughes, Roberts, and other ministers took part in the services. The place was crowded, and the prospects of the young minister are very cheering.—*Mr. W. T. Philips*, late of Acerington College, at Tenby, Pembroke, July 5. Brethren Walters, Anthony, Pugh, Morgan, and Thomas, were engaged in conducting the services, which were well attended.—*Mr. W. Colcroft*, late of Stanningley, at Wakefield, July 18, at a social meeting of ministers and friends. Messrs. Lorraine, Smith, Davis, Parker, Bake, Parkinson, Foster, and others, were present, and addressed the minister and his friends. This was an interesting interview.—*Mr. John Jones*, late of Leicester College and the University of Glasgow, at Spalding, June 30. Brethren Jones, father of *Mr. J.*; Wallis, tutor at Leicester; Burns, and other ministers, were engaged in conducting the services, which were peculiarly interesting, and full of promise of future prosperity to minister and people.—*Mr. W. Moyll*, late of Artillery Street, Bishopsgate, at Peckham, Surrey, May 23. The services were conducted by Messrs. Thornley, Felton, J. A. Jones, Wyard, Foreman, and Dickerson.—*Mr. Henry Lawrence*, of Stepney College, at Lewes, Sussex, May 24. Messrs. W. S. Edwards, Groser, Hinton, M. A., Foster, and Parry, were the ministers engaged in the services.—*Mr. Amos Smith*, late of Derby, at Wendover, Bucks. Messrs. J. Goadby, Ayrton, Stevenson, M. A., Payne, Underwood, Heathcote, and Sexton, took part in the engagements.

**REMOVALS.**—*Mr. James Marten, B.A.*, of Stepney College, to Lympington, Hants, to be co-pastor with *Mr. Millard*. *Mr. H. Rose*, of Northampton, to Bradford, Yorkshire. *Mr. W. B. Bliss*, of Stepney College, to Kington, Herefordshire. *Mr. Samuel Davies*, of Keppel Street, London, to Wallingford, Berks.

### Missionary.

NEXT month we hope to be able to resume the filling up of our Missionary Intelligence Department, which has been crowded out by the reports of annual meetings, some of which were, however, of a missionary character.

### General.

**CHURCH RATE SEIZURES.**—As we have had another visitation from the agents of episcopacy, as by law, or against law, established, who took nine reams of paper from our office, we are reminded of other cases. In *Lambeth*, *Mr. Mirams*, a dissenting minister, whose goods were taken, published a series of hand-bill tracts on the subject—At *St. Alban's*, from the house of *Mr. Upton*, the respected baptist minister, two tables were taken; and, besides other seizures, from *Mr. Gibbs*, the bookseller, twenty-three gilt-edged Bibles, and six Prayer-books! which caused the appearance of the following lines:—

"The clergy charge the church of Rome  
With gross and guilty foibles;  
But lo! a church much nearer home,  
Now takes away our Bibles!  
Go read those Bibles—guilty elf—  
And learn this scripture maxim—  
To 'love thy neighbour as thyself,'  
Nor for thy worship tax him."

**LONDON IN 1848.**—The dimensions of the metropolis of the British empire have increased to an almost incredible extent. London, from Bethnal-green to Turnham-green, extends full ten miles, East and West; and from Kentish Town to Bristow, seven miles, nearly, North and South. Within these boundaries there are nearly as follow.—

Alleys, courts, lanes, places, streets, terraces, squares, &c.	10,000
Houses .....	200,000
Population .....	2,000,000
Churches ..	350
Chapels .....	447
Public Houses .....	5,000
Theatres .....	16

**THE CONTINENT.**—*France*, or rather Paris, since our last report, has witnessed another bloody struggle, in which hundreds perished! It is now supposed, as the malcontents have done their worst, and have been put down, that order will prevail. *Germany* has invited the Arch Duke John of Austria, uncle of the Emperor, to be its vicar or emperor. There is some hope that the *Danish War* will cease; and that the affairs of *Italy* may be adjusted without further bloodshed. *Austria* is still in a state of uncertain agitation.

**GREAT BRITAIN.**—Things are more promising at home. Trade and commerce are reviving. Grass, for the service of cattle, has been abundant, and is well stored: we hope corn for the service of man, will be. Potatoes are improving, and more abundant. But Ireland, unhappy Ireland! is in an awful state, and at the time of writing this an insurrection was daily apprehended.

## Religious.

## INCOME AND EXPENDITURE IN 1848, OF THE FOLLOWING RELIGIOUS AND BENEVOLENT INSTITUTIONS.

SOCIETIES.	INCOME.			EXPENDITURE.		
	£	s.	d.	£	s.	d.
Baptist Home Missionary Society . . . .	4,752	6	8			
Baptist Irish Society . . . . .	2,546	12	9	4,305	13	11
Baptist Missionary Society . . . . .	22,526	17	4			
Bible Translation Society . . . . .	1,568	15	8			
Baptist Union . . . . .	93	14	11	86	9	0
British Anti-State Church Association . .	1,546	11	2	1,431	0	2
British and Foreign Anti-Slavery Society	1,082	8	2	1,306	9	4
British and Foreign Bible Society . . .	90,146	8	4	105,042	19	1
British and Foreign School Society . . .	11,898	7	5	11,712	14	2
British Society for the Propagation of the Gospel among the Jews . . . . .	3,291	4	7½	3,240	2	5½
Christian Instruction Society . . . . .	587	5	3	602	3	11
Church Missionary Society . . . . .	101,293	16	3			
Colonial Missionary Society . . . . .	3,131	15	1	2,833	14	4
Home Missionary Society . . . . .	6,572	2	7	7,301	16	4
Irish Evangelical Society . . . . .	3,233	12	5	3,662	3	4
London City Mission . . . . .	16,147	19	2	16,882	12	4
London Missionary Society . . . . .	77,614	16	5	79,265	5	1
London Society for Promoting Chris- tianity among the Jews . . . . .	24,721	13	3	25,030	14	8
Orphan Working School . . . . .	12,839	7	1	12,707	0	1
Ragged School Union . . . . .	1,156	0	0	712	0	0
*Religious Tract Society . . . . .	55,736	0	0			
*Sunday School Union . . . . .	9,004	17	2			
Town Mission and Scripture Readers Society . . . . .	3,555	5	11			
Wesleyan Missionary Society . . . . .	108,613	11	1	114,606	17	6

Those marked \* include also the proceeds from the sale of publications.

## Marriages.

June 5, at the baptist chapel, Wokingham, Berks, by Mr. Harcourt, Mr. Joseph Frith, to Mrs. Eatwell, and June 22, J. H. Micklem Esq., jun., of Maidenhead, to Miss S. E. Watling, of Wargrove, Berks.

June 5, at New Court baptist chapel, Newcastle-upon-Tyne, by Mr. Christopher-son, Mr. Henry Dodd, to Mary, youngest daughter of the late Mr. G. Butterley.

June 13, at Enon chapel, Paddington, by Mr. Blake, Mr. B. Jones, of Birmingham, to Miss M. Hill, a member of Enon church.

June 13, at the baptist chapel, Newark, by Mr. Adams, Mr. T. Croom, to Miss H. Scott.

June 21, at North Shields, Mr. James Downie, to Ellen, eldest daughter of the late Rev. James Williamson, baptist minister.

June 23, at Park-street baptist chapel, Wallingford, Berks, by Mr. J. Tyso, the Rev. J. Knight, Primitive methodist minister, of Worcester, to Mary, only child of the late John Cooper Esq., formerly of London.

June 30, at the baptist chapel, Stratton, Wilts, by Mr. Breeze, the Rev. M. Thomas,

of Wootton Bassett, to Charlotte, youngest daughter of the late W. Pillgrem Esq., of London.

June 30, at Pottton, Beds, by Mr. Bidwell, Mr. T. J. Fenwick, of Newcastle-upon-Tyne, to Jane, youngest daughter of the late Rev. John Mack, baptist minister, of Clipston.

July 3, at Mount Zion chapel, Birmingham, by Mr. Daniell, Mr. E. Walker, to Miss M. A. Ward.

July 11, at the baptist chapel, Wellington, Somerset, by Mr. Hawkins, Mr. Wm. Vickers, jun., of Nottingham, to Marianne, second daughter of Mr. W. D. Horsey, of Wellington.

July 15, at the baptist chapel, Blakeney, Gloucestershire, by Mr. Copley, Mr. S. Powell, of Cinderford, to Miss A. Miller, of Gloucester.

July 20, at the Wesleyan chapel, Kemer-ton, by Mr. Francis, baptist minister, Mr. T. P. White, Pershore, to Ann, eldest daughter of Mr. T. Barnett of Overbury.

July 21, at Counterslip chapel, Bristol, by Mr. Crisp, Mr. J. Blair, baptist minister, Sterling, to Mrs. L. Williamson, Leamington.

## Deaths.

May 2, Mr. Thomas Sudlow, of Liverpool, fell asleep in Jesus. His last words were:

"And dying clasp thee in my arms,  
The antidote of death."

He was for many years a member of the baptist church meeting in Lime-street, under the pastoral care of Mr. J. Lister, but latterly of Pleasant-street. His life was truly a life of faith upon that divine Saviour who loved him and gave himself for him, and consequently his end was peace.

May 28, aged 27, Eliza, only daughter of Mr. T. Deacon, baptist minister, Bourne. In early life she was brought to know her Lord; and when little more than sixteen, was baptized at Dover Street, Leicester. She lived in the enjoyment of religion, during a long and severe affliction enjoyed its consolations, and died relying on Him who said, "I am the resurrection and the life."

June 1st, at Kissingbury, Northamptonshire, in her 61st year, Mrs. Manning, the beloved wife of Mr. John Manning. She was an active and useful member of the baptist church in this village, distinguished by humility, consistency, and benevolence; few however were less conscious of her excellencies than herself.

June 4th, at Loughborough, aged 28, Mrs. Ann Clarke. Her end was comparatively sudden and unexpected. In early youth she devoted herself to God, and her conduct was consistent with her professed character.

June 15, Mary Parker, Birmingham, aged 58, a consistent member of Bond Street baptist church, after a long affliction, borne with pious resignation.

June 19th, suddenly, while in bed, aged 67, Dr. Payne, Theological Tutor of the Western Independent College, author of "Lectures on Divine Sovereignty," and other works of great merit. He had preached on the previous evening from "God is Love."

June 29, at Stepney College, aged 12 years, Margaret Anne, the second and dearly beloved child of the Rev. Wm. Jones. After having given decided indications of piety for two years previously, she was received last September, by baptism, into the church at Sheppard's Barton, Frome; and during months of declining health, and in the hour of her departure, evinced the steadfastness of her faith in the Redeemer, and her peaceful submission to His will.

June 30, at Peterboro, Mr. Samuel Wright, General Baptist Minister. Born Nov. 26, 1760, he was in the 89th year of his age. He was baptized, August 19th, 1787, and was ordained pastor at Peterboro, July 28th, 1797. He survived his aged partner only nine weeks.

July 1, aged 80, Sarah, wife of Mr. Jas. Sanby, Fleet, near Holbeach. Baptized at

Spalding, in 1792, she was an esteemed and consistent member of the baptist church at Fleet, nearly 53 years, and died, as she had lived, in "great peace."

July 3, at Tugby Vicarage, Leicestershire, the residence of the Rev. G. E. Winslow, Sarah Joanna, the infant daughter of the Rev. Octavius Winslow, baptist minister, Leamington.

July 5, Amelia, the beloved wife of Mr. Edward Farmer, of Pimlico, London, and second daughter of the Rev. Francis Wills, pastor of the baptist church, meeting in Cavendish Chapel, Ramsgate.

July 8, at Lyme Regis, in the 77th year of her age, Mrs. Govis, for forty years a constant attendant at the baptist chapel there.

July 8, at Hammill Court, near Sandwich, Kent, Mrs. Sarah Syson, aged 24, daughter of William Harvey, Esq., one of the deacons of the Baptist Church, Eythorne, deeply regretted by a large circle of friends. She died, resting on the atonement of Christ, the foundation of her hope, confidence, and joy.

July 8, at Thaxted, William Martin, aged 44, deacon of the Independent church lately under the pastoral care of the Rev. Joshua Sewell. By his death, the church have been deprived of their pastor and two deacons since October last.

July 9, of disease of the heart, deeply regretted, in calm reliance on the atoning sacrifice of Christ, Mr. Jas. Daniel, of Bugbrook, corn merchant, aged 35, son-in-law of the Rev. Joseph Larwill, baptist minister, of the above place.

July 9, at Heathrow, Mrs. Maria Hunt, for thirty-two years a member of the baptist church, Harlington, of which her late husband was a deacon. Although she attained the advanced age of 77, her faculties were unimpaired, and, nearly up to the time of her death, she displayed an energy of character rarely witnessed in a person of her years. The illness which ended in death was short, and the last moment was unattended by any fearful struggle:

"She plunged not in the swelling flood,  
But stepped from shore to shore."

Her family, the church, the poor, and the public esteemed her, and lament their loss.

July 16, Henry Hawkins Featherstone, youngest child of Rev. W. Yates, baptist minister, Stroud.

July 18, at Leeds, Richard Winter Hamilton, D.D., Independent minister, aged 54. His death was occasioned by erysipelas in the arm. His eminent minister retained his great faculties unclouded, and his assurance of salvation through the Redeemer, was not merely strong, but transporting.

## BAPTIST REPORTER.

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 SEPTEMBER, 1848.
 

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## THE GREAT DELUSION OF BAPTISMAL REGENERATION.

"To contend earnestly for the faith once delivered to the saints," is a divine command; a command which, devolving upon all christian men, is binding with especial force upon the public teachers of the church. "As the christian ministry is established for the instruction of men throughout every age in truth and holiness, it must adapt itself to the ever-shifting scenes of the moral world, and stand ready to repel the attacks of impiety and error under whatever form they may appear."

The narrow limits allotted to this essay forbid any lengthened attempt at an exposure of the anti-scriptural and absurd doctrine, as we deem it, of "Baptismal Regeneration." A few brief hints, therefore, must suffice. That these hints may tend, through God's blessing, to keep alive in the minds of christians an ardent love to pure, scriptural truth, and prompt them to turn with strong disgust from "doctrines, the commandments of men," is our earnest wish and fervent prayer.

In the prosecution of the present object, it may be convenient to arrange our observations in the following order: First, we will offer a definition of the doctrine of baptismal regeneration; Secondly, endeavour to shew that the doctrine is opposed to some of the fundamental principles of the Gospel;

Thirdly, that it is at variance with the express declarations of the Scripture; Fourthly, offer a few practical remarks.

1. Let us offer a definition of the doctrine of baptismal regeneration. It is obvious to remark, that we ought, in fairness, to appeal to those who hold the dogma, and rest satisfied with the definition which they may give. Protestants assert that this doctrine is explicitly taught by the Romish Church; and they assert the truth. They appeal to the decisions of the Council of Trent, the last General Council of the papal church, whose declarations upon doctrinal matters, contained in their decrees and catechism, are imperatively binding upon all the members of her communion. At the seventh session of this council the following decree was promulgated: "Whosoever shall affirm that baptism is indifferent, that is, *not necessary to salvation*, let him be accursed." Seven effects of baptism are enumerated by the compilers of the "Catechism." It is said "to remit original sin, and actual guilt, however enormous; to remit all the punishment due to sin; to bestow invaluable privileges, such as justification and adoption; to produce abundance of virtues; to unite the soul to Christ; to seal it with an ineffaceable character; and to open the portals of

heaven." If this language does not teach baptismal regeneration, what language possibly can?

Protestant Dissenters think that this doctrine is taught by the Liturgy and Catechism of the established church of this country. If any member of the church demur to this assertion, upon the ground, that the *Articles* countenance no such doctrine, we reply—the objection only proves that the *Articles* and the *Liturgy* are at *variance*. Moreover the Bishop of London has lately authoritatively declared, that the *Articles* are to be explained by the *Liturgy*, and not the *Liturgy* by the *Articles*. Under the sanction and command of his lordship, we may, with perfect fairness, appeal to her liturgy and catechism, as the exponents of the creed of the established church. The following extracts will suffice.

"The ministration of the public baptism of infants," contains this form of thanksgiving to be said after the ceremony of sprinkling has been performed:—"Then shall the priest say, We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this infant* with thy Holy Spirit, to receive *him* for thine own *child* by adoption, and to incorporate *him* into thy holy church. And humbly we beseech thee to grant, that *he* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that as *he* is made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection; so that finally, with the residue of thy holy church, *he* may be an inheritor of thine everlasting kingdom, through Christ our Lord. Amen."—What language can more explicitly teach baptismal regeneration than this?

Turn now for a moment to the Catechism of the Church. "*Ques.*—What is your name?—*Ans.* M. or N.—Who gave you that name?—My God-fathers or God-mothers in my

baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven." These extracts from accredited standards of belief clearly prove that the church of Rome, and the established church of this country, include the doctrine of baptismal regeneration among the articles of their creed.

II. Let us now attempt to shew that this dogma is opposed to some of the fundamental doctrines of the gospel.

The phrase "To be born again," and the word "Regeneration," which word signifies the same as the phrase, occur several times in the New Testament. The words, we maintain, have no reference to baptismal regeneration, but to that spiritual change which we term conversion; that important operation of the Holy Spirit which excites repentance toward God, leads to faith in Jesus Christ, and prompts to the love and practice of holiness. "To be born again" signifies literally to become a christian; it means nothing less and nothing more. These observations imply that repentance and faith are essential to constitute a man a christian. We take our stand upon the plain and positive declaration of the divine word. The necessity of repentance is seen from such passages as these. "Repent ye, for the kingdom of heaven is at hand—God commandeth men everywhere to repent—Except ye repent, ye shall all likewise perish." Upon the absolute importance of faith, how express are the words of Paul! "Without faith it is impossible to please God." How solemn are the words of the Saviour! "He that believeth is not condemned: but he that believeth not is condemned already. He that believeth not the Son shall not see life, but the wrath of God abideth on him."

It is important to our present argument, to keep in view, that repentance and faith are acts of the mind which can only be performed by those who have reached years of reason, who

can discern the nature of moral actions, who can distinguish between good and evil? This assertion will be evident, we think, from a moment's consideration of the meaning of the words repentance and faith.

*Metanoëo*, the Greek word for repentance, signifies literally, "to consider afterwards, and hence, to change our views, mind, purpose." The English term, *repent*, is derived from the French *repenser*, which means, "to reconsider," and which thus accurately conveys to a French ear the meaning of the original. In a religious sense, repentance means, pious sorrow for unbelief and sin, and the turning from them unto God and the gospel of Christ. Faith signifies trust; a firm persuasion, a confiding belief in the truth, veracity, reality, of any person or thing. "Faith in Christ is the belief that Christ is what the scriptures declare him to be, and the regulating of the life in accordance with that belief." From this definition it is evident that acts of repentance and faith can only be performed by those who are able to exercise reason, who can understand what sin is, feel themselves to be sinners, and give the assent of their mind, as well as the affection of their heart to the gospel of Jesus Christ. To quote the expressive language of Mr. Jay, "Nothing can be moral that does not arise from design, and is not influenced by motive. Spiritual agencies are not like the cures of a charm, of whose efficiency no account can be given. They are not like the forced motions of a machine, insensible of its workings and results. Neither are they like the operations of the physical powers of the human body; these are carried on independently of the mind and will. The digestive action, the secretion of the fluids, the circulation of the blood, go on as well, if not better, when we are asleep, as when we are awake. This, it would appear, is too much the notion some entertain of the work of the Spirit. But this is a perversion of the language of

scripture. According to the sacred writers, as to religious influences, we are not only the subjects but the instruments. What is done in us is done by us. God is the author of everything good: our progress is from him; but he does not carry us along in the way everlasting, but enables us to walk. He works in us, but it is to will and to do. We are not only impressed, but employed. Faith and repentance are the gifts of God; yet we repent and believe, and not God."

The observations we have just offered, firmly establish these three important facts: first, that regeneration is a figurative expression, designating, literally, the christian state, that a regenerate person is a christian person: secondly, that persons can only become regenerate, or in other words, christian, by the exercise of repentance and faith, through the operation of the Holy Spirit: thirdly, that repentance and faith, being in part mental acts, pre-suppose in the person who repents and believes, the possession of reason, and the capacity to distinguish the nature of moral actions, to discern between what is right and what is wrong. Taking our stand upon these three facts, we denounce baptismal regeneration, and declare it to be in opposition to these fundamental principles of the gospel of Christ.

Let us endeavour to prove the charge against this doctrine: first, as it respects *infants*. The papists tell us that water-baptism, duly administered, regenerates every infant who is submitted to the ceremony. We are sure that they use the word regeneration in a high and spiritual sense, yea, in the highest and most spiritual sense, in which, they think, it can be used. The custom of calling the name given at baptism the *christian* name, and the use of the verb to *christen*, (which means to make an infant a christian) being derived from Catholic times, prove this assertion to be true. Look again at the "Cate-

chism of the Council of Trent," concerning the efficacy of infant baptism. It is said to "remit original sin, and actual sin however enormous, to bestow justification and adoption, to produce abundance of virtues, to unite the soul to Christ, and to open the portals of heaven." Strong language this, and strange ! stronger words could not be used by their eulogists, to describe the piety of St. Anthony, St. Cyprian, St. Simeon Stylites, or the piety of any other notable saint, the fragrant odours of whose sanctity still sweetly regale the nostrils of the papal church. Nor is the language of the Church of England a wit less explicit and strong. Every child placed under her guidance is taught to believe that in baptism it is made a "member of Christ, the child of God, and an inheritor of the kingdom of heaven." Stronger language than this could not be used to describe the spiritual state of Cranmer and Hooper, Herbert and Hooker, the founders, defenders, and glory of the Established Church. Yea stronger language, as descriptive of the christian state, is not to be found in the whole compass of the word of God. This, then, is baptismal regeneration, our opponents themselves being judges. Such a doctrine we declare to be a tissue of folly and impiety. It is foolish, for it pretends that a mental and spiritual change can be wrought upon an infant, without its being conscious, or even capable of the change; that a few drops of water sprinkled upon the face, can procure pardon of sin, purification for the soul, and a passage to the kingdom of heaven. If an outward momentary ceremony can thus completely change the moral nature of an unconscious babe, why should it not transform into christians the birds of the air, and the beasts of the field ? for certainly they are as conscious of sin and as capable of moral action as the myriads of infants, who by baptism are made members of Christ, children of God, and heirs of the kingdom of heaven ! That a doc-

trine so opposed to reason, observation, and common sense, should be entertained by papists, excites but little surprise, for those who can believe the doctrine of transubstantiation have a capacity of credence quite equal to the most exorbitant demands ; but that Protestants, who rejoice in the emancipation of human reason from the thralldom of Rome, and glory in their rejection of its senseless mummeries, that they should receive and hold fast such a doctrine as this, may well excite our surprise and bitter grief.

The impiety of this doctrine is equal to its folly. It virtually denies the necessity of every part of the great scheme of human redemption. The adopting love of the Father, the efficacious sacrifice of the Son, and the purifying influences of the Holy Spirit, are quite needless, if this doctrine be true. It substitutes the name of religion for the reality, the form for the power, the shadow for the substance. The font usurps the prerogative of the Divine Father ; the ceremony usurps the seat of the Saviour ; and the Priest pretends to perform the functions of the Holy Spirit. No wonder that popish and puseyite priests should view themselves as a superior order of beings, that they should demand the lowly homage and unhesitating obedience of the laity ; no wonder that the Pope should exalt himself above all the Princes of the earth, and arrogate to himself the most solemn and sublime titles of Deity ; we must at least admit their consistency, while we shudder at and abhor their profane presumption, and their daring impiety, which are awful and hideous to the last degree.

If we glance at this doctrine as it respects adult persons, its folly and impiety are equally apparent. It is only an act of Justice to remind you that the baptismal service used by the Church of England at the baptism of adults, is not so utterly erroneous as her baptismal service for infants. Its

compilers seem to have had a glimmering of scripture light, an indistinct perception of the real nature and design of the ordinance. The same remark will not apply to the teachings of the papal church. She distinctly, unwaveringly declares that the baptism of adults procures pardon for the sins of their past life, however numerous and aggravated they may have been. This monstrous doctrine has been taught by the "church," as it is called, for 1500 years at least, and probably for two centuries longer. Of this we are certain that Constantine, the first Christian (?) Emperor, who died in the year 337, deferred his baptism until a short time before his decease, in order that he might be cleansed from the sins of his whole life. What ideas could such a man have of real, spiritual, religion? and what "blind leaders of the blind" must his religious preceptors have been! "The sacrament of baptism," (says Gibbon, speaking of the time of Constantine) was supposed to contain a full and absolute expiation of sin; and the soul was instantly restored to its original purity, and entitled to the promise of eternal salvation. Among the proselytes of christianity, there were many who judged it imprudent to precipitate a salutary rite, which could not be repeated; to throw away an inestimable privilege, which could never be recovered. By the delay of their baptism, they could venture freely to indulge their passions in the enjoyments of the world, while they still retained in their own hands the means of a sure and absolute and easy absolution. The example and reputation of Constantine, seemed to countenance the delay of baptism. Future tyrants were encouraged to believe that the innocent blood which they might shed in a long reign would instantly be washed away in the waters of regeneration, and the abuse of religion dangerously undermined the foundations of moral virtue." "The Fathers (he adds in a note) who censured this criminal delay could not

deny the certain and victorious efficacy even of a death-bed baptism. The ingenious rhetoric of Chrysostom could find only three arguments against these prudent christians.— 1. That we should love and pursue virtue for her own sake, and not merely for the reward. 2. That we may be surprised by death without an opportunity of baptism. 3. That although we shall be placed in heaven, we shall only twinkle like little stars, when compared to the suns of righteousness, who have run their appointed course with labour, with success, and with glory. I believe that this delay of baptism, though attended with most pernicious consequences, was never condemned by any general or provincial council, or by any public act or declaration of the church. The zeal of the bishops was easily kindled on much slighter occasions." And these are the Fathers whose opinions are held up by papists and puseyites as little short of infallible, and whose writings, judging from the measure of eulogy they receive from the same parties, are at least equal in value to the scriptures of divine truth!

Now either candidates for adult baptism are real believers in Christ, or they are not: if they *are* real believers, they are already christians, having repented of sin and sought the Saviour through the operations of the Spirit. A new and most curious kind of logic is required to prove that baptism can confer upon believing candidates the blessings which they already possess. The attempt

"To gild refined gold, to paint the lily,  
To throw a perfume on the violet,"

is certainly foolish enough, but not more foolish than the attempt to make a believer a christian by baptizing him. What is it but an attempt by man to improve the work of God? We have read of a profane philosopher who said that if he had been at the side of God when the Universe was created, he could have given some hints for its better construction; and truly the language of those who pro-

fess and teach baptismal regeneration savours of a similar sentiment, though quite unintentionally on their part, we are ready to admit. Again, if candidates for adult-baptism are *not* believers, and it is asserted (as it is by the papists) that baptism will confer upon them all spiritual blessings, and all needful grace; what is this but saying that religion consists in submission to an outward ceremony? What is this but a flat denial of the necessity of repentance and faith, and the influences of the Divine Spirit? We might easily extend our remarks under this head, but our limits forbid; sufficient, however, has been said, we

think, to show that the doctrine of baptismal regeneration is directly opposed to the fundamental principles of the gospel; that practically it denies the necessity of repentance, faith, and good works; that its tendency, as the history of the church proves, is to sap the foundation of all spiritual religion; that if it is allowed to spread unchecked, Christendom will again be covered with the gloom of the "dark ages;" or, to change the figure, that the fabled Upas-tree of Java would be but a faint emblem of the spiritual desolation and deadly poison which this doctrine would spread around.

*To be concluded in our next.*

## THE CONNEXION WHICH BAPTISM HAS WITH CHRISTIANITY.

It is important that the subjects presented to our regard and observance in the sacred scriptures should be placed in their proper and designed position. The want of this has been the cause of error on the one hand, or, on the other, of open or disguised superstition. What then is baptism, of which so much is made by many in these days? Is it something that removes sin, and brings us into a state of reconciliation with God? No: the very thought is profane. Is it something without which we cannot arrive at heaven? No: millions are there who have never been baptized. Let us have no mysterious conception of the matter. We aver that the element of water in itself maketh a man neither better nor worse. We view baptism in water as a solemn representation of the Redeemer's death and resurrection, and practically as a test of the obedience of the believer. The Redeemer has enjoined upon his believing children attention to this ordinance, "He that believeth and is baptized shall be saved." All the necessary work of conversion is previously done—sin is forgiven—the sinner is accepted—the graces of the Holy Spirit are enjoyed—old things are passed away, and all things are become new before the

administration of the sacred ordinance, so that all sacramental efficiency is clearly out of the question. In the days of the apostles, no sooner did any person believe, than his belief was immediately followed by unhesitating obedience to the divine command. On the descent of the Holy Spirit at the day of Pentecost, as soon as Peter found that his hearers were pricked to the heart, he said, "Repent, and be baptized every one of you." When the same apostle had spoken words to the centurion Cornelius, which were applied by the Divine Spirit to his heart, and the hearts of the friends assembled with him, he said, "Can any man forbid water, that these should not be baptized which have received the Holy Ghost as well as we?" When Philip had preached Jesus to the Eunuch, it is evident that he explained the nature of the ordinance of baptism, else why the pious ejaculation, "See, here is water; what doth hinder me to be baptized." As soon as the Eunuch declared his belief in that Redeemer of whom he had heard, Philip baptized him. See also the case of Saul of Tarsus. Ananias was assured by revelation from heaven that Saul was a chosen vessel of salvation, a really

changed man, as evidenced by his devotion—"Behold, he prayeth." When Ananias found him, he said, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." We see in all these cases how imperative the Redeemer's command of baptism was esteemed. None dared to slight it or to neglect it, or to substitute anything else in its place. It was a declaration—a public avowal that the individual was a disciple of Christ. We read of no unimmersed christians in New Testament times. It was their duty and their delight to attest their allegiance to Jesus by observing all his commandments. They loved him, and that love was displayed by walking in his steps. The words "conversion" and "baptism" were at that time synonymous terms. To say such an one was baptized, would be the same as saying such an one was a christian. To say such an one was a christian, was the same as saying such an one was baptized. By attention to this fact, we may be better able to explain those scriptures which seem, on this subject of baptism, at first sight, to startle; such as "wash away thy sins"—"The washing of regeneration"—"Born of water and the Spirit"—"Baptized into Jesus Christ"—"As many of you as have been baptized into Christ have put on Christ," &c. The miserable, and contemptible, and soul-destroying notion of baptismal regeneration would not have existed had this fact been borne in mind.

The separation of the two has led on to this delusion. Baptism was not salvation, and salvation was not baptism. Yet each implied the other. It was a broad, plain, distinct understanding that every lover of Jesus was to be immersed. It was an indispensable command. Such questions as, "Will it do me any good?" "Cannot I get to heaven without it?" "Will not this (infant sprinkling) do as well as the other (believers' immersion)?" were never heard, were never thought of. It was enough that Jesus had said, "Be baptized;" no further inducement was necessary—no questions were put—no excuses advanced. "It is my Lord's will; I will do it," was the spontaneous expression of the regenerated heart. It was simply a *positive* institution—right *because* Jesus required it, and right for no other reason. The converts had no controversy with the apostles respecting it. They yielded obedience at once, and readily. Would that the same scriptural and reasonable impressions prevailed in the nineteenth century as were current in the first. Infant sprinkling, what hast thou done! Not only hast thou thrust thyself in as supplementary to the Redeemer's own institution, but as a substitute for it. No wonder at the mischief thou hast produced, and the millions thou still holdest in traditionary bondage. How glorious, significant, and impressive, is the Lord's baptism, and how contemptible is man's!

*Liverpool.*

J. V.

## TO CHRISTIAN PROFESSORS.

### ON CONSISTENCY.

To discharge our obligations, and meet the solemn responsibilities devolving upon us, it is necessary that we should be frequently admonished of the mournful consequences of our neglect, both in its action upon ourselves and upon others. Surrounded as we are by much that has a ten-

dency to bring us down from the sacred and lofty position which, as christians, we should ever seek to occupy; encompassed in all directions by influences which contribute to tarnish our dignity, it is clear, it is the demand of true friendship that the voice of warning should be uttered,

and that the word of exhortation should be faithfully addressed and thankfully received, lest, in an hour when we think not of the proximity of danger, we should become, deservedly, the victims of our inattention.

How many are there, who have spent years of sighing and anguish, because, in some thoughtless moment, neglecting the words of their Saviour, whose commands are enforced by pitying compassion and by the gentlest authority, and heedless of their high interests, they folded their arms, and fell asleep in the sphere where the moral pestilence reigned, and on the ground which love, and grace, and truth had forbidden. The wound is speedily inflicted, but months will elapse before it is healed, and perhaps the vestige will always remain. You may do that in one unguarded hour which will entail a life of pain and suffering—which in its dread issues will stretch into eternity, and spiritually affect you for ever. There is, then, no time for slumbering; the whole creation bids you look with open and steady eyes; and He, your best friend, enjoins the continued exercise of watchfulness and prayer as being your only panoply. If you would be prepared for the enemy, you must watch his movements, and know what are his intentions by his retreats or advances. If you would spare yourself the pangs of his arrows, you must ascertain what he is doing—whether he is lying down, hopeless of the attainment of his object, and the execution of his design, or taking up the hostile weapon and putting himself in the attitude to strike; for if you are ignorant of the devices of satan, we need no prophetic penetration to foretell the calamities which soon will overtake you.

If the perusal of the following observations shall tend, in some measure, to enkindle a sense of duty in the heart, stimulate you to right action, and induce you to become what it is your sacred privilege to

be—a *consistent christian*, then our design in writing shall have been accomplished. Bear with us, then, whilst we submit a few remarks to your notice on *Consistency of Character in our Christian Profession*. We are now directing our speech to you who have avowed your attachment to Christ and his cause, by a public profession of your faith in him as your Saviour and Lord—to you who have surrendered yourselves as servants consecrated to the worship of God, and who have given yourselves to his people according to the obvious requirements of his holy will. It is your peculiar avocation to forget those things which are behind, and, with an assiduity worthy of the race, to reach forward unto those things which are before, that you may attain that initiation in the christian faith—that you may apprehend that degree of conformity to the Lord Jesus, for the attainment of which you were apprehended of him, when first you were brought to know the power of his grace. We hope that you are not sitting down in idleness and pride, under the Laodicean delusion of *counting yourselves to have already apprehended*. You are not to linger here and there, and indulge the language of self-congratulation on your present attainments. Exertion is not to cease till the end of your journey—till you come up to the “mark”—till you gain the “prize of the calling of God in Christ Jesus.” The good works ordained of God that you should walk in them, and which are at once the fruits and the evidence of your conversion, are to shine with an increasing lustre. Do not think that you can easily attain that brightness of character beyond which it is not your duty to advance, or the vivifying influence of which you are not to strive to enhance. The higher you arise in imitation of God,—the Father who beseeches his children to be holy, because he is holy—the nearer you approximate the perfection of that example of usefulness and unwearied

devotion which Jesus has left on record, the more eager you shall become continually to go on from one degree of grace to another. Not only will former motives exert a more entire dominion over the mind, but in every stage of your progress there will be a discovery of fresh motives. You will see a greater cause, become acquainted with higher and additional reasons why you should be distinguished in every sphere and at every moment, as the servants of God and the obedient children of righteousness. The beautiful fascinations of the future will make you, like Paul, forget the allurements of the past. Your longing soul will breathe its ardent desires that you may be clothed with all the attributes of the new creature.

To be satisfied with your present attainments—satisfied so as to relax in your efforts, is to furnish a melancholy proof that the spirit of christianity has not yet pervaded the centre of your being. A willingness to remain *as you are* and *where you are*, betrays the imperfection of your knowledge of the law of the gospel, which is the law of continued, endless progression. The absence of effort to lay aside every encumbrance of inclination and practice, and move on with more graceful advancements, indicates the callousness of your moral sensibility, and an indifference to your eternal welfare, for the future ingathering of the fruits will be in proportion to the amount and according to the character of the seed which we have sown here. The niggard and sluggish sower cannot expect a copious or an abundant harvest.

The great object in the assumption of the christian character is your increasing assimilation to the image of the Son of God. The gospel is the power of God to your salvation; it is to you a system of truth as far as this end is accomplished. Godliness is profitable to you, and to those around you in the social community, only as far as it exercises this trans-

forming influence on the heart and the life. It is in this manner that the impenitent world is to know that you are a pupil in the school of Christ. The most unquestionable authority has declared that if you have not the spirit of Christ, you are none of his. The Master will disown you—he will not recognize you as those who have been under his tuition, unless there is a growing similitude to him in temper, dispositions, aims, and pursuits. And you cannot be in possession of the spirit of Christ, without being conscious of it, any more than you can be in health and yet be ignorant of the fact. You *can* and *ought* to know of what spirit ye are. Nor can others remain ignorant of this truth. The world will soon know whether you have acquired your modes of thought and action from Christ—whether you make him the model of your life; and the results of its discovery—the impressions produced by watching your deportment, will be published to your honour or your shame. To be likeminded with Christ on the subjects of redemption and the glory of God, is to be the distinguishing characteristic of your lives. Without this unanimity, all our pretensions are vain and worthless, nay, deleterious in their effects upon the world.

We ask then, do you wish to arrive at the stature of perfect men in Christ—to pass on from that sickly condition which perplexes yourselves and others to ascertain what in reality you are—to attain to that spirituality of character—that absorbing regard for the glory of God—that unreserved dedication to his service, for which no sacrifice ought to be considered too great, and to obtain which you ought to relinquish everything that comes in competition with it as a candidate for your affections? Do you wish to attain to that growth in grace and knowledge—that advancement in the divine life, which ought ever to engage the highest aspirations of the human soul? Then we implore you, nay,

we command you, to enter into the views, the feelings, and designs of Christ, as the means ordained to obtain this excellency. Think what he would *have* you to do—what you *must* do that you may make God your portion, bless your neighbours and take them with you to heaven—what he *would* have done—would continually do, if again he was placed in the circumstances of an earthly existence. Consider how Jesus would act towards friends and enemies—towards the world—towards God, both in private and in public, were he in your place. Bestow much attention on the culture of your immortal nature—use prayerfully and diligently the means which heaven has furnished to aid you in the removal of its impurities and the restoration of its purity, and seek always the improvement of others. And to secure a consummation in our history so desirable and glorious, we are, I think, especially required to be consistent in our profession as christians. Character has been defined to be the person with his assemblage of qualities, whether virtuous or vicious; consistency of character is the presence of one kind of qualities, whether good or evil, for the mixture of both would present a character, one part of which bore no resemblance, but disagreed with the other part. By christian consistency then, we mean a uniform recognition of the claims of religion—unvarying devotion to the principles of divine truth—the constant and steady exhibition of sympathy with Christ in the enterprize of human redemption—the moral consequence of our actions and pursuits at one period with those of another period, and an unswerving adherence to the precepts of one lawgiver.

As christians, you profess to take the Lord Jesus as your guide and teacher. Now examine yourself, and see whether there is not that want of agreement—that difference of properties in your character—that contradiction between one department of your life with another, such as would

actually be the case on the supposition that you were compelled to serve two masters, whose interests clashed, who issued commands in contravention of one another, and who enforced obedience by motives totally distinct. Are you under the jurisdiction of one class of motives? or are you the creature of conflicting impulses? To-day you are zealous and active; to-morrow lifeless and apathetic. Now, you conform to the requirements of the gospel, and we begin to hope that it is your aim to depart from all iniquity, and walk worthy of your honourable appellation; but the next time that we meet, you are conforming to the customs of the world, drinking in its spirit, and yielding yourself to the current of vanity, fashion, and pride. With these variations in your character, can you persuade the world that you are earnest men? Of what use is it for you to profess that you make the scriptures of purity and truth the sole rule of your faith and practice, when this moment you act as though you were under the guidance of the good Spirit, and the next as though you were under the ruling influence of impure, unhallowed, selfish motives. We want that resemblance between your aims and purposes—your works and labours, such as we might naturally expect from those who profess to be governed by christian principles, such as would be the result produced by conformity to the will of Christ, and his alone. A character in which darkness blends with the light—error with truth—sin with holiness, is in a state of great imperfection. Conformity to one pattern would secure the desired result of which we are speaking—harmony in all the deeds of life. But with your energies divided between the world and God, how can you fulfil the important, the solemn function of being co-workers with Him in the great work of human salvation?

W. E.

## Poetry.

## THE TRANSCENDANCY OF DIVINE LOVE.

"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee!"—*Isaiah* xlix. 15.

MOTHER! This question comes to thee, while bending o'er thy son,  
Canst thou forget thy sucking child? that helpless, smiling one?  
I see thee clasp him to thy heart, I hear thee answer,  
"Nay."

But God, who knows all mothers' hearts, hath told us that "they may."

"They may forget," strange though it seem: a mother's love may die,

"They may forsake," they have done so; I will not tell thee why:

God ever keep thee firm in love, in love to him supreme,

And teach thee how to love thy son, subordinate to him.

But know thou that enduring love dwells in a holy breast,

And love can never die when once God's image is imprest,

And there is one, the holy ONE, who bendeth over thee,

Whose love exceeds all love of thine, in infinite degree.

Mother! thy love is beautiful, as dew-drops in morn's ray;

But like these heaven-created gems, it may exhale away;

God's love is like the ocean vast,—pure, fathomless, sublime,

Lo! he invites thy wondering soul to claim it all as thine.

Go, plunge thee in that glorious sea, with love thy spirit fill,

And thou shalt inward strength obtain, all duties to fulfil.

Then shall thy heart most loving be, blessings shall from thee flow,

And thou in social life shalt find a heaven begun below.

And as thy dear one clings to thee, if any thing molest,

And seeks no other sanctuary, but thy maternal breast;

So simply cling thou to that love, which far exceedeth thine,

As the cycles of eternity exceed the years of time.

*From Retrospection and Rejoicing.*

## A DREAM OF PARADISE.

I WATCHED, within my dream,  
A deep and mighty stream,—  
One bank was laden with the forest green;  
The other a fair lawn;—  
So that the tide rolled on  
Half in the shadow, half in golden sheen.

So death's dark river flows,  
Shadowed by many woes,  
Gloomy and horrid where it meets our sight:  
But on the other shore,  
Calmly the waves roll o'er,  
And on them Paradise pours all its light.

By that eternal strand  
God's holy angels stand;  
There stand the armies of the ransomed blest:

Ready with outstretched palm,  
And golden harp and psalm,  
To welcome His beloved to their rest.  
There the departed good  
Eat of the living food,  
Drink of the chrystal water pure and calm;  
There do the chosen raise  
Anthems of endless praise,  
And strike the strings to God and to the Lamb.  
Oh, land of endless rest!  
Home of the crowned and blest!  
When shall I stand upon thy solemn shore?  
When here my task shall end,  
And with my God and Friend,  
All toil shall cease, all sorrow be no more!

ACOLYTE.

## THE PROFIT OF PATIENCE.

"Oh that I had wings like a dove! for then would I fly away, and be at rest."—*Psalms* lv. 6.

NAY, thou canst not flee from trouble,  
Unto trouble thou wast born;  
Thou may'st make affliction double,  
If thou ravest at the storm

Fly from sin: but as for sorrow,  
Leave that to thy Father God;  
He will give thee rest to-morrow,  
If to-day thou hear his rod.

Ask not for the dove's swift pinion,  
Ask heaven's dove to come to thee;  
Ask for pardon's sweet oblivion,  
Ask for inward purity.

Then though sorrows howl around thee,  
Thou shalt calmly breast the breeze;  
Then no trouble shall confound thee,  
God will keep thy soul in peace.

*From Retrospection and Rejoicing.*

## Reviews.

## EMIGRATION TO AUSTRALIA.

*London: Patriot, Monday, August 14, 1848.*

OUR worthy correspondent, W. I., who, in our columns for last month, directed the attention of our regular readers to the important question of the "Emigration of the poor members of our Churches," will be gratified on hearing that his paper has attracted considerable attention in various quarters. The subject of Emigration has now for some time occupied our thoughts, and we shall, when we find a fitting opportunity, communicate them. In the mean time we invite any of our friends to communicate theirs, together with any facts with which they may be acquainted. And in order to forward this business, we this month adopt a plan which is sometimes adopted by the monthly and quarterly Reviews, of placing a newspaper at the head of these remarks in order to introduce a speech of Earl Grey, Secretary of State for the Colonies, in the House of Lords, on Tuesday, August 10, 1848; and we have preferred the *Patriot*, from a conviction that its worthy editors would be careful in furnishing the statistics:—

"EARL GREY then rose, pursuant to notice, to lay papers on the table with respect to emigration to Australia, which the noble Earl said were in continuation of those presented to their Lordships at an earlier period in the session. In laying these papers on the table, he trusted that the great interest felt on this subject would be a sufficient apology for stating some of the principal facts contained in these papers, and in those already presented. He began by protesting against the opinion that emigration to our Australian Colonies, which costs about £20 per head, can exercise any perceptible influence in reducing the excess of population at home. Nevertheless, the progress of our settlements in Australia has been surprising; affording a field of employment to the more ardent spirits of the mother-country, and markets in which our manufacturers carry on a large and lucrative trade. In 1828, we had in that part of the globe only two colonies—New South Wales, about 300 miles in length, and 200 in breadth; and Van Diemen's Land; the joint population being about 53,000 persons, of whom 23,000 were convicts still in a state of servitude. New South Wales is now 1,000 miles in length, by 300 in breadth; and the population of the Australian Colonies is about 300,000 persons. The increase

of wealth is still more surprising. In 1828, the exports amounted to £181,000; in 1845, the date of the last returns, to £2,180,000. In 1830, Lord Ripon established the sale of lands in lieu of gratuitous grants, and ship-owners were induced to furnish passages at cheaper rates. Under the superintendence of Commissioners, 62,000 persons have been sent out to New South Wales, 10,000 to South Australia, and about 7,000 by the New Zealand Company. Of the whole number no fewer than 80,000 were provided with a passage out of sums derived from the sale of government lands. In the case of individual settlements, the results are still more remarkable. The great district of Port Phillip in Australia, and the colony of New Zealand, had been the creation of not more than ten years. Ten years ago, there were in Port Phillip only a few scattered inhabitants of between 200 and 300 in number. In March, 1846, the population of that district, according to the last census, was 32,800. The town of Melbourne contained between 8,000 and 10,000 inhabitants. The imports into the colony in 1847 amounted to £205,000; the exports to £343,000; and the general revenue was no less than £68,000; the territorial revenue, by the sale of land, was £70,000; making altogether a revenue of £138,000, collected in a district which only ten or twelve years ago had been occupied by 200 or 300 persons. Port Phillip was established without a shilling of expence to the mother country. In South Australia the results were almost equally remarkable. Those colonies had not been formed only with the labouring class: there were to be found settled in those colonies retired officers of the army and navy, gentlemen who had taken high degrees and honours at the Universities, and many other persons of education and intelligence. Indeed, both in South Australia and in New South Wales, there was a very large population of superiorly educated and intelligent men. The art of colonization, therefore, is not lost. On the contrary, Mr. Merivale has shown that colonization had never made such rapid progress as it has in these instances. The population of Sydney, in 1836, was 19,000; in ten years it was actually doubled, and in 1846 was 38,000. Compare this with the old colony of Boston: its population in 1790 (one hundred and seventy years after its foundation) was 18,000. The population of the city of New York, in 1773 (immediately before the breaking out of the war,) was only 21,896; being 17,000 less than Sydney at the present day. The population of Philadelphia, in 1790, was 28,528. As

to trade, the imports of the old American Colonies, in 1773, amounted to little above £1,000,000; the imports of the Australian Colonies, in 1845, were £2,070,000. The exports of the old American Colonies, in 1773, were short of £2,000,000; the exports of the Australian Colonies in 1845, were £2,185,000; or, if a contrast were taken between the value of the trade per head on the population, it would appear that the imports per head for the old American Colonies was 8s. 9d., and for Australia £7 5s. 10d.; and the exports per head, for the former 16s. 8d., and for the latter £7 14s. 3d. Lord Grey did not deny that it was the duty of parliament and of the government to give an increased impulse to emigration. That had not been overlooked. In 1845, emigration to Australia was nearly stopped for want of funds: it was resumed to South Australia in 1846, and 2,000 persons were sent out: it has been resumed, since October last, to New South Wales; and the funds have kept pace with the demand for labour. In the present year, twenty-three emigrant ships have sailed for New South Wales, with 5,343 emigrants; to South Australia, eleven ships, with 2,736 emigrants; and it is estimated that, before the close of the year, forty more ships would be sent out, with 10,000 persons; so that, within the year, 18,000 persons would be added to the population of the two colonies. Lord Grey explained facilities that had been afforded for persons not coming strictly within the regulations of the Commissioners, to go out on payment of a small additional sum: thus, the English workmen expelled from France were taken out on payment of £4 for each adult, and £2 for each child. Facilities will also be afforded for the transmission of money from emigrants in Australia towards the outward passage of their friends from home; a species of remittance common from America, but precluded in Australia by the distance and difficulties. Lord Grey read an extract from the speech of Sir Charles Fitzroy on opening the Legislative Council of New South Wales, in March last, representing a flourishing state of the colony in spite of some commercial depression. The export of wool in the past year had reached to more than 22,000,000 pounds; an increase of 5,700,000 pounds. The export of tallow was 69,000 cwt., an increase of 49,000 cwt. Agricultural and pastoral wages are high. The whole debt of the Land and Immigration debentures has been paid; and there is every prospect that the immigration of the season might be effected without the necessity of incurring any debt.

## BRIEF NOTICES.

THE GOVERNMENT GRANT TO JUGERNAUT'S TEMPLE, a Letter to Henry St. George Tucker, Esq., Chairman of the Court of Directors; by JAMES PEGGS; London, Ward and Co.; is another stirring appeal from the unwearied pen of Mr. Peggs against this disgraceful custom. We understand that Mr. Poynder will again move the Court on the 27th Sept. for its abolition. Memorials, a copy for which and further directions will be found at page 198 of our May number, and which always produce a good effect, should be sent immediately. We also refer our readers to a letter from Mr. P. on this subject in our "Correspondence."

THE SPIRIT OF HOLINESS; and Sanctification through the truth: by JAMES HARRINGTON EVANS, Minister of John Street Chapel; London, J. F. Shaw, 1848; is another edition—the fourth, of a small volume, by this respected minister, on an essential doctrine of christianity, which, without agreeing with the writer in some of his peculiar views, we can cordially commend as an earnest and faithful exposition of divine truth. Elsewhere we have furnished a few extracts.

RETROSPECTION AND REJOICING: A Companion for Mothers during the season of Maternal Seclusion; London, Ward & Co.; is a neat little book of thirty-six pages, containing suitable suggestions, with pious hints and reflections, and several poetic pieces, two of which we have copied on a preceding page.

PROGRESSIVE REFORM—TRUE CONSERVATISM: An Appeal to the Common Sense of men of all parties; by J. H. TILLET; London and Norwich, Jarrold and Sons; is the substance of an address delivered at the Assembly Rooms, Norwich, July 25. Mr. Tillet is in high repute as an intelligent and earnest reformer of all matters in Church or State, or Church and State; and this penny tract contains an unusual quantity of valuable facts and suggestions. We extract one remarkable quotation from Dr. Arnold—

"If the Conservatives say that they are opposed not to improvement but to destruction, then we tell them that men have rarely erred on the side of destructiveness; never in any one instance, except when conservatism has driven them to it. We challenge all the Conservatives in the world to produce a single exception to this rule; and further, exactly in proportion to the duration and intensity of the dominion of conservatism, has been the violence of the outbreak of destructiveness."

## Baptist Church History.

TUTHILL-STAIRS, NEWCASTLE-UPON-TYNE,  
NORTHUMBERLAND.

*Concluded from page 304.*

IN June, 1803, Mr. Thomas Berry came to supply the pulpit; his ministry was very acceptable, and he was about to take upon him the pastorate of the church, when he was unexpectedly called to the church triumphant. He died, January 1, 1804, in his fortieth year, after only a few days suffering, from inflammation of the bowels. During his short illness, his faith in God was strong—especially in relation to his family. The happiness of his mind also was extraordinary, amounting almost to a continued transport of joy, until his raptured spirit entered upon the beatific vision. During the three following years the church was supplied first by Mr. Scarlet of Hull, and then by Mr. Hartley, who had supplied the pulpit in 1791. In the early part of 1807, Mr. Richard Pengilly, then a student at Bristol college, accepted a call to the pastorate from the church at Tuthill-stairs, over which he presided thirty-eight years, with great advantage to the church, to the town and neighbourhood, to the interests of the baptist denomination in the north of England, and to the cause of Christ generally. His ministry during that long period was remarkably successful; especially among young persons. Mr. P. possesses a happy method of interesting the affections of young persons in the extension of the cause of Christ, so that the church at Tuthill-stairs is pre-eminently distinguished among the northern dissenting churches for its schools, and its various societies for religious and benevolent purposes, established during the pastorate of its late able, judicious, and amiable minister. Among those of its members who have entered the ministry during the same period, one is the Rev. Geo. Sample, who was educated at the baptist college, Bradford, Yorkshire, and has since, for twenty-seven years, been the successful pastor of the baptist church, New-court, Newcastle, but is now the honoured pastor of Tuthill-stairs church. Another is the Rev. Joseph Angus, M.A., the esteemed secretary of the Baptist Missionary Society, and formerly pastor of the baptist church, New Park-street, Southwark. Two others,

Messrs. Thomas Milbourn and the late Thomas Thompson, joined the African Baptist Mission at its commencement; the former as captain of the missionary ship "Dove."\* But amidst great usefulness, among a people much attached to his person and ministry, Mr. P. occasionally met with severe trials. In 1816, twenty-eight members seceded from Tuthill-stairs church, and formed a new baptist interest; they subsequently built New-court chapel, in Westgate-street, Newcastle, and are now a flourishing church under the pastorate of the Rev. Henry Christopherson, so that it is evident that its formation, though at first painful to many, has turned out to the furtherance of the gospel of Christ in Newcastle and its neighbourhood.†

Mr. Pengilly resigned his pastoral office at Tuthill-stairs on Lord's-day, April 27, 1845, and retired to Egglecliffe, near Yarm, where he usefully employed himself in his master's service until his removal, about a year ago, to Penzance, Cornwall, his native town. On the following sabbath, the Rev. George Sample, who had accepted the invitation of the church at Tuthill-stairs to succeed Mr. Pengilly in the pastorate, entered upon his new scene of duty. The Most High has graciously approved and blessed the union, and though like other christian communities the church at Tuthill-stairs has to complain at this time of "participating so much in the *present* general barrenness," yet tokens of the divine favour and presence continue to be vouchsafed and enjoyed. Besides additions by conversion, some of Mr. Sample's former charge have removed their membership from New-court church to that at Tuthill-stairs. This will not be surprising to

\* Although Mr. Milbourn was a member at Tuthill-stairs when he joined the African Mission, yet it is but just to state that he was brought up at New-court, under the care of the Rev. G. Sample, and only left under peculiar circumstances which affected not his regard for Mr. Sample.

† Some of these individuals had been members of a defunct Scottish Baptist church, in Newcastle. These persons have told the writer again and again that they were attached to Mr. Pengilly's ministry, and were very comfortable in their church connexion at Tuthill-stairs. But were induced to rank themselves with the seceders solely by the hope of introducing into the new society some, if not all, the peculiarities of the Scottish Baptists! How far these brethren were justified in their secession the reader must determine for himself—their anticipations, however, were disappointed.

those who know Mr. S., and have been privileged with his friendship, or even to others who are only acquainted with his devotedness to his Master's service. The present number of members in fellowship at Tuthill-stairs is 253, the largest, we believe, it has ever attained throughout its extended existence of two centuries.

The institutions of a religious and benevolent character connected with the church and congregation at this time are as follows—one preaching station; three Sunday schools, with 300 scholars and forty-eight teachers; a christian instruction society; a book society; a congregational library; a Sunday-school library, and a sick benefit society with printed rules—institutions admirably adapted to improve the spiritual and moral, the mental and pecuniary, condition of the congregation and neighbourhood amongst whom their operations are carried on, while their existence is honourable alike to the piety, the zeal, the benevolence, and the philanthropy, of the religious community by whom they have been originated, and by whom they are sustained.

Thus, Mr. Editor, in compliance with your wishes, I have collected and arranged the chief facts of interest on record relating to Tuthill-stairs baptist church, Newcastle, the most *ancient* baptist church in the north of England. The history, incomplete as it is, presents subjects for grave and profound thought, calculated to minister instruction to the philosophic as well as to the devout mind. It furnishes us with an account of a christian church formed at a propitious period, under favourable circumstances, in a most eligible locality, struggling for existence during nearly one hundred and fifty years, and throughout that long

season seldom favoured, even for a brief period, with a limited measure of prosperity, but repeatedly brought to the verge of ruin, and yet preserved from extinction by Him who walks in the midst of the golden candlesticks—a phenomenon that at once arrests our attention, excites our wonder, and makes us anxiously solicitous for its solution. For to attempt to account for the sterile piety and languid existence of Tuthill-stairs church, through so long a series of years, by ascribing it to the sovereignty of the Divine will, would be as unsatisfactory to the well-informed and studious christian as it would be derogatory to the character of God, and opposed to numerous passages of Holy Writ, which teach us that in proportion as we copy the example, and exhibit the spirit of Christ, will the divine benediction accompany our attempts to promote the glory of God. But as the church at Tuthill-stairs, from its formation until subsequent to the year 1796, appears (to us) to have been lamentably defective in these essential elements of the christian character, we are impelled to the conclusion that herein lies the cause of its failure of success; a conclusion which is confirmed by the fact that in the days of Mr. Hassell a different spirit was infused into the church, which succeeding pastors have maintained and cultivated yet more extensively. With this change commenced a course of prosperity that has continued to increase to the present time, so that Tuthill-stairs church has long been distinguished as one of the most active and successful baptist churches in the north of England, of which also it is now, we believe, the largest in the four northern counties.

Saffron Walden. P. G. JOHNSON.

## Christian Experience.

### Brief Memoirs.

MR. BENJAMIN LLOYD.

"Mark the perfect man, and behold the upright: for the end of that man is peace.—Psalms xxxvii 37.

THE faith and patience of the saints, and the goodness of God to them, should be recorded, for the benefit of others, whenever an opportunity offers.

We have now to add to the number of those who have died in the faith of Christ, the name of the late Mr. B. Lloyd, one of the deacons, and an occasional preacher, of the Welch Baptist church, London. The writer, who had but a slight acquaintance with the deceased, is indebted for his information to the afflicted widow, and especially to a very excellent Welch memoir, written by his esteemed friend, the Rev. B. Williams, of Merthyr.

The subject of this memoir was born on the 22nd of March, 1814, at Glantylech, in the parish of Llandinam, Montgomeryshire. His parents were persons of sterling piety, and members of the church at Nantgwin. It is an unspeakable privilege to be blessed with religious parents, who bring up their children in the fear of God. Such a blessing sanctified the earliest dawn of Mr. Lloyd's youth, and adorned his character with moral beauty till the close of life. It appears that Benjamin was the youngest of three children—two sons and a daughter. His brother and sister were, at an early age, baptized on a profession of their faith in Christ, presenting in their lives a pleasing example of youthful piety. These interesting young people were deprived by death of their beloved father when Benjamin was but twelve years of age, still they and their mother realized, in all its fulness, the promise of God—"A father of the fatherless, and a judge of the widows is God in his holy habitation." The numerous prayers offered to God by these pious parents for the conversion of their children, and the efforts they made to lead their youthful minds to the Redeemer, were crowned with the divine blessing, and brought much consolation to the heart of the father on the bed of death, and proved a daily solace through life to the heart of their mother in the solitude of widowhood. The history of this family, and of their ancestors, is remarkably interesting. Mr. B. Lloyd was great-grandson to the venerable Samuel Lloyd, formerly of Llantrynair, who, with his family, were well known as having stood faithfully to the cause of Christ in those dark days of persecution in which they lived, and whose names are still revered by the lovers of truth in the localities in which they resided. There is an old Bible, now in the possession of the widow of our deceased friend, which has been in the family for more than two hundred years, in which is recorded the names of many of his pious forefathers, with the various branches of their descendants, nearly all of whom are treading in the steps of their worthy progenitors. How true the words of the excellent Matthew Henry,—“If religion does not run in the blood, it does often run in the line.” Mr. Lloyd's educational advantages were very limited, as it appears that he never spent above three months at a day-school. Yet

through personal application, and great perseverance, he made considerable attainments in useful knowledge, in writing, arithmetic, grammar, (English and Welsh) composition, &c., as many of his sermons and manuscripts abundantly prove. He was a man of considerable parts—possessing good natural abilities, all of which, with great unreservedness, he devoted to God and the benefit of his brethren. Had our brother been favoured with a liberal education, he would doubtless have proved an able and successful minister of the gospel of Christ; as a good education, when sanctified, always tends, very materially, to increase that wisdom which every preacher of the gospel ought to possess, and to which the wise man refers in Eccles. xii. 9,—“Moreover, because the preacher was wise, he taught the people knowledge.” It is stated that he could read the Bible with considerable ease before he was five years old, and that he had read the scriptures through by the time he had arrived at that tender age. The writer is not informed of anything in particular connected with the history of his boyhood, until he went to reside in London, at the early age of 17, except, indeed, that he was obedient, moral, affectionate, and thirsting after general knowledge. Having been accustomed, from infancy, to attend the public services of the house of God on the sabbath, and the week-evening meetings, the habit of so doing became to him a kind of second nature—feeling bound, as a reasonable creature, to pay a certain homage to his Creator. This was before his conversion to God, and his public profession of the christian religion. How powerful the force of habit—how blessed, when rightly directed—how good, how just, and how true, the words of the wise man!—"Train up a child in the way he should go, and when he is old he will not depart from it." It was a trying time to our beloved brother, when called upon to leave his affectionate mother, his brethren, and his numerous friends, to all of whom he had made himself endeared, and go to dwell among strangers in the great city. Still, thither he went; and the God of his fathers went with the lad, to guide and bless him. He was so fortunate as to meet with a suitable situation, in the service of a christian man, in which he was enabled to adhere to his former custom of attending the house of God, where he soon found new friends among

the disciples of the Redeemer, who, ere long, became strongly attached to him, believing him to be under religious impressions, and likely to become a useful member of the church of Christ. But neither the bustle of the great metropolis, the kindness of his new companions, nor the interesting services of the sanctuary, could efface from his memory the pleasing associations of past years; for often, while thinking of his beloved relatives, and all the endearments of home, would his heart swell with emotion, and big tears roll down his youthful cheeks. Now, though far away from home, he thought of his parent's prayers, their good words of advice, their great anxiety for his conversion to God, all which now, under the blessing of heaven, began to tell upon his heart and conscience. To banish them from the mind was impossible; to quiet his conscience, equally difficult: the arrow of conviction entered his soul, and he was brought to submit to the divine will. Not long after this period, he was enabled, by divine grace, to give himself first unto the Lord, and then unto his people, according to the will of God. He was baptized at the baptist chapel, Maze Pond, on Wednesday, the 25th of December, 1832, in the 19th year of his age, by the Rev. J. T. Rowland, and was, on the following sabbath, received a member of the Welsh Baptist Church, Moorfields, where he continued faithful till the day of his death, cheering the hearts and strengthening the hands of his fellow-countrymen, members with him of the same christian society, and honouring the religion of the Saviour, by a life and conduct in accordance with his profession. Would that beloved young friends, professors of religion, on leaving rural districts, to enter on the busy scenes of life in London, or elsewhere, carried with them those good impressions which they received at home, and by divine aid, put them into practice, as our worthy young friend did, despite the temptations of the world, and the subtle influence of the great destroyer of souls! For it is certain, that much of the credit and happiness of the christian depend on steady adherence to the truth, and the society of the faithful. When the subject of this memoir had become a member of the church of Christ, he laboured diligently to increase in knowledge, and in every christian grace. He always appeared to have

two great objects in view, viz., to maintain a conscience void of offence, and to do all in his power to benefit his fellow-men. All his actions were evidently directed towards the accomplishment of this two-fold object, as his surviving friends can bear ample testimony. The church of Christ of which he was a member, observing, with pleasure, his great zeal, and many efforts to promote the interests of the kingdom of Christ, together with a visible improvement of the gifts and graces of the Spirit of God in him, invited him to exercise his talents in the work of the ministry. Being urged by his brethren to comply with their wishes in this matter, after earnest prayer for direction, he preached his first sermon from Psalm lxxv. 2,—“O thou that hearest prayer, unto thee shall all flesh come.” In these engagements he proved a great comfort to his brethren; and he continued to labour faithfully as an occasional preacher, so long as his health permitted. He was a great reader, had a good memory, and was blessed with a considerable share of common sense. His sermons were generally full of useful matter, and very instructive and profitable to that class of persons who attended his ministry. If he did not possess a fine sonorous voice, and a great flow of language, yet there was always in his addresses a secret power, that told upon the hearts of his hearers. He never formed a high estimate of his own abilities; but felt easy, and in place, when seated at the feet of his more gifted brethren. His labours were very acceptable to his fellow-countrymen in London, and especially so, when the little church, of which he was a member, happened to be without a stated pastor. He was always at hand, ready and willing to do anything in his power to promote the good cause.

In the year 1844, he was chosen to the deacon's office, in which he continued to the day of his death. Few men were ever better qualified for this important office than he was; laborious, patient, peaceful, free from guile, and full of the spirit of love. He was seldom absent from the house of God during the regular services, as he wished not only to secure spiritual consolation for himself, but to set an example for the imitation of others. When his employer, whom he had faithfully served for twelve years, heard of the decease of our brother, although he had

never fully sympathised with him in all his religious views, he burst into a flood of tears, and said, "No one will experience so great a loss as myself—a loss which cannot possibly be made up," forgetting, at the moment, that the loss to the widow and the fatherless child would infinitely exceed his own. His union with the now bereaved widow was formed in the fear of the Lord, and, as might be expected, proved a happy marriage. In difficulties they sympathized with each other—in prosperity they rejoiced together, and under all changes each studied to promote the comfort of the other. As a friend, Mr. L. was faithful, but would not on any condition endeavour to secure friendship at the sacrifice of principle. One evening, a professor of religion invited him, in a low whisper, to go with him to a theatre. "No," said he, with feelings of holy indignation, "nor can I associate with you any longer." Hypocrisy and guile his soul hated. He was a sincere friend to the ministers of the gospel, and a candid and attentive hearer. From earliest youth he was accustomed to enter into a book the name of every preacher he heard, with the text, and the outlines of the sermon. He thought this method had a tendency to strengthen his memory, to improve his mind, and to warm his heart. In his religious experience he was seldom assailed by unbelief, the temptations of satan, and the fear of death, as some professors of religion are. It may be accounted for upon this principle: that he lived very near to God, and the great enemy never found him idle in his Master's service.

The affliction which terminated in his death was long and painful, still his mind was calm, and evidently resigned to the will of God. During an illness of eight months, he often expressed a desire to depart and to be with Christ, longing to be conformed to his image and to behold his glory. The Rev. H. Hinton frequently called to see our departed brother in his affliction, and often, by his instructive conversation and prayers, cheered his fainting spirits. One day, being asked by his kind visitor if he feared to die, and what was the foundation of his hope, he replied "I know in whom I have believed, and that he is able to keep that which I have committed to him until that day." The Rock of ages was the foundation of his

hope—Christ in his sacrifice, the merits of his blood, and the prevalence of his intercession. When the writer called upon him a few weeks before his departure, the sight of an old acquaintance, and one whom he hoped to meet in a better world, seemed almost too much for his feeble and emaciated frame. But his soul was full of love, and his spirit warmed with celestial fire, seemed ready to depart and join the holy company above. As he gradually sunk into the arms of death, he was frequently heard repeating, "Come, Lord Jesus, come quickly." He quietly breathed his last on the 19th day of September, 1847. Thus lived and died this man of God. "Mark the perfect man, and behold the upright: for the end of that man is peace." Psalms xxxvii. 37.

He had expressed a wish that, if a funeral sermon should be preached for him, the following favourite text should be chosen for the occasion, a passage of scripture which had afforded him great comfort in his affliction. Matthew vii. 25. "And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock." On the following Saturday his remains were conveyed in a hearse to the burying-ground, Stoke Newington, followed by a large procession of relatives and christian friends, principally his own kind and affectionate countrymen, each of whom felt as if he had lost a friend, and all manifested, by their sorrowful countenances, and many tears, how greatly they loved him. The Rev. T. Smith, Brentford, delivered a very impressive address at the grave, and the Rev. T. R. Davies preached the funeral sermon at Eldon-street chapel to a large and attentive congregation, from the passage above quoted. All present seemed to feel as one of his brother deacons did, who said, at the close of that solemn service, "I have lost one of my best friends on earth; with such another I do not expect to meet this side the grave." May the Lord, in his tender mercy, befriend the afflicted widow and her fatherless child, according to his gracious promise, and prepare all his faithful servants to meet at his right hand ! R. B.

## Characteristic Sketches.

### DESCENT INTO JACOB'S WELL.

DR. WILSON, who has recently travelled through the Holy Land, published the result of his travels under the title of "The Land of the Bible Visited and Described," presents the following relation of his visit to Jacob's Well :—

"At Schechem Dr. Wilson found a remnant of the Samaritans still, and had some interesting conversation with one of the priests. In the immediate neighbourhood is Jacob's Well, where our Lord encountered the woman of Samaria, and with simplest images instructed her in the sublime mysteries of spiritual truth. The well is situated amid the ruins of a church which once surrounded it. The mouth was covered with two large stones. Rolling away these, the travellers, with their attendants, swung themselves down to a kind of platform, where they kindled a light, and commenced preparations for ascertaining the depth of Jacob's Well.

It was now time to disclose our plan of operation to our native attendants. 'Jacob,' said we, 'a friend of ours, an English traveller and minister, (the Rev. Andrew Bonar of Collace,) dropped the five books of Moses and other inspired records into this well about three years ago, and if you will descend and bring them up we shall give you a handsome bukshish.' 'Bukshish?' said the Arabs, kindling at the sound, 'if there is to be a bukshish in that case we must have it, for they are the laws of the land.' 'Well, down you go,' said we, throwing the rope over their shoulders, 'and you shall have the bukshish.' 'Nay, verily,' said they, 'you mean to hang us; let Jacob do what he pleases.' Jacob was ready at our command; and, when he had tied the rope around his body below the shoulders, he received our parting instructions. We asked him to call out to us the moment that he might arrive at the surface of the water, and told him that we should so hold the rope as to prevent him from sinking, if there was any considerable depth of the element. We told him also to pull out one of the candles with which he had stored his breast, and to ignite it when he might get below. As he looked into the fearful pit on the brink of which he stood, terror took hold of him, and he betook

himself to prayer in the Hebrew tongue. We of course gave him no interruption in his solemn exercise, as in the circumstance of the case, we could not but admire the spirit of devotion which he evinced. On a signal given we let him go. The Arabs held with us the rope, and we took care that he should descend as gentle as possible.

When our material was nearly exhausted, he called out, 'I have reached the bottom, and it is at present scarcely covered with water.' Forthwith he kindled his light; and, that he might have every advantage, we threw him down a quantity of dry sticks, with which he made a blaze, which distinctly showed us the whole of the well, from the top to the bottom.

We saw the end of the rope at its lower part; and we put a knot upon it at the margin above, that we might have the exact measurement when Jacob might come up. After searching for about five minutes for the Bible among the stones and mud at the bottom, our friend joyfully cried out, 'It is found! it is found! it is found!' We were not slow, it may be supposed, in giving our congratulations. The prize he carefully put in his breast, and he declared his readiness, with our aid, to make the ascent.

We found it no easy matter to get him pulled up, as we had to keep the rope from the edge of the well, lest it should snap asunder. When he came into our hands he was unable to speak, and we laid him down on the margin of the well that he might collect his breath. 'Where is the bukshish?' were the first words which he uttered on regaining his faculty of speech. It was immediately forthcoming, to the extent of about a sovereign, and to his fullest satisfaction. A similar sum was divided among our Arab assistants. The book, from having been so long steeped in the water and mud below, was, with the exception of the boards, reduced to a mass of pulp. In our effort to recover it we had ascertained the depth of the well, which is exactly seventy-five feet. Its diameter is about nine feet. It is entirely hewn of the solid rock, and is a work of great labour. It bears marks about it of great antiquity. 'The well is deep,' was the

description given of it by the woman of Samaria to our Lord. It, as now noticed, has the same character, although to an extent it is perhaps filled with the stones which are thrown into it to sound it by travellers and pilgrims.

The adventure which I have now noticed being over, we emerged from the well, and sitting down at its mouth, we could not but think of the scenes and events of other days. We were near the very 'parcel of ground that Jacob

gave Joseph.' Jacob's Well was here ! Here Jesus, the Saviour, sat, wearied with his journey, suffering from the infirmities of that lowly human nature he had assumed, when he came from heaven to accomplish the work of our redemption, which his Father had given him to do. Here he spake with intimitable simplicity and majesty as never man spake, setting himself forth as the Source and Giver of the copious and satisfying waters of Eternal Life."

## The Spiritual Cabinet.

FROM "SPIRIT OF HOLINESS," BY JOHN HARRINGTON EVANS.

TO THE REGENERATED.—*Art thou born again?* How vast are thine obligations ! Hast thou a new and divine nature ? art thou the temple of the Holy Ghost ? Remember, as all this flowed freely, largely, out of the Father's heart, in the riches of his most unmerited grace, so forget not that all these streams of mercy flow from beneath the cross of Christ through the incarnation, the sufferings, and death of the Son of God. He stooped that thou mightest rise ; he drank the cup of wrath, that thou mightest drink the cup of blessing ; he became the Son of Man, that thou mightest be a son of God. What motives spring forth hence to yield thyself to him, as thy rightful Lord ? Listen to every motion of his Spirit within thee. Grieve not the Holy Spirit of God, whereby thou art sealed, by any wilful sin. Remember also, while the new nature is sustained by its Author, the Spirit of God, he sustains it by the means which he has himself ordained. In prayer, especially in secret prayer, in reading, hearing the word, meditation, confession, thanksgiving ; in simple reliance upon the Saviour ; in repentance towards God, especially after *any known sin* ; in walking sincerely with him, *in all known duty* ; these are the means whereby the Spirit nourishes and invigorates his own work, and to the performance of which he alone can enable us.

TO THE UNREGENERATED.—And what shall I say unto those who are not born again ? What shall I say to those unhappy characters, for such they are, however little aware of their real situation, on whose hearts this great change has never yet passed ? This would I say ; "YE MUST BE BORN AGAIN." I allow

that you have not one claim to the mercy, I allow too that you have no power to communicate the mercy to your own souls, but I tell you that without it you perish—that without it you can never be happy, you can never be saved—that without it, to you heaven would be no heaven, yea, would be nothing but a place of unutterable misery. Yes, "ye must be born again." "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." "Except ye repent, ye shall perish." Throw not the blame, I beseech you, upon any one than upon yourself. "God commanded all men everywhere to repent." Jesus is exalted to give repentance, as well as forgiveness of sins. Talk not of want of power. The secret of all impotence is love of sin. Men hate the light, because their deeds are evil. This is their condemnation, and it is most righteous. Is this love of sin an excuse for impotence ? If so, the viler the sinner, the greater his excuse, and sin is an apology for sin. Do not *try* thus to deceive yourself. It is but a wretched experiment. You are sure to fail. You do not at this moment believe that your impotence has any other cause than your own sin. You cannot believe it. It were madness if you did. Oh ! if words of mine were so graciously applied to your conscience, that you would, this instant, go and place yourself at the feet of the Saviour of sinners, that you would go and throw yourself beneath the cross, and there beseech him to break your hard and insensible heart,—then would you find that every one that asketh receiveth, and that no one really seeketh in vain.

## Narratives and Anecdotes.

**INTERESTING INCIDENT.**—A lady who, though an invalid, was able to converse with her friends, and who cherished a strong desire for their conversion, was sitting in her room at the close of the day, after having spent nearly all her strength in personally warning those whom she had seen to give attention to the things which make for their peace. Whilst thus endeavouring to obtain a little rest, a young lad entered the room. She felt as if she ought to speak to him concerning his spiritual interest. But then the thought occurred to her—"It is only a lad!" He will probably have other opportunities to be warned and exhorted to flee to the Saviour. Then another thought flashed upon her mind, as though it was a voice from the spirit world, "Perhaps before we meet again he or I will be in eternity; I must address him now!" She immediately spoke to him, and urged upon him the importance of walking in the ways of wisdom. He listened with fixed attention; his countenance was solemn; his mind was impressed; the tears freely coursed their way down his cheeks as he hearkened to her affectionate, moving appeal. He left her and went his way. What the result would be she knew not. She had endeavoured to do what she felt was her duty, and was willing to leave the result with him who has said, "Cast thy bread upon the waters, and thou shalt find it after many days." A number of years rolled by when, on a certain sabbath that lady entered a church in Providence, R. I., to listen to the glorious gospel of the blessed God. Imagine, if you can, what must have been her surprise and pleasure, when, as the first hymn was announced, she discovered that the preacher was that very young lad; upon whom years before she had urged the claims of the Saviour. Her surprise and pleasure were increased at the appropriateness, or coincidence of the text, with what her feelings were in her last intercourse with that young man. The words were, "Quench not the Spirit." But even this was not the last link in the chain of the interesting associations of that occasion. The young preacher, in the illustration of his subject, referred to the manner of his own conversion, and then narrated the circumstances which

have just been related, stating, that if that lady had quenched the promptings of the Spirit on that occasion, and had not spoken to him, he might still have been in the gall of bitterness and the bonds of iniquity. He then added, "That lady I now see before me." Little did she imagine, when she entered that sanctuary, that she was going to pluck fruit from seed of her own planting, or receive consolation from one in whose heart she had instrumentally fixed arrows of conviction. She experienced the truth of Solomon's language, that, "To him that soweth righteousness shall be a sure reward," and of David's, "They that sow in tears shall reap in joy. He that goeth forth weeping, bearing precious seed, shall doubtless return again rejoicing, bringing his sheaves with him." This pleasing occurrence was recently related in a sermon by one of the city pastors, who, at its close, said that the lady referred to was then in that house, listening, no doubt, most unexpectedly to a second recital of that interesting incident.

*Montreal Register.*

**POPERY IN A WALNUT SHELL.**—A few friends were anxious to establish a Bible Association in the Netherlands. A meeting was held, and a Romish priest, supposed to be favourable to the cause, but really hostile to it, was present. Upon his arrival he was asked to propose a resolution. He assented, and when he rose to speak, he took from his pocket a freshly gathered walnut, which still retained its husk. "This walnut," said he, "is an emblematical representation of three churches—of the Lutheran church, Calvinian church, and of the Holy Roman Apostolic church. The green husk, you know, is bitter, nauseous, and useless. This represents the Lutheran church. I will now take off the husk. Here you see the shell. This is crabbed and brittle, and worthless. Such is the Calvinian church. But now I will show you a just similitude of the only true church. You will see it in the rich nutritious kernel." Thus saying, he boldly cracked the shell, and lo, it was completely rotten.

## Hints of Usefulness.

### THE DISSATISFIED CHURCH MEMBER.

NO. V.

Num. xiv. 4.—“Let us make a captain, and let us return into Egypt.”

John vi. 66.—“From that time many of his disciples went back, and walked no more with him.”

ONE of the earliest, and one of the most baneful manifestations of declining piety, is a spirit of dissatisfaction, which creeps into the mind, is cherished there, and soon displays itself in numberless ways, to the injury of the professor himself, and to the grief of his christian brethren by whom he is surrounded. Seest thou a man who has “left his first love;” let but his wandering from the Cross continue, and not a very long period will elapse before he will prove himself a dissatisfied man; dissatisfied with himself, restless, uneasy, and cherishing dissatisfaction against every thing in, and belonging to, the church of which he forms a member. Scarcely is there an office-bearer of long standing in any of our churches but has beheld its fearful exemplifications, and many a faithful pastor’s heart has often bled while he has witnessed its present effects, and pestiferous influence. Perhaps these lines may meet the eye of such a dissatisfied one; if so, we would earnestly and affectionately implore him to compare the sentiments therein contained with the unerring standard of Divine Truth, and bow to its decision, while it proclaims the verdict.

We speak of this state as one of declining piety, following upon a leaving of your first love—and we aver this to be the case. A prayerful and devoted church member, who daily retires to commune with his own heart, and with God, will find much in himself, and in the church, which can afford no satisfaction whatever to his mind; over this he will mourn in secret, and, in the spirit of the gospel, aim at remedying—this, however, is a very different state to the one here mentioned. When Israel uttered the language mentioned above, and when “the disciples went back, and walked no more with him,” these were indications of the absence of true piety, and the coldness of the heart in the best of causes; for we do not turn away from that which we love, nor when our hearts are right with God

do we long to return into Egypt. Moreover, the very things with which you are now dissatisfied, are the very things which, in the days of your first love, you highly prized; the doctrines of the gospel, its solemn claims, its personal appeals, its withering rebukes—the administration of divine ordinances, on which you once attended with such delight—the pastor and his ministrations, the deacons and their services,—the manner of conducting the affairs of the church—all these are now looked upon with dissatisfaction. *They* have not changed, *you* have—they pursue the same course, *you* have deviated—’tis not *their* erratic procedure, but *your* declining piety; when a child has no relish for food, and declines receiving all that is prepared for him, we blame not the food, but we attribute it to the sickly state of the child; once you “desired the sincere milk of the word,” and revelled in the delights of your spiritual home—now you loathe the one, and wander from the other—they are unaltered, *you* have changed; your spiritual health, and with it your spiritual appetite have gone. Another proof we advance in favour of our position, that the alteration is *in you*, and *not* in that with which you are dissatisfied. *You are unhappy*, you are not enjoying peace of mind, repose on the bosom of God, or the sweet and gracious smile of your Redeemer—and why not? If your dissatisfaction arises from the eminent degree of your piety, and is scriptural in its character, surely the consciousness of this would produce peace and repose in you. John leaned on the bosom of the Saviour, but John was in the most intimate fellowship with his fellow-disciples, and with Christ too, when he thus leaned—but you are not thus leaning; you are unhappy, and causing unhappiness to others; you cannot be dissatisfied and happy—’tis an anomaly, a paradox; you cannot be an unhappy and dissatisfied professor, and not make your fellow disciples unhappy too. Oh! did you know the anxious hours, and restless nights, and bleeding hearts, which your conduct causes those “who watch over you in the Lord,” those, “who watch for your soul as those who must give account,” surely you would not another day cherish such a spirit; and

never will you be happy in the church, never will you enjoy the smile of your Saviour, until you banish that hateful disposition—offspring of envy, evidence of declension, parent of apostasy!

Brethren, forgive us if we wound you, we desire to be faithful, not unkind; he is not your enemy who tells you the truth. If we probe the wound, it is in order that it may be speedily and effectually healed; if we fill your heart with grief, it is that you may flee to Him who promises, "I will heal their backslidings, I will love them freely." We do very solemnly charge home your present state, as the proof, the result too, of your declining piety; we do solemnly characterize such a spirit as guilty—cruelty towards the church, and treason against Zion's Lord and King. Let conscience speak, and give the reply to God, Have not the hinges of your "closet" door become rusty so seldom have you entered it? Could its walls speak they declare the prostrate humiliation, and deep earnestness of your spirit, before God—the blessedness of holy intercourse, sweet communion, sacred fellowship, which you have there realized? Can it be said of you, "He walks with God?" Is there not as much dissatisfaction in the manner and spirit in which you go through the round of religious duties in secret (if indeed you have not wholly given them up) as in the sanctuary, and do you not come away from the one as unhappy and dissatisfied as from the other? If so, then the fault is not in the ministry, nor in the sanctuary services, but in something which follows you wherever you go—a part of yourself—your own heart; you have become lukewarm—you are a wanderer—you have neglected the means and privileges of spiritual life, and how can you be satisfied; how realize, or even expect to realize, the smile of a Saviour's love? Was Adam happy when he disobeyed, though yet in Paradise; or Jonah when he wandered to Tarshish; or the Prodigal Son when feeding on husks? Why, if Moses were your leader, in your present state, you would long for Egypt; or, if the Redeemer were your teacher, you would "go away and walk no more with him." What guilt is yours; look at the vows of allegiance which you made when first brought home to Christ, and your pardon sealed—all these vows broken! Remember the relish which you then had for all the means of grace, for they were

preceded by heartfelt, earnest prayer—that prayer and preparation are neglected now. Truly brethren, we tremble, while we declare our conviction of the guiltiness of your state, and we should fear to mention it, but that we can at the same time point you to the blood which cleanses from all sin, and to the invitations and promises of a forgiving Saviour to his repenting children. Look at your spirit and compare it with his who was "ready to be bound and to die for the sake of the Lord Jesus," who was as happy in the dungeon at Philippi, as when he was anticipating the crown of righteousness, and learn that satisfaction has a deeper seat than merely the circumstances of place and time.

We stay not to dwell on the influence of this spirit on others. How it staggers the inquirer, how it appals the young convert, how it causes the aged saint to mourn, how it fills the pastor's heart with bitterness; we leave all these, painful and distressing as they are. Think how by it Jesus is dishonoured; his cause reproached; he wounded in the house of his friends—while satan and his hosts with infernal malignity say, "Aha! so would we have it."

Brethren, our hearts are steeped in bitterness on your account; we cannot be happy to see you thus dissatisfied; your present course is a downward one, and while 'tis misery to yourself, 'tis misery to those around you. At once repair to the forgiving and unchangeable Saviour whom you have dishonoured; there deplore your guilt, resolve to forsake it, and seek for pardon; never will you be satisfied till thus you act; the streams of penitential sorrow must flow forth before the sunshine of divine favour will again shine on your head.

"Whither, oh whither, can you go,  
A wretched wanderer from the Lord."

Return, oh return, in the prostration of penitence, and the intensity of prayer!

"Dissatisfied and guilty come,  
In Jesus' arms there yet is room."

Lynn.

J. T. W.

## Correspondence.

## HOW I BECAME A BAPTIST.

To the Editor of the Baptist Reporter.

DEAR SIR,—I have been led to think, from carefully looking over the pages of your excellent periodical for the last year, that the following historic statement would not be unacceptable to the majority of your readers.

The writer of this article had for some time laboured as a missionary agent of the "Irish Congregational Union," when early in the year 1847, a christian brother of the baptist denomination put into his hand the work of the late Dr. Carson, on the subject of baptism. It was not without considerable hesitancy that he could bring himself to read it, but as he had read some of the leading writers on the Pædobaptist side of the controversy, he considered he could not do less than hear the other side from one of themselves. He was much surprised, on reading the first part of the work just referred to, that those passages on which he had chiefly relied to sustain sprinkling as a valid mode of attending to baptism, were in perfect keeping with the views of those who maintain that immersion is the only scriptural mode of baptism. He had always held, with nearly all pædobaptists, that immersion is baptism, but believe that it was not the only meaning of the word. The two passages on which he most firmly relied in support of his views, are 1 Cor. x. 1, and Heb. ix. 10. In regard to the former passage, on further reflection, he could not doubt that the language is figurative. This is evident from the second verse, where they are said to be baptized *in the sea*; while we are told elsewhere that they went through *on dry ground*. The remarks of Dr. Carson on the baptism of the spirit are here worthy of notice. He says, "The word in its literal sense must guide all its figurative applications. The explanation of the figure must conform to the literal meaning, but the literal meaning can never bend to the figurative."

In reference to Heb. ix. 10, a more careful survey of the passage convinced him that the sprinklings of the subsequent part of the chapter were no part of the "divers baptisms" of the tenth

verse. That there were different immersions enjoined by the law of Moses is evident from comparing Lev. xi. 32, with Numbers xxxi. 23. Here it is manifest there were "divers baptisms." Every person capable of consulting the Greek Testament, will find, that when the apostle goes on to speak of the sprinklings, he drops the word which is used in the tenth verse, and makes use of a word having quite a different signification.

The writer, at this stage of his reading, found that he had arrived at a point when he could not go back. Conscience was going with the views of the writer already referred to, and all his natural feelings were running in an opposite direction. Duty, however, seemed plainer, and therefore looking to God for direction, he proceeded. He had formerly thought with Dr. Halley, that the commission authorized the baptism of all persons, infant or adult, converted or unconverted, but on carefully reading Dr. Carson, he was led to doubt the correctness of his former sentiments on this subject. The works of Drs. Miller, Wardlaw, and Halley, had been all read on the subject in question; to which may also be added a recent small work by Dr. Urwick. Dr. Wardlaw had some time before brought out a new edition of his work, with a long appendix, in which he replies to Dr. Halley on the extent of the "commission." Although the writer was satisfied from the work of Dr. Carson that infant baptism could not be proved, nor legitimately defended from the scriptures, he was desirous to read the new work of Dr. Wardlaw, and he therefore procured and read the book. On going along with Dr. W. through his appendix, in which he goes over the New Testament baptisms, he found that they were, as Dr. W. justly says, "All believers' baptisms." This decided him. The "households" he had long considered to be one of the chief bulwarks of pædobaptism, but after reading Dr. Carson, this ideal vision vanished.

He gives the following as axioms on the subject; and their accuracy will not, I think, be called in question by any person of a sound and candid mind. "If the term household does not necessarily imply infants, then there is no

evidence from the time that there were infants in those households. Again, as such phraseology is in daily conversation used with exceptions; so, though infants had been in those households, the known limitations of the commission would except them." It was now seen that a commission to baptize *believers* could never include within its range *infants*. This subject occupied much of the writer's spare time for eight or nine months. At length, after much deliberation, and prayer to God for future guidance, the decisive step was taken last September, which has since brought him into connexion with the "Baptist Irish Society." It is but justice to the "Irish Congregational Union," to say, that although the writer made them acquainted with the change of views his mind had undergone, they continued him in their employment, until he was taken up by the "Baptist Irish Society."

W. M'CKEE.

#### GOVERNMENT GRANT TO JUGGERNAUT.

To the Editor of the Baptist Reporter.

MY DEAR FRIEND,—My excellent correspondent, John Poynder, Esq., has a motion for the next Quarterly Court in the India House, Sep. 27th, on the

infamous government grant to Juggernaut's temple. He is desirous of some *Memorials to the Court of Directors and Proprietors* against this monster evil in India. I write to solicit you to insert this brief request in the *Reporter*. They may be addressed to John Poynder, Esq., Montpelier House, South Lambeth, London, or to myself. I purpose to be at the next Court. I am not aware that above thirty petitions, during any year, were presented to Parliament against the Sutte; and yet the Directors acknowledged that the subject had taken strong hold of the public mind. I send you my letter to the Chairman of the Directors upon this subject. I shall be happy if you can find room for the principal facts of the case. I remember an intelligent friend, at Coventry, said on one occasion, "When we have facts we need not reason." Look at the monstrous fact of 23,321 rupees per annum given by Imperial Britain, in the nineteenth century of the christian era, to support the ignorance, obscenity, and misery of the worship of Juggernaut!

I am, dear brother,

Yours truly,

J. PEGGS.

Burton-on-Trent, Aug. 11, 1848.

## Christian Activity.

### Attempts to do Good.

EMSWORTH, Hants.—The history of the baptist church in this village is interesting and encouraging, and the following brief sketch may encourage others:—Early in the year 1843 a few baptist friends, mostly poor, opened a house for religious worship and sabbath school teaching. The divine blessing attended their efforts; several young people from the schools were brought to God, two of whom are just entering on the christian ministry, and one is a British schoolmaster. The congregation now consists of about 200 persons, and the school contains 110 children. In August, 1845, a church was formed consisting of twenty-three members, since then twenty-one persons have been baptized and added. But the house being inconvenient, and the rent £20 a year, after much consideration and prayer it was resolved to erect a meeting-house, which has been accomplished. The building is on freehold ground; the dimensions are 40 feet by 30, with large vestries for school-rooms. The outlay, including the

ground, is £600, towards which £300 have been raised chiefly by the church and congregation. Emsworth contains 2000 inhabitants, and the villages which adjoin it nearly as many. There is abundant room for this new effort, which it is hoped God will continue to bless. E. P.

THE YOUNG GERMAN AND THE BIBLE.—A Colporteur fell in with three young Germans, not belonging to the poorer classes of emigrants, but who were commercial travellers of respectable families. They were on the point of setting out on a long voyage, and our colporteur having been apprised of this, considered it his duty to make them an offer of purchasing the sacred volume. One of them, who appeared to possess a certain ascendancy over the other two, a young man of education and spirit, but at the same time a sarcastic infidel laid hold of the New Testament with a view to distort its meaning, and thereby to turn the appeals made to them by the colporteur into ridicule. At first his two friends joined in his raillery, loudly applauding all that he uttered. The conversation was carried on

for a considerable time, and the bible vander became more and more serious in his discourse, until at length he perceived that his words had made some impression upon the youngest of the group. The young man, however, did not purchase a copy of the sacred volume, but contented himself, before they separated, with asking, unperceived by his friends, for the address of the colporteur. After furnishing him with it, according to his wish, our friend retired to his apartment in order to commend in prayer to the Lord the unknown foreigner on whose heart an impression in favour of the truth seemed to have been made. Judge of his delight when, the next day, one of the first persons whom he chanced to meet, on going abroad, was this same young German, who entreated him to sell him a New Testament. "All that you stated yesterday," said he, addressing the colporteur, "has tended to awaken my conscience, by recalling to my mind the exhortations of my dear mother on taking leave of her; exhortations in every respect conformable to yours as to the necessity of my adopting for the rule of my conduct the word of God, in which both she and my father have instructed me from my very childhood. It grieves me to the heart, that yesterday I had not the moral courage to take your side in the conversation before those despisers of religion. I dared not confess to you that the same bible which you recommended to us, and a copy of which I had received from my parents, had by some mistake been left behind by me when setting out on our journey. God has, however, taken pity upon me, and sent you to provide me with his holy word before embarking on the mighty deep." The conversation which follow sufficed to prove to the colporteur that

he had received the most serious impressions under the paternal roof, and that he knew the Lord and loved him; and that a veneration for religion had been fostered in his heart by his father, who was an active member of a bible society in Germany, and by his mother, a pious christian lady. The remorse of this young man at having, in a manner, denied his God and Saviour, from fear of the ridicule of his companions, was deep and sincere; and he regarded the colporteur as a messenger sent by the Lord to recall him to a sense of his duty.

**HOLY PLACES.**—How strong is prejudice! How many, even in our day, attach importance to places—places for public worship and preaching for instance, one would have thought that our Lord's conversation with the Samaritan woman would have set this matter right at once, and that his example of teaching anywhere and everywhere would have silenced all objection. John Wesley in his journal, August 20, 1764, writes:—"How is it that many Protestants, even in England, do not know that no other consecration of church or chapel is *allowed*, much less *required*, in England, than the performance of public worship therein? This is the only consecration of any church in Great Britain which is necessary, or *even lawful*. It is true Archbishop Laud composed a form of consecration, but it was never allowed, much less established, in England. Let this be remembered by all who talk so idly of preaching in unconsecrated places." And yet this stupid prejudice lives! Let us uproot it by teaching and preaching everywhere, for thus we shall best express our conviction that every part of God's earth is sacred and consecrated to this holy purpose.

## Baptisms.

### FOREIGN.

**INDIA.**—*Lal Bazaar, Calcutta.* Two believers, one a native female, were baptized on the last sabbath in April, and on the following sabbath were received into the fellowship of the church. *Hauwah.*—Mr. Morgan had the high satisfaction of administering the ordinance of baptism to five native converts, on a profession of their faith in Christ, in the early part of last month. *Serampore.*—On the last sabbath in March, Mr. Robinson was privileged to baptize two native females. One of them is stated to be the mother of an old member of the church. Her husband and daughter embraced the gospel many years ago, but she then refused to come with them. She, however occasion-

ally visited her daughter, and the last time she was persuaded to enter the chapel one sabbath morning. There the Lord met her; she was deeply affected with the discourse, and from that day resolved to come among us. She returned to her village and brought back her son and his wife. The husband of the other female has been long dead; he was a good man, and often prayed for her conversion, and now she is brought in long after he entered into his rest. *Berhampore via Ganjam.*—We understand that two converts were baptized at this station on the 5th May. *Chagan.*—On the 7th March, two native converts were baptized by Mr. Lacey. May all who have thus put on the Lord Jesus Christ walk in him.

*Oriental Baptist.*

**Benares.**—Mr. Small writes under date of May 9th, as follows:—"Since I last wrote you, we have been privileged to administer the ordinance of baptism twice, to four individuals. The first was on Monday evening, April 17th, when two native females were immersed. One of them had been brought up from early life in the family of Mr. Smith's daughter and son-in-law, and consequently had long enjoyed the privileges of christian example and instruction. She had been a candidate for baptism six months. The other had been a follower of the false prophet until about two years ago. Upon the death of her husband, she was taken into the family of our aged sister Piebat, where she heard, for the first time, the truths of the everlasting gospel. These, we trust, have made her wise unto salvation through faith in Christ. Several persons were present, among whom were a young American Presbyterian missionary, and two or three Roman Catholic drummers. The latter had never witnessed such a spectacle before, and seemed much interested in the whole service. The second baptism was on Lord's-day evening, May 7, when I immersed the European serjeant-major and band-master of a native corps, lately arrived in this station, and the daughter of Solomon, one of our catechists. The former has been, I believe, a pious professor for several years, and has for some time been convinced of the scriptural character of our views of baptism, but has not hitherto met with a baptist minister willing to administer the ordinance to him simply as a believer, and apart from all considerations of church fellowship. He communed with us after baptism, and I have no doubt he will become a member with us."

**Bow Bazar, Calcutta.**—"You will be pleased to hear," writes Mr. Thomas, "that two believers were baptized at Bow Bazar last sabbath, April 30th. One of them, a Hindoo female, is the wife of a member of the church; the other, an East Indian, is also nearly related to several of our members. A good work appears to have commenced. We have several interesting cases, and I hope to baptize again at the end of May, and shall probably experience a repetition of that pleasure after the lapse of another month or so."

**WEST INDIES, Trinidad.**—In a communication from Mr. Law, dated 7th March, he says, "About fourteen days ago, I spent a few days at our stations in Savannah Grove. I arrived at Indian Walk late in the evening. Next morning I met a number of candidates for christian baptism, who had been before the church for a long time. With each and all of them, I was fully satisfied, and indeed, greatly delighted. In beholding the operations of the grace of God, I was

refreshed in no ordinary degree. Twelve disciples of Christ were buried with their Lord in baptism. We had a large congregation at the river. After baptism we met in the chapel, and received the newly-baptized believers into the fellowship of the church; we then commemorated the Lord's death, and had a truly refreshing season. The same day I travelled to New Grant. In the evening we had an excellent meeting; and early next morning I baptized an aged disciple. I have been gladdened in spirit by my visit, and greatly encouraged to go on in the work of the Lord Jesus."

**HONDURAS, Belize.**—On the 7th of May, four individuals were immersed on a profession of repentance towards God and faith in our Lord Jesus Christ, at Baker's, near Belize, by Mr. Kelly, the missionary of the baptist church at Belize, at this station.

**JAMAICA, Hastings, Trelawney.**—Eighteen believers were baptized by Mr. Pickton, early in the morning of April 23.

**AFRICA, Fernando Po.**—In a letter received from Dr. Prince, he states that fifteen persons have been baptized at Fernando Po, since Mr. Sturgeon's death in August, 1846, to the end of the year 1847, at which time the church numbered sixty-eight members.

**CANADA, Grande Ligne Mission.**—Madame Feller, and Mr. Rousey, were immersed a few weeks ago, at Grande Ligne, by Dr. Cote. Dr. Cote is about to take a journey into the States on behalf of the mission, and another labourer is expected shortly from Switzerland.

**AMERICAN BAPTIST MISSIONS.**—The following is a summary of the number of baptisms at the various stations of the American Baptist Missionary Union in Europe, Asia, Africa, and America:—

Europe.		Asia.	
France .....	23	Burma .....	11
Germany .....	316	Karens .....	106
Africa.		Tavoy .....	37
Bassa, W. Africa	3	Arracan .....	15
America.		Siam .....	1
Shawano .....	23	China .....	11
Cherokee .....	122	Assam .....	21
		Total .....	689

#### DOMESTIC.

**BLUNSDEN, near Swinden, Gloucestershire.**—On sabbath morning, July 30, Mr. Moss, of Cheltenham, after delivering a solemn address, administered the ordinance of immersion to nine persons in a pool at Blunsden, in the presence of about a thousand spectators. In the afternoon the newly baptized were received into the P. B. church in this village, with an affecting address to each of them from the minister.

WINCHESTER.—In our last number we gave, from the *Patriot*, a report of the baptism of a clergyman at this city. The following from the *Hampshire Independent*, of July 22, will furnish some further particulars:—

**"Adult Baptism.**—THE REV. J. C. PROBY.—This gentleman, the Incumbent of St. Peter's Cheesehill, received the rite of baptism by immersion in a branch of the river Itchen, running through Hyde Meadows, on Sunday afternoon. The Rev. J. Branch, of London, administered the rite, in the presence of about fifty persons, after which the neophyte addressed them whilst still standing in the water. The circumstance caused considerable commotion at Cheesehill church on Sunday evening, where the Churchwardens, acting, it is supposed, under the advice of one of the Prebendaries of the Cathedral, forbade the usual service. The rev. gentleman, however, proceeded to perform his usual duties, though a considerable portion of the congregation had left on the announcement of the Churchwardens. His sermon was listened to with marked attention, the text being taken from Gal. iii. 27, 28.—'For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.' The first part of the rev. gentleman's discourse consisted of an historical and general defence of the rite of adult baptism. The latter part was a personal confession of the conviction of his mind which had led to the consummation of that day, where he had been baptized *into* that faith, which, as an infant, he had been baptized *unto*. He then alluded to the consequences which may ensue to him from the carrying out of his convictions, and said he should ever be attached to the Established Church, and hold himself amongst her followers; but that he would willingly bow to the decision of those placed in authority over him.—Should their proceedings deprive the rev. gentleman of his rectory of St. Peter Cheesehill, the loss will be £94 per annum. He is in the receipt of a retiring salary from government, for services performed as a missionary in India."

Boston, *Main Ridge*.—Four believers were baptized in the river at Cowbridge, Boston Fen, July 30, before a large concourse of spectators, whose conduct was very becoming and orderly. The weather was very fine, and the conduct of the candidates excited much interest. One was more than seventy years of age. Last winter his aged partner thus put on Christ. Now they are both walking together, and looking for the mercy of our Lord Jesus Christ unto eternal life.

J. H.

DOLYMELYNLLYN, *Merionethshire*.—This is an ancient mansion, situated between two ridges of mountains, presenting one of the wildest sceneries in North Wales, about five miles from Dolgelley. Nine years ago, Mr. Robert Roberts, of Dolyhelyulllyn, who previously attended an Independent chapel in the neighbourhood, and had a leaning to infant sprinkling, became impressed with the importance of personal religion, and was anxious to ascertain the mind of the Spirit in relation to the subject of christian baptism. With a view to this he carefully read the New Testament, and as many books, on both sides of this controverted question, as he could procure; the result was a thorough conviction that infant baptism was of human origin, and a determination to submit to that institute according to what he conceived to be the scriptural plan. He was baptized in the river Mawddach, on the 16th of June, 1839, near his own house, a room adjoining which he converted into a meeting-house, and there is now a small but promising interest there. On Lord's-day, July 30, 1848, Mr. Roberts had the pleasure of witnessing the baptism of his only son, about fourteen years of age. Brother H. Morgan, of Dolgelley, read and prayed; after which the congregation—which, for this thinly populated neighbourhood, was pretty numerous—adjourned to the bank of a limpid and murmuring brook, when brother J. Williams, of Newtown, preached from Matt. xxviii. 19, 20, under the sheltering umbrage of a wide-spreading oak. After the discourse, which was on the action, subjects, administration, and importance of christian baptism, Mr. Williams led the youthful disciple, who was some time his pupil, into the water, in which he was baptized. In the afternoon he was added to the church. May the Lord preserve him from falling!

MILLWOOD, *Todmorden*.—Since our last report we have baptized four on a profession of faith in the Redeemer; two in March, and two on the first Lord's-day in August. Three of these were brought up in the Sabbath-school, and prove the sanctifying effects of scriptural instruction. The other is my own son, sixteen years of age, being the fourth out of a family of five children who, in answer to the unceasing prayers of their anxious parents, have been brought to give themselves to the Lord, and to his people, according to his will. To Him be all the praise!

W. M

GREAT ELLINGHAM, *Norfolk*.—On sabbath evening, July 23, our pastor, Mr. Cragg, immersed five female believers. It is a painful fact that for 136 years there have not been five persons immersed and added at one time. We have hope that more will soon follow.

C. H. H.

**IRELAND, Eashy, Sligo.**—Mr. McKee says, July 12:—"The Lord's work is, I trust, making some progress here. Since I came here at the end of January last, six persons have been added to the church, after a profession of their faith, by baptism. Two in March, three in May, and one in June. Of this number one had been an Independent, two were Wesleyans, and three were what might be termed nominal Episcopalians. Some, who were Romanists, attend our meetings very frequently. Both the rector and priest have taken the alarm, and in their respective places have cautioned their people from coming near us. This is only what we might expect, but neither bribes nor threats both of which are used, will prevent the spread and ultimate triumph of the truth as it is in Jesus."

**Banbridge.**—Mr. Hamilton writes, "I am glad to inform you that the two candidates of whom I spoke in my last were baptized in the river Ban, on the 24th of May. Both are young and pious, and not living far from town, they will be able to promote the interests of the church."

**Belfast.**—In a letter dated July 1, Mr. Eccles says, "Last week another young female was added to us by baptism. We expect to receive another addition to our number next Lord's-day. The place where we administer baptism is at least a mile and a half from the chapel. This precludes the possibility of exhibiting the ordinance so as to have its due force with the people. The want of a baptistry is a great inconvenience. But silver and gold we have none"—or rather, very little!

**Coleraine.**—On sabbath evening, July 23, Mr. Brown baptized one believer, before a congregation much impressed by the solemn scene.

**BRADFORD, Wilts.**—On Lord's-day, Aug. 8, after an address by Mr. Arthur of Bath, our pastor, Mr. Webley, immersed eight candidates in the Avon. One of the females dates her conversion to witnessing the baptizing in October last—another pleasing testimony, I think, of the Lord's approval of our mode of baptism. Four of the candidates were from a neighbouring village, where there is a small cause composed of Independents, Wesleyans, and Baptists; two of these were Independents, and two Wesleyans. May the Lord continue to bless us!

E. B.

**MOUNT SORREL.**—On Lord's-day, July 2, we went over to Rothley, and baptized four candidates—females; and August 6, one female, who had been an Independent, was also baptized.

**LIVERPOOL, Myrtle Street.**—Mr. Hugh Stowell Brown, pastor, immersed eight believers, August 6, who thus professed their faith in the crucified Redeemer. J. N.

**PINCHEBCK.**—We baptized a candidate on the first Lord's-day in August, whose wife had been a believer some years, and who had experienced much opposition from him. She was baptized in May last, being determined to defer the matter no longer, but to obey her Lord's command. The day of her baptism formed a new era in his history: from that time he became conscience-smitten—he believed his wife to be in the way to heaven, while he was in the way to hell. For three weeks he could rest neither night nor day. In his own artless style, he stated, that in looking round, he could not see so great a sinner—he thought there could be no mercy for him—and that the burden he felt was like a four-stone weight on his heart. He became earnest in prayer, listened with intense interest to the word, obtained a view of the cross by faith, and peace of conscience was the glorious result. He now rejoices in the Saviour, and stated to the writer that he never was so happy in his life. J. B.

**SHEERNESS.**—On the last Lord's-day in June, we baptized a beloved sister in the faith. She had long been laid aside with a heavy affliction; and a relative, blindly attached to the parish church, had frequently attempted to dissuade her from the ordinance, alleging that it would certainly be her death. However, upon this occasion, she would not be hindered any longer by these considerations, and having been long satisfied of her repentance towards God, and faith in our Lord Jesus Christ, I baptized her, in the presence of a numerous assembly. It is no less remarkable than true, that ever since she has enjoyed better health than ever she had in her life! C. S.

**STALY BRIDGE—General Baptists.**—On Lord's-day, Aug. 13, after a sermon by Mr. Morell of Blunham, Beds, our minister, Mr. Sutcliffe, baptized thirteen believers in the presence of a crowded congregation. Several of these are the children of members; one the husband of a member, and another is a wonder to many. In the evening they were received, and united in commemorating the dying love of the Redeemer. May these who have thus "put on Christ," "adorn the doctrine of God our Saviour in all things," and be faithful unto death!

**BILSTONS.**—We baptized four candidates Aug. 6, and afterwards received them. One was "an aged disciple," upwards of seventy; long a believer, but slow to follow her Lord into his watery grave. At length she resolved, and joined the other three, who were young, in making this public profession. We distributed the tracts you sent us. It was a good day. T. S.

**BOTESDALE, Suffolk.**—August 10, Ishmael Augustus, a native of Africa, and three others, were baptized by Mr. Trickett, pastor.

**BRISTOL, Counterslip.**—On Lord's-day, August 6, after a discourse by Mr. Gould of Exeter, Mr. Winter immersed twenty candidates: eleven of these united with the church at Counterslip the same day, two of whom were from the bible class, and one had been a strict church goer; seven were from three of our out-stations, and unite with the small churches formed at those places; and two are members of the Lady Huntingdon's chapel in Bristol, where they still remain.

J. E. H.

**Pithay.**—On Sabbath-day, July 16, Mr. Probert led thirteen believers through the baptismal waters, burying them with Christ in baptism.

J. E. H.

**BOLTON, Lancashire.**—On Lord's-day evening, June 25, two believers were baptized—a male and a female. The former, who is a teacher in our sabbath-school, was, one sabbath morning, about twelve months since, while idling in the street, asked by a youth to accompany him to the house of God; he came, heard the gospel, believed, and has been baptized. This encouraging fact says to every pious youth who reads it, "Go thou and do likewise."

**SABDEN, Lancashire.**—On sabbath morning, August 6th, four believers were immersed by our pastor, Mr. Kirtland, in the Churn Clough. One was an aged female disciple of three-score and ten; the others were one female and two male teachers. The weather was very unfavourable, but great numbers assembled to witness the ceremony. The two male teachers referred their conversion to the divine blessing on the impressions received in the sabbath-school. How encouraging!

W. F.

**WELSHPOOL.**—We had arranged for a baptism in the Severn on the morning of Lord's-day, July 9, but the rain prevented. About noon the clouds cleared away, and at two o'clock we repaired to the river side, and three believers went down into the water, and were immersed by Mr. Reynolds, of New Well, before many spectators. These were added in the evening.

J. J. W.

**LEEBURY.**—Two females were baptized by Mr. Walters, July 23, and added. We hope religion is reviving in this neighbourhood through the labours of our minister, assisted by another brother. Ever since Mr. Pulsford visited us, we have enjoyed peace and union.

J. D. T.

**NEWPORT, Monmouthshire, Commercial Street.**—On Monday evening, July 24, three believers were immersed; one an Independent. May they be sustained in their course to the end!

E. I. M.

**BIRMINGHAM.**—Mr. Roe baptized seven believers, June 11, at *Heneage-street*; and Mr. Daniell baptized three, July 11, at *Mount Zion*.

**BECKINGTON, Somerset.**—On Lord's-day, Aug. 6, after an address by brother Cromwell, eleven believers were buried with their Lord in baptism. The ordinance was administered by Mr. Newell, who, in the afternoon, received the candidates at the table of the Lord. Both the ordinances were administered out of doors, and though there was every appearance of rain not an hour before the baptism took place, yet, ere the service commenced, the clouds dispersed, and the sun shone forth brilliantly. God smiled upon his own ordinance!

G. C.

**LEWANICK, Cornwall.**—On Lord's day, Aug. 6, we went out by a river-side, where prayer was made, and a sermon, from Luke xii. 51, preached to the multitude which resorted thither; after which, one young female, whose heart the Lord had opened to attend to the things spoken by Paul, was immersed. In the evening a sermon was preached on the subject of baptism; and on the following Lord's-day, Aug. 13, three believing men were immersed.

J. K.

**YNISFACH, near Neath.**—On July 23, three candidates were immersed in the river by Mr. Evans of Cwmwrch. To many this was literally a "strange sight," some of them fearing we were going to drown the people! In the afternoon these, with ten brethren and sisters from Neath and the neighbourhood, were formed into a church. Among the latter are three who had been Independents; one had been a minister, who very probably will take charge of this infant cause.

W. J.

**IPSWICH, Turret Green.**—On the first sabbath in August, our pastor, Mr. Lord, had the pleasure of baptizing one of our town-missionaries and his wife. These friends had long been honourably connected with the Independent denomination, but became convinced of the propriety of adult baptism by a careful and candid perusal of the New Testament. There was an unusually large attendance, and much happiness was experienced both by candidates and congregation.

G. R. G.

**EMSWORTH, Hants.**—On Lord's-day, Aug. 13, at our new place of worship, which was opened on the previous Thursday, brother Cox of Woolwich preached three times. In the afternoon we had our first baptism in Emsworth, when seven believers were immersed by Mr. Cox, and added the same evening at the Lord's Supper. The place was crowded.

E. P.

**WOLVERHAMPTON.**—Mr. Davis, of Willenhall, after ably defending the scriptural mode of baptism, baptized one female candidate, August 6.

**CROCKERTON, Wilts.**—Two believers were immersed, August 6, on a profession of faith in Jesus, by Mr. Clift.

E. C.

**KIRKBY, Notts.**—On Lord's-day, June 11, five persons were immersed in a pool of water by Mr. J. E. Bilson, of Ripley. One of these was from the Wesleyans, and three from our sabbath-school; the other had been what is called "a baptist in principle" for two years past, but is one now in practice. All joined our church.

**ERTHOENE, Kent.**—On the evening of Wednesday, August 2nd, our pastor baptized twelve believers, on a profession of their faith in Christ. The converts were nearly all young persons, chiefly the fruits of parental instruction. We hope several others will shortly follow their example. May they all abide steadfast!

**GOLCAR.**—At the close of the last month, (July) we baptized five persons on a profession of faith in our Lord Jesus Christ. Two of them were Primitive Methodists, who still continue with that people. The other three were received into fellowship. One of them is a scholar, and another a teacher. J. W.

**NORTHAMPTON, College Street.**—Since I last wrote, eight have been added by baptism—five in April, all young, and three young men, July 23. It is encouraging and hopeful to see the young thus devoting themselves to their Lord and Saviour. T. S.

**NEWARK.**—Four believers have been baptized here since we last reported—two April 2, and two Aug. 6. Mr. Norgrove preached and immersed the candidates. On both occasions a gracious influence was felt.

**NEWPORT, Isle of Wight.**—On sabbath evening, July 10, after a discourse on the subject, Mr. Vernou baptized two disciples, both connected with the sabbath school.

**WARWICK.**—"An aged disciple" of nearly fourscore years, descended into the water, and was baptized into Christ on the first Lord's-day in April. R. W.

**NEWTOWN, Montgomeryshire.**—Since our last report, three baptisms have taken place here and in the vicinity—May 28, at Vastery, Mr. Jones of Sarn, immersed six believers. This is a branch belonging to Newtown. Here are more inquirers, though it is only recently that they commenced preaching in the neighbourhood from house to house—On Wednesday, July 18, Mr. Williams, our pastor, baptized four—July 18, after a discourse by Mr. Williams, Mr. Nicholas of Caersws immersed Mr. Cooke, the teacher of the British school in this town. Mr. C. preferred the open-air to the baptistry, therefore the ordinance was administered in the Severn. Much was seen, heard, and felt. The spectators numbered about 3,000. T. W.

**CONGLETON, Cheshire.**—Two persons—a brother and sister were baptized at this place August 6, by Mr. Crowther. At a public tea meeting in July, a purse of money was presented to Mr. C., who is about to remove into Wales. During the two years Mr. C. was with us, a church of fifty-four members has been gathered, and a good sabbath-school. R. C.

**DOWNTON, Wilts.**—On Lord's-day, June 11, one male person was added to our number by baptism, after a discourse by Mr. W. S. Clifton. This is the third person that has joined us from the Wesleyans.

**COLLINGHAM, Notts.**—On Thursday, Aug. 3, we were gratified in witnessing the immersion of a female who had, for many years, been a hearer of the word, and who had long struggled against convictions of duty. J. G.

**STOURBRIDGE.**—Mr. Hossack, our pastor, immersed four believers on sabbath morning July 2, before a large and attentive audience. W. H. P.

## Baptism Facts and Anecdotes.

**NOT POLEMICAL.**—The *Christian Advocate* of the 18th ult. contains the following choice criticism:—"Our Lord was not let down into a pit, or well, like our graves, or to a baptistry; but was placed in a chamber in the side of a rock. We wonder why 'Justitia' does not carry out his ideas to the end of the apostle's argument, and having dipped under water, (*buried in baptism*) the subject of baptism, proceed to plant him or her up to the knees in the ground, 'for,' adds the apostle, 'If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.' Rom. vi. 5." From this we learn that "the likeness of Christ's death," is that of a person placed up to the knees in the

ground! We will not insult the understanding of our readers by attempting to refute such puerilities as these. On the subject of baptism, we are told, the *Advocate* "is not polemical." Truly it is not—it is something worse.—*Oriental Baptist*.

**UNION CHAPEL, DHURUMTALA.**—During the past month, three members of the congregational church, assembling in the Union chapel, Calcutta, have been required to withdraw from that Society, under the threat of expulsion, in consequence of their having adopted the sentiments of believers' baptism, and acted according to the dictates of their consciences.—*Oriental Baptist*.

And this by Independents!

## Religious Tracts.

INDIA.—We remove other matter, already in type, to make room for the following letter which we have just received. We have only space to add that we shall have much pleasure in complying with the request of our beloved brother.

Calcutta, July 1, 1848.

MY DEAR BROTHER.—The pages of your *Reporters* testify that you have repeated applications for tracts. I suppose this will prove the first application of the kind from Calcutta, and possibly the last—but perhaps not. My request, however, shall not be very unreasonably large, though I intend it to apply to all your tracts on baptism, &c. I like to help forward the good cause to which your tracts are devoted, and have printed several, which are getting into circulation, and, I hope, are doing good. Now, what I want of you is, not that you should send me a large number of all, or of any, of your tracts, but two or three, or half a dozen or so, of every tract in your list. My object is to make a selection, and reprint them for circulation in this country. You have no doubt observed my list of tracts on baptism, which has occasionally been printed on the cover of the *Oriental Baptist*. I think you will be able to supply me with a few more, which, with the blessing of God, will do our cause good service. Probably, also, your “Invitations to Public Worship” will be as appropriate here as in England.

I take in your *Reporter*, and pay for it; I send you the *Oriental Baptist*, for which you *don't* pay, except in the way of postage. Now, though you may not think very highly of our bantling, or regard it of much worth, yet you may perhaps not be very unwilling to let me have a few copies of your tracts in exchange. I, of course, take it for granted that with the tracts you will give me full permission to reprint as many of them as I may think proper. Mr. Haddon will probably be sending me a package shortly after you receive this, and if you will have the kindness to make up a little parcel of tracts and send it to him, he will no doubt with pleasure include it in his package.

I heartily rejoice in the measure of success which has attended your efforts to increase the circulation of the *Reporter*, and feel a lively interest in your other efforts to do good.

Our little magazine has been thus far pretty successful. Were it not for heavy rates of postage, the circulation would, no doubt, be much larger than it is.

For items of intelligence I must refer you to the *Oriental Baptist*. On the whole, I think there are favourable appearances in our churches, and I hope to be able to report additions by baptism to more than one, in the next and following numbers of the *Oriental Baptist*.

As a mission, we have not been exempt from trials and personal afflictions; but on the whole, we are in tolerable health, and able to prosecute our respective labours. Wishing you every blessing,

I remain, yours truly,

J. THOMAS.

### Donations of Tracts have been forwarded to

	Handbills.	4-page.
Slimbridge .....	500	25
Harborough .....	500	25
Tittleshall .....	500	25
Little Dean .....	500	25
Goetre .....	500	25

We still wait for proper directions from Bridgend, Darlington, and Northwich.

ISLE OF WIGHT, *West Cowes*.—We have received a letter from a friend in this town, who states that, as at Ryde, several baptists reside in the place, but they worship with other christians. He is anxious to obtain a grant of tracts, but he has not only omitted to send proper directions, but has forgotten to give his own name!

### Donations of Invitations to Worship have been forwarded to—

Smethwick .....	1000
Belper .....	1000
Bromley .....	1000
West Bromwich .....	1000
Norwich .....	1000

To APPLICANTS.—For Directions in making applications, see the January *Reporter*, page 38, and February, page 76. We have often referred applicants to these, and yet we scarcely ever receive correct directions. This causes delay, expense, and annoyance. We again intreat them to be more careful. For their guidance, we repeat that we always want—

1. The name and residence of a country Bookseller.

2. Name and residence of his London Publisher.

3. Three Postage Stamps to be sent with the Application.

But in case the applicant has a monthly parcel direct from Leicester, he need not do more than state his request.

## Sabbath Schools and Education.

### "WHAT SHOULD A TEACHER BE?"

#### EXAMPLE IS BETTER THAN PRECEPT.

#### I. A Sabbath School Teacher should be Converted.

Is it likely that an unconverted teacher can train the children for the kingdom of heaven?

Thou therefore which teachest another, teachest thou not thyself?—*Romans ii. 21.*

#### II. A Teacher should be Intelligent.

To much love in the heart, you should seek to add much light in the mind.—*James.*

He who undertakes the office of teaching the young should feel the obligation of a diligent and systematic perusal of the Word of God.

The teacher must seek for self-improvement if he would do good in the sabbath school. *One-fourth* part of an hour, every day, diligently and wisely improved in self-cultivation, will help a man to grow in wisdom.—*Todd.*

Apply thine heart to understanding.—*Proverbs ii. 2.*

#### III. A Teacher should be Persevering.

Perseverance in any undertaking is the mark of a great mind. No work tests it more than sabbath-school teaching. Is it not the duty of a teacher to deposit, under God, the seed of the kingdom in the heart of the young? Time and patient waiting are needed ere its growth and fruitfulness will appear.

Did the Son of God labour through a life of poverty, agonize in a death of torture for immortal souls, and will you cast from you their interests because a little sacrifice of time and ease is required on the sabbath? If you do, can you pretend to fellowship with Christ?—*J. A. James.*

Unstable as water, thou shalt not excel.—*Genesis xlix. 4.*

#### IV. A Teacher should be Punctual.

If twelve teachers in one school, are each five minutes behind the hour when instruction begins, how much time have the young lost by this irregularity?

Is God, the Church, and the Young, to be robbed of so large a portion of valuable instruction, because teachers are too indolent to cultivate the habit of punctuality?

Will a man rob God?—*Malachi iii. 8.*

#### V. A Teacher should be Benevolent.

In the kingdom of Christ, great learning is not demanded, great and striking and splendid talents are not necessary. To be useful, to bring souls to Christ, and to win the crown of life, *holy, devoted, disinterested piety*, is the great thing needed.

For the conversion of the young, a *frozen*

heart, a *dread* piety, narrow views, and stinted labour, *will not do.*—*Todd.*

And his disciples remembered that it was written, The zeal of thine house hath eaten me up.—*John ii. 17.*

#### VI. A Teacher should be eminently Devotional.

Your closet should be the constant scene of your anxiety for their welfare. God loves the prayers of his people. Importune him, therefore, to bless your efforts.

Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.—*Mal. iii. 10.*

#### Encouragements.

Be thou faithful unto death, and I will give thee a crown of life.—*Rev. ii. 10.*

Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.—*Matt. xxv. 40.*

*Abridged from Teacher's Magazine.*

**EFFICIENT TEACHING.**—Too many teachers satisfy themselves with a simple hearing of the word read, without an attempt to ascertain how far the understanding is enlightened and the heart improved. To say that such teachers are defective in their duty, is saying too little: they are in truth wanting in the very first qualification of a useful and efficient instructor. If we would really benefit the youth entrusted to our care, advantage should be taken of the position we sustain, to instil into their tender minds "the first principles of the oracles of God,"—gradually to open up to their comprehension the great leading truths of the gospel of Christ, and then to enforce the solemn responsibility which attaches to a reception or rejection of the truth.—*Sutton Ashfield Report.*

AT NEWCASTLE-UPON-TYNE, during what is called the "Race Week," provision is made for the amusement and refreshment of the children of day and sabbath-schools, from two to seven o'clock for three days. A large field is engaged on the outskirts of the town, where the children are encouraged to engage in innocent amusements. Each child is then presented with an orange and a bun, and singing and addresses follow. A band of music is also in attendance. This year the numbers attending were so large, that although only one halfpenny was charged to children for admittance, and one penny for adults, £90 14s. 0d. were taken in the field. The buns and oranges alone cost £94 14s. 3d., beside other expenses. The deficiency is made up by public subscriptions.

## Intelligence.

### Baptist.

#### FOREIGN.

**SOUTH AUSTRALIA.**—Mr. Wm. Deacon, late a student in the Leicester G. B. College, has recently departed, with his amiable and just wedded partner, for this distant land; the state of Mr. D.'s health requiring a more congenial climate. We heartily commend our young friends to the regard of any baptist minister or friends, who, in Australia, may peruse these lines, as very worthy persons. — A friend has also sent us some verses addressed to Mr. C. Stewart, late baptist minister at Toll End, Tipton, on his departure for the same land. It appears that both these brethren contemplate making Cooksland the place of their ultimate destination.

**AUSTRALIA, Sydney.**—By a recent letter from the Rev. J. Ham, late of Melbourne, colony of Port Philip, but now of Sydney,\* we regret to learn that the nervous system of the Rev. John Saunders, pastor of the baptist church at Sydney, has become so enfeebled by his long residence (thirteen years) and indefatigable labour in the hot climate of that city, as to compel him to leave the colony, and to return to England. "As soon as this was decided upon, the church sent me," says Mr. Ham, "an affectionate and a unanimous invitation to take the pastorate. This call I laid before my people, and after much serious deliberation and prayer, they considered it their duty to acquiesce in the decision at which I might arrive. Knowing my sphere of usefulness would be much enlarged at Sydney, and that my health would be much benefited by the change, as the winters are much warmer at Sydney than at Port Philip, I felt it to be my duty to accept the invitation of the church in this city, and to transfer my labours to Sydney. I have left my people at Melbourne in good faith and mutual affection — in perfect peace, and in circumstances capable of supporting the ministry among them, without aid from any other source than their own voluntary subscriptions and pew-rents. The baptist minister of Hobart Town, Van Diemen's Land, is supplying for a few months at Melbourne, and I rather think he will be invited to accept the pastorate of the church. They have a beautiful chapel, free from debt within about £50. Mr. Saunders is an excellent man, and an

eloquent preacher; he was brought up to the law, but left it for the ministry; he has worked hard for thirteen years in this city, where he has been much blessed, and has been very popular on all important and public occasions. He has often lectured on scientific subjects, and has also been a great and leading advocate in the total abstinence cause; and I may add, that no man or minister can be more highly esteemed, or greatly beloved, than he is in all the colonies. A testimonial is now getting up by the inhabitants of Sydney, to be presented to him at the Royal Hotel before he leaves; the subscription list is headed by the Attorney General; it has nearly reached, £300, and is expected to be made £400 when complete."

**BAPTIST COLLEGE, MONTREAL.**—The annual examination of the students of this college took place on the 24th and 25th of May. The examiners were the Revs. J. Girdwood (Bap.); H. Wilkes, M.A. (Ind.); W. Taylor, M.A., (Pres.) Their reports of the progress of the students were highly satisfactory. Five of the students have completed their studies for the ministry. The tutors are the Rev. J. M. Cramp, M.A., and the Rev. F. Bosworth, M.A.; the latter was compelled by illness to abstain from labour during the winter, but Dr. Davies, late of Stepney College, kindly supplied his place. The college is open, not only to members of baptist churches who intend to study for the ministry, but also to general students of good moral character of all denominations. The latter, however, have to pay for their board and education.

**CANADA.**—The Strict, or, as they call themselves, *Regular* Baptists, of Canada, comprising more than three-fourths of the churches, have resolved on a "Union of Baptists in Canada." For this purpose committees have been appointed by the Western, the Eastern, the Grand River, and we may probably add, the Haldimand Associations of baptist churches, to meet at St. George's, in the first week of September, for the purpose of arranging the preliminaries to the actual formation of this Union of Strict Baptists in Canada.

**CHINA.**—In a recent letter from Mr. Shuck of Shanghai, he gives the following summary of the Chinese Baptist Missions—Churches, 6; communicants, 100; ordained ministers, 15; foreign licentiate, 1; native preachers, 10; doctors of medicine, 2. The baptist church at Shanghai, under Mr. Shuck's pastorate, has twelve members. His colleagues are Messrs. Yates, Tobey, and Dr. James, with their wives.

\* Our readers will find an interesting sketch of the History of the Baptist Church at Melbourne, colony of Port Philip, Australia, in the *Baptist Reporter* for 1847, pages 143-4, written by our esteemed correspondent, Mr. P. G. Johnson, of Saffron Walden.

DOMESTIC.

**ASSOCIATIONS—Worcestershire.**—The following churches compose this body:—*Alester, M. Philipin; Atch Lench, D. Crumpton; Evesham, Cowl-street J. Hockin; Mill-street, A. G. Fuller; Pershore, F. Overbury; Stratford-on-Avon, no minister; Studley and Cook-hill, W. Maizey; Upton-on-Severn, J. Freer; Westmancote, J. Francis; Worcester, W. Crowe.* The last annual meeting was held at Upton-on-Severn, June 6 and 7, Mr. Freer, chairman. Messrs. Fuller, Crumpton, and Crowe, preached; the Circular Letter was on "The present position, prospects, and duties of nonconformist churches," by Mr. Fuller. The next annual meeting to be held at Atch Lench, unless further notice be given, on Tuesday and Wednesday, June 5 and 6. Mr. Hockin, association preacher. The next letter to be prepared by Mr. Crowe—subject, "Christian Influence." *Statistics.*—Number of churches, 10; baptized, 42; received by letter, 32; restored, 4; increase, 78. Removed by death, 15; dismissed, 11; resigned, 7; excluded, 15; decrease, 48. Clear increase, 30; number of members, 1,080; scholars, 1,279; village stations, 19.

The *Northamptonshire*, consisting of thirty-five churches, met this year at Kettering, on June 13. Baptized, 133; by letter, 35; restored, 4; dead, 66; dismissed, 34; excluded, 19; withdrawn, 12. The next annual meeting will be held at College Street, Northampton, on Whit-Tuesday.

T. S.

The *Shropshire* met at Pontesbury, June 15. Several churches were proposed for admission, and accepted. The spiritual state of the churches, and the spread of the gospel in the county, occupied much attention. Mr. Thomas, of Pontypool, preached in the evening, after which the Lord's Supper was administered, Mr. Keay of Wellington, presiding. [No statistics.] R. D.

**NEW SWINDON, Wilts.**—The foundation-stone of the new baptist chapel, now in the course of erection, was laid on August 2, by S. Salter, Esq., of Trowbridge. Dr. Cox, of Hackney, delivered an admirable address. The building is to be in the Norman style of architecture, and is to seat a large congregation. S. M. Peto, Esq., M.P., is said to be a handsome contributor to this erection.

**HORTON COLLEGE, Bradford.**—The annual meeting of Horton college was held August 2. The report stated that twenty-five students had enjoyed the advantages of the college during the year, ten of whom had left to occupy different stations of ministerial labour. The funds of the college had suffered from the present commercial distress.

**THE NEW BAPTIST CHAPEL IN BLOOMSBURY.**—We are authorised to state that the Rev. William Brock, having been constrained to relinquish his pastoral connexion with his church in Norwich, will probably become the stated minister of the elegant and spacious chapel which has been built by S. M. Peto, Esq., M.P., in Bloomsbury. Several eminent physicians have pronounced it impossible for Mr. Brock, with due regard to his health, to remain in a situation where there is so great a prevalence of easterly winds as in Norwich. He has therefore engaged to undertake the ministry of Bloomsbury chapel, so soon as it can be opened for public worship, which will be about the first week in December. It is intended, ultimately, to form a church on the basis of open communion. Steps will be taken forthwith for putting the chapel in trust, so as to leave about half the cost of the erection to be defrayed by the religious public. Mr. Peto's design, in adopting this arrangement, is simply to engage the sympathies of the future congregation in an effort to make the chapel their own. This being done, we believe Mr. Peto would direct his attention to the erection of another chapel in some destitute part of London. We hope that the honourable gentleman's munificent intentions will speedily meet with a suitable response, and that Mr. Brock will, under the divine blessing, have health to collect a congregation worthy of the building so liberally provided for their occupancy. To that blessing only could a christian commend himself in any enterprise, and especially in separating himself from an attached flock, who, though convinced that there is no alternative but his removal from them, lament as with one voice his departure, to commit himself to a sphere of labour where there is as yet neither church nor congregation. In such trying circumstances, Mr. Brock needs the warm sympathies and earnest prayers of christian brethren.—*Patriot.*

**RINGSTEAD, Northamptonshire.**—A neat baptist chapel, capable of seating about 350 persons, built on the site of the old meeting-house, which had been used as a place of worship for more than one hundred years, although originally a barn, was opened on July 27, with sermons by brethren Bowes and Wycherley. By the liberality of the friends on the spot, and others in neighbouring places, the building is at once placed in easy circumstances; and the state of the cause, in its spiritual aspects, is encouraging. W. K.

**STEPNEY COLLEGE.**—The ensuing session at Stepney college will commence on Wednesday, September 13. The Rev. W. A. Salter, of Amersham, has engaged to preach on the occasion.

**HANSERD KNOLLY'S SOCIETY.**—The fourth volume of the publications of this Society has just been issued: it contains two most valuable and exceedingly scarce treatises from the pen of the celebrated Roger Williams, founder of the State of Rhode Island. One entitled, "The Bloody Tenet (Tenet) of Persecution"—the other, "Mr. Cotton's Letter Examined and Answered." The subscription is only half a guinea per annum, for which the subscribers have hitherto received two handsome octavo volumes annually, containing from eleven to twelve hundred pages.

**BAPTIST TRACT SOCIETY.**—This Society has printed during the past year 112,000 tracts, 48,500 handbills, and 20,000 children's books. Its object is to disseminate the truths of the gospel by these means in accordance with the views of the committee and supporters of the Society, as Calvinistic Strict Communion Baptists. Its expenditure last year amounted to £232 9s. 11½d., leaving, we regret to say, a balance due to the Treasurer of £83 5s. 10½d. **ALEPH.**

**BAPTIST NEW SELECTION.**—The annual meeting of the Trustees of the New Selection was held on June 26, when grants were made from the profits of the work to forty-eight widows of baptist ministers. No new applications are now entertained except from the widows or orphans of ministers whose congregations used the book at the conclusion of their pastorate; and in all cases the signatures of two ministers who use the book are necessary.

**NORTHWICH, Cheshire.**—About seven years ago a house was opened for preaching, and a baptist church formed at this place. We have had many discouragements; some having deserted us, and others having emigrated. Lately, a kind friend of another denomination gave us the use of a large and convenient room, which was opened for divine worship, July 2, by brethren Kenworthy and Harvey. The place was crowded, and our prospects are now cheering. **T. S.**

**ARLINGTON, Gloucestershire.**—The baptist chapel in this village having been closed for enlargement and repairs, was opened on Tuesday, June 27. Messrs. Woodrow and Salker preached to good congregations. An additional service was held in the evening, when addresses were delivered by Messrs. Blakeman, Cubitt, Stephens, and Hall of Arlington.

**CHIPPERFIELD.**—We had a social tea-party of about 200 friends on the last day in July; after which we ranged our beautiful common, and returned to hear some excellent speaking and singing, and before we parted cleared off the last farthing of the debt on the buildings. All were delighted. **C. S.**

**ASHFIELD, Suffolk.**—At this village, which contains about 380 souls, a small baptist church was formed about four years ago by a few members of neighbouring churches, honourably dismissed for that purpose. Having constituted themselves a distinct church of Christ on baptist principles, they chose one of their number, Mr. Fuller, (an honoured name) a brickmaker, in the employ of Lord Thurlow, to be their pastor. Prosperity has attended their efforts to promote the divine glory. The place where they were accustomed to worship had long since become too small to accommodate those who attend the ministry of the word. Under these circumstances, a friend in an adjoining village generously came forward to the help of these poor people, and built them a place in which to worship, capable of seating from 150 to 200 persons, which was opened on Lord's-day, May 21, when two able sermons were preached by Mr. Parsons, of Rattlesden.

**A LOOKER ON.**

**EMSWORTH.**—The new baptist meeting-house in this village was opened with sermons by brethren Cox of Woolwich, and Smith of New Park Street, August 10, and brethren Cakebread, Jones, Neave, and Lemmon, assisted. In the afternoon we had a public meeting, when friends from Portsea and other places engaged to give, or collect, *one penny per day* for the next year towards our debt. The attendance was large, and the collections liberal. **E. P.**

**GLASGOW.**—The commodious chapel in Regent-street, formerly occupied by the Rev. J. M. Campbell, Ind., has been purchased by the baptist church meeting in Albion-street, under the pastoral care of the Rev. James Taylor.

**PRESENTATIONS.**—A very handsome silver tea service was presented to *Mr. T. A. Wheeler*, pastor of St. Clements baptist church, Norwich, July 13, on the occasion of his marriage, by the members of his congregation and other friends, as a token of their esteem and affection for his person and ministry. About 400 friends took tea together. *Mr. J. H. Green* in the chair. Addresses were delivered by Messrs. J. Puntis, T. A. Wheeler, T. Brooks, A. Reed, and T. Wheeler, sen., also by Messrs. Green, Bignold, and Pigg. —At a tea-meeting held at Rugby, June 19, *Mr. E. Fall* was presented with a purse of gold, as a mark of respect and esteem for his long services as pastor of the baptist church. —*Mr. Freer*, pastor of the baptist church, Upton-on-Severn, was presented with a purse at a tea-meeting to which he was invited, Aug. 1, upon his resignation of the pastoral office, which he has held for sixteen years.

**THE AMERICAN DEPUTATION.**—Brethren Woodman and Noyes arrived safe at New York by the Hermann Steamer, August 5, after a passage of 15 days. In a note dated "Ship Hermann, Aug. 8," and which we received on the 23, Brother Noyes says, "Our ship measures 1850 tons, is 270 feet long, and has a saloon 80 feet by 19, finished in the most splendid style. We have 176 adult passengers, and about 20 children on board. By invitation of the Captain, I have preached on the two sabbaths we have been on board to all who could understand English, with the exception of a young sprig of the law from Oxford, who thought himself too holy to attend. He and his companion have made themselves perfectly contemptible to all the passengers, both English and American. We have had head winds almost all the way, but our gallant ship drives on surprisingly."

**HUGGLESCOTE, Leicestershire.**—We hear that it is arranged to celebrate the 50th anniversary of the formation of the General Baptist Church, in this and the neighbouring villages, by a series of public Jubilee Services. Sermons in all the places of worship on Lord's-day, Sep. 17th; on Monday, the 18th, public meetings in the afternoon, at half-past one, and evening at six. Tea at half-past four. On Tuesday, the 19th, the Midland Conference will meet at Hugglescote.

**ORDINATIONS AND RECOGNITIONS.**—*Mr. Hugh Killen*, late of Cumberland-street, Shoreditch, London, at Bedford second church, July 4th. Messrs. Wyard, Lewis, Murrell, Owen, and Dixon, took part in the services of the occasion.

*Mr. John Bunyan McCure*, at Hadlow, Kent, July 19th. Messrs. Pope and Foreman were the ministers by whom the services of the day were conducted.

*Mr. Thomas Burditt*, late of Cambridge, at Saffron Walden first church, June 28th, at a social meeting of ministers and friends. Messrs. Haycroft, M.A., Tubbs, Stephens, Martin, Sainsbury, B.A., Hopkins, Pollard, and Reynolds, were the ministers who addressed the minister and his friends.

After a pleasant tea-meeting, furnished gratuitously, we held a public service for the recognition of *Mr. S. M. Bell*, late of Southampton, as pastor of the baptist church at Welshpool, July 27th. Messrs. Bowman, Morgan, Reynolds, and Bennett, took part in the proceedings. J. J. W.

*Mr. Kerr Johnston*, at Shipley, Yorkshire, August 7th. Messrs. R. Johnston, Dawson, Macpherson, Brewer, Mitchell, Howieson, Stalker, Burton, and Dr. Godwin, engaged in the services of the day, which were really delightful.

On Thursday evening, July 20, the *Rev. N. Hayeroff, A.M.*, as pastor of the ancient church, at Broadmead, Bristol. Messrs.

Davis, Jack, Cripp, Haynes, Fuller, Gregory, Ham, and others, were engaged. It was a goodly sight to see such a large congregation of ministers and people assembled to seek the blessing of Almighty God upon the labours of his servant at this important station. Mr. H's prospects of usefulness are most encouraging. J. E. H.

*Mr. C. Short, M.A.*, late of Horton college, Bradford, at Earls Colne, July 11th. Messrs Acworth (tutor,) Rush, Jones, Reynolds, Johnson, Kay, Langford, Dixon, and others, conducted the services, which were well attended. [This was reported in the *Banner* as an Independent interest! How was that?]

*Mr. F. Roberts*, late of Pontypool college, was recognized as pastor of the baptist church, Pontesbury, June 14th, when Messrs. Keay, Thomas, (tutor,) Granger, Burns, and Jones, took part in the services. R.D.

**REMOVALS.**—*Mr. W. W. Evans*, late baptist missionary at Calcutta, to Marlborough, Devon.—*Mr. Kerr Johnston*, late Presbyterian minister at Walker, Northumberland, to Shipley, Yorkshire.—*Mr. H. Angus*, of Horton college, Bradford, to Rugby.—*Mr. C. T. Keen, jun.*, of Thornage, Norfolk, to Zion chapel, Cambridge.—*Mr. Chown*, of Horton college, to Zion chapel, Bradford.

**RESIGNATIONS.**—*Mr. E. Fall* has resigned the pastorate of the baptist church, Rugby, an office which he has honourably sustained forty-one years.—*Mr. D. Parkins* has resigned the pastorate of the baptist church, Folkstone, Kent, over which he has presided for six years. On July 24, his friends presented him with an elegant purse containing £40, as a mark of their esteem for his labours and character.—*Mr. W. Clark*, pastor of the baptist church, Sutton, Suffolk, who wishes us to state that he is open to invitation.

### Missionary.

**THE JUNGLE CHRISTIANS AND THEIR TEACHER.**—*Mr. D. L. Brayton*, an American baptist missionary, writing from Calcutta, April 6, says:—"You probably will have heard before this reaches you of our safe arrival in this place. We are now about to disperse to our various fields of labour. A few days since we all had an interesting visit to that hallowed place, Serampore. I will not attempt to describe my emotions while walking about that consecrated spot,—through the celebrated Botanical garden of the venerable Carey—while examining in the room where he laboured and died, the productions of that master mind—and especially while visiting the sacred place where slumbers the dust of Carey, Ward, Marshman, &c.

The very mention of those names sends a thrill through the heart of every one who loves the cause of Missions. We had the pleasure of taking breakfast and tiffin (luncheon) with brother Robinson, son of the veteran soldier who is now fighting for his Master at Dacca, and dinner with John Marshman, son of the good old veteran. The son is an active man, and accomplishes an almost incredible amount of business, exerting a powerful influence over all India. We were warmly received by all the friends, but the most interesting occurrence was the relation of a fact by brother Robinson, the substance of which is as follows:—Our native assistants, he said, were on a preaching tour in the country, and having called at a village to deliver their message, while doing so one of the audience said, 'You preach the same doctrines which our teacher does.' The assistants replied, 'Where is your teacher?' 'In the boat.' 'Let us go and see him.' They found him in possession of some of the old Serampore tracts, and four Gospels, which had been used so much that he had been obliged to copy them. With the contents of these he was perfectly familiar. The assistants proposed a religious meeting, and to have him conduct the services in his own accustomed way. 'No,' said he, 'you conduct them your way first, and then I will conduct services in my own.' This being agreed to, the assistants commenced by singing, and then a common prayer-meeting, in which the jungle christians took part, and prayed as those accustomed to the exercise, and who loved it also. After this, the said teacher commenced a meeting by reading a portion of scripture and praying. At the close of every sentence in prayer he would stop and have all his disciples repeat after him. After prayer came the sermon. They had an interesting christian interview, and the assistants parted with them under the full conviction of their being true believers in Christ. This was the first interview they had ever enjoyed with any teacher, except the silent tract and portions of the bible. Who would not distribute tracts? I know it is often said, and with truth too, 'Your tracts are torn up and burnt,' &c., but what then—one such fact as the above is enough to fire our hearts with almost uncontrollable zeal in this heavenly work."

**SAD INTELLIGENCE FROM CHINA.**—The *Caledonia* brings late news from China, and with it the sad intelligence of the drowning of Dr. and Mrs. James, missionaries of the Southern Baptist Board, in the harbour of Hong-kong. The calamity was occasioned by the upsetting of a schooner on which they were sailing at the time. Dr. James was from Philadelphia, and Mrs. J., we believe, from Salem, Mass.—*New York Recorder*.

## Religious.

**NEW CONNEXION.**—The Annual Conference was held this year in Liverpool, June 12. Rev. James Henshaw, Stockport, was elected President, and Josiah Bates, Esq., of London, Secretary for the year 1848-9. Most of the documents, read presented a very encouraging aspect, both in the secular and spiritual operations of the body. The return of members showed an increase of 500 over that of the previous year; nearly 200 of that increase being in Canada, and the rest in England, principally in Lancashire. There was also an increase of 688 teachers and 4,034 scholars in the schools. At the Missionary meeting, presided over by John Ridgway, Esq., of the Staffordshire Potteries, the Report, after referring to the increase in various stations, announced what, in Missionary operations, is rather unusual,—a balance of income over expenditure. In Ireland, there were 10 stations, 137 chapels and preaching houses, 11 Missionaries, 104 local preachers, and 806 members. In Canada, there were 30 stations, 367 chapels and preaching houses, 41 Missionaries, and 3,374 members. Total number of Missionaries, 52; members, 4,180. The Report concluded by stating, that the Committee had cause for rejoicing in the general prospects of the Missions. Their agents were active and devoted, their members increasing their fields of operation extending, and their finances rapidly augmenting.

**PRIMITIVES.**—The Annual Conference of this laborious and useful body of christians was held this year in Leeds, June 7. The following statistical returns were reported—

Members .....	89,401	2,606	} Clear Increase.
Itinerant preachers ..	518	16	
Local do. ....	8,056	216	
Class leaders .....	5,522	183	
Connexional chapels ..	1,473	52	
Rented, &c. do. ....	3,482	142	
Sunday Schools ....	1,136	67	
Scholars .....	87,273	3,707	
Teachers .....	16,469	1,428	

The increase in the number of members is nearly three per cent; it must, however, be remembered that the condition of membership is not *conversion to God*, but only "a desire to flee from the wrath to come." P. M.

[Next month we may furnish brief reports of the "Association" and "Wesleyan" Methodists. The latter report a decrease of £4,861.]

**REGIUM DONUM.**—Just as we were going to press, we glanced over the columns of the *Patriot*, and observed that a spirited discussion took place on this subject in the House of Commons, on Wednesday, Aug. 23; at the close of which, Lord Russell said, that if dissenters would give security to pay the money, it should not appear in the estimates again!

## General.

**RAILWAYS IN INDIA.**—We are much gratified in learning that the Great Indian Peninsular Railway is in a fair way of completing its engagements with the Government and the East India Company. As a commercial speculation, it may be said to be secure from all loss, the East India Company having agreed to guarantee to it a minimum dividend of five per cent for twenty-five years, on the capital advanced. Its connexion with the higher interests of humanity, especially the abolition of slavery, by affording, when it shall be fully completed cheap and rapid transit from the cotton and sugar districts, almost places it in the rank of philanthropic institutions.—*Anti-Slavery Reporter.*

**EUROPE.**—*France.*—The turbulent in Paris have been kept down since the terrible outbreak in June. *Italy.*—The Austrians have regained possession of Milan. France and England, it is said, are acting as mediators. We hope they will succeed in staying the further effusion of human blood.

**IRELAND.**—As we apprehended in our last, an attempt at insurrection was made; but, as might have been expected, it failed, and happily without any serious loss of life. Several of the leaders are now in prison.

**THE HARVEST** has, during the past month, been in a most precarious state, owing to the prevalence of showers. Many have housed their corn in the night. It is now reported that the potato crop has suffered extensively. We hope this is not correct.

**THE PHYSICAL FORCE PARTY** have been making further attempts at violent measures. Many have been arrested with arms on their persons, or in their houses. These men are doing immense mischief to the cause of freedom.

**MR. BAILIE STOTT**, a magistrate, lies in Calton Gaol, Edinburgh, at the suit of eighteen clergymen of the Church of Scotland, for the non-payment of an annuity-tax of twelve pounds—that is a forced payment to the clergy. A bailie in Edinburgh is as an alderman in London.

## Marrriages.

June 30, at the baptist chapel, Stratton, Wilts, by Mr. Breeze, Mr. Thomas, minister, Wootton Bassett, to Miss Pillgrem, of Swindon: and July 20, by Mr. Pillgrem, Mr. Morse, to Miss Lapper.

July 7, at Heneage-street baptist chapel, Birmingham, by Mr. Roe, Mr. R. Carter, Erdington, to Miss E. Rose, of Leicester.

July 12, at the G. B. chapel, Tarporley, by Mr. M. Shore, Mr. T. Goulburn, to Miss E. Bate.

July 12, at Ebenezer chapel, Birmingham, by Mr. Swan, Mr. Hossack, baptist minister, Stourbridge, to Mary Elizabeth, eldest daughter of Mr. Christopher Dade, Birmingham.

July 18, at the baptist chapel, Wakefield, by Mr. Colcroft, Mr. Moore, of Huddersfield, to Miss M. A. Shelley, of Wakefield. This being the first marriage in the place, the parties were presented with a handsome bible and hymn book.

July 22, at the Upper meeting, Saffron Walden, by Mr. Thomas Burditt, Mr. John King, of Langley, to Miss Sarah Benstead, of Chesterford.

July 24, at the baptist chapel, Pinchbeck, near Spalding, by Mr. Simons, Mr. S. Musson, to Mrs. Amy Brown.

July 26, at the baptist chapel, Salendine Nook, by Mr. J. Hanson, Mr. G. T. Frauce, of Crossland Moor, to Miss E. Taylor, of Milns Bridge.

July 28, at the Baptist Chapel, St. Ives, Hunts, by Mr. E. Davis, Mr. Wm. Peacock to Mrs. Ann. Easton.

July 29, at the baptist chapel, Bolton, by Mr. B. Etheridge, Mr. J. Bridge of Halliwell, to Miss Ann Graham, of Bolton.

July 31, at the baptist chapel, Farsley, by Mr. J. Foster, Mr. J. Pearson, to Miss H. Harrison, both of Pudsey.

Aug. 1, at Westgate baptist chapel, Bradford, by Mr. H. Dowson, Mr. J. Bennett, to Miss S. A. Greenwood.

Aug. 1, at the baptist chapel, Kimbolton, by Mr. S. Edgar, Mr. H. Hemming, of London, to Clarissa, second daughter of the late Rev. J. Hemming, M.A., baptist minister, Kimbolton.

Aug. 2, at West-street baptist chapel, Rochdale, by Mr. W. F. Burchell, G. T. Kemp, Esq., of Tavistock Square, London, to Emily Lydia, second daughter of H. Kelsall, Esq., of Rochdale.

Aug. 3, at the Baptist Chapel, Hay, Brecon, by Mr. J. H. Hall, Mr. D. Lewis to Mrs. E. Thomas, who defrayed the expense of licensing the place. Mr. Hall, on behalf of the friends, presented the parties with a beautiful copy of the Holy Scriptures.

Aug. 5, at Bethany baptist chapel, Pembroke Dock, by Mr. H. F. Morgan, Mr. Evan Beynon, of Asridge, to Miss Maria Evans, of St. Florence.

Aug. 8, at Richmond (Ind.) chapel, Salford, by Mr. Dunckley, M.A., baptist minister, Mr. James Bury, baptist minister, Colne, to Mary, third daughter of the late Mr. Thomas Bury, of the Adelphi, Salford. And at the same time and place, Mr. Tatter-sal Lord, Accrington, to Margaret, second daughter of the late Mr. Thomas Bury.

Aug. 15, at the baptist chapel, Sutton, Yorkshire, by Mr. Scott, Mr. T. Dineen, of Keighley, to Miss M. A. Tempest, of Steeton. This being the first marriage here,

the parties were presented with a handsome Bible.

Aug. 9, at the baptist chapel, Cirencester, by Mr. D. White, Mr. J. T. Collier, baptist minister, Downton, to Millicent, fourth daughter of Mr. White, by whom the ceremony was performed.

August 20, at the Independent chapel, Newark, by Mr. J. C. Norgrove, baptist minister, Mr. Benjamin Pearson Small, to Miss Eliza Clark; and Mr. Henry Roe to Miss Martha Johnson.

## Deaths.

May 25, Mrs. Ann Muddiman, Long Buckby, looking for the mercy of our Lord Jesus Christ into eternal life, in the ninety-third year of her age, and the seventy-third of an honourable membership with the Baptist Church in that town. Her maiden name was Staughton, a descendant of Wm. Staughton of Blisworth, who was imprisoned in Northampton Gaol, for holding meetings in his own house, about the same time John Bunyan was in Bedford Gaol.

June 14, at Rhayader, Radnorshire, in her 68th year, Mrs. Evans, relict of the late Rev. David Evans, baptist minister, of Doleu and Rock. She lived twenty-seven years a wife, twenty a widow, and forty-eight a christian. She was the mother of eleven children, two of whom are baptist ministers, three are members of the baptist church at Woolwich (Mr. Cox's), three are inquiring the way to Zion, and three preceded her to the eternal state. Her last illness was short, but severely painful: yet her end was peaceful. "I am happy," were among her last words.

June 26, at Paulton, aged 29, Elizabeth, youngest daughter of the late Mr. B. Carter, many years deacon of the baptist church. Baptized at the age of 15, she was a consistent member, and though long afflicted, her faith and patience never failed.

July 14, aged 72, the Rev. Newton Bosworth, F.R.A.S., pastor of the baptist church at Paris, Canada West, after a short but painful illness, during which he enjoyed the consolations of the gospel, and anticipated with holy pleasure the delights of the heavenly rest.

July 20, at Nupend, Stroud, after a brief illness, Mr. James Whittard, aged 39, a member, for a few months only of the church on earth, he has gone to join that in heaven.

July 31, in his 76th year, Mr. G. Wilkins, the much respected bookseller of Derby. He was for more than half a century, a member of the baptist church, St. Mary's Gate, and in the prospect of death was much cheered and supported by the peace and hope of the gospel.

Aug. 3, aged 74, Edward Baines, Esq., of Leeds, formerly member of parliament for that borough in three successive parliaments, and senior proprietor of the "Leeds Mercury," of which he had been a proprietor more than forty-seven years. Mr. Baines was a magistrate of the West Riding, and of the borough of Leeds, and was father of M. T. Baines, Esq., M.P. for Hull.

Aug. 12, aged 67, Geo. Stephenson, Esq., the celebrated engineer and railway contractor.

Aug. 13, Elizabeth Mary Denham, aged 22, daughter of the Rev. David Denham, Baptist Minister, of Stamford-street, Blackfriars. Her end was peace.

August 13, aged 42, Elizabeth, wife of Charles Gordellier, Mile End, eldest daughter, of the late John Bowers, pastor of the baptist church formerly meeting in King's Head Court, Shoreditch. This solemn event occurred at Hephzibah Chapel, near Mile End Gate, at the close of the service, while singing the hymn,

"Your harps ye trembling saints."

The deceased was a member nearly fourteen years of the baptist church Little Alie Street, under the pastorate of Mr. Dickerson, who improved her death by a sermon to a very crowded congregation on the 20th.

August 21, in the 53rd year of her age, Mary Anne, the beloved wife of the Rev. Cornelius Elven, of Bury St. Edmunds, Suffolk. The deceased had been a genuine disciple of the Lord Jesus Christ for many years, and throughout the trying stages of a pulmonary consumption was enabled beautifully to exhibit the graces of faith, hope, and patience, 'till the "silver cord" was loosed, and her gentle happy spirit took its willing flight to rest in the bosom of its Saviour and its God.

Lately, at Malmsbury, aged 69, Christiansa, wife of Thomas Fullaway. Her loss is deeply felt by her bereaved relatives, as well as the baptist church of which she was a valuable member eighteen years.

Error.—In July, page 288, Deaths, May 25, for Mrs. Walls, read Mrs. Watts.

## BAPTIST REPORTER.

OCTOBER, 1848.

## THE COMING DOWNFALL OF THE PAPACY.

Not yet has the "strong voice" of the apocalyptic angel been heard, saying, "Babylon the great is fallen, is fallen;" but the time is at hand—we believe it is, we hope it is—when this "master-piece of satan" will finally and for ever be cast down, and sink like a mighty millstone into the gulph of everlasting oblivion.

In the columns of one of our leading periodicals\* we find some valuable thoughts on this important subject. The intelligent writer says:

When the chair of St. Peter was about to be swept away, by the same flood of popular power which the thrones of France and Austria were unable to resist, its doom was delayed by the phenomenon of a pope professing liberality and reform, who, by virtue of this profession, became the idol of the revolutionary party all over Europe. Even those thoughtful men who doubted his sincerity as a Roman pope, rejoiced in his patriotism as an Italian prince. They hoped that for once, the claims of infallibility would

be merged in the enthusiasm of nationality, and that in Pius IX., the man would triumph over the priest. As well might they have expected that the Ethiopian would change his skin, or that Dr. Philpots would tolerate evangelical doctrine. The new pope proved to be animated by the old spirit of the Papacy. He would not abate one jot of his pretensions to rule autocratically; and it was soon found that he had run with the multitude a little way only from policy, to win their confidence, and turn them from the road of freedom.

The people found out the manœuvre, and, conscious of their power, demanded that it should be acknowledged, and constitutionally guaranteed. Accordingly, we have seen, in the heart of the Holy City, a laity, stripped for centuries of every right, revolting against the sceptre of an infallible authority, surrounding its throne with angry menaces, and not only extorting a share of the temporal sovereignty, but controlling also the spiritual supremacy, constraining the Pope, against his conscience, to banish

\* Eclectic Review, September.

from the metropolis they were created to defend and exalt, his most devoted servants, the Jesuits, in the hour of his perplexity and agony. The same insurgent and infidel democracy has compelled the holy father to declare war against his old Austrian protector. They have made him a prisoner in his own palace, till he granted their requests; and we know not how soon accounts may reach us that he has been compelled to fly, and give place to a provisional government.

Can these things come over us like a summer-cloud, without our especial wonder? Do they not bid us reflect upon the nature of that mystic power which has been so long securely seated upon the seven hills of Rome,—upon its gradual rise, its insidious advances, its millennial era of disastrous ascendancy, during which its arm was felt in every western nation, in every church, in every parish, in every family, almost in every heart, during which its image and superscription were so stamped upon society, that they could not be obliterated without changing its substance? Can we be indifferent to its decline during five centuries, as it “slowly receded like the retreat of waters,” till, at last, scarcely any traces of its *secular domination* remain visible on the surface of Europe, except the reptile-breeding slime it has deposited, and which has engendered the social plagues that now afflict the nations?

Whence, then, this power? On what did it base its pretensions? How did it gain such a marvellous ascendancy? From what causes has it declined? When and how is it to fall? These are questions which naturally suggest themselves to the reflecting mind. But it requires more space than we have, to answer them fully. The future, indeed, we can but dimly discern, though the signs of the times were never so intelligible, nor did contemporary events ever pointed out so plainly the things which are coming to pass. As God’s purposes are unfolded, it requires little

trouble to translate prophecy into history.

There is no doubt that the Papacy was predicted; but there is as little that it is to a large extent the creation of human policy, favoured by circumstances, and working on an ignorant, superstitious, and barbarous state of society. “Fixed in the capital of a mighty empire, and long the centre of missionary enterprise, the Church of Rome early eclipsed every other. Her position told most upon the countries to the west and north, eventually the chief seats of civilization.” Christianity could not root itself and flourish in an immense metropolis, without commanding respect and habitual deference over all the provinces. The chief pastor of Rome was the most important of ecclesiastics, because his congregation was in the most important of cities, where were conspicuously concentrated the wealth, intelligence, and greatness of the Roman world.

A church born in such a city, almost inevitably acquired the native instinct of *conquest*. She has therefore constantly striven for the mastery over other Christian bodies. This has been the unvarying tendency of her policy. She *would* be mistress of all churches.

“She talked of unity, and meant subjection.” She could never rest while an independent church remained in the West. Not even in Britain or in Ireland, remote as they were, and barbarous as they were deemed, could this eye-sore be endured. In the space of 500 years,—from the conversion of the Anglo-Saxons to the Norman conquest,—she secured all the preliminaries to her subsequent religious monarchy. Her missions in those ages were cunning crusades against the rights of existing churches. Wherever she found a married clergy, she denounced them as immoral; a native, vernacular liturgy, she condemned it as schismatic. And against all national opposition, she scrupled not to invoke the arm of the civil

power. For the sake of this object, she did not hesitate to bless any blood-stained usurper who was able to head an invading army, and grasp a sceptre. She propagated her doctrines by a system of sanctimonious deceit, and built her infallibility upon forgery. From her inborn lust of power, she encouraged Judaizing propensities, which converted the ministry into a priesthood, the communion-table into an altar, the bread and wine into a sacrifice, and banished simplicity and spirituality from public worship. Her most saintly bishops, from Gregory the Great, down, expressly sanctioned the embodiment of heathenish observances in the Catholic ritual, in order thereby to secure a hold on the minds, or rather the habits, of the ignorant masses.

By intriguing in every court, she induced the chief clergy of other countries to seek her honorary distinctions, of which the *pallium* was the chief, and which became in due time the emblem of her authority and jurisdiction. And wherever she established her jurisdiction, she managed to draw an ample tribute.

In every point of view, the effect of this domination was most disastrous. When we contemplate Roman Catholic countries *religiously*, we find the people superstitious, zealous, and devout, in many cases, but priest-ridden and besotted; unthinking themselves, yet intolerant of opinion, and persecuting all who refuse to worship stupidly the image which they have set up; sinning in the midst of penance, revelling and rioting in their pilgrimages, and hoping to redeem a life of crime by offerings to the church.

*Morally*, we find them, viewed in the mass, indolent, slothful, contented in dirt and discomfort, distrusting themselves, to others deceitful and treacherous, fickle and fraudulent, lying and cheating.

*Socially*, they are poor, thriftless, servile, averse to progress, tolerant of vermin, not ashamed of rags, abounding in beggars, trading in ulcers,

passively obedient, or savagely seditious. Spain, Portugal, Italy, South America, and every other country where the Papal system has been fully carried out, and has reigned without counteraction, furnish the saddest proofs that that system teems with misery to those who are unfortunately bound by it.

We suspect that few, even of our Protestant readers, are aware of the extent to which Romanism has deteriorated national character, and that people often ascribe to climate, or blood, or other causes, the results which it has produced. Free institutions, the habit of self-government in civil matters, and national independence, greatly counteracted its spirit, where they prevailed; but against these, in every land, Rome instinctively warred, and when she conquered them, her point was gained.

Take the case of Spain, for example :

"Civil liberty," says Sismondi, "was preserved as perfect in Spain as it can be under any constitution. When political liberty was once properly appreciated, religious servitude could not long continue to exist; and the Spaniards, therefore, till the time of Charles V., maintained their independence in a great degree, against the Church of Rome, of which they subsequently became the most timid vassals, when once *deprived of their free constitution*."

In the twelfth century, the kings of Aragon granted full liberty of conscience to the Paulicians and Albigenses, and also fought for them in the deadly crusade conducted by Simon de Montfort. Peter III. and his successor lived under Papal excommunication during nearly the whole of the fourteenth century, not caring to propitiate that power before which so many nations trembled. In 1485, the whole population of Aragon rose in arms, to prevent the establishment of the Inquisition. The characteristics of the old Spanish character were frankness, honourable feeling, an independent and manly bearing,

magnanimity in war, and a generous love of freedom.

Let us now consider what the Papacy has made them, and we shall feel with Baxter, "how great a sin tyranny is." Again we quote Sismondi:—

"Cruelty seemed to become the characteristic of the Spanish soldiery, as duplicity of their chiefs. The most celebrated men of the age sullied themselves with acts of treachery, unequalled in history. To the enemy the Spanish infantry presented a front of iron, to the unfortunate an iron heart. They were invariably selected for the execution of any cruel project, from an assurance that no sympathy could stay them. They conducted themselves in a ferocious manner against the Protestants in Germany, and they displayed equal cruelty against the Catholics, in the sacking of Rome. At the same period, the soldiers of Cortez and Pizarro, in the new world, gave proofs of a ferocity which has been the opprobrium of the Castilians, but of which no instance is to be found in the whole history of Spain, before the reign of Ferdinand and Isabella."

The Inquisition, the fiendish crusades against Jews and Moors, *autos-da-fé*, and the ambitious wars and usurpations of Charles V., wrought this effect. Every man lost confidence in his neighbour; every inmate of a family was a spy upon its members. Opinion was the deadliest of crimes; suspicion lurked on every brow. Consequently "the people terrified, abandoned every intellectual pursuit," and that land became an accursed wilderness, which the infidel Moors had cultivated like a garden. We need not say what the Spanish people are now, with intellect prostrated and will subjugated; at once "imperious and servile, false and self opinionated, cruel and voluptuous." With all her revolutions, Spain has not yet been able to shake off this cleaving curse.

The same fatal influence was exerted by the Papacy on Portugal. In

1540, John III. established the Inquisition, and, says Sismondi, "the national character underwent a complete change." Then succeeded enslaved and cowardly consciences, mental apathy, beggarly pride, shameless profligacy, and drivelling superstition.

In Italy, the immediate country of the supreme demoralizer, civil liberty was also gradually extinguished. Free republics were converted into principalities for the pope's "nephews,"—no nearer relationship could be decorously named. "Men, generally advanced in years," says Hallam, "and born of noble Italian families, made the Papacy subservient to the elevation of their kindred, or to the interests of a local faction. For such ends they mingled in the dark conspiracies of that bad age, distinguished *only by the more scandalous turpitude of their vices* from the petty tyrants and intriguers with whom they were engaged."

In the fourteenth and fifteenth centuries, "the veil woven by religious awe was rent asunder, and the features of ordinary ambition appeared without disguise. As the cupidity of the clergy in regard to worldly estate had lowered their church everywhere, so the similar conduct of their head undermined the respect felt for him in Italy." Excommunication was made subservient to the most selfish purposes, and so fell into contempt.

Clement V., on account of an attack made on Ferrara by the Venetians, in 1309, "proclaimed the whole people infamous, and incapable for three generations of any office; their goods in every part of the world were subject to confiscation, and every Venetian, wherever he might be found, was liable to be reduced to slavery."

Such was the mild rule, and such the modest pretensions, of him who claimed to succeed the prince of the apostles, and to be the viceroy of the Prince of Peace!

Power passed away from the pope, but repentance did not come. "In the latter part of the fifteenth century,"

says Hallam, "when all favourable prejudices were worn away, those who occupied the most conspicuous stations in Europe disgraced their name by more notorious profligacy than could be paralleled in the darkest ages that had preceded."

It was a saying among honourable men in those times,—“I had rather be a priest than do anything so disgraceful,” so low had the ecclesiastical character then sunk in the estimation of the wise and good, and even in the estimation of the multitude. There was a legend currently believed, which was to the following effect.—At a meeting of fallen angels, duly convened, Satan in the chair, a vote of thanks to the priests for their excellent services to the infernal kingdom was moved and seconded, and carried by acclamation. The comic poets, and ballad-singers, and play-actors, and *Punches*, of those days, did not spare the ecclesiastical body. The current of revived literature ran right against the Papacy. All the friends of freedom and reform were its enemies. The human mind, now aroused and active, began to examine its foundations. The art of printing gave rapidity to the communication of thought. The Word of God was freed, and did its glorious work. Those early sects who had preserved and propagated the truth during the dark ages, and to whom Hallam and other philosophical historians ascribe so vast an influence on the masses, had prepared the way for the Lutheran Reformation. Persecution branded them as heretics, but they were true Protestants. They did more confessedly to enlighten and elevate the people, and to promote civilization, than the most splendid agencies which history extols. Tremendous efforts were used for their extirpation; still they sprang up and multiplied in all the principal towns of Europe.

“The Wycliffites in England,” says Hallam, “certainly produced an extensive reformation. Fostered by the general illwill towards the church, his

principles made vast progress in England; and, unlike the earlier sectaries, were embraced by men of rank and civil influence.”

The Reformation and the French Revolution inflicted the heaviest blows on the Papacy; but it has been declining for five centuries. It decays in proportion as society progresses. It everywhere yields to true civilization. It is remarkable that all the countries on which it took firmest hold are now shaken by revolution. It sowed the wind, and is reaping the whirlwind. Those nations which have escaped from its power may well rejoice in their liberty. We are aware that both individuals and communities in the Church of Rome have shown themselves superior to their system, and there are multitudes of Protestants uninfluenced by the principles they profess; but, taking the average of character in both cases, it cannot be denied that Protestant nations have greatly the advantage.

It cannot be otherwise in the nature of things. The Papacy wars against *reason*, and produces credulity, mental inaction, and imbecility. It allows not a manly, independent exercise of the human mind. It appeals to the past, and to authority, while society looks with ardent hope to the future, lamenting the errors which have retarded its progress.

The Papacy wars against *conscience*, which it would keep for ever bound, destroying the sense of responsibility to God, by which the self is raised to manhood, and which is the source of the noblest achievements of humanity. When reason and conscience are immolated on the altar of the church, manhood is gone, self-respect is gone; the soul has lost its moral *stamina*, and is fit only to inhabit the vile body of a slave.

The domination which demands this sacrifice has been always maintained by a combination of force and fraud. The principle of force was carried to its legitimate and horrid consequences in the tribunal of the

*Inquisition*; while that of fraud, active in the church from earliest times, was perfectly developed in every possible connexion with religion, morals, and politics, by the *Jesuits*. Each was a masterpiece of Satan, in its way. In the *Inquisition* presided the cowed fiend of cruelty, gloating over its writhing victims. In the *Jesuit Society* sat the sanctimonious and libertine demon of cunning. Who can calculate the evils they have inflicted on society?—evils which still possess it, and which in its present revolutionary throes it strives to expel.

How happily different is it with nations truly Protestant! We see the contrast everywhere, in the homes of the people, in the streets, in the fields. Where Protestantism reigns, there is cleanliness, industry, comfort, order, taste. There is practical intelligence, manly freedom, general integrity, energetic enterprise. There is a public opinion, more powerful than law, formed in the atmosphere of scriptural Christianity. God is feared; the sovereign is honoured; the law is obeyed; man is respected; property is secure. The people know their rights, and have the courage to maintain them, and the ability, too, because they perform their duties.

It is a significant fact that the strength of the Papacy lies now in poor countries. It roots itself most firmly in populations that are agricultural, stationary, and unthinking. Commerce, by breaking the charm of local influences, and opening up new worlds of foreign ideas, is hostile to superstition and prejudice. It gives

energy to the will, sharpens the mental faculties, and creates wealth, the parent of independence. It was with the true instinct of his office, that the late Pope Gregory forbid the making of a railway through his territories. The Papacy cannot long remain in a land traversed by the steam engine. Neither is its existence compatible with the education of the working-classes, now an irresistible demand of the times. Humanly speaking, (for we do not touch here upon prophecy,) the future existence and duration of the Papacy depend on the answer to this one question,—“Shall the people have power or not?” If the people possess the power of government, the pope is *nominiis umbra*. But they *will* have power, even in Rome; they have seized it already, and, instead of relinquishing, they will increase it.

It is probable, from prophecy, and not less from the signs of the times, that some awful convulsion will suddenly terminate the Papacy, and that the city of Rome, with which it has been identified, both in prophecy and history, will be involved in its ruin. But the system of Romanism, or rather Catholicism, which preceded the Popedom, may survive it a considerable time, until society in every land outgrows its swaddling clothes, and will no longer think and speak as a child. Then will come the millennium. But through what untried scenes, what changes and revolutions, the world must pass before that period, it were presumptuous to attempt foretelling. We wait humbly for Providence to interpret prophecy.

## THE GREAT DELUSION OF BAPTISMAL REGENERATION.

*Concluded from page 334.*

HAVING already offered a definition of Baptismal Regeneration, and endeavoured to shew that it is opposed to some of the fundamental principles of the gospel—

III. Let us endeavour to show that this doctrine is opposed to many

positive declarations of the Scriptures of truth.

It accords with scripture to believe that many, perhaps millions, who lived before the advent of Christ, in the patriarchal times and under the Jewish dispensation, were believers in

Jesus Christ, and at death, were welcomed to the eternal joys of heaven. Who can doubt that Abel and Enoch, Abraham, Isaac, and Jacob, are now in glory? Concerning Enoch, we are expressly told, that "God took him." "Many shall come," said our Lord, "from the east and the west, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven."

But what did these ancient believers know of baptism, as christians understand and practice it? It was not established for ages after they had departed from the earth. The conclusion is obvious, that as many persons were saved before the coming of Christ, and as these persons were never baptized, therefore baptism is not essential to salvation. But some would say that as circumcision was practised before the coming of Christ, and as that ordinance is equivalent to baptism in the christian church, circumcision was to them what baptism is to us. But what did Abel and Enoch know of circumcision? They lived ages before its institution as a religious ceremony, and yet were saved without it. It is true that Abraham, Isaac, and Jacob, were circumcised, but faith in Christ, not circumcision, was the instrument of their salvation. "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." The 11th chapter of the epistle to the Hebrews clearly proves this. There we learn that through faith the ancient worthies were made holy on earth, and attained to the blessedness of heaven. To the penitent thief on the cross, our Lord said, "This day shalt thou be with me in paradise." None will contend that this man received christian baptism, yet without it he entered into bliss: a conclusive argument this is, that baptism is not essential to salvation. Some of the mis-called fathers of the church try to obviate this difficulty, by asserting that he was baptized by the blood which flowed down his body at his

crucifixion; and that this, in his peculiar case, was equivalent to baptism! What puerile talk is this, yet quite in keeping with ten thousand specimens of scripture interpretation, which might with ease be culled from the writings of the much-lauded fathers of the church.

Baptismal Regeneration is opposed by those numerous passages of scripture, which declare that the gospel, or the truth of God, is the great instrument of regeneration.

"The truth shall make you free," saith our Saviour, John viii. 32. "Sanctify them through thy truth: thy word is truth," John xvii. 17. "Of his own will begat He us, with the word of truth," says James i. 18. "Being born again," says Peter, "not of corruptible seed, but of incorruptible, by the word of God," 1 Pet. i. 23. "The gospel," says Paul, "is the power of God unto salvation, to every one that believeth," Romans i. 16. Again, "It pleased God by the foolishness of preaching, to save them that believe." 1 Cor. i. 21. Again, "In Christ Jesus have I begotten you, through the gospel." 1 Cor. iv. 15.

Peter expressly declares, concerning baptism, 1 Epistle iv. 21, that it is "not the putting away of the filth of the flesh, but the answer of a good conscience toward God." The remarks of Dr. DWIGHT upon this passage are worthy of our notice. "In the ancient periods of the church, as we are informed by Tertullian, the minister asked the candidate for baptism, 'Dost thou renounce satan? Dost thou believe in Christ?' The candidate answered, 'I renounce, I believe.' This Tertullian calls 'sponsionem salutis;' 'an engagement of salvation;' and says, that 'the soul is consecrated not by washing, but by answering.' But it is evident that no person, who is unregenerated, can declare with truth, that he renounces satan, and believes in Christ. Thus no such person can give this answer of a good conscience; or lawfully receive the ordinance of baptism."

Look at the positive language of Paul, 1 Cor. i. 14, 17; "I thank God that I baptized none of you, but Crispus and Gaius: for Christ sent me not to baptize, but to preach the gospel." We may remark in passing, that the phrase, Christ sent me not to baptize, is to be understood in a modified and comparative sense, according to an idiom of frequent occurrence in the Sacred Writings. Of this idiom we have a well known example in Luke xiv. 26. "If any man come to me," saith Christ, "and hate not his father, and mother ..... yea, and his own life also, he cannot be my disciple." Our Lord himself explains this passage, when he declares, Mark x. 37, "He that loveth father or mother more than me, is not worthy of me." (See other illustrations of this mode of speech, in Genesis xxix. 29—33; Psalm xl. 6; Romans ix. 13.) The language of the apostle in the passage before us, affords no countenance to those who deny that the ordinance of baptism was designed by Christ to be perpetually observed. We are sure that Christ did send Paul to baptize, or the apostle would never have dared to administer to any one the sacred rite. From the moment he was called to the apostleship, to the hour of his death, the command was binding upon him which was delivered by Christ to the eleven apostles, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." While, then, this passage of Paul offers no help to those who would exclude baptism from the church, it certainly aims a death-blow at the doctrine of baptismal regeneration. "Nothing is more certain," says Dr. DWIGHT, "than that if baptism ensures or proves regeneration, Paul, who so ardently desired the salvation of mankind, and wished to become as extensively as possible, the instrument of their salvation, could not thank God that he had baptized none of the Corinthians, but Gaius, Crispus, and the household of Steph-

anas. To him it would have been a matter of indifference, whether they accused him of baptizing in his own name or not. Of what consequence could the clamour, the disputes, or the divisions be, which might arise about this subject, compared with the salvation on the one hand, and on the other with the perdition of the Corinthians? Instead of thanking God in this manner, he would have baptized any Corinthian who would have permitted him; and, like a Romish missionary, have compelled crowds and hosts to the streams and rivers in the neighbourhood, that they might receive this ordinance at his hands. With still less propriety could he say, if baptism were the means of regeneration, especially if it ensured or proved it, that Christ sent him not to baptize, but to preach the gospel. Christ, as he himself has told us, sent Paul to the Gentiles, and to the Corinthians as well as other Gentiles, "to turn them from darkness to light, and from the power of satan unto God," Acts xxvi. 17, 18. In other words, Christ sent Paul to the Gentiles to accomplish their regeneration. But if baptism be the means of regeneration, or be accompanied by it, then Christ actually sent him to baptize, in direct contradiction to the passage just now quoted.

Surely then this declaration of Paul is in direct opposition to the preaching and practice of those who attach such a sublime and wonderful importance and efficacy to baptism; who assert that it is essential to salvation, that it is an unfailing instrument of regeneration; that the future condition of those who die unbaptized is deeply to be deplored; that in baptism even an unconscious babe is made "a member of Christ, the child of God, and an inheritor of the kingdom of heaven."

IV. Permit me now in conclusion to offer a few practical remarks.

If the doctrinal error to which our thoughts have been directed, was held

only by a few professing christians, and there was, moreover, no prospect, or even possibility of its wider diffusion—even in that case it would be the duty of all lovers of pure and undefiled religion, to attempt to eradicate and crush this noxious weed, the produce of “the stagnant marshes of a corrupt christianity.” But when we call to mind how numerous and active the persons are by whom this doctrine is professed and propagated, we shall see reason to guard against drowsy indifference, and to gird ourselves for constant and strenuous exertion. The doctrine is without doubt a tenet of the Papal church. Look for a moment at the myriads, and mighty exertions of those who hold her faith and obey her will. Out of England, the vast majority of professing christians hold the doctrines of Rome, or a creed nearly allied unto hers. Pure Protestantism, even in christendom, is like an oasis in the desert; like the stars when compared with the darkness of the sky. The errors of Popery are spreading, fast spreading, spreading far and wide. The emissaries of Rome are found in every part of the world. In China alone, more than £60,000 are yearly expended in Missionary exertions. In India, converts are numbered by hundreds of thousands; and from recent aggressions upon the lovely islands of the Pacific, we see the proselyting spirit of Rome; we perceive that few difficulties, few dangers will deter her agents from their work. Alas! even in Protestant England, Popery is making rapid strides, cheered and strengthened by those of whom better things were hoped. What is Puseyism but Popery in disguise? And is not Puseyism spreading through the land? Thousands of the clergy, tens of thousands of the laity of the Established Church are its willing disciples and faithful friends. What Puseyism is, let an Episcopalian Bishop reply: “The whole system is one of Church instead of Christ; concealment of truth, instead of ‘manifestation of

truth;’ ignorant superstition, instead of enlightened faith; bondage, where we are promised liberty; all tending to load us with whatever is odious in the worst meaning of Priestcraft, in place of the free, affectionate, enlightening, elevating, and cheerful liberty of the children of God.” Does it not become us to be alive to this system of error, and to be active in our efforts to arrest its progress? A conspiracy to poison our food, would be viewed by us with horror, and denounced as an atrocious and a fiend-like act. Systematic efforts are making not to poison our bodily aliment, but the pure streams and rich pastures of gospel grace. When NAPOLEON BONAPARTE threatened this country with invasion, some of you can remember, and most of you have heard, how the men of England were alarmed and aroused, what sacrifices they made for their country’s welfare, and what noble deeds they were prepared to perform “in defence of their liberties and lives, their altars, and their homes.” Popery and Puseyism threaten us with an invasion of our spiritual liberties; and, unless boldly opposed, they will bind us in the fetters of a thralldom far more to be feared than the worst form of bodily captivity. Let us then arise and wield “the weapons of our warfare,” in defence of the truth, as it is in Jesus. Let us give ourselves to prayer. We cannot doubt the efficacy of prayer in every good cause. The “glorious band” of Reformers was composed of men remarkable for their love to and practice of prayer; to their frequent, fervent supplications, we must attribute much of their success. Prayer called the Deity upon the scene of their conflicts, and engaged his wisdom and power in their defence. Let us endeavour to imitate them in the fervency of their prayers; then verily we shall not fail of a portion of their honourable success. Again, let us cling closely to the doctrine of justification by faith in Jesus Christ, through the operation of the Holy Spirit. It

is needless to remind you of the important place which this doctrine ought to hold in our creed. It is the centre and sun of the system of Protestant truth, around which other dogmas revolve, and from which they derive their light and glory: it is to other doctrines, as the foundation is to the building, the trunk to the tree, the soul to the body, the sun to the sky. In defence of this doctrine the enlightened and enterprising Reformers fought their most arduous battles with the man of sin. Be it ours, under their conduct and inspired by their example, to struggle manfully in its defence: if we relinquish this doctrine, we may give up all for lost; for easy afterwards will be the ingress of the worst errors, and most depraved abominations of the Papal church. Let us make ourselves well acquainted with the scriptural proofs of this important article of our creed; let us aim to be dexterous in the use of the "sword of the Spirit," in our struggles for the "faith once delivered to the saints." Let us listen to no preaching, sanction the perusal of no books, encourage no societies, which tend to discountenance and subvert this most important, essential, and glorious truth.

Moreover, let us ever remember and maintain, "That the Bible, the Bible alone, is the religion of Protestants." It ought to be known by every Protestant, that the Papal church forbids the translation of the scriptures into the vulgar tongue for the use of the laity. The people are forbidden, in fact, to read the scriptures except in the original languages. This prohibition was decreed at the council of Trent; it is faithfully observed in Catholic countries, although peculiar indulgence is granted to Catholics who live among heretics. Three hundred years have elapsed since the council of Trent was held, during which time we might have hoped in the judgment of charity, that the views of the Papal church would have been modified upon this point. But we find that the priests of Rome

still forbid the general perusal of the Holy Scriptures, and seem to entertain especial hatred toward the English Bible, and the noble efforts of the Bible Society of this country. Listen to the language of two popes of the nineteenth century. Pius VII. writing to the Archbishop of Gnesen in 1816, calls the Bible Society "a most crafty device, by which the very foundations of religion are undermined; a pestilence, and defilement of the faith most eminently dangerous to souls." Leo XII., speaking in 1824 of the same institution, says, that "it strolls with effrontery throughout the world, contemning the traditions of the holy fathers, and contrary to the well known decree of the council of Trent, labours with all its might and by all means, to translate, or rather to pervert, the holy Bible into the vulgar languages of every nation; from which proceeding it is greatly to be feared, that what is ascertained to have happened to some passages, may also occur with regard to others; to wit, that by a perverse interpretation, the gospel of Christ be turned into a human gospel, or what is still worse, into the gospel of the devil."

If space would permit, we could easily prove, that the Puseyites sympathize with the Papists in the sentiments expressed above. We need not wonder that the enemies of Protestant truth should oppose the circulation of the Scriptures, and that they should pronounce to be blasphemy, the noble sentence of Chillingworth, "The Bible, the Bible alone, is the religion of Protestants." The Scriptures are a standard to which their dogmas do not conform; a fire which will burn up the "hay, wood, and stubble" of their creed; a sun which will dissipate the darkness with which they desire to cover the earth. Fill the garner with wheat, and there will be no room for chaff; let the sun arise, and then the darkness of the night will disappear: and if we can but circulate the Scriptures among the nations of the earth, Babylon will

fall, and the doom of popery, and of all kindred systems, will be sealed.

Finally, let us not shrink from the propagation of our peculiar views upon the doctrine of believers' baptism. Permit me to quote, and conclude with, a few excellent remarks upon this matter, delivered by Dr. Steane in his Jubilee Sermon at Kettering, in 1842.

"No attentive observer of the course of events, can be ignorant of the revival in the present day of some of the worst errors of papacy; and of these, perhaps, the most pernicious, and at the same time the most widely spread, is that connected with the ordinance from which we derive our distinctive name. Nor is the propagation of these sentiments restricted to our native land, they are transplanted to the plains of India, and are already working their mischief there. My conviction as I ponder these things,—and what thoughtful man does not ponder them?—gathers strength every day, that the great conflict which is evidently coming on, will turn, in a large measure, perhaps mainly, upon this ordinance. No theologian, and no denomination of christians, is prepared to stand in the breach, whose principles are erroneous here. In the

contest with the Anglican and the Romanist, the pædobaptist dissenter is no match for his adversary. With distinguished ability he may contend against tradition and church authority; but the more ability he displays, the more hopeless does his own position become. His very success recoils upon himself. With irresistible force does his adversary assail him with his own weapons, and demand of him the unanswerable question: Take away church authority and tradition, and where are sprinkling and infant baptism? If there be any accuracy in this view, then what responsibility rests upon us! Fidelity, it must be remembered, consists not so much in maintaining truths which all agree to uphold, as in adhering to those which are deserted or denied. This, then, is a solemn obligation which, originally devolved upon us by conscience and the word of God, is enforced by the necessity of the times; an obligation which, if we trifle with it, violate, or refuse to discharge it, will overwhelm us with merited confusion; but which, if we acknowledge and fulfill it, will mark us as men fearing God, and set forth for the defence of the truth."

J. H.

## Poetry.

### A REVERIE.

#### ON VIEWING THE INTERIOR OF A ROMAN CATHOLIC TEMPLE.

— "Then might ye see  
Cows, hoods, and habits, with their wearers tost  
And fluttered into rags; then relics, beads,  
Indulgences, dispenses, pardons, bulls,  
The sport of winds."—MILTON.

TELL me! can gorgeous images avail  
The soul? can decorative art, or tale  
Of relics told, or altars decked with hues  
More costly than the painted landscape shows;  
Can chaste designs, or mouldings tinsel glare  
Bedew the eye, and prompt the suppliant prayer?  
Tell me! what mean these motley stencillings?  
Can mystic signs, or unique pencillings,  
Urge the unthinking rebel to begin  
To sigh for mercy and deplore his sin?  
Is it in sculptor's power, or painter's skill,  
To break the fetters which enchain the will,

Or, in the soul, when lingering hopes expire,  
Shed heavenly light, and love divine inspire?  
Can priests' adorn'd in sacerdotal stole,  
Purge the foul plague-spot from the guilty soul?  
Nay, the gay symbols, and the priestly dight,  
The useless incense, and each papal rite,  
All, all must vanish like the flick'ring beam,  
Or baseless vision of a midnight dream,  
Or meteor darting o'er the arid plain—  
The vanishing pageant will be sought in vain!  
Truth, and Truth only, can inspire the soul  
With ardent longings for the heavenly goal.  
He that assumes this high prerogative  
Seeks to dethrone the Deity, and give  
The matchless sceptre of his Godlike power  
To erring man—a dread unequal dower!

J. G.

## Reviews.

### BUNHILL MEMORIALS.

Sacred reminiscences of a portion of the blessed living dead, whose mortal remains rest in hope, in Bunhill Fields; containing an account of nearly three hundred ministers, who are buried in that hallowed cemetery: with the inscriptions on their tombs and gravestones, and other interesting information respecting them, from authentic sources.

EDITED BY J. A. JONES, BAPTIST MINISTER.

London: James Paul.

WE have received a copy of the first number of this publication, which, it is proposed, shall appear monthly until completed. The design is good, and we hope the esteemed editor will be successful in producing many interesting facts of the illustrious dead. It is with the utmost kindness we counsel him to do his work impartially, and not allow his own peculiar views to influence him in the slightest degree in his selections. There, in that sacred enclosure, Baptist, Independent, and Presbyterian, sleep in Christ.—Let them rest in peace! Bunhill Fields is a spot sacred in the estimation of evangelical christians. More real and enduring satisfaction have we enjoyed in wandering among its time-honoured monuments, than in gazing on the most splendid trophies of art which the metropolis presents.

The ample title given above will convey a general idea of the plan. In his preface Mr. J. observes:—

“The memory of the just is blessed.’ There is no spot of ground on the face of the whole earth, where so much of the sacred dust of those who “sleep in Jesus,” is deposited, as in the hallowed enclosure of Bunhill Fields. The gilded shrines, the splendid mausoleums, the pompous marble mementos, of earthly kings, statesmen, and warriors, may be found in Westminster Abbey, or St. Paul’s Cathedral, but here ‘rests in hope’ the ‘flesh’—the mortal remains of men, far higher than the potentates of the earth—‘sons of God—heirs of God—and joint-heirs with Christ’—of eminent ministers of the everlasting gospel, who, having faithfully served the Lord in their day and generation, have ‘entered into their rest,’ and their bodies are waiting that day when ‘this mortal must put on immortality,’ and sin and death shall be known no more for ever!

The fragile stone memorials of not a few time has already crumbled, and the letters on the tombs of others are all but obliterated; it has, therefore, long been the expressed wish of many persons, that a printed memorial might hand down to posterity a brief notice of some of those worthies, who, having shone as stars in the church militant below, their immortal spirits are now ‘in the presence of God and the Lamb.’

In every practicable instance, the inscriptions on the tomb or gravestone are inserted *verbatim*, which this mark (+) will certify: and the numbered intersections of the ground will conduct the footstep direct to the object of search. And where, through the lapse of time, a stone is not to be found, the editor has spared no pains, from every authentic source, to supply the deficiency. There are many departed worthies, whose names are written in heaven, and whose immortal spirits are already arrived there, who have no tablet on the earth to mark their place of sepulture: but there is One who—

‘Looks down and watches all their dust,  
Till he shall bid it rise.’

This is the resting-place of many men of might and renown—glorious champions for civil and religious liberty—whose mouths princes and statesmen would fain have stopped, by placing a mitre on their heads; but their price was beyond such purchase. Respecting some of these noble patriots—staunch unflinching advocates of the rights of conscience—interesting particulars from ecclesiastical history will be given. Yet, even here, a tedious detail has been carefully avoided; *multum in parvo* has been studied; and the editor’s authorities are adduced. These remarks will especially apply, where the names of such men as Jenkyn, Bradbury, Doolittle, &c., occur, or any of the noble army of the 2000 Bartholomew divines. The editor cannot point the reader to the resting-places of some of the latter, but, as their dust does rest in Bunhill, a memorial is preserved of them.

Where no additions are made to the inscription itself, it is either because further information could not be obtained, or there was none of much interest to the reader. The stone inscriptions will, of course, speak for themselves. The learned reader has the original Latin, where it is in Latin; and, for the benefit of others, translations are mostly added.”

Mr. J. adds a note on the “Origin of Bunhill Fields as a Dissenter’s Burial Ground.”

"In the year 1408, and in the reign of Henry VII., we are informed by the records of the City of London, kept in Guildhall, that certain grounds, consisting of gardens, orchards, &c., on the north side of Chiswell-street, called Bonhill, or Bunhill, within the manor of Finsbury, were, by the Mayor and Commonalty of London, converted into a large field, containing eleven acres, and eleven perches, part of which is now known by the name of Artillery Ground, for their train bands, archers, and other military citizens, to exercise in. This included all the ground from Chiswell-street northward to Old-street. Part of this said Bunhill was intended by the Corporation of London to be used as a common cemetery for the poor, during the dreadful plague in 1665. And for this purpose it was enclosed with a brick wall, at the charge of the city. But, it not being wanted for that purpose, a lease of it was granted to one Tindal, who converted it into a burying-place, principally for dissenters; and it was known as 'Tindal's Burial Ground.' The first interment therein, or rather the first legible stone, was in the year 1668, which was twenty years prior to its containing the remains of John Bunyan.

Finsbury, which derives its name from the moor or fen on which it bordered, is a very ancient manor. It was a prebend of St. Paul's Cathedral 1104, in the reign of Henry I., and has been held by lease from the Prebendary, by the Mayor and Commoners of London, with the consent of the Dean and Chapter of St. Paul's, ever since May 22nd, 1315, under divers conditions. In the year 1555, in the reign of Queen Mary, the rent of the manor was raised upon a new lease for ninety years, to £20 13s. 4d. per annum; and which lease, by divers renewals, was continued at the same rent, up to the year 1784, in the reign of George III. Bunhill Fields is still held by lease, by the Corporation of London."

#### BRIEF NOTICES.

**DOMESTIC PIETY, or the Church Member at Home:** by JESSE HUBSON, Baptist Minister, High Wycombe, published by Hall, London, is a reprint, in a neat pamphlet form, on good type, of the usual annual Letter to the Buckingham Association of baptist churches.

"The subject was deemed of so much importance, that an earnest desire for a reprint in a distinct form was made. This request has been acceded to, in the hope that it may act as a stimulus to Domestic Piety. It is commended to the prayerful consideration of the church of Christ; and under its present aspect of sad depression, it is by no means inapplicable. Were our churches blessed with additions from the

families of the saints—and if all the members of those families were to become the followers of Jesus, we should never have a reported decrease, but a perpetually increasing flock. May the blessing of the Great Head of the church render it productive of good."

**ISSACHAR: OR, THE CHRISTIAN ASPECT OF THE TIMES.** *A Discourse, by the REV. JAMES FYFE, of Shotley Bridge; delivered before the Northern Association of Baptist Churches, and published at their request: to which are Appended, the Proceedings of the Annual Session, held at Hamsterley on the 12th, 13th, and 14th June, 1848. Published by MacLizner and Bradley, Newcastle-on-Tyne.* From the words "Men had understanding of the times, to know what Israel ought to do" 1 CHRON. xii. 32. Mr. Fyfe discourses well on the "Signs of the Times" and their "Interpretations". We regret that our commendation should be neutralized from the want of a London Publisher.

**OUR YOUNG PEOPLE; Thoughts about them, and Counsels for them; interspersed with Interesting Extracts, Anecdotes, and Engravings:** by THOMAS YATES, Baptist Minister, Ashby-de-la-Zouch, published by Simpkin, Marshall, and Co, London; Winks, Leicester, is a neat little book, at a moderate price, which may be safely and advantageously placed in the hands of young people in our families and sabbath schools.

**A BOOK FOR BIRTH-DAYS:** by JOHN COX, Baptist Minister, Woolwich, published by Ward and Co., London, is a pretty little book, consisting of about thirty short chapters, or sections, in prose and poetry, on various pleasing subjects, very suitable for placing in the hands of a son or daughter, a nephew or a niece, on the return of his or her natal day.

**VITAL CHRISTIANITY** is another good little sixpenny book from the pen of Mr. W. H. Elliott, author of "Fruits of the Spirit," and published by Ward and Co., London. Its contents are, Religion the great business of life—Conversion to God explained—The service of Christ—A Fervent Spirit—Christian Fidelity—Claims of Religion on the Young.

**THE DUTY OF CHRISTIANS to seek the Salvation of the Unconverted around them:** a Sermon by MR. W. WALTERS, Baptist Minister, Preston, published by Simpkins, London, is a pointed and earnest appeal, and as it appears in a cheap form, and is calculated for extensive usefulness, we cordially recommend it.

## Baptist Church History.

GREAT ELLINGHAM, NORFOLK.

"LEARN now of the days that are past" may constitute the basis of much instruction to the christians and nonconformists of the present day; for this purpose we do well to go back to the time of which it may be said, as we look on one honoured name after another who sacrificed their all for the cause of truth, "there were giants in those days," for which end we may profitably review individual, as well as collective, church history.

The baptist cause in this village is one of the most ancient in the county. Its past records, which are meagre, present us with nothing of the marvellous.

*Formation.*—As to the origin of the cause, no account remains beyond the formation of the church, Sept. 29, 1699, composed of twelve members, a creed of the hyper-calvinist order adopted, and two members chosen to act as deacons.

*Places of Worship.*—The place in which they met, either at the commencement of the cause or shortly after, was a barn, converted into a house for God, which, with a cottage and a small portion of land, were vested by Miss Asty, (the original proprietor) who died in the year 1724, in the hands of trustees, as a perpetual endowment, towards the support of the minister. In 1824 the present place of worship was erected, and opened, Nov. 4, of the same year.

*Pastors.*—It is a pleasing fact connected with the history of this cause, that for 148 years, it has only had eight pastors, four of whom laid down the pastorate by

death, one left from the infirmities of age, one from personal affliction, and only one from unhappy divisions. The following are their names—Wright, Miller, Dunkthorne, Sparkall, Ewing, Hatcher, Powell, and Cragg. The present pastor entered on his stated labours, April, 1847.

*Progress.*—In general the soil has been unfruitful, and the number of members comparatively small. Its most prosperous periods were immediately after its formation, and during the pastorate of Mr. Ewing. The cause at Attleborough owes its existence, humanly, to some unpleasant circumstances which occurred during the time that Mr. Hatcher laboured there; but the day, we hope, is gone "for Ephraim to envy Judah, or Judah to vex Ephraim." The present circumstances are, forty members in the church, a growing congregation, and a sabbath-school of above 100 children, for the accommodation of which monies are now collecting to erect side galleries. The people co-operate with christians of other denominations in the support of auxiliaries to the British and Foreign Bible Society, and the Religious Tract Society, in common with whom they are about to form a branch Benefit Society for the support of the sick poor, and are contributors to our Home and Foreign Mission operations.

We earnestly hope, and fervently pray, that this cause may yet become distinguished for the number of its spiritual converts, and increase in righteousness, "renewing its youth like the eagle."

*Great Ellingham.*

J. C.

## Christian Experience.

### Conversions.

#### AN ENTIRE CHANGE.

DURING my first circuit through the district appointed to me, I knocked at a room-door on the first floor of a house. A female voice said, "Come in." I entered accordingly. At the other end of the room stood a young woman, occupied in some household avocation. Near her were two infant children. Her eyes were sightless, and her countenance indi-

cated much mental suffering; but her hands were not idle,—she was patiently working. Her dress and furniture were poor; but her manners savoured of other scenes, and better days; and her tone was the tone of a christian. I said, "Ah! you are blind." "Yes, sir," she replied, "I have been blind from my childhood." "Forgive me," I said, "for so abrupt a remark: I am going round with tracts. Part of my business, also, is with the afflicted. Is there any way in which I can help you?" She said

there was not; but she would take a tract. "No religious friends," she continued, "come to see us here. It is delightful to meet with one, though a stranger." Eventually, I learned that Mr. — and herself were both members of christian churches; that a few months since, they were worth about two thousand pounds, but are now entirely dependent upon a very small salary, which he receives from the exercise of his profession: and that Mrs. — still continued faithful to her vows to God; indeed she seems a christian of no ordinary character; but that Mr. — had sunk into scepticism; and that to this apostacy were owing the events which terminated in the loss of their property. The next time I called, Mrs. — no sooner heard my voice than she said, "Oh! the missionary! How glad I am, sir, that you called here and left that tract. It has been the means of prompting Mr. — to commence family worship once more after this dreary lapse." I said, "I am delighted to hear this. Pray, what was the title of the tract?" "The first Prayer in the Family." I said, "I am very glad to hear that Mr. — reads tracts." She replied, "I assure you he reads all he meets with." I left a fresh supply, and departed: not, however, to forget the duty which was expanding itself before me. Next I heard that Mr. — would be glad to see me, and I called accordingly. I found him a young man of mind more subtle than comprehensive; extremely sensitive and ingenuous, and a perfect devotee to his profession. The loss of his property seemed to have but little influence in depressing his feelings, compared to a disease which seems likely to involve eventually the loss of his sight. I soon became much interested in him; and invited him to join the little weekly assembly which I had at my own house. He accepted the invitation, and became my visitor. On one occasion, some incident occurred which drew from me a sudden and emphatic description of my own feelings toward God. This seems to have led him, and the others who were with him that night at my house, into an earnest conversation on the subject on their road home; and he seems to have reflected on the idea he had obtained of my feelings with something of amazement that his own knowledge did not as yet contain anything of the same nature.

At this juncture he had to part with the only religious friend who had followed him into his adversity, and who just then sailed as a missionary to Jamaica. Other lesser annoyances occurred to him at the same time; and I was also prevented from seeing him for awhile. Once more scepticism was bedimning his mental vision. His anxious and amiable wife devoted to him all the powers which affection and piety contain: what little I also could do, I did. But all seemed likely to be in vain; for he told me, "that if his sight were in one hand, and his hopes of heaven were in the other, he thought he should choose his sight." This seems to have been the climax of the movements of the natural spirit—a point from which a wisdom more sublime than man's had not stayed him, purposely that he might ever afterwards look back to it with humility, shame, and sorrow. For it was at this time that I put into his hands two tracts, which appear to have been instrumental, in the hand of God, in bringing about a saving change in his feelings and opinions. These were, "Christ an all-sufficient Saviour," by Archbishop Leighton, and a dialogue on the same subject from "the Pilgrim's Progress." I confess I went away on this occasion almost hopeless, after the avowal he had made: and it seems to have been not without good cause; as I have since been informed that he had just come to the resolution to have nothing more to do with religion. The impression of my own mind was exactly correspondent. I felt when I left him, that all I could do was to pray for him in secret. Great, therefore, were my joy and thankfulness, when, on my next visit, I was told by Mrs. — that he was become a new man, participating in "the spirit of love, and of power, and of a sound mind." And such, indeed, I found him. He was searching the Scriptures to obtain greater assurance in the faith. His mind was calm; his very aspect was altered. His words, as nearly as I can recollect them, were these:—"What a madman I have been! What astonishing misapprehensions I have been labouring under! What anguish of mind have I not suffered, under the impression of having fallen away from God! Now, I see that I never knew God, and that I had nothing to fall away from. For what a length of time have I been drudging to get into heaven by my own works; even till I

hated the very performances that I forced myself through. These two tracts have done everything for me. Through them a conception of the free grace of God has entered into my soul. It makes me thankful and joyful; so that every chapter of the Bible, and every hymn I read, come upon me with a hitherto unknown and heavenly influence. And now, I think, if I had in one hand everything of gratification that earth can yield, and in the other a sense of the love of God, I should choose that sense of the love of God for my portion now and for ever." Now Mr. — carries the two tracts with him to the scene of his daily avocations, reading them again and again.

### Brief Memoirs.

MRS. LETITIA BOMFORD.

If there be "joy in the presence of the angels of God, over one sinner that repenteth," what must be the emotions of angelic minds, when a soul, released from its prison of clay, and discharged from the labours and sorrows of earth, enters "into the joy of its Lord?" They saw the armour put on, and rejoiced; now they behold it put off, and hear the Eternal say, "Well done!" They saw the bark launched;—they watched it upon the heaving sea of life, dashed by its waves and billows, threatened by its rocks and quicksands, and exposed to its storms and calms: but now, safely guided by the Heavenly Pilot, they see it resting in the haven of peace—on the shores of glory; the dangers of the deep all passed—the perils of the voyage all over—and with one mighty shout "the innumerable company of angels" fill the vast expanse of heaven with acclamations of joy and praise. But oh! how faint are our conceptions of that glory, and the departed spirit's entrance into it! How vast and inconceivable must be the difference between "the valley of the shadow of death," where it just now was, and the land that hath "no need of the sun, nor of the moon, to shine upon it," on which it now enters!—between the frail, sorrow-stricken, and dissolving tabernacle, it once inhabited, and that "house not made with hands, eternal, and in the heavens," which it now occupies—the sorrows of life and death, it once long

endured, and the joy of its Lord, now for ever its own! Well did the poet sing—

"In vain my fancy strives to paint  
The moment after death—  
The glory that surrounds the saint,  
When yielding up her breath."

This difference must have been indiscribably great in the case of the deceased. For more than eight years, she was the subject of severe affliction; which, for a considerable portion of that time, rendered her entirely helpless; yet such was the sufficiency of divine grace, that she bowed with calm resignation to the will of her Heavenly Father, and in the midst of pain and suffering, possessed an humble reliance upon the gracious Saviour, often referring to that beautiful hymn—

"Ah! I shall soon be dying,  
Time swiftly glides away;  
But on my Lord relying,  
I hail the happy day—  
The day when I must enter  
Upon a world unknown;  
My helpless soul I venture  
On Jesus Christ alone."

For some time she was a member of the baptist church at Alcester, Warwickshire; but in the year 1825, received her dismission, that she might unite with others, to form a church at Atch Lench, Worcestershire, of which she continued an honourable member until she joined the church triumphant above.

The springs, for several past years, severely tried her; but in the spring of the present year, her pains greatly increased, and it became evident that she was "going the way of all the earth." She was fully aware that "the time of her departure was at hand," yet only feared lest her patience should fail, and feelingly remarked to her pastor, "Do pray that I may have patience to wait the Lord's time." She frequently desired her attendants to read portions of God's word, and of hymns, to her; many of which she requested might be marked, as they were either suited to her state, or imparted comfort to her mind; the full powers of which were mercifully continued to the last. She departed this life on the morning of Friday, May 19th, 1848, without a struggle; having testified again, and again, that "Christ was her only hope."

The days of her pilgrimage were threescore years and seven; and were marked by the smiles of Providence, as well as by the sorrows of affliction. Their early portion was spent in the society of her

excellent and beloved parents, Mr. and Mrs. Joseph Butler, and their family, at Astwood Bank; but in the year 1810, she was united by marriage to Mr. Joseph Bomford, of Atch Lench, who, with his three children, numerous grandchildren, and relatives, have now to sorrow because she is not; yet "not as they who have no hope!" for upon the dark cloud which separates between them and the departed, appears Hope's beauteous bow, which though its base may rest upon earth, has its summit in heaven, where

Faith beholds her before the throne of God and the Lamb. May grace prepare them to join her there!

Amidst the sympathies and tears of her friends and neighbours, her mortal remains were interred in the portion of ground attached to the baptist chapel at Atch Lench; and on Lord's-day evening, May 28th, her death was improved by her pastor, from 2 Cor. v. part of the eighth verse—"Absent from the body—present with the Lord."

## Characteristic Sketches.

### A PICTURE OF WAR.

*From a letter written by Pastor Haack, of Buxtorf in Schleswig, dated 28th April, 1848.*

"THE quiet week" (Still Woeke) had been passed in great disquiet. On Monday, Thursday, and Good Friday, only one divine service could be held; the majority of the male parishioners being detained from worship by sentinel duty. But now Easter Sunday dawned, bringing the promise of a day of repose and spiritual refreshment. All was quiet in our village. The regiment of Danish dragoons, billeted upon us, sauntered carelessly from house to house, or stood in little groups, chatting and laughing with each other. Even the officers quartered in the Parsonage seemed so far to have forgotten the war, as not to dream of any immediate collision. At nine o'clock in the morning, many villagers might be seen issuing from their houses in Sunday attire, and wending their way towards the somewhat distant-lying church, in the hope of indemnifying themselves for many a detention from the house of the Lord, by the most holy solemnities of the Easter festival. At half-past nine I too set out for the church. Scarcely had I advanced a few steps when I noticed some bustle among the soldiery, but gave little heed to it, as we were daily accustomed to see them mount suddenly, and gallop out to reconnoitre, from which they had ever returned without seeing the enemy. But ere I had passed the last house in the village, my steps were arrested by the cry, "The Prussians are coming! they are close upon us!" Along with a

number of peasants, I ran hastily up a neighbouring hill, whence I could plainly perceive the bright helmets of the Prussians, glistening in the sunbeams, at about 1100 paces distant. With all speed I despatched a messenger to the church to recall such of the congregation as were already assembled, and the clerk, to their homes. But the warning came too late. They had but just time to reach a farm-house behind the Haddbye wood, where they remained during the battle; and where they were, after all, much safer than in the village.—I then read to the little congregation about me, on the hill, an Easter hymn from our collection, and having addressed to each the Easter greeting, "The Lord is risen indeed," I dismissed them to their dwellings.

It was indeed high time; for the Prussians were already deploying in the meadow, so as to surround the village, and press forward to Schleswig, by the Eckenford Chaussee. The whole village was astir. Orderly dragoons rushed like lightning hither and thither. The dragoons were in their saddles and made an attempt at full speed to get in advance of the Prussians on the road to Schleswig. Cannon were being forced along, by the utmost efforts of men and horses, towards the Dannework, a fortification which bounds the south side of the village, from which the baffled artillery returned as quickly, finding the Prussians already in possession of that work. Meanwhile I regained the Parsonage, and after commending myself and family, comprising a wife and four children, one of whom was an infant at the breast, to the

protection of that faithful God, without whose permission not a hair of our heads can perish, I closed the outside window shutters, and then betook myself to an upper room, which commanded a view of the meadows and all the southern part of the village. On reaching this post of observation, I found the Danes and Prussians already engaged in close combat. I could see the Danish sharp-shooters, lying behind bushes, earthen dykes, and walls, and sending many a death-bringing bullet into the Prussian ranks, which pressed forward with desperate courage, and at every charge drove the Danes farther back. A brick-work in the close vicinity of the village afforded a strong position to the Danes, whence they fired with sure aim on their foes; nor could the Prussians dislodge them, until they succeeded in setting fire to the house by means of bombs. Though thus forced to yield, the Danish detachment continued the conflict with obstinate bravery, but were at length driven back to the banks of the Schei, into which many precipitated themselves with the intention of swimming through, but are believed to have been drowned. Meanwhile the village itself was the scene of frightful conflict; both Prussian and Danish artillery playing on its houses and gardens, each contending for its possession. Trees in front of my house were shivered with cannon-balls; others struck the walls; while musket-shot rattled incessantly against the shutters. It was a fearfully exciting music! All round the Parsonage and its adjoining buildings, I could observe the Prussians step forward, take deliberate aim, fire off their muskets, and then retire to re-load and reappear. A Prussian battalion was posted in front of the clerk's house, with which was a number of officers of rank, who appeared to direct the assault. I felt an irresistible desire to offer refreshments to the hot and dusty combatants. But no sooner did I appear on my threshold with this design, than the officers beckoned me to retire from imminent danger, with eager deprecatory gestures. The danger of the village rose to the utmost when a thatched roof took fire. It was quite near our dwelling, and we looked for nothing else but seeing ourselves enveloped in flames. Whither, then, should we flee? It would be but out of one fire into another! And yet I beheld a woman, in wild horror, rush

across the street amid careering balls, and not one touched her! We are immortal till the word be given. The inhabitants of the burning house had retreated to the cellar, before the accident had occurred, and must all have perished, before they learned their danger, had not the Prussians shouted to them, "Fly, good people! fly at once!" and reserved their fire till they had passed out. But when our extremity was at the greatest, God interposed for our rescue. The wind drove the flames from our village, and we escaped that scourge, notwithstanding the many thatched roofs, and that grenades were freely sent in among them. At length, after three or four hours' fighting, I perceived by the manoeuvres of the Prussians that they were victors, but the village was, as I have since learned, at last carried by assault.

And now the inhabitants hurried from their houses to give aid to the wounded. I myself went to Segwarzkull, where the conflict had been the hottest. Many wounded were being carried in, and it rejoiced my heart to observe with what care and tenderness the wounded Danes were treated by the Prussians. But many a corpse lay strewn around! A dreadful sight! Here lay a handsome youth, shot through the heart! Oh! how many tears will be shed over his early doom! There lay a body from which the head had been severed by a cannon ball! A little way on lay an old man, who, I afterwards learned, was the father of a numerous family; his grey hairs spread about his pale lifeless countenance! Alas! what bitter wailings will be poured forth when his fate comes to be known! And not far from him I found a youth, in whose pocket was a scrap of paper, on which were written in pencil the following lines:

"From wide Germania's utmost bounds,  
For Holstein's freedom we are here,  
Black, red, and gold, our banner bears;  
And he who fealty to it swears,  
Although e'en now his deathbell sounds,  
His cheek pales not with coward fear."

Poor fellow! his forebodings were but too true! His deathbell had sounded. And that he had not "paled with coward fear" was shown by the wounds which marred his breast! But I forbear to harrow up your feelings with further description of war's victims. Its details are always horrible, and hateful as it is in our nature, it is only rendered endurable by contemplating the aim and

objects, to which it is a necessary precursor. Oh that the bloody offering now laid on its altar may conduce to the attainment of a just and right-founded, and therefore solid and lasting, peace!

The evening of that memorable Easter day continued still disturbed. The conflict lasted here and there untill seven o'clock. But the victory was gained,

though, alas! at the cost of so much precious blood! Late that night forty Schleswig Holsteiners took up their abode at my house, in the stead of the Danes, who had for some time, and up to that morning, been my unhidden guests. Such was the good ending of that stormy Easter day.

So much for War—horrid War!

## The Spiritual Cabinet.

A PERISHING WORLD.—Oh, christian reader! what hast thou done for a perishing world? You profess to be "in Christ," and consequently feel safe. Now, if your profession be no "lie in your right hand," you profess to feel, intensely feel, for the careless around you. For surely you cannot be indifferent when sinners are hurrying headlong to perdition, blaspheming *your* God, and despising *your* Saviour. Oh, remember, if you are not thus feeling, if you are not "travailing in birth for souls," you either forfeit your claim to be a christian, or your soul is in the most appalling apathy. Oh! reflect that while you are reading these lines, some lost soul in the God-forsaken regions of the damned may be cursing you for your criminal carelessness in not warning him to "flee from the wrath to come." And oh, reflect again that that lost soul may be a father or a mother, a sister or a brother; one to whom you have unbosomed your cares and fears as regards the things of this world; and yet it may be you have never made *one right endeavour* to save his or her soul. Oh! brother, sister in the Lord, what hast thou to say to this? Is it becoming a follower of Jesus—one who has tasted that the Lord is gracious, and felt something of the power of the world to come? Is it? I would ask again. Oh! heaven, earth, and hell, unite in answering, and proclaim, in fearful accents, "No." Reason and revelation cry aloud that "such things ought not to be." Arise, then, oh "arise thou that sleepest." Let the time past more than suffice for this thy negligence. Go now, and with double diligence work for God. And Oh! for thy encouragement hear what his own words say, Psalm li. 13, if you "teach transgressors, sinners *shall* be converted;" there is no doubt about it,

for God means what he says. Take him, then, at his word, plead his promises, and remember that they are all "yea and amen," "for he is not a man that he should lie." His promised blessing is *as sure as his performed work*. Oh meditate much on the glory of Christ—on his *satisfaction* in "seeing of the travail of his soul." Think of the sinner's danger—of his soul's damnation. And oh! strive to "pluck" some as "brands from the burning," and to plant another gem in thy Saviour's glorious crown. Do this, and at last you shall receive the welcome—"Well done good and faithful servant, enter thou into the joy of thy Lord," and because thou hast been an instrument in turning *some*, perhaps many, to righteousness, thou shalt shine as a star for ever. Go then, and with soul-subduing sympathy, seek to save sinners' souls, and "be ye stedfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

OUR PRAYER MEETINGS.—Nor must the character of our prayer meetings be overlooked, if they are to become the means of invigorating the power of religion in the hearts of those who attend them. At present they are, for the most part, inexpressibly dull and lifeless. Every man goes the round of devotional topics; and thinks nothing whatever of what is appropriate, and what is fitted to rouse. We want less form, and more power; less circumlocution, and more heart devotion. We pray too long: and with too little unction. A few warm and stirring petitions, proceeding from a heart full of love, are of more value to the life of a church than a thousand lengthened addresses to the Deity, where devotion dies upon the lips of the suppliant, and where every one longs for the close of an

unedifying service. It is life, and power, and unction, that we want in our social prayers; something to rouse, to animate, to cheer, and to fill the heart with love and joy. We have now the gifts and graces of a few; but we want to enlist the masses in these periodical meetings for devotion. Let our prayer meetings revive, and all will revive. Let them more than equal the attendance at the Lord's table; let no real christian in our sanctuaries habitually neglect them; let them be looked forward to with becoming expectation, and kept up with christian spirit, and we shall see happier days than have yet dawned upon our churches.

**BEAUTY OF HOLINESS.**—The beauty of a holy life constitutes the most eloquent and effective persuasive to religion, which one human being can address to another. We have many ways of doing good to our fellow-creatures; but none so efficacious as leading a virtuous, upright, and well-ordered life. There is an energy of moral suasion in a good man's life, passing the highest efforts of the orator's genius. The seen but silent beauty of

holiness, speaks more eloquent of God and duty than the tongues of men and angels. Let parents remember this. The best inheritance a parent can bequeath to a child is a virtuous example, a legacy of hallowed remembrances and associations. The beauty of holiness beaming through the life of a beloved relative or friend, is more effectual to strengthen such as do stand in virtue's ways, and raise up those that are bowed down, than precept, command, entreaty, or warning. Christianity itself, I believe, owes by far the greater part of its moral power, not so much to the precepts or parables of Christ, as to his own character. The beauty of that holiness which is enshrined in the four brief biographies of the Man of Nazareth, has done more, and will do more, to regenerate the world, and bring in an everlasting righteousness, than all other agencies put together. It has done more to spread his religion in the world than all that has ever been preached or written on the evidences of christianity.

CHALMERS.

## Narratives and Anecdotes.

**THE MOUNTAIN TRIBES IN CHINA.**—These Chinese have never acknowledged the Tartar dynasty, and are said to have amongst them the scions of royalty of the genuine old native stock of the Ta-Ming-Chaw. They are an organized body, divided into eight leading tribes, subdivided into twenty-four, and again into fifty smaller branches. They are in many respects peculiar; they wear their hair all over their head, tied into a knot at the top, and ornamented with pheasants' feathers and beads. They marry and intermarry amongst each other, and choose their wives by their powers of singing, and the marriage ceremony consists merely of taking the measure of each other's waists, when the couple are declared man and wife. They are a brave, hardy and active, fierce and quarrelsome race, inured to deeds of blood; their weapons are bows and arrows, spears and swords, with which they are quite able to make their independence respected by the constituted authorities. The only control that the government has ever been able to exercise over them is the advantage taken, when once every

three years they come down to Canton to buy salt, a necessary that they cannot otherwise procure, and, as it is a government monopoly, the mandarins refuse to supply them with any until they have entered into a treaty to be of good behaviour for the space of three years, and on this occasion only are they to be seen by foreigners. A very respectable and well-known native of Canton is my authority for particulars of the salt treaty.—*Forbes's Five Years in China.*

**THE ROSSE TELESCOPE.**—The capacity of this instrument is wonderful. Such is its power, that if a star of the first magnitude were removed to such a distance that its light would be sixty thousand years in travelling to our earth, this telescope would reveal it. Were it removed so far, that its light would be three millions of years in reaching us, this telescope would, nevertheless, show it to the human eye. Is it to be wondered at, then, that with such an instrument grand discoveries should be made? It has been pointed to the heavens, and although in the beginning only of its career, it has already accomplished

mighty things there. There are nebulous spots in the heavens which have baffled all the instruments hitherto constructed; but this telescope resolves their true character completely. Among the wonderful objects which have been subject to its scrutiny, is the nebula in the constellation Orion. I had an opportunity to examine it. It is one of the most curious in the whole heavens. It is not round, and it throws off furious lights. From the time of Herschel it has been subjected to the examination of the most powerful instruments; but it grew more and more mysterious and diverse in its character. When Lord Rosse's great telescope was directed to its examination, it for a long time resisted its power. He found it required a patient examination—night after night, and month after month. At length a pure atmosphere gave him the resolution of its constitution, and the stars of which it is composed burst upon the sight of man for the first time.—*Mechanics' Mag.*

ANOTHER WONDER IN ROME.—The world has been filled with amazement at the mighty changes and revolutions which the Eternal City has of late undergone, partly by the will and consent of the Pope, and partly in defiance of his authority, all infallible though it be. If Pius IX. has not lost his throne in these stirring times, he has certainly sunk down to the level of a constitutional sovereign, something like our own happy queen. The modern spirit of innovation is now intersecting the States of the Church with railways,—those heretical and schismatical things which the late Pope never would suffer in his holy dominions. And we learn from a friend in England, that (wonder of wonders) the church of St. Peter's is about to be lighted with gas! and that too under the superintendence of our friend G. Lowe,

Esq., F.R.S., who is deacon of a Baptist Church in London! Who can tell what may result from this shining light in that dark place? *Montreal Register.*

THAUSTING HONOURS ON MODESTY.—James Brooke, Esq., who lately visited this country, and has again returned to his dominions as Rajah of Sarawak, and Governor of Labuan, mentions the following singular custom in his "Narrative of Events in Borneo and Celebes." How very like it is to a scene acted a little nearer home, when our about-to-be-made bishops exclaim, "nolo episcopari"—*I am unwilling to be a bishop.*—"During Mr. Brooke's stay in the country, he witnessed the installation of a new Aru Matoah, the one then reigning wishing to resign, and retire into the seclusion of a country life. Great rejoicings were made on the occasion, and a vast body of the people were assembled. The new dignitary, with affected modesty, urged his unfitness for the kingly office. 'I am foolish,' he says, 'I am cowardly, I am poor.' To which was replied, 'Wajo is wise, Wajo is brave, Wajo is rich.' Allegiance was then sworn to the newly elected monarch."

TEMPERANCE LABOUR IN THE EAST.—Mr. Brooke says, "My spare hours are devoted to studying the language, reading, and chart making; and my companions are constantly employed, some stuffing animals and birds, others in teaching our Bugis and Dyak youths their letters, and instructing them in copying my vocabularies. Nine is the breakfast hour; four, the time for dinner, after which we stroll out till dark, and drink tea at eight. Of wine and grog we have none, and I believe we are all better without it, retiring happily to our beds about ten, ready for that repose which will fit us for the labour of the morrow."

## Hints of Usefulness.

### THE DISCIPLINED CHURCH MEMBER.

#### NO. VI.

1 Cor. v. 13.—"Put away from among yourselves that wicked person."

AH! my erring brother, are our warnings unheeded, have our expostulations been disregarded? 'Tis even so; without professing to wear the prophet's mantle, did we not warn you when you had left

your first love, and before you had sunk into a dissatisfied state, that such a course would end in open transgression, and you would plunge yet deeper into sin unless you at once returned in penitence to the cross? And now you have proved the fact, and already are reaping the bitter fruits of sin; you are under discipline; in the fearful hour of temptation, your

prepared heart, (prepared not to resist, but to yield to sin) yielded to the influence of sin, and you have flagrantly sinned against God; brought guilt upon your conscience, dishonoured the holy name by which you are called, and are now a wanderer, a culprit, under discipline. Attend while we expostulate and advise; though we blame, yet we love; though we most emphatically condemn your conduct, yet we desire your restoration; we leave the ninety and nine in the wilderness in order to seek you, and, under the divine blessing, to bring you back rejoicing.

We ask you then, *Look at your position?* You are yet a church member; your pastor and the church to which you belong have proved your guilt, have witnessed your departure from God; the church is called to legislate—they must “put away from among” them “that wicked person;” but with hope and fear alternating they wait a few days to see you bring forth fruit meet for repentance, but until this is the case, you are deprived of some of the most precious privileges of christian fellowship, and of the Lord’s house,—brethren are deputed to visit you, to converse, exhort, rebuke, advise with, and pray for you, and in the spirit of the gospel to seek your restoration. As we look upon you, our souls are filled with deep grief concerning the past and present, and tearful anxiety concerning the future; shall we behold in you the fruit of true repentance, or will you sink yet lower in guilt, hardened through the deceitfulness of sin? We flee to the mercy seat; we plead with God on your behalf. Again, we say, *Look at your position.* Think not that you have been hardly dealt with; as a professedly holy people united in the bond of allegiance to Christ, the church have only done that which they were obliged to do, an act of solemn and imperative duty, and not of harshness or bigotry; an act impelled by fidelity to Jesus the Head of the Church, and obedience to his righteous laws; you may heretofore have occupied a high position in the church, been a member of long standing, an office-bearer, and have rendered considerable aid in various ways; these, however, do not release the church from their obligations: wealth, talent, long standing, office, assistance rendered, all these combine to make your guilt the greater, and the act of discipline more imperative. You “knew your Lord’s will,

and did it not:” you are to “be beaten with many stripes.” Be assured that the pain of inflicting discipline is only equalled by that of receiving it. *Consider the injury which you have inflicted on the church;* years of holy consistency will barely suffice to “restore the wastes” and “heal the breaches” which you have made in Zion. The baneful influence of your guilt has spread far and wide; and the longer you continue in your sin, the wider and deeper will it flow. *Think how the world scoffs.* Approach, unperceived, that company of worldlings: listen to their speech: *you and your guilt* are the theme of their conversation; they refer to the profession which you have made, to your baptism, your communion at the table of the Lord, and—Hark!—they condemn religion, they proclaim it a falsehood, they pronounce you a hypocrite, and the church to which you belong as “all bad alike;” they

“Reproach a people for a single fall,  
And cast his filthy raiment at them all.”

*Look at your own wretchedness;* for you are not yet past feeling. You were not happy when you left your first love, yet more unhappy when dissatisfied with every thing in the church, but now positively wretched: God has withdrawn the manifestations of his presence; you have no communion with the Saviour; your heart burns not within you; and the Holy Spirit, whom you “have rebelled against and vexed,” has departed: no enjoyment in the present; no glowing anticipation of the future. How wretched your condition! Why there is not a more wretched condition or state of mind on this side the grave than yours; and yet, however wretched you may be in your guilt, such wretchedness in no wise equals the enormity of your guilt, neither is it in itself repentance. Sink you must, and into perdition too, unless you repent at the footstool of your dishonoured Lord! Poor wanderer! and wilt thou not return? and return now? How can you be happy while an exile from God!

Amidst the darkness by which you are surrounded, still there is hope. How affecting the contrast between the height of your guilt, and the depth of the divine compassion! Let His own gracious word inspire hope in your breast, and induce determination. “Return, ye backsliding children; I will heal your backslidings:” and as you listen, let your solemn, your

prompt reply he, "Behold, I come unto thee; for thou art the Lord my God."

"My vile ingratitude I mourn,  
Oh! take the wanderer home!"

Yes: there is hope for you!—even for you!—Hope! But there *must be determination*, the result of deep deliberation, and solemn conviction. And you have no time to lose: every hour sin is hardening you the more, and rendering your return to God the more difficult. Instantly take your too-neglected Bible, retire to some secret place, meditate on your guilt, in view, and, beneath the shelter of the Cross; and prostrate at the footstool of divine mercy, deplore your guilt, and plead for pardon. Cease not to supplicate, cease not to implore, cease not to prostrate yourself in deep humiliation, until the heart is truly broken on account of sin, and God, for Christ's sake, has made known his pardoning love. You cannot be too earnest, nor too urgent. An hour's delay may be an irreparable loss. On your present state and future

repentance are suspended eternal destinies—immortal weal or woe.

Arise, then! my erring, backsliding, brother: Jesus stands at the door and knocks. The arms of Jesus are extended to receive the wanderer. Gaze upon that "precious blood" which "cleanseth from all sin." And now resolve,—say, "I will arise, and go to my Father:" *nor say only*. Go—go now. Tremblingly fall before Him, with "Lord, save, or I perish." He will pardon and receive you, restored to a sense of forgiving love, to the sweet smile of your Saviour; your brethren and sisters in Christ, beholding your genuine contrition, will welcome you back to the fold, and past guilt and wretchedness, shall be lost in the joy of present pardon and sanctified peace, while your humbled heart shall throb with the exultation of praise, as you sing,

"Oh! to grace how great a debtor  
Daily I'm constrained to be;  
Let that grace, Lord, like a fetter,  
Bind my wand'ring heart to thee."

Lynn.

J. T. W.

## Correspondence.

### ORIGINAL LETTER

*From the Rev. Mr. Berridge to Mr. Edwards of Ipswich, on the death of his lamented wife.*

DEAR BROTHER,—Mr. W— informs me of the loss of your dear wife. You once knew she was mortal, but she has now put off mortality and is become immortal. Can this grieve you! Oh that I was where she is!

Safe landed on that peaceful shore,  
Where pilgrims meet to part no more.

She was once a mourning sinner in the wilderness, but is now a glorified saint in Zion; the Lord is become her everlasting light, and the days of her mourning are ended; does this trouble you? She was once afflicted with bodily pain and weakness, encompassed with cares, and harassed with a crowd of anxious needless fears; but she is now arrived at her father's house; and Jesus, dear Jesus, has wiped all tears from her eyes, and delivered her in a moment from all pains, cares, fears, wants; and shall this affect you?

—She ranges o'er the heavenly plains,  
And sings with sweet heart-melting strains;  
And now her soul begins to prove  
The heights and depths of Jesus' love.

He cheers her with an eternal smile,  
She sings Hosannah all the while;  
Or, overwhelm'd with rapture sweet,  
Sinks down adoring at his feet.

You have not lost your wife; she has only left you for a few moments; left an earthly husband to visit an heavenly Father, and expects your arrival there soon, to join her hallelujah for redeeming love. And are you still weeping? lie upon you, my brother! weeping, because your wife can weep no more; weeping because she is happy, because she is joined to that assembly where all are kings and priests; weeping, because she is daily feasted with heavenly manna, and hourly drinking new wine in her father's kingdom; weeping, that she is now where you would be, and long to be eternally; weeping, because she is singing, and singing sweet anthems to her God, and your God! Oh! shameful weeping! Jesus has fetched your bride triumphantly home to his kingdom, to draw your soul more ardently thither; he has broken up a cistern to bring you nearer and keep you closer to the fountain; has caused a moments separation, to divorce your affections from the creature; and has torn a wedding-string from your heart,

to set it a bleeding more freely, and panting more vehemently for Jesus.

Hereafter you will see how gracious the Lord has been in calling a beloved wife home in order to betroth the husband more effectually to himself. Remember that the house of mourning becomes and befriends a sinner; that sorrow is a safe companion for a pilgrim who walks much astray till his heart is well broken. May all your tears flow in a heavenly channel, and every sigh waft your soul to Jesus! May the God of all consolation comfort you through life, and in death afford us a triumphant entrance into his kingdom!

Freerton.

J. BERRIDGE.

#### DIPLOMATIC RELATIONS WITH ROME.

To the Editor of the Baptist Reporter.

DEAR SIR,—There are very few dissentients from the opinion that the "Diplomatic relations with Rome" bill, has for its main object the facilitating the accomplishment of the long cherished design of the Government to endow the Irish priesthood; and I am glad the talented *Patriot* takes this view, and is stirring up the real Protestants—the dissenters, to awaken to their danger, and to be active in their opposition to the insidious progress of pseudo-liberalism.

Having passed the year 1845 in Ireland, I am enabled to speak of the sentiments of the Romish Priests upon the question at that time; for my pursuits led me to an intercourse with many, and all that I sounded were opposed to becoming pensioners of a Protestant government, and they disclaimed and declaimed with apparent sincerity. The Bishop of Ferns, Dr. Keating, with whom I spent an agreeable half hour, was most vehement in his denunciation of the project, and gave me such reasons for his repudiation, as satisfied me he was in earnest.

But since 1845 circumstances have so changed, that I suspect the opinions of the Catholic clergy have changed also.

The destitution of the flocks of the parish priests must have greatly diminished their incomes, and during the turbulence of disaffection, for rebellion it did not amount to, the majority of the priests either stood aloof, or exhorted their flocks to obedience, which has weakened their influence over their congregations; and as their voluntary con-

tributions are the only sources of maintenance for the priesthood, they must see that the impoverishment of their flocks, with abated attachment super-added, must render precarious the future support of their hierarchy, and cause them to be less reluctant to the meditated endowment.

And the altered circumstances affect the prelates equally with the priests; indeed they assume both characters, for every bishop has a parish assigned him, in which he performs the functions of a parish priest, receiving from it the customary dues, in addition to those derived from the clergy of his diocese. Bishop Keating told me he was the parish priest of Enniscortly, in which his delightful residence, called a palace, is situated.

Whether the safety of the Protestant establishment will be augmented by erecting a rival one, which I believe to be one of the calculations of the promoters of the scheme, I think very doubtful, indeed, I opine the contrary; for although there will be two state churches in Ireland, there will be no parity in their condition, and continual aggression on one side, and jealousy of encroachment on the other, will ultimately lead to greater asperity of feeling, and hostility in action than exists now.

The Presbyterians, moreover, who will form the third state church, feeling dissatisfied with the comparative insignificance of their grant, will receive their pittance with sullen discontent, which may in time cause them to be very troublesome annoyances to both the rival hierarchies.

The danger to Protestantism from the project is imminent; the pacification of Ireland therefrom very problematical.

Walworth.

VIATOR.

[In the above views, so distinctly presented by our esteemed correspondent, we fully concur, and take the liberty of adding, that before parliament meets again, the dissenters throughout Great Britain should meet and organize a general and efficient opposition to the contemplated endowment of the Popish priesthood in Ireland.]

[ERRATA.—Mr. McKee has pointed out a few errors in his letter at page 352 of our last number, which he wishes to be corrected. At the 24th line from the bottom of the first column, for "believe" read "believed"—at the 20th line from the top of second column for "plaiuer" read "plain"—and in first line of page 353 for "time" read "term."]

## Christian Activity.

### Evangelistic Labours.

IRELAND.—Mr. Hamilton, writing from Ballina, Sep. 8, says:—

"You will be glad to learn that our Irish Mission is prospering. Our meetings at the last Annual Session in Dublin were considered more interesting than formerly. I trust the divine presence was felt by many.

On my way home I called to see my former flock at *Moate*, where we had two profitable meetings. I found it very difficult to command my feelings, when I saw the faces of the people, both young and old, for whose salvation I had laboured and prayed for several years. Mr. Thomas seems to have a steady congregation there now, and I trust some good is doing. I could scarcely get away from my old friends. They were very glad to hear what the Lord has been doing in Connaught.

I then proceeded to *Athlone*, where there has been very persevering opposition to our labours. I was glad to see the little chapel neatly finished, which cost me so much trouble and anxiety to build. We had an interesting meeting there. The congregation is considerably improved by Mr. Wilshire's labours. I trust the Lord will give him much fruit. Having spent two very pleasant days at *Athlone*, I went to *Castlebar*, to see the Independent brethren, Messrs. Murray and Jordan, where I preached to an encouraging congregation. They seem to have a promising field of labour there. I felt much profited by their conversation.

On Friday, the 1st inst., I got home; and, through the Lord's goodness and mercy, found all well. I met one of my classes, and preached in the evening. On Sunday, the 3rd inst., I baptized three, who had been attending our meetings for a considerable time, and one a short time before, which make our present number of members seventy.

Many feared that there would be a great falling off in our congregation when the relief ceased, but I am happy to say their fears have not been realized. Our chapel continues to be crowded at twelve o'clock on the Lord's-day, and all other meetings are well attended.

In some places many, who left the Church of Rome in times of excitement, went back again; but they had not been properly instructed; and remaining unconverted, they were open to the craft of those who consider it meritorious to propagate popery.

The case of our poor people, however, has been different: they were formed into classes, and taught from the Holy Scrip-

tures the great doctrines of faith in the Lord Jesus Christ and regeneration by the Holy Spirit, and the Lord was pleased to give his blessing. And now, when they are upbraided with having left the Church of Rome, or solicited to return by their relations or acquaintances, they are able to warn them of their danger as sinners, and to express their thankfulness to God for what he has done for their souls. They manifest a growing attachment to the people and ordinances of God. We want more labourers."

### Attempts to do Good.

RYDE, *Isle of Wight*.—Too late for our last number we received the following note:—

"In your valuable periodical, you have kindly endeavoured to interest friends of the baptist denomination in an effort made at Ryde, in the Isle of Wight, to raise a church in conformity with our views of divine truth. Being about to visit that part of the British Isles for a few weeks recreation, I availed myself of your suggestion, and wrote a letter to the leading person in this pious undertaking, offering to supply them on the third sabbath in this month gratuitously; from whom I received an immediate reply, thanking me sincerely for the offer I had made, adding, that I was the only one who had proffered his services, though a comparative stranger; and that for the present the meetings had been discontinued for want of a convenient place, and the need of more help from the friends of the Redeemer. But notwithstanding these discouraging circumstances, I have spent nearly a week in that beautiful locality, and have had various opportunities of forming an opinion of the probabilities of success, were an attempt made in earnest, by the united energies of the Hampshire Association and the Baptist Home Missionary Society; and I have no hesitation in saying, that there cannot be found, in any county of England, a more favourable spot for such an undertaking, nor any time more suitable than the present. I held two meetings for prayer and reading the Scriptures with the friends of the cause at Ryde, and I was very much pleased with their manifest piety and earnest desire to promote the glory of God in the enlargement of Zion. If you, sir, could induce a few friends to become contributors, by annual subscriptions, or present donations, to the cause, no doubt it would tend greatly to encourage the brethren to go forward. Yours in gospel bonds, S. LILLYCROFT, Ryde, Aug. 23, 1848. *Bap. Min., Windsor.*

## Baptisms.

### FOREIGN.

**CHANGE OF SENTIMENT.**—The Albany correspondent of the *Reflector and Watchman* furnishes the following statement of the baptism of a methodist preacher:—"Last sabbath was to us a day of interest. The Pearl-street baptist church was crowded to excess to witness the baptism of the Rev. Thos. Armitage, the highly esteemed pastor of the Washington-street methodist church in this city. Mr. A. is a young man of good talents, and much respected by the methodist denomination both here and elsewhere. The relation of his experience and change of views before the church with which he has now united, was clear and satisfactory. On sabbath-evening last, he preached to a crowded audience from the text—'Earnestly contend for the faith once delivered to the saints.' The discourse, besides being a complete vindication of his course in leaving a denomination in which he had been a preacher twelve years, and whose order he could no longer fellowship, was also a sound argument in favour of immersion as the *only* mode of christian baptism, and a clear exposition of the folly of holding on to that relic of Romanism—infant sprinkling. It is but proper to add, that there are other points besides baptism, on which Mr. A. cannot agree with the methodists. In a word, he is a baptist. This affair has made no small stir among the people. God grant that it may tend to promote the cause of truth!"

**UNITED STATES.**—At Mill Creek, Ind., the result of a protracted meeting, 21 persons have been added to the church by baptism.—At Lebanon church, Kentucky, where Elder T. J. Fisher had been labouring several days as an evangelist, 15 candidates have been baptized.—The Greesy Creek baptist church, Russel Co., Ky., held a protracted meeting, which resulted in the addition of 25 members to the church.—The Trenton baptist church, Ky., had also received an addition of 15 members.

**CEYLON, Colombo.**—Mr. J. Davies has been sojourning at Kandy for the benefit of his health, from whence he writes:—"Before I left Colombo we had two baptisms; the first was at Kotigalawata, about the end of April, when seventeen persons, all Singhalese, were immersed. The service was altogether an interesting one: some of the candidates had been under instruction for two years; some of them were old men and women tottering on the brink of the grave; others were quite young. Some of them were Buddhists, some Roman Catholics,

others are what are here called the government religion, that is, persons who have been baptized (?) in their infancy by the government catechists, and are registered as christians, but they differ in no other respect from the Buddhists. They were baptized in the chapel, and the congregation on the occasion was large. Before they went down into the water, I interrogated them publicly on the nature of the ordinance, and on all the leading doctrines and duties of christianity. Their answers were ready and satisfactory. After brother Nadan, the pastor, had baptized them, I preached to the congregation, and then administered the ordinance of the Lord's Supper to the church. I was very ill at the time, and should not have ventured from home, but from fear that the people would be discouraged by my absence. I have since learned that some of the new members have suffered considerable annoyance from the Catholics on the one hand, and from the bishop's catechists on the other. The second baptism was in connexion with the native church at Grand Pass, Colombo. On this occasion seven persons were baptized in the canal, a short distance from the chapel. The service was at six o'clock a.m. The candidates and congregation first assembled in the chapel, where they were addressed; then we all proceeded to the water. We had been told that the relatives of some of the candidates intended to disturb us, but nothing of the kind occurred."

**KANDY.**—Mr. Allen has exchanged with Mr. Davies, of Colombo, for a short time, to enable Mr. D., if possible, to recruit his shattered health. Writing from Colombo, he says:—"There has been a little encouragement of late in my district of Kandy. A few weeks ago I baptized three persons, who I trust will be enabled to follow Christ, and to persevere in his ways to the end. Their knowledge was satisfactory, and their experience of a pleasing character. There are a few anxious souls at Kandy waiting to put on Christ by baptism, and they must continue to do so until I return."

**INDIA, Calcutta.**—A native female convert was baptized by the Rev. J. Wenger, in the Collingah Chapel, on the 4th June.

**Jessore.**—Two converts from among the native community were baptized by the Rev. J. Parry in the month of April.

**Agra.**—The Rev. R. Williams, writing on the 5th June, says:—"Many of the European soldiers who attend chapel are under serious impressions; one of them I baptized yesterday, and I expect that more will follow his example shortly."

**THE KARENS.**—We rejoice to learn that the Rev. Mr. Burpe, the baptist missionary from Nova Scotia, has recently held a protracted meeting among the Karens, and baptized eight converts.

**WEST INDIES, Jamaica.**—From the Annual Report of the Jamaica Baptist Western Union, we learn that baptisms have taken place in connexion with the following churches:—Oracabessa, by Mr. David Day, seventy—Mount Angus, by Mr. W. Teall, five—Mount Nebo, by Mr. Jas. Hume, thirteen—Point Hill, by Mr. J. Funley, nine—Stacey Ville and Coulart Grove, by Mr. Thos. Gould, twenty-four—St. Ann's Bay, by Mr. B. Millard, fifty-three—Ocho Rios, also by Mr. Millard, thirty—Brown's Town and Bethany, by Mr. J. Clark, twenty-nine—Montego Bay, by Mr. P. H. Cornford, eighteen—Gurney's Mount and Fletcher's Grove, by Mr. C. Armstrong, forty-six.—Total, two hundred and ninety-seven.

**JAMAICA.**—On May 5, in a most romantic and beautiful place, 17 persons were baptized in the Pedro River, by the Rev. T. Gould, in the presence of a large and attentive congregation.—*Falmouth Messenger.*

#### DOMESTIC.

**WILLENHALL.**—On Lord's-day, Aug. 14th, five persons were baptized by our pastor, Mr. Jones, before a large congregation, who listened with close and serious attention to a sermon founded upon Luke xii. 40; in which the preacher observed that, "when Pædobaptist writers and preachers refer to our Lord's sufferings, without thinking at the same time of the subject of baptism, they dwell with melting pathos on his *overwhelming* sufferings—his being plunged into *mighty deeps* and *covered* with sorrows: but when they administer what they call baptism, *mighty deeps*, *overwhelming floods*, and the like, are all buried in oblivion, for a time at least; whilst a few drops of water, scattered from the tips of their fingers, are deemed amply sufficient to symbolize the sufferings of Him who, in Psalm lxxix. 2, thus pathetically exclaims, 'I am come into deep waters, where the floods overflow me.'" There was a beautiful agreement exemplified on this occasion between Dr. Campbell's rendering of the text taken by the preacher,—"I have an immersion to undergo, and how am I pained till it be accomplished,"—and the mode of administering the ordinance, which must have struck the mind of every reflecting and unbiassed spectator. Four of the candidates were of the congregation, and one a teacher in the sabbath-school.

**ISLEHAM.**—On Thursday evening, Aug. 31, three candidates were immersed by Mr. Stenson in the river Lark. The congregation was remarkably serious and attentive.

**TROWBRIDGE, Buck-street.**—Since you have had any report from us we have baptized and added to our fellowship two bands of disciples. On Lord's-day, July 2, our pastor, Mr. Barnes, baptized nine converts, chiefly young persons who have been, or are still, connected with the Sunday-schools. On Sep. 3, he baptized eighteen—ten females and eight men—as interesting a company as were ever added to us at the same time. With one exception, they were all holding important social positions, as husbands or wives, fathers or mothers, and are moving in respectable circles. There are three sisters, who were brought up at Church, and after confirmation became communicants, and their husbands, two of whom are brothers. One is an aged widow, mother of an Independent missionary, and mother-in-law of a respected brother baptized with her. Two others have seceded from the Church Establishment within the last twelve months. Three had been members of the Independent church, and two others had attended worship there for many years. Two others have been serious persons for twenty years or more, but could not decide to come out till now. There are still more interesting particulars respecting some of the party, which it would be unseemly to put in print. They were all received into the church at the Lord's Table in the afternoon of the same day. The Rev. C. H. Roe, of Birmingham, spoke at the water-side, and afterwards preached to a large audience.

[We wish our correspondents generally would kindly furnish such reports as the above. It is, after all, but a small thing we ask of them. In five minutes such a report might be penned.]

**GLEMSFORD, Suffolk.**—Four persons were immersed by Mr. R. Barnes, on Lord's-day, June 4th; one of whom is in her eighty-first year. She had attended the means of grace regularly for twenty years, but without any spiritual advantage, until about eighteen or twenty months ago, when the Lord opened her heart to see and to feel that she was a guilty and condemned sinner, and led her to seek pardon and eternal life through the merits and death of his dear Son.

**STOCKPORT.**—Two persons—man and wife—were buried with Christ by baptism, Aug. 13th; and on Aug. 27th, two females were immersed. These were added to the G. B. church. The baptisms took place at Zion Chapel, kindly lent us for the services. Brother Maddeys, of Macclesfield, preached and administered the Lord's Supper to us on the latter occasion. J. N.

**MANCHESTER, Oak-street.**—Two believers were baptized and added to the G. B. church meeting in this place, after a discourse by brother Robertshaw, of Shore, Aug. 19th. J. B.

**CARDIFF, Bethany.**—On the first sabbath in July, our pastor, Mr. H. Jones, baptized a household, consisting of a husband, wife, and daughter, who were received into fellowship the same evening. The husband had been a preacher among the Independents for many years, but knew little about baptism, until he, and others, requested Mr. Jones to deliver a lecture on the subject. But though the subject of baptism had never been brought before his mind in a direct manner, yet he was so far convinced of the absurdity of infant sprinkling, that he never had a child sprinkled. He delivered a short address on this subject before he went down into the water. It was a season of refreshing. On the first sabbath in September we had another added by baptism, a young man out of Somersetshire. He also was brought up among the Independents, but was led to examine the word of God for himself, and then came to the conclusion that the scripture mode of baptism was immersion. We hope we shall soon hear many more saying, "We will go with you, for God is with you." D. L. E.

**RINGSTEAD, Northamptonshire.**—Lord's-day, August 6, an aged female was baptized; she had been the subject of religious impressions from early life, and had for years been a regular communicant at the parish church. Yearning for spiritual food, she latterly came to the baptist meeting-house, where the Lord met with her in mercy, and after many struggles with doubts and fears, and dread of the water, and the influences thrown around her by her church friends in consequence of her poverty, she was enabled to break through all, and follow her Lord. She says, the day of her baptism was the happiest day of her life, and she now goes on her way rejoicing. W. K.

**NETTLETON.**—After a sermon by Mr. Newth, of Bristol, Mr. Stubbings, of Great Sherston, baptized four believers, Aug. 13. One was a female, aged 77 years, formerly a member of the Wesleyans, but now feeling it her duty to attend to this ordinance of her Redeemer, she readily obeyed, and sung aloud as she went down into the water. Two others were a mother and her son; the other was a female who has gone through much persecution for Christ. We gave away many handbills on baptism. J. N.

**GOSBERTON, Lincolnshire.**—Two young men were baptized, Aug. 27. We have had two other baptisms since Mr. Albert Jones became our minister. We are now much better attended. On sabbath evenings the place is full. We hope for greater things than these. G.

**PONTYPOOL, Zion.**—One young female was buried with her Lord in baptism, Sep. 10, once a scholar in the sabbath school. W. B.

**LONDON, Somers' Town, Beulah.**—On Thursday evening, July 27, we were permitted to witness a heart-cheering scene—the baptism of twenty four persons; when our place of worship was filled with spectators. This is the fourth baptism in twelve months. During the four years our pastor, Mr. Nunn, has been with us, we have added 170 members. The Lord hath done great things for us, whereof we are glad. E. A.

[We could not find room for the lengthened remarks which accompanied the above.]

**Eagle-street.**—On the last Lord's-day in June, four believers were immersed by Mr. Overbury; and on the last Lord's-day in July, he baptized five more; seven of these united with the church in Eagle street.

**Spencer Place, Goswell Road.**—On July 2, Mr. Peacock immersed two believers; and on August 8, four others. One of these is a sister far advanced in life, who was led to obey this part of her divine Master's will, by witnessing a baptism a short time ago in our chapel.

**Trinity Chapel, Borough.**—Two persons were baptized by Mr. Lewis, the pastor of this church, on Lord's-day, July 26.

**Providence Chapel, Shoreditch.**—On Lord's-day morning, August 6, five young persons publicly avowed themselves on the Lord's side, by their attendance to the ordinance of baptism. They were, on the evening of the same day, received into the fellowship of the church. W. C.

**ERWORTH, Lincolnshire.**—Lord's-day, June 11, was a high day with us. Six persons followed the example and obeyed the injunction of our Lord Jesus Christ in the solemn ordinance of baptism. At six o'clock a special prayer-meeting was held, to ask the Lord's blessing on the services of the day. At nine o'clock, you might see as far as the eye could glance, the roads thronged with both sexes, and vehicles of various kinds, wending their way to the place appointed for the administration of the ordinance. At ten, the minister took his stand in a gig, and addressed from two to three thousand persons from Acts viii. 36. Some of the candidates had this duty impressed upon their minds for many years, and ranked this day amongst the happiest of their lives.

**BARNSELY.**—We have had a few baptisms. Two men were immersed at Worsbro Dale, by Mr. Eady of Sheffield, April 16; and on the 23rd, two females in the bath at Barnsley. On Aug. 26, two men at Worsbro Dale. There is now a prospect of erecting a chapel at Barnsley, if we can get the money. J. W.

**TARPORLEY.**—We have had two baptisms of late, one on May 7, the other on Aug. 3. May heaven smile upon us, and send us still greater prosperity.

**IRELAND, Coleraine.**—Mr. Brown writes, July 28, as follows:—It is my pleasing duty to report another baptism, which took place last Lord's-day. This is the fourteenth person that I have baptized since my coming here, little more than a year ago. The church is united, happy, and prosperous. The congregations keep up well, and the sabbath-school is considerably increased." And on Sept. 12, Mr. Brown baptized two candidates. One was the wife, and the other a son of a worthy deacon of this church. The former had long believed in Jesus, and now felt the importance of walking in all the commandments and ordinances of the Lord. The latter was, we believe, the subject of much parental instruction, which, in connexion with personal affliction, has been sanctified to his soul. He, no doubt, can say with the psalmist, "Before I was afflicted, I went astray: but now have I kept thy word.—It is good for me that I have been afflicted; that I might learn thy statutes." Psalm cxix. 67, 71.

**Easky.**—Mr. Mc Kee says. Sep. 12, "We are continuing to get on slowly here, but I hope steadily. On Friday evening, Sep. 1. I had the pleasure to baptize another person, after giving a short address on the nature of the ordinance, and our reasons for administering it only to professed believers, in the presence of a small but attentive congregation. The person thus baptized is husband to the one before reported as having submitted to this ordinance in the end of June. I trust they may have grace to walk together in the fear of God, and in the comfort of the Holy Ghost."

**PISGAH, near Pontypool.**—On Lord's-day, September 3, sixteen believers were immersed by Mr. Thomas, the minister of the place. The ordinance was administered out of doors, and the weather being favourable, a great number of persons assembled together to witness it—upwards of 2000, I should think, were present. Mr. Thomas has only commenced his labours with the above church a very short time, so that his prospects are highly encouraging. May the Lord send him increased prosperity!

G. Z. H.

**TIPTON, Toll-end.**—Brother Stewart preached his farewell sermon to a crowded audience, August 27, when many tears were shed, and many prayers offered for his protection on the mighty deep, and for his prosperity in Australia. After the sermon, Mr. S. baptized a brother who has been labouring as a preacher among the Primitive Methodists for fifteen years.

F. B. R.

**HASLINGDEN, Lancashire.**—An aged brother was immersed at this place, by Mr. Nichols, of Sunnyside, August 29, in the presence of many spectators.

**GREENWICH, London street.**—Eleven believers were buried with Christ by baptism on Thursday, June 29, after an appropriate sermon by Mr. James Wells, of the Surrey Tabernacle. Two were wives of deacons of the church; a third is an interesting character, ninety-two years of age. The chapel was crowded with attentive hearers. On the following Lord's day, July 2, eight more were immersed by Mr. Gwinnell, whom want of vestry accommodation prevented from being baptized on the previous Thursday. The whole of the nineteen, with three from other churches, were received into the fellowship of the church. About fifty have been added by Mr. G. since he undertook the pastorate of the church in 1847.

**WINDSOR.**—A member of the baptist church here, having put into the hands of a young mother a tract entitled, "Infant Sprinkling: is there any harm in it?" by brother Elven, of Bury St. Edmunds, the babe was not christened according to the custom of our pædobaptist friends, but on the last sabbath in June, the mother was immersed on a profession of faith, in company with another believer, after a sermon by brother Lillycrop, from, "Contend earnestly for the faith once delivered to the saints."

**STRATFORD, Essex.**—Mr. Ward, the pastor of this church, immersed an individual on June 25th, who was about to unite with the Independents; but such were her convictions of the scripturalness of believers' baptism, that notwithstanding the persuasions of her Pædobaptist friends, she must be baptized. On July 30, Mr. Ward immersed a convert from the Primitive Methodists.

**NORTH BRADLEY, Wilts.**—Mr. Wilkins baptized nine believers in the river Biss, on Lord's-day morning, Sep. 10, after an address by Mr. Brockway, in the presence of a vast multitude of spectators, after which Mr. Barnes of Trowbridge preached at the chapel from "Will ye also be his disciples?"

E. B. W.

**SHEFFIELD, Eyre-street.**—On sabbath evening, Sep. 3, seven believers were added to our number by baptism. Four of them were from our adult class. Two from the young man's and young woman's class respectively. After baptism they were publicly received into the church, and then we all partook of the Lord's Supper. The congregation was large and very attentive. Several hundreds of handbills on baptism were distributed at the close of the services.

**AYLSHAM, Norfolk.**—Four persons were baptized here on Lord's-day, September 3, by Mr. J. F. Sparke. Two of the candidates had received their first permanent impressions from witnessing previous baptisms. Another token of divine approbation on the immersion of believers.

**WEST BROMWICH, General Baptists.**—We had a baptism of an interesting character on the 6th of August, in the open air. The place where we immersed the candidates—the fine weather—and the multitude of spectators, united to render the service peculiarly pleasing. Many seemed much impressed, and we hope they were, and that good was done. We have two more candidates. A small G. B. church was formed here on the 9th of July. The neighbourhood is very populous, and there is plenty of room for christian effort. J. B.

**NOTTINGHAM, Stoney street.**—Our baptisms continue. On Sep. 3, brother James immersed fourteen brethren and sisters, several of whom were from the neighbouring villages. E. M. B.

[We wish you could spare a little time to give further details. There must be some pleasing facts in connexion with these large additions.]

**LEICESTER, Carley Street.**—On Lord's-day, September 3, Mr. Winks immersed three candidates—one the mother of a family, and two young teachers—sisters. This was a happy day, and we hope we see indications of revival.

**BURNLEY.**—Twelve persons, six males and six females, were immersed by Mr. Batey, on Lord's-day, August 6, and united with the G. B. church in this place.

**SEVENOAKS.**—On Lord's-day, August 6, two persons were received into the fellowship of the G. B. church, who had been immersed on a profession of their faith, July 16.

**CRICH, near Derby.**—On Lord's-day, July 16, Mr. J. E. Bilson, of Ripley, administered the ordinance of baptism to three persons. The congregation was large and attentive.

**GOLCAR, Yorkshire.**—Two females were added by baptism, Sep. 3,—one far advanced in life. A short time ago we baptized a female then in her seventy-seventh year. J. W.

**SOUTHAMPTON, Portland.**—On Monday evening, Aug. 28, four believers were buried with their Redeemer by immersion. Mr. McLaren delivered an address and immersed the candidates. These were young men, one of whom, now an orphan, refers his first impressions to have been made by the counsels and prayers of his mother when he was only twelve years of age. Mothers, notice this! J. B.

**STALY BRIDGE.**—On the first sabbath in August, a young man was baptized who had been a preacher among the New Connexion Methodists. And on the first sabbath in September, three more were immersed, two of whom were brothers. The ministry of our pastor, Mr. Ash, will, we hope, be blessed to many. J. H.

**SUTTON-IN-ASHFIELD, Notts.**—We had another baptism, August 20, when four candidates were immersed by brother Mee. One had been an Independent seventeen years. Another is a teacher. We have now baptized eight teachers this year. J. E.

**PRESTEIGN, Radnorshire.**—We hope we are again feeling the influence of the rays of the Sun of Righteousness. Three believers were buried with Christ by baptism, Aug. 6, after a discourse by Mr. Ayers, to a full congregation.

**HAILSHAM, Sussex.**—We had a good day on Sept. 10, when, after an address to an overflowing and very attentive congregation, three believers were baptized on their profession of faith in the Lord Jesus Christ. T. W.

**MILL END, Herts.**—On sabbath evening, Aug. 27, after a sermon by our pastor from, "Sirs, why do ye these things?" two young believers were buried with Christ by baptism. S. R.

[We have received an imperfect report of the baptism of nine persons at Great Torrington, June 4; two in the sea, June 23; and nine in the river Torridge, July 2nd. Will any of our friends there furnish us with correct particulars?]

## Baptism Facts and Anecdotes.

### OBLIGATION OF CHRISTIANS TO BE BAPTIZED.

THE following important observations on "The duty of all those who receive the gospel to submit to the ordinance of believers' baptism," is taken from a paper written by the late Mr. Lawrence Butterworth, who was for about sixty years pastor of the first baptist church at Evesham. In sending them for insertion, I feel assured you will deem them highly calculated to promote the right observance of this ordinance at the present time, when it is so neglected and slighted by some christians, perverted by others, and

too much kept back in their discourses by many baptist ministers themselves.

Warwickshire.

W.

"Were it not a fact that some christians believe they are guilty of no sin, while they live in the neglect of the ordinance of baptism, and feel themselves under no obligation to obey the heavenly mandate, it might appear a waste of time in proving a matter so obvious. The Holy Scriptures charge the Pharisees and Lawyers, who refused to submit to John's baptism, with rejecting the council of God against themselves. And

the Divine authority of the ordinance clearly appears in our Lord's answer to the question of the chief priests and elders, Matt. xxi. 25. It deserves consideration, whether believing in the ordinance be necessary to constitute submission a duty. It does not appear to us that believing adds any force either to positive institutions or moral precepts. The refusal to believe positive institutions or moral precepts may, and does add to our guilt, but cannot make them void, or nullify the obligation to obey. It is as much the duty of those who practise infant sprinkling to submit to believers' baptism, as it is the duty of those of opposite sentiment. Otherwise believing, would constitute obligation, and give authority to the commands of the Most High. The arguments necessary to prove the proposition laid down appear to lie in a narrow compass.—*Is the ordinance of believers baptism of Divine appointment?* Did God order his servant John to administer it? saying, 'He that sent me to baptize,' &c., John i. 33. The Lord Jesus himself submitted to this ordinance. But can it be supposed that He would have submitted to it, or that the Father would have sanctioned it in that extraordinary way, had it not been of his own appointment? After such a double and treble testimony—Christ's own submission; the descent of the Holy Spirit; and the voice of the Holy Father from heaven, saying, 'This is my beloved Son, in whom I am well pleased'—is there any room to hesitate? surely no—John's baptism must have been a divine institution. Did not the Son of God incarnate, after his resurrection, give it in commission to his disciples as a part of their ministry? saying, 'Go ye therefore, and teach all nations, baptizing them,' &c., Matt. xxviii. 19. This lays the ground of our obligation. And did not his disciples act upon this commission? See this verified upon the day of Pentecost, when three thousand were baptized—this abundantly proves the ordinance to be of divine appointment. And by this appointment, ministers are under obligation to administer it to all those who cordially receive the gospel of Christ. It is also equally an injunction on the believer, as well as the administrator, therefore our blessed Lord, when he gave the charge, added, 'Teaching them to observe all things whatsoever I have commanded you,' &c., thus showing it the duty of all those who receive the gospel, to observe every divine institution."

#### SKETCH OF A BAPTISMAL SERMON.

"Why baptizest thou?"—John i. 25.

THIS question was proposed to John, the harbinger of Jesus Christ. His character and office were sacred, and his birth and work were predicted by Gabriel.

At the age of thirty years he began to preach to the people, to declare the approach of the Messiah, and to call men to repentance. He assured them that the kingdom of God was at hand, and that God would cut off the incorrigible and impenitent with the axe of his judgment.

Those who believed his doctrine, and repented, and confessed their sins, he baptized.

Here it may be proper to remark, that the Jews never used baptism but by an order from the Sanhedrim, or before three magistrates, or three graduates, who authorised it by their presence. Besides, they never baptized Jews, nor those born of those that had been proselyted to their religion; but John baptized all penitents that came to him, and this he could only do with propriety by a warrant from heaven. Hence the propriety of the question proposed by those that the Pharisees sent to him.—John i. 19—20.

It is probable that there are persons present who wish to know why we baptize, and if they will give us their candid and serious attention, we will try to give them a scriptural view of our sentiments.

1.—We baptize, not because our ancestors were baptists.

2.—Not because we think that water will wash away our original or contracted pollution.

3.—Not because we believe that baptism will save us.

But the question returns,—“Why baptizest thou?” and we answer,—

I.—Because Jesus Christ, our great exemplar, was baptized, and because God honoured the ordinance with his presence.—Matt. iii. 13—17.

II.—Because our Great Lawgiver commissioned his ministers to baptize.—Matt. xxviii. 18—20, Mark xvi. 15, 16.

III.—Because Jesus Christ, the apostles, and first Christians, attended to this ordinance.—John iv. 1, 2, Acts ii. 38, and viii. 12—36, and x. 48, and xvi. 15, 33.

IV.—Because the ordinance, scripturally attended to, is very significant and instructive.

1.—Exhibits Christ's sufferings, burial, and resurrection. Luke xii. 50, Matt. xx. 22.

2.—An emblem of the Christian's death unto sin, and new life of obedience; and also of his natural death, and glorious resurrection unto eternal life. Rom. vi. 3, 4.

V.—Because it is a solemn act of worship. Repentance for sin, faith in Christ, and love to God are here expressed. Matt. iii. 2, Acts viii. 37.

Improvement.—1. Address Christians. Remember your espousals to Christ.—2. Sinners, seek religion. Ordinances are nothing without grace.—3. Candidates, follow your Lord's example. Be encouraged.

## Religious Tracts.

**INVITATION HANDBILL.**—We have received a copy of an Invitation Handbill, printed and circulated at Darlington, which, as copy for any of our friends who choose to imitate it, we transfer to our pages. The bill is surrounded by a border, in which inviting texts of scripture are inserted.

**BAPTIST CHAPEL,**  
ARCHER-STREET, DARLINGTON.

**WORSHIP EVERY LORD'S-DAY,**

*Morning at half-past Ten, Evening at Six.*  
Also a SABBATH SCHOOL in the Morning at 9 o'clock, and in the Afternoon at 2.

On Monday Evening, a Prayer Meeting at 7.

On Thursday Evening, at 6, a BIBLE CLASS.  
At 7, same Evening, PREACHING.

*All are respectfully invited to attend.  
Come and welcome.*

DEAR READER,—How do you spend the Lord's-day? In lounging at home or walking abroad? Do you neglect the house of prayer? Are you ready to die? Is your soul saved? Have you come to Jesus? Are you born again? If you do not love God's house on earth, how can you enter God's house in heaven? "Faith cometh by hearing," and salvation by faith. Come and hear. Believe and live. "Believe in the Lord Jesus Christ, and thou shalt be saved." "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." "Flee from the wrath to come."

DAVID ADAM, MINISTER.

**APPLICATIONS FOR GRANTS OF TRACTS.**

SALOP. — For more than a dozen years I have been in the habit of visiting the small town of W——, to preach the gospel; and, thanks be to God, not without some good results. Perhaps you are aware that W——

is an old borough town, where toryism, and therefore churchism, has long been rampant. Presently, we shall have the new Bishop of Hereford, Dr. Hampden, in these parts, to exercise his episcopal functions in the Confirmation of the young. Such is our case, and we hope you will favour us with a donation. W. E.

COUNTY OF DURHAM.—As the pastor of the baptist church here, I take the liberty of asking a grant of tracts. As I preach a good deal in the open air, such tracts as are suitable for the unconverted would be very acceptable; whilst, at the same time, I shall be glad to receive some on the subject of baptism. The cause here is in its infancy: it is not yet a year since our chapel was opened. Every exertion is required, and help from any quarter will be gratefully felt. Wishing you great success in your efforts to promote the kingdom of our Lord Jesus Christ, I remain, D. A.

MONMOUTHSHIRE.—Will you kindly grant us some tracts on the anti-state-church and baptismal questions? They are much needed here. Perhaps no place in the county has been more neglected. But our place of worship is now filled with hearers every sabbath evening, and our rector is very cross about it; but we cannot help it; we must go on. He is doing all he can to get our children from us, but we will try to take care of them. I hope your tracts will do much good here. J. J.

CHESHIRE.—In the *Reporter* I observe your donations of tracts to weak churches. Perhaps there is no county in England needing them more than this. Our churches are few and far between, and we are much despised and spoken against by many. T. S.

DONATIONS OF TRACTS in our next.

## Sabbath Schools and Education.

**THE TEACHER'S INVITATION.**

[We believe that these verses appeared originally about thirty years ago in the *Teacher's Magazine*. They are so excellent that an occasional reprint of them is not only justifiable but desirable.]

DEAR READER, have you ever known  
A Saviour's gently powerful voice?  
Has his redeeming mercy shewn  
Made your desponding heart rejoice?

Do youth and health your bosom fire?  
Does active vigour cheer your heart?  
And does the love of God inspire  
A warmer glow than these impart?

— A monitory line entreasts  
Some short attention to its plea:  
Youth, health, and zeal, perhaps it meets,  
All unemployed, all fit and free.

Oh! come and help us; bring relief,  
Where drooping hands assistance pray;  
Where tottering knees oft bow beneath  
The heat and burden of the day.

Your good example may invite  
Some fellow labourers to the field;  
Your strength may make our burden light,  
Your words increasing blessings yield.

How many willing to the task,  
The want of teachers may complain,

Whose anxious minds instructions ask,  
And can you let them ask in vain?  
Methinks, a mild reproof I trace,  
And Jesus' words you will not scorn;  
"Why stand you in the market-place,  
And idly pass away the morn?"  
The vineyard's large and noxious weeds  
Shoot their deep roots throughout the soil;  
Your cultivation much it needs,  
Then come and speed the pleasing toil.  
Our God repays his labourers well;  
Surmounting difficulty's pain,  
Exertion makes their talents swell,  
Till one will ten more precious gain.  
Oh! come amidst your youthful bloom,  
Invited to the paths we tread;  
Then rest beneath a peaceful tomb,  
With endless blessings on your head!

H Y M N,

*Written for the Worcester, Mass., Sabbath  
School Teachers' Convention.*

BY CHARLES THURBER.

THERE is a spot surpassing sweet,  
By sovereign kindness given,  
Where old and young together meet,  
And sit them down at Jesus' feet,  
And learn the way to Heaven.

The little prattler stops his play,  
On Saturday at even,  
And on the peaceful Sabbath-day,  
He comes with joy to learn the way,  
That leads to bliss and Heaven.

The stalwart youth, his toils forgot,  
One peaceful day in seven,  
Retires to this delightful spot,  
To banish earth and spend a thought,  
Upon the things of Heaven.

The man of toil, with cares oppressed,  
Who all the week has striven,  
Comes with a calm and peaceful breast,  
To think of joys and dream of rest  
The weary find in Heaven.

The hoary veteran on the brink  
Of life's concluding even,  
Retires from busy life to think,  
Within this spot, the brightest link,  
Between the earth and Heaven.

Ho! ye, who, in Siloam's pool,  
Have washed and been forgiven,  
Come, ye, till every seat is full,  
And grace shall make the sabbath school.  
The very gate of Heaven.

## Intelligence.

### Baptist.

#### FOREIGN.

**BENEDICTS HISTORY OF THE BAPTISTS.**—This long expected work has at length appeared. The *Montreal Register* takes the following review of it, which we give entire. "*A General History of the Baptist Denomination in America, and other parts of the World.* By DAVID BENEDICT. New York: L. COLBY & Co. 8vo. pp. 970. Here is an immense collection of materials relating to Baptist history. The worthy author's life appears to have been devoted to the object, and still it is not fully accomplished, another volume being in preparation. The first four chapters contain the history of foreign Baptists, or rather the history of Baptist principles and practices from the beginning till the revival at the Reformation. It is clearly shown that the principal reforming bodies that appeared during the dark ages, and were libelously called heretics, held those views of personal religion and christian profession by which the Baptist denomination is now distinguished. A succession of faithful witnesses is traced. The information given respecting the Waldenses and the Dutch Baptists is peculiarly valuable. In the fifth chapter we have a full account of writers on the Baptist con-

troversy. It exhibits proof of great industry and extensive research. Some of the most important works are carefully analysed. Mr. Turnbull has contributed an interesting article on Baptistries. The sixth chapter relates to English Baptists, with sketches of the progress of the denomination in Wales, Scotland, Ireland, Germany, Denmark, and India. This is the least satisfactory chapter in the volume. It might have been greatly enlarged, with manifest advantage, and we must express our regret at the incompleteness of its details. Twenty-two chapters, comprising more than 500 pages, are occupied with the history of American Baptists. To our brethren in the United States this portion of the volume will be invaluable. It is a complete storehouse of facts and statistics. Every baptist minister should have it at hand, for reference and consultation. Mr. Benedict's account of the denomination in Canada, might be now considerably improved. It is correct, up to the time when his materials were collected. We observe at page 903, a brief sketch of the Grande Ligne Mission, and an account of its re-union with the Canada Baptist Missionary Society. The following note is appended:—'Rev. Mr. Girdwood, the Secretary of this Society, read to me in his study the whole history of the transaction when this re-union

was effected; all things appear to have been conducted openly and fairly. This important establishment was rolled into the hands of the Canadian Baptists under such circumstances as left them no alternative but to accept it. Several of the *Pedobaptists*, I understand, have fallen off from its support, while others, with noble magnanimity, continue to afford it their patronage as before. In the twenty-ninth chapter, Mr. Benedict gives a brief account of the *Freewill Baptists*, the *Six Principle Baptists*, the *Mennonists*, the *Tankers*, the *Christian Society*, the *Campbellites*, and the *Seventh Day Baptists*. An Appendix contains some miscellaneous items, and the statistics of the denomination throughout the world. That so large a volume, embracing such a multitude of particulars, should exhibit some imperfections and inaccuracies is not to be wondered at. It could scarcely be avoided without infallibility, and to that baptists lay no claim. Necessary corrections will, no doubt, be made in subsequent editions. The work will be in constant demand, and the venerable author will have abundant means of improving and perfecting it. We trust that his life will be spared till the purposes he has formed respecting baptist history are fully realized. The book is handsomely got up. A portrait of the author faces the title-page. There is also an excellent portrait of Roger Williams, and an interesting engraving, at page 98, representing a discussion, held in prison, between Jacob de Roore, a Dutch Baptist, and Cornelius, a preacher of the order of Grey Friars."

**AMERICAN BAPTIST FREE MISSIONARY SOCIETY.**—The constitution and objects of this society are described in the following extracts:—"1. The object of this society shall be to carry out the commission of our blessed Lord and Saviour Jesus Christ. 'Go ye into all the world and preach the gospel to every creature,' and to employ, in order to effect this, all necessary measures and agencies at home and abroad.—2. This society shall be composed of baptists of acknowledged christian character, who are not slaveholders, but who believe that involuntary slavery, under all circumstances, is sin, and treat it accordingly; and who pay one dollar annually to the society, or twenty dollars at one time for life, or appear as delegates from a church or auxiliary society.—3. It shall be the duty of the Board of Trustees to receive and transmit to their proper destination, such sums as may be contributed according to the principles of the Preamble of this Constitution, by Churches, either singly or acting together in Association, for the support of missionaries appointed by such churches or associations; provided that such missionaries are members in good standing of baptist churches, and

not slaveholders, or advocates of slavery."—A Free Mission College is in progress of erection at M'Granville, N. Y.—At a Free Mission Meeting held in Boston, the following resolutions, among others, were passed:—"That those who have looked to the American Baptist Home Missionary Society, and to the American Baptist Missionary Union, for an exhibition of such a Christ-like benevolence, have looked to them in vain, and have felt amazed, and grieved, and alarmed, in view of the action of those organizations.—That the American Baptist Home Mission Society having, before the public gaze, deliberately refused, for the third time, to instruct its missionaries at the South to disfellowship slaveholding, as it requires them to disfellowship *sprinkling for baptism*, have thus manifested a disproportionate care for the *outward* ordinance, but showing no regard to the spirit of love to all men, without which spirit the ordinance is void of power."—On the above the *Montreal Register* remarks:—"We do not understand the reference to the Missionary Union. The Southern organization for missionary purposes completely separated slaveholding baptists from others, as we supposed."

**UNITED STATES, ASSOCIATIONS, 1848.**—*Hudson River.*—Revivals were reported by several churches, and the increase of communicants was nearly double that reported last year. Six churches were added to the Association, five of which are newly formed.

*Stonington Union, Conn.*—"Baptist principles are decidedly in the ascendant in the town of Groton, there being no less than six churches there. Its rock-bound coast and sterile hills were consecrated in days of yore by the faithful labours of the Wightman's, the Randall's, and other men of God, of hallowed memory, who so manfully contended for the truth when their peculiar sentiments were considered heresy in the eye of the law. The result of their labours is seen by their obedience to the faith, in the generations that have come after them, as the statistics of the Association will show; the present number of baptized members being 3,364. The adjoining Association, New London, numbered at its last meeting, 4,622. These are the largest Associations in point of numbers, in the State, but they do not occupy a larger territory than some others. To the efficient labours of the fathers, and the present devoted ministry in these Associations, must be attributed, under God, the success which has followed them.

*East New Jersey.*—There are connected with it twenty-six churches, whose aggregate membership is about 3,500. The additions by baptism were not so large as during some former years. There were reported seventy-four baptisms. The churches generally

appear to be in a healthy state, when we look, not at the number baptized, but at their contributions for benevolent objects. The reported sum contributed to these objects is about 5,000 dollars.

*Chowan, Va.*—Churches, 43—members, 7775. Added by baptism, 1005. Clear increase, 811. This is a highly gratifying report. A number of the churches had enjoyed revivals the past year. Sandy Cross reported an addition of 123; Shiloh, 92; Ross M. H., 74.

*NOVA SCOTIA.*—*Annual Association, 1848.*—The intelligence conveyed by the letters was in general highly encouraging in regard to the general interests of the body, and in many churches and districts showed a numerous increase by baptisms, mostly within the last six months. The actual amount of increase we have not yet been able to ascertain, but it is evidently far beyond what has taken place for many years past, and the general tone of the letters induced the best hopes that a progressive addition to the churches is still going on, and will, in all probability, obtain a much wider extent than has yet been experienced. The proceedings at this Association were of an animating and encouraging character.

*NOVA SCOTIA.*—Acadia College has conferred the honorary degree of D.D. on the Rev. J. Pryor, A.M., the president of the College, and on the Rev. J. Cramp, A.M., president of the baptist college, Montreal, Canada.

*CANADA.*—A new baptist chapel was opened at *Toronto*, June 25, under pleasing and encouraging auspices. Also at *Leeds*, *East Canada*, and at *Newmarket*, *West Canada*, new chapels have been opened.

#### DOMESTIC.

**THE BAPTIST UNION OF IRELAND**—The annual meetings of this association were held in *Dublin*, on the 22nd, 23rd, and 24th of August. On Tuesday, at twelve o'clock, the brethren met for the transaction of business; when the Rev. F. Trestrail, the Secretary of the Baptist Irish Society, occupied the chair. In the evening, at seven o'clock, a public meeting was held, which brother Hamilton, of *Ballina*, commenced by reading and prayer: after which, brother Wilshire, of *Athlone*, delivered an address, on "the nature and misery of backsliding from God;" and brother Brown, A.M., of *Coleraine*, followed with an address on "the importance and blessedness of devotedness to God." On Wednesday a prayer-meeting was held at ten o'clock; immediately after which, the ministers again assembled for business, in the vestry. In the evening, at seven o'clock, the annual sermon was preached by brother Mulhern, of *Conlig*, who urged upon the congregation the importance of progress in the attainment of

the christian graces, from 2 Peter, i. 5—7. On Thursday, at ten o'clock, a public meeting was held, for the purpose of reading the letters from the churches in the Union. These letters were deeply interesting, and were listened to with great attention. It was cheering to find that, notwithstanding the prevalence of disease, and the increase of emigration, there had been during the year, a clear increase of between fifty and sixty members, or an average of three members to each church. The ministers met again for business, at twelve o'clock, when a vote of thanks to the Religious Tract Society, for a donation of books, was unanimously carried: and it was agreed that a memorial to the Lord Lieutenant, expressing to His Excellency the gratitude of the baptists in Ireland, for the prompt, vigorous, and energetic manner in which His Lordship crushed a recent attempt at rebellion, should be prepared by a sub-committee, and undersigned by the ministers in union assembled. This was subsequently done, and forwarded to the Castle by the Secretary, Rev. F. Trestrail. At seven in the evening, the usual public meeting, on behalf of the Baptist Irish Society, was held, when a large, respectable, and attentive congregation came together to hear excellent addresses, chiefly on the state of the Irish Society, and the adaptation of that and kindred institutions to the state of Ireland, from Messrs Wilson, *Kilcooly Hills*; *Hamilton*, *Ballina*; *Trestrail*, *London*; and *Bugby*, *Waterford*. This ended the usual meetings of the Union; and we are happy to say that we have every reason to believe that these meetings, which were extremely interesting and satisfactory, will be very useful. T. W.

**BANBRIDGE.**—On the evening of Friday, the 8th instant, says a correspondent, the members of the baptist church, Banbridge, entertained their pastor, the Rev. John Bates, with a *soiree*, to congratulate him on his return from a visit of some months to America. After tea, the Rev. Alexander Hamilton, who has been supplying the church during the pastor's absence, was called to the chair, when several excellent speeches were delivered, and some very suitable hymns sung. The meeting separated at an early hour, highly delighted with the entire proceedings. This church, although only two years in existence, is in a very promising condition, and has realized large success, having nearly doubled its numbers during the course of the past year.

#### *Banner of Ulster.*

**GREENWICH, London-street.**—Measures have been taken for the immediate erection of a new and commodious chapel, for the use of the church and congregation under the pastorate of Mr. T. Gwinnett.

**ASSOCIATION DISTRICTS.**—The Baptist Western Association is divided into several districts, each holding meetings three or four times a year, affording all the ministers and churches an opportunity of fraternal intercourse; of which, from the extent of the Association, they would otherwise be deprived. These meetings have, in many instances, been productive of so much benefit, as to render their more general adoption a subject worth consideration. The district comprising the churches at Yeovil, Montacute, Crewkerne, Chard, Lyme, and Bridport, held its meetings at Lyme Regis, Aug. 7th and 8th, in the following order:—Wednesday morning, brother Price, of Montacute, preached the appointed sermon, on "The moment of death," from Eccl. xii. 7. Afternoon.—A meeting for prayer and addresses at Harcomb Vale Station. Evening.—All the ministers present briefly addressed the members of the church. Thursday morning.—Early prayer-meeting; after which, brother James, of Yeovil, preached from Thess. v. 19. Afternoon.—Meeting for business. Evening.—Devotional services, and addresses on subjects previously appointed, viz:—On "The anxiety of satan to destroy souls," by W. Pearce, of Crewkerne—on "The compassion of Christ to sinners," by brother Sharman, of Bridport—on "The aspect of the judgment on the rejectors of the gospel," by brother Edwards, of Chard. The Independent ministers of the town and neighbourhood shared in the services of both days, and in the delightful interest excited by them.

**NOTTINGHAM, George-street.**—On July 20, a testimonial of esteem was presented to the Rev. J. Edwards. It consisted of a handsomely bound Bible, with silver clasps, on which was the following inscription,—*"The Rev. James Edwards, pastor of the baptist church, George-street, Nottingham, with affectionate regard, from the teachers of the sabbath-school in connexion with that place of worship, July 20, 1848."* At the same time the ladies of the congregation sent to his residence a very handsome China tea-service complete, with urn and paper tray, as a token of their regard for Mrs. Edwards.

**MANCHESTER, Oak-street.**—One of our correspondents, J. B., informs us that the separation which took place here some time ago, was not on the "total abstinence and wine at Lord's Supper" question, as stated at page 325; but on the question of the holding of total abstinence meetings in the chapel. All were agreed they should not be held, but the time for discontinuing them was the point of dispute. But the friends are again united, and we earnestly hope that they will now cordially join in endeavouring to promote the knowledge of the gospel of Christ.

**HORSSELL, Surrey.**—A new baptist chapel was opened at Horsell Common, near the Woking Station, on the Southampton Railroad, on Thursday, 3rd August. Messrs. Cox of Woolwich, and Aldie of London, preached on the occasion. Mr. B. Davis of Horsell, and other ministers, conducted the other parts of the services. The congregations were large, and the contributions liberal.

**LEEDS, New Baptist Cause.**—On Lord's-day, August 20, the spacious and convenient room for the temporary accommodation of this new society of baptists was opened for worship by sermons from the Rev. Dr. Ackworth, Thos. Scales, and Robt. Brewer, the latter is the minister of the new congregation.

**ORDINATIONS.**—*Mr. J. Diboll*, at Salhouse, Norfolk, July 27th. The services were conducted by Messrs. Puntis, Spurgeon, Laxon, and Betts. A gracious influence pervaded the services of the day.

*Mr. Rees Rees* at Zion Chapel, Pontypool, Aug. 30. Messrs. Hiley, D. D. Evans, E. Evans, and Edwards, engaged in conducting the services.

*Mr. W. Bliss*, late of Stepney College, at Kingston, Herefordshire, Sep. 5. Brethren Walters, Jones, Blackmore, Birrel, and Newman, were engaged in conducting the services. A considerable number of ministers were also present to sanction the proceedings.

**REMOVALS.**—*Mr. Trickett*, late of Bridlington, to Botesdale, Suffolk.—*Mr. Jas. Ladbroke*, a member of the baptist church, Earl's Colne, Essex, to Hadleigh Heath, Suffolk.—*Mr. Wm. Aitchison*, of Barnstable, to Hemel Hempstead.—*Mr. John Leechman, M.A.*, of Irvine, Scotland, formerly of Serampore, to Hammersmith first church.—*Mr. B. C. Young*, of Thrapstone, to Cork, Ireland.—*Mr. F. Bott*, of Leake and Wimeswold, Leicestershire, to Heptonstall Slack, Yorkshire.

**RESIGNATIONS.**—*Mr. M. W. Flanders* has been compelled, by the failure of his health, and the loss of his voice, to relinquish the pastorate of the baptist church, Houghton Regis, Beds. Mr. F.'s constitution has never recovered the shock it sustained in the Island of Haiti.

**Newcastle-on-Tyne.**—*New Court Baptist Chapel.*—In reply to a second deputation, who waited on him to solicit the withdrawal of his resignation, the Rev. Henry Christopherson has forwarded a letter to the church, in which he adheres to his resolution of retiring; and, further, announces that his views on the subject of baptism have recently undergone so great a change, that it is impossible for him either to retain or to accept the pastorate of a baptist church.—*Patriot*.

[We are not surprised at the course Mr. C. has taken at all; but we are surprised that the application should have been renewed.]

### Missionary.

MEETING OF MR. ABBOTT AND THE KAREN PREACHERS.—Mr. Beecher writes from Sandoway, Feb. 19:—"For nearly three years had the Karen disciples of Aracan been without the watchful care of a missionary, when brother Abbott, myself and companion, reached Ong Kyoung in the closing week of 1847. Appointments had twice been made by missionaries from other stations who were anxious to see the native preachers, who failed to meet them through some misunderstanding of the time. Weeks and months after these missionaries had returned to their homes, reports were heard that the preachers had assembled at the place appointed too late, and learning that the teachers had gone, they retraced their weary way, disappointed, sad, and doubting more and more whether their own loved teacher would ever return, or whether another would ever come in his stead. Fondly had they hoped to receive aid and instruction from their teachers, and perhaps hear a word of encouragement respecting the return of him who was far away toward the setting sun. But now they must return without even seeing the faces of those who had thus raised their hopes. To some, the difficulty of paying the exorbitant taxes which the Burman rulers had demanded of them appeared doubly great; they had questions of doctrine and discipline, and difficult passages of scripture for the teachers to solve, and objections to the religion of Christ, which had been raised by Buddhists and Romanists, were unexplained and unanswered—and they must meet their people without good news, and with heavy hearts. Well might missionaries and the friends of missions be anxious lest disciples thus scattered, without a shepherd, and thus exposed to all the corrupting influences of the heathenism from which they had just emerged, and who were, too, so unstable in everything else, should be unstable in their faith in Christ. Bearing in mind these facts, the reader can imagine what thoughts filled our minds as we ascended the creek and came near the village of Ong Kyoung. During the three weeks which intervened after our arrival at Sandoway, the news of teacher Abbott's return, and of the arrival of the new teacher and mamma, had been circulated through the jungles of Aracan and over the mountains into Burmah Proper, and an appointment made for all the native preachers to meet us at this village. Twelve of those living near had already assembled, and more were daily expected. No sooner had our boat touched the bank than it was surrounded by these men, accompanied by many of the villagers, all eager to assist and welcome us to their jungle homes. On

the bank stood a group of neatly-dressed young women, with sparkling eyes and joy-beaming countenances, who had come to greet and accompany the mamma. All in turn eagerly grasped our hands; but the same expressions fell from the lips of each, 'The teachers and mamma have come, and we rejoice greatly—the teachers and mamma have come, and we rejoice greatly.' Surely, we thought, as we gazed upon this scene, whatever may be the character of the interest which this people now feel in the religion of Christ, they lack no interest in his ministers. Brother Abbott arrived an hour sooner than we, had in the meantime walked to the village, and, returning accompanied by the two ordained preachers, met us a short distance from the boats. 'This,' said he, 'is a happy day to me. For three years have I been wandering. Here is the end of my journey and the end of my anxieties. I have seen the assistants, and am ready to say, now let thy servant depart in peace.' Never shall I forget that walk to the village—the kind, gentle attention of those ordained assistants towards us, especially toward my companion, their inquiries respecting our health and our voyage, and their simple expressions of joy, how soon they won our affections, and caused us to forget the anxiety and fatigue we had experienced in sailing for six days along a rocky and dangerous coast. Soon we were seated in the chapel. Such a neat, well constructed and spacious house for worship, I had not expected to find in the Karen jungle. Here, secure from persecution, had they assembled from sabbath to sabbath, to listen to the instructions of their faithful pastor, and to pour out their hearts in prayer for themselves, their brethren in affliction and in bondage to superstition, but most fervently had they prayed for their absent teacher. Now, in answer to their simple but earnest petitions, he stood in their midst. Here did we all rejoice together, and return heartfelt thanks to the Great Head of the church, for his preserving and guiding care. Christians of America, look on this scene and rejoice with us. But think not that with regard to these Karens and their teacher you have now only to rejoice. By sending back brother Abbott, and with him an associate, you have assumed new responsibilities, and placed yourselves under increased obligations to pray and to contribute for the success of this mission. In addition to the 3,000 that were numbered as belonging to this station when brother Abbott left, *eleven hundred and fifty* have been baptized during his absence, and *twelve hundred* are now waiting for baptism! Sixteen new assistants, who have gathered around them interesting churches, have come forward, and need immediate attention to fit them for their

stations. In order to begin to meet in any adequate degree the wants of this people, we need at least another missionary family at this station. Contribute and pray then that more labourers may be sent to this field so ripe for the harvest. On our way down the coast, at each of the villages which we visited, we enjoyed meetings similar to that at Ong Kyoung, only the interest was less intense. At each of the villages there were candidates for baptism, and promising boys who were anxious to attend school. There were seventy-six baptized during our whole tour, besides many others who requested baptism, but were left for the native pastors to examine and receive."

### Religious.

GOVERNMENT GRANTS.—*Resolution of New Connexion Methodists.*—That this Conference utterly repudiates the endowment of Religious Denominations in this Province by the Civil Government; and further, decides that the Canadian Wesleyan Methodist New Connexion Church will not participate in such endowments, whether derived from the Clergy Reserves Fund or other public resources.—*Resolution of Canadian Baptist Union.*—That whereas a considerable sum of money has accumulated from the Clergy Reserves already sold, which is offered to such Denominations, other than the Churches of England and Scotland, for the purposes of religious instruction, as may apply for it; we, as a denomination, utterly decline receiving any of the same; and we recommend that measures be taken to devote the proportion which might be supposed to fall to the share of the Baptists to the support of the Provincial Normal School.

THE WESLEYAN METHODIST ASSOCIATION held its annual meeting in August, when a nett increase of 670 members was reported. Total number, 20,775.

RELIGIOUS AWAKENINGS.—In Launceston, and its immediate neighbourhood, the cause of Christ is manifestly advancing. An unusual interest is taken in religion, a considerable number of youth appear impressed, and many give tokens of conversion. The additions to the Wesleyan, the Wesleyan Association, and the Bible Christian Societies in this circuit, during the last four months, are upwards of one thousand; and although, from their methods, many thus admitted, would be rejected by a more scriptural rule than theirs, yet there is a large portion of conversions—larger than has been usual in revivals. Two village chapels are in course of erection for the baptists, who are objects of much unceasing jealousy by all who affect to think this way a horrible enthusiasm.

*Extract from a Letter.*

DEMAND FOR BIBLES IN ITALY.—The recent changes in the Italian States have opened the way for the extensive introduction of the scriptures. June 17, the Rev. Mr. Lowndes, the estimable agent of the British and Foreign Bible Society at Malta, received an application for *two thousand* Italian Bibles, of Diodati, for circulation in Italy. On the day previous, a similar application was made for several hundred Bibles, of the same version, also for the Italian States. And on the day before that, an application was made by a person in Malta for one thousand of the same Bibles, for distribution in Sicily. Now one thing is very clear. Whatever comes of the late changes and overturnings *politically*, it will be a hard matter to get these Bibles out of the hands of the people; and if left among them, they cannot fail to do a good work. We have heard, also, that numerous evangelical publications have been printed and circulated. There is now hope even for Italy!

SICILY.—A considerable number of laymen, and even some monks, in Sicily, are beginning to interest themselves in the distribution of the Holy Scriptures. The heads of the government appear disposed to facilitate the work. A mission-house established at Malta, and managed by 6 converted Italian priests, is successfully engaged in the distribution of Bibles and religious tracts in their native country. A journal entitled *L'Indicatore*, the object of which is to compare Roman Catholic teaching with the Scriptures, is printed in the island, and has many subscribers in Italy.

GERMANY.—Amidst these great commotions in society, pious men are not idle. They feel that their duty is become greater and more pressing. The day is come to disseminate profusely in Germany copies of the Bible, and tracts written in a popular style. They must multiply without delay Sunday schools, religious meetings, all the means of christian proselytism. Everywhere the light of the gospel must be opposed to the false lights of scepticism. These duties are understood by the disciples of God—the Saviour. Faithful pastors redouble their zeal and devotion; religious services are better attended, and the good news of salvation is received with more readiness than formerly.

*Extract from a Letter.*

THE JESUITS IN FRANCE.—In 1826 the Abbe de Pradt wrote "The Jesuits have resumed their power in France, but at the expiration of twenty or thirty years at most they will be again expelled, and the clergy and royal family, who are now rejoicing at their return, will be driven away along with them. It will be decreed that every Frenchman individually shall pay his priest as he pays his baker; and instead of a royal family, maintained at the expense of forty millions, a president with a salary of five millions will suffice."

**General.**

**AT HOME.**—The Queen has gone with her husband and the children on a summer excursion to Scotland.—Lord John has gone to Ireland, some say to feel the pulse of the priests on the endowment question.—Parliament has been prorogued after sitting (doing what?) ten months.

**ABROAD.**—Lamartine has published a noble vindication of his conduct.—Louis Blanc and Causidere have fled from Paris.—Awful conflagrations have taken place at Constantinople, and the city of Albany, United States.

**LORD JOHN RUSSELL AND THE DISSENTERS.**—We are enabled to state, that preparations are already making by the Dissenters of the metropolis for organizing an effective opposition to the anticipated measure of Government for the endowment of the Irish Roman Catholic clergy. A preliminary meeting is convened for this day, and the results of the deliberation will probably appear. *Patriot, Sep. 11.*

**THE REGIUM DONUM** affair is now, we hope, in a fair way for being satisfactorily settled, so far as regards England and Wales. We shall return to this subject in our next.

**A PEACE CONVENTION,** (we write on the 15th Sep.) is to be held in Brussels on the 20th. As we intend to be present we may give some report of the proceedings in our next.

**SABBATH PASTIMES** in 1848.—We find it stated in a public paper that the Clergymen of H— O— and S—, in the county of Bucks, in order to discountenance "pitch and toss" on the sabbath day, have provided bats and balls and wickets for the popular pastime of cricket, with the express understanding that there is to be no playing until after divine service! Can such things be?

**A WIRE ROPE** is now in course of construction at the works of Messrs. Newell and Co., Gateshead, which will be of the extraordinary length of 6,720 yards, and weigh twenty-seven tons.

**IN THE LATE GALES,** on the coast of Scotland alone, about 100 lives were lost, and £20,000-worth of property destroyed.

**BITE OF A MAN.**—A few weeks ago, when the 4th Royal Irish Dragoon Guards were stationed at Nottingham barracks, two of the privates quarrelled, and one bit the other in the finger. The wound festered, and at length the man's whole body became affected; the bones, denuded of flesh, protruding through the skin. The sufferer lingered for some time, when he was relieved by death.

**INSTINCT IN A COW.**—A boy fell into the Tweed the other day and was drowning, when a cow in the meadow bellowed so loudly, and ran to and fro in so strange a manner that those at hand ran to the spot, and the poor little fellow was taken out of the water. He fell insensible immediately, and died shortly afterwards.

**A SINGULAR COINCIDENCE.**—Since 1789 all the revolutions in France have taken place under Popes of the name of Pius. Louis XVI. was dethroned under Pius VI.; the Directory was overturned under Pius VI.; Napoleon fell under Pius VII.; Charles X. under Pius VIII.; and Louis Philippe under Pius IX.

**THE CRIME OF COLOUR.**—The Rev. H. Garnet, one of the ablest and most useful clergymen in Troy, was dragged from the cars of the Buffalo and Niagara Falls Railroad on Thursday last, and so badly bruised that he had to suspend his journey and place himself under the care of a physician. *Reason*—His forefathers were stolen from Africa.

*Tribune.*

**THAT GANG OF PLUNDERERS,** whose nest was in Sunderland, and who went about begging for a "Home Mission" and for "Sailors," has, we hope, been effectually broken up. Of all rascals, those who put on the mask of religion are the greatest.

**IRELAND.**—At the time of our going to press, reports were prevalent of another outbreak in this unhappy land. Justice for Ireland! when, oh! when?

**STEAM BOATS.**—An act has passed the legislature, and is already in operation, for limiting the number of passengers to be conveyed in these vessels. A wise regulation.

**ELECTRIC TELEGRAPH WIRES** have been sunk in the bed of the river Hudson in America, and they are said to work well.

## Marriages.

Aug. 24, at Bowden-downs chapel, near Manchester, by Mr. J. E. Giles, baptist minister, Sheffield, John Sands, Esq., of London, to Maria, youngest daughter of Joseph Leese, Esq., of Richmond Hill, Bowden, Cheshire.

Aug. 20, at the baptist chapel, Salendine Nook, by Mr. Whitaker of Golcar,

Mr. John Smith, to Miss M. Wrigley, both of Longwood.

Aug. 19, at Zion Chapel, Cloughfold, by Mr. Nichols, baptist minister, Sunnyside, Mr. James Walsh to Miss E. Parkinson.

Sep. 6, at the baptist chapel, St. Alban's, by Mr. Upton, Mr. Joseph Wiles to Miss Jane Wright Young.

## Deaths.

July 6, after much affliction, aged 80, Mr. Joseph Cave, Spalding, a worthy member of the General Baptist church.

Aug. 15, at Forton, near Gosport, Hants, the Rev. Thomas Tilley, for nearly forty years the beloved pastor of the baptist church in that place.

Aug. 29, at Littlebury, Essex, Mrs. Pleasant Richardson, aged 69. And at the same village, Sep. 4, Mr. Wm. Fordham, aged 49. Both had been for many years constant attendants on the ministry of the gospel at the Upper Meeting, Saffron Walden.

Aug. 31, at Brighton, Sussex, aged 15, Algernon Sidney, the beloved son of the Rev. Thomas Price, D D.

Aug. 22, at Hope Cottage, in the Horn-castle Circuit, aged 82, the Rev. Thomas Simmonite. He was appointed to the Wes-

leyan ministry in the year 1780, by the Rev. John Wesley. Mr. S. attended the Conference, and returning home, was seized with diarrhœa; medical assistance was promptly rendered, but in vain.

Sep. 11, Mr. John Tyers of Leicester, aged 59, well known in the midland counties as an acceptable occasional preacher among the General Baptists. Recently Mr. T. was called to undergo a severe surgical operation, the result of which proved fatal. He was sustained by the gospel he believed, and the closing scene was peaceful. One of his daughters inquiring, "Father, do you still trust in Jesus?" he replied, with emphasis, "Oh yes: yes." and then repeated—

"Jesus, to thee my all I trust,  
And, if thou call me down to dust,  
I know thy voice, I bless thy hand,  
And die in smiles at thy command."

## THE LEICESTER ELECTION.

As the exclusion of the Members for this Borough has excited public attention, it may be deemed right to state that the Petition against their return originated with two individuals locally well-known for their unamiable and ungentelemanly conduct. Never was there, we have heard many say, a more orderly election, with less of bribery and inebriety, than that when Walmsley and Gardner were returned. The fact is, Leicester is notorious for its nonconformity and successful opposition to clerical impositions, and we sent two sound Anti-State-Church members to speak for us, which they did, especially Mr. G., without mincing. Hence the bitter reproaches cast upon the members and the town, and the unfounded charges of corruption. As the late members could not be again returned to this parliament, we have now sent two townsmen—Mr. Richard Harris, a member and deacon of the baptist church in Charles-street; and Mr. John Ellis, a member of the Society of Friends—who, as we took occasion to observe when nominating Mr. H. to the Liberal electors, represent two denominations who have suffered, but never practised, persecution for religion. These gentlemen are highly respectable and universally esteemed. Leicester has no need to be ashamed of her present representatives, their "bodily presence" being far from contemptible, and their integrity unquestionable. On this occasion the opposition could not find a candidate who would pay the expenses of unseating the members, and so an "enthusiastic tory tailor" nominated a Whig gentleman residing in the neighbourhood, who, as was observed at the nomination, "If the bar of the house were an ale bench, and the floor a skittle-alley, and politics nine-pins, would make an excellent representative." But he withdrew the same evening, after being fleeced out of a pretty round sum by his new companions. Harris and Ellis were therefore returned without a contest. Walmsley and Gardner will, we have not any doubt, be again returned when an opportunity occurs. Mr. Frewen, who said so much in the house on the corruption of Leicester, was once an unsuccessful tory candidate for this borough, and report says, was well fleeced. Mr. Packe, a member for the county, also said much. His ancestors, for generations, were liberal politicians. An ancestor of his, with Huntingdon, Hazelrigge, and other patriots of this county, are said to have met on the very spot where we sit to pen these lines, then the town residence of the Huntingdon's, to concert measures to resist the tyranny of the Stuarts. Mr. P., we believe, is the first tory of the family. We wish his zeal for the party he has adopted were tempered with a little more consideration. We may just add, that our neighbours at Derby have also returned two liberal candidates—one of whom, Mr. Heyworth, is a decided Anti-State-Church man; and Mr. Grenville Berkeley, who was unsuccessful for West Gloucestershire, has been returned for Cheltenham. All these are tokens of improvement. We hope Lord John will notice them. One little matter we may just mention, that when our new members appeared at the table of the House there was also present, Lord E. Howard, for Horsham—and so a Roman Catholic, a Baptist, and a Quaker, were all claiming admittance together; and Sir Robert Inglis and Colonel Sibthorpe sat looking at them!

## BAPTIST REPORTER.

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 NOVEMBER, 1848.
 

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## THE PEACE CONVENTION AT BRUSSELS.

TRUTH, PEACE, AND LOVE, are the elements in which all intelligent beings were intended to exist—the first must be had at any price, the second that the first may be enjoyed, and the third to crown the whole. Whenever these are invaded or thrust out, their opposites—error, strife, and hatred will usurp their place. The second of these heavenly elements now demands our consideration.

Man was made for peace, and for a season he enjoyed it in perfection; but drawn off from loyal allegiance by the old rebel, he was found in acts of rebellion against his Sovereign. A rebel against his Creator, he soon became a tyrant over his fellow. The first man born of woman murdered his only brother, and as men multiplied, “the earth was filled with violence,” and Peace seeking in vain for a resting place, found shelter only for a season in the ark of Noah as it floated over that shoreless sea of ruin.

But alas! the waters of the great flood were not able to purge man’s heart of hatred and strife. Earth soon became again a theatre of contention. Soon, very soon, was its soil again incarnadined with human gore, and

every page of its history has ever since been stained with blood. When, oh when, will the days come when those pages will appear pure and unblotted?

Courage! they will come. Truth has told it—infalible Truth revealed from heaven has told it—“And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make *them* afraid: for the mouth of the LORD of hosts hath spoken *it*.”

This is enough: but how, and what are the signs of their coming.

First, the Great Reconciliation between man and his Maker has been effected by the death and resurrection of the Son of God. The burden of the song sung by angels on the evening of the birth of the Redeemer was, “On earth peace, good will toward men.” The Saviour Messiah “made peace through the blood of his cross.” “Therefore being justified by faith, we have peace with God through our

Lord Jesus Christ." Man thus reconciled to his Maker, is by the same process reconciled to his fellow. He that loveth God loveth his brother also. The foundations for Universal Peace on earth were laid in the death and resurrection of Christ.

"These days are a long time coming." True: they are. But measure not the ways of God by the days of man. One day with him is as a thousand years, and a thousand years as one day. He inhabiteth eternity.

But are there signs of their approach? We think there are. Let us see.

The two last past generation-periods of European history have been remarkable and eventful. After nearly thirty years of almost unprecedented commotion, the nations, previous to the present year, had enjoyed above thirty years of comparative rest. During the latter period, Peace had been busy in her vocation, cultivating her fields, erecting her manufactories, laying down her lines of rails, opening her ports, and sending out her productions. Men of various nations visited each other, and each became better acquainted with what all were doing, and mutual expressions of good will were exchanged. All seemed to regret that war had so long kept them at a distance, and all felt that this mutual intercourse was a thing which they would not willingly let die.

Such was the state of the European family of nations when the present eventful year opened. True there were things in many of those nations that were not right, and that needed reparation—things which had grown up under the despotic war system and which stood in antagonistic opposition to peaceful progress; and deeply may we lament the unbending resistance of the rulers to all improvement, for from this cause, and from this chiefly, the people became impatient, and hence the unprecedented outbursts and revolutions of 1848.

Here we may with propriety remark that the friends of peace in this country have never, during the past thirty years, neglected to put forward their pacific principles. The visit and efforts of Elihu Burritt have also, recently, had a powerful influence in exciting public attention to the great questions of war or peace. During the present summer it was deemed expedient by the friends of peace in England that an attempt should be made to convene a pacific meeting in Paris, but the agitated state of that city forbade it, and it was at length concluded to make the attempt in Brussels. On visiting that city for the purpose, the proposal was favourably received by the authorities, and every facility afforded for its accomplishment.

And notwithstanding the continuance of commotion in some parts of Europe, the present was conceived to be a suitable juncture. War had been tried in Italy and Denmark, and the contending parties were now seeking shelter beneath an armistice, or referring their disputes to other powers. A pacific convention at this moment, it was supposed, might be influential and beneficial.

We have thus sketched briefly, and perhaps imperfectly, the circumstances which led the way to this convention of the friends of peace; we must now proceed to give some report of the voyage and of the proceedings.

But before we proceed any further, we ask permission to drop the editorial *we*, which always annoys us, and write like any other person in our individual capacity.

I never could make up my mind to meet in Paris, but directly it was proposed to meet in Brussels, I concluded that, if possible, I would go: and I am now glad that I did.

On the previous sabbath evening I addressed the congregation I serve from the words, "On earth peace, good will toward men," after which several friends commended me to the care of providence in public prayer.

On Monday, September 18, I left Leicester at noon by rails, and after a pleasant ride of 100 miles in four hours, reached the great metropolis, which I found as crowded and busy as ever. After dining I entered an omnibus for "the Bank," and soon found my way to the Hall of Commerce in Threadneedle Street, in one of the spacious rooms of which a considerable number of friends from various parts of the kingdom were already assembled. Some were paying their passage money to the secretary, others adjusting their luggage, others writing letters to tell their friends at home that so far they were safe. All these I did. At length, at about seven o'clock, Joseph Sturge of Birmingham, was moved into the chair at the hall, and various notices and matters of business were announced and transacted. Tea, we were told, would be provided at the Brunswick Hotel, Blackwall. By and bye, not wishing to be hurried, I took my hatbox and portmanteau, and walked gently down to Fenchurch Street Station, entered a railway carriage directly, and away we went, over streets and houses, down upon which we had only a passing glance, and were at Blackwall, three miles off, in about ten minutes. This was a great convenience, as we escaped the voyage down the river among crowds of shipping at night; and we were now a mile or more below Greenwich.

The vessel—a first class steamer, the *Giraffe*—was lying moored to the pier, ready to receive us. I took my luggage on board, and proceeded to the Hotel, where I found the most admirable arrangements had been made for our entertainment in a commodious and splendid room. Soon the voyagers arrived, and at ten o'clock we sat down to tea and coffee, previously to partaking of which, at the request of our chairman, we gave silent thanks, after the manner of the "Friends." The Chairman now announced that as only limited accommodation could be afforded on board, the ladies and the

aged brethren must have the preference of the sleeping places, which was cheerfully accorded.

Rising from the tables, the company separated into parties for conversation, and others retired at once to the vessel. It was a fine evening, and I walked on the pier for some time, not feeling disposed for sleep. At length I went and took possession of my "berth;" but sleeping was out of the question. For some in our cabin *would* talk, and others were parading the deck over-head, and the engineers were preparing to get up the steam, and altogether they contrived to "murder sleep." And so, after vainly attempting to find repose, I rose and drest, and went above board; but alas for us and our projected voyage, I found the vessel enveloped in a thick fog!—so thick that I could not discern the end of the bowsprit from the fore-castle. "What is to be done?" was on every lip. At length the captain appeared, and told us that he could not proceed until the fog cleared away. And there we were parading the deck and the pier for four long hours, watching the shrouded heavens and the misty moon until daylight dawned. A council—of peace, of course, was held, when the captain informed us that it would be useless attempting to start before twelve at noon! On hearing this, a few set off to London, some took beds at the hotel, and others went in search of an early coffee shop. On returning from the latter, I found our chairman and the captain again consulting, and as there were signs of the mist clearing away, the bell was rung to muster the wanderers. Just at this time an accident occurred which excited some alarm—a young gentleman slipped off the companion ladder into the water between the vessel and the pier. He was quickly rescued, and returned to London; but resolved not to be disappointed, he went round later in the day by Dover and Calais, and thence to Brussels.

The indications of clearance continuing favourable, it was resolved to proceed at once. Several, however, hesitated, and a few left the vessel; and among these William Ewart, Esq., M.P., but as there was a loud and general call for him to return, he stepped on board again just in time.

Set at liberty from the pier, we felt considerable relief; but our troubles were not ended. The fog was still so thick that we could not discern the banks of the river, and had to proceed with the utmost caution. "Boat a-head!" and "Easy, Easy!" were the watchwords continually. At length the captain gave orders to clear the chain for casting anchor, and after some difficulty in swinging clear of the craft in the river, we were again brought to a stand. It was now seven o'clock.

This was annoying, but we made the best of it, watching the sun, which shaded by the mist, presented his disk clearly defined, and revealed a small black spot at the lower part of his surface towards the east. This phenomenon has, we find, attracted attention, and some speculation. A vision of another kind also passed before us, as if forsooth to fright us from our purpose. Hearing the movements of a steamer coming up the river we watched, and presently a small vessel emerged from the mist at a short distance, the deck of which was covered with armed soldiers! On she passed, and the mist soon hid her from our view. So may all visions of war pass away!

Well about half-past eight it did certainly begin to brighten. We could now see the blue sky. And as the mist which had so long shrouded us cleared away, what a scene opened all around us! The first visible object, after the vessels in the river, was the northern bank, on which a cow was feeding. I felt as if I could almost bid her "good morning," and tell her how glad I was to see her—then both banks—then more vessels up and down the river—then Blackwall, after all

only half a mile off—then Greenwich, and its observatory, and wood-crowned hills—and then, "All's right," "Go on," and off we start now, with the engine in full play, and a clear course right a-head.

"And time you were" perhaps some impatient reader may be ready to exclaim, "you have been a long time starting." True: but remember we were lost in a fog, and our object in this sketch is to take you along with us, and make you feel as we did all the way, and if you have felt impatient to get on we have succeeded, for that was just our feeling.

We soon glided by Deptford and Woolwich, with their armed shipping and munitions of war. The "cannon's awful roar" was heard booming in the distance—the artillery were practising their deadly art. Ah, thought I, we are on an errand to silence you! It may be a long time ere your mouths are stopped, but the day will come as sure as the word of God is true, and when it does this day and this attempt will not be forgotten.

We passed several emigrant vessels crowded with passengers—all apparently busy on deck, bound for some distant region of the world, where they may find room to dwell. The sight of these—the friends and scenes they had left, perhaps for ever—their voyage, their object, their trials, and their destiny, suggested pensive reflections.

On we went, surrounded by the beautiful scenery of the river, and passing Gravesend, we were soon at the mouth of the Thames, and entering the Nore, had the wide sea before us, with Sheerness, the Island of Sheppey, and the Kentish coast on our right.

Here the scene was truly magnificent. It was a fine clear day, and the sun shone brightly. Hundreds of vessels, sailing or steaming, were ploughing the ocean-paths, and what seemed wonderful to an unpractised landsman was, that the same wind, by the skill of the sailor, was made to drive

them in different directions. Our broad white flag of peace floated bravely at the mast-head, and some who crossed our path seemed to wonder what it meant.

Leaving the shores and its scenery, we now began to look at one another, and forming into little parties for conversation, some spirited discussions ensued, especially on drinking water only; (oh that *water*, what an insidious thing it is, how slyly it creeps in wherever it can find a chink, and if there is not one it has friends at hand to make one) and not only on abstaining from intoxicating drinks, but also on abstaining from animal food, eating only vegetables—and this scheme is called “Vegetarianism,” and has already its society, president, tracts, and lecturers.

Presently we were summoned from fore and aft to attend a public meeting to be held mid-ships. Joseph Sturge ascended the paddle-box, and opened the proceedings by making various business statements and suggestions. Mr. Ewart, M.P., and Henry Vincent, followed, and then several gentlemen mounted the binnacle, which, being in the centre of the vessel, made a very convenient tribune, and delivered some excellent sentiments. In conclusion, I mentioned the fact that not only were the Italians and Austrians, and the Prussians and Danes, but the Hungarians and Croats, were seeking, by an armistice, for peaceful mediation, and the *Times* of yesterday says, “we see no reason that such a mediation should be difficult or unsuccessful.”

We were now summoned to dinner, which, considering the number on board, was well supplied; and notwithstanding all the eloquence that had been expended against flesh food, beef steaks were in great demand; and we fear the Vegetarians were limited in their selections—their favourite puddings not being forthcoming.

It is time we stated that our company consisted of about 140 men, “and of honourable women not a few”

—perhaps forty. The “Friends” were the most numerous, and it was interesting to observe several aged and venerable-looking men, who had ventured to encounter a sea voyage, perhaps for the first time in their lives, on such an errand. One clergyman, several dissenting ministers, and about half a dozen public lecturers on politics or morals were also of the company.

To return, on we went along the Kentish coast, passing Ramsgate and the North Foreland. We were now fairly out on the German Ocean, and soon lost sight of England. We held on in a direct course from the mouth of the Thames across for Ostend. The setting of the sun was a splendid scene. The sky was perfectly clear of clouds, and as the vast ball, which always looks larger at its setting, seemed to dip its lower extremity into the ocean, it assumed a pear-like shape, and looked like a great golden balloon.

So far we had nearly a smooth sea, but after sunset the wind freshened, and produced a little “cream,” as the sailors call it, on the tops of the gentle waves. And so far we had all been “good seamen.” Sickness had not disturbed us.

Night came on, and the stars came out, and shone brilliantly in the bright blue sky, unshrouded by a single cloud.

About nine o’clock I retired into my “berth” for sleep, but again the talking beneath, and the walking above, prevented. So wrapped up in my great coat, shawl, and fur cap, with a warm rug over my shoulders, I determined to pass the night above board.

And I was glad I did. There were the clear blue heavens above us spangled with stars, and the deep wide-spread sea beneath us, which, as the waves rolled over and over in perpetual motion, seemed luminous. When gazing at the heavens, what a speck was the vessel in which we moved, to which should any mishap occur, how powerless were we in the midst of that mass of waters! Never was I more conscious of utter impotence.

My favourite position was "a-head," and there, with the man on the look-out, I stood for nearly two hours. Dunkirk lights were first seen, I was told. We then looked out anxiously for those at Ostend. But our speed was slow, not exceeding, perhaps, four or five miles an hour, against a head wind. We might have gone faster, but the captain said it would be useless, as the tide was down, and we could not enter the harbour until four next morning. Now a light appeared in the direction of our port, but it was the moon, just pushing the corner of her half-luminous orb above the watery horizon; and soon she rose and shed her cheerful light around us.

"Sailors have cats eyes" they say; and certainly they recognized objects where I could not perceive any. "Schooner a-head, on the larboard bow," and presently a fine French vessel went past us at full sail. By and bye again, when I saw nothing—"Boats a-head." But these were soon revealed to view, for observing that our vessel was on the track where they were dragging, the fishermen ignited brilliant phosphoric lights to shew themselves. "Easy, Easy," and we rolled gently over the waves past these fishers of the deep, and left them to pursue their perilous employment.

At length, at about twelve o'clock, the Ostend light was recognized. I had enquired of the man on the look out to which star they usually directed the head of the vessel on a clear night like this, and he pointed it out, and truly there was the lighthouse beneath it.

Our captain now appeared, and having discharged two rockets as signals to those on shore that we had arrived, we cast anchor until, by the exhibition of two more lights at the harbour, we should have intimation that the tide was high enough for us to enter.

I now thought I would again seek sleep, but not in the fore cabin, where I had twice sought it in vain, and so I went aft, but had scarcely snugly

rolled myself up on the floor of the cabin in my warm rug, with a carpet bag for my pillow, when I heard the sailors hailing a boat, from which, nearing the vessel, the agent of the Steam Navigation Company at Ostend leaped on board, and made his appearance in the cabin—a fine tall intelligent looking man. "Sadly disappointed to-day at Ostend, ladies and gentlemen!" was his first salutation. "Indeed!" "Yes: all the town was expecting you. The burgomaster (mayor) and public authorities were to receive you this afternoon on landing, with a procession, and music, and flags, and ringing of bells; and a dinner was provided at the hotel. All the children in the town had a holiday, and we expected a grand *fete*, but were sadly disappointed." We assured him that we were too, and still more on hearing all this.

The agent now kindly informed us that he would undertake to forward any letters we might have to send to England. Pens, ink, and paper were now in immediate demand; and many of us wrote home to tell our families that we were safe, "at anchor, off Ostend."

It was now about one, a.m., but not feeling disposed to make any more unavailing attempts to find sleep, I crept into the cook's kitchen, and had much conversation with two intelligent young sailors, who related some remarkable incidents in their own history, illustrative of the perils of the sea; and I took hold of the opportunity for quietly reminding them of the importance and value of real religion.

About four o'clock, two more lights were exhibited at Ostend, as the sign that the tide was up in the harbour, and we might come. Our captain was soon astir—the anchor weighed, to the tune of the merry "yo heave ho!"—the engine in motion—and the vessel moving towards our "desired haven," which we entered about five o'clock.

I stood alone at the head of the vessel as we neared the port. "Ah!" thought I, as the dark outline of the land became visible, "and this is the continent. How many times have these shores been visited by warlike hosts. Marlborough, York, and Wellington, landed their forces here. But we are come on a different errand—an errand of peace and love. May the God of peace bless it, and make it prosperous!"

And truly the heavens smiled on us with all their visible hosts. The "milky way" girded the vast canopy—the constellations shone out in all their brilliancy—even the "Great Bear" looked pleasantly down—and the unclouded half-moon lent us her feeble but efficient light to guide our course. Could we have discerned things invisible, ministering spirits—guardian angels of the heirs of salvation, might have been recognised hovering over a scene unwitnessed by them before on earth.

The eastern horizon was faintly streaked with dawning light as we approached the shore, indicative, one would fain hope, and illustrative of the new light about to dawn upon the nations of Europe.

Entering between the piers, we were soon up the river, and alongside the landing-place. The first indication that we were in a land of strangers was an order from our captain in Flemish to the men on shore, concerning making fast the vessel, which was answered in the same, to us, unintelligible jargon. Our captain, I was told, had crossed these seas for more than thirty years; and here I ought to remark, that he was very civil, and remarkably careful. On the landing-place we could discern a crowd of dark figures waiting our arrival. These we found, as the day dawned, were custom-house officers, porters, and a few lookers-on, who had risen thus early to see the peaceful Englishmen arrive. Some of them were old enough to remember the landing

of the English soldiers who fought at Waterloo.

Our luggage was conveyed by the agents of the custom-house, who were all dressed in a kind of military uniform, into a large warehouse, or shed. These men were very civil, gave us little trouble, and allowed us to pass without any close examination of our persons or packages. Having deposited our luggage at the railway station, we proceeded to the Hotel D'Allemagne hard by, where an excellent breakfast awaited us. This we were under the necessity of dispatching with all speed, as the train, a special one, must start at six o'clock. Ostend is, we apprehend, a very neat clean town, but we did not see much of it—only that part between the landing-place and the station. Some of the houses, and the sign-boards on the houses and shops, told us plainly that we were in a foreign land.

One incident, before we start for Brussels, I would just mention. Whilst waiting on the pier near the vessel to see that my luggage was brought safely on shore, my attention was drawn to a conversation in English between three aristocratic-looking young gentlemen, who were standing together smoking cigars. "What a set of fools these fellows are"—"Aye, ar'n't they!"—"To come here on such an errand."—"What do they imagine they can do," were among their remarks, which were plentifully mixed with worse words. "Jack," said one of them at length, "it's cold, let's go and get a glass of gin," and off they walked. Perhaps they were military officers in undress. Well, well, young gentlemen, we shall see by and bye.

The railways in Belgium being Government property, are under its direction. Hence soldiers, with fixed bayonets, parade as centries before the stations. The carriages are not like ours, but rather smaller in dimensions, and separated into two compartments, in each of which nine persons may be seated. The entrance to them

is from the centre of the carriages, on each side of which three steps ascend to a landing place, from which, to the right or left, you enter by a door into the sitting compartment. So that you may walk through the centre of the carriage up one set of steps and down the other. We were accommodated in first class carriages very comfortably.

All fixed and ready, the trumpet sounded, and we started at a gentle pace through the ramparts, and over the moates, and soon emerged into an open flat country, very much like the lower parts of Lincolnshire and Cambridgeshire—no raised fences, but dikes and ditches separated the lands.

We soon entered a more agreeable region of trees and bushes, and houses and small villages. But the trees were small and stunted, and the hedges were not like our quick-thorn fences, but here and there along the line, what looked like a small maple, forming no effectual fence, but only marking the boundary line of the lands. We saw very few sheep or cattle, and always, when we observed two or three cows in an enclosure, boys or girls attended them, leading and guiding them along the pasture—a primitive custom in all countries where effectual fences do not prevent the cattle from wandering; reminding us too, of the words of the prophet—words intended, perhaps, not to realize a literal fulfilment, but indicative of those days when the evil passions of men will be restrained and universal peace prevail. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid: and the calf, and the young lion, and the fatling together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my

holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

After travelling several miles, we arrived at a station, where, in order to allow a train from Brussels to pass, for this is only a single line, we were shunted off on a side line. Here we were told we must wait half an hour; so we alighted, and having permission to walk in the gardens of a neighbouring chateau, or gentleman's house, we found much to interest and please in the walks and flower beds. The beds were formed into larger circles having flowers all of one kind in each. The China-asters and marigolds were in full bloom, and very fine. The name of this station was "Bloemendael," which I ventured at once to translate into "Blooming Dale," and certainly it deserved that pleasing appellation.

Again we started, and soon reached Bruges, the first town on our journey. Here we saw little to interest us. We alighted, and went through the station to the entrance yard. A number of boys were here playing. I shewed one of them an English halfpenny; he looked beseechingly, and muttered something which I could not understand; yet I guessed what he and his little companions wanted, so stepping back a few paces, I threw among them what coppers I had in my pocket; but was surprised and vexed when the soldier standing centry, who it seems had been watching my movements, ran in among them with his fire-arm and fixed bayonet on his shoulder, and pushing the poor lads aside, greedily grabbed the coins himself. I set him down as no "man of honour" at all events.

After a delay of ten minutes, we again started, and soon reached Ghent—a large and renowned city—the birth-place of the great German Emperor, Charles V. Its cathedral, citadel, and other public buildings, are prominent objects from the line, but of the city itself we saw no more than we should have done of Leicester if we had only passed it by railway.

After another ten minutes rest, we again moved on through a pleasant region, well cultivated and fruitful, to Malines, or, as it is sometimes called, Mechlin, a town long held in repute among European ladies for its manufacture of what is called Mechlin lace. Of this town we could see but little, and after a delay of a few minutes we were again in motion for Brussels. The country soon presented a different aspect. Hitherto we had travelled over a nearly level region, with scarcely an embankment or a cutting—tunnels being quite out of the question. Now, however, the scene changed, and became more like our native England, better hedgerows, larger trees, running brooks, pools of water, wider fields and pastures, flocks of sheep and cattle grazing, and here and there horses, which we had scarcely seen before. Hills now began to lift up their heads crowned with woods, and ornamented by handsome buildings.

But here is Brussels! the beautiful city of the Belgians. Its introduction, like that of a well-dressed and courtly person, is prepossessing. Occupying the sloping sides of a considerable hill, its appearance, as we approach it, is attractive and imposing; and what is better, a closer inspection rather increases the favourable impression.

On arriving at the station we found a considerable party waiting to receive us—chiefly gentlemen of the city, whose respectable appearance, and polite and sprightly manners, contrasted, on that fine sunshiny morning, rather to the disadvantage of the poor way-worn, soiled, and dreamy voyagers.

We were soon drafted off in various omnibuses to our respective hotels. Leaving the station, we at once proceed to ascend the hill on which the city stands, up a spacious paved road, on one side of which only were there any erections, the ground on the opposite side being occupied for gardens and promenades. Near the summit of the hill, on the eastern side of the road, are the

Royal Botanical Gardens, with extensive hothouses, fountains, lakes, beds and walks. A splendid triumphal arch was in the course of erection at the entrance, facing the Rue Royale, a noble street, down which we turned. "Moi Roi" exclaimed the man on the steps of the omnibus, pointing to a gentleman riding at a walking pace on a grey pony. "Leopold?" said I. "Wee, wee"—yes, yes, replied the man, and he said it with a tone and a look which put into English might mean "There's for you now! what other king in Europe dare ride about among the people in a great city but ours. I guess that even your Victoria, master Englishman, would not venture to do that." On further inquiry, I was informed that the King of the Belgians might be met nearly every day, walking or riding through the streets of the city, alone and unattended. Both he and the Queen, the daughter of Louis Phillippe, seem to be universally and deservedly beloved.

In this street some extensive alterations are in progress, which, when completed, will afford a splendid panoramic view of the whole city.

Passing the park and the palace we enter the Place Royale—one of the finest squares in Europe, in the centre of which is an equestrian statue of Godfrey de Bouillon. Here our party were located at the Hôtel de l'Europe.

We at once proceeded to select our lodging rooms. That in which I took up my nightly abode contained three single elastic beds arranged in a row. One large festooned curtain reaching to the ceiling hiding these sleeping places from sight, the other part of the room is occupied as a sitting apartment. And this is hotel accommodation on the continent. You breakfast, or dine, or take coffee or tea, in one large room with the rest of the company, and then if you please retire to your own lodging apartment.

My chamber-companions were a young gentleman from Kettering, and an elderly gentleman from Glasgow.

At the foot of the stairs is what I shall call the "porter's lodge"—a neat small apartment filled with pictures and ornaments to the very ceiling—a little curiosity shop in its way, except on one side, where are rows of shelves on which are arranged, all bright and clean, long rows of brass bed candlesticks, each with half a candle in it, ready for use, and all numbered in order on the edges of the shelves, and immediately under these, hanging on a brass hook, is the key of the room. So whenever you wish to go to your room, you apply to the porter, telling him your number, and then return the key—no one being permitted to enter the room but its present occupants or the *femme de chambre*, chambermaid, to set in order.

I mention such matters as these, which some old travellers may regard as trifling, because they drew my attention as foreign customs, differing from ours, and because I have already engaged my readers to travel with me—seeing what I saw, hearing what I heard, and thinking as I thought—and I hope we shall be good company.

Having performed our ablutions, and changed our garments, we came forth with a more creditable and passable appearance, and, after partaking of a second breakfast, we repaired to the "Salle de la Grande-Harmonie." I, by some means, being then alone, wandered a little out of my way, but I inquired, as well as I could, of a police officer, who, finding I was an Englishman, pointed me to a boot-shop, in the window of which was a paper, "English spoken here." I entered and asked without hesitation my way to the Royal Music Hall, when leaving his shop, the master, in real English, directed me the way, which I readily found. The entrance to the Hall reminded me of that to the Great Room at the Crown and Anchor in the Strand. For there was no appearance of a hall from the street—the erection was behind the houses, having no visible front. Passing down the passage, we ascend a broad flight

of steps, and are at once, on landing, in the vestibule of the hall.

On entering the body of the hall, in which the delegates sat, we were required to produce our cards, and sign our names. This done, we were admitted, and took our seats. I found, on entering, that the business, which was conducted in French, had just commenced. M. Visschers, a member of the Belgian Government, who had been very active in providing the arrangements for the convention, was unanimously chosen President, and his admirable tact, and charming courtesy, and unflinching decision throughout, shewed that a better could not have been selected. He was rather low in stature, and highly respectable in appearance, with a most intelligent and prepossessing countenance. The Vice-Presidents were—for England, William Ewart, Esq., M.P.; for America, Elihu Burritt; for France, M. Bouvet; for Holland, M. Suringar. Secretaries—Edmund Fry, England; Henry Clapp, America; and M. Bruson, and M. Boureau, residents.

The meeting being constituted, Joseph Sturge came forward and suggested that it would be becoming in the Congress to seek divine direction in mental prayer. This was done in solemn and impressive silence.

The President then rose and stated the order in which the business of the Congress would be conducted.

But here I must now stop, and request my reading companions to wait with all the patience they can muster for four long weeks, when I will, if spared, visit them again, and cheer, if I can, their winter firesides with a description of the Hall in which we met—the stirring scenes which took place there—the sights we saw in this beautiful city—the *soirée* on the evening of our departure—our voyage home again—and, if we can find room for it, as an episode from the narrative, our visit to the field of Waterloo.

## CHRISTIAN RELATIONSHIP.

"All ye are brethren."

So said our Saviour to his disciples, when he warned them against the love of worldly distinctions and human applause. "Neither," he adds, "be ye called masters: for one is your Master, even Christ; but he that is greatest among you shall be your servant." How naturally do men love the title, the prerogatives, and the pre-eminence of a master—a ruler. And if superior talent and influence will elevate any one to that station, how ready are most men to secure it. Yet how excellent is the Saviour's rule, though exactly the reverse. "He that is greatest among you shall be your servant." If any one of your number is really possessed of superior abilities, let him employ those abilities not to elevate himself, but to assist others; and like Jesus Christ, let him become the servant of all.

"*All ye are brethren.*" Think of this, ye followers of Jesus. Ye are then the children of one Father, even of him who is in heaven. Surely then ye ought to bear his image. How much has he forgiven you? And how ought ye to forgive. How many favours has he lavished upon you that you might also know how to bestow favours! Has he made you his children, that you might be holy like Himself? and will you not strive to subdue your passions, and to "perfect holiness in the fear of God?"

"*All ye are brethren.*" Then ye are bound to each other by the most affecting ties. The voice of nature speaks here, in tender and melting tones. The sunny hours of childhood glide before the eye of memory, and conjure up scenes of mutual kindness, of peril, of grief, and of joy; every chord of the heart vibrates anew, and every succeeding pulsation quickens at the word. Who that has ever tasted of the sweetness of that daily intercourse,

Where peace like heavenly dew distils,  
And all the air is love,

will not feel a tender response swelling in his heart at this appeal to the voice of nature?

But if natural ties be so tender, and their voice so subduing, how much more powerful must be an appeal to the ties of that brotherhood which springs from the Divine adoption—which unites us as brethren in the Lord. The fraternal intercourse around an earthly father's hearth is short lived at farthest, and it soon terminates for ever. Not so the intercourse of brethren in Christ. It is subject to interruption now, but it has a sure hope on which to rely, that it shall be renewed never to end,

"It is the hope, the blissful hope,  
Which Jesus' grace has given,  
The hope when days and years are past,  
We all shall meet in heaven."

Our Lord appealed to this tenderest of all ties, when he said, "*all ye are brethren.*" He well knew how our hearts would bound at the thought, how speedily the mention would allay rising jealousies, heal divisions, bury animosities, and consume all vestiges of hate in the flame of holy love. How good it is for all the friends of Christ, and particularly for his public servants, to think often that they have one Father, that they serve one Master, that a band stronger than death unites them, and that they hope to dwell together in one eternal home of love.

"*All ye are brethren.*" Then you have a common interest. If you add to the value of your father's estate—if you increase each other's wealth—if you enhance a brother's usefulness—his influence, or his honour, you increase your own happiness. Then let there be no schism in the body. True there are diversities of gifts, but the same spirit. One is placed in a private station, another in a public one. One public servant is adapted to the pastoral office, another to the work of an evangelist, another to conduct the periodical press, and each has his

peculiar talent ; yet all labour for a common interest. And like the different members of the human body each is useful in his place. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body ; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free ; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body ; is it therefore not of the body ? And if the ear shall say, Because I am not the eye, I am not of the body ; is it therefore not of the body ? If the whole body were an eye, where were the hearing ? If the whole were hearing, where were the smelling ? But now hath God set the members every one of them in the body, as it hath pleased him." "And the eye cannot say unto the hand, I have no need of thee : nor again the head to the feet, I have no need of you." A most appropriate and striking simile, to show the servants of Christ their mutual dependence and common interest. Therefore, "whether one member suffer, all the members suffer with it ; or one member be honoured, all the members rejoice with it."

It usually happens that brethren descended from the same earthly father have gifts differing from each

other, pointing them to different callings and walks in life. One, robust and vigorous, is adapted to the labours of the field, another shows a genius for mechanics, a third evinces a taste for studious pursuits, and these tastes and faculties have all shades of variety. Now among these brethren the former cannot say to the mechanic I have no need of thee, nor the man of study to his brother I have no need of you. So among brethren in Christ, each in his station is both needful and useful, and neither should to magnify his own office as to forget his brother's usefulness.

"*All ye are brethren.*" Then ye should sympathize with, and assist each other. Ye cannot be rivals. It can never be your duty nor your interest to lessen each other's influence, or throw the least obstacle in each other's way. You will, doubtless, see faults and failing in each other, which will call for the exercise of forbearance and charity. Yet ye are brethren, therefore admonish, entreat, forgive, forget, sympathize and love. Your brother may have trials which you know not, responsibilities which you cannot measure, therefore judge not his actions rashly, impeach not his motives hastily, leap not to the conclusion that you are a better judge of his duty than he himself, and if you cannot see the consistency of all his conduct, recollect his claim on you for a charitable judgment.

## Poetry.

### LINES SUGGESTED BY THE PEACE CONGRESS AT BRUSSELS.

THERE is a victory must be gain'd,  
And gain'd without the blade of steel ;  
No public treasury must be drain'd,  
Regardless of the public weal—  
In faith the battle must be fought,  
Without one implement that's wrought.

And who are call'd to meet the foe,  
No weapon holding in their hand ?—  
The great, the good, are call'd to go ;  
The great, the good, of every land ;  
Conducted by the "Prince of Peace,"  
To bid the din of battle cease.

Ye powers of Christendom draw near,  
Where'er the warfiend makes his seat,  
And he will drop the gilt'ring spear,  
And lay his laurels 'neath your feet ;  
'Tis yours the rams-horn blast to blow,  
And Moloch's ramparts are laid low.

And when the monster stalks abroad,  
And casts his scornful glance around,  
Ye in the name of Israel's God,  
Must bring the glant to the ground,  
And bid the olive branch to wave,  
In triumph o'er the demon's grave. E.

## Reviews.

### LECTURES DELIVERED BEFORE THE YOUNG MEN'S CHRISTIAN ASSO- CIATION.

Issued under the sanction of the Committee.

London: B. L. Green.

ONE of the most painful indications of the state of society amongst us in the present eventful times, is the appearance, in various quarters, of a spirit of intellectual conceit, which has been too successful in securing admirers and disciples among young men of ardent minds and warm imaginations. Taught by certain would-be-philosophers to regard past history as the mere record of human infancy, the vain youth would fain persuade himself that he is destined to introduce his race into the manhood of existence, and like the frog in the fable, he has laboured hard to swell himself up into the full magnitude of his destiny. The right process for reducing these mental inflations to the natural dimensions is, to lay before the inquisitive mind of youth the vast stores of real knowledge which have already been amassed; a sight of which, if rightly viewed, will not only excite its admiration, but humble it under a conviction of its own mental poverty, and lead the youthful aspirant into a more becoming and rational course.

With a view, apparently, to accomplish this, among other purposes, these lectures were delivered in London, at the Wesleyan Centenary Hall, and at Freemasons' Hall. They were well attended, and listened to throughout with intense interest. The Committee commendably anxious to give them a wider publicity and circulation have now issued them in the form of a neat portable volume, and when we give below the subjects discussed, with the name of the lecturer, it will be obvious that it is just such a book as may be safely placed in the hands of intelligent and inquiring youth; and committees of congregational and sabbath school libraries will act wisely in adding it to their lists.

"The Natural History of Creation. By Edwin Lankester, Esq., M.D. (With Engravings)—Social Organization. By Rev. John Harris, D.D.—The Art of Printing, and the effects of the cheapness and facilities of that Art on Society. By Rev. John Tod Brown, M.A.—Mohammedanism; its rise,

tenents, and history. By Rev. William Arthur—The Acquisition of Knowledge. By Rev. Joseph Beaumont, M.D.—The Geological Evidences of the Existence of the Deity. By Rev. Thomas Archer, D.D.—The Mythology of the Greeks. By Rev. John Aldis—The History of the formation of the Free Church of the Canton de Vaud, Switzerland. By Hon. and Rev. Baptist W. Noel, M.A.—The Truths peculiar to Christianity, and the principal proof of which they are susceptible. By Rev. C. Stovel—The Moral Influence of the Commercial Spirit of the Day. By Rev. George Fisk, LL.B.—The Mysteriousness of Christianity compatible with its Truth, and with faith in its verities. By Rev. Charles Prest—The Age we live in. By Rev. John Cumming, D.D.

### BRIEF NOTICES.

THE TABLES TURNED, a Discussion between MR. S. JONES, Baptist Minister, and MR. T. BALLINGALL, Wesleyan Minister, Skipton, on the Mode and Subjects of Baptism, appears as a small tract, and although we are told that it is sold "by all booksellers," we cannot see how that can be, for no London Publisher is mentioned. The circumstances which led to its publication are thus stated—

"Messrs. Jones and Hogg are ministers engaged by the (Leeds) Baptist Village Mission Committee, who appoint and superintend their labours; and it was when carrying out the arrangements of the committee, and preaching in the Market-place, while referring to the ordinance of Baptism according to our own views, that Mr. Jones was interrupted by Mr. Ballingall crying out 'That is false, I say; That is false I say! I deny it!' And then the discussion was arranged, and thus this Pamphlet had its origin, and now it is laid before you. 'Judge ye what is true.'"

DIVINE LAWS ORDAINED FOR BLESSING, is the title of the Sermon preached by Dr. URWICK, of Dublin, before the Wesleyan Missionary Society this year, published by Mason, London. The discourse is distinguished by the energetic fervour and sound evangelical doctrine of the respected preacher.

CHRISTIAN BAPTISM, A Pastor's Letter to the Young People of his Flock, by JOSEPH CALROW MEANS, Chatham, published by Chapman, Newgate Street, London, is a neat twopeuny tract, containing many serious thoughts on this impressive ordinance, together with some valuable notes.

A WORD TO THE MASSES *on their right to the Franchise and the means of attaining it*, by a NORWICH OPERATIVE, published in London by Jarrold and Sons, is a sensible well-written tract, containing, within a small compass, a mass of important information and valuable advice, which all who desire "the enfranchisement, not of mammon, but of man," in order to secure "a moral and peaceful, and therefore a glorious revolution," would do well to read

carefully and circulate extensively at this juncture, when madness on the one hand, and tyranny on the other, are impeding the progress of political reformation.

DIVINE BLESSING, *Essential to Human Salvation*, is the title of a sermon preached before the Baptist Missionary Society this year, by DR. ARCHER, published in a neat and cheap form by Green, London—a right good missionary discourse—plain, pointed, pungent.

## Baptist Church History.

### BANGALORE, HINDOSTAN.

BANGALORE, or Bangalura, is a strong and populous city of Mysore, in South Hindostan. It was founded by the celebrated Hyder Ali, the Mohammedan Sovereign of Mysore, under whose judicious government it became a place of considerable consequence, of extensive trade, and numerous manufactures. From its central position, it has routes passing through it in every direction; a circumstance which necessarily makes Bangalore a place of great importance both politically and commercially. It is nearly three thousand feet above the level of the sea, and from its elevated position enjoys a temperate climate, so that invalids from many parts of the South of Hindostan, are accustomed to resort to the city of Bangalore, and derive, except in very severe cases, almost certain benefit from the change. In 1805, its population was estimated at sixty thousand souls. The inhabitants are mostly Hindoos, but there is also a considerable number of Mohammedans.

In this city, distant two hundred and fifteen miles from Madras, the nearest Baptist Mission Station to Bangalore, a baptist church has arisen under circumstances which mark distinctly the hand of God in the whole matter.

In August, 1846, a few individuals at Bangalore who had been brought, by the grace of God, to a saving knowledge of his truth, and by prayerful study of the holy scriptures, to a happy unity of spirit in matters of faith, were immersed on a public declaration of their belief in the Lord Jesus Christ, by one of their number, a Mr. John William Day, said to be a Waldensian professor. Subsequent conversions and immersions having increased their number, these brethren felt it to be their duty to separate themselves from other denominations of christians,

and to unite together in strict fellowship as disciples holding "one Lord, one Faith, one Baptism." Southern India being then destitute of any baptist church, or sympathizing pastor, to whom they might refer for advice, they therefore cast themselves on the sole guidance of the Holy Spirit, and formed their church on the simple but scriptural model of the ancient Waldenses, whose pure doctrines and simple discipline they profess in all things to follow, believing the same to be eminently apostolical. On this account they have designated their church, "The Waldensian, or Free Baptist Church at Bangalore." Having formed themselves into a church state, brother John Wm. Day was called to the office of ruling elder by the unanimous voice of the church, and brother John Fuller was chosen deacon in the same manner. Both these brethren were solemnly set apart to their offices by "lifting up of hands and prayer."

Religious worship is conducted as in other baptist churches, by sacred singing, reading the scriptures, and extempore prayer. All the brethren pray in turn, when so disposed. Any brother who possesses the gift, and has a word of exhortation to offer, is permitted to do so, with sobriety and discretion. Lectures on points of faith and practice, or on baptist principles, are delivered occasionally. Prayer meetings are held at the houses of the brethren in rotation throughout the week. On the evening of every Lord's-day the whole church assembles in some convenient place to commemorate the Redeemer's dying love; to this ordinance none are admitted but such as have been openly immersed after evident conversion, and who continue to walk in newness of life: in other words the church at Bangalore is a "Strict Baptist Church."

A TRAVELLER.

## Christian Experience.

### Brief Memoirs.

#### THE YOUNG BELIEVERS.

A RAPID consumption of three months duration removed Miss W—— into the eternal world, Oct. 2, 1848. Previously to her illness she appeared to enjoy perfect health. She was blessed with dear and pious relatives—a brother and sister, whose christian advice and consistent conduct did much to convince her that religion was essential to her happiness; and led by the Spirit of God, she sought and found the Saviour. She was now determined, in the strength of the Lord, to devote her future life to his glory. For this purpose, having given herself to the Lord, she gave herself to his people, and upon a profession of her faith was baptized. I remember full well the pleasure I enjoyed in witnessing her devotion on that day. There was a serenity and cheerfulness in her countenance which indicated that divine influence had taken possession of her mind. She was of a meek and quiet spirit, and those who sought and found her friendship have experienced the loss of a valuable companion.

Having a great desire for knowledge, which was encouraged by her father, she was, at the age of sixteen, sufficiently proficient to engage as a private governess in a respectable family in Yorkshire, where she gained universal respect and approbation. She now became a sabbath school teacher, proving her willingness to devote her talents to promote the cause of her Saviour. She often refreshed the memory of her relatives by her pious letters, which breathed the sweetest love, mingled with the best advice and ardent wishes for their spiritual welfare.

When she came home at the midsummer vacation she appeared to have taken a slight cold, which at first did not cause any alarm; but the cough increasing, her parents thought it advisable to consult a medical gentleman, who, upon examination, thought there was little cause for alarm. He thought the lungs were a little irritated, but not to any serious extent. But she gradually grew weaker, and it was soon perceived that the time of her departure was at hand, for she now rapidly

declined. I visited her about a fortnight previous to her dissolution—it was on the sabbath evening. Upon entering the room, I found her reclining on the sofa, and one of her pious relatives was reading promises which abound in the scriptures for the consolation of the afflicted. I could perceive by the sunken eye and the wan countenance, followed by the hectic flush, that the fell disease was making rapid progress.

Asking the question, “Are you happy?” she replied, “Yes, very happy.” “Do you feel Jesus to be precious?” “Oh yes, very, very precious?” I inquired if she was afraid to die? She meekly replied, “No—not at all.” I then said, “What a mercy that you sought and found Jesus Christ before your illness.” She said, “Jesus has dealt very kindly with me.” Her relatives being informed that she could not continue much longer, her brother thought it advisable to acquaint her, and she received the information with christian fortitude, exclaiming, “I know that my Redeemer liveth.” I saw her again on the Wednesday following, but could not converse with her. I only repeated a few verses of John xiv. She seemed delighted, and whispered, “how beautiful!” After praying with her, I bade her a final adieu. I saw her no more, but was told that her faith never failed, but bore her triumphantly through the dark valley. Once, awakening up, she said, “Oh, I am here yet!—I thought I was in glory.” About eight in the morning the spirit was released from the tabernacle of clay, and entered into the rest which remaineth for the people of God.

Near Birmingham.

M. A. B.

MISS SARAH SMEDLEY of Retford, after a long and painful affliction, sweetly fell asleep in Jesus, August 27th, 1848, in the 22nd year of her age. It was her happiness to be blessed with pious parents, who endeavoured to train her up in the fear of the Lord. From early life she was habituated to attend the Sabbath school and house of God. From a scholar she became a teacher and tract distributor. During the early part of her life she was the subject of divine impressions, and loved the habitation of God's house. Rather more than three years

ago, when Mr. Tunnickliff of Leeds was holding protracted meetings at Retford for the revival of the work of God, Sarah was amongst the first who came forward on the Lord's side; ever since that period to her death, her path was as the shining light, which shineth more and more unto the perfect day. When in the enjoyment of health, her only element of happiness appeared to be the means of grace, and the service of her God. Although of a delicate frame, she was often first at the early prayer meeting. The more spiritual and searching the means, the more she loved them. But her course was soon run; her delicate frame began to show symptoms of internal disease which baffled the skill of her medical attendants. Dark and gloomy were the forebodings of those around her as to the result of her affliction, but confiding in her Lord, she displayed a good measure of christian fortitude and patience. Disease preyed upon her, and she became subject to severe and excruciating pain, but patient resignation prevailed—not a murmur escaped her lips—she knew in whom she had believed. Although her affliction became protracted beyond all human probability, she fully resigned herself into the hands of God, and often, after struggling with acute pain, she would raise her eyes expressive of the feelings of her soul, and praise the Lord for having inclined her heart to seek his favour while in the possession of health. She displayed the most intense anxiety for the conversion of her brother, to whom she talked with all the earnestness and persuasion possible for one on the brink of eternity. When she became so weak as not to be able to converse much about religion, she would thus express herself, "Not my will, but thine, be done"—"Thou art too wise to err, and too good to be unkind"—"The Lord will not add one stroke more than he giveth strength to bear." The following lines were often repeated by her as expressive of her feelings and prospects—

Rise, immortal spirit rise,  
Spring from earth and grasp the skies;  
Honour fades and pleasure dies,  
And riches flee away.  
See the blight of beauty's bloom,  
Glowing tints obscured by gloom,  
All things hast'ning to the tomb,  
And sinking to decay.

Native of a nobler sphere,  
What so charming chains thee here,  
Points thy hopes, or prompts thy fear,  
And binds thee to this clod?

Art thou not of birth divine,  
Form'd to spring, to soar, to shine—  
Yes, eternity is thine,  
And thou art heir of God.

Hark! a voice, 'tis duty's call,  
To arms, to arms, and conquer all;  
Face thy foes, they fly, they fall—  
Christian, the battle's won.

Hark! 'tis duty calls again;  
Patient bear each passing pain;  
Thy task attempt, thy cross sustain—  
Christian, the work is done!

She now became so familiar with death that she would talk about her departure with the utmost composure and serenity. The writer never can forget the impressive scenes of the sick room when visiting her on Sabbath evenings, surrounded by a number of weeping young friends, her expressive looks and heavenly smiles told of peace within—a death like paleness sat upon her brow, but glory filled her soul. During the last visit of her pastor, she was so weak as scarcely to be heard, and when he bent his head over her, and said, "Sarah, are you happy?" She faintly replied, "I am happy"—and on Lord's day morning her emancipated spirit broke from its tene-ment of clay, and winged its way up to the realms of glory, there to behold her Saviour and God, and be for ever with the Lord. Her mortal remains were interred in the baptist grave-yard, and on the following Lord's day her death was improved by Mr. Fogg, to a crowded congregation, from Rev. 7th chap. and last part of the 14th verse.

Farewell, blest soul, a short farewell,  
Till soon we meet again above,  
In the bright world were pleasures dwell,  
And trees of life bear fruits of love.

R. A.

ELLEN GORDEN, of Dudley Port, died Sept. 27, 1848. She was convinced of sin about ten years ago, and afterwards made a public profession of her love to Christ by baptism; in doing which she suffered much persecution. Her demeanour was such that the world could testify she had been with Jesus, and learnt of him. Being asked by her physician if she was aware of the extent of her disease, which was a cancer in the breast, she replied, "Yes! My Heavenly Father has sent it to take me home." She was an affectionate wife, a tender mother, and a sincere friend. In her affliction she found Christ to be very precious. A short time before she expired, waving her hand in triumph, she exclaimed, "My Jesus has done all things well;" and then she fell asleep.

E. B. R.

## Characteristic Sketches.

### THE PURITAN'S SABBATH.

*By the Rev. R. W. Hamilton, D.D., LL.D.*

AND had a household narrative of that sabbath been preserved, how cheerful and sunny would have been the tale. We may write it from memorials and diaries, from legends and traditions. There are families of lineal descent, not yet extinct, honourable in ancestral consistency, unswerved among the supple manners of the age. There are homesteads which may yet be traced, whose possessors stood midway between the older Puritan and the Nonconformist confessor; sometimes the noble grange; at others, the lowlier hall; monuments of principle and persecution, as they were asylums of devotion and piety—which cruel laws long continued to disturb—such as Hoghton Tower in which Howe found refuge—like Broad Oak, where still we seem to commune with our “Henry’s holy shades.” Was that religion stiff and dull? Were those sabbaths ascetic? An early hour of the previous evening had witnessed the disposal of all business; and the necessary preparations for the morrow allowed a full season for meditative retirement, and afterwards to special domestic sacrifice in respect of the Sabbath which drew nigh. Soon as the morning broke, children anticipated their parents, and while they rose, sang at their chamber-door some hymn in salutation of the day. From their knees, they met each other with cheerful embrace and greeting, their first duty leading the gathering group to prayer and praise; never forgetting the perusal of the Holy Book, the family copy, which, perhaps, had been the companion of prison hours and forest hiding places, worn by the hands and blotted by the tears of the patriarchs of their house. Supplication could not be made for kindlier times and growing liberties, without thanksgiving that fiercer oppression was somewhat stayed. They forgot not what their fathers had told them. They blessed their God and their father’s God for every little lightening of their bondage. Once there would have been peril in this indoors’ rite. Psalmody arose, as a proper part of such worship, not without taste and choral effect, for it was that in which they were accustomed to delight. Comfort and simple elegance crowned their

meal; for order and neatness, beyond our more luxurious parade, presided in their home, and were rather more prominent than less on this happy dawn. If they might attend, by the suspension of some penal statute, their sanctuary, they were seen wending towards it in a natural procession, attired, not carelessly, but in no flaunting dress, in their country’s staple texture, unpretending yet substantial as themselves—some of which the mother’s distaff had produced. Sermons full of thought and powerful in application, having much unity and closeness, with *doctrine raised, and improvement enforced*, repaid the long-exacted attention. They knew not our miscellany of vocal praise, but breathed their gratitude and adoration through the strains of the sweet singer of Israel. Public prayer was systematic, still various, abounding in intercession, such as the minister’s closet had indited and his heart had already made his own. Homeward, with no loitering pace and frivolous manner, they returned—impressed, happy, thankful, and found no scanty board. They healthily partook, but no surfeit oppressed them. What they had heard supplied their conversation—they discovered something better than to cavil; the heads of the family would have discouraged whatever would have lowered the weight of their teacher in the notion of their offspring and servants; and all could forget an uncouth manner, if such it was, in edifying matter and deep experience. The men on whom they attended were mighty in the Scriptures. None other could have been endured. A second service, early in the afternoon, invited their presence once again in the sanctuary. More awakening appeals to conscience, more general overture to the guilty and perishing sinner, relieved the massiveness of the former discourse, and disturbed any drowsiness of the season. Maternal fondness provided for the little ones, when the door of the dwelling closed for the last time on that day, when some little deviation from their common fare—the confection—the participation with parents of their less simple diet; winning childhood to obedience and observance—impressing everything by cheerfulness and love. They began with the infant mind. They sought early conversion. They pondered that saying, “while there is hope.”

They knew that if that ductile, ingenuous temper was left untought and unsanctified, little "hope" could be entertained. They improved the seed-time: they bent the sapling in its pliancy. The evening came, the household Sabbath's claims and share. The children, if advancing in youth, now repaired to different apartments, conducted according to sex by their appropriate guides. A father counselled his boys, a mother instructed her daughters. Catechism was heard. Free questions were elicited. There was review of what had been that day preached. The lad leaving the roof was warned and blessed. The girl cowered like the dove beneath the wing stretched over her. There, at the father's side, at the mother's knee, was the true school of character and principle. That made their generations strong. Instead of the fathers were the children. Thus were they trained and formed. They shrank not from danger: they yielded not to dalliance. They left histories. They established names. But where is now "the seed of the righteous?" Where are the "faithful children?" In the change of all this we are weak. An interval followed, and each one took his book. Janeway's *Token for Children*, or Gouge's *Young Man's Guide*, fixed many a youthful eye. The prayer-bell was then rung, and devotions were presented, suited by their brevity to wearied powers, and by their pointedness to youthful minds: not rarely different hymns, charming the childish choir by their variety and succession. The simple hours of that period, and the still simpler hours of that day, gave fitness to the spreading of their table ere they separated for sleep. The all but infant regarded this as honour and indulgence, and it was the scene of chastened joy. Parent, child, knew no happier banquet than this! It was the feast of subdued familiarity, of confidence, of love! Nor had the servants been forgotten. Theirs was the fellowship of privilege. They had been exhausted by no labour, they had been debarred from no means. Often growing old in the family, they seemed a part of it; they felt the sympathy of its griefs. In the passages of domestic joy and festivity, they took no niggard interest. They reimbursed the tenderness and good-will they received. They showed fidelity. "The believing masters" treated them in all religious matters as "brethren;" and they "counted them

worthy of all honour, and rather did them service because they were faithful and beloved, partakers of the benefit." The house is now hushed. Children lie cradled in each other's arms. Servants wait but the light slumber for to-morrow's labour, and not to rest from what they have this day done. Parents commit themselves and their endeared charge to their heavenly Father, and angels come down and keep the watch. "So lie giveth his beloved sleep." We need not inquire what was their week. That home would know no idleness, no contented ignorance, no constrained hospitality, no fretful bickering, no controversial strife. Worship still dressed its altar, prayer and praise still awoke, instruction and discipline still prevailed. The pastor was often seen at its hearth the welcome casuist, comforter, and guest. Good men resorted thither, and left behind a blessing. That wicket was the gate of heaven. The law of kindness was on every lip. They forbore one another, they preferred one another. Some of us know the likenesses well. We have seen the counterparts. These customs had come down to us. Such were the families to which birth added us. Such were our fathers, and such the mothers who bore us. We declaim no inventions, we draw no pictures, we speak no unknown things. In them was reflected the Puritan race. In them those saints revived and stood up once more. In this resemblance, but little degenerated, we may measure their worth, and as by a personal observation, "fully know their doctrine, manner of life, purpose, faith, long suffering, charity, patience."

[There is a mournful and yet pleasing interest which comes over the mind on the perusal of the above sketch, when it is recollected that the lamented writer was himself a descendant of the puritans. Richard Winter Hamilton was born, July 6, 1794, in London. His father was an Independent minister at Brighton. His mother was the daughter of Mr. Winter, for forty years pastor of the Independent Church, New Court, London. His maternal grandmother was the youngest daughter of the celebrated Joseph Williams of Kidderminster—the pious tradesman, whose "Diary" is deservedly held in such high repute. The mother of Dr. Hamilton was remarkable for her personal endowments, sweetness of disposition, and exalted piety. The well-known Thomas Bradbury, who lived from William and Mary to George II., was his mother's great uncle.]

## The Spiritual Cabinet.

**BUNYAN ON PAUL'S DOXOLOGY.**—"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen."—What can be more plain? What can be more suitable to the most desponding spirit in any man? God can do more than thou knowest he will. He can do more than thou thinkest he can. What dost thou think? Why, I think, saith the sinner, that I am a cast-away. Well, but there is a worse thought than this, therefore think again. Why, saith the sinner, I think that my sins are as many as all the sins of the world. Indeed, this is a very black thought; but there is a worse thought than this, therefore prithe thee think again. Why, I think, saith the sinner, that God is not able to pardon *all* my sins. Ay, now thou hast thought indeed; for this thought makes thee look more like a *devil* than a *man*, and yet because thou art a *man* and not a *devil*, see the condescension and boundlessness of the love of thy God. He is able to do above all that we think. And now I am upon this subject, I will a little further walk and travel with the desponding ones, and will put a few words into their mouths for their help against temptations that may come upon them hereafter; for as satan follows such now with charges and applications of guilt, so he may follow them with interrogatories and appeals; for he can tell how, by appeals as well as by charging with sin, to sink and drown the sinner, whose soul he has leave to engage. Suppose, therefore, that some distressed man or woman should after this way be engaged, and satan should with his interrogatories and appeals be

busy with them to drive them to desperation, the text yields plenty of help for the relief of such a one. Says satan, dost thou not know that thou hast horribly sinned? Yes, says the soul, I do. Says satan, Dost thou not know that thou art one of the vilest in all the pack of professors? Yes, says the soul, I do. Says satan, does not thy conscience tell thee that thou art and hast been more base than any of thy fellows can imagine thee to be? Yes, says the soul, my conscience tells me so. Well, says satan, now I will come upon thee with my appeals. Art thou not a graceless wretch? Yes. Hast thou not a heart to be sorry for this wickedness? No, not as I should. And albeit, says satan, thou prayest sometimes, yet, is not thy heart possessed with a belief that God will not regard thee? Yes, says the sinner. *Why then despair and go hang thyself* says the devil. And now we are at the end of the thing designed and driven at by satan. But what shall I do now? saith the sinner. I answer, take up the words of this text against satan. Christ loves with a love that passeth knowledge, and answer satan further saying—Satan, though I cannot *think* that God will save me, or love me, yet I *will not* yield to thee; for God can do more than I *think* he can. He can do exceedingly abundantly above all what I *ask* or *think*. Thus the text helpeth where obstructions are put in against one believing. It is a text made up of words *picked* and *packed* together, by the wisdom of God—picked and packed together on purpose for the succour and relief of the tempted, that they may when in the very midst of their distresses *cast themselves upon the love of God in Christ Jesus for salvation*.

## Narratives and Anecdotes.

**THE BLACKSMITH BISHOP.**—A Baptist Missionary in France, says:—There is much superstition among the Bretons, though it is certainly on the decline. Not long ago, in this neighbourhood, a pig was presented as an offering to the Virgin Mary. Friday I went to the village of St. Eloy, where I had never

been before. The Breton colporteur had visited this place, and he accompanied me on this excursion. This village is remarkable on account of the superstitious customs practised on the holiday of St. Eloy, the patron saint of the chapel. St. Eloy was a blacksmith before he became a bishop, and to the water of a

well bearing his name is attributed much virtue for the benefit of horses. On the saint's anniversary an immense number of horses are brought to have of the fountain's water poured into their ears and on the breast. On the occasion offerings are made to the saint, which in general amount to about £60. Many bring as offerings new horse-shoes and the hair of the tail. There were brought this year above 300 lbs. of horse-shoes, and 120 lbs of horse-hair, which were sold off by auction on the spot. The saint's anniversary was the Sunday previous to my visiting the village, and a horse fair was held on the Monday following. The total receipt was about £10 less this year than usual. These are the senseless and superstitious customs fostered by the Romish clergy for their own benefit.

**THE CHOLERA AND SUPERSTITION.**—During an evening ramble at the baths of Lucca, in Italy, I was accosted by one of the country priests, and our conversation naturally turning on the subject of the cholera, which was at that time raging

in Leghorn, I asked him if he thought the cordons established would keep it from us. He replied, "We have a far surer protection than the cordons." As he said this in a very solemn tone, I supposed him, of course, to mean the Almighty, but begged him to explain. He said, "We have the *volto santo*; that will keep us safe." This is a wooden image of our Saviour, which tradition says, was miraculously wafted to the shores of Lucca, and is enshrined in great pomp in the cathedral of that city; it is uncovered at stated times, and is a favourite object of the devotions and offerings of all classes. After some weeks the cholera died away in the neighbouring places, and to mark their gratitude for the merciful deliverance, a very considerable subscription was raised amongst the inhabitants of the duchy, under the sanction, and at the instigation of, the heads of the church—for what purpose does the reader imagine? to purchase a silver candlestick in honour of the *volto santo*!

## Hints of Usefulness.

### THE RESTORED CHURCH MEMBER.

#### NO. VIII.

Jeremiah iii. 22, "Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee: for thou art the LORD our God."

Gal. vi. 1, "Ye which are spiritual, restore such an one in the spirit of meekness."

**WELCOME**, my brother, thrice welcome to our souls again, and to the fold of Christ; we welcome you as sustaining the position, and being in the condition, of the person mentioned above, a "restored church member;" by this we mean, one, who in accordance with the spirit of our last appeal (see *Baptist Reporter*, p.p. 389, 390,) has gone to the Saviour's cross, wept on account of guilt, and in the agony of intense desire sought pardon; one, who has been restored to a sense of pardoning love, and is living beneath the smiles of divine favour and grace; your brethren in Christ have beheld the evidences of your deep contrition, and the proofs of restoring mercy granted to you, and now with the open arms of love, and the gushings of deep affection, they welcome you to the fold again.

What boundless mercy is connected and interwoven with your present condition! The Saviour whom you wounded by your guilt, might have left you in your misery, unaffected yourself, unpitied by Him, and your backsliding might have ended in fearful apostacy, utter and inevitable ruin! We mention this, not to recal your sins to remembrance, and reproach you for them, but to impress upon your mind the depths of the divine mercy in your restoration; for while the compassion and grace of the Saviour in alluring the unrenewed rebel to his footstool is great, surpassingly great, yet, as the guilt of backsliding was greater, so is the grace which has restored greater too; you, my brother, have received the grace, and proved it too; you rejoice in it, we heartily and unfeignedly rejoice with you, never would we forget such displays of grace, we would that you should never forget them either. He has restored to you "the joy of his salvation," he has "upheld you with his free spirit;" may your hearts overflow with thankfulness, as you record his restoring grace! We joy with you, with all our hearts we rejoice

in and over you; our joy in welcoming you to the full privileges of the "household of faith" again, fully equals our grief at your suspension: the wound is healed, only the scar remains.

Suffer the word of exhortation still. We "write not these things to shame you," but as a brother beloved to "warn you;" we affectionately entreat you to *cherish the spirit of deep humility*. In nothing is the genuine repentance of a wanderer more clearly discovered, than in the amount of deep humility which he manifests; the truly penitent heart is the deeply humbled heart; "a broken and contrite heart" is the evidence of a repenting state, and that which "God will not despise;" you have been sunk in humility at the cross, or you had not been pardoned; you have breathed the spirit of David in the fifty-first Psalm, and you are realizing the mercy in which he shared; *cherish that spirit!* ever be known among your brethren as a humble follower of the Lamb; only so long as that spirit is cherished will the confidence of your brethren in you abound; only so long are you safe. Let your constant earnest prayer be, "Hold thou me up, and I shall be safe;" we desire your best welfare when we say, by all the motives which love can urge, by all the entreaties which affection can utter, live and walk humbly before God.

*Let deep gratitude also be cherished and manifested by you.* No gratitude should ever equal that of a redeemed sinner, a restored wanderer; the gratitude of the mother whose child you have just rescued from a watery grave, the gratitude of the man who has escaped the burning house uninjured, such gratitude should appear small and mean when contrasted with yours; oh! what danger you were in, how nearly ruined; satan was watching to destroy—already had he inflicted upon you some wound, and in fiendish malignity was glutting over the prospect of your eternal destruction—you were on the brink of the precipice, on the verge of ruin, but Christ compassionated you; stretched forth the arm of deliverance, blest the means employed, and gave you pardon at His cross; surely your gratitude should bear some proportion to the richness of the blessings, the vastness of the mercies which you have received; well may you say, "I will praise the Lord at all times; his praise shall continually be in my mouth." "O magnify

the Lord with me, and let us exalt his name together;" let gratitude and humility commingle, let the one be the expressive manifestation of the other.

*Let constant watchfulness also be exercised.*

You have yet to do with an ensnaring world, and a tempting devil, and you have not learned all the lessons, which, by chastisement from God and church discipline, your heavenly Father, your once dishonoured and grieved Saviour, and the Holy Spirit, would have you learn, if you have not become *more* deeply acquainted with the remaining corruption of the heart, the constant bias of the mind to sin, and how soon and how easily you may fall from your allegiance, and dishonour your profession, when once you cease to be watchful and prayerful. Have you, then, so learned this lesson, as not easily to forget it? If not, your danger is great of a second relapse: we beseech you, be watchful. When a vessel is wrecked at sea, and the sunken wreck lies just beneath the surface of the water, a buoy is placed directly over the spot, marked with the word "wreck," as a warning to other vessels passing that way. Look to the place where you fell, to the period when first you departed from the living God, and there fix the beacon of caution, and holy determination, lest you should pursue the same course, or be drawn into the same whirlpool again. "Be watchful, and strengthen the things which remain;" "gird up the loins of your mind," and from this time forward, "be watchful."

Once again, *Be zealous.* Never can we swerve from the full avowal of the fact, that every disciple of Jesus is under a solemn obligation to practice holy and ardent zeal in the cause of our divine Redeemer; *you* have a double work to perform; to repair the injury which your fall occasioned, and then to do all the good in your power. Let the *declining professor* share in your prayers and efforts to reclaim and restore; you can speak to him *feelingly* of the danger of his state, the misery which it involves, and the absolute necessity of an immediate return to Christ; under a deep sense of the grace which you have received, and cherishing the convictions to which we have referred, go to such, plead, expostulate, advise, confer with them, and give them no rest until you behold in them the awakenings of conscience and the

determination to return. Let the *timid and discouraged* share in your efforts; perhaps your recent fall was a heavy blow and discouragement to them, and they may be now overwhelmed, and thinking themselves certain of falling; undeceive their minds, correct their erroneous views, declare to them that "He will not break the bruised reed, nor quench the smoking flax," in a word, let the light of holy consistency brightly shine, and the flame of christian zeal rise higher, until "your light so shine before men, that others may see your good works, and glorify your Father who is in heaven." Thus endeavour to repair the breaches, and strengthen the walls of Zion.

Welcome then, again we say, welcome to the fold—to the table of the

Lord, welcome to our fellowship, welcome to our best affections and our hearts; we have mourned over you, we now rejoice with you; we have wept in bitterness on your account, we will now rejoice in your restoration; we bury the past in oblivion, only remembering it so far, as that the remembrance shall cause mutual gratitude, increasing watchfulness, and yet more ardent zeal. May you never again forget your solemn vows, now pledged afresh! may you never forget that you have afresh consecrated yourself to Christ! and that angels and men have heard you say—

"Here in thy courts I leave my vows,  
And thy rich grace record;  
Witness, ye saints, who hear me now,  
If I forsake the Lord!"

Lynn.

J. T. W.

## Correspondence.

### ON THE TRANSLATION OF THE GREEK WORD "BAPTIZO."

[We presume our friend is not "a Greek," but a plain Englishman—as such he seems to write, and as his observations are strongly marked by good common sense we trust they will be pondered and do good.]

To the Editor of the *Baptist Reporter*.

DEAR SIR,—Is it not rather surprising that the word *baptizo* should in several places be translated *dip* by the translators of the English bible, and the same word left in other places wholly untranslated? When the word was used having no connexion with the ordinance of baptism, the translators had no compunction in rendering it to *dip*, as may be seen in the following and other instances. When Naaman was instructed by the prophet Elisha to wash himself in Jordan, we find it stated that he *dipped* himself seven times according to the saying of the man of God. When the Jewish priest was instructed to baptize his finger in the blood of the sacrifice, we readily find the word *dip* used. Judas *dipped* his hand in the dish, and the apostle in Patmos beheld the glorious Redeemer "clothed with a vesture *dipped* in blood." As the word *baptizo* is used in all these passages, it is evident it was understood to signify to *dip*, and interpreted accordingly. But when the word comes to designate the ordinance of Jesus, it is immediately thrown off into the list of old eccle-

siastical words which King James forbade to be translated. It would not do to translate the word to *dip*, because that rendering would militate against the practice of infant sprinkling, which had now obtained. Now, an impartial observer must at once come to the conclusion that if the word *baptizo* meant to *dip* in one place, it also should merit the same interpretation in another, no matter what the subject connected with it. The same word cannot mean to *dip* and to *sprinkle* at the same time. The two are opposite. But if, as our friends of other communities maintain, the word *baptizo* means to *sprinkle*, surely if it could really bear such a construction, open honesty required it should be translated as such. But no, there is no wish to translate it. Let it stand where it does, and as it does. It will thus serve all parties, and be a neutral ground. It can, unlike every thing else in creation, be two or three things at the same time. If some think it to mean sprinkling, it will warrant them; if others think it to mean pouring, it will sustain; and if a third see in it immersion, it will vindicate. Let it be untranslated, and it will settle the vexatious question favourably for all. Tradition and scripture can here meet on friendly terms.

In all the places in the New and Old Testament where the term *sprinkle* occurs, it stands as the translation of *rhantizo*, not *baptizo*, and the term *pour*

has also another original than *baptizo*. But our friends on the sprinkling side of the controversy make it out to be by their practice that *rhantizo*, the only legitimate original of sprinkling, is employed to set forth the Lord's command; whereas the contrary is the fact. Wherever the sacred institution is referred to, it invariably has the word *baptizo* to present. And it seems very strange that no lexicon has ever yet had the boldness to translate the word *baptizo* by the term sprinkle; on the other hand, the idea of immersion is most distinctly embodied in every one of their renderings.

The sufferings of our blessed Lord are described by the word baptism, and surely a *sprinkling* could not portray the deep and overwhelming sorrows of his heart. No similitude could have been more inappropriate than a sprinkling to exhibit the passion of Immanuel. But how just and striking is the real expression, "I have a baptism to be baptized with;" and how this harmonizes with the Psalmist's prediction of Jesus, (Psalm lxi. 2,)—"I am come into deep waters, where the floods overflow me." The Saviour's sufferings were indeed an immersion, and no other figure could represent them.

The baptism of the Holy Spirit also very convincingly illustrates the meaning of the word, for when that glorious One influences a heart, no part is unblest, unenlightened. Sprinkling is a most unfit word to shew forth the baptism of the Spirit, because in sprinkling only one part of the body is affected, whereas the heart is *entirely* under the powerful operations of his grace: it is a complete transformation which is effected, which immersion most beautifully illustrates—a death unto sin, and a new life unto righteousness—a burial to all iniquity, and a rising again to live with Christ. If any man be in Christ, he is a new creature.

Again, if baptism be not immersion, of what avail was it for baptizers to seek rivers, and other places, where much water was; and this was the case with John, for he was baptizing in Ænon, near to Salem, BECAUSE there was much water there. Our Lord Jesus was baptized by John in the river of Jordan, and so were the people of whom it is said, they "were baptized of John in Jordan, confessing their sins." As Philip was discoursing to the Eunuch of the requirements which Jesus demanded of his followers, when

they came to a certain water, the Eunuch said to Philip, "See, *here* is water, what doth hinder me to be baptized?" and after Philip was assured of his belief, "they went down both into the water, both Philip and the Eunuch; and he baptized him." The sacred text afterwards informs us that they came "up out of the water." Is it not evident that the Eunuch's baptism was by immersion; for what necessity was there otherwise for him to come out of his chariot, for if sprinkling would have answered, there was doubtless a plentiful supply of water in charge of his servants?

The objections grounded upon prepositions are not valid, for supposing for a moment that the prepositions should be "to" and "from," instead of "into" and "out of," the sense of the passage concerned gives the meaning and not the prepositions. If a person goes down to a river to bathe, we stagger not at the impression of immersion, whatever terms are used, whether "he went to bathe," or "he came from bathing;" we know the individual's purpose was to bathe. And so if a believer comes to be baptized, no matter what words you connect with the action, the action remains the same.

The preposition "into," however, cannot be substituted by "to," without doing violence to the truth; for if it be wrong in one place, it is wrong also in others. If the ancient believers did not go down into the water, but only came "to" the water, then Daniel was not cast *into* the den of lions, but was only brought *to* it. Then the wicked shall not be cast *into* hell with all the nations that forget God, but only brought *to* it; and to the like effect may we bring many other passages. We see how strange the assumption appears when we apply it to other subjects; and why is it not equally strange when connected with baptism. The very same word "into" you will perceive is used in the instances above cited as is used in the New Testament in reference to the mode of baptism.

The figurative sense of baptism is to symbolize the believer's *entire* consecration to the service of Jesus, and not merely one part of his person.

Let us search the scriptures on all the points above taken, and study to follow men only so far as they follow Christ, and keep his ordinances *as they were first delivered*.

Liverpool.

J. V.

## Christian Activity.

### Stirring Appeals.

"AWAKE! AWAKE!"—And now, my brethren, amid the prospective glory and strength of the church, let each of us exclaim, "Eternal God, make bare thine arm, and revive thy work in the midst of the years! God be merciful unto us and bless us, and cause his face to shine upon us: that thy way may be known upon earth, thy saving health among all nations." We require the change *for ourselves*. Our prostrate condition, our intellectual degradation, our worldly conformity, our carnal divisions,—form alike the sport of hell and the grief of heaven; draw forth the tears of the good, and furnish fuel to feed the fire of undying misery. We require it *for the world*. Revive the church, and what new impulses do you give to its energies,—and with what scrupulous solemnity will it redeem its fragmentary influence—its atoms of time and thought to Christ? All around us, the signs of the age, the movements of empires, demand it. The world is stirred, and we must move with it—move *in its van*—throwing in our course the light of liberty and life; else it will move, and in its steady procession leave us behind as laggards and despised, or crushed amid the ruins of the systems over which it advances. **ALL IS MOVING.** Mind is universally restless. Revolutions are achieved in a day. The thrones of the earth, in their fawning submission to the popular will, or in their rough-shod iron-hoofed tramp on popular rights, alike show that the prestige of sceptres is gone, and that kings must rule by another law than that of birth and succession—the law of truth and justice. Might is no more right; but if knowledge proceeds, the axiom will stand—**RIGHT IS MIGHT; PRINCIPLE IS POWER.** In a moment the stern democracy tears the mask from hypocritical despotism, and consigns it to unmitigated withering contempt. Amid the toppling of thrones and changes of nations, national religion is felt and found to be the true conservative principle; *national religion*, not the religion of the state, religion incorporated in the statute book, endorsed by the legislature that compounds for its personal neglect by professional homage; not the religion whose index is in the

spire rising with picturesque beauty from the trees, whose shadows fall on the graves of the dead, and mellow into beauty the humble temple of the living God; not the religion whose only monument is in the rich tracery, and noble creations, or fantastic symbolism of the cathedral; *but religion living in the hearts of the people*, characterizing their homes, fashioning their habits; the religion that dignifies the palace and sheds lustre on the cottage; the true glory of a land, and amid the rottenness of its statesmen and the creeping craft and haughty daring of its churchmen, its highest chivalry, its cheapest defence. *All is moving*; driven from the western world, spurned even by popery as intolerably nauseous, Jesuitism—the Machiavellism of religion—aspires after triumph on the plains of China and India, or may pursue its intrigues in our own island, the retreat of dethroned monarchs and persecuted patriots, whose open ports show the vigorous independence of its people—the fearless boldness of its middle class, which is the bulwark of the poor against the heartless domination of the rich, and the energetic defender of the rich against the angry surges raised by the selfish insolence of those that have nothing to lose, may in a national scramble gain something. All about us teems with action, while within are graspings after sectarian ascendancy, or the apathy of despair; while, alas! Christ's honour is not studied; and souls die—die *unpitied*—die *unthought of*—die **ETERNALLY!** Awake, awake, O arm of the Lord! quicken thy church that the world may be saved. Let every soul now add its amen! And may each of us catch the impelling vigour of that Spirit, whose influence alone can subdue the world to the authority of God, and fill all creation with the freshness and joy of spiritual, everlasting life! Amen and amen!—*Dr. Archer's Miss. Sermon.*

**RIGHT IS MIGHT.**—Though the strong wind rent the mountains, and brake in pieces the rocks, yet the Lord was not in the strong wind. Nor was he in the earthquake; not was he in the fire. In what then was he? In the still small voice; and this is one of its holy utterances—*right is might.* As sure as God liveth—and as sure as the Holy One of Israel is the Lord of Hosts, the Almighty—right

is might. Meekness is might. Patience is might. Humility is might. Self-denial and self-sacrifice is might. Faith is might. Love is might. Every gift of the Spirit is might. The cross was two pieces of dead wood; and a helpless, unresisting man was nailed to it; yet it was mightier than the world, and triumphed, and will ever triumph, over it. Heaven and earth shall pass away, but no pure, holy deed, or word, or thought. On the other hand, might—that which the children of earth call so, the strong wind, the earthquake, the fire—perishes through its own violence, self-exhausted and self-consumed: as our age of the world has been allowed to witness in the most signal example. For many of us remember, and they who do not have heard from their fathers, how the mightiest man on earth, he who had girt himself with all might, except that of right, burst like a tempest-cloud, burnt himself out like a conflagration, and only left the scars of his ravages to mark where he had been! ARCHDEACON HARE.

"MAN'S SPIRITUAL CRY."—To whatever quarter of the world we look, this phenomenon strikes us—that in every part of the earth, amidst every variety of the human race, and under all possible forms of government, of manners, and of religion, one thing is evident—transition. Look where you will, and you behold it. Yonder it is, treading with burning steps upon the snows of Greenland; and yonder, breathing in a healthy infancy amidst all the malaria of Guinea. We see it overleaping the wall of China, and it is yonder again in New Zealand. In India we see it too, penetrating territories that have been closed for long ages, and defended by millions of hereditary priests. It is entering Turkey, and opening the doors of the harem, and establishing, under Mussulman protection, evangelical churches in the name of the Lord Jesus Christ. We find it also treading soil long forbidden to the spirit of transition—boldly marching over the Italian land. In the city of the Seven Hills, the craft of blasphemy had simulated the thunders of another Sinai, and had scared far away many innovators; but now we find that very spirit of innovation approaching these Seven Hills, heaving them with bold and resistless motion, and declaring in the ears of the Pontiff, like a loud and unexpected thunder-clap, "wicked and living Antichrist." All these changes, whatever they may be in their primary

aspect, whether of education, civilization, or any other feeling, arise from man's moral necessities—from man's spiritual cry for something that he has not. We find no community that is not wanting something new, except those communities that have obtained "pure religion and undefiled" in the Gospel of the Son of God. It appeared as if, in the midst of the universal commotion which surrounds us, a strange Providence had permitted us to stand on the only rock in the world which is not heaving now; and while the fabrics of other constitutions are falling down upon kings and subjects, and crushing them together, in Heaven's wonderful mercy, that fabric which our fathers built stands over our heads, and we within its shelter are permitted to praise our God. Many a time since February last, as he had thanked God for such a spectacle, he had asked "How is this?" and the answer had come to his heart, as if it had come from the lips of the Master, "The rains descended, and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded upon a rock." All the world was now presenting to us a demand for the Gospel which we possess—the continent of Europe, stumbling upon barricades, and gasping in the smoke of gunpowder, and stained with blood, were crying out for "pure religion and undefiled." It seemed to him as if poor Africa, kneeling in the blood of her sons, and weeping for her children because they are not, were crying too for "pure religion and undefiled;" and as if Polynesia, feasting on the limbs of her warrior sons, and dashing her little ones against the stones, were echoing the same cry. It appeared to him also as if Asia, her limbs crushed beneath the car of Juggernaut, and her breast pierced with the Mahometan scymetar, were crying to us for "pure religion and undefiled." All want that same thing. ARTHUR.

YOUNG CHRISTIANS, in the order of the Providence of God, you are to be, as to material life, "men of the future," then look to the destinies of days that are coming. Youth of England that love God, I pledge you, that were I to go to Paris, and address myself to the youth of that capital, I could easily engage hundreds of Parisian youth to come and die in your streets, to overturn your throne, and to destroy your institutions. And are we, knowing that we

have God's work in hand, and men's salvation at heart, to sit still in little comfortable efforts that never cut at the root of one of our habits, or interfere with one of our domestic indulgences?—As I thought upon this subject as applicable to the young, I thought of the present aspect of the Church—of the present success of the ministry—of the noble works our fathers have told us that the Lord did “in their days, and in the old time before them.” I looked round on the ministry of my own age, or thereabouts, and I saw one thing. I looked for heresy in doctrine. No; there is *respectability*. I looked for scandal in living. No; all is *respectable*. I looked for great extravagance and fanaticism. No; all is *respectable*. I looked for broken hearts—for audiences bathed in tears—for vestries crowded with anxious inquirers—for ministers' doors from which streaming eyes are turning. No; all is *respectable*—very *respectable*; and this appears to be the chief characteristic of our ministry. I know that much may be said, but the fact is there—we are doing little. I thought of our fathers; and the wish came, and comes now, that many of them, before they leave us, would address themselves wholly to their degenerate and unworthy sons. You seem to us to be walking so near that veil which shuts out the other world, that we do not know the moment when one of its invisible folds shall open and close you in from our sight. Oh, awaken us before you go! Forget your paternal indulgence for a while. Cease to think of our want of positive heresy, of our avoidance of scandalous living, of our decent doing of our every-day duty. Tell us of our fruitlessness;—tell us of our littleness;—tell us of our impotence. Shew us our Sabbaths without seals;—shew us our years without increase. Do not spare the rod. Make us feel—make us feel! We want something that will rouse us to altogether a different view of the mission God has given us, and to the danger of the souls of men. ARTHUR.

#### Attempts to do Good.

THE WEDDING DAY.—A Colporteur took up his quarters at a village inn, where, on entering, he found everything in a bustle: in fact, extensive preparations were being made by the whole household for an enter-

tainment to be given on occasion of the wedding of an affluent farmer. In order not to inconvenience any one, our Colporteur seated himself on the bench outside the door of the house, from whence he soon saw the wedding party arrive. Fiddlers and clarionet players led the procession. The newly-married couple followed, succeeded by men and women of all ages, who marched two by two, with large nosegays in their hands, and eventually entered the festive hall with every demonstration of rapturous joy. Our friend saw the whole procession pass before him, fearing, at the same time, that there would be nothing for him to do there in the way of his calling. The thought, however, struck him that it would be a happy thing if he could induce the newly-married couple to purchase a Bible; but then the difficulty was how to accomplish this. At the conclusion of the dinner, which passed off as merrily as might be expected, while our Colporteur was still occupying his seat at the door, the husband came out to take a breath of air, and noticing the other, exclaimed, “Ah, my friend! and what are you doing here all alone? Are you a stranger in this place?” Then, without waiting for a reply, he added, “Come along: it shall not be said that any one on these premises did not join in the festivities of my wedding-day.” Then, taking the Colporteur by the arm, he conducted him into the saloon, and placed him, as a stranger, by his side, at the head of the table. The friendly but respectful demeanour of our Agent awakened the interest of all around. Pressed with questions, he told them, without reserve, who he was, and what particular calling he followed, expecting that his presence would soon be forgotten, though not perhaps without a few ralleries being passed upon him. Such, however, was not the case. The Lord was evidently there to bless His servant. In consequence of the christian wishes which he expressed on behalf of the farmer and his young wife, they both felt a degree of attachment to the Colporteur. They inquired into the nature of the Colportage which he carried on, and what kind of book the Bible was which he offered for sale; in short, the Bible Vendor and his work for a time engrossed the principal part of the conversation. There were certainly a few individuals in the company who seemed inclined to make themselves merry at his expense, and a few expressions of incredulity were heard from time to time; but the major part of those who were present listened to the Colporteur's words with marked respect. On rising from table, our friend was preparing to take his leave, secretly intending to call the following day on the farmer, for the purpose of offering him a copy of the Bible respecting which he

had told him so much, when, to his great surprise, both the husband and wife pressed him to remain a little longer, and, with a degree of friendly force, conducted him to an adjoining apartment, where they declared that what he said had made so deep an impression upon them, that they could not refrain from soliciting a particular favour at his hands, namely, that he would invoke in their behalf the blessing of that God whom he so faithfully and zealously served; adding that they felt assured that his compliance with their request would prove of great benefit to them. It need scarcely be said that our friend joyfully acceded to

their wish; and while from the neighbouring saloon the sounds of music and dancing were heard, the young married couple fell upon their knees with the Colporteur, who offered up an animated prayer to the Lord for them, commending them to His grace and protection, on occasion of their entering on so important a stage of their earthly pilgrimage. Nor need it scarcely be further mentioned that the three friends did not separate before the farmer and his wife had obtained a copy of the Bible, which they joyfully regarded as the harbinger of peace and happiness in the new course on which they had entered.

*From France.*

## Baptisms.

### FOREIGN.

INDIA.—We are again privileged to report fresh accessions to several of our churches, while intelligence in our possession encourages us to hope that we shall have a similar pleasing duty to perform in our next issue. Let the prayers of all who love the Saviour, and desire the enlargement of his kingdom, ascend on behalf of these new converts, that they may be enabled to continue faithful to the profession they have made, and also that a more abundant blessing may accompany the preaching of the gospel, wherever, and by whomsoever, made known.—*Jessore*.—During the month of June, the Rev. Mr. Parry had the holy gratification of immersing five native converts, and receiving them into the fellowship of one of the native churches under his charge.—*Agra*.—On the last sabbath in June, the Rev. R. Williams was privileged to baptize, on a profession of faith in the Lord Jesus Christ, four European soldiers.—*Calcutta, Lal Bazar*.—On sabbath morning, the 25th June, four youthful believers, all females, were in like manner baptized by the Rev. J. Thomas, and on the following sabbath admitted to the table of the Lord and the fellowship of the church.—*Dum Dum*.—Three European soldiers at present located at this station, avowed their faith in Christ, and subjection to his authority, by being solemnly immersed in the name of the sacred three, by the Rev. C. B. Lewis.

We are assured that all these baptizing services were felt to be very impressive and deeply interesting. *Oriental Baptist.*

### DOMESTIC.

BRIDPORT, *Dorset*.—Two believers were immersed here, Oct. 1, by Mr. Sharman, before a large congregation. It was a delightful season. Many strangers were present, and we hope good will result.

J. D.

GRANTHAM.—On Lord's-day, Sep. 17. five believers avowed their allegiance to the Saviour by being baptized in his name, in the baptist chapel, Bottesford, when brother Bishop, of Grantham, preached and baptized. One of these friends joined the church at Bottesford; the other four, who are the first-fruits of our efforts at Grantham, with nine others who have been dismissed from other baptist churches, were formed into a G. B. church on the following day, when brother Norgrove, of Newark, preached in the afternoon on the nature of a New Testament church, after which the ordinance of the Lord's-supper was administered, and in the evening brother Hunter, of Nottingham, delivered a suitable discourse to the members of the newly formed church. May the little one soon become a thousand!

W. B.

LONDON, *Northampton-street, King's Cross*.—On Lord's-day evening, August 27, the solemn ordinance of believers' baptism was administered by our pastor. The candidate was a female teacher in the sabbath-school, and a niece of the late Mr. Ivimey, of Eagle-street chapel. And on Lord's-day evening, Sept. 24, three female candidates were immersed, one of whom was in her seventy-fourth year, and is now truly "going on her way rejoicing." We rejoice that God is with us of a truth. Within one month we have had an increase of seven persons. Our congregations are very good, and though a little church, we trust we are banded together in love, with no cloud to darken our prospects. W. P.

STEVENTON, *Beds*.—The Lord is blessing us indeed—sinners are converted, backsliders restored, and saints edified. On Lord's-day, Oct. 1, two believers were immersed and added, together with two restored. Two more are accepted, and we have hope of others. Our tract distributors are now actively engaged going from house to house.

NEWBURY.—On the last sabbath in September an addition was made to our church by baptism, when five believers were immersed by our pastor, Mr. Drew; four of the number were females, of whom one had been a member of the state church, and another a church-goer for many years: a tract brought from the baptist school by her child, was made the means of her conversion, inducing her to attend a village chapel, and eventually to cast in her lot with us. The male candidate had been for a long season a member of an Independent church in the neighbourhood, and, like thousands of our paedobaptist brethren, had never troubled himself about the ordinance of baptism, *taking for granted* the propriety of their practice, and supposing the rite as by them mal-administered to be a *matter of course* affair; he, however, by reading the scriptures, became dissatisfied with his former notions, and mentioned his doubts to several of his friends—to his pastor, who, by the bye, made the breach worse, as he, by the manner in which he treated the subject, fully convinced the waverer that there was no ground for paedobaptist sentiment in the New Testament, and at once he applied to our pastor for further enlightenment, who shewed him the more excellent way; and with manifest delight he underwent the ordinance which he had so long time neglected. We would recommend every paedobaptist to *examine for himself*, and not “pin his faith upon another’s sleeve,” however learned he may be; for it should not be, “What saith Wardlaw, Halley, nor even What saith THORN!” the only consistent query, as Protestants, is, “What saith the Scripture?” With us, our Independent brethren acknowledge “the Bible, and the Bible alone,” to be our rule of faith and practice, and yet they are from time to time obliged to say, “What saith tradition?” and would fain sweep every corner of the *vatican*, to find some *stray leaf* or time-worn *picture*, to support the tottering system of infant sprinkling. Never were men driven to such miserable shifts as are the sprinklers to support their theory; they will search from Genesis to the Revelations for texts to bolster it up, but they generally take care to *miss* all the revelations that *favour*, that *declare*, our views; such as Philip and the Eunuch, for instance; or, if they notice it, the *reply* of Philip to the question “What doth hinder me to be baptized?” is, forsooth, an interpolation; it is not to be found in the original! What a very great pity there was no one at the elbow of the translators to have protested against the insertion of “if thou believest with all thine heart, thou mayest.” *Strike it out now!* What is gained? The chamberlain *was a believer*, and the adminis-

trator went with him down into the water, and they came up out of it, and the disciple “went on his way rejoicing,” as thousands have done since—as we hope our friends newly baptized have done, and others will continue to do. We have some inquirers, and we hope soon to report again. J. B.

To Thee the hoary head  
Its silver honours pays,  
To Thee the blooming youth  
Devotes her brightest days,  
And every age their tribute bring,  
And bow to Thee—all-conquering King!

NEATH, *Bethania*.—We have had one of the most interesting baptisms that ever took place here, yesterday, Sept. 17, in the presence of a crowded assembly. Our pastor, Mr. Jonathan Davies, baptized three candidates, one an aged man of eighty-five, who had been a Unitarian. It was not until his heart was touched by divine grace under the ministry of our pastor, that he could be persuaded that our dear Saviour was “anything more than a mere man;” but, once convinced, he hesitated no longer, and though tottering towards the grave, with his back bowed by infirmity, and his bodily powers failing by age, he came forward to declare his obedience to all the requirements and commands of his Lord and Saviour. Another of the three was an aged woman of ninety-five and a half, who has, till lately, been a rigid churchwoman; but she too, having been, by an aged friend, a member of our church, brought under the sound of the gospel, was not long in seeing its superiority to the empty forms in which she had been fostered, and now came forward to declare her readiness to follow her risen Saviour through the watery grave. It seemed, like helping her into the grave, for owing to her great age, she required to be lifted down from step to step, and back again in the same manner, nevertheless, to use the expression of her attendant “she went through the ordinance beautifully.” The remaining one was a little girl from the Sunday school, about fourteen years of age, who appeared to have been under serious impressions for some time. To her, I am certain, it must have been a high honour to be accompanied by two such companions. As if to smile on this glorious scene, the weather was most delightful. When I saw the old people in the evening they seemed as well as I had ever seen for them. They were all, after the evening service, received into fellowship among us, after a solemn and affecting charge from our pastor. The whole day appeared at its close, to have been as much like a heaven upon earth as we could well hope to experience here below. I hope you will pardon my prolixity, but my heart is warm, and my pen runs on almost without any effort. A. C.

**COTTENHAM.**—On Thursday afternoon, Sept. 28, six persons were baptized in the old west river by Mr. Green, pastor of the first church, Cottenham. Brethren Blink-horne of Willingham, and Player of Land-beach, conducted the devotional exercises, and Mr. Cooper of Soham, preached in the meeting-house in the evening, to a large assembly. Three of the persons baptized are children of members. The two youngest ascribe their conversion, under God, to an address delivered at the Lord's table by Mr. Green to eight persons upon their public reception into the church. Two are husband and wife. The ease of these two deserve, for the honour of God and the encouragement of others, a brief notice. The husband had all his life been a strict churchman, who had been led to imagine that all would be well with him in the end because he attended to the duties there taught him. The wife had been for some time under deep concern about her soul, when one sabbath evening during the last winter, as she was preparing to go to the meeting house, he objected to her going, telling her there was no need of so much ado about religion, and demanded she should stay at home, uttering threats if she persisted in going. She replied that the salvation of her soul was of so much importance to her that go she must and would, and that as to his threatened conduct, she must leave him to act as he thought proper, only she wished him to remember he must answer for it before God, and therefore the only way by which he could prevent her going was to kill her at once, for so long as she had opportunity to go she would not stay away from the house of God. She had no sooner left the house than strong convictions of his own sinfulness laid hold of his soul, and he resolved, for once, to follow her to the meeting; when he entered his wife saw him, and wondered; at the close of the service she returned home dreading his displeasure, when to her astonishment she found he had arrived there first, and was engaged reading the bible; she soon found that the word had reached his heart. After passing through a long and terribly painful conflict of soul he was brought to enjoy peace in believing, and at length they both resolved to follow the Lord together. What adds to the singularity of the case is, that on the evening this occurred, Mr. G. found, after entering the pulpit, his mind so shut up that he could not deliver the discourse which he had prepared; while the congregation was singing the second hymn, he reluctantly turned to the inquiry of the gaoler, "what must I do to be saved," and was enabled to preach from it with great liberty and comfort of mind. Although at the time he could not account for so un-

usual a state of mind, he shortly afterwards found the hand of God was in it. The set time was come to bring this wanderer into the fold of Christ. What an encouragement is thus presented to seeking persons, while they treat their unconverted friends with all kindness, to be fully decided to obey God rather than man in matters of religion. Who can calculate the sad consequences that might have resulted had she turned coward, and to oblige her husband, stayed away from the house of God?

**EPWORTH, Lincolnshire.**—We had another baptism, August 6, when five believers were immersed. One was a Primitive Methodist, and one a Wesleyan. We had a large course of people who behaved well. Five more were baptized, Sep. 10, one an Independent, 78 years of age, who for twenty years had been struggling against her convictions of duty. Three others were Primitive Methodists, one of whom was 70 years of age, who had also resisted her convictions of duty for the same time as her venerable sister. Brother Hurt of Misterton, conducted these services, and continues to supply our pulpit. Thus in three months sixteen have been baptized—a thing, we believe, unprecedented here. Let us thank God and take courage.

T. A.

**NOBHAMWICH.**—Yesterday, October 8, we had a baptism in the open air, and distributed most of the tracts you sent us. It was a very interesting scene. Two addresses were given by ministers to a very large and orderly company, and a very affecting statement was made by the candidate, who had been an itinerant preacher amongst the Primitives for nearly thirty years. "About seven years ago," said he, "I was convinced of the necessity of believers' baptism, but endeavoured to resist the conviction by reading authors against it, but I could not obtain peace of mind until I resolved to obey." He is a man of good talents, and well respected. I hope the Lord will make him useful. Our prospects are good. Several others, I hope, will soon follow.

T. S.

**BLACKBURN, Lancashire.**—After discoursing on the subject to an attentive audience, Mr. Bentley baptized a young man, Aug. 6, who had for some time attended with the Presbyterians, but became acquainted with our views of divine truth by conversation with one of our members. And Oct. 8, a young female from the Sunday school, who is the youngest of five sisters who have thus made a profession of their faith in Jesus, and are members of the same church.

G. H.

**HULL, South Street.**—Mr. Pulsford baptized three candidates in our new baptistry, on the evening of Sep. 17, when nearly 1000 persons were present.

F. M.

**IRELAND, Athlone.**—There was a public baptism in the baptist chapel in this town, October 10. Suitable hymns were sung, and a sermon founded upon Acts ii. 37, —38, was delivered by the pastor. At the conclusion of the sermon, one of the candidates, a respectable, intelligent, and well educated young man, read an interesting statement of his religious views, and his reasons for joining the baptist denomination. He was some years ago greatly inclined to scepticism, and entirely neglected the means of grace. For the last three years, however, he has attended regularly the Presbyterian place of worship. Since Mr. Wilshire's coming to Athlone, he has been present at nearly all the services in the baptist chapel. He has gradually adopted our views, and for the last twelve or eighteen months has given evidence of being born again, and latterly has manifested an unusual depth of piety and maturity of christian experience. The other candidate was formerly in the police, and has a large family, some of whom we hope will ultimately be found on the Lord's side, and cast in their lot with us. He was always a churchman, until about twelve months ago, when he began to attend our services. He represented himself as being then very ignorant of true religion; and attributes his awakening and enlightenment to the sermons he has heard at our place. He became a dissenter through reading a small tract on the subject of dissent. The curate reproved him for absenting himself about nine months ago, and six months since the rector, in much displeasure, asked him "If he was going to barter his soul by becoming a baptist?" He has, however, been firm amidst opposition, and we trust will prove a good soldier of Jesus Christ. There was a large attendance to witness the ordinance; they listened attentively to the arguments brought forward, and an intelligent, respectable Wesleyan present, said afterwards to another, "It was altogether a very interesting service."

**Banbridge.**—Mr. Hamilton says:—"Let me inform you that on August 17, a gentleman and his daughter, and on Sep. 15, a near relation of theirs, were baptized. They are all persons of high respectability and considerable influence. During my stay here, in brother Bates's absence, we have added seven valuable members. May we not say, "The Lord hath done great things for us," and look for greater things, through the divine blessing on brother Bates's efficient labours."

**TAUNTON, James-street.**—After a discourse by Brother Gibson, two females were baptized by Brother Bult, Sep. 3. R S.

**SCOTLAND, Grantown, Strathspey.**—I have from time to time been cheered by the interesting accounts of conversions and baptisms given in your valuable *Reporter*, and to comfort and encourage others, I will give you an account of a revival which has taken place among us in this Highland Glen. For some years back our church has been rather declining—the additions did not fill up the places of those removed by death and separation. The Lord, however, has been graciously pleased to smile upon us. On the last sabbath in August, our pastor baptized four young females in the river Spey, one of them his youngest daughter. His whole family of eight members are now in the church. He delivered an address upon the subject of baptism at the river side to about 1000 hearers; all listened attentively, and behaved with becoming decorum, and a number were evidently impressed.—Sept. 17, another woman was baptized, whose husband and family were much opposed to her, but the Lord is her strength.—Sept. 24. We met again at the river side about 10 o'clock a.m. when Mr. William Grant, our pastor's youngest son, lately studying at Edinburgh, delivered a pointed address upon baptism, to from 1000 to 1200 persons. The candidates, six young converts, three males and three females, were baptized, and afterwards received into the church.—Oct. 1. Met again at the same time and place, when, after an address from "What meanest thou by this service," four converts were baptized, and just as the last came out of the water, a man of 70 years of age, (father of the late Rev. Francis McIntosh, of Dunfermline,) advanced to the water side and called out, "See, here is water, what doth hinder me to be baptized." Being known in the locality as a christian, and giving there and then a statement of his belief, he was immersed. Just as he arose "out of the water" he shortly addressed the assembled multitude, when he said, "there are 36 years since I have had a guilty conscience in disobeying my Lord's will in this."—Altogether the services were of a very interesting nature. All praise to Him who did great things for us, and who we hope will do greater yet.

**PISGAH, Monmouthshire.**—We are enjoying a cheering revival. Sixteen promising young people were buried with Christ in baptism on the 1st October, and seventeen candidates are ready to obey; and a great movement is in our midst, consequently the "sprinklers" are busily engaged in agitating the question, and some are much embarrassed.

I. H.

**BATH, York Street.**—On Tuesday evening, August 29, two believers were immersed by Mr. Gillson. J. B. M.

**CARDIFF, Bethany.**—On the first sabbath in July, Mr. Jones baptized three believers,—a man, his wife, and their only child—a daughter. The man had been a member with the Independents for many years, and a local preacher amongst them. Before going down into the water he gave a short account of his religious experience, and the reasons which had induced him to change his views respecting baptism. He had been convinced before the birth of that daughter, who was then immersed with him, that infant sprinkling was not to be found in scripture, consequently she had never been sprinkled in her infancy. After they came up out of the water, Mr. Jones referred to the baptism of this “whole household.”

M. L.

**Tabernacle.**—On sabbath evening, Sep. 10, two female candidates were immersed by our pastor, Mr. D. Jones. One had been a member of the state church, the other is a young teacher in our sabbath-school. Our spacious chapel was crowded to excess.

C.

**CEFN MAWR, Denbighshire—Welsh Baptists.**—We are gratified in being able to report that the labours of our pastor, Mr. Ellis Evans, are producing fruit through divine favour. On Lord's-day, Sep. 24, eight young men were baptized in the river Dee by Mr. Hugh Jones, of Ruthin, among whom was a son of our pastor, and all were from our sabbath-school. An appropriate address was delivered in English on the bank of the river by Mr. C. Crowther, late of Congleton. About 4000 were present. All seemed to listen with much attention. Others are anxiously inquiring the way to Zion. May the Lord help them all to hold fast their profession.

W. E.

**RADNORSHIRE.**—Our recent additions by baptism have been as follows:—*Painscastle*, August 6, four—*Mount Moriah*, Aug. 20, one—*Painscastle*, October 1, one. We have, since our last report, procured a favourable site for the erection of a chapel at *Painscastle*, the foundation of which was laid August 29, and is now, we rejoice to say, in the course of construction.

T. W.

**DOWLAIS, near Merthyr Tydvil.**—On Lord's-day, Oct. 8, our pastor, Mr. W. R. Davies, immersed six candidates, two of whom were husband and wife, thus setting out together in the way to heaven. In this populous neighbourhood there is a wide field for cultivation, and much yet to be done. May heaven smile upon us, and send us still greater prosperity! S. W. K.

**HAYFORDWEST.**—Two females were added by baptism on Tuesday evening, Sept. 19th, and lately a female scholar aged fourteen, from the sabbath school.

H. T. N.

**MOCHDRE, Montgomeryshire.**—We have had two baptisms lately. Sep. 19, we met at the water side, when, after an address by Mr. Nicholas of Caersws, Mr. Evans immersed six believers. On the 15th of Oct. Mr. E. baptized five more, who, with the former, were all added to the church. Blessed be God!

J. E.

**BRIDGEND, Glamorganshire.**—Two believers were immersed in a stream near this place, on Lord's-day morning, Sep. 17, by Mr. J. P. Jones. The weather was propitious, and a vast crowd assembled, who behaved with great propriety. There are also several inquirers.

**RAMSGATE.**—A man and his wife were baptized in the General Baptist chapel in this town, Sep. 6, by Mr. Packer. The wife, who had been a pædobaptist, had her attention directed to the subject of believer's baptism by a representation of the baptism of the Eunuch in the *Reporter*, and a few words from our minister when he placed it in her hands; and the husband was convinced by the perusal of some tracts on that subject.

**MARGATE.**—Three believers were added to our number by baptism, Sep. 27. Our pastor, Mr. Sprigg, administered the solemn ordinance. Two of the candidates are sisters, making three of the same family who have recently avowed their attachment to the Saviour. There is yet left one other sister, but she is also looking to the Saviour, and hoping for union with his people.

T. R. F.

**WHITCHURCH, Hants.**—Mr. Goodman of Andover, baptized a male and a female candidate, Sep. 24. The man is what is called a *navvie* working on the railway, and had been a ringleader among his rude companions in acts of vice and wickedness. But the gospel has wrought a change in him, which all confess to be remarkable. “Religion” said one “has made that man a gentleman in appearance, and a christian in conduct.”

J. C.

**MELBOURNE, Derbyshire.**—Six persons were baptized, Oct. 1, after a sermon by Mr. Gill. One had been connected with the Independents, and another with the Wesleyans. The views of the latter, in regard to baptism, underwent a change on hearing a sermon by Mr. G. from 2 Kings, v. 9—14.

**POPLAR, Colton-street.**—Mr. Ward of Stratford, baptized an aged female on Wednesday evening, October 18th. Our aged friend had been long hesitating; but her three daughters having led the way, and her husband having followed, she too at length resolved to do likewise.

W. W.

**YNISFACH, near Neath.**—Mr. Hughes immersed two believers in the river, Aug. 20, who were added to the infant church at this place.

BRAYFORD, near South Mollon.—On Lord's-day, Oct. 8, two females followed the example of their Lord by passing through the watery tomb. This was a season of refreshing, and we have reason to believe that good was done. One of them had been a Wesleyan, but could no longer satisfy her conscience without obedience to her Lord's commandment. W. C.

BIRMINGHAM, New Hall Street.—Mr. O'Neil baptized two female disciples, Oct. 1. One of them had serious impressions produced on her mind whilst receiving instruction from her teacher at the sabbath school. She is now a teacher. W. H.

ARLINGTON.—On Lord's-day, Sep. 24, two females were baptized by Mr. Hall, who afterwards preached from Isaiah li. 7. At the close of the service they sat down with the rest of the disciples to partake of the Lord's Supper.

STALY BRIDGE.—*General Baptists*.—Two believers were immersed, October 1. In the evening they were received, and sat down with us at the Lord's-table. May He continue to bless and prosper us!

COLLINGHAM, Notts.—Mr. Pope baptized three believers in our Lord Jesus on Lord's-day, Sept. 3.

## Baptism Facts and Anecdotes.

BAPTISM—THE PLACES AND CIRCUMSTANCES.—It would lead me beyond my limits, to go into such questions as the meaning of the Greek words rendered baptize and baptism. It is enough to say here, that they were words in common use, not originally applied to a religious rite, but to the business and events of every-day life.—Strabo, a Greek writer of the time of Christ, tells us that Alexander the Great, and his army, in proceeding through a narrow pass along the shore, under Mount Climax in Lycia, "marched all day through the water, being baptized up to the middle" (Strab. Geog., lib. xiv, p. 667, ed. Casaubon). In the ancient Greek translation of the Old Testament, called the Septuagint, which was in use before the time of our Lord, and from which the quotations in the New Testament are generally taken, the Greek word rendered "baptize" in the New Testament is used in 2 Kings, v, 14. "Then went he (Naaman) down and dipped (*baptized*) himself seven times in Jordan." Does any one doubt that he immersed himself? The Greek Christians have always baptized by immersion. Surely they understand their own language. The Armenians also, another numerous and widely diffused sect of Eastern Christians, always baptize by immersion, as I was lately assured by an Armenian priest. That the baptisms recorded in the New Testament were immersions appears, 1. From the places where they occurred; 2. From the circumstances attending them.—1. The places especially mentioned are the river Jordan and Enon near to Salim, "because there was much water there" (Matt. iii, 6; Mark i, 5; John iii, 23). If we saw an account in the newspaper that several persons were baptized in the Thames, or the Medway, or the Trent, should we have any doubt as to the mode of the ordinance? Then why, when we read that they were baptized in the Jordan? Why should men

go to a river, or a place of "much water," to be sprinkled in the Apostles' days, when they never do it now; and when a pailful would suffice to sprinkle thousands? 2. The circumstances. Those baptized "went down into the water," and "came up out" of it (Matt. iii, 16; Mark i, 10; Acts viii, 38, 39). Does not this shew they were immersed? We may add, that baptism is compared to a burial (Rom. vi, 4; and Col. ii, 12). Sprinkling does not suit these notices either of time or circumstances: and, practically, the question is between immersion and sprinkling.

### *Means's Christian Baptism.*

SPRINKLING BY WHOLESALE.—*Practical working of the Scheme (to wit, the Omnium Gather'em)*.—"To the Editor of the *British Banner*. British Guiana, Nov. 17, 1847. They (the Episcopalians and Presbyterians) baptized men by wholesale in heathenism and sin, provided they could pay a dollar a-head for it. I have known a Scotch parson go on an excursion of forty or fifty miles up one of our rivers, and come down with about 400 dollars in hard cash, made by these baptisms. The man had never seen the people before, and probably would never see them again until he met them at the bar of God. The only qualification he required for this ordinance was the possession (and transmission!) of a silver dollar. I have known a Scotch parson go on an estate not three miles from where I write, get the governors of the estate to ring a bell, and call together into a building all that wanted baptism. He then went and sprinkled the whole, asking not a single question, and then charged them a dollar a-head. Yes, I have known the same man to be on that estate playing a tambourine for the same people to dance until twelve o'clock on the Saturday night! And yet that man was then receiving £600 a year of our money for teaching the people

religion and morality! Nor is the character of these state clergy at all improved. Not a week ago, I have ascertained, on unquestionable authority, that a Scotch parson, now in Berbice, baptizes captured Africans before they have been landed many days from the slave ship or the transport!" *British Banner*, Jan. 7, 1848.—This document, be it observed, is not from a baptist, but from one who signs, "A Missionary," as appears, of the London Society!

#### JORDAN'S COMPLAINT.

THERE was a time when One in strange attire  
The standard raised of Israel's long desire,  
And by immersion in my hallowed stream,  
Discipl'd willing multitudes to him.

Nor was the rite esteemed by Jesus vain,  
Nor with it to comply did he disdain;  
But ere he made himself in public known,  
He also came, and was baptized by John.

Nor was the practice laid by Christ aside;  
Whoever, *then*, acknowledged him their guide,  
By their immersion in the liquid stream  
Professed their discipleship to him;  
And ere to his illustrious throne he rose,  
He gave commandment to the men he chose,  
Throughout the world to make his gospel  
known,

Baptizing all that did his doctrine own:  
Nor did they fail the news of grace to spread,  
Or to enjoin obedience to their head;  
Nor did believers then esteem it mean,  
In Christ's appointed footsteps to be seen;  
But all that join'd the christian church were  
first,

According to their Lord's command, im-  
merst.

But those blest times, alas! are long gone by,  
Though Jesus still commands, but few  
comply;

His easy yoke is grievous to be borne,  
And even christians treat his law with scorn.  
Because without it they may get to heaven,  
No heed to this command of Christ is given!  
And as the rite is held in disrepute,  
With joy they hail a popish substitute!  
A cup, or basin, now are thought as good,  
As Enon's honour'd stream, or Jordan's flood;  
We never hear they to a river go—

'Twere foolish for what they propose to do;  
And ministers, and people, all would stare,  
If 'twas proposed, "because much water  
there!"

The instituted law of Zion's King,  
Is held a minor, unimportant thing;  
Such as obey, by love and duty drawn,  
Are by their brethren now held up to scorn;  
"They're stiff, and scrupulous, and too  
precise,

And quite unbearable, they are so nice!"

Ah, where's the influence that was once so  
strong

To crowd my borders with a willing throng;  
When will Christ's servants hear his word  
alone,

And in his own right way their Saviour own.  
Celestial Dove, descend, as on the day  
Thou didst thy light over my stream display;  
Thy sacred influence o'er thy churches shed,  
That they may rightly glorify their Head;  
Nor leave them still refractory to be,  
To their great Father, and the Son, and  
Thee.

*Islington.*

S. D.

## Religious Tracts.

"BELIEVE AND BE SAVED."—In visiting I met with Mrs. E., a pious woman. Her case illustrates the blessings often produced by the perusal of a tract. She stated, that between two and three years ago, she was brought under deep conviction of sin, and she longed and prayed for forgiveness; but though she heard the gospel preached, and frequently conversed with pious persons respecting her state, she obtained no clear view of how God could be just, and yet justify the sinner; and, consequently, had no comfort or peace till, in the course of God's providence, the tract, "BELIEVE AND BE SAVED," fell into her hands; and as she read, light shone into her mind, and believing, she was enabled to rejoice in the fulness and freeness of the salvation provided for the lost in Christ Jesus. She has since maintained a consistent walk, and is now a distributor of those silent teachers, one of which was made to speak so effectually to her own heart.

#### APPLICATION.

SHROPSHIRE.—The state of religion hereabout is low beyond description. Profanation of the sabbath—neglect of public worship, and drunkenness, are the principal evils. On my way to our place of worship, which is about five miles off, I have witnessed haymaking, getting up potatoes, picking peas, weeding gardens, burning turf, carrying baskets and bundles, some drunk and disorderly, others playing at different sports—and all this on the Lord's-day. Where are the friends of home missions? has this part of the country been entirely given up? or is it still to be neglected? Here is a very extensive field entirely unoccupied by the baptists. I know of but one baptist chapel within forty parishes about here, and that is the little chapel where I attend; it will only contain about 50 persons, and is nearly tumbling down over our heads. This chapel is situated in Bewdley Forest, on the confines

of four parishes, and the population within a circle of two miles is not much less than 2000, of whom not one in twenty ever regularly attend any place of worship. They profess to be of the national religion, or church people; but they do not know their own parson; for a gentleman dressed in black was riding by one day, and he enquired of a crowd if he was not parson of the parish, the answer was, that they did not know the parson. There are a few Romanists in these parts, who are very attentive to their own place of worship, and diligent in circulating tracts. We have only about twelve members, all in low circumstances, and worse than that they are in a drowsy state. I have endeavoured to arouse them, but so far with very little success. They do not resist me, nor do they give me encouragement. But our

congregation is increasing a little, and a few tracts would be of great service. If you will be so good as to send us a few, I would willingly and gladly distribute them, and earnestly intreat the blessing of God to follow them.

W. L.

DONATIONS of Tracts have been forwarded to

	Handbills.	4-page.
Northwich .....	500	25
Darlington .....	500	25
Langton .....	500	25
Wenlock .....	500	25
Hinckley .....	500	25
Salisbury .....	500	25
West Cowes .....	500	25

J. P. J. Bridgend, and J. E. near Rhayader, are informed that their request cannot be complied with, as they have not regarded the directions in January and February Reports, pages 38 and 76.

## Sabbath Schools and Education.

**SELECT CLASSES.**—Many young persons, it is to be feared, are lost to the community in which they have been trained, owing to a criminal supineness on the part of those, whose duty it is to watch the first buddings of the mind, either for good or for evil. Hence the necessity of a *Select Class* in every school, for the admission of youth of promising attainments and pious disposition. Every effort should be made to encourage in such a devotional habit—attention to the word proclaimed—and the most unreserved consecration of themselves and of their talents to the service and glory of God. And until experiment be made, it is impossible to say, in how many instances we might, under God, be made instrumental in turning the feet of our youth from the paths of the destroyer into the ways of wisdom and the paths of peace; or, in other words, of snatching them from the gulph of perdition, and raising them to happiness and heaven. But this we do know, that the object contemplated is worth the experiment, and will amply repay all the cost and toil devoted to its accomplishment. One method which we would earnestly recommend, with a view to secure this desirable object, where practicable, is the appointment of some pious and gifted member of the church to the superintendence of such a class of youth as we have described. Let the lessons to be read in class be announced on the previous sabbath, that the pupils, as well as the teacher, may study them through the week, and thus be prepared for the coming examination. The access which such a teacher would have to the minds of his charge, would enable him to mark with a peculiar distinctness the

effect of his instructions, both on the understanding and the heart. And since it is from our sabbath schools that we anxiously look for a succession of pious youth, to fill the vacancies in our churches, and ultimately to swell the number of the redeemed in heaven, it certainly does become the church of God, to see that this great work is not left to be performed by some of the feeblest instruments, but to rouse its best energies, to call into action every instrument, and to adopt every means in its power, to effect so desirable an object.—Another point which we would particularly urge upon your attention, relates to pupils leaving school for service or apprenticeship. As a matter of course, you will think it right to present every youth thus leaving school with a copy of the Scriptures. This, as far as it goes, is well. But ought your concern for their spiritual and eternal happiness to stop here? Too many, we fear, think so. We think otherwise, and would therefore beg, that a watchful eye may be kept upon them, even after they are removed from your immediate care. It may be, that you will sometimes meet with them in the street, or see them yielding to vicious company, and giving themselves up to vain delights. At such a time should you not kindly take them by the hand—warn them of their danger—remind them of former scenes and holier pursuits—urge upon them the abandonment of their present course, and invite them to return to the “good old way?” Surely thus to “sow the good seed, beside all waters,” would be to act in accordance with your high character of “Co-workers together with God.”

## Intelligence.

### FOREIGN.

**THE SCOTCH PLAINS BAPTIST CHURCH, New Jersey, United States,** was organized in the year 1747, with thirteen members. It sprung from the Piscataway baptist church, which was formed in 1689. In the year 1636, that remarkable man, and most distinguished minister of Jesus Christ, "Hanserd Knollys," being driven from England by the severe persecutions which Land was then waging against all who refused, or scrupled to conform, to all the rites, ceremonies, and usages of the church as by law established in these realms, took refuge in the State of New Jersey, and ultimately settled at Dover, on the Piscataqua River, in the State of New Hampshire. There he laboured about four years, faithfully declaring the truth as it is in Jesus, so that by his instrumentality baptist principles were widely diffused throughout the Piscataqua country; but there is no record of a baptist church being regularly organized in that section till about the year 1682. The first baptist churches formed in the State of New Jersey, were Middletown, in 1688, and Piscataway in 1689. Both were formed as the result of the labours of the brethren Drake, Dunn, and Dunham, three unordained ministers who laboured in this State as itinerants. Such is the first existence of the baptist denomination, in a church capacity, in New Jersey. Mr. Drake is supposed to have been a licentiate from the first baptist church in the Piscataqua country, New Hampshire. The family of Drake is very ancient and wide spread, and claim kindred to Sir Francis Drake, the famous navigator under Queen Elizabeth. The Scotch Plains church has had but six regular pastors during the hundred years it has existed, including its present pastor, viz.—

Benjamin Miller,	John Rodgers,
William Van Horn,	John Wivill,
Thomas Brown,	W. E. Locke,

Three of these had been members of pædo-baptist churches prior to their embracing the views of the baptist denomination, which is a circumstance not a little singular. The church was remarkably blessed under the ministry of Mr. Miller, its first pastor. The worth and efficiency of his labours we may form some conception of by the facts that during his life the church established three active colonies, and at his death, numbered one hundred and five members. Among those baptized into the fellowship of the church in 1762, was James Manning, who has been called one of the brightest ornaments of the Baptist Denomination in America. In the year 1763, by his influence chiefly, a charter of incorporation for a

baptist college, was obtained from the Legislature of Rhode Island, of which he was appointed the first President. This college is the same as Brown University, the first, best endowed, and most efficient of the higher seats of learning possessed by the American baptists. In 1770, the college was removed from Warren, to Providence, and Mr. Manning along with it. Here a difficulty arose which devolved upon Mr. Manning also, the charge of a church. Mr. Windsor, the pastor of the church at Providence, regarded the laying on of hands, as necessary in receiving members into the church, and was opposed to singing in public worship. Mr. Manning was opposed to the former, and favourable to the latter. A division arose which resulted in the withdrawal of Mr. Windsor, and his friends, who formed themselves into a new church, upon the basis of the six principles, recorded in Heb. vi. 1, 2, and they therefore received the name of the 'Six Principle Baptists.' *Locke's Centennial Discourse.*

[We have given the above extracts to our English readers that they may have another instance in proof that adherence to principle never goes unrewarded.]

**THE AMERICAN BAPTIST MISSIONARY UNION** at its last anniversary at Troy, N. Y., Governor Briggs of Massachusetts in the chair, reported that "The whole number of missions in connection with the Missionary Union is 16; of stations 52, and out-stations 87; of missionaries and assistants, 105; native preachers and assistants, 158; whole number of laborers, 263; churches 123, with 10,020 members, of whom 689 were baptized the last year; and 44 schools with 1,472 pupils."

### DOMESTIC.

**FROME.**—On Tuesday, Oct. 10, a meeting was held in the commodious school room attached to Badcox-lane Meeting-house, to celebrate the anniversary of its being opened, and the entire discharge of the debt contracted by its erection. Nearly 500 persons took tea on the occasion, and in the evening the spacious room was densely crowded. The Rev. C. J. Middleditch, the pastor of the church, occupied the chair, and had the gratification to announce, that in two years from the time when the building was completed, the whole cost, amounting to £730, had been met, and a surplus of twelve guineas remained in hand. The meeting was addressed by the Rev. Messrs. Evans, of Penknap; Home of Warminster; Middle-ditch, of Calne; Trotman, late of Tewkesbury; J. Jones, Manning, Fernie, Hooper, and Mr. Tuck, of Frome.

# BAPTIST MISSIONS.—MALTON, *Yorkshire*.

—The annual meeting of the Malton Auxiliary to the Baptist Missionary Society, was held, August 24, when Dr. Rogers, who presided, delivered the following introductory address:—It is a very common observation—not the less true because it is trite, that we live in a changing world. The correctness of this remark is confirmed both by scripture testimony and by every day's experience. But true as it is at all times, seldom has its truth been more manifest than at the present. How many and great are the changes which have taken place, at home and abroad, since your last anniversary! Death, that insatiable destroyer, has been more than usually busy; and has struck down victims more than usually distinguished. In a former year, I had occasion to condole with you, as a denomination, on the loss of Yates and Knibb.\* This year, the denomination to which I belong has had two of its brightest lights, Ely and Hamilton, quenched in the darkness of the tomb; and, in every denomination, death has placed his icy finger on many a lip then warm and eloquent, and chilled it into lasting silence! Extending our view from the church to the world, what changes have taken place all around! At home we have had, on the one hand, those restless heavings of the social masses—those muttered threats of tumultuous outbreaks, and on the other that dread of impending changes—"men's hearts failing them for fear, and for looking after those things coming on the earth," which together, I am afraid, have impeded the progress of legitimate improvement and genuine liberty. In the sister island we have seen a rebellion begun and ended; nipped, I trust, in the bud—crushed in the egg; but which, I hope, will not be made the pretext for refusing to redress the real grievances under which the people groan; and especially, in our view as dissenters, that monster-grievance the State-Church. Then, if we look to the neighbouring continent, we have seen it convulsed from one end to the other. We have seen thrones the most firmly established tottering to their base; and we have seen a crown but recently bestowed forfeited—deservedly forfeited by a course of hypocritical cunning and selfish trickery. Truly "the fashion"—the *shifting scene* "of this world passeth away!" But amid all these disorders, which designing men, the friends of despotism, will take care to magnify to the utmost—let us not forget the good which has sprung out of them. Let us not forget the increased facilities for missionary enterprises which these changes have opened up in France; where those

humble but most active and useful missionaries, the *colporteurs*, may now carry their Bibles, without let or hindrance, through the whole length and breadth of the land; and thus the hallowed stream of sacred truth may find its way to the meanest door. Let us not forget, also, that one of the first acts of that people, when it roused itself in the might of its indignation, and broke the iron rod of its oppressors, was to strike off the fetters from its slaves. In both these ways, therefore, "the things which have happened have fallen out rather for the furtherance of the gospel"; and much as I lament the sanguinary scenes which the capital of that country has witnessed, but which were not necessarily connected with that event, and no one laments them more sincerely, yet I trust the evil will be temporary, and the good permanent; and should the civil and religious liberties of the nation be confirmed, who with the soul of a free-man will say, that those inestimable privileges have been purchased at too high a price! That nation will then present the magnificent spectacle of a people governed by themselves instead of their nobles; and free from the taint both of slavery and serfdom. Amid all these changes, however, there are some things which remain the same; and among them are the objects for which we are met this evening. The missionary field is the same; our duty respecting it is the same; and the means by which it is to be carried out are the same. I am surrounded by those who will describe that field and urge that duty; and you will have an opportunity of contributing to those means.

LEDBURY, *Hertfordshire*.—We had a tea-meeting, Sep. 14, to celebrate the first anniversary of Mr. Walters' settlement. After which, Mr. Chancellor, Independent minister, presented, in the name of the deacons and members, a very handsome copy of "Horne's Introduction to the Scriptures" in five volumes, to Mr. W., who in returning thanks, said that this was another proof of the affection he had uniformly experienced, not only from his own friends, but from the inhabitants of the town generally.

BARNLEY.—The foundation stone of a baptist chapel was laid here by Mr. Wood, of Worsboro Dale, on the 29th of Sep. Addresses were delivered by Mr. Larom of Sheffield, and Mr. Burton of Huddersfield. The ground, which, with the writings, will cost about £120, has been generously given by Mr. Wood. The chapel is to cost about £300. Will the friends to whom application for help has been made, kindly transmit assistance for accomplishing this good work?

\* See the "Baptist Reporter" for October, 1846.

**SHROPSHIRE.**—A friend in this county, where the baptists are not numerous, has sent us a report of the state of several towns and villages, and the prospect there is of establishing a baptist cause in them. Madeley, where John Fletcher, the friend of Wesley lived and laboured, he mentions first; beautifully situated, he says, on the banks of the Severn, with about 9000 inhabitants, but with no baptist place of worship in it. Several baptist families reside in the place and neighbourhood. There are three Methodist places, but he is not aware that there is an independent place. "In my opinion it would be an excellent missionary station. Last Lord's-day I was at Ludlow, I inquired for a baptist chapel, but could not find one. The population here is 5000. I then went to the three Stretton's but could not find any baptist place. I visited several other villages on the same errand, but without success. I then went to Shrewsbury, where I found one of the baptist chapels taken down by the railway people, and the money used to pay the debt on it." Our friend then gives the names of two of the baptist families in Madeley, speaking of the heads of these, he says, "They both preach sometimes." We thank our friend for this information, and we wish we could get from him and others, a complete account of the state of the baptists in every county in England. It would be very useful in exciting to renewed and more extended effort. Let us begin with the new year. Who will undertake this task for us?

**WANT OF SUCCESS** is now a general complaint among all denominations. One of our correspondents in a South-eastern county says, when sending their circular letter, "Alas for the low state of religion in our parts! This year's accounts are the lowest that this association ever reported. I do believe that one great reason of the depressed state of our churches is the slight some of them put on the ordinance of baptism; and can it be wondered at that the Lord disowns such inconsistency. I am a member of a Free Communion Church, and I do not know that a soul has been converted this four years, and certainly a sermon on baptism is a strange thing in our pulpit. I wish some would read Acts xix. over again." [We give the above as the opinion of our friend, and though not entirely concurring in his views, there may be some good arise from its publication. Let all search and see.]

**LEEDS.**—*Byron-street, General Baptists.*—A friend, writing from this place, says—"You will be pleased to hear that the cause of our blessed Redeemer here is now highly encouraging. We expect we shall soon be compelled to erect additional galleries."

W W

**IRVINE.**—**THE REV. JOHN LEECHMAN, A.M.**—This gentleman having accepted a call to become pastor of the baptist church, Hammersmith, a number of his friends belonging to all the Christian denominations in this place agreed to present him with a testimonial of the high respect in which they held him as a minister of Christ, and as a citizen. Accordingly, a meeting was held in the baptist chapel on the evening of Monday, September 4th, which was respectably attended. The chair was taken by the Rev. W. B. Robertson, of the East United Presbyterian Church, who in the name of the subscribers presented Mr. Leechman with a purse containing fifty-five sovereigns, at the same time expressing his regret, that Irvine was about to lose the services of so able and zealous a minister, as his friend and brother. During the ten years in which Mr. Leechman has laboured here, he has been universally beloved by all; and in departing, will be accompanied to his new sphere by the prayers of his bereaved flock, and of the Christian community. We understand, that the recognition at Hammersmith has taken place. *Patriot.*

**NORWICH.**—*The Rev. W. Brock.* This respected minister terminated his labours at St. Mary's chapel in this city on the first sabbath in October, after sixteen years active and successful service. An immense congregation listened with much emotion to the parting discourse. Our correspondent's letter arrived so late that we must postpone some other pleasing information to our next. We understand that Mr. B. has been since engaged in opening Mr. Peto's new chapel at Somerleyton, near Lowestoft. Mr. Davies, of Bootle, is supplying at St. Mary's.

**BOURNE, Lincolnshire.**—At our anniversary this year, Sept. 24, we raised about £65. We had brother Ingham of Louth, and Burns of London, to preach, and a large tea meeting.

**HONEYBOROUGH, Pembrokeshire.**—Our place of worship having been closed for repairs, was re-opened Aug. 27th, when we had a good season both in a temporal and a spiritual sense. *D. E.*

**LONG PARISH, Hants.**—Mr. John Chappel has resigned the pastorate of the baptist church at this village, after nearly twelve years labour.

**ORDINATIONS.**—*Mr. D. Parkins*, late of Folkstone, was publicly recognized as pastor of the baptist church, Breachwood Green, Herts, October 5. Brethren W. Upton of St. Albans, Broad of Hitchin, and Martin of Whitewell, engaged in the afternoon. A public tea was gratuitously provided, of which a large company partook. In the evening three addresses were delivered; one to the pastor by brother Upton, another to the members by brother Robin-

son of Luton, and another to the congregation by brother Hiron, of Luton. The services throughout were of a deeply interesting character, and it is hoped that some decided good will result from them. It is a matter of no small gratification to the pastor that he should have been brought back again to this the scene of his former labours, after an absence of nearly 27 years, and where upwards of 30 years ago he commenced his work in the ministry, and was then instrumental in gathering together on the Lords-day the congregation out of which the church was subsequently formed, and over which he is now called to preside. "Send now, I beseech thee, O Lord: O Lord I beseech thee, send now prosperity."

Mr. John Jackson, at Falmouth, Oct. 21. Dr. Cope, and brethren Horton, Saunders, Wilson, Jackson, Wildbore, Pratt, and Nicholson, conducted the services. A cold collation was provided in the seamen's room, when the Mayor presided.

#### BAPTISMAL ANECDOTE.

[The following amusing paragraph reached us too late for insertion in its proper place as a "baptismal fact." We detain other matter till next month to make room for it here.]

AN INEXORABLE BAPTIST AND AN EXORABLE MAGISTRATE. — The communication below was addressed to the Editor of the *New York Recorder* by a gentleman who is residing at present in Saxony. [Our friend found himself summoned before a magistrate for refusing to have his child christened, and gives the following humorous account of the matter.] "I had a curious time about my 'little German.' When she was but a few days old I began to be teased about her being 'baptized.' They continued to beset us, and I tried to turn it off as a joke. I assured them that her mother baptized her every morning in a tub made for the purpose, and I believed that quite as effectual as any the priest could perform on one of her age. But it wouldn't do; she *must* be baptized, and I could only stop their clatter by declaring to them that they could only do it by overcoming me with physical force, as I should certainly 'show fight' if anything of the sort was attempted. Well, I was finally summoned before 'the powers that be,' 'to show cause' why I wouldn't or didn't have 'baby' sprinkled. I had by this time made up my mind that my pocket would have to 'suffer' for my obstinacy, and was ready to be led to the 'altar.' Meantime I was comforted by an English Episcopal clergyman here, who, after an hour's ineffectual bombast, for argument it was not, said, 'Well, I am glad for one thing; the German

laws will make you do it.' 'Will they?' said I. 'Yes, sir!' in a proud, haughty tone, delivered as if intended to make me tremble at the consequences; 'Yes, sir! and I must say it is one of the best laws of Germany that *compels* men to do their duty to their children.' I have never heard him say so much in favour of Germany before or since. I informed him that the laws of the land might subject me to a fine, which I was ready to pay, or they might, for ought I knew, send me home, and I was ready to go, but to compel me to do that which was against my conscience, which I believed to be wrong, they *could* not. 'At any rate, I'm a stubborn Yankee,' and shall 'go to the death' against it. All this nonsense was of course necessary, for no unprejudiced man would have expressed such a sentiment; and as for the 'consequences' I did not feel at all alarmed. Finally the day came for my appearance as per summons. I went, accompanied only by my friend S., who could speak about as much German as I could, and who, himself a Congregationalist, came near making a baptist of himself by arguing with the Germans in favour of *my side* of the question. I appeared. My catechizer was a very polite and affable gentleman. I felt at once at my ease in his presence. He put the question to me, 'Is your name B?' 'Yes.' 'Have you a child born at L?' 'Yes.' 'How old is the child?' 'Two weeks.' 'What is your wife's name?' 'A. B.' 'Where was she confined?' 'In — street.' 'You reside there?' 'Yes.' 'Has your child been baptized?' 'No.' 'Will you have it baptized?' 'No.' 'Will you please to state your reason?' 'I do not believe it is *right* to baptize infants.' 'Have you a name for the child.' 'Yes.' 'Then you have named it?' 'Yes.' 'What is its name?' (S. gave the name.) 'Your objections to have the child baptized are of a religious nature?' 'Yes.' 'Will you please state what sect you belong to?' 'I am a Baptist.' 'A *what*?' 'I belong to a persuasion or sect called Baptists, a part of whose creed is the rejection of the doctrine of infant baptism.' This, of course, was all said in very bad German, but he at last understood me, for he was kind and patient, and did everything in his power to relieve my embarrassment. 'Will you be so kind, Mr. B., as to state to me as distinctly as possible the religious faith of this sect,—er,—er—"Baptists?" said I—"Baptists to which you belong.' I did so to the best of my ability in my broken and murdered German, turning every moment or two to friend S. to help me out with a sentence whenever I got stuck. The officer wrote down carefully on a large sheet all my statements, and after I had got through read it over to me very slowly, one sentence at a

time, stopping at every one to ask me if I understood it, and if it was right. I pronounced it all right, and was requested to sign my name to it, which I did, when he addressed me thus—"Mr. B., I am very much obliged to you; that is all, you will not be further annoyed." I almost involuntarily jammed my hand deep into my pocket, and asked him what was my indebtedness; for I had made up my mind to 'bleed' willingly and freely if necessary, after so much politeness, and so unexpected; but I was more than surprised, almost disappointed, when he said, 'There is nothing to pay sir,' and I bounded out of the police office as free a Baptist as ever walked the streets of New York."

### Religious.

THE CONGREGATIONAL UNION held their Autumnal meeting this year at Leicester, last month. The attendance of ministers and delegates was large, and strangers were hospitably entertained by christians of other denominations—by the baptists especially, who are more numerous here than their Independent brethren. Dr. Harris preached an admirable discourse to a crowded audience, from 'The Kingdom of God is not in word but in power.' Mr. Binney's introductory address, which has appeared in full in the *Patriot*, was much admired. The public meetings were also well attended, and the business meetings were *business meetings*—much was done, and of the right kind, in a right good hearty spirit. The *Regium Donum* was denounced, and *Irish Catholic Endowment* condemned. Mr. Shore, the persecuted clergyman, was introduced, and his case excited much sympathy. But the best of all were the discussions on Sabbath schools and the working classes, with which we were delighted, and to which we shall refer in another number. We only add here that the Independents seem to be casting off their stiff clerical aspect that they may go to work like men "in earnest."

AN AMERICAN BISHOP.—We lately met with the following paragraph in an American paper. Our readers will perhaps agree with us that such a workman is something like a bishop, and very unlike the spiritual

lords who lift up their mitred fronts in palaces and parliaments a little nearer home. "The Episcopal Convention of Pennsylvania assembled last week in Philadelphia. Bishop Potter's address to the Convention proves that his office is not sinecure. He said, that besides visiting New York, to supply the vacancy there, he had visited officially 112 out of 120 parishes in his diocese, and preached on 165 different occasions, and confirmed 6066 persons, besides dedicating a number of churches, ordaining candidates for the ministry, solemnizing marriages, &c."

### General.

AT HOME.—The *Queen* returned from Scotland by land—the sea being too rough.—*Lord John Russell* is said to have had a narrow escape of being run over by a railway train at a station in Scotland—the *Chartists* who threatened physical force have been found guilty, and sentenced to transportation.—The *Irish* agitation has been suppressed, and O'Brien has been found guilty of high treason, and sentenced to a barbarous death, which, we believe Government will not carry into execution.

ABROAD.—*France* is more composed—Paris having been relieved from the state of siege; and yet they are not without fear of further disturbance.—*Austria*. Vienna has been the scene of another dreadful insurrection—sad fruit of despotism and superstition. Fearful accounts of further collisions are expected.—In *Italy* or *Denmark*, hostilities have not recommenced, and there is some hope that pacific mediation will succeed; but the continuation of agitation on the continent has a sad influence in retarding the peaceful progress of commerce.

PEACE.—The Managers of the late Peace Convention at Brussels are following up their good work with commendable zeal. Meetings have been arranged for London (yesterday), Manchester and Birmingham; and it is proposed to send a deputation to the ruling powers at London, Paris, and Frankfurt. [We may just observe that in some copies of this number, page 417, "Moi Roi" was printed instead of "Mon Roi"—*My King*.]

## Marriages.

Sept. 9, at Bethesda baptist chapel, Forest Row, by Mr. Veals, Mr. John Tester, to Miss Frances Tester.

Sept. 13, at Ely Place Chapel, Wisbech, by Mr. J. C. Pike, Mr. Joseph Barnard, Lynn, to Miss Ellen Morling, second daughter of Mr. Morling, Wisbech, both members of baptist churches, and Sunday school teachers, the former at Lynn, the latter at Wisbech.

Sept. 14, at the baptist chapel, Hooknorton, by Mr. John Blakeman, Mr. George Brewer, of Brailles, Warwickshire, to Miss Anna Maria Gibbs, of Hooknorton.

Sept. 14, at Scarborough, by Mr. B. Evans, baptist minister, Henry Morgan, Esq., third son of the Rev. Thomas Morgan, of Birmingham, to Hannah, only daughter of Thomas M. Livett, Esq.

Sept. 16, at the baptist chapel, Tewkesbury, by Mr. Henry Welsford, Mr. Henry Toombs to Miss Ann Harvey.

Sept. 24, at the baptist chapel, Bishops' Stortford, by Mr. B. Hodgkins, Mr. James Drake, to Miss Sarah Gray, both of Little Hallinbury, Essex.

Sept. 26, at Denmark place Chapel, Cambridge, by Dr. Steane, Henry, third son of W. B. Gurney, Esq., of Denmark-hill, to Phebe Wickenden, the second daughter of the late William Whitechurch, Esq., of Salisbury.

Oct. 1, at the baptist chapel, Blakeney, Gloucestershire, by Mr. William Copley, Mr. Henry Cadogan to Miss Mary Hawkins.

Oct. 2, at Bethesda baptist chapel, Haverfordwest, by Mr. John Howard Hinton, M.A., of London, Mr. Benjamin Douglas of London, to Jane, second daughter of the Rev. David Davies, minister of the place.

Oct. 3, in the baptist chapel, Abingdon, by Mr. Samuel Green, of Walworth, father of the bridegroom, Mr. Samuel Green, B.A., of Taunton, to Elizabeth Lender, eldest daughter of Mr. Jas. Collier, gent., of Abingdon.

Oct. 3, at Cannon-street baptist chapel, Birmingham, by Mr. Swan, Mr. G. Haslam, to Miss Mary Boyce.

Oct. 4, at Mount Zion baptist chapel, Birmingham, by Mr. T. Morgan, Mr. Evan Jones of Dolgelly, to Miss M. E. Reading.

Oct. 5, by license, at the baptist chapel, Earls Barton, by Mr. J. H. Brooks, of Ridgmount, the father of the bridegroom, Robert Heygate Brooks, Esq., of Bunbury, Oxon, to Hannah Marin, youngest daughter of George Cave, Esq., of Grendon Hall, Northamptonshire.

Oct. 7, at Leamington Spa, by Mr. Octavius Winslow, M.A., the Rev. Henry Dunckley, M.A. baptist minister, Salford, to Elizabeth Artbur, eldest daughter of the late Mr. Thomas Wood, of the former place.

Oct. 9, at the baptist chapel, Cannon-street, Birmingham, by Mr. Thomas Swan, Mr. George Monk, of Selly Oak, Northfield, to Mrs. Mary Waldron, of Harbourne Heath Hill, near Birmingham.

Oct. 9, at Zion baptist chapel, Cambridge, by Mr. R. Hodgkins, of Bishops' Stortford, Mr. Wm. Pettit, to Miss Susan Rayner.

Oct. 10, at the Baptist Chapel, Loughton, by Mr. S. Brawn, Mr. John Rose Gould, of Epping, to Ann, second daughter of Mr. Thomas Skerritt, of Loughton.

Sept. 28, at Soho baptist chapel, by Mr. G. Wyard, Mr. John Clark, of Burton Farm, near Ashford, to Emma Louisa, eldest daughter of the late Mr. James Felton Cook.

## Deaths.

July 21, Mr. W. Hyde, of Ticknall, near Melbourne, Derbyshire, aged 27, a teacher and occasional preacher in connection with the baptist church. He was a good man and feared God above many.

Aug. 6, Mrs. Susan Taylor, of the Reeds, aged 72, an esteemed member of the baptist church, Sunnyside, Lancashire.

Aug. 21, at Margate, Mr. John Creed, aged 23, a member of the baptist church, and a superintendent of the Sabbath school, whose interests he promoted by his punctual attention. His amiable disposition and christian deportment endeared him to all who knew him.

Aug. 27, at Kidderminster, Miss Martha Veals, aged 19. She died in peace and hope.

Sept. 10, Mr. Stephen Townsend, aged 29, nephew of James Hodgson, Esq., of Stubbing House, Hebden Bridge; a valuable because a very active and useful deacon of the General Baptist church, Byron-street, Leeds, whose interests he had watched over and nursed from its commencement. Three pulpits in this town are at this time (Sep. 21,) clothed with the drapery of death.

Sept. 17, at Stratford-upon-Avon, during a visit to that place, Mr. G. Jayne, baptist minister, Roade, near Northampton, aged 54.

Sept. 15, Mrs. Palfrey, wife of Mr. D. Palfrey, of Bridgetown, Nova Scotia, and formerly of Dover, Kent. Mrs. P. with others emigrated in 1847. She died in faith and hope of a better country.

Sept. 21, Crossley, the only son of Mr. J. Sutcliffe, baptist minister, Staly Bridge, aged seven years.

Sept. 24, at Normanton, near Ashby-de-la-Zouch, Mr. Benjamin Thirby, senr. aged 86, for more than half a century a worthy member of the General Baptist body.

Oct. 1, in her 24th year, Jane, the wife of Mr. Francis Kirkham, of Terrington, near Lynn. She had not been married quite twelve months, during seven of which she passed through deep afflictions, but she rested firmly on the Rock of ages, and died happy in Christ.

Oct. 1, at Earith, Hunts, after a long and painful illness, sustained by the hope of a better resurrection, Mr. George Jewson, aged 54, deacon of the baptist church Bluntisham.

Oct. 11, Francis, the youngest son of Mr. Charles Sharman, baptist minister, Bridport.

Lately, at the residence of his son, Mr. S. B. Anstie, surgeon, Devizes, Wilts, the Rev. Peter Anstie, aged 70, formerly baptist minister, Brixham, Devon.

## BAPTIST REPORTER.

DECEMBER, 1848.

## THE PEACE CONVENTION AT BRUSSELS.

*Concluded from page 418.*

LAST month my reading friends accompanied me on my voyage and journey until I had just taken a seat in the "Salle de la Societe de la Grande Harmonie." I now looked round on the place and the scene. The hall appeared to be a new building—lofty and spacious; at the further end, behind the platform, is a circular recess which was well filled up with figures, and busts, and ornaments, all emblematical of Peace and peaceful pursuits. In the centre stood a fine statue of Peace, holding in her hand a bee-hive, and at her feet and piled up around her, miniature emblems of agriculture, commerce, and the fine arts, among which we observed a plough and a steam vessel—a harp and bobbin-lace pillow, beside many other such devices: and all these were intermixed with living plants and flowers, overhung by flags and banners and festoons of flowers very tastefully and beautifully arranged; and a little in advance of all these stood a noble bust of King Leopold.

From this recess the hall widens, the roof being supported by five magnificent pillars on each side, behind which are raised platforms with seats for visitors. The hall is lighted

through a large glass dome in the centre of the roof, and at night from four splendid chandeliers. Flags of various nations were suspended from the walls—the tri-coloured being the most prevalent—and the British Union Jack, and American Stars and Stripes, conspicuous. On each side the platform were two inscribed with gold letters on white—

<i>Société</i>	<i>Société</i>
<i>De la Paix</i>	<i>De la Paix</i>
<i>De</i>	<i>Des</i>
<i>Londres.</i>	<i>Etats Unis.</i>

The London Peace Society—The United States Peace Societies. The flags, we were told, comprehended the national ensigns of Belgium, England, France, United States, Holland, Italy, and Germany. Altogether this splendid hall was fitted up with peculiar taste and elegance.

Having surveyed the hall and its embellishments, let us now introduce you to the living scenes. The raised platform before the recess is occupied as usual by those who take an active part in the proceedings, and there sits in the centre the President, with his Vice-Presidents, Secretaries, and a number of distinguished individuals.

On the right hand of the Chairman and at the end of the platform stands the tribune or rostrum—a sort of round pulpit, which is ascended by a few steps, and from which every speaker is expected to address the audience—a convenience to the audience this may be, as they cannot help but *see* him, and *hear* him too if he will but open his mouth and give his words free utterance; but if, like some of our affected English orators, he begins his address in a whispering or mumbling tone, he is soon called to order by the hearers, who seem determined to hear all a speaker has to say—and right too. And yet, though this custom may have its advantages as regards the hearers, it must be disadvantageous to the speaker, who appears to be penn'd and bound up. I prefer the English custom of speaking from the floor of the platform, with a little room to walk about if needs be. And, as I am on this subject, I may as well freely confess that I should not regret to hear that all our clerical, aristocratical, pent-up pulpits were cleared out of the way, and a spacious platform, with a convenient reading desk erected in their place. It would be one step towards the people, above whom ministers of the gospel have, in appearance at least, been too much exalted.

Now then let us go to business. We have already referred to the election of the President and officers. But, that we may proceed in order, we will take a glance at the whole of the proceedings of the Convention.

*Wednesday, Sep. 20th*, met at one o'clock. M. Visschers, as the chairman of the provisional committee, occupied the president's chair, assisted by M.M. Bourson and Lehardy de Beaulieu.

M. Bourson, secretary to the Belgian committee, read a list of the Belgian and continental delegates, which included a large number of distinguished men, from various countries of Europe.

Mr. Scoble read a list of the English and American delegates, and announced that the following members of the British Parliament, though unable personally to attend, had expressed their cordial concurrence in the object of the Congress:—Joseph Brotherton, Esq., Laurence Heywood, Esq., William Brown, Esq., Charles Pearson, Esq., Reginald Blewitt, Esq., John Ellis, Esq., Dr. Bowring, Richard Cobden, Esq., and Joseph Hume, Esq.

The Chairman announced that the election of officers would then take place, including a president and four vice presidents, from the different countries which were represented in the Congress, and four secretaries. These were elected as stated in our last number, p.p. 418.

The President then delivered his inaugural address, in which he gave a rapid historical sketch of the rise, progress, and operations of various societies, formed in England and America, for the diffusion of the principles of permanent and universal peace. He adverted also to the various forms in which during former times it had been attempted to embody the same principles, such as the Amphictyonic Council in Greece, the League between the Achaïans and Lycians, the Teutonic League, and the Helvetic Union, as well as the vast projects entertained by Henry IV. of France, to unite all European states into one great federation. He then passed in review the history of some of the leading European nations, in relation to the wars they had waged, and compared the results they had obtained from their wars with those they had realized from the progress and triumph of the peaceful arts, and concluded his eloquent address thus:—

“The leaders of the people should watch over the happiness of those nations whose government is confided to them. But the nations must watch over their own destinies. The ancient prejudices, the ancient barriers have disappeared, or the time is not far distant when they will disappear. A national poet of France greeted this dawn of a new

era, at a fête given at Liancourt, on the occasion of the evacuation of the French territories by the allies. A member of the illustrious house of La Rochefoucauld Liancourt, whom we have the happiness to number among those present to-day, can tell you better than I can the impression produced at that time by this stanza of Beranger:

"I have seen Peace descending from afar  
Strewing the earth with gold, and flowers, and fruit;  
The air was calm, and the fell god of War  
Sifted the thunders of his murderous bruit.  
"Nations," she cried, "equal in bravery;  
French, English, Belgian; Russ, and Germany,  
Oh, form one hallowed union, strong and free,  
And grasp each others' hands in cordial amity."

The poet has not comprised, in this enumeration, our friends the Americans. We stretch our hand to them across the immensity of the ocean. But you are impatient, Gentlemen, to begin your labours. I declare the present Congress constituted, and we now proceed to the order of the day."

The Congress, on the motion of the President, then proceeded to the order of the day, "That war, as a means of solving national disputes, is iniquitous, inhuman, and absurd." A paper on this subject by Mr. E. Fry, of London, was read in a French translation, and formed the basis of the subsequent discussion. The subject then proceeded, and the discussion was maintained in powerful and eloquent speeches by M. F. Bouvet, member of the French National Assembly; M. le Baron de Reiffenberg; Mr. Ewart, M. P.; Mr. S. Buckingham; and the Rev. H. Richard, of the London Peace Society; after which the sitting adjourned, at four o'clock, until seven.

In the Evening the sitting commenced at a little after seven, and the minutes of proceedings having been read and adopted, the President announced the resolution which was founded on the discussion of the previous sitting, to the effect:—"That war is condemned alike by reason, humanity, and religion; and that it is the duty of the civilized world to adopt immediate measures for its entire abolition."

This proposition was adopted unanimously by the Congress, with one single exception.

The President next instructed the Congress to proceed to the order of the day, "That in all international treaties there should be introduced a clause binding the parties to settle all their disputes by arbitration, or the intervention of some friendly power."

The discussion was headed by a paper on the subject, by Mr. W. Stokes, of the London Peace Society, which was read in a French translation. The subsequent debate was one of unusual interest, and elicited a succession of eloquent addresses.

*Thursday, Sep. 21*, at a little after ten the sitting commenced by reading the minutes of the preceding meeting, which were put and adopted. The President then read the resolution arising out of the previous discussion: "That international differences be settled by arbitration; and that a clause specially providing for such a case, be introduced in all international treaties, binding the parties to this just and rational method."

The resolution was unanimously adopted with but two exceptions.

The Congress then passed to the order of the day: "That a Congress of nations, composed of duly appointed representatives from the different Governments of the civilized world, is highly important and perfectly practicable; that the formation of a code of international law would be one of its early and most happy results; and that a solid basis would thus be provided for the cause of permanent and universal peace."

On this subject a treatise by Mr. E. Burritt was read in French by M. Bourson, and excited much interest. A letter of apology for absence from Dr. Bowring, M.P., was read by Mr. Scoble, and the discussion on the order of the day immediately proceeded. Animated and impressive speeches were delivered by M. Burtinatti of Turin; Mr. H. Vincent of London; M. Ramon de la Sagra of Madrid (who again controverted the question); Mr. Ewart, M.P.

who replied to the Spanish Don; M. Scheld, librarian to King Leopold; Mr. Henry Clapp of America, and M. F. Bouvet. The Congress adjourned at half-past one.

The Evening sitting commenced at seven o'clock, and was attended by an audience unusually large. The minutes of the preceding sitting having been read and confirmed, the secretary announced, among other converts to the cause, the name of M. de Tracey, Member of the French National Assembly. The President then moved the Congress to adopt the resolution arising out of the discussion of the morning sitting, which, having been put, was carried unanimously, with one exception. The President then read the following as the next order of the day:—"To call the attention of Governments to the advantages of a measure of general disarmament, as conducive to a friendly understanding among the nations, and tending directly to prepare the way for the formation of a Congress of Nations."

An elaborate paper on this subject, by Mr. W. Stokes, of the London Peace Society, was read in French, and well received. The discussion then proceeded in a style of sober, manly eloquence, which, appealing less to the passions than to the understanding of the audience, produced a deep impression on the numerous assembly. The following gentlemen took part in the discussion:—M. Alvin, Director of Public Instruction; M. Suringa, of Amsterdam; M. L'Abbé Louis, of Brussels; M. Roussell, professor of Brussels; M. Huet, professor at the Ghent University; the Rev. G. Spencer of Bath; and Mr. Roberts, Governor of Liberia.

This brief outline of the proceedings at this remarkable and eventful gathering of the friends of peace is all we can afford to furnish in our pages, but any of our readers, who wish to peruse the speeches in full, will find them all given in plain English in

the *Herald of Peace* for October, and certainly they will richly repay a careful perusal.

But there are a few other little facts and incidents to which it may be interesting to allude. And first, of the President—to whom, and to whose decisions, the greatest deference was paid by his countrymen, shewing how high he stood in their estimation, and who charmed us all by his courtesy, and excited our highest admiration of the tact and talent with which he conducted the business. I have, in my life-time, sat and noticed the able manner in which Abbot, and Sutton, and Abercrombie, and Levefre, have, in turn, conducted the business of the House of Commons, and I have known many excellent chairmen of public meetings, but I must affirm that Monsieur Visschers excelled them all. It was by no means difficult, though he said all that he did say in a language which we could only imperfectly understand, to ascertain his meaning and decisions. His looks, and tones, and gestures, were so remarkably expressive, that they were made to speak a kind of universal language.

Another speaker was a great favourite—Monsieur Roussel, professor at the University of Brussels, scarcely middle aged, of thin form, and active frame, with long hair and Frenchified manners—and he also talked to those who understood not all his words by his unmistakeable tones and gestures. Now assuming a tender tone, then as if answering objections by earnest argument, now pouring withering contempt on an adversary, and at length rising higher and higher in a triumphant strain, as if sounding a loud pæon of victory over defeated objectors, he turned round and running down the steps of the rostrum, vanished out of sight into an adjoining ante-room, followed by the echoing-plaudits of his delighted and enraptured auditory, who were shouting for joy and admiration.

Henry Vincent too, with his ruddy English face and earnest manners, secured a large share of attention, especially from the Belgians, who seemed as if they had heard of his fame as a public orator for liberty in England. The ladies in particular appeared to whisper to each other their admiration of the "bonny Englishman." Another thing they also seemed quick to discern. Many of us sat calmly and quietly enough whilst an address in French was delivering, but when Vincent was pouring forth any of his eloquent declamations our excitement was manifest to all, and we were soon pointed out as the English visitors, especially when, at the call of a Belgian, we gave the speaker three good old English "hurrah's" at the close.

The English and French Vice-Presidents, Ewart and Bouvet, were greatly admired for the propriety of their demeanour, and the excellent sentiments they uttered. "Courage, generous friends of Peace;" said the French member, "and doubt not a moment of ultimate success"—"Our mission," said the English member, "will be victorious, for our object is the happiness of mankind, and the Word of God guarantees success." As Mr. Ewart was descending from the tribune M. Bouvet arose and met him, shaking him cordially by the hand amidst the plaudits of the assembly.

• Mr. J. S. Buckingham, the celebrated traveller and well known advocate of all that is calculated to benefit humanity, now advancing far into life, but exhibiting in his fine and portly figure the good effects of the temperance he so wisely and conclusively recommends, brought his extensive experience to bear with full force in favour of the object. One extract from one of his addresses we select—

"We remember the old legend, that Romulus showed himself to Proclus in a vision, and announced to him that Rome

should attain her power by conquest, and that war would be the principal occupation and object of her children. Rome obeyed these counsels of her founder. We also have our legend; we also our vision; but that vision was a retinue of angels, who proclaimed over Bethlehem, "Glory to God in the highest, on earth Peace, good-will toward men." Such is our legend, and the precepts of our holy religion command us to love one another, and proclaim universal fraternity. It is a singular way of loving your fellowman to thrust a bayonet through his body! And what can be more opposed to the precepts of christianity, than to see bishops, servants of God, blessing the banners that are to be unfurled over the field of carnage! In my childhood, I read an apologue, by Franklin, the celebrated American philosopher. It made so deep an impression on my mind that I cannot forbear relating it to you. A celestial intelligence was carried through the heavens by an angel, who wished to show him the principal planets. Our voyager demanded to see the earth: the angel suspended him in the air above, at the moment when the English fleet, under Admiral Rodney, was engaged with the French fleet, commanded by the Count de Grasse. These two fleets were filled with thousands of men, who had never seen each other before, and who could therefore have no cause of hatred or enmity. All at once there is hoisted up on one side a red flag, and on the other a white flag; and at that signal, the two fleets began to discharge their broadsides, until the decks of the vessels were inundated with blood, and strewed with mutilated carcasses.

At that frightful spectacle, the voyager cried out, 'You have deceived me; this is not earth, but hell that you have shown me.' 'No,' said the angel; 'the devils are wiser than men: they do not fight among themselves: it is only men that employ their forces to exterminate each other.' Gentlemen, I can speak from experience on this subject. At nine years of age I entered the navy. At eleven I was made prisoner, and endured all the evils of captivity. I recovered my liberty, and assisted at a dozen battles. I have thus seen close at hand the actual horrors of war, of which so many persons have only seen the poetical side—the reviews, the arms, the accoutrements, the decorations sparkling in the sun. May Belgium, which has hitherto been the arena on which so many sanguinary conflicts have been waged, be the first country to welcome the great cause of universal Peace! May the banner of Peace be unfurled and float over the soil of Belgium!"

Mr. Richard, the Secretary of the London Peace Society, made some

valuable practical remarks, quoting with fitness and propriety from Milton's Ode on the Nativity the lines:—

"No war or battle's sound  
Was heard the world around;  
The idle spear and shield were high up-hung;  
The hooked chariot stood,  
Unstained with hostile blood.  
The trumpet spake not to the armed throng;  
And kings sat still, with awful eye,  
As if they surely knew their Sovereign Lord  
was by."

Several other continental speakers gave utterance to sentiments more or less excellent—but all far in advance of what might have been expected, and shewing that this important subject had already occupied much of their attention. Only one, a Spaniard—M. Ramon de la Sagra—demurred to some of the proposals. He was a little warm-tempered man, and spoke with great vehemence, but the President, with the utmost calmness and courtesy kept him in order. On one occasion, when refused a further hearing, he quitted the hall in a "huff," but unattended by any followers; and although then apparently much offended, he came again, and was present at the parting *Soiree* in very good humour; and I was pleased to observe that all were disposed to treat him with kind consideration, though they deemed his views imperfect, and his temper too excitable.

Two men there were with whose lovely christian conduct I was both edified and delighted—M. Ponchaud, said to be an evangelical minister of the gospel in Brussels, and John Allen of Liskeard, a member of the Society of Friends. Their manners exhibited, and their words breathed, the very aspect and essence of peace. "It is as a christian especially," said the former, "that I join myself with you." "War is a profanation of christianity." He protested against the *Te Deum* resounding in cathedrals for bloody victories. Jesus Christ taught arbitration—"If thy brother shall trespass against thee, &c."—"I long," said he, "for peace—peace as preached by our Lord Jesus Christ." Mr. Allen, after the little ruffle raised by the "Don," ascended the tribune, and in the spirit

of meekness urged upon the meeting the great duty of christian love. It was as oil poured on the waters, and soon all was smooth again.

Neither ought I to pass over, for that would be a neglect and a wrong, the well-known active Secretary of the Anti-Slavery Society—John Scoble, whose amiable manners and lively attention to all the arrangements and proceedings were of essential service, especially to the English part of the assembly.

Other speakers from England or America might be referred to with propriety, as rendering good service to the cause, but we fear lest we should weary our readers. Elihu Burritt said the little he did say as if his emotions of joy could not find utterance.

"My friends," said he at the close, "I shall never forget this occasion. I am but a humble and feeble labourer in the cause of Universal Peace. There was in America a man whose name is very dear to us; I mean, William Ladd, the Apostle of Peace. He was overwhelmed with joy at having succeeded in gathering a few friends together into his little parlour, to talk with them about our holy cause. What, then, should my emotion be, at witnessing so numerous an assemblage in this magnificent hall!"

But there was one whose brief address was full of weighty matter.

Mr. Roberts, President of the Republic of Liberia, on the coast of Africa, said—"I have lived, as perhaps some of you have heard, on the coast of Africa, surrounded by savage and barbarous tribes, and have been, upon more than one occasion, upon the battle-field. I have seen the bodies of the dead, I have heard the cries of the wounded and dying, and know something of the horrors of the war-system. For the last few years I have been doing all in my power to convince the natives that war is most inhuman and barbarous, and to some extent I have succeeded in my efforts. Some ten years ago, for the first time, I succeeded in inserting, in a treaty between two native tribes, a clause, to the effect that one party should not engage in any war without the consent of the other tribe. Subsequently, this clause has been introduced into half a dozen treaties, and further, that the two contracting parties agree to promote a good understanding between the tribes, and that all misunderstandings shall be referred to arbitration. I cannot conceive why civilized

nations should resort to arms to settle their differences. The principles proposed by this Congress are certainly more in accordance with the genius of christianity and with justice."

The letter from Richard Cobden, read on Wednesday evening by Mr. Scoble, was listened to with marked attention. It was a business-like production, characteristic of the writer. We regret we have not space to insert it.

We only add that the resident secretaries were exceedingly attentive to the discharge of their office, and that the services of Mr. L. A. Chamerozow, secretary of the Aborigines' Protection Society, in reading various papers from the tribune in French, were highly appreciated. His acquisitions in the knowledge and pronunciation of languages are of the first order.

At nearly twelve o'clock on Thursday evening, the President closed the proceedings of the Convention in these congratulatory terms:—

"Gentlemen, before we separate, receive again our thanks. In returning to your native country, we earnestly hope that you will take with you pleasing recollections of Belgium. You have been kind enough to speak in flattering terms of Belgian hospitality; but in this virtue, as well as in many others, you are our masters. I am simply stating a fact when I say so. Your arrival amongst us has seemed to be the dawn of a new era. The presence of the Apostles of Peace in our city is an event in which our population is deeply interested; and in conclusion, I am proud to say, that the first stone of the Temple of Peace has been laid by you at Brussels."

#### THE SOIREE.

On Friday evening, a grand *Soiree* was given in the Salle de la Grande Harmonie. The splendid saloon was brilliantly illuminated, and tastefully decorated with evergreens. The walls were hung with flags of various nations, and other banners, bearing suitable devices. In the orchestra, an excellent band performed in a masterly manner. The company began to arrive about eight o'clock, and were received by M. Visschers, Roussel, W. Ewart, M.P., and J. Scoble. In half an

hour the large room was crowded. Nearly the whole of the English and American deputations were present, and the gaiety of the scene was enhanced by the attendance of the *élite* of Brussels. The occasion was one of singular interest, and satisfaction and delight were visible on every countenance. During the evening, Messrs. Ewart and Buckingham conveyed to the kind friends who were present, the grateful acknowledgements of the English deputation for the hospitality afforded them. Indeed, nothing could exceed the attention which was lavished upon all the strangers connected with the Congress. We only record the sentiments of all who visited Brussels on this interesting occasion, when we state, that their reception by their fellow-philanthropists in that city will ever be held by them in lively remembrance.

The proceedings of the evening commenced by the proposition of the following sentiment by W. Ewart, Esq., M. P.:—"The hospitality of Belgium; so well represented by M. Rogier, the Minister of the Interior, and by M. Visschers, the President of the Congress."

This was supported by Mr. J. S. Buckingham, and received with loud acclamations.

The next sentiment was proposed by M. Roussel, in a speech of great brilliancy and power. It was as follows:—"The cordial and fraternal union of nations, and permanent and universal Peace!"

MR. VINCENT then addressed the Assembly. As might naturally be expected, this text called forth one of those orations for which he is remarkable. He was received with great applause.

M. A. Lehardy de Beaulieu then proposed, and J. Scoble, Esq., supported the following sentiment:—"The Ladies! may they instil into the minds of the rising generation in all countries, sentiments of Peace and Universal Brotherhood."

JOSEPH STURGE, Esq., of Birmingham, then presented M. Visschers, the President of the Congress, with two splendidly bound volumes, the gift of the London Peace Society, containing essays on Peace, as a token of respect and gratitude for his kindness in presiding over the deliberations of the Convention.

MR. ELIHU BURRITT addressed a few words to the assembly, expressive of his deep and heartfelt gratitude for the success which had crowned their humble efforts to promote the cause of "Peace on earth, and good-will toward men." He was followed by M. Bourson, who announced that the Executive Committee had unanimously decided on the following resolution:—

"That three prizes, of 500, 300, and 200 francs respectively, be offered for the three best essays upon the subjects brought under the notice of the Congress assembled at Brussels for the promotion of permanent and universal Peace, viz.: the decision of International disputes by Arbitration; the formation of a Congress and High Court of Nations; and the general disarmament of Europe. The essays will also be expected to embody the principle of the un-Christian as well as impolitic Arbitrament of War, as contained in the first resolution of the Congress."

JOSEPH STURGE, Esq., in the name of his friends, then addressed a last adieu to the inhabitants of Brussels, and the assembly separated at about eleven o'clock. It was arranged that the English friends should leave at midnight for Ostend. The inhabitants of Brussels strongly opposed this early departure, as a procession was desirous to accompany the party through the town, to the railway station, on the following day; but as the delay consequent upon this arrangement would have made it impossible for them to arrive in England before Sunday, it was determined to start forthwith. On the platform at the

station, several of the Brussels gentlemen had assembled to bid adieu to the deputation. Every hat was raised as they entered their carriages, and they left amidst the huzzas and plaudits of the friends of Peace at Brussels.

The foregoing report of the proceedings of the last evening is from the *Herald of Peace*. It is official and correct; but I may be allowed, as I have done before, to give a few sketches from my own remembrances.

This *Soiree* was conducted in what we suppose to be the original continental style. In England some have sometimes called one of our tea meetings a *Soiree*. This is not correct. At the time fixed, the President and other officers in full dress, are in waiting in the vestibule of the hall, and as the company arrive, all in full dress, they are met and saluted by the President, and then pass on into the hall, where they take their seats. Music strikes up, and when it has ceased, addresses are delivered—the music again is heard, and the company, in parties, promenade the floor of the hall in conversation, exchanging salutations, or they repair to the refreshment tables, where confections, and sweet or acid drinks are supplied to all gratuitously. And thus the evening passes away, agreeably alternating between attention to business, relaxation, and amusement. There was present on this occasion a very large assembly although the national *fetes* were that evening commencing. On our way down to the hall we could only with some difficulty pass the continued stream of people which filled the streets as they passed along to the parks to hear the military bands.

We observed at the *Soiree*, not only a considerable number of ladies and gentlemen whose dresses and manners betokened that they moved in the first circles, but several gentlemen with their insignia of office set on the left breast. Several military officers were also present, and conducted themselves, without *hauteur*, in the most

affable and agreeable manner—a perfect contrast to the three full-grown English boys at Ostend mentioned in our last. But our “Quaker” friends were of course the most remarkable—no white waistcoats or white gloves—all plain drab or brown as usual, but withal as comfortable and respectable-looking as the first “fashionables” in Brussels. And yet our vanity-avoiding friends seemed as if they were, what the sailors call, “taken a-back” when they found themselves of necessity mixing in such a fashionable assembly! But they made the best of it. Those who, like Joseph Sturge and John Allen, had to take part in the business doing so with their wonted gravity of deportment, whilst others took seats in some retired position on the raised side seats, musing placidly on the gay scene before them—and all for the love of peace!

Mixing in this splendid scene was a lady, whose presence excited much interest in some minds—not that her name is known to fame either in the literary or the fashionable world; but she was a lady of colour, the wife of Mr. Roberts, the governor of Liberia, and right glad were we to find that our continental neighbours, with all their high sense of fashionable taste and propriety, joined with their English visitors in recognizing, with polite attentions, their sable sister. In America—but hush! name it not now. I had a short conversation with Mrs. R., and found her to be an intelligent and discriminating observer of European life and manners.

Moustachios and beards among the gentlemen were to be seen in full grown crops, not only on the lips and chins of military men, but of the people generally. Even one of our American peace brethren from far off Michigan, I believe, was “bearded like the pard,” and yet with this soldier-like appendage, he could not for the life of him look grim! In passing let me say that if we are to wear beards, let them not be close-

cropped stunted things like these, but growing out to their full natural length—and let us doff the hat and coat, and put on the oriental costume of turban and long robe to match!

At the previous meetings, and on this occasion too, I believe, several Roman Catholic priests were present, and apparently took much interest in what was said and done, applauding the speakers, or expressing quietly their dissent. One of these, M. L'Abbe Louis, ascended the tribune, and advocated the general objects of the convention. They seemed to be men of bland and gentlemanly manners, wide awake to the signs of the times—not lagging behind, but prompt and ready to lead the people in any movement which might appear to be approved.

At the conclusion of the *Soiree*, when it drew near that the English visitors should depart, it was very gratifying to observe the very cordial and hearty manner in which they bade us farewell. “God bless you,” was again and again repeated; and “You will come again,” and “Good bye—wish you safe at home,” were among the expressions in English which we heard.

After partaking of tea, or coffee, at the hotels, we were conveyed in omnibuses down to the station, where our kind Belgian friends were waiting to receive us, and see us safely lodged in the carriages; and all being ready, we started amidst hearty cheers.

Of course I have nothing to say of the long dark ride to Ostend, except that we went along comfortably, some sleeping, and some only half awake, arriving at Ostend again at the dawn-ing of the day.

After breakfast at the hotel D'Allemagne, a resolution was drawn up and signed by all the delegates, expressive of respect and gratitude to the authorities of Ostend for their intended kindness, with regret that circumstances prevented its accomplishment.

All safe on board, we started down the river, and pointing our way across the ocean, soon lost sight of the land in which we had met with much to endear it in our recollections.

By and bye, a meeting was held on deck, and a resolution, expressing the warmest thanks of the visitors to the committee of management for the judicious and admirable manner in which they had conducted all the arrangements, was passed.

Nothing particular transpired on our homeward voyage, except that perhaps we were not quite such good sailors as when we went out.

We arrived at Blackwall about ten o'clock, and after some delay at the custom-house, arrived safe in the Great City, by rails, about eleven o'clock, thankful and glad of heart for all that we had seen and heard.

We now bring these extended remarks to a close, hoping that we have not wearied our readers, and that they will not regard them as having occupied too much space in our pages. Assuredly what the nations of Europe now require, and what the whole world requires, is Peace. The Truth we have, and we require Peace that we may proclaim the Truth: Love will then be the result. Should not these ideas be recognized or appreciated, we affirm more directly and explicitly, that we have had enough of war. Men have acted too much like brutes. Let them now act like men. Let the world no longer be a theatre on which fierce men of blood work out their selfish and ambitious projects. Science and art have just made wonderful discoveries, and wrought mighty deeds. Let these be brought to bear on the interests of all by peaceful intercourse, and the mutual exchange of their natural or artificial productions. Well will it be for man when the red flag of War shall be torn down, and the white banner of Peace wave over every sea!

But we go for Peace from far higher considerations than even these. War

is inimical to the progress of the gospel. You see—you see at one glance, christian reader, that their interests are opposite and irreconcilable. Men shall "not hurt nor destroy" before "the earth shall be full of the knowledge of the Lord."

Only one word more—This holy crusade against all war must be begun, carried on, and consummated, on the principles, and in the spirit of, christianity. Nothing else can effect it. The philosophy of this world, or the interests of commercial intercourse, will not alone be able to combat and bring down the mighty monster. Christianity alone, from her infinite resources, and by her superhuman power, will be found rich enough to supply the means, and strong enough to bind the strong man armed, and exorcise the horrid demon which possesses him.

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[A Friend residing in London, says—"I have read with pleasure your account of the trip to Brussels; but have you not made a mistake about Deptford? After your 'start' from Blackwall, you say, 'we soon glided by Deptford and Woolwich.' Deptford, my dear sir, is *three* miles on *this side* of Blackwall; if, therefore, after leaving Blackwall, you 'soon glided by Deptford,' you must soon after that have glided under London Bridge supposing you kept on!" When we read this we laughed as heartily as any of our readers will at our blunder and our friends wit; and yet we could not fully believe it till we turned to the page, and there it was, plain enough. Well: we might plead that we were then scarcely out of the *fog*; but we rather impute it to the circumstance of our never having gone down the Thames from Blackwall before—but always from London Bridge, in which case we do pass by Deptford of course. Will our readers, in their great kindness to us, take a pen and cross over the words "*Deptford and*," at page 412, the rest is right, except "their" in same sentence, which should then read "*its*."—Another error we discovered, "*Centry*," page 416, should be "*sentry*."

In our January number we propose to give an account of our visit to the field of Waterloo, and to various places of public interest in Brussels.]

## ON REVIVALS OF RELIGION.

PERHAPS there is no American minister living, whose words are listened to with a more eager interest than are those of the venerable Lyman Beecher. At the anniversary of the American Board, Dr. B. spoke to an immense congregation. He commenced by inquiring, how it was that the chasm between the first and few friends of missions in this country, and the great company who now yield it their support, had been supplied. It had been through the influence of revivals of religion, much as they have been disparaged and maligned. These, he proceeded to insist, we must have. They are our hope. We must, too, enjoy them with greater frequency and power. Speaking of the too prevailing declension of the last five years, "it must," he said, "rain faster."

Revivals, Dr. Beecher urged, form a substitute for miracles. They alone can successfully meet, and resist the tide of worldliness that is sweeping over our land. They alone can arrest and call in the attention of multitudes. How many will at length be lost, unless by these means, they are made to hear the gospel. The preacher here referred to a revival many years ago, in Litchfield, in which there were two hundred converts. Some of these were ten miles apart. The Spirit of God was poured out upon the whole town. Truth then did mighty execution. Zion travailed, and brought forth children.

The venerable preacher pleaded for revivals, as if he were imparting to the numerous company of his younger brethren present, a dying testimony. Nothing but these, he insisted, can controul and sanctify the philosophy and spirit of the age. The world now moves ten times faster than formerly. We must hence have ten times the amount of spiritual energy, or the world will get far ahead of the church. He believed revivals the mainspring and hope of missions to the heathen, and that before the world is ever converted,

these must be greatly multiplied. It must rain faster. We need more than gentle rains; we must have floods.

Dr. Beecher, during fifty years' ministry, had never known revivals to come by sitting idle, and "waiting God's time." He always felt in connection with such seasons, the Holy Spirit working in him, and prompting him to action.

He had found it necessary to preach doctrinal sermons, and to make of these a most direct application to mens' understandings and hearts. Sermons that are devoid of doctrine, and devoid of application, especially, are not the sermons to do execution. His object in preaching had been to erect a bridge between himself and the hearer, over which he could walk directly to his heart. He had found those sermons that were fit for the press, not the best suited to earnest, practical effect. They froze upon his own lips, and chilled those who heard them. He had found it necessary to the effectiveness of his own preaching, not to be confined to notes, but to speak freely to the people. He commended, with great urgency, the utterance in the pulpit of plain gospel truth, and the communication of it in a most earnest and direct manner.

No one could mistake the place of prominence which Dr. Beecher assigned to revivals, as the hope of the church and the world. The pantings of his heart seem to go out that these may be multiplied. His latest and strongest testimony he desires to have recorded on their behalf. Orthodoxy itself without the quickening of revivals, he views as but a dead formalism. Unless we have revivals, the work of missions must be closed. He felt assured that these seasons of the Spirit's power are again coming, as they have come gloriously in past days, and closed by urging all to go out, to labour and pray that "times of refreshing from the presence of the Lord," may once more be enjoyed.

## Poetry.

## "THE LILIES OF THE FIELD."

"And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory, was not arrayed like one of these."

[The following beautiful lines are from "Glimpses of the Beautiful," by James Henderson. We insert them for the comfort of the drooping in spirit; for though it be not now the season of lilies—they will come in the spring—and so

—————The darkest day,  
Live till to-morrow will have past away.]

EACH at the dawn uprears its silver chalice,  
When day-spring ushers in the dewy morn—  
Gems that make bright the sweet sequestered valleys,  
Day-stars that mead and mountain glen adorn!  
God said, 'Let there be light!' and lo, creation  
Shone forth with smiles emparadised and fair,  
Then man had Eden for a habitation,  
And ye, bright children of the spring, were there!

Ye came to bless the eye when sin had clouded  
The glorious earth with ruin pale and wan;  
Ye came to cheer the heart when sin had shrouded  
With peril dark and dread the fate of man!  
Ye came to whisper with your living beauty  
A lesson to the hearts that doubting stray;  
To win the spirit to a trusting duty,  
And guide the wanderer's steps in wisdom's way!

What though your accents, gentle, sweet, and lowly,  
Unto the silent ear no sound impart?  
Ye whisper words all eloquent and holy,  
To wake the finer feelings of the heart!  
Meekly ye tell your emblematic story  
Of the Creator's love with pathos true,  
For Solomon, with all his pomp and glory,  
Was ne'er arrayed like any one of you!

Ay, ye have lessons for the wise, revealing  
Truths that proclaim Jehovah's bounteous love;  
And wisdom then grows wiser, nobler, feeling  
How all that's good descendeth from above!  
Ye touch the thoughtful soul with pure emotion,  
When contemplation doth your beauties scan:  
Ye fill the heart with calm, serene devotion,  
And breathe a moral unto erring man!

## ASPIRING TO HEAVEN.

BY FANNY FORESTER, (NOW MRS. JUDSON.)

YES, let me die! Am I of spirit birth,  
And shall I linger here with spirits fell,  
Loving the stain they cast on all of earth?  
O make me pure, with pure ones e'er to dwell.  
'Tis sweet to die! The flowers of earthly love,  
(Fair, frail, spring blossoms) early droop and die;  
But all their fragrance is exhaled above,  
Upon our spirits evermore to lie.  
I shrink not from the shadows sorrow flings  
Across my pathway: nor from cares that rise  
In every foot-print; for each shadow brings  
Sunshine and rainbow as it glooms and flies.

But heaven is dearer. There I have my treasure;  
There angels fold in love their snowy wings;  
There sainted lips chant in celestial measure,  
And spirit fingers stray o'er heaven-wrought strings.  
Their loving eyes are to the portals straying;  
There arms extend, a wanderer to fold.  
There waits a dearer, holier One, arraying  
*His own* in spotless robes and crowns of gold.  
Then let me die. My spirit longs for heaven,  
In that pure bosom evermore to rest;  
But if to labour longer here be given,  
"Father, thy will be done!" and I am blest.

## WHAT IS LIFE?

O! what is Life?—"Tis like a flower,  
That blossoms and is gone;  
It flourishes its little hour,  
With all its beauties on;—  
Death comes; and, like a wintry day,  
It cuts the lovely flower away.  
O! what is Life?—"Tis like the bow,  
That glistens in the sky;  
We love to see its colours glow,  
But while we look, they die;  
Life parts as soon—to-day 'tis here,  
To-morrow it may disappear.  
Lord! what is Life?—If spent with thee,  
In humble praise and prayer;  
How long or short our life may be,  
We feel no anxious care;  
Though life depart, our joys shall last,  
When life and all its joys are past.

## PROPOSED ADDITIONS TO GRAY'S ELEGY.

To follow the stanza, "*Far from the maddening crowd's ignoble strife,*" &c.  
No airy dreams their simple fancies fired,  
No thirst for wealth, no panting after fame;  
But truth divine sublimer hopes inspired,  
And urged them onward to a nobler aim.  
From every cottage, with the day, arose  
The hallowed voice of spirit-breathing prayer;  
And artless anthems, at the peaceful close,  
Like holy incense, charmed the evening air.  
Though they, each tome of human lore unknown,  
The brilliant path of science never trod,  
The sacred Volume claimed their hearts alone,  
Which taught the way to glory and to God.  
Here they from Truth's eternal fountain drew  
The pure and gladdened waters day by day;  
Learned, since our days are evil, fleet, and few,  
To walk in Wisdom's bright and peaceful way.

## Reviews.

**THE PROTESTANT DISSENTER'S ALMANACK.** This is one of the most successful attempts at Almanack making with which we are acquainted. That for 1848 was the first published with this title, and so well was it approved by "Protestant Dissenters" generally, that it had an extraordinary run of sales, extending, we are told, to 35,000 copies. This is better than that was. For *Threepence* the public are furnished, within a neat wrapper, not only with the ordinary matter such as tables on the eclipses, weather, monthly calendar, &c. &c., but with well-written articles on the following subjects of vital import to dissenters at this juncture—

"Liberty of Conscience—Retrospect of 1848—Separation of Church and State—State Churchism—Political Dissenters—Opposition to Anti-State Church principle—Civil Authority Anti-Christian—Who is the Head of the Church?—National Hypocrisy—Freedom of Mind—Error of a State Church—State Incorporation of Christianity—Property of State Church—Political Churches—Important Divorce—Machinery of State Church—Government and Education—State Church, cause of Infidelity—Endowment of Sects—Civil Magistrate's Office—State Church a Failure—State Endowments—The True Church—Endowed Charities—Apostolical Succession—Prelates bad Councillors—English Regium Donum—Precious Prolific Seed—Nonconformity a blessing—Irish Regium Donum—Persecu-

tion Anti-Christian—Value of Time—Opposition to Endowment of Popish Priests."

And after these follow :—

Royal Family, Ministers, &c.—Tide tables—Stamps and Taxes—List of Independent and Baptist Chapels in and near London—Post Office Regulations—Anti-State Church Association—May Meetings—State of Education—Denominational Statistics of England, Scotland, and Wales—Nonconformist Chapels—Various Institutions—Concluding Address."

It is only justice to Mr. Cassell to say that he has managed all these matters with an impartiality that does him great credit. We conceive that the cause of Nonconformity is indebted to him for this good service, and we hope that he will meet with the success to which his spirited efforts entitle him. We only add that the public may obtain this publication by applying for it in the usual way to any bookseller.

**GREEN'S ILLUSTRATED PENNY SHEET ALMANACK**, with a text for every day of the year, is ornamented with a wood engraving of John Howard, John Newton, and John Bunyan, and several other pictorial representations, particularly one of the Tabernacle in the Wilderness, which is a superior sketch.

[As we are limited to a few pages this month, we are compelled to defer other notices of various publications received.]

## Christian Experience.

### Brief Memoirs.

MRS. ANNE PURDY

Was baptized on a profession of faith in the Lord Jesus Christ, December 28, 1837, being then in her eighteenth year, and was united in fellowship with the baptist church at Lynn, Norfolk. For ten years she maintained, through grace, an honourable profession as a church member, a sabbath school teacher, a visitor, and an active labourer in every object within the sphere of her influence, by which the cause of her Redeemer might be advanced. Her consistency of character and deportment secured for her the affectionate regard of the church, and yet

more the favour of God; for during these ten years she beheld the conversion and peaceful death of her beloved father, the conversion of her mother, brother, and sister-in-law, all of whom, and her husband, were baptized and received into the church of which she was a member. Truly did she realize the promise, "Them that honour me, I will honour."

In the erection of the new chapel at Lynn, she was found a willing contributor, and a zealous collector.

In August, 1845, she was married to her now bereaved companion, who was then a member, and subsequently elected a deacon of the church; the most pleasing prospects were before them both in

the world and the church; but how short lived is all earthly joy, and how soon does the sun of prosperity set! In January, 1847, her infant babe was taken from her to heaven. Grace triumphed over nature, and she could say, "Thy will be done." But consumption had laid its hold even then upon her, and after seven months affliction, her spirit joined the spirits of her beloved parent and child in heaven. During her protracted illness she enjoyed much peace of mind, and sacred anticipation of heaven. The enemy was seldom permitted to harass, and the nearer she came to the end of her journey, the richer were her enjoyments—the more blessed her communion with God—and the more bright her hope of heaven.

On sabbath-day, August 15, it was evident that her summons had come; she took an affectionate farewell of her pastor; transmitted her dying message of love to the church; parted with her beloved

husband, mother, brother, and other relatives; offered prayer for them all; and "fell asleep."

Her remains were interred in the burying ground attached to the sanctuary which she loved, and where she had so often worshipped; and on the following sabbath evening the Rev. J. T. Wigner, her pastor, improved the event in presence of a very numerous and deeply affected congregation from Hebrews ii. 18.

This short memoir of one loved by the church, and useful in her day, is inserted, as a tribute of affection, to one who was a comfort and help to her pastor and the church, but chiefly with the hope that some of the young who read it may decide to be on the Lord's side, and follow her as she followed Christ—remembering who has said, "I love them that love me, and they that seek me early shall find me."

J. T. W.

## Characteristic Sketches.

### CHALMERS IN THE COUNTRY.

THE description that follows, of a sermon by Dr. Chalmers in the country, is taken from an article on his Posthumous Works in the February number of the North British Review. We do not remember to have read anything that more forcibly sets forth the powers of Chalmers as a preacher.—We remember well our first hearing Dr. Chalmers. We were in a moorland district in Tweeddale, rejoicing in the country, after nine months of the High school. We heard that the famous preacher was to be at a neighbouring parish church, and off we set, a cartful of irresponsible youngsters. "Calm was all nature as a resting wheel." The crows instead of taking wing, were impudent and sat still; the cart-horses were standing, knowing the day, at the field-gates, gossiping, and gazing idle and happy; the moor was stretched away in the pale sunlight—vast, dim, and melancholy, like a sea; everywhere were to be seen the gathering people, "sprinklings of blithe company;" the country-side seemed moving to some centre. As we entered we saw a notorious character, a drover, who had much of the brutal look of what he worked in, with the knowing eye of a man of the city, a sort of big Peter Bell—

"He had a hardness in his eye,  
He had a hardness in his cheek."

He was our terror, and we not only wondered, but were afraid, when we saw him going in. The kirk was full as it could hold. How different it looks to a brisk town congregation! There was a fine leisureliness and vague stare; all the dignity and vacancy of animals; eyebrows raised, and mouths open as is the habit of those who speak little, and look much and at far off objects. The minister comes in; homely is his dress and gait, but having a great look about him, like a mountain among hills. The High School boys thought him like a "big one of ourselves," he looked eagerly around upon his audience, as if he saw in it one great object, not many. We shall never forget his smile! its genial benignity; how he let the light of his countenance fall upon us. He read a few verses quietly, then prayed briefly, solemnly, with his eyes wide open all the time, but not seeing. Then he gave out his text; we forget it, but its subject was, "Death reigns." He stated slowly and calmly, the simple meaning of the words; what death was, and how and why it reigned; then suddenly started, and looked like a man who had seen some great sight, and was breathless to declare it; he told us how death reigned—everywhere, at all times, in all places; how we all knew more of it. The drover, who had sat down in the table seat opposite, was

gazing up in a state of stupid exultation; he seemed restless, but never kept his eye from the speaker. The tide set in—everything added to his power, deep called to deep, imagery and illustration poured in; and every now and then the theme—the simple terrible statement, was repeated in some lucid interval. After overwhelming us with proofs of the reign of death, and transferring to us his intense urgency and emotion, and after shrieking, as if in despair, these words, “Death is a tremendous necessity,”—he suddenly looked beyond us as if into some distant region, and cried out, “Behold a mightier!—who is this? He cometh from Edom with dyed garments from Bozrah, glorious in his apparel, speaking in righteousness, travelling towards men in the greatness of his strength, mighty to save.” Then, in a few plain sentences, he stated the truth as to sin entering, and death by sin, and death passing upon all. Then he took fire once more, and enforced with redoubled energy and richness, the freeness, the simplicity, the security, of the great method of justification. How astonished and impressed we all were! He was at the full thunder—the whole man was in an agony of earnestness. The drover was weeping

like a child, the tears running down his ruddy coarse cheeks—his face opened out and smoothed like an infant’s; his whole body stirred with emotion. We all had been insensibly drawn out of our seats, and were converging towards the speaker. And when he sat down, after warning each one of us to remember who it was, and what it was, that followed death on his pale horse\*, and how alone we could escape, we all sunk back into our seats. How beautiful to our eyes did the thunder look—exhausted—but sweet and pure! How he poured out his soul before his God in giving thanks for sending the Abolisher of death! Then, a short psalm, and all was ended.

We went home quieter than we came—we did not recount the foals with their long legs, and roguish eyes, and their sedate mothers; we did not speculate upon whose dog that was, and whether that was a cow or a man on the dim moor—we thought of other things. That voice, that face; those great, simple, live thoughts, those floods of restless eloquence; that piercing, shattering voice—that “tremendous necessity.”

\* “And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him.”—Rev. vi. 8.

## The Spiritual Cabinet.

FROM DR. CHALMERS'S DAILY SCRIPTURE READINGS.

THE ADVERSARY—Gen. iii. 1—13. The serpent was actuated by satan, as is evident from other scriptures. That is a very lax theology which disowns, and still more which derides the doctrine of this evil spirit, and of his mischievous agency in the heart of man. I feel as if it gave an additional security to my salvation, and inspired additional confidence in Him who is the author of it; when I view his work as a warfare, and the success of it as his victory over him whose works he came to destroy. It seems all the more to identify my safety with his honour; and never, never will he give power or reason for the great adversary to say, “There is a poor sinner, who, misled by the assurances of your gospel, trusted himself to you, and you have disappointed and deceived him.” Let me not be afraid, then, but only believe; and let this view not only confirm my faith, but animate my practice. Let me enter

into the spirit of the warfare; and, in the name of Christ my captain, let me resist the devil, and he will flee from me. The interposal of the devil at this point in the history of the world is, of itself, a wondrous evolution, and affords a glimpse of the relationship which obtains between our earth, and the distant powers or places of our universe.

HOSPITALITY OF THE PATRIARCHS.—Gen. xviii. 1—9. There is an exceedingly picturesque and graphical interest in this narrative; and I feel the highest value for it, as an exhibition of the kindness and simplicity of the patriarchal manners in patriarchal times. There is something particularly graceful and imposing in the politeness of Abraham; and I can now better understand the fitness of sacred biography, as abounding in the exemplars of all that is good and great in the character of man. One likes the exuberant and affectionate hospitality of

the good old man; and the very material of which it was made up, enters most fitly and beautifully into the description of the whole scene. I do not know if it has ever been made the subject of a painting, but surely there is enough of the visible and the local to furnish the artist with objects for an impressive representation: the tent door, the tree, Abraham and Sarah, the three strangers, the servant, and the food which was dressed and set before them. Let me not hide myself as heretofore from my own flesh. Let me remember that hospitality, even to the unknown, thus exemplified in the Old, is

expressly enjoined in the New Testament, and under the warrant, too, of the example recorded in the earlier scriptures—"For thereby some have entertained angels, unawares." I have much to learn, and much to unlearn, ere I attain the perfection of the second law. I figure the great deference of Abraham for these unknown personages, in his standing by them while they ate, as if officiating in the character of their servant. Connect this with their being unknown, with his being unaware of their dignity; and we see in this trait an exhibition of the virtue—to honour all men.

## Narratives and Anecdotes.

**A SEASONABLE SUPPLY.**—"Gellert's Fables," says a memoir of that writer, "appeared between the years 1740—1750—a time of literary drought in Germany. They were received everywhere with enthusiasm, and soon became the book of the nation. By their means Herr Gellert made his way into every heart in every family of all classes and conditions. They gained for him not cold admiration merely, but glowing cordial love. The substantial proofs which he received of this affection were not few; and the nature of the gifts frequently hespoken the *naïveté* of the givers. For instance, one severe winter day a countryman stopped before his house with a huge waggon, drawn by four stout horses. It was loaded with well seasoned fire wood, ready split for use. On being asked its destination, he replied that it was for Gellert—"For I shall feel more comfortable," he said, "when I am certain that the poor poet, who amuses us well while we sit in the warm chimney of an evening, has the means of warming himself well also."—This was well thought of, well said, and well done. It occurred to us that in England, this winter, there may be some worthy men whose title to consideration is, not that they have written *fables* to amuse, but told *truths* to bless, who are in circumstances needing similar acts of generous aid. The other day we received a note, from which we give a sentence or two. Such cases are, we fear, "not few and far between," and may easily be found by those who have the wish to help them. A baptist village pastor says:—"I cannot explain to you in a note why

it is thus with me. But allow me just to say that I have *eleven* children at home, ten girls and one boy. My two eldest daughters are afflicted—one, I fear, is a cripple for life, through a spinal affection; the other from a disease in the jaw, which has hitherto baffled medical skill. The four next, who ought to be at school, are now sitting in the same room with myself, working on Nottingham lace, in which they put 13,000 stitches for four-pence. The last pieces they worked they put 14,000 for fourpence. Judge then, my dear sir, the necessity that is laid upon me, before I could submit to this. The other five children are under seven years, and cannot do anything."

**A REMARKABLE CASE.**—Toward the latter end of the year 1831, died Farmer Higgins, an inhabitant of Boaltonsboro', in Somersetshire, some of the peculiar incidents of whose life are worthy of being recorded and handed down to future generations, as an example of the Divine displeasure against hasty and inconsiderate resolutions, and violent imprecations against the arrangements of the Omnipotent will. From the time of his marriage, which took place in the year 1793, Farmer Higgins became extremely anxious for a son, but his wife presented him with three daughters in succession, and no son; he became very disconsolate, and even enraged at his repeated disappointment, and vowed, with an oath of imprecation, that should the next child be a daughter he would never speak to her. Before the birth of his fourth child, he impiously repeated the same solemn vow; the child, however, to

his inexpressible joy, proved to be a boy, but the father's satisfaction was but of short continuance, for this long-wished-for and much desired son was destined by providence to be to him the cause of years of remorse and pungent sorrow. Farmer Higgins, indeed, very soon had reason to repent of making such a rash vow, for the child, as soon as it began to take notice of surrounding objects, was observed to avoid him, and never could be induced, even for a moment, to remain in his arms. As the boy advanced in years, and the time of articulation arrived, his shyness towards his father became more and more apparent, and it was soon observed that, whilst he conversed freely with his mother and sisters, he never addressed a word to his father, or uttered a syllable in his presence. At first this shyness was thought to be accidental, as his father was much from home, but when the boy had gained the full powers of speech, he still observed a constant and marked silence towards him, and it became but too evident that Farmer Higgins was destined never to hold any conversation with his son. The afflicted parent would often entreat him, to speak to and converse with him, but neither entreaties, threats, nor promises, were of the least avail. He even promised him the half of what he possessed would

he but converse or even speak to him, but it was all to no purpose. The mother also often admonished and desired him to oblige his father by talking to him; but his reply invariably was, "No, mother; do you not think I would talk to father if I could? Whenever father approaches, my voice begins to falter, and before he comes within hearing, the power of speaking entirely fails me." It is a very remarkable part of that young man's history, that the inability of speaking applied to all other males as well as the father, and this very singular feature in his life continued for thirty-five years, up to the period of Farmer Higgin's death, with one exception. Immediately after this occurrence, he began to converse with all around, males as well as females, taking upon himself the ordering and arrangement connected with his father's funeral, and he still continues to enjoy the full powers of speech. He was always a kind and dutiful child to his father, and cheerfully obeyed all his commands, but it was observed that at his death he evinced great apathy, exhibiting no signs of distress or sorrow. He was fifteen years of age when he was first made acquainted with his father's vow, but it produced on him no perceptible effect.

*Youth's Magazine.*

## The Three Great Curses.

**SLAVERY, WAR, AND INTEMPERANCE.**—This department of our columns has usually been occupied with brief articles illustrative of these crying evils, intended to expose their enormities, and rouse christians to untiring efforts for their suppression. And we assure our readers that we shall never cease to do all we can to drive them from the earth. *Slavery*, the most daring of all sins, still holds in cruel bondage millions of men. *War* has

again visited Europe, though, with some exceptions, in a more mitigated form. But never let us cease publicly and privately to pray—"Scatter the men that delight in war." As for *Intemperance*, the besotted bloated monster, that makes men fools, and worse, we desire ever to be found among those who are willing to adopt every wise and practical measure for removing what must be regarded as the special curse of England.

## Hints of Usefulness.

**SAY NOT YOU CAN DO NOTHING.**—Have you ever tried? Have you ever taken a bundle of tracts, and gone out into a dark street, and entered the houses of the poor, and begun a conversation with them about their souls? You have a bible: have you ever put it in your pocket, and gone to some habitation of ignorance and

sin, and asked permission to read a chapter? Have you ever written a letter to an unconverted friend or relative, on the subject of religion, and the salvation of the soul? Have you ever mildly expostulated with a relative on the neglect of this momentous concern? Have you ever gently and gracefully reproved a

swearer or a sabbath breaker, for his sin against the Lord? Have you ever dropped a word to a fellow-traveller in a steamboat, or a railway carriage? Not do any thing! Will you, till you have tried some such simple and easy methods as these, have the courage to tell God so? Not do anything? Will you degrade yourself so much, and sink so low in your own estimation, as to say you are a non-entity in the church as regards the church's

mission to our world! Not do anything! What is it in you that says so, your indolence or your modesty? You *must* do something, or answer for it at the bar of God, *why* you have not done anything. Be it that you have only *one* talent, or a fraction of a talent; that fraction, or that unit, must be employed, or you must bear the character, and meet the doom, of the slothful servant.  
J. A. JAMES.

## Christian Activity.

### Revivals.

THE Rev. E. Andrews writes from Pequena, Lancaster Co., Pa.: "The good work of the Lord, in this place, is still going on, and the interest increasing. Some forty persons have been out for prayers, twenty five or thirty are now rejoicing, twelve have been baptized, and others stand ready to follow."—The Rev. A. Collins, of Phoenixville, Pa., writes: "Our congregations are particularly solemn and attentive, and our prayer-meetings deeply interesting. We visited the waters yesterday, and in the presence of a large concourse of solemn spectators, baptized a very promising young man, who, I hope, will prove useful to our church. Others are on the way."—The Rev. C. S. McCloud writes as follows: "On Friday before the second Lord's-day in this month, we commenced a protracted meeting at Salem, one of the churches which I attend monthly, seven miles from this place. I laboured two days without any ministerial aid; on sabbath, however, the Lord sent brother Hodges to our aid; and on Monday, brother Crawford, both of whom laboured faithfully, until the close of the meeting. The result was the hopeful conversion of upwards of forty souls, varying in age from the tender years of twelve up to the veteran of sixty. Thirty-three united with the church by baptism; two were restored, and four were received by letter, others are expected. The church is greatly strengthened, and are ready to exclaim, 'What hath God wrought!' Old settlers say, there has never been such a display of grace in this country before. Yesterday I preached in Siarkville, and in the evening, buried with Christ by baptism, four happy converts, making upwards of seventy that I have baptized during the last month. May the glorious work continue!"—The Rev. J. W. Newland, of Kentucky, writes an account of a meeting at Crab Orchard. Various obstacles were encountered. He says: "But notwithstanding every difficulty, the gospel

proclaimed in its original purity and simplicity, had free course and was glorified; many of all classes and ages, from the youth of scarcely twelve summers to the hoary-haired veteran of sixty were made partakers of the grace of God. And the Lord added to the church daily the saved. Sixty-three were received by experience and baptism, one by letter, and three backsliders were reclaimed; making sixty-seven in all."—The Rev. Boswell Garnett reports that between forty and fifty have been baptized at New Liberty, Ky., within a short period.—The Rev. J. B. McKenzie states that at New Liberty, Miss., thirty-six have recently been added to the church.—The Banner also reports a revival that followed the meeting of the South District Association at Cartright's Creek Church. At the close of the meeting of the Association, the pastor of the church, Rev. David Brewner, asked two or three of the ministers present to remain for revival meetings. They did so. The Rev. D. S. Colgan says: "The meetings continued eleven days. The cause of Christ has not, for twenty years, been so much revived in this church. Some forty-five persons, principally young, of both sexes, made profession of faith in Christ. Nine men, and eleven women, were baptized on Sunday, the 3rd inst., in the presence of a vast multitude. Others had been received by the church, and brother Brewner expects to baptize a number more next meeting. I like this way of remunerating a church, (humanly speaking,) for entertaining an association. I think in this way it may be of great utility to a church."—The Christian Index, Georgia, reports a revival at Hamilton, during which fifty-nine were baptized by the Rev. George Cranbury, assisted by the Rev. Mr. Thomas. Others were to be baptized soon.—The same paper has an account of a revival at the Macedonia church, during which twenty-six were added by baptism; and of another at the Antioch church, at which thirty-nine were received by baptism. *From the United States.*

## Baptisms.

### DOMESTIC.

**BITTARN, Hants.**—At this village, about four years ago, a commodious chapel was erected, seating 250 persons, and a small baptist church was formed, principally of members from the church in Southampton, late under the pastorate of the lamented B. H. Draper, D.D. In 1845, Mr. J. C. Green, of Stepney college, became their pastor, whose ill health led him ultimately to resign his charge. Since that period, the cause has suffered much, owing principally to the want of funds, their united efforts proving insufficient to defray expenses and keep open the doors of the place. Under these circumstances, in July last, several friends in the neighbourhood came forward to help in carrying on the cause of God, thirteen of their number forming themselves into a church, holding calvinistic, strict communion, baptist principles, and Mr. Josiah Puntis, brother to Mr. James Puntis, of Norwich, has been invited to accept the pastoral office. God has graciously prospered their efforts to promote the divine glory. A baptistry has been built by the praiseworthy exertions of a few who wrought with their own hands, being assisted by the voluntary contributions of the people; and on Lord's-day, Oct. 1, after a discourse by Mr. P., three persons were buried with Christ in baptism, and then were received into the church. On this first commemoration of the death and resurrection of Christ in this village, a gracious influence has rested. Two members of the Primitive Methodist connexion have come forward gladly to declare their honest conviction of the privilege of thus following Christ, desiring also to unite in communion with this church, and several others are found manifesting a similar spirit. Two baptized believers have also expressed their wish to join the church, and there appears to be a spirit of holy love, peace, and union, graciously diffusing a benign influence in this neighbourhood.

B. R.

**OLNEY.**—On the first Lord's-day in Oct., after discoursing on the subject, our pastor, Mr. Simmons, baptized three believers. One the son of a former deacon, who served the office well, and the others were a mother, and her son, who is a teacher.—Again, on the first sabbath-day in November, our pastor immersed five candidates—all females; one had reached threescore and ten years, and would have been baptized long ago, but was always so afraid of the water. She now passed through the ordinance with great composure. We have more inquirers.

J. L.

**LONDON, Blandford-street.**—On Wednesday evening, November 1, Mr. Bowes baptized three candidates. One of them stated, previously to being baptized, that for a considerable period she had been greatly distressed in consequence of feeling her guilt such an intolerable burden. She was tempted to abandon attendance on the means of grace, and to give up religion altogether. She resolved, however, to go *once more*; if she did not get relief, it should be the last time. She went: the text was, "If so be ye have tasted that the Lord is gracious." The words pierced her heart "as if she had been shot," for so she expressed herself; the burden was removed, and she was made "glad in the Lord," and is now going on her way rejoicing. As you invite details which may be considered interesting, and be rendered profitable, I hope your kind informants will bear this in mind—every conversion to God is of infinite importance, and is felt, more or less, by the inhabitants of heaven, earth, and hell. A DEACON.

**FORTON, near Gosport.**—On Lord's-day, Sep. 24, our pastor, Mr. J. Smedmore, late of Niton, Isle of Wight, after discoursing on the subject, baptized five candidates. Two were from the sabbath-school. The chapel was filled, and the most marked attention was paid by the congregation to the arguments advanced. These are the first fruits of our minister's labours amongst us, which the Head of the church is blessing, and we look forward with hope and confidence that the prosperity which crowned the efforts of our late esteemed pastor, Mr. Tilly, will, in an especial manner, be continued to his successor, who has had the oversight of us since April last. G. P.

**BARTON MILLS, Suffolk.**—Four persons, one of whom had been an Independent, were baptized by our pastor in the presence of a large congregation, October 1. The sermon preached on the occasion was confined to the subjects for baptism, when it was shown from the words of the commission, and the practice of the apostles, that believers only are to be admitted to this ordinance of Christ's kingdom. It is expected that others will be baptized shortly, when a sermon will be preached on the mode.

**WHITEBROOK.**—On Lord's-day, Nov. 3, we had another of those cheering sights which are always welcome to those who desire the advancement of the kingdom of our Lord Jesus, when two believers were added to our church by baptism. The Lord's cause here appears to be going on comfortably, and we are still praying to be increased with men as a flock. J. M.

MILFORD HAVEN.—Sept. 24, one female was baptized by our pastor, Mr. J. H. Thomas. She had been for years a member with the Wesleyans, during which time she was by no means friendly to the baptists—her sentiments or practice. Her husband, who is a baptist, had frequently, in consequence of her censorious spirit, been called to exercise the grace which is recommended to have its perfect work. She was, however, induced occasionally to attend the baptist chapel, when, gradually, prejudice gave way to conviction, and she was led to consider that she had never given to Christ what he demands of every believer—namely, voluntary obedience in the ordinance of baptism.—Also, Oct. 22, our pastor baptized two young women, one a member of the bible class. Being guided by the state of the tide, the ordinance was administered in the afternoon; and though the weather was not very favourable, a large concourse of spectators were present; and a goodly number of tracts were distributed. Much order and attention prevailed. J. W.

LEEDS' VILLAGE MISSION STATIONS.—On Lord's-day, Oct. 29, three females, one a Wesleyan, were immersed by Mr. S. Jones, baptist village missionary. The candidates were the first from the mission station at Woodhouse Carr. The baptist chapel at South Parade, Leeds, was kindly lent for the occasion.—Also, on Lord's-day, Nov. 5, two females, from the mission station at Kirkstall, were baptized by Mr. Jones, in the baptist chapel at Bramley. One of the females is a Wesleyan, and has for some months been under convictions as to her duty: old associations were a great hindrance to her, but in the fear and love of the Lord she overcame them, and has united herself with the baptist church at Kirkstall. W. H.

IPSWICH, *Turret Green*.—On the first sabbath in October, we had the pleasure of receiving into our communion two young friends, who were baptized in the morning by Mr. Lord. The season was rendered unusually interesting from the youthfulness of one of the candidates. May she remain steadfast to the end! The other candidate is connected with our sabbath-school. Others are seeking communion with us. Our prayer is that their number may be greatly multiplied.—We had another baptism on the first sabbath in November, when two females were immersed; but a great disparity existed in their ages, one being young, and the other far advanced in years. G. R. G.

SUTTON-IN-ASHFIELD, *Notts*.—We had a baptism of five candidates, Nov. 5. One had been an Independent, and two are teachers, who make up ten of our teachers who have been baptized this year. J. E.

IRELAND, *Ballina*.—Brother Hamilton writes, Oct. 20:—"Since the 8th Sep., when I wrote to you last, I have had the pleasure of baptizing fifteen believers in the Lord Jesus; four more have been accepted for baptism, and one has been restored under circumstances which occasioned great thankfulness to God. Great distress prevails among the poor hereabout. Forty of my congregation have been obliged to go into the workhouse, to whom I preach every sabbath morning. I trust some good is doing there also. There is such a multitude of poor receiving in and out-door relief here at present, that the guardians can take no more, and I fear many will perish. May the sufferings of the people work out their spiritual good."

ROCHDALE, *West-street*.—On Lord's-day, Oct. 29, after a discourse by Mr. S. Todd, town missionary, the ordinance of christian baptism was administered to five young persons, all from the senior boys' class in the sabbath school. Most of these are the fruit of the labours of their teacher, who on this occasion was the preacher and administrator of the ordinance. It was truly interesting to see these youthful converts led down into the baptismal waters by one who had been the means of first leading them to Christ, to each of whom he addressed a select portion of scripture counsel as they arose out of the watery grave. As these scriptures were addressed to the youthful converts when girding on the gospel armour, many wept, but they were tears of joy! J. W. W.

DERBY, *Brook-street*.—Sabbath-day, Oct. 22, was a high day with the General Baptists here. At the close of the afternoon service, six persons were immersed, in the presence of about 600 spectators, by our young minister, Mr. Needham, who also delivered an appropriate discourse on the subject. In the evening he preached a sermon on "Religious Decision," which produced good effect. The candidates were then received into the church by the Rev. J. G. Pike, pastor at St. Mary's gate, after which he addressed the members of the church and congregation. The good effects of this day's services are beginning to manifest themselves. May the Lord prosper the work of our hands. J. W.

SHREWSBURY, *First Church*.—On Lord's-day evening, August 27, one young female, who had formerly been a scholar in our sabbath-school, was immersed by our pastor, Mr. Williams, on a profession of her faith in the Lord Jesus Christ.—Oct. 22, we had the pleasure of again moving the waters; five persons were buried with Christ in baptism, who had first given themselves to the Lord, and then to his people, according to his word. Others are coming forward. J. S.

**Norwich, Orford Hill.**—On Thursday evening, Nov. 2, our pastor, Mr. Welch, delivered a sermon on, "If any man serve me," &c., and then immersed four believers in the Lord Jesus. Of these, the youngest is eighteen, and the oldest seventy-three years of age. The attendance was unusually large, and the fixed attention and profound stillness of the audience strongly indicated the pervading presence of the spirit of our God.

**LEICESTER, Carley-street.**—Mr. Winks immersed a young man, a teacher, Nov. 12, after a discourse by Mr. Wallis, tutor of the Leicester baptist college.

**Dover-street.** Six happy converts were baptized on the first Lord's-day in Nov., by Mr. Amos Sutton, formerly missionary in Orissa, now supplying this place of worship for a season. One had been a member of an Independent church in Derbyshire about twelve years. Three others offered themselves as candidates at the close of the day. Others are inquiring. May the Spirit be poured on all our assemblies!

**ST. VENTON, Beds.**—On the morning of Lord's-day, Nov. 5, in our usual baptistry, in the open-air, two candidates were immersed, in the presence of an orderly congregation. So interesting and impressive was the scene and the service, that one, who has long lingered, declared that had there been a change of raiment ready, she would have followed the candidates into the water.

**HATCH BEAUCHAMP.**—Four persons were baptized by our pastor, Mr. H. W. Stembridge, Nov. 5, and added in the afternoon—one of them had been connected with the Wesleyans for many years. The other three were young persons. It was interesting to witness the baptism of a teacher, and then one of that teacher's class. May they all be faithful unto death!

**MACCLESFIELD, Common, General Baptists.**—Three believers in the Lord Jesus were immersed before a full congregation of friends and spectators, Oct. 22. These are children of members, and scholars in the sabbath-school. J. O.

**BIRMINGHAM, Heneage-street.**—Twelve disciples of the Holy Saviour were baptized on sabbath evening, Oct. 29, and added on the following sabbath.

**GREAT ELLINGHAM, Norfolk.**—On Lord's-day evening, Nov. 12, Mr. Cragg immersed three young believers—two are teachers. May some, who yet hesitate, soon tread in their steps. C. H. H.

**COVENTRY, Cow Lane.**—Five believers were buried with Christ by baptism, Oct. 29th. Three are teachers, and two are scholars. T. H.

**GOETRE, SHARON, Monmouthshire.**—Oct. 8, after a snitable discourse on christian baptism, brother Jones baptized a young female. The attendance was large.

**MONMOUTH.**—Our pastor, the Rev. Henry Clark, M.A., baptized five believers, October 29, after a discourse on Mark xvi. 16. The chapel was filled, and many were not able to gain admittance. Two of the candidates are teachers; one had formerly been a scholar. One sabbath morning, the latter, in passing the chapel, thought he would come in and hear the preacher; he did, and came again, and the word reached his heart. Our prospects are now more cheering than for years past. Several more are inquiring. I. A. R.

**NEATH, English.**—Professor Elton, D.D., from the United States, and Mr. D. Davies, of Swansea, preached our anniversary sermons, Aug. 27. On the next sabbath day our pastor, Mr. J. Jones, immersed six believers. Since Mr. J., formerly missionary in Brittany, settled amongst us, the cause here, which had been very low, has revived; the Lord has blessed his efforts, and we are full of hope for the future. G. P.

**Bethania.**—We had another baptism, October 15, of one young female from the sabbath-school. A. C.

**NEWTOWN, Montgomeryshire.**—On Thursday evening, October 5, seven persons were buried with Christ by baptism; when Mr. B. Pryce, agent for the baptist mission, preached, and Mr. Williams, the minister, immersed the candidates, one of whom was his own son, a lad of about twelve years. At the Vastery branch of the church, Mr. Jones of Sarn, baptized two persons, Oct. 15. T. W.

**LLANELLY, Bethlehem, Breconshire.**—On Lord's-day, October 1, after an appropriate discourse, Mr. Davies, the pastor of the church, immersed two believers. G. L. H.

**LLANWENARTH, Monmouthshire.**—On Lord's-day, October 22, Mr. F. Hiley, the minister of the above church, baptized one candidate. G. L. H.

[To G. L. H.—Please do so.]

**LONDON, Cumberland-street, Shoreditch.**—Mr. Charles Smith, late of New Mill, Tring, who has lately been engaged as our pastor, immersed four believers at this place, Nov. 5, when nine were added. N. K.

#### RECENT BAPTISMS.

At *Castle Donington* eight young friends, most of whom were sabbath-school fruit; and five others a few weeks afterwards.—In September, five, one the daughter of the minister, Mr. Shaw, at *Union-place, Longford*.—In October, thirteen, at *Enon chapel, Marylebone*, by Dr. Burns, seven of whom were from the sabbath-school.—At *Northampton, Kingswell-street*, two in Oct.—At *Ilkeston*, in October, six.—At *Coningsby*, in Sept., two, formerly scholars, now teachers.

## Baptism Facts and Anecdotes.

ON THE DUTY OF CHRISTIANS TO SUBMIT TO  
THE ORDINANCE OF BAPTISM.

*By the late Mr. Lawrence Butterworth.*

"You acknowledge the Lord Jesus Christ to be your Lawgiver and King, your Redeemer and Saviour. Every one who knows you, has a right to expect that you will obey him; for his authority is divine, from which you cannot be delivered. But on refusing to submit to this ordinance, you are like a man born in the king's dominions who refuseth to take the oaths of allegiance and supremacy. He means to serve the king as long as he rules according to his inclination, but no further. But if that governor be a lawful prince, or heir to the crown, he is bound to obey, and to take the oaths too, if they be tendered to him, or deprive himself of those privileges which others enjoy. The Lord Jesus Christ is King in Zion: he is a lawful King, whom the Father has delegated, and to whom he has given all power and authority in heaven and on earth. If you are a christian indeed, you are a lawful subject of his kingdom, and as such, it must be your duty to obey him. It is clear that baptism is an initiating ordinance, whereby we are introduced into a profession of christianity. It is the visible or external door, into the visible church; the door to communion, made so by Christ, the Lord and Lawgiver of his church. To refuse to be baptized, therefore, is to refuse to enter into the church in Christ's own way. Can you see no evil in this? How must your guardian angels be grieved with your conduct, and blush before God, when they deliver in their report, if angels be able to blush. Again: baptism is placed at the head of christian obedience, and is a kind of pledge given to Christ of our submission to his will in all things. Paul says, 'there is one Lord, one faith, one baptism,' or one act of professional obedience and subjection to that one Lord. He who refuses submission to Christ in this ordinance, gives but slender evidence of his intention to acknowledge him for his Lord and Lawgiver. How can you testify allegiance to the King of saints, if you refuse to be baptized in his name?

As to those who object to believers' baptism because they have been baptized in their infancy, and think that quite sufficient, this objection abundantly shews the great evil of perverting the ordinances of the Lord Jesus Christ; but how it can enter into the mind of any man that is born again, and in the habit of reading the scriptures' account of our Lord's baptism by John, and the Eunuch's baptism by Philip,

that he has submitted to this ordinance because he was sprinkled in his infancy, we are utterly at a loss to conceive; for in the act of sprinkling an infant, there is neither the right subject, nor the proper mode of baptism: the right subject we have already proved to be a true believer, and the scriptural mode is evidently immersion, from the original word *bapto*, to dip, and from its being a figure of burying. Hence it is said, we are "Buried with him in baptism," &c., Col. ii. 12. Christ hath commanded ministers first to teach the party, and then when taught effectually, to baptize him; but you could not be taught in infancy, for you had no understanding. Now, then, can you suppose you have been baptized, if you think rationally—if you think candidly—if you think at all? After you have taken away the right subject, the believer, and the only proper mode, immersion, what have you left of the original institution? Truly, nothing. Seeing, then, that we have the example of Christ—of the apostles—and of the first churches, you may rest assured that submission unto the ordinance of believers' baptism is attended with remarkable tokens of the divine approbation when righteously attended to, as witness the baptism of our Lord, and of the Eunuch, who 'went on his way rejoicing.' Every sincere subject, therefore, may expect the presence of his Lord—a sacred satisfaction and a pious pleasure in attending to this ordinance, with which others are unacquainted; and the adorable Jesus has said, 'If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him,' &c., John xiv. 21—23."

### MR. PENGILLY AND HIS "SCRIPTURAL GUIDE TO BAPTISM."

WE are gratified to observe the zeal which the baptist body in the United States is exerting in the dissemination of scriptural views, with regard to the ordinance of baptism. We present our readers with a paragraph which appeared in the *Christian Chronicle*, and copied into the *New York Recorder*, referring to the wide diffusion of Mr. Pengilly's "Scripture Guide to Baptism," and we take the same opportunity of correcting the statement with regard to Mr. P.'s age and residence. The paragraph is the following:—

"REV. R. PENGILLY.—It may not be generally known that the author of the 'Scripture Guide to Baptism' is at present living at Newcastle-upon-Tyne, in England.

He has reached a very advanced age. His little work has become hundreds of thousands. Recently, it has been issued in two new languages, and will go forth as a scripture guide, to lead men of other tongues to the baptism of the Lord. The influence of this little work is incalculable. It is plain, simple, and cogent. Few can peruse it without acknowledging that there is a very strong array of scriptural evidence for the baptism of believers, and of them alone."

We wish our friends across the Atlantic to know, that Mr. Pengilly, after nearly forty years residence and pastorate at Newcastle, has resigned, and retired back to his native, more salubrious spot, Penzance, in Cornwall, where he reckons upon spending the evening of life. The first edition of the "Scripture Guide" was published very soon after his settlement in Newcastle. His age is yet some years short of the boundary in Psalm xc. 10.

## Religious Tracts.

### OUR TRACT DONATIONS.

We give beneath, as is our annual custom, a summary of the Grants of Tracts which we have made during the past year. It will have been noticed by our readers who have carefully read the copies of letters which we have inserted from parties making application, that, in many parts of the land, a strange and almost unaccountable ignorance still exists of the leading principles of the baptist denomination, especially on the doctrine of baptism. We believe there are yet in our villages, towns, and cities, many, who, like the writer, for nearly the first twenty years of his life, never saw the initiatory ordinance of the christian religion scripturally administered. How can such as these be reached and instructed, except by the distribution of well-written small publications? For in many extensive districts of our land, there are not to this day, any baptist places of worship. More, therefore, much more of this kind of work must be done, and done well too, ere the people of this land have their attention directed effectually to this important christian institution. Let none say we make too much of it. Infant sprinkling, by which chiefly the force of baptismal regeneration is acted, is the main support of popery, and all national religious establishments. Only undermine and explode the system of infant sprinkling, and they will assuredly totter

and fall. What we, as baptists, contend for, is, that every believer in Jesus should voluntarily and freely make an individual profession of his faith. This is spiritual christianity: and the contest is growing more close every day between those who support a merely formal system, and those who are anxious to maintain the importance of personal piety. Let us, then, gird ourselves anew to the conflict. So far as we are able, we shall be willing to furnish ammunition; and we would again encourage our friends in the villages, towns, and cities, of Britain and her colonies, to apply to us for supplies during the year which is approaching.

DONATIONS of Tracts have been forwarded to

Handbills. 4-page.

Derby, Sacheverell-street... 500 .. 25  
 Wednesdaybury..... 500 .. 25  
 500 Invitations to Worship to Langton.

### SUMMARY OF DONATIONS—1848.

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

	Handbills.	Tracts.	Invitations.
To Dec., 1847—	380,900	18,075	28,500
To Dec., 1848—	24,000	1,200	5,500
Total ....	404,800	19,275	34,000

And about 4,000 copies of *Reporters*.

## Sabbath Schools and Education.

BROMSGROVE, *Sabbath School Jubilee*.—On Monday evening, Oct. 23, about 200 persons took tea in our school-rooms to commemorate the fiftieth anniversary of the baptist sabbath school, on which occasion the trays were gratuitously furnished. After tea the friends adjourned into the chapel, and were appropriately addressed by the venerable founder of the school, Mr. Scroton, sen., now in his 81th year, Mr. Crowe of Worcester, and Mr. Swan of Birmingham. During the meeting a brief epitome of the most

striking facts connected with the history of this ancient church, founded somewhere about 1650, and also of the sabbath school, were read. At the close of the meeting an effort was made by the friends present to relieve themselves of a very troublesome incubus, in the shape of a £300 debt, and subscriptions were promised to the amount of nearly £150; a sum which, to those who have any knowledge of the circumstances of the people, will be considered a very noble offering. The present state of the church,

now favoured with the ministry of Mr. Sueath, the late pastor of the church at South Shields, is exceedingly promising. The place, for a long time past very badly, is now well attended, with an attentive congregation, and additions to the church are shortly expected.

**BARTON MILLS, Suffolk.**—A British school-room capable of accommodating 120 children, has just been erected in this village by the liberality of three gentlemen connected with the baptist church and congregation. One of those misnomers called "National Schools," has been in existence here for some time, but instead of promoting the welfare of the rising generation, it is employed as a means, among many others, for carrying on the unholy work of spiritual despotism. The friends of the Redeemer therefore felt that

on them devolved the duty of providing the population with a system of education which should have no connexion with priestly power and high church bigotry, but, on the contrary, established on the broad principles of religious liberty. The school will be supported entirely by voluntary contributions.

**ROCHDALE, Ragged Schools.**—A room lately occupied by the Latter Day Saints, in a very populous part of this town has been taken by the baptists, and opened for the purpose of a ragged school and preaching room; there is a good supply of children, who are taught from five to six o'clock, after which preaching commences by Mr. Todd, town missionary. The average attendance has hitherto been upwards of an hundred.

J. W. R.

## Intelligence.

### Baptist.

**LIVERPOOL, Soho-street.**—The Rev. R. B. Lancaster having resigned the charge of the baptist church meeting in Soho-street, to become pastor of the church at South Shields, preached his farewell sermons on Sunday, Oct. 22, after a pastorate of upwards of eight years. On the following evening, a crowded tea-meeting was held in the school-room. After tea, an affectionate address from the deacons was read by Mr. Francom, and a purse containing £20, with "Bagster's Comprehensive Bible," and "Scott's Commentary," were presented by Mr. James Davis, as a token of respect and esteem. Addresses were also delivered by Revds. J. Birch and C. M. Birrell, who referred to the kindly feeling which has existed between Mr. Lancaster and the dissenting ministers of the town and neighbourhood, and earnestly exhorted the people to remain together at Soho-street, though, for a time, without a settled minister. That a large measure of success may attend their late pastor's ministry in his new sphere of labour, is the sincere wish and prayer of the people of his late charge.

**LYME REGIS.**—On Tuesday, October 24, we had a public tea-meeting in aid of the final disbursements of our chapel debt, when persons of various denominations in the town attended. The ladies presided at the tables, which they had gratuitously provided—addresses were delivered by several ministers—the choir sung some delightful pieces—and what was more gratifying than all, the debt, which had been in existence several years, was completely cancelled.

**BIRMINGHAM.**—The large Amphitheatre, situate in Bradford-street, having been purchased and fitted up with a view of raising a new baptist interest in this populous locality, was opened for divine worship on Tuesday, October 24. The sermons were preached by Dr. Raffles of Liverpool, and Mr. Aldis of London. Messrs. Stent, O'Neil, Swan, Daniell, and Jones, took part in the services; and on the following sabbath, the Rev. John Saunders, late of Sydney, preached in the morning and in the evening. The collections, including the proceeds of a tea-meeting, amounted to about £100, besides £500 which had been previously promised, or collected. It is pleasing to record this place of vain amusement converted into a house for God, and it is hoped much good will be done in the "name of the Lord Jesus, and by the Spirit of our God."

**BRISTOL—Baptist Places of Worship.**—*Broadmead*, Lord's-day, half-past ten, three, and half-past six o'clock. Tuesdays and Thursdays, at seven evening. Rev. T. S. Crisp, M.A., N. Haycroft, M.A.—*Old King-street*, half-past ten and six; Thursday, seven evening. Rev. G. H. Davis.—*Coun-tership*, half-past ten, quarter before three, and six. Monday and Wednesday, seven evening. Rev. T. Winter.—*Thrisseil street*, half-past ten and six. Tuesday and Thursday, seven evening. Rev. W. H. Fuller.—*Pithay Chapel*, half-past ten and six. Monday and Wednesday evenings at seven. Rev. E. Probert.—*Upper Maudlin-street*, (Welsh) half-past ten and six. Thursday evenings at seven. Rev. J. Jenkins.—*Buckingham Chapel*, near Richmond Terrace, Clifton, eleven and half-past six.

From *Matthew's Bristol Directory*.

**ARMLEY, Yorkshire.**—In October, 1847, the committee of the Leeds Baptist Village Mission appointed Mr R. Hogg to labour amongst the people in Armley and the neighbourhood, preaching the gospel from house to house. The fruits of these missionary efforts were united into a church of Christ, Nov. 7, 1848, in the mission preaching-room, when Mr. S. Jones, missionary at Kirkstall, opened the services, and Mr. McPherson, baptist minister, of Bramley, discoursed on the nature, constitution, and privileges of a christian church; and then Mr. Foster, of Fursley, formed the church, consisting of eighteen baptized persons, and Mr. Stalker, of Leeds, followed with an interesting and effective address. The congregation was good, many from neighbouring churches being there. At present, the mission at Armley is in a very encouraging state, there being from sixty to seventy scholars, and a good congregation. W. H.

**GREAT ELLINGHAM, Norfolk.**—The members of the ancient baptist church in this village took tea together, Oct. 3, to commemorate the hundred and forty-ninth anniversary of their formation, after which Mr. Cragg presiding, Mr. Hatcher, the former pastor, and several members, spoke of the goodness of God. Prayer and thanksgivings were also offered, and a happy season enjoyed. On Nov. 12, our place of worship, which had been closed for the erection of two side galleries for the children, painting, &c., was re-opened, when our pastor preached, and Mr. Brooks, of Norwich, addressed children and parents in the afternoon. About £12 were collected, of which sum £1 6s. 7½d. was by the children, which with £10 0s. 8½d. also collected by them, makes £11 7s. 4d. from the children towards this object. Next evening the teachers had a pleasant tea meeting. C. H. H.

**WHITCHURCH, Salop.**—On Wednesday, Oct. 25, Mr. W. Bontems was recognized as the pastor of the baptist church in this place. After introductory reading and prayer by the Rev. W. Tyler, (Independent,) the charge to the minister was given by the Rev. J. Sprigg, M.A., of Margate, and the address to the church and congregation by the Rev. J. Clare, of Wrexham. The other parts of the service were conducted by Revds. Sanders, Primitive Methodist, and Williams, Independent, of Malpas. In the evening a public meeting was held, Rev. W. Tyler in the chair, when the above-named ministers advocated the cause of christian missions, and a collection was made in aid of the funds of the Baptist Missionary Society.

**TRURO.**—The foundations of a new baptist chapel were laid here on Nov. 2, when Mr. Tuckett, the minister, delivered an address, and laid the first stone.

**REV. W. BROCK.**—To many of our readers it is already known that Mr. Brock has resigned the pastoral oversight of the church and congregation at St. Mary's, Norwich, having undertaken the ministry of the new chapel, erected by Mr. Peto, in Bloomsbury, London. We cannot suffer such an event to transpire, without expressing our deep regret at the loss which the city will sustain by his removal, and paying our tribute of praise to those noble qualities of mind and heart, which have won for him, and maintained, the vast influence he has exerted, not only on his own denomination, but on the city and neighbourhood. He was on every occasion ready to advocate the rights of enslaved and oppressed humanity, and fervent in the cause of that moral, social, and political reformation which has been so marked a feature of the present day. In the midst of these public engagements, he was ardent in the pursuit of knowledge, and diligent in attention to his pastoral duties. The church over which he presided numbered about 150 members when he came, and upwards of 400 when he left. The congregation having increased in an equal ratio, numbers at the present time about 1,000 persons.—*Norfolk News.*

**NORWICH, Orford-hill Chapel.**—Twelve months having elapsed since the Rev. W. Welch accepted the office of pastor over this church and congregation, a tea-party was held on Tuesday evening, Nov. 14, in the adjoining school room, at which 275 persons assembled. Mr. Welch gave a brief survey of the past year, wherein he shewed that thirty-five persons had been added to the church, and that the sabbath-school had increased from about 80 to nearly 200 children. The meeting was also addressed by Mr. F. Trestrail, secretary to the Baptist Irish Society, Mr. J. Cozens, jun., Rev. J. Puntis, Mr. Crow, and a gentleman from Manchester. The evening was a most delightful one, and great credit is due to the committee of ladies, for the judgment displayed in providing for so large and respectable a party.—*Norfolk News.*

**LYMINGTON, HANTS.**—On Friday, Oct. 20, recognition services, were held in the baptist chapel, Lymington, on occasion of the settlement of the Rev. James Martin, B.A., as co-pastor with the Rev. J. Millard. In the morning an introductory lecture was delivered by the Rev. Isaac New, of Birmingham. Prayer was then offered by the Rev. T. Morris, of Southampton. The charge was given by the Rev. F. A. Cox, D.D., LL.D. of Hackney. In the evening a sermon was preached by the Rev. J. P. Mursell, of Leicester. The Revs. J. Millard, C. Wills, of Ramsgate, A. M. Laren, B.A., J. B. Burt, and R. Compton, took part in the services.

LEICESTER, *Belvoir-street*.—At the anniversary services for this new building, after sermons and a tea meeting of the members and friends, the very handsome sum of £340 was announced as the result of the subscriptions and collections.

ISLINGTON.—A large room in Upper-street has been engaged, and was to be opened as a baptist place of worship on Lord's-day, November 19, with sermons by brethren Overbury of Eagle-street, and Cox of Shacklewell.

### Missionary.

GOVERNMENT GRANT TO JUGGERNAUT'S TEMPLE.—If our readers will turn to our May number, page 198, they will find a copy of a petition to the Court of Directors of the East India Company, praying them to discontinue all grants to idol temples. Brother Peggs, late missionary in Orissa, now of Burton-on-Trent, and John Poynder, Esq., of South Lambeth, are indefatigable in their efforts to secure this desirable object. And as the court will meet again on the 27th Dec., they are extremely anxious that petitions should be sent addressed to the Court as directed at page 198. The vast importance of the subject will, we hope, induce baptist ministers generally to move their congregations to prepare and send petitions in due time. Mr. Poynder says to Mr. Peggs, Nov. 15, "In the mean time, move heaven and earth for petitions, and send them to me. I do not care how many, or how few sign them—but *petition, petition, petition*. I think I see land! Work on. I have set up the baptists for all time."

JUGGERNAUT, *Orissa*.—A history of this too-celebrated idol and its temple has been written in English by an intelligent native—a Bengalee, and has been printed by subscription at the General Baptist Mission press at Cuttack. Brother Peggs, who has always a motto at hand, calls this "a new thing in the earth." And so it is, and a good one, for he proposes to supersede the Government Grant of 23,000 rupees per annum, by a charge on the property of the priests of the idol at Pooree.

SOUTH SEA ISLANDS.—We have just received the melancholy intelligence of the decease of a late valued missionary in the Navigator's Islands, the Rev. Thomas Heath. We are informed that a war has broken out among the inhabitants of the islands; and, through the excitement occasioned by Mr. Heath's endeavours to restrain the people from fighting, he became the subject of an affliction which ended in death.

*British Banner.*

DR. PRINCE, from Fernando Po, accompanied by Mrs. P., arrived safe in England, Oct. 9, in good health.

MISSIONARIES FOR INDIA AND CHINA.—Twenty-five missionaries are expected to embark for the east in a few days. The Rev. J. W. Dulles and wife, and Mrs. Myron Winslow, for the station at Madras, and Dr. Shelton and wife, for that at Madura, are to embark in the *Bowditch*, which is announced to sail on the 9th instant, for Madras. The *Bowditch* also takes out the Rev. Cyrus T. Mills and wife, J. T. Noyes and wife, and Mr. Burnell, (printer,) wife and child, for the station at Ceylon. The above named persons are missionaries of the American Baptist Committee for Foreign Missions. The Southern Baptist Board expect to send two missionaries and their wives to China in the ship *Valparaiso*, which sails Oct. 7. The Rev. Messrs. Whilden and Goodale go about the same time, as well as four or six others from the Northern Baptist Board.

*Christian Observer.*

### Religious and General.

SEVERAL pieces of intelligence on the former subject are now in type, which are unavoidably deferred until next month. We can only now find room to state, with regard to the latter, that *Abroad*, the soldiers of the Emperor, after bombarding Vienna, have succeeded in putting down the turbulent inhabitants. How this will affect the progress of liberty in Austria, remains to be seen.—In Prussia, the King and the Parliament have disagreed, and a collision, at the time we write, is expected between the military and the people. We fear these sovereigns have been playing a deep game; only pretending to befriend liberty, whilst they were secretly preparing to suppress it.—In France, the election of President is now the chief subject of agitation. The contest will be between General Cavaignac and Louis Napoleon Buonaparte, who is a nephew of the late Emperor.—At *Home*, things are going on more smoothly, and though many are suffering from want of employment, or adequate remuneration, the prospects are not so discouraging as they were last year. Apprehensions, however, exist that in some districts of Ireland famine and disease will again spread terror and death. The Asiatic cholera is now said to have reached our shores, but its victims have been comparatively few, and chiefly among inebriates, or persons inhabiting filthy localities. Wherever typhus is usually found, there the cholera makes its first appearance. But the average of deaths generally is not so high as at the same period last year. The new act of parliament for cleansing away filth, called the sanitary act, is already in vigorous operation, and will, we hope, be very beneficial.

## Marriages.

Oct. 1, at the baptist chapel, Great Ellingham, by Mr. Cragg, Mr. R. Savage, of Norwich, to Miss C. Grice.— Nov. 18, Mr John Davey of Caston, to Miss M. A. Howes — and Nov. 10, Mr. C. Drake, of Attleborough, to Miss C. Drake. All the brides resided at Ellingham.

Oct. 17, at New Park-street baptist chapel, Southwark, by Mr. Smith, Mr. W. P. Olney, of Bermondsey, to Miss S. Kelvington, of Ilford.

Oct. 19, at the baptist chapel, Leighton, by Mr. E. Adey, Mr. Vere Woodman, of London, to Miss E. Chamberlain, of Leighton; and, Nov. 1, Mr. T. Bliss, of Eddlesborough, to Miss Juliet Sharpe, of Leighton.

Oct. 28, by licence, at the baptist chapel, Hailsham, by Mr. T. Wall, Mr. Luke Lade to Mrs. Purnell.

Oct. 21. at Zion chapel, Clonghfold, Lancashire, by Mr. Nichols, baptist minister, Mr. John Ratcliffe to Miss Betty Hall, members of the baptist church at Sunnyside.

Nov. 4, at the baptist chapel, Wakefield, by Mr. W. Colcroft, Mr. James Proud, to Miss Jane Dobson.

Nov. 9, at the baptist chapel, Golcar, by Mr. Whitaker, Mr. A. Taylor to Miss S. Walker.

Nov. 14, at the Independent chapel, Newark, by Mr. J. C. Norgrove, baptist minister, Mr. W. Crossley to Miss Anne Coleman.

Nov. 16, at the Wesleyan chapel, Kemer-ton, by Mr. J. Heaton, Mr. W. Barnett of Overbury, to Sarah Ann, fourth daughter of the late Mr. G. Beckett of Keynsham.

## Deaths.

May 27, at Chunar, India, suddenly, from the effects of the great heat, James Wilks, pastor of the church of Christ in that place, son of the late Rev. Mark Wilks, of Norwich.

July 14, at Paris, Canada West, the Rev. Newton Bosworth, F.R.A.S., baptist minister, formerly of London, and of Cambridge, England.

August, at Paris, Canada West, aged 39, Alfred Bosworth, Esq., surgeon, son of the late Rev. Newton Bosworth, F.R.A.S.

Sep. 3, at Victoria Iron works, Monmouthshire, Margaret, only daughter of Mr. B. James, baptist minister.

Sep. 7, Susanna, wife of Mr. S. Barrow, of Newhallhey bridge, aged 30, a member of the baptist church, Sunnyside, Lancashire.

Oct. 4, at Bexley Heath, Kent, in peace and hope, aged 73, Mr. W. Coleman, baptist minister, formerly of Colnbrook, Bucks., where he was interred.

Oct. 6, at Jersey, the Rev. Francis Perrot, formerly minister of the French Independent chapel, Halkett place, after a long and severe illness, in the 68th year of his age. Mr. Perrot was the originator of Sunday-schools in Jersey.

Oct. 16, aged 33, Miss Ann Pace, niece of Mr. King, Shifnal, Shropshire; a diligent and useful member of the baptist church, and an efficient teacher.

Oct. 19, at Stourbridge, in his 81st year, Mr. Christopher Brookbanks, for nearly fifty years a member, and nearly twenty years a deacon, of the Congregational church.

Oct. 22, at Leamington, Anne Bruce, daughter of the Rev. Octavius Winslow, baptist minister, in the 3rd year of her age.

Nov. 6, the eldest son of Mr. William Collyer, baptist minister, Ivinghoe, Bucks.

Nov. 2, at his residence, in British Grove, Hammersmith, in the 81st year of his age, Mr. Alexander Wills, late pastor of the baptist church at Ashley, Hants. He was called at an early age, by divine grace, and maintained an upright and consistent christian course for nearly sixty years. His end was peace.

Nov. 5, at Ashford, Kent, suddenly, Ann, the beloved wife of the Rev. T. Clarke, aged 62. She was a humble christian, in whom profession and principle were happily united. Simplicity, sincerity, blended with the love of sacred devotion, were the prominent features of her character, commanding the respect of all who knew her. A husband and six children are the surviving mourners.

Nov. 5, suddenly, at the residence of his grandson, Cottage-grove, Mile-end, the Rev. Michael Castleden, Independent minister, of Woburn, Bedfordshire, aged 79.

Nov. 5, Rebecca Tilson, of Great Ellingham, a member of the baptist church and an active teacher.

Nov. 7, at his residence, Upper Cheltenham-place, Bristol, the Rev. W. Gray, formerly pastor of the baptist church, College-street, Northampton, in his 72nd year.

Nov. 15, aged 43, Mr. J. C. Wyke, who had only a few months ago entered upon the pastoral care of the baptist church at Chenies, Bucks, during which time he had only been able to conduct public worship three sabbaths. He enjoyed the presence and support of his divine Master, and died in peace.

Recently, Eliza, the daughter of the Rev. William Upton, of St. Albans, in the third year of her age, after a few days illness.

## The Baptist Reporter.

As is our usual custom at the close of the year, we give a few of the numerous unsolicited testimonials which we have received:—

"I have done all I can, and shall still feel great pleasure in trying both from the pulpit, platform, and parlour, to promote the circulation of all your excellent periodicals, because I think them admirably adapted to promote the best interests of that section of the christian church to which we have the honour and happiness to belong. And in point of useful matter, type, and cheapness, they have not yet been exceeded, and in very few instances equalled. How the editor, printer, and publisher, (for these are all one I perceive,) obtains remuneration, I am at a loss to know. I wish we had had such spirited and warm-hearted efforts made fifty years ago, when I first became united to the denomination; we certainly should long ere now have advanced more in numbers and influence. May the Head of all holy influence pour down upon you his richest blessings. You must have this satisfaction, at least, that whenever your life and labours cease you will leave the denomination far better known than when you commenced your labours. I wish all amongst us could appreciate your untiring and praiseworthy labours." G. J. W.

"I think the *Reporter* ought to have a circulation of 3,000 in Scotland alone. And this might be effected with little trouble if our pastors would kindly intimate from the pulpit the importance of the people providing themselves with so much interesting information monthly of the state of the baptists. I believe that not one baptist in twenty in Scotland knows of its existence. I was a baptist myself eight years before I knew anything about it. Hoping for you all manner of success." J. A. G.

A missionary in Jamaica says:—"Many a time, and for many years, has your interesting *Reporter* instructed and gratified me in matters pertaining to our denomination; and my prayers have been, and shall be for your success and prosperity. You may not know me, but once in our lives we met on good ground—at the jubilee meeting at Kettering. I was then an English pastor, and you sent me a grant of tracts, some of which I brought here."

"My earnest desire is that the sales of the *Reporter* may increase, believing as I do that no publication of the same size and price gives a greater amount of religious information, especially of our own denomination." G. B. R.

An aged minister says:—"When the baptists are sufficiently awake to their own interests, the *Reporter* will have a far more extended circulation."

"I am happy to inform you that, notwithstanding the hosts of new publications which are continually appearing, the *Reporter* continues the favourite of my people. I trust the baptists will be roused to a sense of the imperative duty which devolves upon them of increasing its sales at least two-fold for next year." J. P. E.

"I am a subscriber to your valuable *Reporter*, and I have cause to bless God that it was directed into my hands; it has been the means, under the Divine blessing, of rousing me out of that lethargy which is too often the state of many christian professors in this country." W. L. C.

"When I came here about fourteen months since, your magazines were unknown. Now twelve *Reporters* are taken and many of the other. I hope to get more subscribers; for I fully sympathize with you in your work of love. Your *Reporter* is ours. We are one." J. C. E.

"When I came here I found the members perfectly ignorant of the *Reporter*—they were not aware that such a publication existed. But now many take it, who highly value its contents. I hope we shall double our subscribers for 1849." J. J. G.

"Our pastor is in the habit of reading extracts from the *Reporter* at our religious meetings. He has several times recommended it to the people, regarding its circulation as calculated to promote the extension of the Redeemer's cause." G. P.

"When I joined the church in this village there was but one number of your valuable magazine, the *Reporter*, taken, and that by myself—now twelve, which are received and read with delight." C. H. H.

"We are moving here, and I find others are moving elsewhere for an increased circulation of your invaluable organ of baptist intelligence—the *Reporter*. I wish you all success, and will give you all the help in my power." J. W. T.

"Although personally unknown to you, I must say that I admire the spirit of your periodicals. It is my desire, determination, and delight, to promote their circulation." J. H. S.

"The *Reporter* is increasing in circulation amongst us, and I am urging it in the county. I will do all I can for it, depend upon it. It has done us good service. We will not forsake it." J. T. W.

"The present has been a year of great depression and suffering. I hope our people will be better off in 1849, and have more money to lay out in books." T. N.