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THE
BAPTIST REPORTER,

AND

MISSIONARY INTELLIGENCER.

NEW SERIES, VOL. XIII. WHOLE SERIES, VOL. XXX.

EDITED BY JOSEPH F. WINKS:

1856.

LONDON :
SIMPKIN, MARSHALL, AND CO.

LEICESTER :
PRINTED AND PUBLISHED BY WINKS AND SON.

Editorial Annual Address.

PERMITTED by Divine favour to complete another volume of this work, our first emotions are those of gratitude to Him who upholds our souls in life, and from whom cometh every good gift and every perfect gift.

Here, in peaceful England, we are able to pursue such engagements without "let or hindrance." How blessed is that land which enjoys peace and freedom within its own borders !

These thoughts have often occurred to us while hearing of wars, and rumours of wars, in distant regions of the earth.

INDIA, during the last half of the present year, has filled the minds of thousands of our countrymen with horror and anxiety. A mutiny, unprecedented perhaps in the annals of history, has burst out, and deeds of ferocious cruelty have been perpetrated which have made the whole world turn pale.

We refer to this only for the purpose of reminding our readers that to India the first baptist missionaries were sent. They went, but they were forbidden to preach or teach Jesus Christ. The pious HENRY MARTYN was so distressed when he heard of this shameful interdict, that he could not sleep for several nights. But CAREY and MARSEMAN sat down patiently to their translation work, and gave India the Bible.

Years passed away, and more liberty of action in propagating the Gospel was reluctantly conceded ; and now, during the arduous struggles that have been made to suppress the mutiny, the name of one General stands conspicuous—"the man," says the *Times*, "who has—so far as one man can be singled out for such praise—saved India." GENERAL HAVELOCK is himself a baptist, and married the daughter of one of the interdicted missionaries—Dr. MARSHMAN. What a change in fifty years ! The Government of India indebted mainly for its salvation to the son-in-law of the companion and fellow-labourer of that "consecrated cobbler," WILLIAM CAREY, as Sydney Smith contemptuously called him !

We mention these things, now historical facts, not for vain boasting, but to borrow from them an illustration, and a glorious one, of the importance of adhering to religious principles. And we do so in the

hope that such noble examples of consistency will teach a lesson to some in our own land who now-a-days seem to hold both principles and consistency in light estimation.

We refer to those who, avowing our principles, do not consistently practice them. How many hundreds of baptized believers have allowed circumstances to force them into a false position? How much stronger would our individual churches, and the whole body, be, were all these now numbered among our attendants and members. Instead of this, we find them anywhere—everywhere. Some among Independents, others among Methodists, and others in the Established Church!

We are quite aware that we shall be regarded as “desperately baptistical” in thus alluding to these matters. But we are prepared for all that. We plead for the integrity of Christian Institutions, and their faithful observance in the face of the world. For this purpose we entered upon our labours more than thirty years ago, and so long as we can think and write we shall aim at the same great object.

And we have confidence that we shall be aided by our old and attached friends. But as death is fast removing them, we hope that others, in the vigour of life, will come forward promptly to fill up the ranks.

Trusting that we shall yet be able to sustain this periodical in the position to which it has reached, and see it rise yet higher, we now desire for all our readers, as for ourselves, that we may all be “kept in the love of God, looking for the mercy of our Lord Jesus Christ unto Eternal Life.”

THE EDITOR.

Leicester, December 1, 1857.

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THE

BAPTIST REPORTER.

JANUARY, 1856.

THE BAPTISTS OF THE UNITED STATES.

THE "American Baptist Publication Society," whose offices are at 118, Arch Street, Philadelphia, publishes every year a very valuable Almanack. How long the Society has issued this annual we know not; but for several years past its Secretary, we believe, has kindly favoured us with a copy, for all which we desire to tender him our best thanks.* Such a document as this is worthy of being called a "Baptist Almanack," and we cannot help expressing our desire to see such an Almanack, or Year-Book, or whatever else it might be thought proper to call it, issued in England. We are quite aware that something of the kind has been attempted, but we are far from being satisfied with what we have seen. If such a thing is to be done at all, it should be done in a respectable style. Were we permitted to offer a few suggestions we should say that we know of no man more competent, or, perhaps so competent for this peculiar task—will he excuse the liberty we take—as Brother Howard Hinton, if his present numerous and arduous duties and the state of his health would permit him. His well-known analytical powers, his general knowledge, his intimate ac-

quaintance with all the sections of the baptist body in Great Britain or on the European Continent, his generous spirit, and his unbiassed impartiality, qualify him, in our opinion, above all with whom we are acquainted, for this important duty. We are, of course, aware that we have now every year some excellent fruit of his labours in the compilation of the "Baptist Manual," which contains much of the same kind of intelligence that we now find in this Almanack of our transatlantic brethren. But the "Manual" is not an "Almanack." We want a publication, not merely to be read once and laid aside, as we fear the "Manual" too often is, but one that, in consequence of its being an Almanack, would be often referred to. Such a publication might be preserved and become very valuable for reference in future years.

And, further, such a publication might be illustrated by neat wood-engravings, as this now before us is, of chapels or colleges, or other buildings erected by the baptists during the past year, or by other scenes or subjects adapted to the purposes of the publication. As to the filling up of its pages, the usual dates might be occupied with notable events from baptist history, as well as a text from the

* Will the Secretary tell us, by post, how we can best forward to him a small parcel of our publications?

bible for each day. We ought also to have well-arranged statistics of all the churches, ministers, associations, colleges, societies, and institutions, with brief memoirs of deceased ministers, and various other useful matter to fill up a neat and interesting pamphlet, which our children as well as ourselves might peruse with pleasure.

We confess that we did not, when we sat down to write, intend to offer such remarks as these. Neither can we say with John Bunyan that "as we pulled they came." They arose in our mind as we proceeded, and we give them in the rough—too undigested very likely, but, such as they are, we offer them to the more mature consideration of our readers.

But perhaps our suggestions will be better understood, and our friends will be better prepared to form their judgment on them, when we have discharged the duty we sat down to perform—of giving a general description of this publication, and of selecting some of its more valuable and important statistics and statements. This we shall now attempt.

This Annual appears in a neat pamphlet form of forty-eight pages, with a coloured cover ornamented by engravings. Besides the usual astronomical notices, we have, opposite to each monthly calendar, a spirited engraving with suitable facts or remarks. One of the twelve engravings is of the baptism of a number of youthful converts in a river by a venerable minister, and the title-page is adorned with a repre-

sentation of the new "Coliseum Place Baptist Church, New Orleans"—a splendid building, with a lofty spire.

"The beautiful church edifice erected by the Coliseum Place Baptist Church, in New Orleans, was dedicated May 5, 1855. It contains 162 pews in the body of the church, and 28 in the gallery, making 190 in all. The roof is vaulted, and supported by arches, from which are suspended the chandeliers. The walls are painted in imitation of rose tinted marble. The pews are situated at such an angle as to cause the audience to face the speaker without turning round. The interior of the church presents an extremely neat and cheerful appearance, and its location in front of Coliseum Place adds to its attractiveness. The church which will worship in this temple, with its eloquent and indefatigable pastor, Rev. W. C. Duncan, has struggled manfully to push through the enterprise to a successful termination, and has a right to rejoice at the brilliant prospect opening up before it."

We have also a list of twenty-eight weekly, fourteen monthly, and two quarterly publications, with names of editors and place of issue; and of twenty-six colleges and ten Theological Institutions, with names of tutors and localities.

We have selected a few extracts from its varieties, which our readers will find in other parts of this number. We now give a summary of institutions and statistics,—

I. AMERICAN BAPTIST MISSIONARY UNION. [1814.]

The Annual Meeting of the Board and the Union was held in the city of Chicago, Ill., May 15—18, 1855. Receipts for the year, 114,907 dollars 58 cents; expenditures, 145,528 dollars 31 cents; deficit in two years, 61,333 dollars 25 cents. Of the *Missionary Magazine*, 5558 copies, and of the *Macedonian*, 33,258 copies, were circulated monthly.

Number of missions under the care of the Board, 22; stations 84, out-stations 574, including 406 in Germany; Missionaries, 57; female assistants, 63; native pastors and preachers, 237; total, 357. Added during the year, 3 missionaries and 3 female assistants; retired, 3 missionaries and 2 female assistants; died, 5 missionaries and 2 female assistants. Under appointment, 2; applicants, 6. Mission churches abroad, 218; baptized the past year, 2910; whole number of members, 17,518. Schools, 107; pupils, 2500.

OFFICERS.—Hon. Geo. N. Briggs, L.L.D., of Mass., President; Hon. Ira Harris, L.L.D., of N. Y., Chairman of the Board; Rev. Solomon Peck, D.D., Foreign Secretary; Rev. Wm. H. Shaller, D. D., Home Secretary; Nehemiah Boynton, Esq., Treasurer.

Missionary Rooms, 33, Somerset Street, Boston.

2. AMERICAN BAPTIST PUBLICATION SOCIETY. [1824.]

The Society held its Thirty-First Anniversary at Chicago, Ill., May 11—14, 1855. Receipts, 52,705 dollars 74 cents; expenditures, 52,660 dollars 22 cents. Net value of property, 63,666 dollars 98 cents.

New publications in the year, 44; besides 20,000 copies of the Baptist Almanack, and 10,000 of the British Record. Total number of pages issued during the year, 26,598,000, of which 9,050,000 are of new publications. Total number printed, 32,149,000.

The number of publications now on the Society's Catalogue is 476; of which 218 are bound volumes, and 255 Tracts, in English, French, Swedish and German.

The whole number of Colporteurs employed during the year, 111, including 34 students; now in commission 69, of whom 35 are sustained by funds specifically designated. As the result of their labours, 36,722 volumes have been sold; 2107 volumes, and 485,980 pages of Tracts gratuitously distributed; 3201 sermons preached; 1816 prayer meetings held; 368 hopeful converts baptized; 73,314 families visited; 15 new churches and 43 new Sunday schools organized.

OFFICERS.—Mason Brayman, Esq., of Chicago, Ill., President; Rev. Wm. Shadrach, D.D., Corresponding Secretary; Rev. J. Newton Brown, D.D., Editor; W. W. Keen, Esq., Treasurer; Rev. B. R. Loxley, Depository Agent. Depository, 118, Arch Street, Philadelphia.

AMERICAN BAPTIST HISTORICAL SOCIETY.

Connected with the A. B. Publication Society.

The Second Anniversary was held in Brooklyn, N. Y., May 7, 1855. The Annual Address was delivered by Rev. W. R. Williams, D.D., of New York, on "Roger Williams."

OFFICERS.—President, Rev. Wm. R. Williams, D.D.; Corresponding Secretary, Rev. J. Newton Brown, D.D.; Recording Secretary, H. G. Jones, Esq., Philadelphia.

3. AMERICAN BAPTIST HOME MISSION SOCIETY. [1832.]

The Twenty-third Annual Meeting was held at Brooklyn, N. Y., May 9, 1855. Receipts, 64,346 dollars 33 cents; expenditures, 64,205 dollars 85 cents.

Missionaries and Agents employed, 179; preaching in twelve languages, and in 16 States and Territories. Stations and out-stations, supplied, 481; baptisms, 1026; churches organized, 55; ministers ordained, 36; church edifices completed, 12; in progress, 22.

Sermons preached, 17,926; lectures and addresses, 1561; pastoral visits, 38,857; prayer and other meetings, 9547; temperance pledges, 346; Sabbath schools, 227; teachers, 1492; scholars, 10,614; volumes, 25,392; preparing for the ministry, 26; contributions from churches aided, 5183 dollars 49 cents.

OFFICERS.—Hon. Albert Day, Hartford, Conn., President; Corresponding Secretary, Rev. Benjamin M. Hill, D.D.; Treasurer, Charles J. Martin. Office, 115, Nassau Street, N. Y.

Arrangements were made to procure an independent location, by special subscriptions, under specific conditions.

4. AMERICAN AND FOREIGN BIBLE SOCIETY. [1838.]

Annual Meeting at Brooklyn, N. Y., May 8, 1855. Receipts, 40,034 dollars 28 cents; exclusive of 19,000 dollars for the Bible House; expenditures, 39,989 dollars 79 cents.

Of the 55,000 dollars subscription for the new house, 43,065 dollars 95 cents have been collected. Rooms have been rented in the building, yielding an annual income to the amount of 11,925 dollars, and others remain, valued at 850 dollars a year.

Central Europe has received liberal appropriations. Bibles are also on their way to New-Mexico, and Mexico, California, Hayti, and New Grenada; besides the usual grants to Missions in South Eastern Asia. Total grants, 23,500 dollars; in America, 3,090 dollars; in Europe, 14,859; and in Asia, 5544. In 18 years the Society has received 700,000 dollars; and sent forth more than a million and a quarter copies of God's word, in thirty or forty different languages.

A resolution was adopted to employ Colporteurs to circulate the Scriptures more extensively in our own country.

OFFICERS.—Rev. Bartholomew T. Welch, D.D., President; Rev. Rufus Babcock, D.D., Corresponding Secretary; Rev. J. B. Stone, Financial Secretary; Nathan E. Platt, Treasurer. Rooms, 117, Nassau Street, New York.

5. AMERICAN BAPTIST FREE MISSION SOCIETY. [1843.]

The Annual Meeting was held in New York, May 10, 11, 1855. Receipts for the year, 7538 dollars 8 cents; expenditures, 4356 dollars 97 cents. Balance, 3170 dollars 11 cents. Mission in Hayti, 3 stations; 1 missionary: 3 female assistants, 2 native preachers, and 3 native assistants, and 3 churches.

OFFICERS.—Rev. H. Hutchins, President; Rev. S. Howe, Corresponding Secretary; Geo. Curtis, of Utica, Treasurer.

6. SOUTHERN BAPTIST CONVENTION. [1845.]

The Biennial Meeting was held at Montgomery, Ala., May 11, 1855. President, Rev. R. B. T. Howell, D.D.; B. C. Pressly, of Charleston, Treasurer.

FOREIGN MISSION BOARD.—President of the Board, Rev. J. B. Jeter, D.D.; Corresponding Secretaries, Rev. J. B. Taylor, and Rev. A. M. Poindexter; Treasurer, Archibald Thomas, Esq. Office, Richmond, Va. Receipts, 36,274 dollars 48 cents. Expenditures, 31,549 dollars 11 cents.

DOMESTIC MISSION BOARD.—Receipts, 21,153 dollars 74 cents; increase, over 2000 dollars; expenditures, 22,132 dollars 6 cents. Agents, 9; Missionaries employed, 99: more accomplished than in any two former years, notwithstanding pestilence and famine. President, Rev. J. H. DeVotie; Corresponding Secretary, Rev. J. Walker; Treasurer, W. Hornbuckle. Office, Marion, Ala.

BIBLE BOARD.—Receipts, 10,176 dollars; increase, 2000 dollars; Expenditures, 8862 dollars. President, Rev. W. H. Bayless; Corresponding Secretary, Rev. A. C. Dayton; Treasurer, C. A. Fuller. Office, Nashville, Tenn.

PUBLICATION BOARD.—Receipts from donations, 2167 dollars. Corresponding Secretary, Rev. J. P. Tustin; Treasurer, A. C. Smith, Esq. Office, Charleston, S. C.

AMERICAN INDIAN MISSION ASSOCIATION.—This body it was agreed at the meetings of the Convention, should be merged in the Southern Board of Domestic Missions.

The next meeting is appointed to be at Louisville, Ky., the second Friday in May, 1857, Rev. Wm. Carey Crane to preach the Annual Sermon; Rev. A. M. Poindexter, of Va., alternate.

7. AMERICAN BIBLE UNION. [1850.]

The Fifth Annual Meeting was held, Oct. 5, 1854, at New York. Receipts, 36,050 dollars 83 cents; Pledges, 140,000 dollars, payable in annual instalments. Expenditures, 35,378 dollars 80 cents; distributed thus—Spanish Scriptures, 931 dollars 45 cents; French, 281 dollars 5 cents; Italian, 665 dollars 55 cents; German, 880 dollars 68 cents; Rev. J. G. Oncken, 5000 dollars for German Bibles and 395 dollars designated for Mission Chapels; Home and Foreign Missions, by request, 139 dollars 50 cents; English Scriptures, 19,278 dollars 43 cents; Rent of Rooms, 500 dollars; Salaries and general expenses, 7,303 dollars 44 cents. The Board publish a quarterly, entitled the Bible Union Reporter. The revised version of 2nd Peter, the three epistles of John, and the epistle of Jude have been published in an elegant quarto form, with notes. The Gospels of Matthew and John, are in press.

OFFICERS.—Rev. Spencer H. Cone, D.D., President; Wm. B. Wyckoff, Corresponding Secretary; Wm. Colgate, Treasurer. Rooms, 354, Broome Street, New York.

EDITORIAL NOTE.—Had all the associations sent in their minutes in due season, there would have been several thousands added to the General Summary on the next page. The return of Licentiate is specially defective.

It appears from calculations made on the Minutes, that there is an average loss of 36,000 members every year by death, exclusion, and excess of dismissal over reception by letters. The proportion is nearly thus:—annual loss by death, 11,000; by exclusion, 12,000; by excess of dismissal, 13,000. To meet this loss there is an average gain by restoration of about 2,500, besides the number baptized. From this it follows that if the number of converts baptized in any year should fall below 33,000, there would be a positive decrease of our churches. What a startling thought is this! What a call to dependence, to labour, and to prayer! And when we find, as in the past year, that the nett gain, after all these deductions, is over 30,000, what shall we render to God for such a steady stream of grace to to our churches, continuing and increasing year by year?

What a solemn and sublime thought that our churches yield an annual revenue of eleven thousand redeemed souls to heaven!

GRAND TOTAL OF REGULAR BAPTISTS IN NORTH AMERICA.

STATES.	Associations.	Churches.	Ordained Ministers.	Licentiate.	Baptized in 1864.	Total.
Alabama.....	24	614	358	28	4,182	46,162
Arkansas	15	164	85	5	889	5,859
California	1	20	11		5	494
Connecticut	7	111	114	15	575	16,907
Florida	3	93	45		441	4,031
Georgia	37	903	508	84	5,934	72,516
Illinois	28	433	347	4	2,661	24,058
Indiana	26	498	253	23	2,870	24,682
Indian Territory ..	3	35	33		182	3,179
Iowa	5	90	47	4	519	3,533
Kentucky	44	833	409	26	6,058	73,373
Louisiana	8	146	66	5	622	5,681
Maine	16	299	194	16	506	19,355
Maryland	1	33	27	2	332	2,904
Massachusetts	14	258	262	23	956	31,854
Michigan	10	177	122	5	335	9,691
Minnesota	1	8	8		4	202
Mississippi	21	529	315	4	3,843	35,644
Missouri	31	539	340	28	3,413	31,358
New Hampshire	7	96	75	2	253	8,229
New Jersey	4	107	124	14	851	14,074
New York	43	828	741	96	4,358	87,754
North Carolina	27	635	354	51	3,445	47,755
Ohio	28	43	320	10	2,114	24,958
Oregon	1	17	10	1	108	442
Pennsylvania	16	343	265	44	2,568	34,105
Rhode Island	2	52	55	0	311	7,357
South Carolina	16	446	321	19	3,442	49,119
Tennessee	26	567	377	30	3,756	40,344
Texas	13	215	134		762	8,068
Vermont	8	108	78	5	435	7,851
Virginia	26	642	358	29	5,996	92,428
Wisconsin	6	135	81		408	5,422
German and Dutch Churches in U. S. ..	1	26	22	11	200	1,225
Swedish Churches in U. S.	1	6	6		100	150
Welsh Churches in U. S.	3	34	20		240	1,000
Total in the United States	523	10,488	6,887	592	63,727	843,660
British Provinces	13	335	200		2,250	25,000
West India Islands	4	110	125	38	1,200	35,450
Total in North America	540	10,933	7,212	631	66,655	903,110
Anti-Mission Baptists in U. S.	155	1,720	825		1,500	58,000
Free-Will Baptists		1,173	1,107			49,809
General Baptists		17	15			2,189
Seventh-Day Baptists		71	77			6,351
Church of God		274	131			13,500
Disciples						175,000
Tunkers		150	200			8,000
Mennonites		300	250			36,000
Grand Total in North America	695	14,638	9,817	631	68,374	1,251,059

BARBAROUS TREATMENT OF THE JEWS IN THE MIDDLE AGES.

IN our closing number of last year, we gave an extract from a sermon by the Rev. C. M. Birrell, baptist minister, Liverpool, preached in Bloomsbury Chapel, London, for the British Jews' Society, on the "Fall of Jerusalem and the Dispersion." We now give the further extract which we then promised, and hope it will excite compassion, prayer, and effort, on behalf of the children of Abraham.

"It must occur to every reader of the history of what are termed the Middle Ages, that there were great general causes in operation which could not but act unfavourably on the Jews. Chivalry, which wrought so much blended good and evil, was a source of unmitigated wretchedness to them. Religious fanaticism was its ruling spirit. The knight was the servant of God, bound to protect the honour of Christ and of His virgin mother by the sword. He who died that men might not die, and who, in dying, prayed that vengeance might not fall upon His murderers, was to be honoured by the slaughter of unbelievers, without mercy and without discrimination. Who among unbelievers was so guilty as the Jew? What could be so acceptable to heaven as his extermination from the earth? It must be observed, too, that the usurious pursuits of the Jew tended mightily to sharpen the asperity of his enemies. The pursuit of gain as the chief object of life gives a peculiar meanness to human character; and to this calling, in its most offensive form, the Jew was in fact shut up. Commerce was at an end. The corporate towns forbade him to follow trade. He could only grasp what he could by means of usury, and, instead of applying his gains to the good of society, affect abject poverty in order to their preservation. This habitual deception debased his character, and gave a shadow of justice to the savage

treatment which was meted out to him.

Partly through these influences, Spain, so long the protectress of the Jews, began to retrace her steps. They occupied stations so high, and constituted so decidedly the strength and glory of the nation, that the task was not easy. But the clergy, calculating on the fanaticism of the people, began to preach against them with furious energy. They had not misjudged their auditories. The population of the chief cities, in answer to the appeal, rose and consumed the most splendid dwellings to ashes, and spread plunder and massacre through the country. Two hundred thousand enforced converts were made, who, bowing before the altars of Rome, fulfilled the prediction that "they should serve other gods which neither they nor their fathers had known, even wood and stone." But after being watched for the greater part of a century with a sleepless jealousy, the clergy began to doubt the completeness of their triumph. The converts appeared to offer but a reluctant submission to the church. It was suspected that in secret meetings they observed the usages of their law, for that on the christian sabbath no smoke was ever observed to arise from their dwellings. The inquisition, in a new and special form, was invoked. The holy father gave his consent, not without reluctance. The populace, bigoted as they were, beheld with horror the too well-known preparations. Secret informations were demanded. Persons who never saw or knew their accusers were condemned to die. Property to an enormous extent was confiscated and turned into the coffers of the church. In the public places of Seville, hundreds were committed to the flames; and these only a selection from thousands who perished by less public means.

Such was the fate of those who had swerved from the law of their fathers, but that of those who had remained true to it did not tarry. It was demanded of the reigning princes, Ferdinand and Isabella,—names which kindle, on many grounds, our interest and esteem,—that the soil of Spain should be purified from all heresy. They trembled on the verge of the terrible edict,—the king from policy, the queen from tenderness of conscience,—for she who, contrary to the advice of her theologians, sent back to freedom the five hundred Indian slaves whom Columbus had presented to her, must have possessed both gentleness and decision. But it was through those very qualities that this fatal appeal reached her. When an immense sum had been offered for the arrest of the edict, the chief inquisitor rushed into the royal presence with the crucifix, exclaiming, ‘Behold Him whom Judas sold for thirty pieces of silver: sell ye Him for more, and give your account to God!’ The day was won. The law was, baptism or eternal exile. Six hundred thousand, with a courage which cannot but be honoured, determined to abandon all rather than desert their ancient faith. They left the country in which their fathers had dwelt for three centuries, which they had enriched by their commerce, fertilised by their industry, and adorned by their learning. And whither did they flee, since every country in Europe hated them? Portugal offered equivocal mercy. The poverty of the king induced him to allow them, on the payment of a certain sum for every individual, to enter his territory at certain fixed places, and travel to the shore to embark for Africa or some of the savage islands then recently discovered. They seized the grace, but found, when on the brink of embarkation, that a secret order had been issued that all children under fourteen years of age should be seized by force, baptized, and brought up as christians. Horror ran through all hearts. Frantic mothers, rather

than yield their infants, cast them into wells and rivers, or strangled them in secret places; and then, embarking in ships already tainted with the plague, found in the depths of the ocean that rest which the earth had denied to them, or sought on some pagan shore that liberty to breathe the common air which the professed followers of the Prince of Peace, the Messiah promised to their fathers, would not grant; in either case to cry with a deeper anguish, ‘Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of His fierce anger.’

England, let it be confessed, during these times, was not more tolerant than the rest of Europe. From the age of the Saxons down to the Commonwealth, no sincere attempt was made to give them the rights of men. Their entire history on our soil has in it a melancholy and dismal sameness. Every king, from the first Richard to the first Edward, appeared to proceed on the principle of first promulgating laws which permitted to the Jew the tranquil accumulation of wealth, and then of withdrawing all restraint from popular malice, which usually crowned the whole by legal murder.

We ought not to forget the fanaticism of our countrymen, and the rapacity of our monarchs in their operation on this miserable people,—how firmly it was believed that they crucified christian children, a belief always prevalent (their historian observes) when the king was in want of gold; how often they were charged with acts of treason against the government which they never perpetrated; how they were assaulted by fire and sword as the enemies of the faith, until, with the stern spirit of their fathers, they chose death by their own weapons (as in the citadel of York) rather than fall into the hands of christians. So completely, indeed, had they become the ‘prey of the mighty,’ that they were actually sold as a body by one of our kings to his

own brother,—a bargain, of which our national records still preserve the terms.

Individual and national character must be endowed with more than common strength if it can survive such treatment. The despised speedily become despicable. The qualities with which the oppressor justifies his conduct have been, for the most part, the product of oppression. The victim is first corrupted, and then persecuted on account of his corruption. So far from deeming debasement strange, under the circumstances I have mentioned, it strikes me as wonderful, that so much independence should have continued, as to have led them to entreat permission to flee from the kingdom. That scanty concession was for a long time denied. It came, however, at last. Parliament placed among the laws of the realm the statute which doomed them to perpetual banishment. The terrors of Spain were repeated in England. Leaving behind them all their property, which went direct to the king, together with their splendid libraries and manuscripts, which were handed over to the convents, and still in part exist at our universities; and notwithstanding those sacrifices, amid execrations which led many to drown themselves at the last moment, fifteen thousand exiles took their departure to seek a precarious breathing spot in other lands,—lands already bound by intolerant laws, and commissioned by the higher influences of a just God, still further to verify the prediction: 'Thou shalt find no ease, neither shall the sole of thy foot have rest: but the Lord God shall give thee a trembling heart, and failing of eyes, and sorrow of mind; thy life shall hang in doubt before thee, thou shalt fear day and night, and shall have none assurance of thy life.'—(Deut. xxviii. 66.)

Although it is true that since the revival of learning and the diffusion of a more enlightened spirit in Europe, their condition has been materially improved, the Jews are yet far from receiving the commiseration to which

they are entitled as a fallen people, or the justice which they claim as men. Even if the position which the Israelite holds among the Western nations had been conceded to him in other lands, he would still have been an exile looking towards a country which he dare not enter, and desiring services which he is forbidden to present. But, in addition to the continued deprivation of what he reckons his rights, he is visited, and nowhere more severely than in the home of his fathers, with contempt and insult. Jerusalem is not his. He can obtain only by purchase leave to approach her walls, and to utter his wail over her desolations. The Turk may drive him from the tomb of Abraham; and only because it is impossible to withhold it, does he grant him a spot in which he may lay his bones. 'The stranger that is within thee hath got up above thee very high, and thou hast come down very low.' Wherever, in short, they sojourn at the present moment,—whether in China, in India, or along the wastes of Russia, in their earliest settlements in Mesopotamia and Assyria, among the sands of interior Africa, or in the heart of the rising cities of insular or continental America,—although, according to the prediction of Balaam, they dwell alone in the proud persuasion that they are shut out by the Lord, not as an unworthy, but as a sacred people, it is for the most part true, that their food is the bread of sorrow, and their drink the water of bitterness."

Mr. B., at the conclusion of his discourse, observes:—"It is well, it is imperative, that there should be again, as there was in former years, a Society for Israel of perfectly catholic constitution, going forth with nothing in its hands but the free everlasting gospel. Its labours have been greatly blessed, and only need the extension which enlarged contributions would procure, and the heavenly blessing which cordial prayer would bring down from Him who sits upon the throne, and who remembers those whose nature He still bears."

Poetry.

"OH! MOURN YE FOR ZION!"

THE VERSES AND TUNE BY A LADY.

Oh! mourn ye for Zion! her beauty is faded,
Her joy is departed, her glory is fled;
The light and the hope of her future is shaded,
She wanders in darkness, her comforts are dead.

Oh, pray ye for Zion; though sad and forsaken,
Though scorn'd and derided, despised and forlorn.
The truth of Jehovah her God is unshaken,
Her night shall but usher a glorious morn.

Oh! labour for Zion; though now in her blindness
She knows not her Saviour, Messiah, and Lord,
Yet guided by mercy, the life-tones of kindness
May win her dull ear to the voice of His word.

Oh! watch ye for Zion; the day-spring is breaking,
Her night has been gloomy, but shortly will end;
Jerusalem's Saviour in mercy is speaking,
And soon shall the heart of the penitent bend.

Oh! hope ye for Zion; salvation is near,
And brighter than morn's roseate glow shall be seen;
The great Sun of Righteousness soon shall appear,
The beam of His glory shall gladden her scene.

Rejoice ye for Zion! Jehovah hath spoken,
Jerusalem's outcasts shall yet be restored,
The bonds of the sorrow-bound slave shall be broken,
And Judah be free at the word of the Lord!

Spiritual Cabinet.

FROM MILNER'S ESSENTIALS OF CHRISTIANITY.

THE NEW BIRTH.—Can you think that the bare historical facts of the birth, and life, and death of our Lord have effected any, even the smallest, change in human nature? If that nature were corrupt before the occurrence of those great events, it is corrupt still. Christ himself says, "That which is born of the flesh is flesh." Nor has baptism, of itself, any moral influence, as is evident from matter of fact, seeing that the baptized offspring of Christian parents show the same evil dispositions which are apparent in children of heathen descent. Must not, then, the new birth be something which is the substance of that emblem, the reality of which baptism is but the figure? Are not men made "the children of God by faith in Christ Jesus?" If you, my friends, should ever become truly sensible of your wretched and hopeless condition by nature, (as I pray God you may,) you will deeply feel your need of Christ; nor will you rest until you are as well assured of your restoration to light, peace, freedom, and Divine communion, as you will then be of your absolute need of those blessings, in order to render you comfortable here, as well as happy hereafter.

JUSTIFICATION BY FAITH.—Now, it is in this matter of justification (wherein men's works are of no account, and all is of grace, through

faith,) that the peculiar glory—pardon my frequent repetition of what is to me most precious—that the peculiar glory, I say, of Christianity consists. In this it shines with a lustre of its own, beyond and distinct from all other religions. Let false religions be multiplied by depraved human nature in ten thousand various ways, they all alike proclaim their author to be man; they all tend to the praise of men, by affording opportunity to the creature to exalt himself, and by teaching him to depend upon his own strength and goodness. Not so the religion of Jesus. Faith is here the only instrument in the receiving of Divine favour; and that not at all on her own account, but because she alone is of a self-renouncing nature, and refers the whole glory to God. “Therefore it is of faith, that it might be by grace.” Give up this, and Christianity has lost her stamp of Divinity, and stands undistinguished among the multitude of human religions.

TRUTH, FAITH, REPENTANCE, HOLINESS.—Having had some opportunity of observing the extreme confusion and perplexity which the equivocal and ambiguous use of words has introduced into the Christian world, I have thought that an attempt to elucidate the true meaning of some of the most remarkable Scriptural expressions might be of some service in clearing up men’s ideas respecting the nature of the gospel; and with this view I have attempted to fix the Scriptural sense of the terms, the truth; faith; repentance; and holiness. It has appeared, I think, with abundant evidence, that the truth, as that expression is used in Scripture, means God’s gift of eternal life through Jesus Christ our Lord to a lost world: that it is the business of faith to receive this gift; that repentance is that change of mind which, in the nature of things, takes place in the receiver; and that holiness is that universal love, in which properly consists the enjoyment of this unspeakable gift.

HINDRANCES TO BELIEVING.—A disposition to cling to a false or ineffectual resource; an excessive timidity of spirit; a too great leaning on others, who may nevertheless be most justly esteemed; an aptitude, in short, to learn anything, save the very thing that is to be learned; these are all great hindrances in the way of believing, and are evils that often cleave very close to the soul which is, as it were, suspended between death and life. He that believeth on me, saith our Lord, hath passed from death unto life. The soul has but one step to make; and yet, simple as that step is, it is the most arduous thing in the world; the more arduous, even, by reason of its simplicity, to the corrupt state of fallen man.—The truth of God supposes and requires this duty. “He that hath received this testimony hath set to his seal that God is true.” “He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son.” Ought men to doubt whether God be true? whether his word afford as good a ground of dependence as is afforded by “the witness of men?” Assuredly not! Believe, then, O praying soul, says the spirit of wisdom. Cast thyself in simple confidence on Christ. Whatever natural pride may tell thee to the contrary, thy works and thy duties have nothing to do with thy acceptance with God. God hath given thee eternal life in his Son. Believe him; and accept it as thine own for ever.—The very nature of the righteousness, by which alone a sinner can be justified before God, requires and supposes the duty of believing.—The renunciation of all righteousness of our own is required and implied in the very manner of accepting this perfect righteousness; and the faith which accepts it disclaims, in this point of view, all duties, the duty of believing among the rest, and looks to Christ alone as ALL.

Reviews.

The Analogy of Religion, to the constitution and course of nature: also, Fifteen Sermons, (on subjects chiefly ethical), preached in the chapel of the Rolls' Court. By Joseph Butler, D.C.L., Bishop of Durham. With a Life of the Author, a Copious Analysis, Notes and Indexes. BY JOSEPH ANGUS, D.D., Author of "The Bible Handbook," etc. London: Religious Tract Society.

FOR us to say anything in commendation of Butler's Analogy would be only to expose ourselves to the charge of doing a work of supererogation—like holding up a candle to the sun. But this is a new Edition, and not an ordinary one, prepared for the press by Dr. Angus, the respected Principal of the Stepney Baptist College; and we prefer occupying the remainder of our space with some extracts from his Preface, in explanation of his designs. We only wish to add, that in our judgment this is decidedly the best Edition of Butler's masterly work that has yet been published.

"The volume which is now introduced into the Educational Series of the Religious Tract Society, contains one of the most remarkable productions of modern times. It is one of the best works on Christian evidences in any language: it forms an admirable mental discipline; while the spirit in which it is written, and the profound suggestive truths it contains, make it one of the most instructive books (quite apart from its main purpose), that can be put into the hands of a thoughtful student.

In this edition, pains have been taken to secure an accurate text. In the Analogy, the beautiful edition of Professor Fitzgerald has been followed throughout; the text of the Sermons is taken from the fourth edition, published under Butler's own eye. He has therefore given the text as Butler published it, indicating, by marginal letters and figures, what he deems to be the train of argument. These letters and figures are explained in the analysis prefixed to each chapter.

The analysis is not intended to supersede the text, but simply to help in studying it. It is therefore as brief as possible, and so framed as to require continual reference to Butler himself. . . . From experience, the Editor can affirm, that with most young students, some such aid is essential to the mastering of the arguments of the volume.

The notes appended to this Edition have a threefold aim. Sometimes they give the history of the opinions Butler is refuting, or trace the influence of Butler's own views upon later writers. Sometimes they correct or modify arguments, which more modern inquiry has shown to be of questionable force; and sometimes they point out what most christian men will admit to be deficiencies in the evangelical tone or sentiments of the Author. Notes of the second and third kind have been added with some diffidence. The Editor yields to none in reverence for Butler's spirit, or in general admiration of the soundness of his reasoning. But the claims of truth are paramount; and after all that has been written on the subject of which Butler treats, there is really no great presumption in suggesting the corrections which this volume will be found to contain.

The Index to the volume has been prepared with considerable care. By giving the chapter, as well as the page of each reference, it is hoped that the Index may be easily available for framing questions on the entire book."

1. *Notes on Scripture Lessons*, 1855.
2. *Sunday School Class Register and Diary*, 1856.
3. *Hints and Helps in using the Third Class Book*.
4. *Teachers Class Register*, 1856.
5. *Scripture Lessons for Elementary Classes*, 1856.
6. *Sunday School Union Magazine*, 1855
7. *Bible Class Magazine*, 1855.
8. *Child's own Magazine*, 1855.
9. *The Child's Scrap Book*.
10. *Tracts for Parents, Teachers, and Children*.

THESE annual publications of the London Sunday School Union have our hearty commendation.

Essentials of Christianity. BY JOSEPH MILNER. London: Religious Tract Society.

MORE than forty years ago, when the mind of the writer was led to reflect seriously on matters of the highest importance, some friend put into his hands a narration of the conversion of Mr. Milner from self-righteous Pharisaism to a belief in Evangelical truth. He has yet an indistinct recollection of its excellence and the profit he derived from it.

When, therefore, we received a copy of the work before us, we sat down to read it with some interest, believing it would be worthy an attentive perusal; and we were not disappointed. More than this, we found it to be a clear exposition of the "Essentials of Christianity," and so rich in evangelical truth that we do not recollect a book of the same kind from which we ever received more scriptural information and spiritual profit. In previous pages of this number will be found a few extracts from the work.

We are informed in the Introduction how the manuscript copy of this truly valuable volume slumbered in some secret recess for many years. Now, however, thanks to the Religious Tract Society, it sees the light, and our conviction is that it will be highly appreciated by all who love the truth. If Butler, with a clear head defended well external christianity, Milner, with as clear a head and a warmer heart, has set forth the power of the gospel to change the mind and save the soul.

Correspondence.

BAPTISM OF THOUSANDS.

To the Editor of the Baptist Reporter.

DEAR SIR,—When conversing with you a few evenings ago, you expressed a desire that I should furnish you with a copy of some of the remarks which I made at a recent baptism.

The text was from 2 Acts 41, 42. My design was, to shew with what facility even thousands may be immersed by a competent number of administrators in eastern climates. The following were some of the remarks I then made:—

Those professing baptist sentiments since the days of Christ, had invariably maintained that believers alone were fit subjects for the ordinance—but that the pædobaptist had never agreed in reference to their views of the question.

The church of Rome and the Greek church affirmed that baptism was necessary to salvation.

The Lutheran church believed that a kind of faith was given to the child by the Holy Spirit, and referred to John in proof of this.

The Episcopal church required faith, but as they found it not in the child they obtained it from sponsors.

The majority of Independents and Wesleyans say that children have a right to a place in the "visible church," in consequence of the piety of their parents, and refer you for their authority to the Abrahamic covenant and circumcision.

Dr. Halley had, however, more recently come forward and proved (as he said) to a demonstration the fallacy of these old notions, and that it was the

duty of ministers of the gospel to "disciple *all nations*," without reference to caste or creed by baptizing and teaching.

A reference was then made to an assembly of divines in Germany, who, alarmed at the rapid progress of baptist sentiments in the Germanic states, had met to discuss the merits of "infant sprinkling." But it was found, after several hours, that there was no uniformity whatever in their opinions, and, after much that was bitter and contradictory, they broke up, saying that infant baptism was not a fit subject for discussion in a public assembly. Well indeed would it have been for their cause, if they had come to that decision a *little* earlier and never met at all.

The advocates of the Abrahamic covenant and baptism having come in the place of circumcision, were requested, *first*, to prove that circumcision had been abolished. This question had been discussed at considerable length by three or four talented men in Calcutta; but that the disputants were compelled. (In the preacher's opinion,) to leave it where they found it.

The households were next adverted to. Three only were mentioned in a period extending over nearly seventy years. Paul mentioned one and Luke two. Paul declared before he had finished his epistle, that there were no infants in his household: "Ye know the house of Stephanus, that it is the first fruits of Achaia, and that they have addicted themselves to the ministry of the saints;" and if there had been any infants in Luke's household, he would not, as a

faithful historian, have passed them over in silence, inasmuch as he distinctly affirmed, that of all that Jesus began to do and to teach he had a perfect understanding, and that he wrote in order that Theophilus might know the certainty of those things wherein he had been instructed.

As to the baptism of the three thousand in one day, it had never appeared a difficulty to the preacher.

A far greater difficulty arose out of the command that all males, beyond a certain age, should appear three times a year at Jerusalem;—how could they leave their families and their occupations? But God never gave a command which his servants were not able to perform. See Exodus xxxiv. 23, 24.

In reference to the administration of the ordinance there is no statement made about the number engaged. Jerusalem was a large city, and the probability is that the twelve, with the other seventy, divided their strength, so that the gospel might be made known in all parts of the city; and it was not, we apprehend, until these parties came together in the evening of the day that they ascertained the number baptized and received into the fold.*

If the seventy and twelve baptized they would have on an average less than thirty-seven each.

If, however, only the twelve, then 250 each. Dr. Bertram, of St. Helena, told the preacher that he baptized sixty one sabbath morning in about a quarter of an hour.

As to the difficulty of a change of raiment it was stated, that resident Jews would find a change at their own houses, but that those who had come from a distance had doubtless brought a change with them, as they would never appear at the temple in their travelling garbs. But even if they had no change of garments, that would not have prevented their baptism, as the wearing of wet garments (it being the time of harvest when the weather was hot) would in no way inconvenience them.

Thousands of natives in oriental climes frequently do this in preference to a change after bathing.

As to "Where could they obtain rooms?" it was stated that those who had travelled from a distance had, in all

probability, brought booths, (see Lev. xxiii. 42, 43,) and that the resident Jews could surely change their garments in their own houses.

But even if they had not booths, this could not prevent their baptism, as the style of dress in an oriental clime is such, that it will admit of being changed on the banks of any tank or river without the slightest indecorum.

In reference to the baptists being in a minority, it was stated that the Chinese boasted of their majority against christians; the Roman Catholics against Protestants; and the Hindoos against the missionaries. With Christ and his immediate successors on our side we care not for the majorities.

In reference to the "quantity of water," it was observed that the Jews might have said, Surely it can be of no consequence whether in the feast of the passover we eat leavened or unleavened bread—and then the leavened is much more palatable than the unleavened? But, there is the command, "Whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel."

The commands of God are too solemn to be trifled with, for Jesus is not only our Redeemer, but Lord and King. "Him shall ye hear in all things whatsoever he shall say unto you. Every soul which will not hear that prophet shall be destroyed from among the people." "He that taketh not his cross and followeth after me is not worthy of me."

AN INDIAN MISSIONARY.

WAR AND CHRISTIANITY.

To the Editor of the Baptist Reporter.

DEAR SIR,—Upon such a subject as the violent destruction of mankind, if there be a doubt, however indeterminate, whether christianity does not prohibit it—if there be a possibility, however remote, that the happiness and security of a nation can be maintained without it—an examination of such possibility or doubt may reasonably obtain our attention as professors of christianity. Two years have glided down the stream of time since the present war commenced, and hundreds of thousands upon hundreds of thousands have been hurried from the agonies of the battle-field into the presence of their Great Judge. When wo

* A similar plan is pursued by missionaries and native preachers at the large festivals in India.

contemplate man as a rational creature, created by the Almighty, and placed in this world as the only being accountable to God for his actions, is it not worthy of notice, and remembrance too, that he is the only being in creation that engages in the destruction of his own species? Could we divest ourselves of the influence of habit, and contemplate a battle of men with those emotions which it would excite in the mind had we never before heard of human slaughter, we should be filled with astonishment and horror; and were it attempted to explain to us the strongest motives for man thus meeting his fellow in deadly conflict, we believe we should not be able to comprehend how any possible circumstances could make it reasonable. We are aware that our opinions are in direct antagonism to the views held by many estimable men, among whom are not a few ministers of the gospel. We are frequently told by these, that the present is a "just and necessary war," and that those engaged in it are "acting under a sense of duty," and in obedience to the government under which they live; therefore, we "ought not to impute to them the guilt of slaying each other." To those who are in favour of war, this kind of reasoning may appear very satisfactory, but we cannot discover in the gos-

pel scriptures, that a dispensation has been given to any of the potentates or governments of the earth to dissolve, at their discretion, the responsibility of man to God for his actions; and hence we conceive, that he who acts in obedience to the instructions of others and takes away the life of individuals who are considered to be enemies, is none the less, on this account, responsible to God. We believe it to be our duty, as the professors of the religion of Jesus Christ, not to be guided by the mere opinions of men, but to inquire into the decisions of christianity upon this question. We should refer to the general tendency of the gospel, to the declarations of Jesus Christ, and to the sentiments and practice of his commissioned disciples. We should not propose any other standard of rectitude, than that which christianity has set up, nor admix any merely human principles with the principles which she inculcates. We should inquire upon this subject as upon all others—What is the mind of Christ? We read his will in those imperishable sayings which he uttered when seated on the mount, and if we find them opposed to all war, then we should not be afraid or ashamed to declare that war is a direct and palpable act of disobedience to the divine command. J. S. C.

Christian Activity.

THE CURATE OF BONMAHON AND HIS SCHOOLS.

A FEW days ago a curious little pamphlet reached us by post, with the following singular title page:—"A Pictorial Outline of the rise and progress of the Bonmahon Industrial, Infant, and Agricultural Schools, County of Waterford. With Illustrations from Photographic Pictures. Established by the Rev. David A. Doudney, Curate of Monksland. Ireland: Printed at the Bonmahon Industrial Printing School, established Oct. 1851."

The village of Bonmahon is on the south-west coast of the County of Waterford. The scenery is described as beautiful, and there are copper-mines in the vicinity; but the dwellings were wretched cabins, and the people ignorant and mis-

erable—about 1000 souls in 150 cabins. Their case seemed utterly hopeless, for they were blind papists led by blind priests, hating everything English and Protestant. Mr. D. first visited Ireland in Nov., 1846, at the time of the great famine, and administered extensive relief, provided by friends in England, to the sufferers in Tipperary.

In Sept. 1847, Mr. D. was appointed, by the Bishop of Cashel, Curate of Monksland, Bonmahon. Mr. D. thus describes his feelings on entering the scene of his future labours,—

"One's heart perfectly sickened in walking through the village itself, and beholding the filth, and the wretchedness, and the misery, that presented itself on every hand. It seemed unendurable. One felt as though one could never settle

down in the midst of so much that was so exceedingly depressing. It had been said by the Bishop of Cashel, in his first conversation with the writer upon the subject of Ireland, that 'it needed a Missionary spirit; that there was nothing to be found in Ireland pleasing to flesh and blood.' The 'missionary spirit' was, under the circumstances mentioned, put to a severe test. The writer has a vivid recollection even at this distant moment of the sinking of heart this scene produced, to say nothing of meeting a strange congregation—the majority Wesleyan Methodists—for a first time. However, time rolled on; the strangeness subsided; one gradually became inured, but never reconciled, to

the sadly-neglected condition of the people, and more especially the young, of the village. Connected with his own little Church, standing near the brow of the hill, was a Parochial School; but the elder boys of that School were growing up without the slightest prospect of occupation. The writer felt this, both on their own account, and on that of their parents. An idea had long presented itself to his mind—suggested first by a similar institution in the East end of London—it was that of a Printing School, in connection with a Parochial School."

We shall give some further details of this remarkable enterprize, and its truly wonderful results, in future numbers.

Narratives and Anecdotes.

MACAULAY'S HISTORY OF ENGLAND.—In an introductory notice of volumes 3 and 4 of this popular work, the *Times* of Dec. 17, thus refers to what may be regarded as an epoch in the history of publishing. "For full seven years the public has waited for the continuation of Mr. Macaulay's History; nor is it too much to assert that its appetite in the meantime has been keenly stimulated by the unexpected delay. For several London seasons a shadow has been seen projected on the blind of a window, presumed to be that of the Historian's study, and many have observed this visible evidence of a great labour with the speculative interest which attaches to a great renown. The fruits of that labour have been welcomed in advance by the largest preliminary sale of recent years. The public have called for some 30,000 copies, or, to put it plainly, 60,000 volumes, of a work of which previously they had not beheld a single page. Its fortunate publishers, we learn, have been embarrassed to meet this unusual demand. Their arrangements have been unprecedented; a chamber of considerable dimensions has been set apart for the packing of so many thousand volumes at a time, and several other rooms have been cleared to receive these in relays. We are unable to state the extraordinary number of carts, men, and horses, required for the simultaneous delivery of so many volumes, but which have tested to the ut-

most the narrow capacity of Paternoster-row. These are the material incidents of the appearance of this coveted work; but its expected issue has suspended other literary ventures; it has disturbed all publishing and bookselling arrangements, and devoured for a time the promise of authorship. Such a popular advent, therefore, claims immediate attention. We must go about our work methodically. Any critical judgment we may have to pronounce must be postponed for a preliminary duty. We have to tell the reader what is before him, and to stimulate his paper knife. There are exactly 1,600 pages, then, for him to cut through. And when he has achieved this labour he will find that he has before him the history of England for some eight or nine years—from the Proclamation of William and Mary to the Peace of Ryswick in 1697. It startles us to find that this history has consumed almost an equal interval of our own century in its preparation. In the meantime, we have been fabricating other history. Time has passed, storing his wallet with other and weightier scraps for oblivion. The historical scroll unrolls almost as rapidly as Mr. Macaulay is able to illuminate it. He proposed in his first sentence to write the History of England 'down to a time which is within the memory of men still living.' Can be at his present pace fulfil his promise? or will he leave us a fascinating fragment,

a splendid but convicting proof of his hopeless volubility."

SIEGE OF DERRY.—We have just heard of the fall of Kars by famine, but the details of the sufferings of General Williams and its brave defenders have not reached us. From Macaulay's new volumes we extract a paragraph which exhibits war as a remorseless ferocity. What it was in the days of our fathers, it is now and ever will be until driven from the earth by the principles of the Gospel of Peace:—"By this time July was far advanced, and the state of the city was, hour by hour, becoming more frightful. The number of the inhabitants had been thinned more by famine and disease than by the fire of the enemy. Yet that fire was sharper and more constant than ever. One of the gates was beaten in; one of the bastions was laid in ruins; but the breaches made by day were repaired by night with indefatigable activity. Every attack was still repelled. But the fighting men of the garrison were so much exhausted that they could scarcely keep their legs. Several of them in the act of striking at the enemy fell down from mere weakness. A very small quantity of grain remained, and was doled out by mouthfuls.* The stock of salted hides was considerable, and by gnawing them the garrison appeased the rage of hunger. Dogs, fattened on the blood of the slain who lay unburied round the town, were luxuries which few could afford to purchase. The price of a whelp's paw was 5s. 6d. Nine horses were still alive, and but barely alive. They were so lean that little meat was likely to be found upon them. It was, however, determined to slaughter them for food. The people perished so fast that it was impossible for the survivors to perform the rites of sepulture. There was scarcely a cellar in which some corpse was not decaying. Such was the extremity of distress that the rats who came to feast in those hideous dens were eagerly hunted and greedily devoured. A small fish caught in the river was not to be purchased with money. The only price for which such a treasure could be obtained was some handfuls* of oatmeal. Leprosies, such as strange and unwholesome diet engenders, made existence a constant torment. The whole city was poisoned by the stench exhaled from the bodies of

Query. Mouthful—handful.

the dead and of the half dead. That there should be fits of discontent and insubordination among men enduring such misery was inevitable. At one moment it was suspected that Walker had laid up somewhere a secret store of food, and was revelling in private, while he exhorted others to suffer resolutely for the good cause. His house was strictly examined; his innocence was fully proved; he regained his popularity, and the garrison, with death in near prospect, thronged to the cathedral to hear him preach, drank in his earnest eloquence with delight, and went forth from the house of God with haggard faces and tottering steps, but with spirit still unsubdued. There were, indeed, some secret plottings. A very few obscure traitors opened communications with the enemy. But it was necessary that all such dealings should be carefully concealed. None dared to utter publicly any words save words of defiance and stubborn resolution. Even in that extremity the general cry was 'No surrender.' And there were not wanting voices which, in low tones, added, 'First the horses and hides, and then the prisoners, and then each other.' It was afterwards related, half in jest, yet not without a horrible mixture of earnest, that a corpulent citizen, whose bulk presented a strange contrast to the skeletons which surrounded him, thought it expedient to conceal himself from the numerous eyes which followed him with cannibal looks whenever he appeared in the streets."

PICTURES OF THE WAR.—The talented correspondent of the *Times* gave, at the time, some graphic sketches of scenes he witnessed after the taking of Sebastopol. We give a few of them, that our readers may see what yet are the sad fruits of war. Speaking of his visit to the Malakoff, he says, "The ditch outside towards the north, was yet full of French and Russians, piled over each other in horrid confusion. On the right, towards the Little Redan, the ground was literally strewn with bodies as thick as they could lie, and in the ditch they were piled over each other. The Russians lay inside the work in heaps like carcasses in a butcher's cart—and the wounds, the blood, the sight, exceeded all I had hitherto witnessed." He speaks also of our losses at the Great Redan. "Such a scene of wreck and ruin! Climbing up to the Redan, which was fearfully cumbered

with the dead, we witnessed the scene of the desperate attack and defence, which cost both sides so much blood. The ditch outside made one sick—it was piled up with *English dead*, some of them scorched and blackened by the explosion, and others lacerated beyond recognition." But his description of the hospital of Sebastopol is the most heart-rending of all. "Of all the pictures of the horrors of war which have ever been presented to the world, the hospital of Sebastopol presents the most horrible, heart-rending, and revolting. It cannot be described, and the imagination of a Fuseli could not conceive anything at all like unto it. How the poor human body can be mutilated and yet hold its soul within, when every limb is shattered, and every vein and artery is pouring out the life-stream, one might study here at every step, and at the same time wonder how little will kill! The building used as an hospital, is one of the noble piles inside the dock-yard wall, and is situate in the centre of the row, at right angles to the line of the Redan. The whole row was peculiarly exposed to the action of shot and shell bounding over the Redan, and to the missiles directed at the Barrack Battery, and it bears, in sides, roofs, windows, and doors, frequent and destructive proofs of the severity of the cannonade. Entering one of these doors, I beheld such a sight as few men, thank God, have ever witnessed! In a long low room, supported by square pillars, arched at the top, and dimly lighted through shattered and unglazed window frames, lay the wounded Russians, who had been abandoned to our mercies by their general. The wounded, did I say? No, but the dead, the rotten and festering corpses of the soldiers, who were left to die in their extreme agony, untended, uncared for, packed as close as they could be stowed, some on the floor, others on wretched trestles and bedsteads, or pallets of straw, sopped and saturated with blood, which oozed and trickled through upon the floor, mingled with the droppings of corruption. With the roar of exploding fortresses in their ears—with shells and shot forcing through the roof and sides of the rooms in which they lay—with the crackling and hissing of fire round them—these poor fellows, who had served their loving friend and master, the Czar, but too well, were consigned to their terrible fate. Many might have

been saved by ordinary care. Many lay, yet alive, with maggots crawling about in their wounds. Many, nearly mad by the scene around them, or seeking escape from it in their extremest agony, had rolled away under the beds, and glared out on the heart-stricken spectators, O! with such looks. Many, with legs and arms broken and twisted, the jagged splinters sticking through the raw flesh, imploring aid, water, food, or pity, or deprived of speech by the approach of death, or by dreadful injuries on the head or trunk, pointed to the lethal spot. Many seemed bent alone on making their peace with Heaven. The attitudes of some were so hideously fantastic as to appal and root one to the ground by a sort of dreadful fascination. Could that bloody mass of clothing and white bones ever have been a human being, or that burned black mass of flesh have ever had a human soul? It was fearful to think what the answer must be. The bodies of numbers of men were swollen and bloated to an incredible degree, and the features distended to a gigantic size, with eyes protruding from the sockets; and the blackened tongue lolling out of the mouth, compressed tightly by the teeth which had shut upon it in the deathrattle, made one shudder and reel round. In the midst of one of these 'chambers of horrors'—for there were many of them—were found some dead and some living English soldiers, and among them poor Captain Vaughan, of the 90th, who has since succumbed to his wounds. I confess it was impossible for me to stand the sight, which horrified our most experienced surgeons—the deadly clammy stench, the smell of gangrened wounds, of corrupted blood, of rotting flesh, were intolerable and odious beyond endurance. But what must have the wounded felt, who were obliged to endure all this, and who passed away without a hand to give them a cup of water, or a voice to say one kindly word to them?"

NEWSPAPERS AND THE WAR.—We copy the following paragraphs from a Tract with this title published by the Peace Society. "The war in which we are engaged has probably sacrificed already 500,000 human lives. It has wasted at least 250 millions of money. It has spread havoc and ruin over some of the finest provinces of Europe. It has carried anguish and desolation into myriads of hearts and homes. It has

added some thirty or forty millions to our annual expenditure. It has deranged commerce, depressed trade, increased taxation, and raised fearfully the price of bread, and of all the necessities of life. It has utterly put a stop to all social and political reform. And yet the newspapers cry—"Push on the war." Gentlemen so exceedingly liberal in their imputations against others as these newspaper writers—who do not hesitate to brand as base, selfish, and unpatriotic, the highest and most honourable names in the land, cannot object, if others venture to inquire *what makes them so fierce and strenuous for the war?* What makes them cry down with bitter denunciation or ridicule, every rumour, however faint, or remote, of returning peace? The answer is obvious,—*A time of war is always a rich harvest for the newspapers.* It adds enormously to their profits; it clothes them with authority; it every way ministers to their consequence, power, and pride. Whatever trade may suffer, the newspaper trade is sure to expand and flourish. Since the war began the circulation of *The Illustrated London News* has increased by the enormous number of 51,346 weekly. If we assume that there is a profit of only *one penny* upon each paper, (and as all this *additional* circulation is from type already set up, with the cost only of paper and labour, our estimate must be below the mark) it will give an aggregate profit on the war circulation of *more than eleven thousand pounds a year.* Need we won-

der then that *The Illustrated London News* denounces those who speak of peace, and insists upon prosecuting the war with vigour? Look again at *The Times*. With an increased circulation since the war began of more than fourteen thousand copies daily, its additional profits must be immense. If we assume a profit of one penny on each paper, they will amount to more than *eighteen thousand pounds a year.* But this is not all, nor with such a journal as *The Times*, the principal advantage derived from the war. Nobody knows better than the newspapers themselves, that when peace returns, and the morbid excitement which attends a time of war has subsided, there will be an immediate collapse in their circulation and profits. And hence it is, that with some honourable exceptions, they nervously dread and deprecate the very appearance of peace. But let the country determine who are the most trustworthy guides at such a time as this—the most eminent statesmen and public men of their day, who pronounce their opinions openly, in their own names, and under a sense of their responsibility to their country and to posterity; or anonymous newspaper writers, of whom nothing is known, beyond the certain fact, that they are gaining enormously—gaining not merely in profits, but in power, authority, and fame, by that which impoverishes, distresses, and exhausts all other classes of the community."

Baptisms.

FOREIGN.

A BAPTISM IN NOVA SCOTIA.—It was the first Lord's-day in April, 1855. The thaw had commenced, but the fields were still covered with snow, and there was a thick coating of ice on the banks of the streams. We descended into the picturesque valley of the Gaspereaux. That river is "our Jordan." The place of baptizing was near a bridge, on which, and on the bank of the river, the spectators were already assembled. We sang Dr. Ryland's hymn, "In all my Lord's appointed ways," &c., and offered thanksgiving and prayer to God. Then the administrator went down into the water,

accompanied by a young man, a student of Acadia College, recently converted, whom he immersed in the Gaspereaux, into the names of the Sacred Three. As the candidate went up out of the water, another met him and was similarly immersed, and then another, and another, till nine had in this manner avowed their faith in the Redeemer, and their fellowship in his death and resurrection. They were received by the brethren, on the bank of the river, with singing and joyous welcome, and testified the happiness which they felt in obeying the Lord. All are members of the College or the Academy. *U. S. Baptist Almanack.*

INTERESTING BAPTISM IN JAMAICA.—Forty-three, chiefly young, intelligent people, were baptized in the Rio Cobre, near Spanish Town, the last sabbath in December, 1854. The scene is thus described by Mr. Phillippo:—"It seemed as though the whole town and neighbourhood had poured forth their population to the spot. On fronting them from the river's bank, they seemed to be a compact mass of heads upwards and on each side, as far as my eye could reach. The address was listened to throughout with an interest and attention that could not be exceeded. I had previously requested that none of the spectators should move from their places, until I immersed from the water and pronounced the benediction. This request was implicitly obeyed; not one stirred from the spot or broke the universal silence, until I gave the signal, when they moved away with the same decorum and order as they had exhibited in coming, and during the whole ceremony. The circumstances altogether, were deeply solemn and impressive—such as a few years since I could not have anticipated; while I have reason to believe that many present were spiritually benefited; many were in tears. Many who had been undecided, added their names to the list of enquirers; and many who had backsliden, promised a renewed dedication of themselves to God and his cause."

U. S. Baptist Almanack.

EAST INDIES, Calcutta.—On sabbath-day, June the 3rd, Mr. Leslie baptized two believers at the Circular Road Chapel.

Two believers, one of them the son of the pastor of the church, were baptized at the Intally chapel on Sunday morning, July 1st.

Dacca.—Mr. Robinson writes,—"I had the pleasure of baptizing a Hindu, last sabbath-day, June the 10th."

On the 28th of July, Mr. Bion had the pleasure of baptizing two natives, converts from Hinduism. One of them has been the chapel-bearer for a number of years.

Haurah.—Mr. Morgan had the pleasure to baptize a convert from Hinduism on the 17th of June, and a European on the 22nd of July.

Monghyr.—Mr. Parsons says:—"Two sisters were baptized at this station, who have been brought, we trust, to know and love Jesus at an advanced age."

Dindipur.—Mr. Smylie writes:—"On the 8th of July we had the pleasure of baptizing one female who had long been a candidate."

Cuttack.—Mr. Miller writes that a female convert, belonging to the Asylum, was baptized by Mr. Brooks on the first Lord's-day in July.

Delhi.—On sabbath-day, July 29, Mr. Smith of Chitaura had the pleasure to baptize here a young convert from Meerut.

Agra.—After a sermon on baptism preached by the pastor, Mr. Jackson, from Matt. xxviii. 19, 20, Mr. Williams baptized two Europeans, one belonging to the Artillery and the other to H. M. 8th (King's) regiment, in the chapel in cantonments, on the 1st of August. May they have grace given them to endure unto the end!

DOMESTIC.

LONDON, New Park Street.—Considerable additions have recently been made to the church meeting in this place. We have received the following information respecting them:—

"On Thursday evening, September 27, fifteen females and eight males were baptized; when Mr. Spurgeon preached to a very crowded audience. Mr. S. made the following divisions of his text, which was, 'God is the Lord, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar.' He said there was, 1. Light of conviction. 2. Believing light. 3. Divine light. 4. Light of consolation. 5. Light of instruction. 6. Light of prosperity. 7. Light of heaven. The Lord Jesus Christ was the sacrifice bound with cords to the horns of the altar when nailed to the cross. We, in coming to Christ, had need to be bound by his love, as we are prone to depart from him; and as the horns of the altar stood out prominent, so ought the everlasting truths of the ever-blessed gospel to be set forth in all their fulness and freeness; for by them through faith are we saved." J. D.

"On Thursday evening, October 25, twelve persons were immersed by our pastor, Mr. Spurgeon, on a profession of their faith in Christ; and on Monday the 29th, fourteen more, who, with twelve others by dismission from various churches, were received the first sabbath in Nov., making a total of thirty-eight." D. E.

"On Monday evening, Nov. 19, Mr. Spurgeon baptized eleven believers in the Lord Jesus; and on Thursday the 22nd, fourteen more. These, with eight others, received by dismission from other churches at a distance, were received on the first sabbath in December, making in all thirty-four."

D. E.

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ROSS, *Herefordshire*.—On Lord's-day evening, Dec. 9, after an excellent sermon by Mr. F. Leonard, L.L.B., the newly settled pastor, Mr. Walker of Ryeford, immersed three sisters, the orphan children of pious parents. The service was exceedingly interesting and solemn. The chapel was crowded with a remarkably attentive congregation, and we hope much good will result from the service.

CARDIFF, *Bute Dock, Bethel*.—On Lord's-day afternoon, Nov. 25, Mr. George Howe, of Warminster, administered the ordinance of christian baptism to two believers, teachers in the sabbath school; and who, in the days of their youth, have declared themselves on the Lord's side. In the evening the candidates were received into church fellowship. G. H. C.

AYLESTONE, *near Leicester*.—One female candidate from this village was baptized by Mr. Spiers, in the baptist chapel, Blaby, Dec. 16, after a discourse by Mr. Barnett.

TREDEGAR.—Mr. Enoch Price, of Cowbridge, baptized a believer at this place, Nov. 18, who was added to our number.

W. M.

FORD, *Bucks*.—On the first sabbath in October, one young female was baptized; and on the first sabbath in December, another young female and a young man were buried with Christ in baptism by our pastor, Mr. Hood, and added to the church. Most of the additions which have lately been made to this ancient church have been from amongst the young, and from the hamlet of Ford. T. W.

SUNNYSIDE.—The ordinance of baptism was administered by Mr. Nichols, Dec. 1, when a young man, one of the teachers in our sabbath school, thus put on Christ. This young friend was cordially received into our fellowship.

BATH, *York Street*.—Our pastor, Mr. White, baptized three females, Dec. 2. One was from the bible class. In the afternoon they partook of the Lord's supper, and were added to the church.

R. M.

BRABORNE, *Kent*.—On Thursday evening, (no date) our pastor, Mr. Bottomley, after an appropriate discourse, baptized three believers in the Lord Jesus.

W. H.

Baptism Facts and Anecdotes.

TIMOTHY THOMAS,

Who baptized Christmas Evans, was a wonderful man, and belonged to a remarkable family, whose position amongst the Welsh baptists was most prominent and most influential. He was born at a farm called "Y Maes," in Caermarthen-shire, in September, 1754; and died at Cardigan, in January, 1840, in the eighty-sixth year of his age. It would require a small volume to do justice to his merits and his memory. His services to his generation were not more distinguished by their length than by their assiduity, zeal, efficiency, and disinterestedness. His time, his robust health, his active and untiring mind, his invincible courage, his all, he devoted not only ungrudgingly, but most cheerfully and joyfully, to serve God in the gospel of his Son. His gallant bearing, his ingenuous spirit, his more than princely magnanimity, still abide in our recollection; combined with the lowliness of his spirit before God, and the earnestness of his administration of the divine ordinances.

During the earliest years of his ministry, whenever there was any danger apprehended, in connexion with the administration of baptism in the open-air—a thing by no means uncommon in those days—if Mr. Thomas's services could be secured, no one feared any longer. Thus he would ride thirty or forty miles on a Saturday afternoon, to remote parts of Caermarthen and Cardigan shires, to be on the spot on Lord's-day morning; and it was a rare thing for any scoffer to utter a word or indulge in a laugh in his presence. In one instance he was invited to go to a great distance on such an occasion, and was at the same time informed that baptism by immersion was not known in the district; that none of the inhabitants, excepting the few baptists themselves who had recently gone to reside there, had ever witnessed its administration; and withal, that from the narrow-mindedness of the religious part of the community, and the brutality of the irreligious, much difficulty, and even some disturbance, might be expected. This

only excited his zeal; he at once engaged to go, explaining to them his plan. He accordingly went on the Saturday evening to a neighbouring village; the few humble folks, according to his instructions, met on Sunday morning without him, and engaged in some devotional exercises. The people of the neighbourhood were there in full expectation of the administrator; some of them fully prepared for mischief, with the instruments of insult and offence in their hands; when suddenly a well-dressed gentleman, mounted on a noble horse, drove over the village bridge, hastily alighted, gave his bridle to a by-stander, and walked briskly into the middle of "the little flock" on the water's edge. Instead of dispersing them, as the lookers-on—having no doubt that he was a county magistrate at least—exultingly expected him to do, he took a candidate by the hand, walked down into the stream, booted and spurred as he was, and before the mobility present had closed their gaping mouths, he had done his work; after which he stood on the brink, and with his wet clothes about him, he preached to them one of his most ardent discourses: conciliated their esteem, and actually persuaded them that "the Dippers" had, at least, one respectable man.

His juniors had occasionally much innocent mirth, by asking him how many he had baptized in his lifetime; some-

times he would answer brusquely, "About two thousand!" Other times he would particularise, and say, "I have baptized, at least, two thousand persons. Yes;" he would add, tenderly, "thirty of them have become ministers of the gospel; it was I who baptized Christmas Evans." And it is said he has been known to add, *naïvely*, "I did it aright too, according to the apostolic practice, you know." I had the intense gratification of seeing him when he had finally taken to his room, and visited him several days successively. He read incessantly, putting down the volumes of the "Baptist Magazine" for the Bible and conversely, all day long. "I have," he observed, "read all the memoirs in every volume of the 'Baptist Magazine,' since I am confined to this room; I have exceedingly enjoyed them while reading them; but I speedily forget all, and then I read again. Yesterday, I think it was, I read about my brother, of Peckham; I do not remember now what was said of him, so I must read it again."

It is pleasant to know that this excellent family has not ceased from the land, nor has it ceased to be usefully connected with the cause of Jesus Christ. Several of Mr. Thomas's children and grandchildren are members of churches in different parts of the Principality; while his son, the Rev. Timothy Thomas of Newcastle Emlyn, is a most laborious and devoted minister of the gospel.

Stephen's Life of C. Evans.

Sabbath Schools and Education.

AMERICAN FREE SCHOOLS.

DR. TODD, in an address to a crowded meeting of Sunday School Teachers, at the Poultry Chapel, made the following statements in reply to the question—

"Is the amount of day-school instruction sufficiently general to enable you to devote the whole of the Lord's-day to religious teaching in your Sunday schools?" Now, the fact was, he had not found that the American common school system of instruction was at all understood in Europe. Suspicious doubts, positive dislike, and disapprobation had been frequently expressed concerning it. But, leaving out the religious element of the Churches, the whole American character was formed in the American common or free school. Not a man, not a family, in

New England, existed, but had not been himself educated, and did not educate his children, at these schools, and prepare them for the University, the counting-house, the shipping office, or any other department of business. Every town in America was divided into districts, each of two miles square; each of those districts had a common school. The male members of the district composed a kind of corporation, which possessed certain powers; and, in order to prevent any favouritism or mismanagement in the selection or employment of teachers, a School Committee, chosen by a Town Committee, was formed for this purpose. This committee had the power of deciding upon the eligibility of a person for the office of teacher. The Town Com-

mittee were also judges of the books to be used, and no work was introduced into the schools without its approval. The committee was composed of the clergymen of the district, and the best men the district afforded. Whatever might be their differences in other respects, in reference to their efforts to promote the welfare of the school they were entirely harmonious. But there were certain things which even they could not do; and then the State interposed and assisted them. The State, in fact, had a large and powerful committee, which superintended all the rest. The funds belonging to this body, and which were to be devoted to scholastic purposes, were accumulated by the sale of "wild" lands; and the plan in making grants was, to double the amount of money raised by any particular school. Thus, if a school raised for its own purpose 8,000 dollars, and then applied to the State for aid, it would receive double that sum. The money so received was expended under the direction of the Committee of State, and a report was made up annually of the number of books, scholars, teachers, absentees, and other things connected with the school. Then, it was an established law, that, throughout the free schools in America, the Word of God should be read every day. Yes, the impression throughout the whole extent of that great country was that the Bible was the American Book. The Bible laid

at the foundation of all that they called "Americanism." * He thought he might say, that the free schools of America were one of the greatest blessings of the land, for they amalgamated all classes; and although their Roman Catholic friends had had some controversy about the daily reading of the Bible, and demanded that the practice should be given up, the Protestant teachers had only laid down their hands in protestation more firmly, and with greater emphasis than ever had said, "We won't." It was the boast of the American free schools to exhibit a proof of what he called "practical amalgamation," to show that children, aye, and men and women too, of eight different nations, the American, the Englishman, the Canadian, the Dutchman, the African, the Frenchman, the Welshman, the Irishman—were all reading from the same class book, in the same school, and were hearing and learning to read the same Bible, thus creating in the minds of each the same sentiments and the same feelings. Besides these common schools, in every town that contained 2,000 persons, there was a central higher school, in which the highest branches of study were communicated. In reply, then, to the question of the committee, he answered, unhesitating, "Yes," and in consequence of their mode of instruction the Sunday-school was the very life-blood of the American Churches.

* What! of its slavery system, Doctor?

Religious Tracts.

OUR DONATIONS OF TRACTS.

WE desire to state for the information of any of our new subscribers, that we have, for many years, from the profits of this work—though those profits are very small—made donations of Tracts and Hand-bills, on baptism chiefly, to such ministers or friends as may not be able to purchase a supply. For a summary of those donations up to this time we refer our readers to the statement given beneath.

And there is one other matter connected with this business which we ought to notice, and that is, the new regulation which has recently come into operation for the transmission of parcels by post—we refer to the New Book Postage.

Before this we met with much difficulty in sending a parcel of tracts to remote and secluded places, and had to require from the applicant the name of his country bookseller, and of that bookseller's London publisher. Now this need not be done. All that our applicants have to do is to state their case, and give their address in full, and in a plain hand, *enclosing four penny postage stamps*. If the case is approved, the parcel will be sent, post paid, as directed. If not approved, the stamps will be returned at once. Persons living in villages should be careful to give the name of the nearest post town.

We hope we have given these directions so plainly that they cannot be misunder-

stood. We shall be gratified if we find ourselves able to supply all the demands our applicants may make upon us; but that, we must remind them, will depend upon the state of our sales for the coming year. As our friends use efforts to secure more subscribers, we shall not fail, as we always have done, to extend our donations.

APPLICATIONS.

CORNWALL.—Our district is in a low state. We think that something should be done to bring the principles we hold as disciples of Christ more fully before the inhabitants of our populous neighbourhood. By the aid of some tracts, and the blessing of our heavenly Father, we hope much good might be done. Could you make us a grant of tracts we shall be obliged; not being able to recompense you with money, we pray that God may crown all your labours with success. Should this meet your approval, please send such as you think will be most useful, and a few on baptism.

BUCKINGHAMSHIRE.—The bishop of Oxford is about to pay us a visit for the purpose of confirmation. The clergy are actively engaged in hunting up all the young people they can find. I am anxious that every family in the parish should know the truth on these matters, and should feel greatly obliged if you would furnish me with a few appropriate tracts or handbills. I perceive we must be more aggressive if we would not be annihilated; tractarian influence has become so strong of late.

YORKSHIRE.—As you are in the habit of making grants of tracts on the subject of baptism, where such grants may prove useful, I beg to apply to you for a grant of such tracts for this town. I have been here a little above a year, endeavouring to raise a baptist church. We have had unwonted difficulties to contend with, and much opposition; but I am glad to say that, by God's blessing, I have got a good nucleus formed, and we have hope of ultimate success before us. We are poor, however; no anomaly in the early history of a baptist church; and have much ignorance of our principles, and misrepresentation of them, to contend with. Hence this begging letter. Now, my dear sir, as you have helped many a poor struggling baptist minister situated as I am just now, can you help me also? A few tracts on the subject of baptism will do us great service.

SUMMARY OF DONATIONS.

FROM THE PROFITS OF THE "BAPTIST REPORTER," AND THE "BAPTIST SABBATH SCHOOL HYMN BOOK."

	Handbills.	Tracts.
To Dec., 1854	551,800	27,625
To Dec., 1855	14,000	1,075
Total	565,800	28,700

In addition to these, many thousands of "Invitations to Worship" have been given away, and during the present and past year nearly 400 copies of the *Reporter*. And a large parcel of Tracts, Reading Books, Hymn Books, Copy Books, Maps, School Books, Pens, Penholders, &c., has been sent to missionaries abroad.

Intelligence.

BAPTIST.

SOUTHWARK, *Maze Pond*.—The Rev. John Aldis has maintained, with honour and much usefulness, the pastorate of Maze Pond Chapel, Southwark, nearly eighteen years. He has at length been induced to accept the pastorate of the Baptist Church at Reading; and on Sunday, Dec. 2, he took his formal farewell of the church and congregation. In the evening, Mr. Aldis concluded his sermon by referring to the circumstances under which he was about to resign his charge. "The main facts," said he, "are known to those by whom they ought to be known—the Church. I may just say, that,

in going, I am not following the dictates of ambition—it is a smaller place—but I regard it as large enough for my abilities. I am not going for the allurements of gain—it is just the reverse. Let that be taken as an example that ministers do not always remove for gain. Nor do I remove in consequence of any recent ministerial appointment in the neighbourhood. Nor do I leave because it is the wish of the church I should do so. Only a short time since they recorded their desire that I should remain with them; their generosity has never failed, and I have always received more than I anticipated. Neither do I leave in consequence of any disagreement with my brethren

in office. They have been kind and considerate. None of these causes have induced me to leave. My grief is of a totally different kind. I do not expect to find a kinder people. This much I say—the duties and difficulties of my post here threatened to be beyond the reach of my abilities when a few years rolled over my head; and rather than stay to injure the cause, I have thought it wise to resign, that some younger man may come amongst you, more fitted to fulfil its important duties. I have been rather drawn to, than sought Reading, whither I now go. I have been repeatedly solicited to go there; the finger of God has appeared to indicate that as the way I should take; and I go there with that conviction." With evident emotion, which was participated in by many of the auditory, Mr. Aldis pronounced his parting words. The service was concluded by the administration of the Lord's Supper, to which a great number sat down.

URTON-ON-SEVERN.—The Rev. A. Pitt, pastor of the baptist church in this place, being about to leave and to commence his ministerial labours at Dover, a farewell tea-meeting was held in the Town Hall, consisting of about 300 persons, and presided over by Mr. Jukes, of the County Bank. An address from the church, expressive of high appreciation of the character and services of Mr. and Mrs. Pitt, regret at their departure, and good wishes for the future, was read by Mr. Drinkwater, and the Chairman presented a purse of gold from the inhabitants of the town and neighbourhood, as a token of esteem and an acknowledgment of services rendered by Mr. Pitt during his residence amongst them. The meeting was composed of all sections of the Protestant community, and was addressed—in addition to the chairman, a respected member of the Episcopalian Church, and Mr. Pitt, who responded on behalf of himself and Mrs. Pitt to the kind sentiments expressed—by Mr. J. Taylor, deacon of the church, and the Revs. F. Overbury, of Pershore, T. Wilkinson, of Tewkesbury, J. Sissons, of Stourbridge, W. Bontem, late of Whitechurch, and T. R. Hosken, Independent Minister.

RUDE DESACRATIONS OF A BAPTIST BURIAL-GROUND AT HITCHIN.—On Nov. 20, application was made to the magistrates at Hitchin, for a summons against Mr. George Brereton Sharpe, a surgeon, residing at Welwyn, a small town situated about ten miles from Hitchin, close to the Great Northern Railway, who was charged with having come to the chapel yard of the Baptist Chapel in Tyler-street, and, having obtained admission to it through the wife of the chapel-keeper, had caused the removal from the ground of his own mother's body, and those of two children of a brother of his,

who is now living in Canada. The evidence was very conclusive as to the fact. It appears that Mr. Sharpe's mother, whose body was removed, had been dead thirty-three years! Mr. Sharpe told the wife of the chapel-keeper that he was going to bury the remains at Baldock, "as nearly the whole porch at Baldock belongs to me." After the necessary evidence had been given, the magistrates decided on issuing summonses against George Brereton Sharpe and Arthur Farr respectively, requiring them to answer the charge of unlawfully entering the graveyard of the chapel, and with having wilfully and indecently dug open the grave, and carried away the bodies referred to in the evidence.

THE BAPTIST MAGAZINE.—It was with feelings of surprise and pain that we read a paragraph in the "Editorial Postscript" of this periodical for December. The Editor says:—"The publication of a baptist newspaper, however beneficial it may have proved in other respects, has so materially affected the sale of the Baptist Magazine that our respected sisters, the widows of ministers, must no longer look to it as a source of income. This year the publishers have kindly undertaken to bear the loss; but they have given notice to the proprietors that, for the future, a new arrangement must be made." It may not afford relief to the Editor if we tell him that the "Baptist" is not the only denominational publication that has suffered loss, whether from the same or other causes we pretend not to say, but it is a fact that the "General Baptist" has been brought into a similar position. These things are painful, and chiefly because they indicate either laxity of denominational zeal, or a love of novelty and change which may be injurious to the interests of the body. We are aware of the extraordinary exertions which have been put forth to push the newspaper; and so far have some departed from consistency, that although pledged again and again, year after year, to support the senior periodicals at their Annual Associations, they have been induced to pass resolutions in favour of the newspaper, whilst they have said nothing in favour of the magazines. So far we have not said a word about this newspaper, for or against; and now we only wish to say, that if certain parties desired to publish a baptist newspaper they had a perfect right to do so, and others have an equally perfect right to take it if they please, but to push this object so far as to seriously injure the recognised organs of the two sections of the body, is neither brotherly nor honourable. As for ourselves, why we have nothing to say, except that we have always had to struggle for existence, and we intend to struggle on.

A CURIOSITY.—We were interested and somewhat amused on perusing the following address, printed on a card, respectfully requesting a few postage stamps. As we always love to help the "poor and needy," we publish it in the hope it may induce some of our readers to make them a little New Year's Gift:—

The Old Meeting House, Amersham, Bucks.

In the Vale of Amersham took place some of the earliest struggles of Protestant freedom with Papal tyranny.

The jump of truth in the Parish Church had long twinkled but faintly through the long dark shadows of superstition and evil, when the Lollards (Baptists) came among us, and streaked the firmamental darkness with bright lines of promise.

Afterward, in 1405, WICKLIFFE visited Amersham, but smoke and vapour was still issuing from the Papal gates. The Angel of Liberty paused—spoke—and many believed! These clustered, and formed Churches of the "children of the light and of the day." God had said, "*Let there be light.*"

The followers of WICKLIFFE became numerous, and terrible to the reigning powers of darkness, while the blood of their martyrs, though licked up by the dogs, was looked upon by heaven—reading in purple and indelible lines the strong cries and tears of fathers on behalf of their enslaved children.

Then JOHN KNOX, the Dissenting Reformer, rose up like a new star, and came and stood over Amersham, where the darkness was: our forefathers flocked to hear him, and the spirit of civil and religious liberty found a lively place in the hearts of many.

The Old Meeting House, Amersham, was built A.D. 1377; wherein have assembled the children of those mighty men whose spirit, destined from the first to triumph, now pervades Britain—has made her great, glorious, and free, and still waits and watches to bless the world.

This old Chapel may justly be considered a "Tabernacle of Witness," monumental to the youth of a great spirit.

It is desired to put this little building in a suitable and durable state of repair, for which subscriptions are earnestly solicited.

(Signed) W. JEFFERY, Minister,
J. TOOVEY, Deacon.

CARDIFF.—Mr. A. G. Fuller has resigned the pastorate of the Bethany English Baptist Church, and terminates his labours there on the last sabbath in February.

T. H.

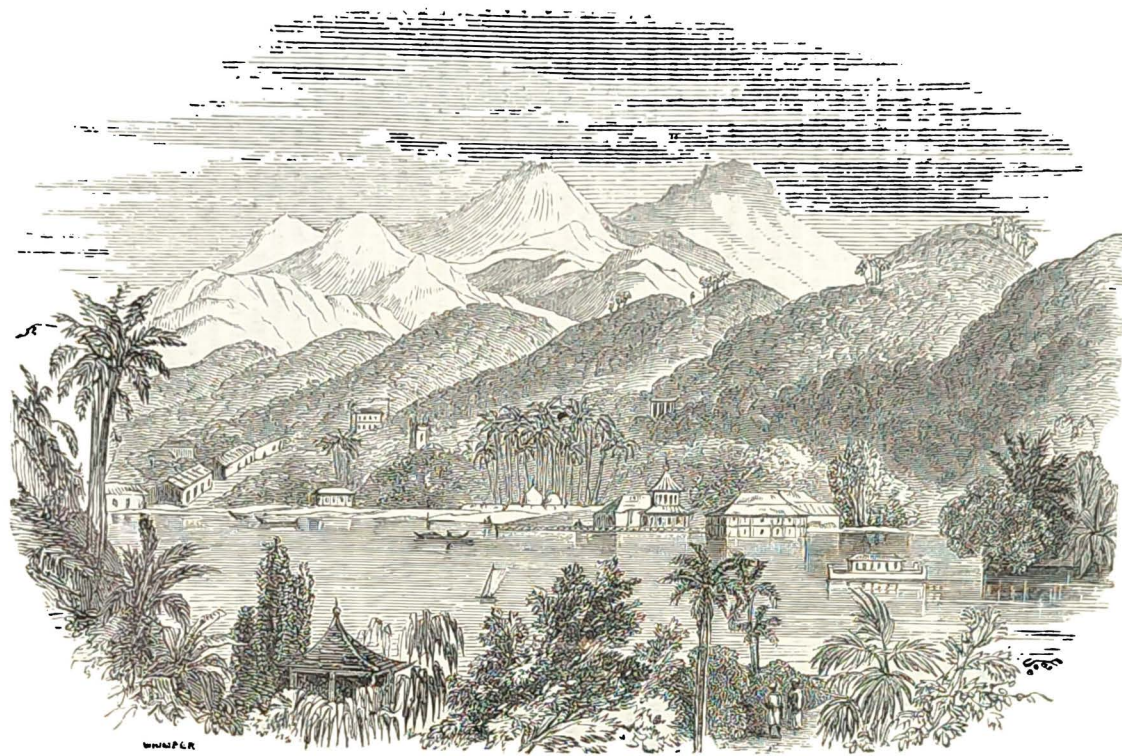
THE DUTIES OF TRUSTEES are defined in the deed appointing them, and their authority extends so far as is necessary for discharging those duties. One of those duties is the preservation of the property; and, as a rule, it may be laid down that alterations in the chapel should not be made by the church without consulting the trustees. What extent of alteration would entitle the trustees legally to interfere, may be a matter for consideration in each individual case; but it would be prudent, in all proposed alterations of the building, to consult the trustees thereon.

W. H. W. in *Bap. Mag.*

MR. JONATHAN E. RYLAND, youngest son of the late Dr. Ryland, of Bristol, has accepted the Editorship of the "Eclectic Review." We understand that Mr. R. is in every way qualified for the task he has undertaken.

REMOVALS.—Mr. W. Wallis, of Leigh, Lancashire, to Boroughbridge, Yorkshire.—Mr. Henry Rowson, of Horton College, Bradford, to Warrington.—Mr. T. Brooks, of Wrexham, to Bourton-on-the-Water.—Mr. A. Pitt, of Upton-on-Severn, to Salem Chapel, Dover.

PRESTIGE: Baptism of a "Primitive" Preacher.—We had, yesterday morning, (December 24th), a very interesting service at our chapel. Mr. W. D. Rees, for several years a popular preacher among the Primitive Methodists, came forward as a candidate for baptism. Previous to the ordinance being administered, Mr. R. delivered a very telling address to a large and attentive audience. He commenced by saying that he had no doubt many present greatly wondered to see him there a candidate for christian baptism, after being so warm an advocate of infant sprinkling. He was not, however, ashamed of his altered position, but greatly rejoiced that he had been brought to see his error. Infant sprinkling, he remarked, had neither precept nor example from the New Testament—it was nothing but a system of man's invention. He could not account for his having held his former views so long in no other way than that he had inherited them from his ancestors, and had for that reason a strong bias in their favour. Mr. R. argued with great force that faith and repentance were always pre-requisites to baptism in the scriptures; that "baptism is the answer of a good conscience towards God," and concluded by urging those who had not considered the subject to give it their serious consideration. After delivering a short address, Mr. T. L. Davies immersed Mr. Rees on the profession of his faith in the Lord Jesus Christ.



W. P. L. R.

KANDY, CEYLON.

MISSIONARY.

THE PRINCE OF MADAGASCAR.

THE Rev. David Griffiths, of Woodbridge, the only surviving Madagascar missionary, has been for more than two years engaged in the important work of revising the Malagasy version of the scriptures, in which he is ably assisted by the Rev. T. W. Meller, the learned and devoted Rector of Woodbridge, who is the general reviser of the British and Foreign Bible Society. Mr. Griffiths is also the author of a Malagasy Grammar, which may enable future missionaries to that island to acquire the language with facility. When the New Testament was out of press, he sent copies of the sacred volume and the Grammar to the christian prince of Madagascar. Last week he was favoured with the following reply in the prince's own hand-writing:—

Antananarivo, July 2, 1855.

To David Griffiths,—I received the letter written by you on the 10th August, 1854, presenting to me the book just finished, and my heart rejoiced. I thank you in Jehovah God, to bless you. I assure you that I am doing all that lays in my power for the people of God in tribulation, as God blesses me. May you be enabled to fulfil your promise, to be earnest in prayer to God to bless me, the christians, and the people of Madagascar (read 2 Thess. iii., 1,) that we may meet here on earth, and to eternity, if it be the will of God (read Rom. xii. 12; Ephes. iv. 5.)

Respecting your inquiry about coming up to Antananarivo, it is true that it is the country in which you toiled and laboured hard, and I assure you that I am doing what I can, by the help of God, for your coming up. I am extremely delighted with your words when you say that you will spend your strength in the country of Madagascar, to teach us again all true wisdom. May God be merciful, and grant us what we and you desire. (Rom. xii. 12.)

As to the articles you sent, they have all arrived safely: the razors, the spectacles, the paper, the ink, and the penknives.

We are presenting to you on paper our salutations, and are inquiring after your welfare. How are you? We are all well, through the blessing of Jehovah-God. May you live long, and be blessed of God, said

RAKOTOND RADAMA,

Prince and Chief Secretary.

This Prince is the Queen's only son, and heir-apparent. He was converted to christianity in 1845, and has continued a consistent and zealous christian ever since, in the midst of the severest persecutions. Though he is not at present in a position to abolish the law which prohibits all missionary effort,

and even a profession of christianity in the island, still he uses all his influence to prevent persecution, in which he is very successful, for as chief secretary, all complaints from the people to the Queen, and all orders from the Queen to the people, pass through him. Some time ago, a young officer came forward to accuse the christians of reading the bible and praying at a certain place, and the Prince immediately gave him a post in the southern part of the island, lest his presence in the capital might endanger the lives of the christians. Christianity has more to fear from the smiles of princes than from their frowns; still, we cannot but hail with delight the day when this intelligent young Prince shall ascend the throne of his illustrious father, the good Radama, and, like him, grant perfect liberty to the messengers of peace.

RELIGIOUS.

MORE BABYLONIAN DISCOVERIES.—A correspondent of the *Northern Ensign* says, a book is shortly to be published by Colonel Rawlinson upon the further discoveries he has made. "He found Nebuchadnezzar's hunting diary, with notes, and here and there a portrait of his dogs, sketched by himself, with his name under it. He mentions in it having been ill, and whilst he was delirious he thought he had been turned out to graze like the beasts of the field. Is not this a wonderful corroboration of scripture? Rawlinson also found a pot of preserves in an excellent state, and gave some to the Queen to taste. How little Nebuchadnezzar's cook dreamt, when making them, that twenty-five centuries after, the Queen of England would eat some of the identical preserves that figured at her master's table."

TESTIMONIAL TO DR. FLETCHER.—The congregation of Finsbury chapel, London, have presented their pastor, Dr. Fletcher, with a box decorated with silver, containing 160 sovereigns, as a token of their esteem for his valuable services, and his unwearied exertions among the young in that district of the city. The testimonial was given on the anniversary of two events connected with his life, viz., his settlement in London (Miles Lane Chapel), in the year 1811, forty-five years ago; and the second, the anniversary of his laying the foundation stone of Albion chapel, forty years ago.

RELIGIOUS SERVICES AT EXETER HALL.—It has been determined to open Exeter Hall for public preaching on Sunday evenings, all the sittings to be free. The first service was held on Dec. 9, by the Rev. W. Brock, of Bloomsbury chapel. There was a very large attendance. Dec. 16, the Rev. S. Martin, of Westminster, officiated.

THE METROPOLITAN COMMITTEE FOR PROMOTING THE OBSERVANCE OF THE LORD'S-DAY has been inaugurated in due form, in the Lower room at Exeter Hall, where about one hundred gentlemen assembled, with Lord Shaftesbury in the chair. The declaration, or statement of objects, was unanimously adopted; and a Standing Committee of twenty-four clergymen and gentlemen appointed. The Rev. J. T. Baylee, the Rev. Dr. Rule, and the Rev. J. P. Dobson will be the honorary secretaries. The office will be at No. 11, Exeter Hall. Papers and circulars will be issued.

DR. LUSHINGTON has given judgment, in a three hours address, in the Consistory Court, against the popish decorations introduced by the Puseyites into parish churches, who threaten to appeal from his judgment to the higher courts. Poor "Church of England"—how art thou divided against thyself; and thy quarrels are about worse than childish puerilities! Better break the bands that bind thee to the state, as thy sister in Scotland did, and be free.

BIBLE BURNING IN IRELAND.—The trial of the priest for this offence resulted in his acquittal by a mixed jury of Protestants and Romanists. The papist party were uproarious in their joy when they heard the result. We may now expect to hear of more cases of Bible burning, and of further insults and indignities being offered to the Holy Scriptures. But the worst of the recent trial is, that it is suspected of being a mere sham, and not a *bona fide* prosecution.

PAINFUL SCENE IN A SCOTCH CHAPEL.—On Sunday, the minister of one of our Free Church congregations plainly intimated, in the course of his discourse, that there were many then before him who would never see God. The intimation came upon them like a thunderbolt, and not a few of the women set up most lamentable screams. A number left the church altogether.—*Glasgow Herald*.

LONDON SUNDAY SCHOOL CANVASS.—It has been resolved to canvass the whole of the metropolis to ascertain how many children of the poor are yet without the pale of Sabbath schools. A noble resolution! which we hope will be adopted by all our populous cities and towns throughout the empire.

ST. PAUL'S CHURCH has been fitted up in the grounds of the vicarage at Kensington, and opened by Archdeacon Sinclair. It affords accommodation for about 800 persons, and is the first temporary church of iron put up in the metropolis.

SUNDAY SCHOOL UNION.—The corner stone of a new building for this institution was laid by Alderman Challis, M.P., on December 12th. The site is to the west of Old Bailey, near Ludgate-hill.

GENERAL.

CHINA.—Sir John Bowring, in a letter to the Registrar General of England, expresses his belief that the official census of China, made upwards of forty years ago, does not overstate the population at 362,447,183 souls. These people are none of them vegetarians. They eat any and everything, and have no objection to fish or flesh that is rotten. Milk they repudiate, whether in its primitive state or converted into whey or butter. Multitudes perish by storm, pestilence, famine, and the executioner. Nowhere is life less sacred. Infanticide is common, and the bodies of dead infants are thrown by their parents into any hole or pool.

CHURCH RATES.—The shabby trick played last year in the House of Commons to shirk the motion of Sir W. Clay for the abolition of Church Rates, has, as we expected, only excited to renewed and more vigorous opposition in all parts of the country. In the parish of Moulton, Northamptonshire, the village in which Dr. Carey, in his early life, ministered the gospel, there were, after a poll, 125 for, 134 against. Hackney has fought another arduous battle, and won a glorious victory—882 for, 1,299 against; majority 417. In many other places contests have taken place.

PEACE OFFERINGS.—The *British Friend* reports that the late Mr. A. Morrison, of Frimley, has bequeathed the sum of £300 to the Peace Society, and £100 to each of the Friends who composed the deputation to the Emperor of Russia in 1853, on the impending war—viz., Joseph Sturge, Robt. Charlton, and Henry Pease, and also an estate, each valued at £1,500, to John Bright and Richard Cobden.

LOUIS NAPOLEON has presented to the Princess Royal of England the fan once belonging to the unfortunate Marie Antoinette; and to her brother, the Prince of Wales, a small watch, the case of which is composed of a ruby split in half.

A FINE LITTLE GIRL, aged about three years, and who appears to be very respectably connected, was the other evening stolen from the station of the Glasgow and South-Western Railway, while her guardians were on the eve of starting with her for Greenock.

THE RAGGED SCHOOL SOCIETY lost their small general fund by the bankruptcy of Strahan, Paul, and Co.; but as soon as the loss was known, the amount was replaced by a friend of the society.

THE CHINESE JUNK, once a most popular and attractive exhibition, is now rotting, neglected and uncared for, on the shore at Tranmere Ferry, opposite Liverpool.

MECHANICS' INSTITUTES.—There are now 900 of these institutions in this country, all dating within the present century.

JOHN JENKINS, a sturdy Welchman, was summoned before the magistrates at Cheltenham, for non-payment of the burial board rate, and on being asked why he did not pay the rate, replied that he thought it extremely hard that he should pay for burial ground whilst he was alive. (Roars of laughter.) He thought it was quite time to pay when he was dead. (Continued laughter.) It was intimated to defendant that it was only payment "in advance," and he was ordered to pay with costs.

WORLDLY FRIENDSHIP is said to be like to our shadows, and a better comparison was never made; for while we walk in the sunshine it sticks to us, but the moment we enter the shade it deserts us.

IN SWEDEN, a man who is seen four times drunk is deprived of his vote at elections, and the next Sunday after the fourth offence is exposed in the church-yard.

REVIEW OF THE PAST MONTH.

Wednesday, December 28.

AT HOME.—The chief event of the past month has been the visit of the King of Sardinia, who was received with much respect, though not with so much of popular demonstration as the Emperor and Empress of the French. His Majesty has returned in safety to Turin.—Parliament is to meet for the dispatch of business on the last day

of January.—The fund for the relief of the wives and families of soldiers out on service has reached considerably above £100,000.—A meeting has been held in London to get up a national testimonial to Miss Nightingale, who, refusing to take anything herself, is desirous that the funds raised should be used for the formation of an institution for the training of nurses.

ABROAD.—The most important intelligence that has reached us since our last report is the fall of Kars, a mountain fortress in Armenia, belonging to the Turks. After resisting a large force of Russians for several months, they were compelled to surrender through famine. Omar Pasha was too late in attempting their relief.—On the 15th of November, a terrible explosion of 100,000lbs of gunpowder took place in the French camp at Inkermann, killing many and wounding more.—Nothing has transpired in the Crimea in the way of action. The great armies have entered into winter quarters, well provided.—The Emperor of the Russia and his nobles, it is said, have agreed to set free all the serfs of the empire.—General Canrobert has concluded a treaty with the King of Sweden, to the effect that if he will not transfer any of his northern territories to Russia, the allies will defend him from all future aggressions of the Czars.—The flaming reports of the war with the United States have died out.

Marriages.

Oct. 23, at Grosvenor baptist chapel, Manchester, by Mr. Evans, Mr. J. H. Wood, Nottingham, to Miss L. A. Broadhurst, of Hulme.

Oct. 28, at the baptist chapel, Grimsby, by Mr. Hogg, Mr. J. Anderson, to Mrs. Bromley.

Nov. 11, at the baptist chapel, Castle Donington, Mr. Richardson, to Miss Harriet Hargraves.

Nov. 22, by licence, at the Mill-street baptist chapel, Evesham, by Mr. Philpin, Mr. H. F. Brown, Alcester, to Martha, only daughter of the late Mr. Wilson Smith, of Evesham.

Nov. 22, at the Scotch Baptist Chapel, New Basford, near Nottingham, Mr. W. Saunders, to Miss Ann Chambers.

Nov. 26, at the baptist chapel, Walkergate, Louth, by Mr. Kiddall, Mr. T. Hornsey, to Mrs. Jane Melson.

Nov. 27, at the baptist chapel, Sharnbrook, Beds., by Mr. Williams, Mr. W. Thompson, to Miss Susanna Smith. A copy of Dr. Fletcher's "Guide to Family Devotion" was presented to the bride, who had been very useful in the Sunday school and choir.

Dec. 3, at the baptist chapel, Measham, Derbyshire, by Mr. Staples, Mr. John Wray, to Miss Mary Woolley.

Dec. 4, at the baptist chapel, Belvoir-street, Leicester, by Mr. Mursell, Mr. W. Waddington, to Miss Mary Bromhead, of Loughborough.

Dec. 4, at the baptist chapel, Quorndon, Leicestershire, by Mr. Staddon, Mr. T. Clark, to Miss M. Sarson; and Mr. T. Sarson, to Miss M. Cook, all of Queniborough.

Dec. 4, at Broadmead baptist chapel, Bristol, by the father of the bride, Rev. J. C. Butterworth, of Abergavenny, to Juliana, fourth daughter of Rev. T. S. Crisp, President of the Baptist College, Bristol.

Dec. 5, at the baptist meeting-house, Bishop's Stortford, by Mr. B. Hodgkins, Mr. Nathan Beadle, Bishop's Stortford, to Elizabeth, eldest daughter of Mr. Clark, of Sawbridgeworth.

Dec. 6, at the baptist chapel, Oldham, by the father of the bride, Mr. John West, of Oldham, to Elizabeth, daughter of Rev. John Birt.

Deaths.

August 18, at Richmond, near Melbourne, Australia, in the 89th year of her age, Rebecca, the beloved wife of Mr. J. F. Matthews, and youngest daughter of Mr. Peter Tyler, baptist minister, Haddenham, Bucks. Mrs. M. was an honourable member of a baptist church at Melbourne, and finished her course with joyful anticipation of heavenly rest.

Oct. 6, at Preston, Lancashire, aged 53, Mrs. Elizabeth Cockerill, formerly of Kirtton-in-Lindsey, where she was baptized about twenty years ago. To the close of life she maintained a consistent christian character. She was an exemplary wife, and an affectionate mother; and died, after much suffering, happy in the Lord.

Oct. 22, at Barton-in-the-Beans, Leicestershire, Mr. Thomas Jackson, aged 86, who for more than three-score years had been an honourable member of the ancient General Baptist Church meeting there; during the greater part of which long period he was one of the deacons, the treasurer of the church, and an occasional preacher. He was remarkable for his genuine piety, high integrity, and generous hospitality. His attendance on divine worship was punctual; and for upwards of fifty years he was never absent from the "breaking of bread" on the "monthly day."

Oct. 26, at Leeming Lane, Yorkshire, aged 66, in the hope of endless life through Jesus, Mrs. Esther Douthwaite, mother of Mr. G. Douthwaite, a deacon of the baptist church, Bedale.

Oct. 30, at Preston, Lancashire, aged 73, Mr. Henry Bamford, for more than thirty years a consistent and esteemed member of the baptist church. His removal was sudden, but he was found watching. Moving in a humbler sphere, he was a pattern of pious contentment; and, as far as he was able, active in doing in good. About 200 of the friends followed his remains to the grave.

Oct. 30, aged 33, Miss Mary Shaw, many years a member of the baptist church, Stoney-street, Nottingham.

Nov. 18, at Gold-hill, Chalfont, Bucks, Mr. David Ives, aged 51. He had been pastor of the baptist church there for twenty-eight years. His death was preceded by a painful and protracted illness, borne with christian fortitude and a cheerful resignation to the Divine will. Much beloved by his bereaved flock, and highly esteemed by numerous sorrowing friends, his memory will be long and devoutly cherished.

Nov. 27, at the Cathedral Close, Lincoln, aged 80, Robert Bunyan, Esq., the last male

descendant of the immortal author of *Pilgrim's Progress*, and the lineal descendant from the eldest son of John Bunyan. Mr. B. was many years county and city coroner. He was of active habits, fond of agricultural pursuits, and amassed considerable wealth. [Such is the character of the departed as given in the public prints; but we are not told that he held the evangelical sentiments of his renowned ancestor—we fear the contrary.]

In November last, at Castle Donington, Miss Mary Doughty, an esteemed member of the baptist church, in the faith and hope of the Gospel of Christ.

Dec. 3, at Brighton, Robert Montgomery, Episcopal Minister of Percy Chapel, London. Mr. M. was known as a popular preacher, and the writer of several poetical works.

Dec. 3, at an advanced age, Mr. J. Marsh, late of Charley, Leicestershire. The deceased was well known as a truly good man, a kind neighbour, and a devout christian. Although himself a member of a General Baptist church, his house, for upwards of twenty years, has been open to Methodist preachers—travelling and local—who have gone to Charley to preach the Gospel; scores, if not hundreds of whom have shared in its hospitalities, and enjoyed his christian converse.—*Nottingham Review*.

Dec. 12, after only a few days' illness, Mr. John Stevenson, an esteemed member of the General Baptist church, Vine-street, Leicester. The sudden removal of our friend is severely felt by his widow and family, and by the church at Vine-street, which recently has had to struggle with peculiar difficulties, which Mr. S. was doing his utmost to remove. He died trusting on Jesus. "Help, Lord, for the godly man ceaseth!"

Dec. 20, Miss Collier, a worthy member of the baptist church, Sharnbrook, Beds.

EMINENT PERSONS.

Count Mole, France, once minister under King Louis Phillippe.—Admiral Bruat, France, too well-known in England as the conqueror of Tahiti!—Baron Rothschild, Frankfort, aged 84, the eldest of the five rich brothers.—General Markham, lately on service in the Crimea.—Colonel Sibthorp, late M.P. for Lincoln, a consistent though eccentric tory of the old school, and a decided enemy of all kinds of innovations.—Samuel Rogers, the banker-poet, at a very advanced age. He had been on familiar terms with all the eminent men of three past generations.

THE

BAPTIST REPORTER.

FEBRUARY, 1856.

CHRISTIANITY AMONG THE KARENS, BURMAH.

IN the *Oriental Baptist*, for Sept. last, we found a most interesting sketch by the pen of Mr. Eugenio Kincaid, American baptist missionary at Prome, of this remarkable people—their former history, so far as it could be ascertained, and the rapid progress which the gospel of our Lord Jesus Christ has made amongst them, through the labours of the late devoted Judson, and his persevering colleagues and successors, during the past twenty-five years. We feel confident that all who desire the coming of the kingdom of God will feel, on its perusal, increased confidence in the ultimate accomplishment of those ancient prophecies which predict the universal diffusion of the glad tidings of great joy.

“The first intimation of the Karen race in the annals of Europe is found in the travels of Marco Polo in the fourteenth century. In describing the races in the northern provinces of Burmah, he mentions the Karens as one of the most numerous; and in speaking of the country still farther north he calls it the country of the Karens. I had an opportunity of verifying the correctness of Marco Polo’s information, in 1837, during a trip up the Irrawaddy. After getting 200 miles north of the royal city, I found the interior of the country everywhere inhabited by Karens. Some Karen villages that I visited contained

from thirty to eighty families, and invariably each village occupied but one house, built like barracks for soldiers, and sufficient in length to contain all the families. They had large herds of cattle for agricultural purposes. Colouring, weaving, and blacksmithing are brought to a very good degree of perfection. As far as opportunity offered I inquired about the extent of the Karens, but could obtain little more than that they regarded themselves as the first and most extensive of all the races in the world. For the last 200 years Europeans have been visiting this coast, and trading in all the parts along the Martaban Gulf, and for nearly the same length of time Jesuit missionaries have been in Burmah, and yet there was no intimation that such a race as the Karens inhabited the interior in vast numbers; living remote from cities, and keeping at a distance from all the great rivers, and avoiding intercourse with strangers, they have been unnoticed. They are found in all the retired districts, and in mountain ranges, along the eastern shore of the Martaban Gulf, and still east of the mountains in Siam, and then to the north along the Salween river, and all its tributary waters, as far as they have been explored. The Sittang valley, situated between the Salween and Irrawaddy, is known to be inhabited by vast numbers of

this people, and everywhere through the rich delta of the Irrawaddy, even to the north of Prome, they form a large part of the agricultural population.

The conversion of one Karen to the christian faith, about twenty-five years ago, awakened no interest, and induced no inquiry in reference to the peculiarities and extent of this race, but when *Ko tha byu*, prompted by the impulses of his faith in the gospel of Christ, went amongst his countrymen and gained a goodly number to receive the glad tidings, the existence of such a people was first made known to the friends of missions. Little, however, was known of their numbers, and for years they were regarded as a mere fragment of an almost extinct race. Without letters, without religion, having neither temples nor priests, they were despised by the Burmans. During the first five years after they became known very little was done for them. It was found that they had, in oral songs, some of the most singularly interesting traditions relating to the creation of the world, the origin of the human race, the apostacy of man, the loss of Divine knowledge, and promises in reference to their future enlightenment. All these scattered rays of light are in harmony with the Mosaic record, reaching back to the infancy of the human family.

When America was inhabited only by savages, and our ancestors in Britain and Germany were dwelling in the rudest tents, clothed with the skins of beasts, and, in dark forests of oak, practising the most cruel and revolting forms of heathenism, the Karens stood firm in the great truth of one eternal God, the creator of all things, and the only rightful object of adoration. From age to age they chanted songs of praise to Jehovah, and looked, as their songs directed, towards the setting sun, from whence white men were to come with the *good book* and teach them the worship of the living God. Bhuddism, claiming to embody all science and literature,

and all that pertains to the physical and moral world; propounding a system of morals admirably suited to carry the understanding, while it fosters the pride and arrogance and selfishness so deeply seated in humanity; reaching back in its revelations through illimitable ages, and obscurely depicting other worlds and systems, and gods rising and passing away for ever; surrounding itself with pagodas and shrines, and temples and priests, as imposing as pagan Rome, and a ritual as gorgeous as Rome papal, has failed to gain an ascendancy over the Karen race. Arbitrary power, surrounded by imperial pomp and splendour, has neither awed nor seduced them from their simple faith. The preservation of this widely-scattered people from the degrading heathenism, which darkens every part of this vast continent, is a great and unfathomable mystery of God's providence. They have seen the proudest monuments of heathenism rise around them; they have seen dynasties rise and fall, ago after age, and yet their faith has never failed them. Twenty-five years ago the great fact was proclaimed on the mountains of Tavoy, by one of their own race, that the white man had come and brought them God's book. *Ko tha byu*, the Karen apostle, did not preach in vain; some thirty followed him to the city, and there saw the tall, pale, emaciated form of Boardman. He opened God's book, and expounded to them the things concerning Christ and his kingdom. In no long time they became the disciples of Christ; and when they were baptized the dying Boardman, reclining on the margin of the stream, exclaimed, as he saw them rising from the baptismal waters, 'Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.' Boardman died.

In 1832 and 1833 an alphabet was adopted, and one or two small tracts written. In a short time a few had learned to read in their own language the wonderful works of God. In 1836 a press was established at Tavoy,

under the direction of Mr. Bennett. Messrs. Wade and Mason gave a large portion of their time to Karen work. Small portions of the scriptures were translated, and books and tracts written, and schools established coeval with the preaching of the gospel. The press, along with the preacher and translator, were incessantly at work. In 1836, Mr. Vinton commenced his labours in the Moulmein province, and as early as 1837 had travelled extensively in the Rangoon and Pegu provinces. Mr. Howard was the first pioneer in Bassein when the gospel was first made known to the Karens in that region. Mr. Abbott and Mr. Brayton were in Karen work in 1837. Several years then passed before any new labourers entered the field; and there were no schools in existence beyond the mere act of teaching pupils to read, except as the few missionaries, in the depth of the rains, could give scraps of time to teaching amidst a multiplicity of labours. Early in 1844, Mr. Binney came out for the express purpose of giving to the rising ministry among the Karens a thorough biblical training. Few men ever entered upon a more important work—few ever had to contend with greater difficulties—and no one, perhaps, ever addressed himself more wisely or successfully to the great work he had in hand. He had to deal with untrained minds, and had few books to place in their hands; and even the art of reading was imperfectly known. The work, however, went forward, and a goodly number was so trained as to preach with great fulness, and expound the scriptures with ability. The churches, as well as the pastors, began to feel the importance of education—a thirst for knowledge was awakened. Mr. Binney took broad views of the wants and necessities of the Karen race, and projected a school in which a select number of both sexes should be so trained as to become educators among their own people. The Karen missionaries warmly sympathized with him in his views, and hence arose the Karen

Normal school in Moulmein. It was at first limited to thirty, and ultimately to fifty pupils, and was taught by the ladies of the mission. To this school the churches and the ministry looked with the fondest hopes. The more enlightened and thoughtful among them had begun to inquire, 'Why may we not have men raised up from among ourselves who shall be qualified to take the place of our teachers?'

Since the fall of Rangoon, in April, 1852, the long pent-up fires in the Karen heart have burst forth. The last gun from the ships of war had not been fired on Shway da gong, when a deputation of three Karens was hanging about the outskirts of the town, ready, as soon as the Burman army had fled, to rush in and find the teacher. They did rush in, and, amidst wide ruins and amidst ten thousand foreigners, sought for the teacher and found him. Why this urgency? The churches had sent them, and, night and day, followed them with their prayers. Among their first inquiries was, 'Will teacher Vinton come now?' They returned; and in three days more forty Karens came in. They said, 'All are praying for their teachers, and also praying for the English.' They had even taught their little children to pray that the teachers might come. Heathen Karens had joined them in this prayer. Such faith moves mountains from their base. Though the waves of anarchy were rolling over them, and the sword and famine wasting their numbers, there was hope in God, and earnest longing for the coming of Christ's kingdom. 'Let us arise and build,' was the cry and the prayer of this long-oppressed and enslaved, but now emancipated, people. The records of every month, from the 1st of May, 1852, up to the present time, are enough to awaken songs of praise to the God of missions in the bosom of the most slumbering church. Within this time about 4,000 have received the gospel, so as to give evidence that their faith rests not in the wisdom of men, but in the power of

God; and not less than two-thirds of this number have been gathered in districts where Christ was unknown before. This is not all; multitudes in other districts, where only a feeble sound had reached them, are asking to be taught the worship of God. It is beautiful to see a great people rising up from long ages of ignorance and degradation, to see them pressing forward to the attainment of moral truth. This has been the case with the Karens from the day when the glad tidings of redemption were announced to them on the mountains of Tavoy. During the last three years the indications of rapid reform bear a striking analogy to the early days of christianity, when province after province, in rapid succession, turned away from their lying vanities and gave heed to the word of God. All the older churches, to the number of about one hundred, have built themselves chapels, and the larger half of these support their own pastors and their own village schools. Many of the pastors and school teachers are but poorly qualified for their work. This is felt, and deeply deplored by themselves and the churches. And this is not all; churches are rising in new localities, and no one to teach them to read God's book: hundreds and thousands are asking to be taught how to read the good book, and there are no men qualified to go among them!

Had we a few such men now they could go among the thousands north of Toung-oo, in the provinces of Moona and Legore, and still north along the Salween to the borders of China. They could go a little north of Ava, and in all the upper provinces, amidst thousands, tens of thousands; or proclaim the blessed gospel and plant churches in all those vast regions bordering upon China and Thibet. There is nothing visionary in this, nothing impracticable; and the providence and promises of God are urging us to undertake this great and glorious work. We must have a school in which men can be trained

to read and reason, to speak and write. This is one of the necessities of the Karen race; there can be no solid progress without it. An enlightened ministry and a well-qualified class of instructors are needed to carry forward and perfect the great work now begun. In a few years this school will subsist and grow without foreign aid. Even now the churches will support forty or fifty well-qualified assistants to go into as many new districts to preach Christ, and teach the people to read the holy scriptures; and probably the same number will be needed every succeeding year to supply new fields so rapidly opening on every side. Evangelists, pastors, and school teachers are needed, and they can only be qualified for their work by such a school as we propose. Can this work be longer delayed? Can we shut our eyes to the obvious indications of Divine providence in reference to this great people? Can we satisfy ourselves that we are acting up to the letter and the spirit of the great commission, when we preach the gospel and baptize those who believe, and then have no men to set over them as pastors, and so leave them, on the confines of heathenism, untaught in the things of the kingdom? Are we not bound 'to set in order the things that are wanting?'—'to ordain elders in every church?' But where can pastors be obtained among a people without letters? Before they can teach they must be taught; they must learn to read, and have some biblical knowledge. The conversion of souls is our great work, but not our only work. Baptized believers must be instructed in 'all things' which Christ commanded. The first must be done, and the other must not be left undone. The expense of training one hundred Karens will not much exceed the expense of two mission families for the same time. Allow an average of four years for each student, and we have a body of men qualified to labour as evangelists, and a goodly number of these will be more efficient by far than the average of missionaries, and, in

some respects, will be in advance of the best missionaries that have ever entered the fields.

A question has been raised in reference to the singleness of purpose and steadfastness of well-educated Karens: 'Will not a thorough training furnish a strong temptation to leave the ministry for government service?' The past history of the Karen ministry furnishes no evidence against them, but on the contrary, every page of their history gives evidence of a pure, noble, self-sacrificing spirit. The temptations to wealth, and honour, and high position, have been resisted by not a few of the Karen preachers. Salaries, varying from forty to one hundred rupees a month, have been within their reach, and yet not one of them have been seduced by the dazzling prize. From six to twelve rupees a month is the salary of a Karen preacher, whether paid by the mission or the church, when he labours. Can we have stronger evidence of earnest views and loftiness of purpose? Conscientiousness and deep religious feeling have ever been prominent traits in the Karen christian churches. Where shall we look in the history of modern christianity for fairer, brighter examples of faith and steadfastness? It is marvel-

lous that a people so numerous, so remarkable in their past history, and in their rapid evangelization, so steadfast in christian principle, and so earnest in winning their benighted fellow-men to the knowledge of Christ, should awaken so little interest among the friends of missions. Some twelve thousand church members, and a christian population little short of a hundred thousand, gathered within twenty years after an alphabet was formed, and yet not one school in existence where a few of the rising ministry can obtain that mental discipline, and that sound biblical training, which alone can fit them to become 'able ministers of the New Testament.' We appeal to all thoughtful, serious christians, is it not tempting God to leave this people without a native ministry? Unlettered men, or men only able to read with difficulty, cannot feed the flock of God. Neither can they go forth among the dark and superstitious masses and explain intelligibly the way of life through Christ. Let all who read this paper ponder well the subject. The moral and mental regeneration of a great and widely extended people is a work compared with which all other achievements sink into littleness."

Spiritual Cabinet.

FROM CAIRD'S SERMON ON "RELIGION IN COMMON LIFE."

THE CHRISTIAN LIFE.—Such, then, is the true idea of the christian life—a life not of periodic observances, or of occasional fervours, or even of splendid acts of heroism and self-devotion, but of quiet, constant, unobtrusive earnestness, amidst the commonplace work of the world. This is the life to which Christ calls us. Is it yours? Have you entered upon it, or are you now willing to enter upon it? It is not, I admit, an imposing or an easy one. There is nothing in it to dazzle, much

in its hardness and plainness to deter the irresolute. The life of a follower of Christ demands not, indeed, in our day, the courage of the hero or the martyr, the fortitude that braves outward dangers and sufferings, and flinches not from persecution and death. But with the age of persecution the difficulties of the christian life have not passed away. In maintaining a spirit of christian cheerfulness and contentment—in the unambitious routine of humble duties—in

preserving the fervour of piety amidst unexciting cares and wearing anxieties in the perpetual reference to lofty ends amidst lowly toils—there may be evinced a faith as strong as that of the man who dies with the song of martyrdom on his lips. It is a great thing to love Christ so dearly as to be “ready to be bound and to *die*” for Him; but it is often a thing not less great to be ready to take up our daily cross, and to *live* for Him. But be the difficulties of a christian life in the world what they may, they need not discourage us. Whatever the work to which our Master calls us, He offers us a strength commensurate with our needs. No man who wishes to serve Christ will ever fail for lack of heavenly aid. And it will be no valid excuse for an ungodly life that it is difficult to keep alive the flame of piety in the world, if Christ be ready to supply the fuel. To all, then, who really wish to lead such a life, let me suggest that the first thing to be done—that without which all other efforts are worse than vain, is heartily to devote themselves to God through Christ Jesus. Much as has been said of the infusion of religious principle and motive into our worldly work, there is a preliminary advice of greater importance still—that we *be religious*. Life comes before growth. The soldier must enlist before he can serve. In vain, directions how to keep the fire ever burning on the altar if first it be not kindled. No religion can be genuine, no goodness can be constant or lasting, that springs not, as its primary source, from faith in Jesus Christ. To know Christ as my Saviour—to come with all my guilt and weakness to Him in whom trembling penitence never fails to find a friend—to cast myself at His feet in whom all that is sublime in divine holiness is softened, though not obscured, by all that is beautiful in human tenderness—and, believing in that love stronger than death which, for me, and such as me, drained the cup of untold sorrows, and bore without a murmur the bitter

curse of sin, to trust my soul for time and eternity into his hands—this is the beginning of true religion. And it is the reverential love with which the believer must ever look to Him to whom he owes so much, that constitutes the main-spring of the religion of daily life. Selfishness may prompt to a formal religion, natural susceptibility may give rise to a fitful one, but for a life of constant fervent piety, amidst the world’s cares and toils, no motive is sufficient save one—self-devoted love to Christ. But again, if you would lead a christian life in the world, let me remind you that that life must be *continued* as well as begun with Christ. You must learn to look to Him not merely as your Saviour from guilt, but as the Friend of your secret life, the chosen companion of your solitary hours, the depository of all the deeper thoughts and feelings of your soul. You cannot live *for* Him in the world unless you live much *with* Him apart from the world. In spiritual as in secular things, the deepest and strongest characters need much solitude to form them. Even earthly greatness, much more moral and spiritual greatness, is never attained but as the result of much that is concealed from the world—of many a lonely and meditative hour. Thoughtfulness, self-knowledge, self-control, a chastened wisdom and piety, are the fruit of habitual meditation and prayer. In these exercises Heaven is brought near, and our exaggerated estimate of earthly things corrected. By these our spiritual energies, shattered and worn by the friction of worldly work, are repaired. In the recurring seasons of devotion the cares and anxieties of worldly business cease to vex us; exhausted with its toils, we have, in daily communion with God, “meat to eat which the world knoweth not of;” and even when its calamities and losses fall upon us, and our portion of worldly good may be withdrawn, we may be able to show, like those holy ones of old at the heathen court, by the fair serene

countenance of the spirit, that we have something better than the world's pulse to feed upon. But, further, in availing yourself of this divine resource amidst the daily exigencies of life, why should you wait always for the periodic season and the formal attitude of prayer? The heavens are not open to the believer's call only at intervals. The grace of God's Holy Spirit falls not like the fertilising shower, only now and then; or like the dew on the earth's face, only at morning and night. At all times on the uplifted face of the believer's spirit the gracious element is ready to descend. Pray always; pray without ceasing. When difficulties arise, delay not to seek and obtain at once the succour you need. Swifter than by the subtle electric agent is thought borne from earth to heaven. The Great Spirit on high is in constant sympathy with the believing spirit beneath, and in a moment, in the twinkling of an eye, the thrill of aspiration flashes from the heart of man to God. Whenever anything vexes you—whenever, from the rude and selfish ways of men, any trials of temper cross your path—when your spirits are ruffled, or your christian forbearance put to the test, be this your instant resource! Haste away, if only for a moment, to the serene and peace-breathing presence of Jesus, and you will not fail to return with a spirit soothed and calmed. Or when the impure and low-minded surround you—when, in the path of duty, the high tone of your christian purity is apt to suffer from baser contacts, oh, what relief to lift the heart to Christ!—to rise on the wings of faith—even for one instant to breathe the air of that region where the infinite purity dwells, and then return with a mind steeled against temptation, ready to recoil with the instinctive abhorrence of a spirit that has been beside the throne, from all that is impure and vile. Say not, then, with such aid at your command, that religion cannot be brought down to common life!

ANTICIPATED HAPPINESS.—Have we not all felt that the thought of anticipated happiness may blend itself with the work of our busiest hours? The labourer's evening release from toil—the school-boy's coming holiday, or the hard-wrought business-man's approaching season of relaxation—the expected return of a long absent and much loved friend—is not the thought of these, or similar joyous events, one which often intermingles with, without interrupting, our common work? When a father goes forth to his "labour till the evening," perhaps often, very often, in the thick of his toils, the thought of home may start up to cheer him. The smile that is to welcome him, as he crosses his lowly threshold when the work of the day is over, the glad faces, and merry voices, and sweet caresses of little ones, as they shall gather round him in the quiet evening hours—the thought of all this may dwell, a latent joy, a hidden motive, deep down in his heart of hearts, may come rushing in a sweet solace at every pause of exertion, and act like a secret oil to smoothe the wheels of labours. And so, in the other cases I have named, even when our outward activities are the most strenuous, even when every energy of mind and body is full strung for work, the anticipation of coming happiness may never be absent from our minds. The heart has a secret treasury, where our hopes and joys are often garnered—too precious to be parted with even for a moment. And why may not the highest of all hopes and joys possess the same all-pervading influence? Have we, if our religion be real, no anticipation of happiness in the glorious future? Is there "no rest that remaineth for the people of God," no home and loving heart awaiting us when the toils of our hurried day of life are ended? What is earthly rest or relaxation, what that release from toil after which we so often sigh, but the faint shadow of the saint's everlasting rest—the repose of eternal purity—the calm of a spirit in which,

not the tension of labour only, but the strain of the moral strife with sin, has ceased—the rest of the soul in God! What visions of earthly bliss can ever—if our christian faith be not a form—compare with “the glory soon to be revealed”—what joy of earthly re-union with the rapture of the hour when the heavens shall yield our absent Lord to our embrace, to be parted from us no more for ever! And if all this be not a dream and a fancy, but most sober truth, what is there to except this joyful hope from that law to which, in all other deep joys, our minds are subject? Why may we not, in this case too, think often, amidst our worldly work, of the home to which we are going, of the true and loving heart that beats for us, and of the sweet and joyous welcome that awaits us there? And, even when we make them not, of set purpose, the subject of our thoughts, is there not enough of grandeur in the objects of a believer's hope to pervade his spirit at all times with a calm and reverential joy? Do not think all this strange, fanatical, impossible. If it do seem so, it can only be because your heart is in the earthly hopes, but not in the higher and holier hopes—because love to Christ is still to you but a name—because you can give more ardour of thought to the anticipation of a coming holiday than to the hope of heaven and glory everlasting. No, my friends! the strange thing is, not that amidst the world's work we should be able to think of our home, but that we should ever be able to forget it; and the stranger, sadder still, that while the little day of life is passing,—morning—noontide—evening,—each stage more rapid than the last, while to many the shadows are already fast lengthening, and the declining sun warns them that “the night is at hand, wherein no man can work,” there should be those amongst us whose whole thoughts are absorbed in the business of the world, and to whom the reflection never occurs that soon they must go out into eternity—without a friend—without a home!

CONCLUDING EXHORTATION.—In conclusion, let me urge upon you the great lesson on which we have been insisting. Carry religious principle into everyday life. Principle elevates whatever it touches. Facts lose all their littleness to the mind which brings principle and law to bear upon them. The chemist's or geologist's soiled hands are no sign of base work; the coarsest operations of the laboratory, the breaking of stones with a hammer, cease to be mechanical when intellectual thought and principle govern the mind and guide the hands. And religious principle is the noblest of all. Bring it to bear on common actions and coarse cares, and infinitely nobler even than the philosophic or scientific, becomes the christian life. Live for Christ in common things, and all your work will become priestly work. As in the temple of old, it was holy work to hew wood or mix oil, because it was done for the altar-sacrifice or the sacred lamps; so all your coarse and common work will receive a consecration when done for God's glory, by one who is a true priest to His temple. Carry religion into common life; and your life will be rendered useful as well as noble. There are many men who listen incredulously to the high-toned exhortations of the pulpit; the religious life there depicted is much too seraphic, they think, for this plain and prosaic world of ours. Show these men that the picture is not a fancy one. Make it a reality. Bring religion down from the clouds. Apply to it the infallible test of experiment; and, by suffusing your daily actions with holy principles, prove that love to God, superiority to worldly pleasure, spirituality, holiness, heavenly-mindedness, are something more than the stock ideas of sermons. Carry religious principle into common life, and common life will lose its transitoriness. “The world passeth away!” The things that are seen are temporal. Soon business with all its cares and anxieties—the whole “unprofitable stir and fever of the world”

—will be to us a thing of the past. But religion does something better than sigh and muse over the perishableness of earthly things; it finds in them the seed of immortality. No work done for Christ perishes. No action that helps to mould the deathless mind of a saint of God is ever lost. Live for Christ in the world, and you carry out with you into eternity all the results of the world's business that are worth keeping. The river of life sweeps on, but the gold grains it held in solution are left behind, deposited in the holy heart. "The world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever." Every other result of our "diligence in business" will soon be gone. You cannot invent any mode of exchange between the visible and invisible worlds, so that the balance at your credit in the one can be transferred, when you migrate from it, to your account in the other. Worldly sharpness, acuteness, versatility, are not the qualities in request in the world to come. The capacious intellect, stored with knowledge, and disciplined into admirable perspicacity, tact, worldly wisdom, by a life-time devoted to politics or business, is not, by such attainments, fitted to take a higher place among the sons of immortality. The honour, fame, respect, obsequious homage that attend worldly greatness up to the grave's brink, will not follow it one step beyond. These

advantages are not to be despised; but if these be all that, by the toil of our hand, or the sweat of our brow, we have gained, the hour is fast coming when we shall discover that we have laboured in vain and spent our strength for nought. But while these pass, there are other things that remain. The world's gains and losses may soon cease to affect us, but not the gratitude or the patience, the kindness or the resignation, they drew forth from our hearts. The world's scenes of business may fade on our sight, the noise of its restless pursuits may fall no more upon our ear, when we pass to meet our God; but not one unselfish thought, not one kind and gentle word, not one act of self-sacrificing love done for Jesus' sake, in the midst of our common work, but will have left an indelible impress on the soul which will go out with it to its eternal destiny. So live, then, that this may be the result of your labours. So live that your work, whether in the church or in the world, may become a discipline for that glorious state of being in which the church and the world shall become one,—where work shall be worship, and labour shall be rest,—where the worker shall never quit the temple, nor the worshipper the place of work, because "there is no temple therein, but the Lord God Almighty and the Lamb are the temple thereof."

Poetry.

DEDICATORY HYMN.

SUNG AT THE OPENING OF THE BAPTIST MISSION CHAPEL, GOWHATI. BY REV. W. WARD.

GREAT God, whose vast immensity
Is hallowed for Thy spacious dome;
Shall mortal worms prepare for Thee
A temple for Thine earthly home!
Yet Thou dost dwell where hearts sincere
Their homage pay of prayer and praise;
Lord, we would bring such offerings here—
Oh! make this house Thy dwelling-place.
Here would we know no will but Thine—
No words of strife, nor worldly pride;
No doctrine but the theme divine
Of Jesus, and Him crucified.

Here may the o'er-shadowing Presence rest,—
Here contrite grief to gladness rise;
Till every storm that rends the breast,
In love and sweet devotion dies.
'Mid heathen gloom and error's night,
Here may Thy glorious Gospel shine;
Till from each neighbouring temple's height,
Shall perish every idol shrine.
We bless Thee for this resting-place,
Thou in a weary land hast given;—
Oh, here may ransomed sinners trace
Their birth-place and the gate of Heaven!

"MY ANGEL LOVE."

Written by the late MRS. EMILY C. JUDSON, soon after the death of her husband, Rev. Dr. Judson, of Burmah.

"The widowed heart of the gifted one, with her apostolic husband just gone before her to heaven, thus exquisitely tells the story of their love."

I GAZED down life's dim labyrinth,
A wildering maze to see,
Crossed o'er by many a tangled clew,
And wild as wild could be;
And as I gazed in doubt and dread,
An angel came to me.

I knew him for a heavenly guide,
I knew him even then,
Though meekly as a child he stood
Among the sons of men—
By his deep spirit-loveliness,
I knew him even then.

And as I leaned my weary head
Upon his proffered breast,
And scanned the peril-haunted wild
From out my place of rest,
I wondered if the shining ones
Of Eden were more blest.

For there was light within my soul,
Light on my peaceful way,

And all around the blue above
The clustering starlight lay;
And easterly I saw up-reared
The pearly gates of day.

So, hand in hand, we trod the wild,
My angel love and I—
His lifted wing all quivering
With tokens from the sky:
Strange my dull thoughts could not divine
'Twas lifted but to fly!

Again down life's dim labyrinth
I grope my way alone,
While wildly through the midnight sky
Black hurrying clouds are blown,
And thickly, in my tangled path,
The sharp bare thorns are sown.

Yet firm my foot, for well I know
The goal cannot be far,
And ever, through the rifted clouds,
Shines out one steady star,
For when my guide went up, he left
The pearly gates ajar!

Reviews.

IN consequence of the length of the extract which we give from "Macaulay's History of England," third volume, on a subject in which dissenters cannot but feel a deep interest, and are, perhaps, but little informed, we are compelled to postpone to next month our notices of several works which we have received, as well as our usual selection of "Narratives and Anecdotes."

Correspondence.

WAR AND CHRISTIANITY.

To the Editor of the Baptist Reporter.

DEAR SIR,—We are not amusing ourselves with the expectation of a general assent to the truth of our conclusions, still we believe that the number of those whose opinions accord with our own has increased, is increasing, and will yet much more increase. Perhaps it would not be too much to assume, that of the reasons why professing christians in general do not oppose war, one of the principal is, they do not inquire into the subject; they have not (nor have those who are actually engaged in war) any distinct perception of the reasons why

one portion of mankind is engaged in the destruction of the other; and this implies, we think, strong evidence against the justice of the motives to such acts of violence. If the christian apologist for war has not fully satisfied himself respecting the decisions of the New Testament upon the lawfulness of war, it is his duty, as a professed follower of Christ, to refer to the general nature of christianity, because if there were no other evidence against war, we believe we should possess, in the character and spirit of the religion of Jesus, sufficient proof that all war is strictly forbidden. To christianity, therefore, we refer in determination of this great question.

We admit no other test; and with those who believe that the decisions of christianity may be superseded by other considerations we have nothing to do. We wish to apply our remarks more particularly to those professing the christian name, but who maintain that war is necessary. Since the present war commenced, it appears to us that christianity has begun to wear another aspect—the hitherto inflexible spirit of many of its professors has gradually softened into a conformity of this world—and christian duty has been sacrificed at the shrine of earthly policy. It is true some few christian minds have borne their testimony against the lawfulness of war amidst the opposition and prejudice of the world, and although these testimonies are few or transient, it matters not, if their light be the light of truth, it has been said, that “It is the fate of great truths to glow only like a flash of lightning amidst the dark clouds in which error has enveloped the universe.” It is some satisfaction, however, to know that the occasional light which has been thrown upon the dark subject of war by some intelligent christians, has been sufficiently strong and clear to bring more closely to our view the hideous and revolting features of this scourge of humanity, and we wonder that amidst the gospel prohibition of this Moloch worship among the nations of christianity, that the sanguinary and tyrannical reign of war has not long been overthrown, and that those who profess to be guided by the peaceable rules laid down by christianity, should make any apology for the continuance of such a system of torture and outrage by maintaining that “War is necessary” for the good government of the world. But if war cannot be carried on without those passions which are forbidden by Christ, such as resentment, hatred, revenge, &c., what becomes of the argument that war is compatible with christianity? We contend that some of the most distinctive duties of christianity are sacrificed when war is carried on, and that the practices and principles peculiar to war are quite abhorrent from the benignity of christianity. That under the Mosaic dispensation some wars were allowed, or were enjoined upon the Jews as an imperative duty, we do not dispute; but those who refer, in justification of the present war, or of war in general, to the authority by

which the Jews prosecuted their wars, must produce that authority now. The question for the christian to decide is, not whether wars were commanded to the Jews, but whether they are commanded to the christian. We believe no such injunction has been given by Jesus Christ, and, therefore, we can plead no such purpose as the Jews could for the prosecution of their wars. We ask, Are the dispositions which the precepts of the sermon on the Mount inculcate compatible with war? If not, how can war be reconcilable with christianity? It should be borne in mind by those who are advocating war, that they are contending for a corruption which their forefathers abhorred, and that they are making Jesus Christ the sanctioner of crimes which many of his followers offered up their lives because they would not commit. It is indisputable, that the christians who lived nearest to the time of our Saviour, believed, with undoubting confidence, that he had unequivocally forbidden war; they openly avowed this belief, and in support of it they sacrificed their lives. Still it is not uncommon in the present day to find christian professors, living in the clear light of New Testament truth, who maintain that “under certain circumstances war is necessary, or, in other words, the followers of Christ are at liberty to destroy each other on some ‘particular occasions.’” Is there not reason to be ashamed of the reputation of our religion if that religion approves of war? Is it not to be feared that we, who should be the helpers of the world, and lights to them that sit in darkness, shall become stumbling-blocks, and cause them to love that darkness still? Are we not told by the Jews, that our wars are an evidence that the Prince of Peace is not yet come? Does not the infidel allege the violence of christians in proof that christianity is an imposition? These are questions which we think are worthy the consideration of every christian who maintains that “war is necessary.” For the present we leave this subject, and we ask, Which of the two have laboured most for the honour and glory of God and the good of mankind, they by whose interpretation of scripture war had been extirpated from the earth had it been followed by others; or they who, by a different interpretation, have contributed to continue it? J. S. C.

Christian Activity.

THE CRIMEA.

Mr. Matheson, an agent of the "Soldiers' Friend and Army Scripture Readers' Society," thus reports of his labours in the East:—"Since entering the Crimea, I have given away—tracts, 57,000—books, 370—English Bibles, 739—Testaments, 1,634—Welsh Testaments, 125—French Bibles, 71—Testaments, 1,158—Italian Bibles, 236—Testaments, 5,095—Russian, Turkish, German, 84, making in all, of copies of the word distributed, 9,142; besides making arrangements for the distribution of 474 Italian and French Bibles and Testaments; thus making, ere this report reaches you, 9,616 copies of the word in circulation.

Surely, in looking at this, one must be led to the deepest gratitude. It is more than a dry detail—a looking at a certain number of figures. Each copy was the word of the living God. Each contained the words of eternal life. Each might, through the spirit's blessing, become a source of saving blessing. Well may the friends of the bible society rejoice, in granting so liberally of better than earthly bread, and lend increasing support to such a noble institution whose efforts and sympathies are truly world-wide.

The circulation of tracts amongst our own soldiers, has been carried on since my last with more than usual interest. By some a greater desire has been manifested for them, and scarcely a spot of the camp is to be found where they are not. Wholesome reading is much wanted, for the camp is inundated with light literature and novels to a great extent.

I had before commenced the circulation, though in small numbers, of French and Italian tracts, but since my last, I may say it has become a new part of my work. Many, many hundreds have been given away. Some have refused testaments who eagerly wished a tract, and the interest has often been intense. Much has depended on the provinces from whence they came, and the influences brought to bear upon them. The tracts and books were furnished by the Religious Tract Society, and our country owes it many thanks. They have not

neglected the Crimea. Every opportunity has been seized of dealing with a generous hand, and, amongst the thinking part of our army, their works are highly valued; for whilst they attract, they also interest and arrest.

The distribution of the word amongst the Sardinians has gone on with the same avidity—not for a day has it flagged. It seems to have run through all their camp; reached all classes, and drowned all opposition. It has been done in the light of day, and been one of overwhelming gratitude. Many of its details it would be imprudent to enter into; officers, non-commissioned officers, and men, to the number of 2,200, have called at my residence for it. From none have I ever met repulses or got an angry frown. They have hailed it joyously, for they feel that they are free. Long have they been ashamed, yet the fetters are bursting; the yoke is breaking; the light is dawning. They deserve to be free, for they are a noble people! Their conduct in the battle, in camp, and every sphere, has attracted universal admiration. It would be wrong to say their desire for the word arises in many, in most cases, from a spiritual thirst; yet the Lord can bless whilst they read, and from what I have already seen and heard it is doing its own work. Many gone home sick or wounded, carry it with them; and who can estimate the results of the 6,000 copies of the word given to the Sardinian army in the Crimea? Storms may arise, and opposition threaten, yet the Lord guards His own truth, and nothing is more certain than that it shall, and will, ultimately prevail. In faith of this, let no effort be relaxed—no prayer be spared—no heaven-taught tongue be silent; and let all be done under the felt realization,—that God, and God alone, can give the increase.

In view of leaving this wide and important field, I must acknowledge the goodness that has accompanied me.—'Crooked things have been made straight, and rough places plain.' Barriers raised in the way have been removed. From all classes, I have met unwearied kindness. My life, whilst thousands have been called away, has been spared. His

Word has been abundantly scattered, and much of the seed of the kingdom sown. It may yet spring up in countless instances, and the full clear light of eternity make known the results."

THE CURATE OF BONMAHON AND HIS SCHOOLS.

WE remind our readers that at pages 14 and 15 of our January number we introduced this worthy curate, and the scene of his labours, to their notice.

"The writer was engaged in editing the *Gospel Magazine*, whilst the printing and publishing of it were carried on in London. At length an opportunity offered for accomplishing his long-cherished desire. He had secured, through the medium of the periodical aforementioned, a number of subscribers to 'Dr. Gill's Commentary on the Bible.' He had proposed to publish an abridgment of this voluminous work for the sum of three guineas. At this juncture a gentleman offered to take one hundred copies at that price, provided the work were printed entire; but, when informed of the projector's intention to endeavour to set up a Printing School (in Bonmahon), and to issue it thence, he wrote to say he had no confidence in the undertaking; that it ought to be done by a person of large capital, and in London; that consequently he must withdraw his name as a subscriber, and have nothing to do with the work.* So large a number of copies being declined was most discouraging. However, the mind being bent upon the work, one went forward. The writer having first made out a draft, or scale of the cases in which the types are deposited, placed it in his schoolmaster's hands, and said, 'Now let the elder boys take copies of this, and make themselves masters of it against my return.' He then started for London; and, after considerable demurring on the part of the publisher, who was to receive all, and to pay all, at a certain per centage, the types, presses, and general materials of a printing office, were purchased. One friend spoke of it as a 'perilous undertaking;' another said, 'The establishment will be destroyed;' the publisher said, 'Boys, you know, are of no use for the first six months.' 'I know the character of the boys I have to do with,' was the reply.

* This gentleman afterwards duly fulfilled his engagement, and has also largely subscribed to subsequent works.

Three compositors and one pressman were engaged; and, in a few days, the writer once more found himself in the village, with these young men and a large quantity of material, but no place in which to commence operations. A house, for the rental of which the negotiations were considered as closed, was refused; a barn, attached to the cottage he had long occupied at an extravagant rent, was also refused, under the idea that the enterprize was to be turned to proselytizing purposes. The materials were scarcely landed at Waterford Quay before the Romish press opened its deadly fire upon the work. Still the watchword was 'Forward!' There was no retracing one's steps. We were under engagement to produce the work by a given time, despite all difficulties. Happily, and as the providence of God graciously ordered it, a house which had been built for an hotel was available. Then it was let to separate families. These gave place to the incoming tenant; and, within eight-and-forty hours of the arrival of the materials, operations were commenced. The boys were introduced, and their knowledge of the cases by means of the draft before spoken of, put to the test. To the writer's astonishment, no sooner were the various pages of the new and dazzling type unpapered, than the boys began to distribute them into their varied compartments with an avidity and an interest for which he was not at all prepared. On Wednesday morning, Oct. 15, 1851, the first portion of copy was given out. It was an herculean task in prospect. The principal actors were complete novices. They had never seen type or press before; and here by a given date—rather more than two years—this large work was to be reprinted under the greatest possible disadvantages."

And it was, and by these hands in nine thick quarto volumes, of twenty-five tons of paper, the carriage of which cost £200. The achievement was wonderful, when we consider that the whole responsibility of expense and editorship devolved on "a humble village curate." At one critical pecuniary juncture, a lady died, and it was found, had left the Curate one thousand pounds to carry on his designs!

Having completed this great task, they went to work at others with increasing facilities and success.

Narratives and Anecdotes.

THE TOLERATION OF DISSENTERS—1689.

THE Toleration Bill passed both Houses with little debate. This celebrated statute, long considered as the Great Charter of religious liberty, has since been extensively modified, and is hardly known to the present generation except by name. The name, however, is still pronounced with respect by many who will perhaps learn with surprise and disappointment the real nature of the law which they have been accustomed to hold in honour.

Several statutes which had been passed between the accession of Queen Elizabeth and the Revolution required all people under severe penalties to attend the services of the Church of England, and to abstain from attending conventicles. The Toleration Act did not repeal any of these statutes, but merely provided that they should not be construed to extend to any person who should testify his loyalty by taking the Oaths of Allegiance and Supremacy, and his Protestantism by subscribing the Declaration against Transubstantiation.

The relief thus granted was common between the dissenting laity and the dissenting clergy. But the dissenting clergy had some peculiar grievances. The Act of Uniformity had laid a mulct of a hundred pounds on every person, who, not having received episcopal ordination, should presume to administer the Eucharist. The Five Mile Act had driven many pious and learned ministers from their houses and their friends, to live among rustics in obscure villages of which the name was not to be seen on the map. The Conventicle Act had imposed heavy fines on divines who should preach in any meeting of separatists; and, in direct opposition to the humane spirit of our common law, the Courts were enjoined to construe this Act largely and beneficially for the suppressing of dissent and for the encouraging of informers. These severe statutes were not repealed, but were, with many conditions and precautions, relaxed. It was provided that every dissenting minister should, before he exercised his function, profess under his hand his belief in the articles of the Church of England, with a few exceptions. The propositions to

which he was not required to assent were these; that the Church has power to regulate ceremonies; that the doctrines set forth in the Book of Homilies are sound; and that there is nothing superstitious and idolatrous in the ordination service. If he declared himself a Baptist, he was also excused from affirming that the baptism of infants is a laudable practice. But, unless his conscience suffered him to subscribe thirty four of the thirty-nine articles, and the greater part of two other articles, he could not preach without incurring all the punishments which the Cavaliers, in the day of their power and their vengeance, had devised for the tormenting and ruining of schismatical teachers.

The situation of the Quaker differed from that of other dissenters, and differed for the worse. The Presbyterian, the Independent, and the Baptist, had no scruple about the Oath of Supremacy. But the Quaker refused to take it, not because he objected to the proposition that foreign sovereigns and prelates have no jurisdiction in England, but because his conscience would not suffer him to swear to any proposition whatever. He was therefore exposed to the severity of part of that penal code which, long before Quakerism existed, had been enacted against Roman Catholics by the Parliaments of Elizabeth. Soon after the Restoration, a severe law, distinct from the general law which applied to all conventicles, had been passed against meetings of Quakers. The Toleration Act permitted the members of this harmless sect to hold their assemblies in peace, on condition of signing three documents, a declaration against Transubstantiation, a promise of fidelity to the government, and a confession of Christian belief. The objections which the Quaker had to the Athanasian phraseology had brought on him the imputation of Socinianism; and the strong language in which he sometimes asserted that he derived his knowledge of spiritual things directly from above had raised a suspicion that he thought lightly of the authority of Scripture. He was therefore required to profess his faith in the divinity of the Son and of the Holy Ghost, and in the

inspiration of the Old and New Testaments.

Such were the terms on which the Protestant dissenters of England were, for the first time, permitted by law to worship God according to their own conscience. They were very properly forbidden to assemble with barred doors, but were protected against hostile intrusion by a clause which made it penal to enter a meeting-house for the purpose of molesting the congregation.

As if the numerous limitations and precautions which have been mentioned were insufficient, it was emphatically declared that the legislature did not intend to grant the smallest indulgence to any Papist, or to any person who denied the doctrine of the Trinity as the doctrine is set forth in the formularies of the Church of England.

Of all the Acts that have ever been passed by Parliament, the Toleration Act is perhaps that which most strikingly illustrates the peculiar vices and the peculiar excellences of English legislation. But, as he who has actually to build must bear in mind many things never noticed by D'Alembert and Euler, so must he who has actually to govern be perpetually guided by considerations to which no allusion can be found in the writings of Adam Smith or Jeremy Bentham. The perfect lawgiver is a just temper between the mere man of theory, who can see nothing but general principles, and the mere man of business, who can see nothing but particular circumstances. Of lawgivers in whom the speculative element has prevailed to the exclusion of the practical, the world has during the last eighty years been singularly fruitful. To their wisdom Europe and America have owed scores of abortive constitutions, scores of constitutions which have lived just long enough to make a miserable noise, and have then gone off in convulsions. But in the English legislature the practical element has always predominated, and not seldom unduly predominated, over the speculative. To think nothing of symmetry and much of convenience; never to remove an anomaly merely because it is an anomaly; never to innovate except when some grievance is felt; never to innovate except so far as to get rid of the grievance; never to lay down any proposition of wider extent than the particular case for

which it is necessary to provide; these are the rules which have, from the age of John to the age of Victoria, generally guided the deliberations of our two hundred and fifty Parliaments. Our national distaste for whatever is abstract in political science amounts undoubtedly to a fault. Yet it is, perhaps, a fault on the right side. That we have been far too slow to improve our laws must be admitted. But, though in other countries there may have occasionally been more rapid progress, it would not be easy to name any other country in which there has been so little retrogression.

The Toleration Act approaches very near to the idea of a great English law. To a jurist, versed in the theory of legislation, but not intimately acquainted with the temper of the sects and parties into which the nation was divided at the time of the Revolution, that Act would seem to be a mere chaos of absurdities and contradictions. It will not bear to be tried by sound general principles. Nay, it will not bear to be tried by any principle, sound or unsound. The sound principle undoubtedly is, that mere theological error ought not to be punished by the civil magistrate. This principle the Toleration Act not only does not recognize, but positively disclaims. Not a single one of the cruel laws enacted against nonconformists by the Tudors or the Stuarts is repealed. Persecution continues to be the general rule. Toleration is the exception. Nor is this all. The freedom which is given to conscience is given in the most capricious manner. A Quaker, by making a declaration of faith in general terms, obtains the full benefit of the Act without signing one of the thirty-nine Articles. An Independent minister, who is perfectly willing to make the declaration required from the Quaker, but who has doubts about six or seven of the Articles, remains still subject to the penal laws. Howe is liable to punishment if he preaches before he has solemnly declared his assent to the Anglican doctrine touching the Eucharist. Penn, who altogether rejects the Eucharist, is at perfect liberty to preach without making any declaration whatever on the subject.

These are some of the obvious faults which must strike every person who examines the Toleration Act by that standard of just reason which is the same in

all countries and in all ages. But these very faults may perhaps appear to be merits, when we take into consideration the passionate and prejudices of those for whom the Toleration Act was framed. This law, abounding with contradictions which every smatterer in political philosophy can detect, did what a law framed by the utmost skill of the greatest masters of political philosophy might have failed to do. That the provisions which have been recapitulated are cumbersome, puerile, inconsistent with each other, inconsistent with the true theory of religious liberty, must be acknowledged. All that can be said in their defence is this; that they removed a vast mass of evil without shocking a vast mass of prejudice; that they put an end, at once and for ever, without one division in either House of Parliament, without one riot in the streets, with scarcely one audible murmur even from the classes most deeply tainted with bigotry, to a persecution which had raged during four generations, which had broken innumerable hearts, which had made innumerable firesides desolate, which had filled the prisons with men of whom the world was not worthy, which had driven thousands of those honest, diligent and god-fearing yeoman and artisans, who are the true strength of a nation, to seek a refuge beyond the ocean among the wigwams of red Indians and the lairs of panthers. Such a defence, however weak it may appear to some shallow speculators, will probably be thought complete by statesmen.

The English, in 1689, were by no means disposed to admit the doctrine that religious error ought to be left unpunished. That doctrine was just then more unpopular than it had ever been. For it had, only a few months before, been hypocritically put forward as a pretext for persecuting the Established Church, for trampling on the fundamental laws of the realm, for confiscating freeholds, for treating as a crime the modest exercise of the right of petition. If a bill had then been drawn up granting entire freedom of conscience to all Protestants, it may be confidently affirmed that Nottingham would never have introduced such a bill; that all the bishops, Burnet included, would have voted against it; that it would have been denounced, Sunday after Sunday, from ten thousand pulpits, as an insult to God

and to all Christian men, and as a license to the worst heretics and blasphemers; that it would have been condemned almost as vehemently by Bates and Baxter as by Ken and Sherlock; that it would have been burned by the mob in half the market places of England; that it would never have become the law of the land, and that it would have made the very name of toleration odious during many years to the majority of the people. And yet, if such a bill had been passed, what would it have effected beyond what was effected by the Toleration Act?

It is true that the Toleration Act recognized persecution as the rule, and granted liberty of conscience only as the exception. But it is equally true that the rule remained in force only against a few hundreds of Protestant dissenters, and that the benefit of the exceptions extended to hundreds of thousands.

It is true that it was in theory absurd to make Howe sign thirty-four or thirty-five of the Anglican articles before he could preach, and to let Penn preach without signing one of those articles. But it is equally true that, under this arrangement, both Howe and Penn got as entire liberty to preach as they could have had under the most philosophical code that Beccaria or Jefferson could have framed.

The progress of the bill was easy. Only one amendment of grave importance was proposed. Some zealous churchmen in the Commons suggested that it might be desirable to grant the toleration only for a term of seven years, and thus to bind over the nonconformists to good behaviour. But this suggestion was so unfavourably received that those who made it did not venture to divide the House.

The King gave his consent with hearty satisfaction: the bill became law; and the Puritan divines thronged to the Quarter Sessions of every county to swear and sign. Many of them probably professed their assent to the Articles with some tacit reservations. But the tender conscience of Baxter would not suffer him to qualify, till he had put on record an explanation of the sense in which he understood every proposition which seemed to him to admit of misconstruction. The instrument delivered by him to the Court before which he took the oaths is still extant, and contains two passages of peculiar interest. He

declared that his approbation of the Athanasian creed was confined to that part which was properly a creed, and that he did not mean to express any assent to the damnatory clauses. He also declared that he did not, by signing the article which anathematizes all who maintain that there is any other salva-

tion than through Christ, mean to condemn those who entertain a hope that sincere and virtuous unbelievers may be admitted to partake in the benefits of redemption. Many of the dissenting clergy in London expressed their concurrence in these charitable sentiments.

Macaulay's History of England.

Baptisms.

FOREIGN.

GERMANY.—Mr. Oncken says: "The persecutions in Mecklenburg are still increasing, and have even extended to other persons not connected with us. Notwithstanding, however, the severest measures of the government, there are some who, through grace, are enabled to render a cheerful obedience to the Lord Jesus Christ; and thus brother Gulzau immersed four converts last week. My visit in Barmen and Vollmarstein has greatly refreshed me. Great things have been accomplished since I was last there, when only a few believers were immersed. At these places there are now two churches of more than one hundred members each. The missionary labours in connection with these two churches are of a most interesting and extensive nature, so that the gospel is preached at many out-stations, and the word of God and a large number of tracts are circulated far and wide. At Vollmarstein a neat chapel has been erected, chiefly at the expense of wealthy farmers; and at Barmen a chapel is now nearly completed. The prospects are in every way most encouraging, and with God's blessing on the labours of the missionaries, and on the active co-operation of the churches, there will be large accessions made of converts. We have enjoyed a small degree of prosperity. During the last four or five weeks fourteen believers have been immersed at Hamburg, and at some of our out-stations, and three hopeful persons have applied this week for admission."

HAITI, *Jaomel*.—Mr. Webley says:—"We have also had a very interesting baptism since I last wrote to you. The parties were man and wife, and reside in the mountains. The former had made a considerable fortune from sorcery and fortune-telling, and had become a large

landed proprietor by the exercise of his craft. His chaplet, crucifix, and fortune-telling book are now, however, given up; whilst he has become an honest cultivator of his lands, and a humble preacher of the truth by his counsel, and prayers, and life. His wife is a still more enlightened christian than himself, and from her superior knowledge and devoted piety will prove an excellent guide for him. As you may suppose, it is almost impossible to eradicate all superstition from the mind of an old man of eighty, who has been trained to sorcery, and who has so long practised it. Happy will such a man be if he learn the simple truth of salvation through the Crucified, and if at last he be saved 'as by fire.' I can give you little account of the out-stations, as we have all, baptists and Wesleyans, received instructions from the Minister of the Interior to confine our labours to the towns of the open ports. We can only, therefore, rarely, and, as it were, by stealth, journey to preach. Indeed, for some time past, we have been compelled to prosecute our labours with circumspection and comparative secrecy."

DOMESTIC.

IRELAND.—A minister in the province of Ulster speaks of a middle-aged christian female, who, some twenty-two years since, became the wife of a bigoted presbyterian. Born, he says, of baptist parents, she was naturally anxious to attend baptist worship. But to this her husband would by no means consent; and being of a mild and yielding disposition she would not resist his will. Such a state of things, however, could not last. The Lord had begun to work in our sister, and she must speak and act in accordance with the heavenly influence. She told her husband

she must attend the baptist chapel. He refused his consent. She, however, persisted; but on returning home one sabbath evening she was expelled from the house, though at the time far advanced in pregnancy, and told to go about her business. With a heavy heart she went to her father's house, but in a few days was followed by her husband, who took her home again. This occurred about fifteen years ago; and from that time till very recently her life was one continued scene of persecution. A better wife, a more affectionate mother, never breathed. Everything that could serve her family, or please her husband, she did or suffered. But all would not do. Her conscience must be that of her lord, and her faith his. Such was the state of things up till a few weeks since, when our sister formed the noble resolution of owning Christ at all hazards. With this view she waited on me, and made a formal application for baptism and fellowship. I entered with her into the whole question of her faith, experience, and difficulty. She told me she had too long hesitated, but was now resolved, whatever might follow, to obey the Lord; in a word, she had counted the costs, and would take the consequences. I inquired, had she considered that her husband might put her away; and was she prepared to leave her home and her children? To this she replied that if matters went to that, she would leave all for Christ, quoting, at the same time, our Lord's words, *Matt. x. 34-38*. For three sabbaths Mrs. — could not find the opportunity of attending to observe the Lord's appointments. When words failed to stop her, force was employed, and of course succeeded. But the triumph of the enemy was not of long duration. On Friday last our sister stole from her home, and made good her way to her brother's house, there intending to remain till after the sabbath. On Saturday night, however, she was followed by her husband, who did his utmost to induce her to return with him. But all would not do; and he left, telling her never again to darken his door. On the following morning, with joyful steps, we hastened to the house of prayer, and there, amidst the rejoicings of the assembled church, we baptized and received into fellowship our beloved sister. And now it but remains that she have grace to persevere. She has literally given up all for Christ.

Let us pray earnestly that she may ever cleave fast to her choice.

Tubbermore.—Mr. Carson mentions an accession to the church, which has afforded him and his friends much pleasure. He says:—"The person to whom I refer is a young christian female now resident in England. She was not long in this neighbourhood before it became evident that her mind was influenced in the right direction. Though her friends here are connected with the Establishment, and she was under a necessity of attending its worship, she preferred coming to our chapel, and there, in the simplicity of dissenting worship, waiting on the Lord. But a visitor in the place, and withal very timid, she yet busied herself in devising and carrying out plans of usefulness. My attention was soon directed to her movements; and on being introduced to her I found myself in the company of a young and ardent disciple. We had not long known each other when she expressed her desire for baptism and church fellowship. Having been duly examined as to her faith and experience she was joyfully received among us. Her baptism filled every heart with gladness; to me it was especially a season of refreshment. The boldness—the courage in Christ of one who was naturally timid in the extreme, gave me a joy no language can express. I felt that the Lord was there, and that his grace was made sufficient. Through the influence and aid of this dear sister I have been enabled to open a new station for the preaching of the word. The person in whose house I hold my meetings is a relative of our sister's, and, though an Episcopalian, I am disposed to regard him as a follower of Christ. He is at least an earnest inquirer after truth, and one who seems to take a deep interest in the preaching of the gospel. Though under the frown of his minister for opening to me his house he is yet not in the least discouraged. He is always delighted to see me, and is most hearty in affording us all the accommodations of his house. Our meetings are well attended, and the deepest interest is manifested. At our last gatherings we had, it is believed, not less than one hundred hearers. I cannot tell you how delighted I am when I find myself in the midst of these earnest listeners. O, my brother, ontreat the Lord that a blessing may attend. Then shall we here rejoice; and then

shall we gladden your heart with the echo of our joy."

Conlig.—Mr. Brown says:—"On the 10th of last month we administered the ordinance of baptism. The candidate was a Presbyterian, and came highly recommended to me by her former minister, as possessing 'an excellent character, moral and religious,' and as leaving his congregation 'in the enjoyment of all church privileges.' Last Lord's-day I had the pleasure of administering the ordinance again to three young women, who have been under instruction in Mrs. Brown's bible class, as well as in my own, ever since we came here, and I am happy to state that they give satisfactory evidence of true conversion. A congregation of about two hundred persons assembled on the occasion, all of whom conducted themselves with the greatest propriety, and listened with great attention and apparent seriousness. Some of the unbaptized spectators, I am told, were shedding tears while the ordinance was being administered. Many of the congregation (including one Roman Catholic) remained to witness the administration of the Lord's supper, which immediately succeeded the baptism. The youth, whose baptism brother Bowden recorded in his last report, has been receiving instruction from me for some months in the Greek language, and his progress is very creditable. Though his father is only a day labourer his education has by no means been neglected. He is an amiable lad; and I hope his studies will not be in vain."

SHEFFIELD, Eyre Street.—On the first Lord's-day in Jan., after a discourse from, "Who thou is willing to consecrate his service this day unto the Lord," our pastor baptized one male and three females, who were admitted to our fellowship at the Lord's table in the evening. Their ages vary from seventeen to nearly seventy years. Our male friend was formerly among the Wesleyans, but, removing to Sheffield, he unhappily became surrounded by scoffers and revilers, who succeeded in causing him to backslide into sin and folly. But he soon found the way of transgressors to be hard, and his remorse and agony of spirit at times were almost overwhelming. He was induced to come to our place, and after some time found peace and joy through believing. One of the younger females having attended the Established Church

for many years, had, like many others, high notions of herself, but after attending with us became convinced that all her righteousness was as filthy rags in the sight of the Holy God, and was led to seek and find the righteousness which is of God by faith in Christ. We have a few more candidates, and about a dozen inquirers, of whom we entertain hope.

G. W.

HULL, George Street.—On the evening of new year's day we had a very interesting service, when two young sisters were immersed. Mr. C. Daniel, formerly minister at George Street, being over on a visit, read and prayed, and Mr. James Bullock, B.A., also being here on a visit, gave us a very clear exposition of the meaning of the word baptize, and described the proper subjects for baptism. The candidates were then immersed by our pastor, Mr. Hall, after a few words of congratulation. They are the daughters of a deceased minister who formerly preached in Hull, in a chapel which is now no longer a baptist place of worship. We lament that many such things have hindered the progress of the baptists in this populous sea-port; but we hope yet to see our Zion in prosperity. May God bless us, and prosper the work of our hands.

M. E. P.

MONMOUTHSHIRE, Llanhilleth.—Mr. J. Lloyd, minister of the place, baptized two believers, Dec. 9; and on Jan. 6, two more were thus buried with Christ in baptism. They were a husband and his wife. These were added.

Beulah.—On Sep. 2, one female was baptized by Mr. M. James in the river Ebbw; and on October 28, one male. Dec. 23, we met on the banks of the same river, and Mr. James addressed the audience. He then led twelve candidates, five males and seven females, into the water, and immersed them into the names of the Sacred Three. Some of them were in the bloom of youth and from the Sunday School. One more would have so followed his Saviour, but was hindered by an accident. He has now recovered, and will soon obey the divine command. The twelve baptized were added. The chapel was crowded, and we had a very happy sabbath, rejoicing that the Lord hath done for us marvellous things; and we hope that many more will say, "We will go with you; for we have heard that God is with you."

M. M.

IPSWICH, Turret Green.—On Thursday evening, Jan. 3, our pastor, Mr. Lord, baptized four females: two are teachers connected with our sabbath school. On the following Lord's-day, these, with several others dismissed from various churches, were received. May they prove, by happy experience, that the paths of piety are paths of pleasantness and peace! In perusing the reports of baptisms which you furnish us with in the *Reporter* month after month, my mind has been painfully impressed (and most probably others have felt the same) in noticing what a small proportion of men, either young or old, are found thus publicly identifying themselves with the church of the living God. Can a cause be assigned?

G. R. G.

[We have also a report of the baptism of four young persons at *Bethesda Chapel* in January, but as it is anonymous we cannot give the details.]

PENUEL, Roch, Pembrokeshire.—The cause of our Redeemer at this place has been for many years in a declining state. The prayer meetings were badly attended; and we had no sabbath school until Oct. last, when Mr. E. Thomas, of Trehale, coming to minister unto us, encouraged us to commence that afternoon, which we did with forty-four scholars, and we have now seventy. On Lord's-day morning, Dec. 30, Mr. D. Griffiths, West Lambson, delivered an interesting discourse in the open-air, on the right mode and subjects of baptism. He then immersed one of the teachers, who was added to the church. We have another candidate. These may appear small things; but who will despise them?

H. B.

BOURTON-ON-THE-WATER.—On Wednesday, Jan. 2, the ordinance of believers' baptism was administered by Mr. Brooks, when five believers thus put on Christ, four of whom were from families whose ancestors were supporters of this ancient place of worship for many years: "Instead of the fathers shall come up the children." May these be steadfast, immoveable, always abounding in the work of the Lord!

GREENWICH, Lewisham Road.—After a discourse on the "one baptism," our pastor, Mr. Russell, baptized four disciples of the Lord Jesus, Jan. 2. Three were females; and the other was a man of threescore years and ten.

B. B.

RUSHDEN, Northamptonshire.—Our pastor baptized three candidates in the old baptist chapel on the 28th of Dec. last, making an addition of thirteen members since the commencement of his pastorate among us in 1854. This increase, which is by no means extraordinary, yet is very assuring of a blessing on the ministry, and very refreshing to this church, which for six previous years had seemed unfruitful, being much weakened by a division, and other painful occurrences. May we be thankful for our mercies, and never suffer from similar causes again.

G. G. B.

ABERDARE.—On Lord's-day, Dec. 22, after a discourse, in the open-air, on "the baptism of Lydia," our pastor, Mr. Price, immersed, in the river Cynnon, ten believers, in the presence of 3000 people: five were males and five females. Eight of this number were from the sabbath school. We anticipate the pleasure of seeing many following in their steps.

English.—On Lord's-day, Jan. 13, we again met in Mill Street chapel, kindly lent for the occasion; and after prayer by brother Jones, of Neath, our pastor, Mr. Price, preached from, "Search out of the book of the Lord and read," after which he baptized one candidate for the Welsh church, and five for the English church, all of whom belong to our Sunday school. We are glad to say the English cause is making steady progress in Aberdare.

BRECON, English Baptists.—The following baptisms were not reported in due course last year. Our pastor, Mr. J. W. Evans, immersed five believers, April 22. —On July 16, two more were buried with Christ in baptism.—Also, on Dec. 2, two more followed the example of their Lord. It is a pleasing fact that nearly all these additions were from our sabbath school. May the Lord still go on to be gracious!

J. R.

HOLYHEAD.—Six believers were immersed in our baptistery by Mr. Morgans, Nov. 18; and on Jan. 6, one female. All these were members of the Sunday school; and it is to be hoped they will be the means of doing much good in their day and generation. "It is good for a man that he bear the yoke in his youth."

ANGUSCHMAN, English Baptist.—On the evening of the first sabbath in the new year, after a sermon to the young, Mr. Price baptized four persons; two of the candidates were man and wife.

BROSELEY, Old Chapel.—On the last sabbath of the past year, our pastor, Mr. W. Yale, baptized five believers in Jesus Christ. An impressive sermon was preached on the occasion. It was a solemn season, and we have reason to hope will be productive of much good.

T. E. P.

TOWNHOPE, Herefordshire.—After a sermon by Mr. Hentage, of Tenbury, the pastor of the church, Mr. T. Mudge, baptized three believers, Dec. 23. "O Lord, I beseech thee, send now prosperity."

LONDON, New Park Street.—On Thursday evening, Jan. 3, twenty-one believers were baptized by Mr. Spurgeon on a profession of their faith in Christ. These were also added on the next sabbath-day.

D. E.

HADDENHAM, Bucks.—On what some people call "Christmas Day"—Dec. 25, three believers were baptized here, on a profession of faith in Jesus, into the names of the Father, and of the Son, and of the Holy Ghost.

Baptism Facts and Anecdotes.

REV. GEORGE DUNN.—At a quarterly meeting of the Free Methodists in Louth, held on Thursday, Dec. 27, Rev. George Dunn, who has laboured earnestly, faithfully, acceptably, and successfully, for nearly two years, to the great surprise and regret of the meeting, tendered his resignation at the period of three months; not through any want of harmony with the officials or people, but solely through "the oppressiveness of the work, and his mind having undergone a material change respecting the subject of christian baptism." We have been given to understand that Mr. Dunn will most probably seek for admission into the ranks of the ministry amongst the General Baptists. Mr. Dunn has rendered himself universally beloved, both in Louth and throughout the circuit, by the earnestness of his zeal, the kindness of his manners, and the devotedness of his attention to pastoral duties.

Louth Guardian, Jan. 3.

"**BAPTISMAL REGENERATION IN LAUNCESTON.**"—We have received a printed tract, with this heading, stating that in a lecture delivered there, the lecturer declared "that Wesley had believed and taught baptismal regeneration, and that he himself, and his brother clergymen present, believed and taught the same." He also said that "he conscientiously believed that baptism was the most important doctrine of scripture, and most calculated to produce a holy life." A Wesleyan contended that "their founder ought not to be followed further than his

teaching accorded with scripture; and said that, as a body, they did not now believe that infants were regenerated by baptism." The compiler of the tract then asks:—"If baptismal regeneration owes its existence to the practice of infant baptism, and that practice is not required by scripture, why may not all protestants dispense with it entirely? Would not their children, dying in infancy, be as safe without, as with the ceremony? Could not those who grow up, be taught as well, and prayed for as earnestly; and would they not, therefore, be as likely to be converted without, as with baptism? What advantage have those who are baptized in infancy over those who are not? The baptized are spoken of in scripture as privileged persons because they were believers, and not because they had been merely baptized."

THE LATE DR. CONE, OF NEW YORK.—From the day Spencer H. Cone was "a new creature," his hopes, his principles, his purposes were new; and so were to be his employments. True to the impulses of a heart, the freshness of whose enthusiasm survived his "threescore years and ten," he went, the very next day after his conversion, to the pastor of the first baptist church in Baltimore to ask for baptism; and on Saturday morning, Feb. 4, 1814, the day after he had appeared before the church, was baptized in the Patapsco river, though the ice at the time "was more than a foot thick."

Sabbath Schools and Education.

WESLEYAN CATECHUMEN CLASSES, AND PASTORAL CARE OF THE YOUNG.

THE Conference of Wesleyan ministers now annually appoint what is called a "Catechumen Committee," which consists of a number of ministers whose names, from year to year, appear in the printed "Minutes." Their work is two-fold, namely:—

1. To see that the religious treatment of children is likely to lead them to an acceptance of Christ, and a union with his people.

2. To secure this result, and at the proper time, by all practicable means.

The members are directed to meet on the Saturday evening next before the assembling of the Conference, when they are expected to review the proceedings of the year, and to report what has been done.

Possibly some may see no sufficient reason for the appointment of such a committee, and cannot imagine what are its duties, or what good it is ever likely to accomplish. During many years we had Sunday schools all over the kingdom, which, in some respects, did very well, though we never thought of a Catechumen committee. Still it may be equally true, that the want of such an institution was a great loss to our church, and no small injury to our children. If we did well without such a committee, we may do better with it, and the appointment may have been made for a very good reason, and be attended with many advantages.

Where there is a system of Sunday schools, but no Catechumen committee, one of two things must be assumed. Either, first, that scholars need not become church members; or, second, that whether they are such or not, is matter of very little importance. Both these assumptions we regard as altogether unsatisfactory. It is admitted that children, by attending a Sunday, or any other school, may be greatly benefited, morally and religiously, without ever becoming church members in any section of the christian community. The general moral condition of human society may be greatly ameliorated, while there are but slight additions to the church of Christ. But, assuredly, it is something more than a

moral improvement which stops short of conversion to God, something more than a religion which has no connection with christian ordinances.

Friendly guidance, in relation to the subject of religion generally, and more especially to that of christian fellowship, is, to young people, a matter of urgent and absolute necessity. Many of them, like Nicodemus, are imperfectly informed, and timid, although full of good intentions and desires. Some of them will, while others will not, make known their difficulties, and seek for information. Whether they do these things or not, they ought to be distinctly told that, however amiable and accomplished in some respects, yet they "must be born again." Nor is it less necessary that they should be induced to avail themselves of the ordinance of christian fellowship, if the course which begins in the new birth is to end in that glory which Christ had with the Father before the world began. When many of our Sunday scholars, like the young ruler mentioned in the gospel, are informed that the way to eternal life is to keep the commandments, they can reply, as truly as he did, "All these have I observed from my youth." These persons need to be plainly told, not only that they are to begin by leaving all for Christ, but also that they are required by him to become members of his church, and to avail themselves of the advantages resulting from christian communion, in order that they may escape the evil which is in the world, "endure to the end," and be finally "saved."

All this is of great importance to the world, while so necessary to the individuals themselves. There has been many a Sunday scholar who, had he been taken by the hand at the proper time, as was Apollos by Aquila and Priscilla, and with him taught the "way of the Lord more perfectly," and regularly introduced into the christian church, would, like that eloquent man, have mightily convinced his countrymen, and become the instrument of adding "much people unto the Lord." It is obvious that young Timothy had not only been instructed in religion by his mother at home, but had also become connected with the christian church at Lystra. He was well reported of by the

brethren there to the apostle Paul, and this implied intimate acquaintance with his spirit and conduct, and renders it probable he was a member of the same religious community. Timothy, you all know, became an eminent minister, and an abundant blessing to mankind. There are youths at the present day who ought to become voluntary members of the church, and who, should they grow up in the "fellowship of the saints," will prove, in an eminent degree, "the lights of the world," and the "salt of the earth."

A Catechumen committee, if faithful to its high trust, will become a power of growing efficiency and usefulness. Each separate member, in his proper department, and in his own neighbourhood, will be working, both in person and by proxy, during the entire year. In personal communications with young people, and in

intercourse with such as have the more immediate charge of them, he will be seeking, first to prepare them for christian communion, and then inducing them to accept its advantages. On coming together, immediately before the conference, the several members will communicate to one another the results of their separate experience and observation. Every reader will at once perceive that the direct tendency of such a state of things is, constantly to increase the skill and efficiency of these labourers in the work of bringing baptized children to a personal faith in Christ, and to a chosen union with his people. By the blessing of God upon their instrumentality the gospel will be seen, with an ever-growing rapidity, to "run and be glorified;" while there are daily added to the church "such as are saved."—*Catechumen Reporter*.

Religious Tracts.

SINGULAR ADVENTURES OF A TRACT.

A SOCIETY was some years ago established to distribute tracts by post in the higher circles. One of these tracts, entitled, "Prepare to meet thy God," was not long since inclosed in an envelope, and sent by post to a gentleman well known for his ungodly life and reckless impiety.

He was in his study when he received this letter among others. "What is this?" said he; "Prepare to meet thy God!" Who has had the impudence to send me this cant?"—and, with an imprecation on his unknown correspondent, he rose to put the paper in the fire.

"No, I will not do that," he said to himself; "on second thoughts, I know what I will do; I will send it to my friend B——; it will be a good joke to hear what he will say to it." So saying, he inclosed the tract in a fresh cover, and, in a feigned hand, directed it to his boon companion.

Mr. B—— was a man of his own stamp, and received the tract as his friend had done, with an oath, and his first impulse was to tear it in pieces.

"I will not tear it up either," said he to himself, "perhaps I may make some fun out of it to tell our club. I will look

at it before it goes." He sat down and read. The solemn words, "Prepare to meet thy God," at once arrested his attention, and smote his conscience. Like those of whom the poet says, "They came to scoff, and remained to pray," the arrow of conviction entered his heart as he read, and he was converted "from darkness to light, from the power of satan unto God."

Almost his first thought was for his ungodly associates. Have I received such blessed light and truth, and shall I not strive to communicate it to others?" He again folded the tract, and inclosed and directed it to another of his companions in sin. Wonderful to say, the little arrow again hit the mark. His friend read; he also was converted; and both are now walking as the Lord's redeemed ones.

There can be little doubt that the happy man who first sent out this blessed messenger of grace had accompanied and followed it with much prayer. And may this striking instance of success stir us all up to be more diligent in circulating tracts, and more earnest in praying for a blessing on them, which, if not always seen immediately, will doubtless be granted in the end. Let us not be weary in well doing; for in due season we shall

reap if we faint not. And if any should read these lines who have hitherto lived in carelessness and sin, to you also this word is sent, "Prepare to meet thy God."

A CHRISTIAN TRAVELLER, near Dundee, offered a tract to a man on the road. The man being half-intoxicated, threw the tract into the dirt, and they parted. A pious widow, who had an ungodly son, passed that way, carefully took up the dirty piece of paper, and, perusing what it contained, carried it to her house, and laid it on the mantel-shelf. Her son, moved by an irresistible impulse to go home earlier than usual, perceived the paper, and determined to read it when his mother should leave the room. She did so shortly after. He read, and was converted to God. In another year he was stretched upon his death-bed, and the minister who had let the tract fall was called to attend him. "I leave you," said the dying man, "That bible and that tract. Take care of the tract, and when you feel dispirited in your work, look at it, and remember that God works on, and His word shall not return unto Him void."

ONE VISIT WITH ONE TRACT.

ONE of the Visitors of the New York City Tract Society called upon an Irish family, and gave them the tract "The Sword of the Spirit." It was the first time that a Tract visitor had called upon them since their arrival in the country. They were not in the habit of attending

any church, and the husband was an intemperate man of uncouth manners. The visitor was then unwell, and afterwards so sick as to be for three months unable to visit her district. When she again met with this family she was received with gladness, and listened with joy to the pleasing intelligence that the Lord had made that one tract the means of piercing the heart of the wife; and that she had not only repented, but believed the gospel, and found peace to her soul. Her husband not being able to read, the wife had read the tract to him, and to him it had been blessed with the like result. They had immediately commenced regular family worship, and felt so strongly impelled to seek the salvation of sinners, that papists and others by whom they were surrounded, were offended, and being unwilling to listen to their godly conversation, so greatly annoyed them that they were under the necessity of removing to another house. These converts are now regarded as truly valuable and consistent members of a christian church, and both of them have engaged as tract visitors. The man is unlettered; but he exhorts, and prays with great propriety and more than ordinary talent; the wife is diligent in efforts to do good, and their children are carefully instructed in the fear of the Lord. Thus much we already see as the result of the Lord's blessing upon one visit, and the gift of one tract; but who can count the multiplication of results that the light of eternity will reveal?

Intelligence.

BAPTIST.

TESTIMONIAL TO THE REV. DANIEL DAVIES, SWANSEA.—The Rev. Daniel Davies, of Swansea, having received and accepted the unanimous invitation of the baptist church at Cardigan, the members of his late congregation, and the public of Swansea generally, presented him, on Tuesday evening, December 18, with a testimonial of their respect and esteem, in recognition of his ability and worth as a minister, and of his long and faithful services in the cause of civil and religious liberty. A tea meeting was held, in connection with the presentation,

at the Assembly Rooms, where between 400 and 500 persons sat down. After tea the meeting adjourned, for want of sufficient space, to the large room of the Town Hall. At half-past seven o'clock, the mayor of Swansea, Evan M. Richards, Esq., took the chair; and the testimonial was then presented by W. H. Michael, Esq., in an appropriate and excellent speech. The testimonial consisted of a valuable gold watch and massive chain (with suitable inscription), a cottage planoforte, and a beautifully executed portrait of the reverend gentleman's deceased wife. The meeting was addressed by representatives of nearly every denomination in

the town. The Roman Catholic priest forgot that Mr. Davies was a heretic, and expressed the hope of meeting him in heaven. Mr. Muggridge, a churchman, spoke the respect felt by church people. The Rev. William Jones represented the Independents; the Rev. Charles Short, the baptists (English); and Mr. Rutter, a member of the town council, spoke for the Quakers. The whole proceedings of the evening were of an interesting and impressive character.

MARRIAGE OF THE REV. C. H. SPURGEON.—This morning a curious scene was witnessed in the neighbourhood of Park Street Chapel, Southwark, a large building belonging to the baptist body of dissenters, at the rear of the Borough Market. Of this place of worship, the minister is the Rev. C. H. Spurgeon, a very young man, who, some months since, produced an extraordinary degree of excitement at Exeter Hall, where he preached during the time his chapel was in course of enlargement. This morning the popular young preacher was married, and although the persons who evinced an interest in the proceedings were not quite of the aristocratic character of those who usually attend west-end weddings, in point of numbers and enthusiasm they far outstripped any display which the west-end is in the habit of witnessing. Shortly after eight o'clock, although the morning was dark, damp, and cold, as many as 500 ladies, in light and gay attire, besieged the doors of the chapel, accompanied by many gentlemen, members of the congregation, and personal friends. From that hour the crowd increased so rapidly, that the thoroughfare was blocked up against vehicles and pedestrians, and a body of the M division of police had to be sent for to prevent accidents. When the chapel doors were opened there was a terrific rush, and in less than half an hour the doors were closed upon many of the eager visitors, who, like the earlier and more fortunate comers, were favoured with tickets of admission. The bride was Miss Susannah Thompson, only daughter of Mr. Thompson, of Falcon Square, London, and the ceremony was performed by the Rev. Dr. Alexander Fletcher, of Finsbury chapel. At the close of the ceremony, the congratulations of the congregation were tendered to the newly married pair with the heartiest good will.—*Globe of Jan. 9.*

LONDON BAPTIST ASSOCIATION.—The twenty-second annual meeting of this body was held at New Park Street Chapel, on Wednesday, Jan. 9. The Rev. James Harcourt preached in the afternoon, from Acts i. 8.—“But ye shall receive power, after that the Holy Ghost is come upon you.” In the evening, at six o'clock, a public meeting was held, at which the letters from the churches were read, and addresses delivered

by the Chairman, the Rev. Charles Stovel, the Rev. Joshua Russell, and the Rev. Jonathan George. The letters from the churches were, on the whole, of an encouraging nature; and the clear increase in twenty reporting churches was 207 members, or rather more than ten per church. It is but right to state, however, that this large rate of increase is owing chiefly to the numerous additions to the church at New Park Street, under the pastoral care of Mr. Spurgeon, whose ministry has been greatly blessed in the conversion of sinners. Brethren B. Williams, F. Wills, and J. Bowles, conducted the devotional exercises.

NEWARK.—Mr. R. Bayly, late of Horton College, was recognized as pastor of the baptist church in this town, Dec. 31, when Messrs. Hallatt (Independent), Edwards of Nottingham, Pope of Collingham, Dr. Acworth, and Wills of London (Mr. B.'s former pastor), engaged in conducting the solemn services. A tea meeting of 250 friends was held in the Corn Exchange. On the previous sabbath Messrs. Acworth and Wills preached for the chapel improvement fund. All the services were encouraging. R. P. [Having known something of the difficulties which the baptists have had to surmount for the past fifty years in this respectable town, we most heartily wish success to this new engagement.]

HALIFAX, Trinity Road Chapel.—On the evening of Christmas day a social tea meeting was held, the Rev. W. Walters, minister, in the chair, when effective speeches were delivered by Messrs. Avison, Batty, Clayborough, Fletcher, Illingworth, Mann, Myres, Tinkles, Tosgate, Swindell, and Tiffany. It was stated that during the past four months upwards of £250 had been raised towards the liquidation of the chapel debt.

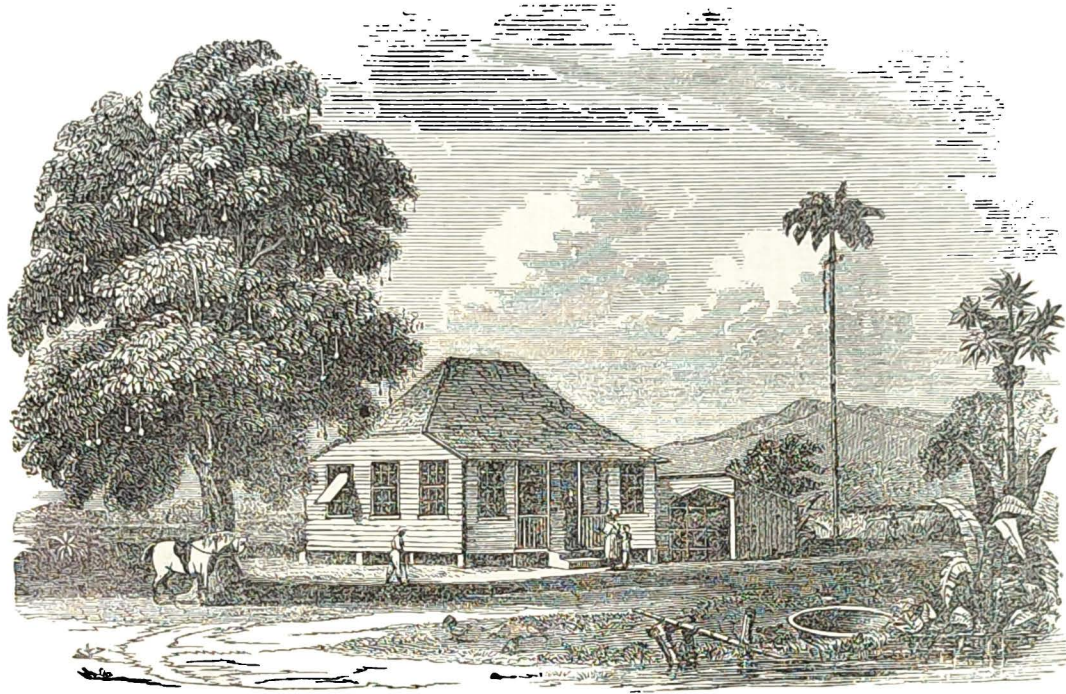
BRADFORD.—A public meeting was held here, Jan. 22, the vicar presiding, to present Mr. J. P. Chown, baptist minister, and Mrs. C., with several handsome testimonials, as expressions of respect for the four courses of lectures which Mr. C. had delivered for the benefit of the Infirmary.

RYDE, Isle of Wight.—Mr. S. Cox, late of Southsea, has removed to this place; and we rejoice to hear that the chapel is already too small to contain the congregation.

CHELSEA, Paradise Row.—On the departure of Mr. Cole from this scene of labour, he was presented, by the teachers of the sabbath school, with two handsome volumes as tokens of their respect.

GRAVESEND.—Mr. James Swinbourn, late of Edenbridge, was recognized on Thursday evening, Jan. 3, as joint pastor of the church in Windmill Street, with Mr. E. S. Pryce.

RESIGNATION.—We are requested to state that Mr. Amos Dysou will resign the pastorate of the baptist church in Rotherham in April, and is open to an invitation.



BAPTIST MISSION HOUSE SAVANNA GRANDE, TRINIDAD.

MISSIONARY.

MUHAMMADAN FANATICISM.

The Howling and Dancing Dervishes.

I FIND the same tendency to monasticism and asceticism among the Muhammadans as among the Catholics, though in many essential points their system is directly opposite. I have recently had my attention directed to the Dervishes, a sect of Musalman monks found at Constantinople. The word Dervish signifies poor; yet this does not prevent their communities from attaining great wealth derived from the legacies and gifts of the faithful, who look upon them with peculiar reverence. They live secluded in monasteries called *Sokkes*, but are not, like the Catholic monks, prohibited from marrying or even engaging in secular business. The only peculiarity of their dress is the russet-coloured, round-crowned felt hat, which they wear. Their religious rites and worship are most peculiar.

In the sacred month *Rajob*, April, as I was walking through the principal street of *Scutari*, I saw a crowd of Turkish girls and boys gathered in front of a large Mausoleum, and a Dervish distributing sugar plums and sherbet freely among them. As it was very warm, and sherbet a cooling drink, I stepped forward, and, to my great astonishment, he also gave me, a *giao*ur, a gratuitous glass. I then entered the marble Mausoleum. It was filled with women and pious Musalmans reverently reciting their prayers around the tombs of Dervishes, covered with rich Persian shawls and surmounted with the hat and turban of their order. Among them also moved a Sheik dispensing sherbet and sugar. I inquired into the nature of the ceremony, and was told it was their mode of observing this holy day of the month *Rajob*, in honour of the prophet's ascension to heaven. At night, all the mosques and minarets of the city were brilliantly illuminated to commemorate the event. I afterward visited the mosque or temple of the Howling Dervishes to witness the rites of religious worship. We entered and took our seats behind a wooden balustrade. The room is in the form of a parallelogram with a gallery of lattice work above for the women, and the interior reserved for the devotees of the order. Upon the walls are suspended enormous tambourines and tables inscribed with verses of the *Qurân*. They are also hung round with chains, darts, pincers, and many varieties of arms and instruments of the most cruel kind, with which these poor creatures scourge and wound themselves when they reach the height of their religious frenzy. The *Imâm* or chief was a venerable old man, with a long grey beard, and each one as they entered kissed the hem of his

garment or affectionately embraced him. They all knesled upon white and coloured sheep skins, and rapidly repeated their prayers, accompanied by a swaying motion of their heads. They then rose, formed in line, all swayed backward and forward and began their cry or howl. *La ilah illah lah. Allah hou.* There is no God but God. God is He.

This continued growing louder and more rapid as the inspiration came, till their eyes glistened like wild beasts in a rage. A white foam gathered upon their lips, and their faces were reeking with perspiration.

I noticed one in particular, of sallow and haggard face, who seemed to excel the rest in the energy of his contortions and the depth of his howls. All looked to him for the key-note, and when they failed to reach it he would clap his hands, and the most horrible *Allah hou* ever heard would come forth. The venerable priest, perfectly delighted, walked backward and forward before them, cheering them on by voice and gesture to still greater writhings and howlings, till after an hour the strength of some began to fail, and they sank from exhaustion. He then waved his hand for the wild tumult to cease, pronounced a short prayer, to which at intervals all responded *ahmin*, and dismissed them for a few minutes' intermission. They soon returned, however, and the howling and contortions became more infuriated than ever.

When the frenzy had reached its climax, the old Sheik took his stand upon a green coloured sheep skin, looking toward Mecca. Little children were placed upon the floor before him, and he cruelly stood upon them with his whole weight to press the evil spirit out of them. It seemed rather like pressing the life out of the little things. One was brought to him in its mother's arms, that he might bless and give it some medicine. The child refused to take it. He tasted it himself, but the child still refused. He then ordered the infant to be laid before him, and stood with both feet upon it till the little thing cried most pitifully. Then, with an air of triumph, he commanded that it should be handed him, but the child still resolutely refused to take the medicine, and the old man in a rage threw the whole in its face, giving her up as wholly in the power of the evil one.

Then boys and grown men were pressed by the Sheik for headache, toothache, earache, and various bodily infirmities, which, at this hour of holy fervour, they imagine he can at once heal. Having finished, he commands silence, repeats another prayer, to which all respond, gives them his blessing, and sends them away fully believing they have performed the most acceptable worship to God, and are especially holy in his sight.

Such is one of the heathen delusions that prevails even at the present day among the followers of the false prophet.

Quite the opposite of this in spirit and character are the rites of a rival sect, the dancing Dervishes. In fact their performances partake rather the nature of a studied entertainment than religious worship. As you enter their temple, you find it circular in form, and in the centre a floor perfectly smooth and highly polished. A balustrade runs round the whole, and a gallery forms the same circuit above, which contains places for the Sultan, persons of distinction, and females, to witness the exhibition. The mirah or altar is ornamented with tablets inscribed from the Qur'an, and the insignia of Pashas who have proved benefactors of the order. The whole is painted blue and white, and presents a gay appearance. I accompanied a party of friends to visit their mosque, and it proved not to be their proper day of worship. I offered them a *bucksheesh*, however, and they soon arranged a performance for our special benefit. They summoned a blind drummer, two flute players, and ten of their number, who took off their shoes, sat down upon their knees, and kissed the floor. They then rose and laid aside their cloaks. The music struck up, and they marched round in order, bowed face to face in front of the high altar, and begun to whirl on one foot in a circle with hands out-stretched. The movement was one of great beauty, as if to imitate the dance of the spheres in the Samothracian mysteries. Each moved round himself as a central point, and all revolved together round the Sheikh as their attracting sun. Their tunics of red, brown, and white, in rapid whirling filled the scene with picturesque and varied light. Suddenly they stop, cross themselves, fold their arms, and all motion ceases for a time. Then comes a glow of inspiration; their countenances kindle with excitement, their eyes glisten with pious fervour. They look upward, and whirl round, and are wrapt in mystic contemplation, and seemingly lost in the infinite. It was indeed a most singular, interesting, and mysterious performance; especially in contrast with the wild confusion of the Howlers. Not a sound was heard from the group; not a prayer uttered; but all revolved in dreamy ecstacy and delight, till they sank exhausted by the very excess of their inward and rapturous excitement.

This is the dancing side of Muhammadanism, and is equally absurd, though less cruel than the howling.

I also witnessed quite a different christian scene at the American chapel a few days since, an Armenian wedding. Two young protestants led their fair brides to the altar. The room was filled with friends of both

parties, and others attracted to see the ceremony of a protestant marriage. The brides wore very tastefully dressed in white, with white wreaths round the head, and white veils flowing upon the shoulders, and blushed as they gave assent to the nuptial bond. They then retired to their homes, and entertained their friends with the various forms and etiquette appropriate to such an occasion. The scene produced a most favourable impression upon the Armenian community around.—*New York Observer*.

FOUR MISSIONARY TEACHERS DEVoured BY CANNIBALS.—The missionary ship John Williams has recently completed a voyage among the New Hebrides and other westerly groups. The journal of the voyage says: "On reaching the island of Fate the distressing news was brought on board that some of the teachers, with their wives, lost there on the last voyage, had been barbarously murdered. Only nineteen days after they were landed, under the most cheering circumstances, the two Raratongan teachers and their wives, were murdered to furnish materials for a horrible cannibal banquet. The real reason for this sudden act of cruelty could not be learned."—*New York Observer*.

GENERAL BAPTIST MISSIONS.—We are happy in being able to state, from letters just received, that Mr. and Mrs. Buckley, and the six other missionaries who accompanied them, arrived safe at Calcutta on December 7.

RELIGIOUS.

THE CHRISTIAN INSTRUCTION SOCIETY.—Some few months ago, a meeting of the members of the Christian Instruction Society was held at the Milton Club, to consider the propriety of its dissolution, when a very decided feeling was manifested against such a proposal. After considerable discussion, and the passing of a resolution in favour of the continuance of the society, the meeting was adjourned till Tuesday evening, Dec. 18, in order to give the committee an opportunity of re-considering the subject, and of framing such other report and resolutions as might seem desirable in view of the opinions to which expression had been given. The adjourned meeting met at the time appointed, about fifty gentlemen being present. The chair was taken by Mr. Alderman Challis, M.P. The Rev. Robert Ash-ton, the retiring secretary of the society, read the amended report of the committee, to which they had unanimously agreed. It set forth the necessity for some immediate attempts being made to improve the condition of the society, in the way both of revival and extension. The methods to be pursued

the committee thought should consist, as heretofore, in domiciliary visitation by the churches, preaching both in-doors and in the streets, lecturing to the working classes; also simultaneous sermons throughout the metropolis for their especial benefit, and a more extended system of supervision. The annual income necessary for the carrying out of these plans, the committee considered, should be £450. With a less sum than this, it was thought, there would be no alternative but to let the society die. Mr. Ashton moved, "that the report be received for consideration," and the Rev. F. Vardy, that it be "adopted." A lengthened conversation, of an earnest and amicable nature, ensued, in the course of which several suggestions of a practical kind were made. It was then agreed to call another meeting at the same place that day month, and to invite the Independent, Baptist, and Presbyterian ministers of the metropolis to take part in the conference.

VISIT TO ABABIA.—Dr. Bonar, of Kelsco, and the Rev. Thomas Wright, of the Free Church, have gone through France for Marseilles, and thence proceed to Alexandria, in Egypt. There they are to join a party of gentlemen from Scotland, who have been travelling in Egypt for some time. The party is then to proceed through the desert to Mount Sinai, then they are intending to traverse the land of Idumea, visiting the ruins of Petra, and other places of interest in that land. Thence they visit Jerusalem, and other places of note in Palestine. The principal object of the mission is to examine the Written Valley in the wilderness, as it is called, near to Mount Jabul, as it is well known that the whole face of this mountain at its base is covered with written characters, generally supposed to have been done by the children of Israel during their sojourn in the wilderness. As these have never been deciphered, Mr. Wright takes out with him ample apparatus to copy them all off, and bring home with him. If this can be done, and they can be read, they will no doubt throw a great deal of light on bible knowledge. Mr. Wright will likewise take copies of other spots of interest, which will perhaps tend to illustrate them more to the public mind. The party is large, consisting of upwards of twenty-two persons. They are to get an escort to accompany them, beside guides, which will swell their number pretty largely.—*Edinburgh Witness.*

FIVE BROTHERS, of the Hebrew family of Herschell, have now become christian ministers—two in the Establishment and three among dissenters.

SABBATH SCHOOLS.—Dr. A Fletcher gave his usual annual address in Finsbury chapel, to about 4000 children, on Christmas Day.

DR. DUFF.—Intelligence has been received describing the narrow escape from shipwreck of the steamer in which this eminent missionary sailed from Trieste. A tempest suddenly arose in the Mediterranean. The vessel was obliged to abandon, or was driven from the usual tract. The fires on board were extinguished by the waves breaking in, and the steamer was rendered comparatively unmanageable among the islands of the Levant. At last, however, it reached Alexandria, though four days behind the appointed time. This is the fourth narrow escape Dr. Duff has made at sea.—[Dr. D. arrived at Calcutta, Nov. 16.]

DR. MEDHURST.—For nearly forty years this distinguished Chinese scholar and indefatigable missionary has prosecuted his labours in the gospel,—first in the Malayan Archipelago, and, since the year 1843, in China Proper. Having recently learnt that the pressure of these labours had begun to tell with serious effect upon his health, the directors of the London Missionary Society have invited him to visit his native country next summer.—*Missionary Magazine.*

THE UNITARIAN PAPER, the *Inquirer*, asks why Unitarianism is at a stand-still? and thus replies to the question: "The solution is simply this,—the Unitarianism of most of our pulpits does not gain ground among the people, because it is unsuited to the people. It does not come home to their feelings or warm their hearts, or inflame their devotion. And the people want exactly what we (as a body) do not offer them—a hearty glowing faith."

AN IRON CHAPEL.—A new Congregational chapel, situated in the Mile-end road, constructed of corrugated iron, by Mr. J. Walker, of Mill Wall, containing about 500 sittings, eighty of which are free, was opened for public worship, on Tuesday, Dec. 18. It is light and elegant in its appearance, and great excitement has been caused on account of its novelty, and the rapidity with which it has been erected.

A PLEASING INCIDENT.—The students of the Airdale Independent College, near Bradford, invited the students of the Horton Baptist College, to spend the evening with them on Jan. 18, with which they complied; and a delightful interview was enjoyed.

CAIRD'S SERMON on "Religion in Common Life," from which we have given extracts in our "Spiritual Cabinet," was preached before the Queen at Craithie church, on Oct. 14, 1855, and was published by her Majesty's command.

THE CLERGY of the diocese of Norwich are about to try the experiment of circulating useful, instructive, and religious books among the labouring classes of the rural districts, by means of licensed hawkers.

SUNDAY EVENINGS AT EXETER HALL.—It appears that these services, which, for some weeks past, have been conducted, on sabbath evenings in Exeter Hall, by christian ministers of various denominations, and were originated by the Committee of the Evangelical Alliance, have been, thus far, very successful. Each sabbath evening during the past month the hall has been crowded to overflowing, so as to render the closing of the doors necessary shortly after the commencement of the service; and the audience has consisted, mainly, of the very class of persons whom it was felt to be pre-eminently important to bring together. The arrangements, which have been projected for two months, involve an outlay of at least £150; only about £100 has been subscribed. The Committee invite special contributions.

HALIFAX.—On Sunday afternoon, Dec. 30, the Rev. W. Walters delivered the last of his course of lectures to the working classes for the winter. The subject was "A Farewell to Eighteen Hundred and Fifty-five." The hall was crowded in every part, and the audience listened throughout with the most serious attention. During the whole course there have been the same crowded audiences, and the same beneficial results, as marked the lectures of last winter. There was a feeling of universal regret that the services had come to a close; a regret, however, somewhat lessened by the announcement which the lecturer made, that he hoped, in connexion with other ministers of religion in the town, to establish services somewhat similar throughout the entire year.

LAY PREACHING DURING WINTER.—A number of lay gentlemen, who have taken up the work of open-air preaching in the summer and autumn, have engaged Farringdon Hall, near Snow Hill, for Sunday evening service during the inclement months of winter.

NEWMAN HALL'S little book, entitled "Come to Jesus," has just passed through its 546th thousand.

GENERAL.

CHURCH RATES.—The Bishop of Manchester admits that, from clerical returns, opposition to these rates is increasing, and their recovery hopeless. For 800 years, since Canute, the fabrics had been thus repaired, and it would be wise to limit the demand to this object.—[We thank the good bishop for nothing! They cannot be got for general purposes, so only ask for expences of repairs, says he. But as church-folks have the places for nothing, surely they might keep them in repair.]

SIR WALTER SCOTT told a story of a placed minister near Dundee, who in preaching on Jonah, said; "Ken ye, brethren, what fish it was that swallowed him? Aiblins ye may think it was a shark? Nae, nae, my brethren, it was nae shark. Or aiblins ye may think it was a saumon? Nae, nae, my brethren, it was nae saumon. Or aiblins ye may think that it was a dolphin. Nae, nae, my brethren, it was nae dolphin." Here an old woman, thinking to help her pastor out of a dead lift, cried out, "Aiblins, Sir, it was a dunter," (the vulgar name of a species of whale common to the Scotch coast). "Aiblins, madam," was the reply of her ungrateful pastor, "ye're an auld witch for takin' the word out of my mouth."

A DEFINITION OF DRUNKENNESS was given the other day before the Bradford magistrates. Thomas Armitage, who attended to prove an assault, said none of the parties were drunk: they were not sober either, but "sharp fresh." A magistrate asked him for a definition of drunkenness. He thought "a man was drunk when he could neither sit nor stand."

NEWSPAPERS.—The following is supposed to be the number of newspapers in the world; 10 in Austria, 14 in Africa, 24 in Spain, 26 in Portugal, 30 in Asia, 65 in Belgium, 85 in Denmark, 50 in Russia and Poland, 350 in other Germanic States, 500 in Great Britain and Ireland, and 2,000 in the United States, or nearly twice as many as in all other nations.—*American Publishers' Circular.*

IRELAND.—Mr. Horsemann says: "There is a contrast now from one end of the country to the other; and I believe that during the last five or six years there is not a country on the face of the earth has made such a rapid and sudden advancement in every physical, material, moral, intellectual, and religious aspect."

A MOTHER once asked a minister when she should begin the education of her child, and she told him it was then four years old. "Madam," was his reply, you have lost three years already. From the very first smile over an infant's face your opportunity begins."

NEW GRANADA.—The *El Tribuno*, of Carthage, publishes, with satisfaction, a new fact in the history of this city: On the 12th of August protestant worship was celebrated there for the first time.

THE NEW READING-ROOM at the British Museum, now nearly completed, will be the largest in the world. The shelving will hold 1,025,000 volumes.

MANCHESTER.—Mr. Bright said, a few days ago, that there were this year 7000 empty houses in Manchester—last year 6000—and the previous year 5000.

REVIEW OF THE PAST MONTH.

Saturday, January 26.

AT HOME, little of public importance has transpired; but we fear that much suffering has been endured in certain localities, from want of employment and the high prices of all kinds of food.

ABROAD.—On the 17th of Jan. the welcome tidings arrived, that Russia had accepted the proposals of Austria as the basis of further negotiations for peace; but we dare not indulge sanguine hopes of a consummation so devoutly to be wished. In the meantime a war council has been held of French and English officers in Paris; and vast preparations are making by the belligerents. At Sebastopol the allies are blowing up the docks and fortifications. Yet there are reports of a suspension of hostilities, of which we shall hail the confirmation. Our readers will doubtless join in the aspirations of the writer of the following:—

INVOCATION TO PEACE.

ANGEL of Peace! return, return!
 'Tis Calvary's mighty cry;
 Its solemn griefs, oh, bid me learn,
 Till pride and hate shall die:
 Wave o'er the darkened lands thy wings;
 Unlock the day which prophet sings.

Angel of Peace! return, return!
 'Tis the church's ceaseless cry!
 How long shall hateful passions burn?
 Heaven's children mangled lie?
 Thine olive wand lift thou again,
 And leave grim war amongst the slain.

Angel of Peace! return, return!
 'Tis the widow's plaintive cry;
 Change thou the hearts of plotters stern,
 List to the orphan's sigh:
 'Midst marshalled hosts thine influence shed,
 Till earth be freed from warriors' tread.

Angel of Peace! return, return!
 'Tis the weeping nation's prayer;
 War's wrathful chariot burn;
 Change sword to ploughman's share:
 Spread o'er the world thy golden wings;
 Proclaim the day which prophet sings.

Banbury. W. T. H.

Since writing the above we have looked at this day's morning papers, and rejoice to find it asserted, on the highest authority, that the preliminaries of peace are to be signed before Tuesday next; at all events before the meeting of Parliament on the 31st; the signing of which, it is also asserted, will be immediately followed by an armistice, for a limited period, preparatory to the negotiations. Paris, London, and Frankfurt, have each been named as the place for the meeting of the plenipotentiaries.

Marriages.

Dec. 2, at the baptist chapel, Oxford Road, Manchester, by Mr. Tucker, Mr. L. Thomas to Miss S. M. Whalley.

Dec. 17, at the baptist chapel, Blockley, Worcestershire, by Mr. Wassall, Mr. John Park to Miss Anna Herbert.

Dec. 23, at the baptist chapel, Grimsby, by Mr. Hogg, Mr. R. Seniord, to Mrs. Roberts.

Dec. 26, at the English baptist chapel, Abersychan, by Mr. S. Price, Mr. T. Jones, to Miss Elizabeth Jane, eldest daughter of Mr. S. Kelly, Abersychan iron works.

Dec. 26, at the baptist chapel, Clipstone, by Mr. Gough, Mr. G. Eagle, to Miss Sarah Green.

Dec. 27, at the baptist chapel, George Street, Nottingham, by Mr. Edwards, Mr. E. Williamson, to Miss E. Palethorpe.

Dec. 27, at Barton Fabis, Leicestershire, by Mr. Bott, Mr. C. Heywood, Nailstone

Hollows, to Dorothy, youngest daughter of Mr. W. Thompson, of Bufton.

Dec. 30, at the baptist chapel, Feniton, Devon, by Mr. Foote, Mr. J. Chown to Miss F. Solman.

Jan. 4, at the baptist chapel, Blockley, by Mr. Wassall, Mr. William Muckley Andrews, to Miss Amelia Mitchel.

Jan. 8, at New Park Street baptist chapel, Southwark, by Dr. Alexander Fletcher, in the presence of an immense concourse of people, the Rev. C. H. Spurgeon, minister at that place, to Miss Susannah Thompson, of Falcon Square, London.

Jan. 12, at the baptist chapel, Sunnyside, Lancashire, by Mr. Nichols, Mr. Septimus Barnes, to Miss Mary Ann Ingham, Reeds-holme. Both were members of the baptist church there.

Jan. 22, at the baptist chapel, Gosberton, by Mr. Jones, Mr. W. Cotnam to Mrs. Taylor.

Deaths.

Oct. 11, in her 56th year, at the residence of her sister, at Henton, Isabella, wife of Mr. Henry Stranks, of Buddington, Bucks. Led in early life by the Spirit to give her heart unto the Lord, she soon gave herself to his people, and was baptized at Haddenham, Oct. 25, 1818; and from that time to her death she continued warmly attached to the pastor and people of her choice. Having laid fast hold of the leading doctrines of the New Testament, she habitually aimed to carry out their practical principles in her spirit and conduct. She was a great lover of peace, and always sought to promote it. Her bereaved husband and family bear testimony to her tender and unceasing care for their spiritual welfare. Her prayers were both interesting and instructive. Those for her family were partially answered; and she died in hope that the rest of her family would soon be made partakers of the grace of life. Our friend was much respected, and used her influence in collecting for the baptist Home Mission and other useful societies. In her last trying and painful affliction, she was calm, relying solely on the merits of her beloved Saviour and his precious promises. When a clergyman came to see her in her dying moments, and offered his priestly aid, she firmly declined, being unwilling to give her sanction to sacramental pretensions, which by no means accorded with her long cherished views of gospel truth.

Dec. 10, at Castle Donington, Catherine, wife of Mr. Samuel Wells, aged 74; for many years a member among the General Baptists.—[We visited our aged friend a short time before her death, and found her looking for the mercy of our Lord Jesus Christ unto eternal life.]

Dec. 16, at Kirkby-in-Ashfield, Notts., Mr. W. Mason, aged 29, a very active and useful member of the General Baptist church in that village. His remains were followed to the grave by the teachers and scholars of the sabbath school in which he had been long and successfully engaged.

Dec. 18, Mrs. Sophia Cooke, of Stalham, Norfolk, a member of the baptist church at Ingham, from the early age of fifteen. Every effort of christian benevolence found in her a liberal supporter, according to her means.

Dec. 22, aged 35, Mr. William Charles, a highly valued deacon of the baptist church, Monmouth, from the effects of injury received from a threshing machine on his farm, leaving a sorrowing widow and five children. The church, too, regret the loss of a useful preacher of the gospel. He was a man of inflexible principle, and an earnest

and devoted christian, whose unexpected removal is admonitory to work while it is called day. The closing scene was calm and peaceful.

Dec. 30, at Exeter, Mrs. Gill, grandmother of the Rev. Wm. Gill, Rarotonga, South Sea Islands, in her ninety-ninth year. And Jan. 6, at Clapton Square, after a long illness, Mrs. Sarah Devonshire, mother of Mrs. Wm. Gill, Rarotonga, aged sixty-three.

Dec. 31, Ann, wife of Mr. John Felkin, baptist minister, Sevenoaks, aged 54. [We desire to add, that we knew Mrs. F. from her childhood. Her parents were dissenters, and pædobaptists, in a town where baptists were unknown, but, like ourselves, on hearing their principles stated she adopted them at some cost.]

Jan. 12, aged 49, at his residence, Richmond Terrace, Islington, Mr. John Branch, baptist minister. Mr. B. had been connected with the London City Mission nearly from its commencement. One of the last public efforts of his life was in aid of that institution,—two days before his death. As a preacher he commenced his ministry at the baptist chapel in the Waterloo Road, where he continued till Sep., 1851. The chapel being too small, he, with a part of the church, removed to the chapel in Church Street, Blackfriars Road, where he ministered with considerable acceptance up to Lord's-day, Jan. 6, on which day he preached as usual, and on Monday evening he presided at a tea meeting, his friends little thinking that would be the last time they would see his face in the flesh. That, however, proved to be the case; for having been a great sufferer every winter for many years, from a deep-seated complaint on the chest, he at last sunk under it about twelve o'clock on the day mentioned. His remains were interred in the Abney Park Cemetery; the Rev. John Robinson, clerical secretary of the City Mission, delivering the address at the grave.

Jan. 15, at Falmouth, Elizabeth, wife of Mr. S. H. Booth, baptist minister, aged 27.

Jan. 16, Jane, wife of Mr. J. Edwards, baptist minister, Nottingham. Mrs. E. was a daughter of the late Dr. Steadman, of the baptist college, Bradford.

EMINENT PERSONS.

Right Hon. Henry Goulburn, M.P.—Mr. Sergeant Adams.—Dr. Chambers, Physician to the Queen.—Josiah Conder, Editor of the *Patriot*, formerly of the *Eclectic Review*, and author of numerous literary works.—Mr. James Nisbet, the eminent religious publisher.

THE
BAPTIST REPORTER.

MARCH, 1856.

“CONSECRATION OF CEMETERIES.”

THERE exists, at the present time, in various places throughout the country, a considerable degree of agitation and discussion on the subject of the new burial grounds, called cemeteries, which had become indispensable in consequence of the disgustingly crowded state of some of the parochial and other burial grounds in populous places. But the agitation and discussion we have mentioned arises not from objections to the new places, but from the insulting manner in which the high church party, in many places, are carrying out their superstitious notions about consecrating a portion of the ground, and keeping that portion distinct and separate from the part not so consecrated. In the city of Norwich, it seems, much excitement on this subject exists. We have just received, by post, a curious pamphlet got up in regular medieval style as regards its aspect—for it is printed in red and black ink, and a bishop's mitre, the sacramental cup, and other ecclesiastical ornaments adorn it. Its title is, “Consecration of Cemeteries Apostolical and Necessary. A Letter to the Mayor of Norwich (J. G. Johnson, Esq.); with a translation of an ancient MS., containing a Long-lost chapter of the Acts of the Apostles, recently discovered in the library of the Cathedral of Norwich, and Critical Notes and Illustrations. By Richard Bentley, Jun.”

“Richard Bentley, Jun.,” is, we expect, a feigned name; indeed the whole thing is feigned, except the “Notes and Illustrations,” which display considerable research and labour. The “MS.” alluded to is in the style of the “Lost Leaf,” which we published a few years ago. Whether such a mode of exposing the folly of this superstition is the best may be doubted by some, whilst others may consider such exquisite banter as best adapted to its exposure to general contempt. We only add that his worship the mayor is, we believe, and glorifies himself in being, in more respects than one, a descendant of that great “Colossus of Literature,” whom our old friend Morris, (the biographer of Fuller) was wont to call “that torified and imperial monster”—Dr. Samuel Johnson.

“My dear Mr. Mayor,—It is with great satisfaction that your fellow-citizens see the office of chief magistrate filled by yourself at the present time, because they can place unlimited confidence in your well known judgment and ability. But to myself, as an ardent lover of the Church of England, it is especially gratifying to know that her interests are guarded by so dutiful and pious a son as yourself. I therefore address this public letter to you.

How often have we thought of the

happy state of England when there were no sects and schisms to destroy its ecclesiastical uniformity! And as often have we deplored that fatuity in our rulers, which has fostered the worst evils of dissent, until at length, as the census proved, the schismatics are more numerous than the orthodox believers. Had you, my friend, been intrusted with the necessary power, we should not have to bemoan the present condition of the Church as by law established. From the cut of the beadle's coat to the starch in the bishop's sleeves, everything would be perfect in kind and keeping with the whole system.

But we are fallen upon evil times. Men are not content with 'the wisdom of the ancients,' and stupidly refuse to bow down to authority unless good reasons be given. They ask questions which betoken a spirit of infidelity, as alien from all respect to our venerated clergy, as from all due reverence to customs observed amongst us. It is distressing to reflect upon the inconvenience which such a habit, if not promptly checked, will entail upon us.

I need not remind you of the many subjects which have awakened our solicitude, as we have conversed about this dangerous symptom in the public mind. Our cathedral institutions, our parochial system, our special offices for baptism, the visitation of the sick, and the burial of the dead; and, above all, the apostolical succession of our clergy, are only a few out of many topics which we have anxiously thought of, as we resolved to prepare for the worst that could befall us. But little did we imagine that the time would come, at least whilst we lived, when any of these subjects should be discussed with levity, or treated with contempt, in our city. We were mistaken, and must look the present state of things fairly in the face.

A few evenings since, when you had left the company which your vivacity enlivened, and your historical acquirements so much enlightened, a remark was loosely uttered upon the question

of extra-mural interments. The conversation immediately turned towards the new burial ground, which the council have, with such wisdom, purchased for the city. A gentleman present was quietly asked about the consecration of the ground, when, to my disgust, I found the question scoffed at by several of the assembly. I ventured upon an expression of surprise, that such an ancient custom should be so laughed at; when I was quietly assured by one of the company, that if consecration by a bishop were necessary, our venerable and venerated prelate could not perform the act. I supposed that his infirm health was alluded to, but was quickly undeceived; for my tormentor said, 'The bishop, as he is called, cannot prove his canonical consecration as a bishop. He cannot, therefore, confer orders, or lawfully perform any other duties pertaining to the Episcopal office.'

For a moment I was speechless! The impious audacity of the assertion rendered a reply impossible; for I felt that unless my answer were complete and conclusive I should only damage the cause of truth and charity. But as soon as I could collect my thoughts, I expressed my surprise at meeting with a gentleman who could avow such schismatical opinions, and, more especially, at the present time. He rejoined by saying that no English bishop dared to submit his canonical claims to competent judges, and by them, said he, I mean such men as Grote, or Thirlwall, or Hallam, or Macaulay, or Stephen. I smiled dissent, and speedily started a new question.

From that evening until this morning I have had no rest, for I have been unable to conceal from myself the frightful possibility, that the opinions of this gentleman are shared by many others who have not courage to avow them.

But to my great joy, when I entered the cathedral for morning prayers, I was told that our excellent dean wished to speak to me at the close of divine

service. My thoughts naturally wandered during the time of prayer, and I was full of speculations as to the dean's intended communication. Judge of my surprise when, having followed him into the chapter room, he set before me, in the presence of the archdeacon and the canons then assembled, a small black box, and, having cautiously opened the lid, revealed to me a curious Palimpsest, which he declared to be unique, and of indescribable value to the church! The vehemence of his speech proved the excitement of his mind. As soon as I could I stooped over the precious document, and, although the margin of the MS. is covered with memoranda of sundry sums of money, and the body is a part of Cicero's speech against the appointment of Q. Cæcilius—for the words are very legible,—*'ceret: quod auri, quod argenti, quod ornamentorum in meis urbibus, sedibus, delubris fuit, quod unâquâque re beneficio senatus populi que Romani juris habui id mihi tu C. Verres, eripuisti atque abstulisti,' etc.,*—the old Greek letters of the original MS. are distinctly to be traced, and there, before my eyes, lay what is unquestionably a lost chapter of the Acts of the Apostles.

It is written in uncial characters, and cannot be assigned to a later date than the close of the fourth, or the early part of the fifth, century. A very cursory examination showed the extreme beauty and regularity of the letters, and sharpened my desire to make a transcript of the precious document. The dean most kindly consented; and I communicate, through you, to the public a literal translation which I have carefully made.

But to return, for one moment, to the MS. It was felt, by all who had the privilege of seeing it, to be most desirable to lay it open to the inspection of all scholars; and with the design of enabling them readily to use the document, it was determined to engage the services of our estimable fellow-citizen, Rev. A. Bath Power, to

revive the distinctness of the Greek letters. There can be no doubt that his vast chemical knowledge, and his well-known skill in applying it, joined to his reverence for such long lost truth, will give every one the opportunity of seeing the usefulness of that new discovery which has been so successfully employed, at Tischendorf's request, both at the Bibliothèque du Roi at Paris, and in the Royal Library at Berlin. Old Palimpsests have, as you well know, been thereby made to discover the letters which were erased by later scribes to make way for less valuable records. We shall, as soon as the tidings of this remarkable document can reach them, have the most eminent scholars and theologians as visitors in our city; for the transcendent value of the discovery will be acknowledged from the Neva to the Tiber, and from Geneva to Lambeth.

I congratulate you, my dear friend, upon the faith which inspired your attachment to all the details of our ecclesiastical system, when your 'breast was laden, and you could but employ reason in the things of faith.' The unswerving confidence with which you have declared your regard for all the appointments of the church has often emboldened weaker minds, for they felt that your acute intellect would never be imposed upon by shams of any sort. And now your faith is vindicated, for, from an unlooked for source, the evidence is produced for the things most assuredly believed among us.

I had written thus far when a parcel was delivered at my door, which, on being opened, I found to contain a note from the gentleman whose opinions so much displeased me, requesting me to read an extract from 'a work of great merit,' which runs as follows:—

'Nothing is more illustrative of the spirit of priestcraft, than that the Church should have kept up the superstitious belief in the consecration of the ground, and that in spite of education, the poor and the rich should be ridden with the most preposterous notion, that they cannot lie in peace

except in ground over which the bishop has said his mummary, and for which he and his rooks, as Sir David Lindsay calls them, have pocketed the fees and laughed in their sleeves at the gullible foolishness of the people. When will the day come when the webs of the clerical spider shall be torn not only from the limbs but from the souls of men? Does the honest Quaker sleep less sound, or will he arise less cheerfully at the judgment day from his grave, over which no prelatical jugglery has been practised, and for which neither prelate nor priest pocketed a doit? Who has consecrated the sea, into which the British sailor, in the cloud of battle smoke, descends, or who goes down, amidst the tears of his comrades, to depths to which no plummet but that of God's omnipresence ever reached? Who has consecrated the battle-field, which opens its pits for its thousands and tens of thousands? or the desert where the weary traveller lies down to his eternal rest? Who has made holy the sleeping-place of the solitary missionary, and of the settlers in new lands? Who but He whose hand has hallowed earth from end to end, and from surface to centre—for His pure and almighty fingers have moulded it! Who but He whose eye rests on it day and night, watching its myriads of moving children—the oppressors and the oppressed—the deceivers and the deceived—the hypocrite, and the poor whose souls are darkened with false knowledge, and fettered with bonds of daring selfishness! and on whatever thing that eye rests, it is hallowed beyond the breath of bishops and the fees of registrars. Who shall need to look for a consecrated spot of earth to lay his bones in, when the struggles and the sorrows, the prayers and the tears, of our fellow-men, from age to age, have consecrated every atom of this world's surface to the desire of a repose which no human hands can lead to, no human rites secure? Who shall seek for a more hallowed bed than the bosom of that

earth into which Christ himself descended, and in which the bodies of the thousands of glorious patriarchs, and prophets, and martyrs, who were laid in gardens and beneath their paternal trees, and of heroes whose blood and sighs have flowed forth for their fellow-men, have been left to peace and the blessings of grateful generations, with no rites, no sounds, but the silent falling of tears, and the aspirations of speechless but immortal thanks? The whole world is sanctified by these agencies, beyond the blessings or curses of priests. God's sunshine flows over it—his providence surrounds it—it is rocked in his arms like the child of his eternal love; his faithful creatures live, and toil, and pray in it, and, in the name of heaven, who shall make it, or who can need it holier for his last resting couch?

Well, said I, as soon as I had read this long extract, it is a happy thing that, at last, we are able to silence all such scribblers with 'thus it is written.' Had the author of these heretical sentences known what the cathedral of Norwich contained, he would not have ventured upon appeals which can, for the future, have force only with the ignorant and infidel classes of the community. It is pleasant to muse upon the astonishment with which he will see all his fine vapouring melt away before the light of truth, and discover a basis upon which our ecclesiastical polity and usages may rest without any chance of being upset. We can afford to smile at his questions now that we hold so satisfactory an answer.

As the case now stands, all sober men will acknowledge the wonderful comprehensiveness of our church system. We take the babe as soon as it is born and regenerate it in holy baptism; we confirm the youth in the possession of grace thus bestowed; and with assiduous care provide a 'sacred' spot for the repose of exhausted nature. It is too evident to require proof that a certain divine instinct has guided our bishops and curates in their zealous

defence of every part of this 'compact whole.'

Indeed, it must strike every one who thinks at all upon such grave matters, as most reasonable to conclude that, as a few drops of water falling from a curate's fingers regenerate an infant unto God, the solemn tread of a bishop over new ground must render it specially good and available for the burial of the dead. It may be as much as a curate can do to regenerate a youngster, to make him (as our Catechism says) 'a child of God, a member of Christ, and an inheritor of the kingdom of heaven;' but a bishop's virtue can pass into the soil, and impregnate it with qualities it had never otherwise known.

And this reminds me of a curious fact which you have often spoken of when referring to your early medical education. You may recollect the interest which you excited in a company of gentlemen one day, when you were speaking of the difference which you had observed between the bodies of baptized malefactors, just taken down from the gallows, or those bodies taken from dissenting chapel yards, and others which were exhumed from consecrated ground. An odour of sanctity was exhaled by the latter, which suspended the jests of the dissecting-room, and compelled the demonstrator to forego all indulgence in ribald saws. It was made evident to all that a consecrated grave would lend a perfume even to the corrupting body of a baptized christian, and, as you have so wisely said, 'conserve it with honour.' But neither you nor I then supposed that the consecration of the ground could rest upon the written and scriptural authority of the chapter which is now sent into the world.

I congratulate you, my dear friend, that the first public act of your mayoralty will show your attachment to our venerable church, by connecting you with the consecration of the cemetery. You will take part in the solemn and imposing ceremonial, with all the

dignity which befits your office, and with all the gravity which marks your character. The dissenting communities of the city will keep aloof from a ceremonial which they cannot use, and be confounded by the authority adduced in its support. Our excellent bishop will feel himself sustained by more than custom, and, with his known deference to scriptural precedent, will entrench himself against all gainsayers in the wisdom and practice of Timothy at Ephesus. The dean will leap as an hart as he remembers the old black box at the cathedral, with its musty deeds and priceless M.S. The very choristers will move with lighter step as they learn that they are included in the apostolical succession, and Norwich will recall the days of old. With 'bated breath' men will assemble to witness the rite; and when they have observed it well they will turn away, with a shudder, from the unconsecrated spot assigned to Jews, Turks, infidels, and other nonconformists.

Yet let us hope that this publication may avail to win, to a better mind, men whom we all desire to see in the right, that is on our side. It may 'give them pause,' and compel them to reflect upon the grievous injury which, as is now proved, is done both to soul and body by separation from the Church as established by law. They have no 'holy dew' to cleanse them in infancy, and no holy ground to receive them at death. Let us pity and pray for them. And, as they are unaccustomed to such sights as the consecration of a cemetery, let us all do what we can to render it as imposing as possible; that no thought of fees may at any moment intrude upon their minds, or make them calculate the cost to the public of every step which the bishop may take.

I have the honour to be, Mr. Mayor,
With profound respect,

Your sincere friend,

RICHARD BENTLEY, JUN.

*Phalaris Cottage, Newmarket Road,
December 13th, 1855."*

Then comes the "Missing Chapter of the Acts of the Apostles, translated, with critical notes and illustrations, by R. B., jun.;" and the following quotation: "Whatever was the Regime of the Church in the Apostles' times, that must be perpetual (not so as to have all that which was personal and temporary, but so as to have no other) for that, and that only, is of

Divine institution which Christ committed to the Apostles, and if the Church be not now governed as then we can show no Divine authority for our government, which we must contend to do, and do it too, or be called USURPERS."—Bp. Jeremy Taylor's *Episcopacy Asserted*, p. 41, Ed. Ox. 1642, 4to.

PUBLIC PRAYERS OF THE PIEDMONTESE.

SARDINIA has, of late years, attracted much of the attention of Europe. The contest with Austria after the revolutions of 1848—the abdication and death of Charles Albert, its heroic king—the noble conduct of his son, the present sovereign—his active alliance with France and England against Russia—his recent visits to Paris and London—and, above all, his enlightened and generous policy in restraining popish intolerance and cupidity, and in granting freedom of worship to the Vaudois—have, in succession, drawn towards Sardinia an unwonted degree of public attention.

A writer in the "Sunday at Home" describes Turin, the capital of Piedmont, as a compact and beautiful city, without any indications of squalor and wretchedness. There has been a Vaudois church erected here lately, which is attended by two congregations—French and Italian. What a change since the Dukes of Savoy—the ancestors of the present king of Sardinia—persecuted the Waldenses! The writer describes one of the services, and we have thought that our readers would be pleased with the specimens he gives of their public prayers, which are rich in evangelical sentiment. He says:—

The service is begun by the precentor, who reads several chapters of the Old and New Testament in succession, concluding with the decalogue, at which all the people stand. The minister, in gown and bands, generally enters the pulpit before the read-

ing ends, and when it is finished, he rises and says, "Our help be in the name of God, who made the heaven and the earth. Amen.

My brethren, let each one of you present himself before the face of the Lord, and make to him a humble confession of his sins, following my words from the heart.

"Lord God, almighty and everlasting Father, we acknowledge and confess before thy holy majesty that we are poor sinners, conceived and born in sin and in corruption, inclined to evil, incapable of ourselves of any good, and that we have transgressed in various ways thy holy commandments, and thus draw down upon ourselves condemnation and death through thy just judgment. Nevertheless, Lord, it deeply grieves us to have offended thee. We condemn both ourselves and our sins with true repentance, and implore thy grace to help our wretchedness. Have pity then upon us, God of all goodness, Father of mercy, in the name of thy Son Jesus Christ our Lord. Pardon our sins, grant us a daily increase of the graces of thy Holy Spirit, to the end that, acknowledging our unrighteousness with all our hearts, we may be affected with a sincere sorrow, which may destroy sin within us, and produce the fruits of righteousness and of innocence which may be acceptable to thee, through Jesus Christ our Lord."

After the hymn the minister offers the following prayer: "Almighty God,

our heavenly Father, we pray thee, according to the promises which thou hast made, to be in the midst of those who are assembled in thy name, and to hear us when we call upon thee in the name of thy Son. May it please thee to look upon us in thy pity, and to elevate our thoughts and desires to thyself, that we may this day render to thee an acceptable service.

Great God! we humble ourselves before thee. We adore thy Supreme Majesty. We celebrate thy wisdom, power, and goodness, which shine with such splendour in the mighty works of creation, and of our redemption by Jesus Christ. We bless thee, Lord, for all the temporal and spiritual benefits which we are continually receiving from thy bountiful hand. But we praise thee especially, with all christians who are this day assembled together, that thou hast sent thy Son into the world to save us, that after having given him for our offences, thou hast raised him again for our justification. We thank thee for that which thou hast given us by that glorious resurrection, even so great a hope of immortality.

O God, thy glory is great in all the churches, and the praise of thy name resounds in all the assemblies of thy saints. Let our thanksgivings rise before thy throne. Make us worthy to have a portion in the resurrection of the just, and in the glory of the kingdom of heaven; where Jesus Christ has entered as our forerunner; where he lives, and reigns, and is adored and glorified with thee, and the Holy Spirit, God blessed for evermore. Amen.

O God, who dost instruct us by thy holy scriptures, which we are this day about to read, to hear, and to meditate upon, enlighten our minds and purify our hearts to the end that we may understand and receive as we ought the things which are there revealed to us. Assist thy ministers that they may declare thy word with purity, with clearness, with simplicity, and with fervour; render their preach-

ing efficacious by the power of the Holy Spirit, that this holy seed may be received into our hearts, as into ground well prepared, that it may there produce fruit abundantly; that we may not only hear thy word, but keep it, living in a manner conformable to thy divine teachings, and that at last we may come to eternal life through Jesus Christ, who has commanded us thus to pray, Our Father," etc. etc.

After this prayer the sermon follows. The sermon we heard was plain, intelligent, and affectionate. Space will not permit any particular account of it. It is sufficient to observe that the preacher's enunciation was so distinct, that any English person with an ordinary knowledge of French might have followed him throughout, and scarcely lost a word.

After the sermon comes the intercessory prayer, as is the custom also in the church of Scotland.

"Almighty God! we thank thee for the grace which thou hast vouchsafed to us to hear thy word. Render the salutary instructions which it has given to us effectual by thy Holy Spirit, to the end that it may remain in us abundantly, and fill us with wisdom.

Sovereign Master of the world! Thou who controullest the destiny of nations, we entreat thee for all kings, princes, and lords, to whom thou hast entrusted the government of the people, and the administration of righteousness. We especially address to thee our vows for the king N., our august sovereign, and for all the royal family; pour upon them thy benedictions; direct their designs and their undertakings; and cause that, under the reign of his majesty, we may serve thee with freedom in peace and in prosperity.

We also pray thee for all those who are endowed with any authority in our midst. Bless their administration, that it may be to thy glory, to the maintenance of good morals, and to the happiness of the people entrusted to their care.

We pray thee for the powers in friendship and alliance with this state, and especially for those who profess the same faith with ourselves, and who cause us to feel the happy effects of their christian benevolence. And equally bless those generous individuals who display their charity in our regard, whether by the sustenance of religion, or by the consolation of the poor. We pray thee, oh God, our Father and our Saviour, for all those whom thou hast appointed pastors in thy church, and especially those to whom thou hast given the guidance of the flocks of these valleys. Animate them by thy Spirit, that they may discharge their ministry with fidelity and zeal, and that they may labour effectually for the conversion and salvation of souls. Raise up on all sides, and chiefly amongst ourselves, ministers faithful, zealous, humble, and lovers of truth and peace; and for this purpose grant thy grace and thy fear to those who are intended to serve thee hereafter in the holy ministry.

Reserve to this church the peace which it now enjoys, and continue to shed thy most precious favours upon this portion of thine heritage which thou hast so miraculously preserved in these countries. Protect in the same manner other churches, and cause those who are suffering for the profession of thy truth to feel the effects of thy fatherly compassion.

God of all consolation! to thee we commend all nations who are afflicted by plague, war, or famine; all persons whom thou visitest with sickness, poverty, or any other misfortune, whatever it may be. We entreat thee especially for the sick of this church, and for all those who desire the help of our prayers. Deliver them from their troubles, O our God! And above all, cause them to understand that it is because of thy love that thou dost prove them, that they, suffering with patience, and forsaking their sins, may obtain the happiness which thou hast promised to thy faithful ones.

Father of mercies! who desirest

to be acknowledged as God and Saviour of the whole world in the redemption procured by thy Son Jesus Christ, grant that those who are still deprived of thy knowledge, and are plunged in the shades of ignorance and of error, may be illuminated by thy light, and led into the way of salvation, which consists in the knowledge of thyself as the only true God, and Jesus Christ whom thou hast sent. Enrich still more and more with thy blessings those whom thou hast already distinguished by thy knowledge, that we may all unitedly adore thee as our God, our Creator, and our Father; and that we may submit to Jesus Christ, thy Son, as our Redeemer, and our King.

Finally, oh our God and Father, give grace to us who have come here to hearken to thy word, that, penetrated with the feeling of our misery by nature, and convinced that our sins render us unworthy of any part in thy kingdom, we may have recourse to thy mercy, through Jesus Christ our Saviour; that we may repose all our confidence in him, to the end that he may dwell in us to destroy in us every sinful practice, and produce in us eternal life.

Hear us, Father of grace! it is in the name of thy Son that we call upon thee."

"Our Father," etc.

"Lord, increase our faith."

"I believe in God the Father," etc.

After the Apostles' Creed, a hymn is sung, and the service concludes with this benediction: "The Lord bless you and keep you; the Lord look upon you with favourable eye, and be propitious to you; the Lord lift upon you his countenance, and sustain you in peace and happiness. Go in peace. Remember the poor; and the God of peace be with you and your families. Amen."

These prayers will teach English christians the essential religious unity which exists between them and their brethren of the valleys, and excite still deeper sympathy on their behalf.

Poetry.

THE PRODIGAL.

He was a wanderer from his home ;
 Had spurned a father's kind controul
 And tender love, that would
 Have stayed his erring feet,
 And in a stranger land
 Trod the dark paths of sin.
 Had listened to the tempter's voice,
 And with her ayren song upon his lips
 Had floated onward with the giddy throng
 Till he had lost his all ;
 And then the bitter tide
 Rolled back upon his soul, and he awoke
 Suddenly, as one awaketh from a fearful dream.

O ! 't's a bitter thing,
 When high hopes are wrecked,
 And priceless treasures wasted,
 To think "what might have been."
 He knew that in the happy home he'd left
 Were fond, true hearts, whose love he shared,
 He knew that plenty crowned that festal board,
 That even the lowest servants there
 Knew not of want, while he, the son,

Who should have been the light of that dear home
 Was starving in a foreign land ;
 And so he formed the high resolve,
 "I will return."

Yet tremblingly he came
 And asked only for a servant's place ;
 He dare not ask a father's love ;
 He knew not but he would spurn him.
 Forever from his presence ; for oh !
 So fearful is the sway of human passion,
 That it may check and stifle
 Even the warm affections of our nature.
 He went—and all a father's tenderness gushed
 forth ;

He was restored.

Oh, weary wanderer
 From your Heavenly Father's house,
 Yours is a dark and dreary way.

Would you return ?
 Ye need not fearfully approach—
 Your Father's love is infinite. M. F. W.

Reviews.

Internal History of German Protestantism since the Middle of Last Century. By Ch. Fred. Aug. Kahnis, D.D., Professor of Theology in the University of Leipzig. Translated from the German by the Rev Theodore Meyer, Hebrew Tutor in the New College, Edinburgh. Edinburgh : Clark. London : Hamilton & Co.

GERMAN Theology and German Philosophy, falsely so called, have in past years attracted considerable attention in this country. More, much more, in our opinion, than they deserved ; and we rejoice that their influence is wearing out. Doubtless there are men of strong minds and high attainments in Germany. But they are too bold and aspiring, and make too little of the authority of the word of God. We are tired of hearing of their "subjectives," and "objectives," and "stand-points," and endless technicalities. We love the simplicity of the gospel, but we loathe all such metaphysical subtleties.

And yet, as we must ever be interested in knowing the state of evangelical religion in the land which was the scene of the great continental Reformation, it is desirable that the information we require should be such as we can trust. The work before us, allowing for the "High Lutheranism" of the writer, appears to be one of this character ; and there is a considerable amount of very interesting historical information in its pages, with notices of eminent characters, and the influence they exercised on the state of parties during the past hundred years. On this ground we commend the volume to the notice of intelligent students and ministers. But its theology, so called, we cannot fully endorse.

In justice to the translator we give a brief extract from his preface :—

"While, in the book before us, he (the author) is strictly impartial in representing the facts, he sometimes allows his peculiar Lutheran views to come out in judging of the events of the last years. It would have

been easy to remove or alter these few passages; but altogether apart from the consideration, that by so doing I should have misrepresented the author, I thought that this very circumstance would impart additional interest to the book. For, in this his Lutherizing tendency, our author does not by any means stand isolated. This ultra-Lutheranism, on the contrary, is now in the ascendant in Germany, sweeping, like a powerful tide, everything before it. How little soever we in this country may approve of these sentiments, they express the opinions of a large number of leading divines in Germany, and thus throw light upon the present religious condition of that country. I have therefore faithfully translated whatever Dr. Kahnis has written, only now and then recording my protest in a foot-note, or by an interspersed (!)."

Profession and Practice: or, Thoughts on the low state of Vital Religion among Professing Christians: with Hints as to the Means of its Revival.
By G. MACCULLOCH. London: Blackie & Son.

ONE of our old correspondents has addressed a letter to our readers, which will be found in the next columns, reminding them of the present wintry barrenness of the churches. Here is another faithful voice from the north in the shape of a neat little volume, which we commend to the immediate and serious perusal of all who are concerned on the subject, and desire the revival of vital godliness in the hearts of professors and in the churches of the saints.

We rejoice to find that, among other remarks on the means of revival, the writer has the following on out-of-door preaching:—

"We would hail it as a token for good, that not a few have been found of late in most of our large towns, who, in addition to their ordinary services in the sanctuary, have betaken themselves to what is called 'open-air preaching.' And we would fain hope—nay, we are bound in christian charity to believe—that in this labour of love they are actuated by the spirit of those who of old went forth without the camp, bearing His reproach, who suffered without the gate. The loud laugh of the thoughtless, and the scoff of the proud, are things not easy to bear. This he could attest, who, under the guidance of inspiration, discoursed of that 'faith' which sustained some even under 'trials of cruel mockings;' and such those good men have no doubt had to encounter.

But what the superciliously wise of this world regard as the consummation of folly, will one day appear to have been the perfection of wisdom. Cold-hearted formalists may condemn it as a course altogether *irregular*, and, as it were, degrading to the ministerial office thus to stand in the broad ways, and address to the simple ones that message of mercy to guilty men, which else they should have never heard. Be it remembered, however, that the great Master-preacher himself has set the example. He was instant in season and out of season; and availed Himself not only of the temple and synagogue as fitting places for discoursing to the multitudes, but also chose for the same purpose alike the hill-side and the sea-shore, according as circumstances or the emergency of the time required.

This example has been often followed, both in our own and other lands, with distinguished success, of which, in at least modern times, the labours of Whitefield furnish the most remarkable instance. 'These labours,' it has been well said, 'which, while he lived, electrified, delighted, and enlightened the noblest, the most eloquent and accomplished of society, sent a new spirit through the christian churches, however separated from each other by their peculiar distinctions, so that the very echoes of his voice still seem to linger among the walls of our national Zion, and give fresh impulses to christian piety and christian brotherhood. . . . His apostolic range embraced 'all the diversified classes, from the glittering ornaments of the court of George II., to the mob of Moorfields and the colliers of Kingswood.' And what, it may be asked, was the secret of Whitefield's success? It was attributed to many things, but mainly to his great eloquence and powers of oratory; and although these, without doubt, gave him an immense advantage, yet others possessed them in perhaps as great a measure whose preaching had not the influence of Whitefield's. Whence, then, did that mighty influence of his arise? Without controversy, it must have been from his having drunk so deeply as he did of the spirit of his Master, whom he loved so much, and of whom even enemies could testify that 'never man spake like this man.' Did the Lord vouchsafe to us but one such 'polished shaft' in our day, how cheering were it to our drooping hearts! How beautiful upon our mountains should be the feet of such a messenger! We might then expect that our long winter of darkness and death was well nigh past, and

"That soon reviving plants and flowers
Anew should deck the plain;
Our woods should hear the voice of spring,
And flourish green again."

Correspondence.

"AND IT WAS WINTER."—John x. 22.

To the Editor of the Baptist Reporter.

DEAR SIR,—I want to say a word or two about winter—cold, dreary winter! The streams are sealed by the frost's icy fingers. The deep snow, like a stainless mantle, spreads itself over vallies and hills. The trees are naked and tenantless, except that a few half-frozen rooks sit upon the topmost branches in moody silence, as grave as mutes at a funeral. The song of the birds is not heard, and many of the winged tribes have betaken themselves in myriads to distant and more genial climes. There is a noise abroad of mirth, however, proceeding from the hilarious and youthful throng gathered to perform their evolutions upon the glib transparent ice of the village pool.

Farther off, in the distant copse, may be heard the sound of the woodman's axe, as its measured strokes fall on the root of the stately timber-tree; or, perchance, you may hear the moaning of the wind as it sweeps through the sombre fir clumps. The multitudinous tribes of insect-life are still as the grave, reserved in the secret recesses of God's great storehouse, to be re-animated from their torpor by the gentle breathings of the coming spring. The flowers have withered and died; the wandering breeze is no longer laden with their fragrance. The days are cheerless and short. The feeble and slanting sunbeams struggle in vain to pierce the leaden atmosphere. The homeless mendicant on the highway finds his scanty and tattered garments but a poor defence against the biting blast. The pretty robin is driven by dire necessity to approach the window-sill, and to watch, with his quick and sparkling eye, for the needed and cheerfully bestowed morsel. Little labour can now be performed in the fields. The hedge-rows may be trimmed, however; the trees lopped of their superfluous boughs; the water-courses cleansed; manure carted abroad; and some other things done which appertain to husbandry's winter work.

The early evening comes, and the huge "log" is burning on the hearth. Wonder and delight glisten in the eyes

of the "younkers" as they sit and listen to "tales" by "a grandfather," of the doings of people of other times.

But there is *another* winter! The soul hath its winter season. Aye! with many a christian it is "winter." The streams of love and sympathy appear frozen; the fruits of righteousness are scanty and unripe; here and there, upon the topmost bough, the sweet flowers, fragrant with perfume, and beautiful as the ornaments of a meek and quiet spirit, if not withered and gone, are at least feeble and sickly. If the great Husbandman should come and look for grapes, what would he find but wild grapes? The "pleasant fields" of holy scripture are less frequented. Wells of refreshing ordinances are disregarded. The appetite for divine things has lost its relish and become vitiated—it may crave for novelty, but not for nourishment. The sanctuary of the Lord can, upon the most trifling occurrence, be conscientiously neglected. A slight cold, a falling shower, the state of the roads, the "dreadful" distance—half a mile or more!—the "coldness of that half empty chapel," will suffice for a reason of absence; or, perhaps, some "uninteresting" and "uneducated" preacher is supplying the pulpit while the pastor is confined to a sick bed, or gone to seek to recruit his failing health. If it be winter with the soul, the throne of grace will be less frequently approached, as with Israel of old. The Lord complained, "Thou hast not called upon me, O Jacob. Thou hast been weary of me, O Israel." Nearness and fellowship will not be enjoyed as formerly; nor will christian communion and converse be sought, but rather avoided; all will be cold, shy, and perhaps repellant. The "son's calm sunshine, and the heartfelt joy," will rarely be realized at such a time. The dew descends not; or, if it does, it is upon a cold and frozen surface, which it fails to penetrate. Showers fall not; cheerful sunbeams visit not the heart; soft whispering winds are not heard; gloom and storm, sterility and desolation, give but too clear an indication that a torpor has seized the soul which is not many removes from veritable death!

It may also be winter *with the church*. As with individuals, so with communities; prosperity may not always be within her "palaces," or peace within her "walls." They who "favour her dust" may have to mourn over her desolation, and to embody their sorrowful utterances in the prophet's language, "The ways of Zion do mourn, because none come to her solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted: her beauty is departed. How doth the city sit solitary that was full of people. How is she become as a widow!" The green pastures are as a parched desert: the word spoken does not profit those who hear, "not being mixed with faith." It is not denied that life remains; but, oh! how barren. The bleak north, or the black east winds, have nipped many a fair bud of promise. The "trees of righteousness," the planting of the Lord, are neither verdant nor fruitful. Zeal burns with less ardour; few sacrifices can now be made for the divine service. Some who "ran well" have been hindered by antagonistic influences which oppose spiritual progress. The prayer-meetings are less crowded and less frequented; and at the sabbath services no forms have now to be placed in the aisles as formerly. The various benevolent institutions in connection with the church languish; energies are not put forth;

talents rust for want of wear; and powers lie dormant that should be actively and usefully employed.

The pastor feels that his hands are not upheld, and his efforts are not seconded; his soul faints within him, and he returns to his master sad and sorrowful, and is ready to say, "I have laboured in vain, and spent my strength for nought and in vain." Surely the seed I cast is among thorns, or in stony places, for I see neither "earing nor harvest." Yea, not even a solitary blade springing up among the hard clods.

Thus it may be *winter with the church*.

We ask, in conclusion, shall no spring ever return? Will not the "breath of the sweet south" again unlock the icy streams? Shall not the earth again be soft with showers, and the pleasant sunshine pierce and disperse the darkness? If we sorrow, if with the prophet we have to say, "mine eye affecteth mine heart," yet let us not sorrow as those who have no hope. He is faithful that promised. The thorn shall give place to the fir-tree, and the brier to the myrtle tree.

Come, O thou Spirit of power and life! come as in the prophetic vision of old; breathe upon the skeleton forms that lie scattered at the grave's mouth. Wilt thou not revive us again, that thy people may rejoice in thee?

January 20, 1856.

R. B.

Christian Activity.

"THE BOOK AND ITS MISSION."*

"THE world at large, caring nothing for Bible Societies, and too little for the book they distribute, will yet scarcely deny the fact, that every religious energy of the age, throughout England and Europe, is ranging itself, with ten-fold earnestness, either for or against the bible. How infinite the importance of the contest! the results being eternal.

The most indifferent cannot but observe the wonderful moral earthquakes caused by bible circulation in Sardinia, Armenia, and China, portending many

similar awakenings and upheavings elsewhere. Neither can they fail to notice the conspicuous position allotted to Great Britain in maintaining the truth upon the globe. How desirable, then, is it to give aliment to her energies by furnishing authentic information of the progress of the world!

From the first century of the christian era it must have been a bond of union among the followers of Jesus, that, as far as possible, they were the copyists of the written word. For fifteen centuries they laboriously transcribed it in portions, and often studied it at the peril of their lives, in one or more of nineteen

* A periodical pamphlet published by Bagster & Sons; and Hatchard.

different tongues—eight of them Asiatic, nine European, and two African. During four succeeding centuries these manuscripts took to themselves, by slow degrees, the wings of the printing press, and the book was arrayed in the many-coloured robes of thirty-one fresh languages. Yet, in 1803, it was accessible as a whole but in twenty-six tongues, though parts of it had been printed in twenty-four more.

At the commencement of the nineteenth century a large body of christians perceived that, in order to provide the treasure for the world, those who had been 'one' in the secret love of it must become 'one' in their efforts to diffuse it; and, by the marked blessing of God poured forth upon that unity, one hundred and two additional translations, in whole or in part, have been accomplished within the short space of fifty years, so that now, besides being multiplied by myriads of copies, the word of God is supposed to have been made accessible to 600,000,000 of the human family. 'The seed was the word,' and 'the field was the world.' 'The sower sowed the seed,' and it is springing up and bringing forth fruit, 'some thirty-fold, some sixty-fold, and some an hundred-fold.'

Let it not, however, be understood, that the above-named number of mankind have by any means actually received the scripture. It has been translated into 152 languages and dialects, which make it possible for them so to do; and the marked fact of the age is, that in one part of the world after another, men are showing themselves ready to receive it with gratitude and joy.

It is a melancholy fact, that the number of nominal protestants,—the only people who have received the book and wished to spread it—according to a recent calculation from definite details, as far as they can be obtained, amounts but to ninety-three millions; while the members of the Roman Catholic and Greek churches, in which the book is hidden, amount to 208 millions, those who follow a false book to 110 millions, and those who have no book to tell them of a Saviour to no less than 484 millions.

Is there, then, a day or an hour to be lost by those who believe in the scripture as a revelation from heaven, ere they speed its way through a perishing world? It is the voice of God preserved in written form, which has been uttered in

dreams, in visions, in voices from the sky, by miracles, by prophecies, by angels, out of the midst of cloud and fire, and sometimes in still small whispers. It is the only book that keeps pace with the ever-progressive developments of the races of men; the representative of the great I AM through all the passing interests of time; and is not its Divine Author coming forth to prove his word? Out of the heart of the earth, laid up by the heathen themselves in the early age of empires, God brings the crumbling testimonies of 3000 years to bid the infidel, who doubts his written oracles, believe in the carvings of Nineveh, read the fulfilled prophecy of Nabum, and hear the 'very stones cry out against him.'

We call the tongues of Greece and Rome dead languages; but God summons his witnesses from languages dead whilst those were living; and simultaneously, in England and in Germany, enables two learned men to begin to read the long-lost alphabets of Persepolis, and its trilingual inscriptions, referring to the Darius Hystaspes of the book of Ezra!

When the aggressions of the Czar of Russia summoned the fleets and armies of the western powers through the Straits of Gallipoli, to repel his assumption on the shores of the Crimea, how many a christian heart trembled as those men-of-war passed by Constantinople! Let us visit now the Turkish capital, and behold great changes, and apparently changes for good. The ever-rolling tide of troops has imparted an impulse of activity and animation to the city that it never before either witnessed or anticipated. From the multitudes absorbed in the magnificence of their new traffic we shall find no hearing, and our search is for the word of God and its missions in this busy scene. A few years ago we must have crossed over to Galata to find it in a small, obscure shop, which was open only twice a-week, into which a Turk never put his foot, and which christians entered rarely and by stealth. Now we shall enter the great depôt, kept open all day long, in the most frequented street in Constantinople, leading to the principal bazaars. We shall find the Society's books in the grand street of Pera, at the Scripture Readers' Depository at Galata, and carried about every where by colporteurs; or sold at stands

at the corner of the streets, and on the floating-bridge.

Tuscany, Spain, Portugal, and Austria, may sign Concordats with the Pope, and cast out the scriptures from their frontiers,—at least, their blinded rulers may do so, to the grief and anger of their people; but Turkey is not rejecting the good word of God, and the christians within her borders may be the means of her salvation in this her troublous day. Her Sultan, it is said, has been so struck with the fact of English ladies devoting themselves to the good of the soldiers, as they have done at Scutari, that he came to the conclusion, it must be 'their book' which caused the difference between them and the Turkish women, who 'are thought to have no souls.' So he has begun to read the bible in his palace, to compare its teaching with that of the Koran.* Whether this be true or not, in November, 1850, he issued a firman, which would have astonished his Mahomedan ancestors, to his vizier, signifying 'that it is his sublime and august will, that his christian subjects who have embraced the Protestant faith shall not be exposed to trouble, but shall live in peace, quiet, and security; that they shall have an agent to attend to their affairs; and that in their rightful privileges they are not to be molested an iota, otherwise they shall, through their agent, appeal to the Sublime Porte.† A somewhat different document to that now signed in Vienna, by which it is declared, that 'the Government will take proper measures to prevent certain injurious books from being spread over the empire; that the priests of one dominant church shall control all private education; that the bishops shall not, in any way, be impeded in inflicting ecclesiastical punishment on all believers who offend the church;' with thirty-three other 'deadly stabs' at liberty of conscience and freedom of will, which would shame the crescent, and are in themselves an abjuration of the doctrines of the cross.

Under the imperial signet, and in 'the protected city of Constantinople,' which is the date of the Sultan's firman, a hundred Turkish Testaments are sold monthly, principally by colporteurs. The Turkish grandee now ventures to

buy the formerly scorned bible from the colporteur sitting by the way-side. The veiled lady, attended by her black slave, now stops to purchase it from the same useful agent, and carries home the New Testament into the recesses of the harem.‡ Many Turks of high rank are known to be reading the scriptures. 'Everybody buys,' says the colporteurs; 'and the word speaks to everybody!' It is **THE BOOK** against the priestcraft of the world! One tells another, and each will examine for himself. The Ulemas will not much longer persuade the people against the acquisition of the sciences for fear they should turn them from the Koran; and 'christian missionaries perceive,' says a lady in a letter from Pera, 'that the time is not coming, but is come already, for doing good to the poor Turks. They read our scriptures with avidity, in defiance of all Ulemas; a Turkish bookseller has even offered to sell for them as many bibles as they liked to give him. They were afraid of bringing the man into trouble; to which he replied, 'I have no fear. Give them to me; the time is come; and, as I have read the book, I will say it is worth its weight in gold. Why should not I sell it to my people, and let them read it too?' The missionaries said, 'Not yet, my friend; we fear the time is not yet quite come. If we give it you it may lead you to disgrace and death.' He importuned them every week: 'You are wrong; the time is come; I have no fear, so give me as many of your books as you like to sell, and I shall soon come for more. We are tired of the Koran; there is no food for the soul in it, as there is in your book.'

We believe, with Lord Stratford de Redcliffe, that the Bible 'is beginning to set aside **THE FALSE BOOK**.' Mr. Barker, since the war began, has transferred his residence from Smyrna to Constantinople, that he may be at the centre of communication with all the protestant missionary stations, and preside over his increasing work. 'The dépôt,' he says, 'is full of life; colporteurs and boxes of books always passing in and out.' Seventeen thousand bibles have been scattered this year through Turkey! and now even the wandering Kurds are fast forsaking Mahomedanism."

* *Evangelical Christendom*. October, 1855.

† Report of British and Foreign Bible Society. 1851.

‡ A fact recently communicated to the Bible Society

Narratives and Anecdotes.

PRETENDED ROYAL REMEDIES.—Macaulay, in one of his new volumes, gives us a rapid sketch of an ancient royal practice now long abrogated. The ceremony of touching persons afflicted with scrofula had come down almost unaltered from the darkest of the dark ages to the time of Newton and Locke. The Stuarts frequently dispensed the healing influences in the Banqueting house. The days on which this miracle was to be wrought were fixed at sittings of the privy council, and were solemnly notified by the clergy in all the parish churches of the realm. When the appointed time came, several divines in full canonicals stood round the canopy of state. The surgeon of the royal household introduced the sick. A passage from the sixteenth chapter of the Gospel of St. Mark was read. When the words "They shall lay their hands on the sick, and they shall recover," had been pronounced, there was a pause, and one of the sick was brought up to the king. His majesty stroked the ulcers and swellings, and hung round the patient's neck a white ribbon, to which was fastened a gold coin. The other sufferers were then led up in succession; and, as each was touched, the chaplain repeated the incantation—"They shall lay their hands on the sick, and they shall recover." Then came the epistle, prayers, antiphonies, and a benediction. The service may still be found in the Prayer Books of the reign of Anne. Indeed, it was not till some time after the accession of George I., that the university of Oxford ceased to reprint the Office of Healing together with the Liturgy. Theologians of eminent learning, ability, and virtue, gave the sanction of their authority to this mummary; and, what is stranger still, medical men of high note believed, or affected to believe, in the balsamic virtues of the royal hand. We must suppose that every surgeon who attended Charles II. was a man of high repute for skill; and more than one of the surgeons who attended Charles II. has left us a solemn profession of faith in the king's miraculous power. One of them is not ashamed to tell us, that the gift was communicated by the unction

administered at the coronation; that the cures were so numerous, and sometimes so rapid, that they could not be attributed to any natural cause; that the failures were to be ascribed to want of faith on the part of the patients; that Charles once handled a scrofulous Quaker, and made him a healthy man and a sound churchman in a moment; that, if those who had been healed lost or sold the piece of gold which had been hung round their necks, the ulcers broke forth again, and could be removed only by a second touch and a second talisman. We cannot wonder that, when men of science gravely repeated such nonsense, the vulgar should believe it. Still less can we wonder that wretches tortured by a disease over which natural remedies had no power, should eagerly drink in tales of preternatural cures; for nothing is so credulous as misery. The crowds which repaired to the palace on the days of healing were immense. Charles II., in the course of his reign, touched near 100,000 persons. The number seems to have increased or diminished as the king's popularity rose or fell. During that Tory reaction which followed the dissolution of the Oxford parliament, the press to get near him was terrific. In 1682, he performed the rite 8500 times. In 1684, the throng was such that six or seven of the sick were trampled to death. James, in one of his progresses, touched 800 persons in the choir of the cathedral of Chester. The expense of the ceremony was little less than £10,000 a year, and would have been much greater but for the vigilance of the royal surgeons, whose business it was to examine the applicants, and to distinguish those who came for the cure from those who came for the gold. William had too much sense to be duped, and too much honesty to bear a part in what he knew to be an imposture. "It is a silly superstition," he exclaimed, when he heard that, at the close of Lent, his palace was besieged by a crowd of the sick. "Give the poor creatures some money, and send them away." On one single occasion he was importuned into laying his hand on a patient. "God give you better health," he said,

"and more sense." The parents of scrofulous children cried out against his cruelty; bigots lifted up their hands and eyes in horror at his impiety; Jacobites sarcastically praised him for not presuming to arrogate to himself a power which belonged only to legitimate sovereigns; and even some Whigs thought that he acted unwisely, in treating with such marked contempt a superstition which had a strong hold on the vulgar mind: but William was not to be moved, and was, accordingly, set down by many High Churchmen as either an infidel or a puritan.

STATISTICS OF SARDINIA.—The population of the Sardinian kingdom is nearly 5,000,000, of whom about half a million belong to Savoy, and about half a million to the island of Sardinia. The Austrian Lombardo-Venetian territory has the same number of inhabitants, within a few thousands, as the kingdom of Sardinia. The population of the kingdom of the Two Sicilies is about 10,000,000, and of the whole Italian peninsula about 25,000,000. The revenue of Sardinia is 130,000,000 francs, and the public debt nearly 600,000,000 francs. In spite of recent reforms, and the suppression of the monastic orders, the state of the church is a great source of weakness to the country. In the island of Sardinia, the clergy are in the ratio of 1 to every 127 souls, and on the mainland 1 to 227; the proportion in other most Catholic countries being, in Austria 1 for 610, and in Belgium 1 for 600. Exclusive of pupils in seminaries, novices, and others not in orders, the kingdom of Sardinia lately numbered 23,000 ecclesiastics, and the church revenue amounted to more than 17,000,000 francs; four times the sum allowed by Belgium for public worship, and little less than half the sum allowed by France; though Belgium has nearly the same population, and France eight times the number. Piedmont has well, then, deserved the name of "the paradise of priests." The education of the country is in a low condition, especially in the island of Sardinia, where scarcely a fifteenth of the people can read or write. In Piedmont, half the population are uneducated. But the government is preparing to give attention to popular education, the revenues of the suppressed convents being partly

designed for this object, the neglect of which removes all reasonable ground of complaint on account of the spoliation of the church.—*Gallenga's History of Piedmont.*

ISTHMUS OF PANAMA.—The project for a ship-canal across the Isthmus to connect the two oceans, which was loudly talked of in America a few years ago, is not forgotten, and we learn that surveys of the proposed route have been made, and notes taken of the climate, geology, botany, &c., of the region. The plan is, to make use of the Atrato, a broad and deep river, navigable for seventy miles from its mouth, in the Gulf of Darien, by the largest vessels. At that point, a tributary, the Truando, falls in, which is to be widened and deepened for thirty-six miles, leaving twenty-five miles through which a canal would have to be cut to reach the Pacific—this canal to be 200 feet wide, and thirty deep at low water. No locks will be needed, so that no impediment will be offered to vessels passing each other at all times; and there are good harbours at each extremity. The cost of the work is estimated at 147,000,000 dollars, which, compared with the trade between the Atlantic and Pacific, would leave a handsome profit, and all the risk of beating round Cape Horn would be avoided. According to the report published in the *Journal of the Franklin Institute*, "the federal government of the United States proposes to verify the surveys; and France and England have been asked to participate."

THE COMMERCIAL STATISTICS FOR 1854, shew conclusively that the war has not diminished our trade. In that year we imported to the value of £152,591,513, and exported £115,833,704 worth—more than ever before, particularly of imports. Above £30,000,000 of the amount came from our colonial possessions. Canada sent us £4,000,000; East Indies, £10,000,000; and the United States, more than £29,000,000. To Canada and India we export nearly to the amount of what they send us; and to the States, £21,000,000. Among the exports cotton goods and yarn figure to the amount of £32,000,000; and iron, in various forms, more than £14,000,000.

Baptisms.

FOREIGN.

INDIA, *Bangalore*.—A correspondent writes:—"I have much gratification in informing you that brother Page, from Madras, immersed eight believers, on a profession of repentance towards God and faith in our Lord Jesus Christ, at this station, on Lord's-day morning, Aug. 26. They were subsequently admitted to the fellowship of the little church which has been planted here. Six of these believers are Europeans, privates of H. M. 43rd L. I., one an East Indian, and one a native, son of our good old brother catechist, Zechariah Halesworth, of the Madras church.

Beerhoom.—Mr. J. Parry says:—"On Oct. 8, I had the pleasure of administering the ordinance of baptism to Lewis Da Costa, a musician attached to the band of the 56th N. I. All his comrades assembled in the mission bungalow about the latter end of August, and I conducted divise service in Urdu. After service, I put a few questions to the candidate for baptism, which he answered correctly. I afterwards asked his comrades if he conducted himself as a christian, to which one and all replied in the affirmative. Having done what I thought to be necessary to satisfy myself that our dear friend was a sincere believer, we proceeded to brother Williamson's tank, where the ceremony was to be performed. Many Hindus, Muhammadans, and native christians, of Mr. Williamson's church, attended to witness the administration of baptism. I addressed the people both in Urdu and Bengali, and I was glad to find that the Hindus and Muhammadans paid serious attention to my words."

JAMAICA.—At *Maldon*, a station connected with Salter's Hill, early in the morning of Monday, Dec. 31, 1855, a prayer meeting, numerously attended, was held in the chapel, after which the congregation repaired to a running stream, about a quarter of a mile distant, when eight males and six females were baptized in the presence of many witnesses. A service was subsequently held in the chapel, when the newly-baptized were addressed by the pastor of the church,

Mr. Dendy; and an appeal was made to the young, urging them to consecrate themselves at once to the service of God.

DOMESTIC.

LONDON, *New Park Street*.—On Thursday evening, Jan. 31, twenty-two persons were immersed by our pastor, who, with seven other friends received by dismission, were added to the church on the following sabbath. Many interesting things might be said respecting the conversion and christian experience of some of these candidates, but want of time prevents, except just to say that one was a little boy not quite eleven years of age, who, nevertheless, spoke most satisfactorily of the change wrought in his soul by the Spirit of God. Another, a young man who had followed the ways of transgressors for many years as a conjuror, was led by curiosity to hear Mr. Spurgeon at Exeter Hall, and was caught in the gospel net, and brought to the feet of Jesus to seek and obtain forgiveness through the blood of the cross.

D. E.

Blandford Street.—Mr. Bowes baptized two believers in Jesus, on Wednesday evening, Jan. 30. These were added on the following sabbath.

R. B.

Hill Street.—Mr. Foreman baptized twenty candidates at Mount Zion chapel, on the evening of Lord's-day, Jan. 27.

KINGS LYNN.—Our pastor, Mr. Wigner, baptized five candidates in the presence of a large and very attentive congregation, in Nov. last; and on the first sabbath in this year, Mr. W. baptized five males and five females: these, with four other friends, were received into fellowship in the afternoon of the same day. The congregations were very large, and deeply affected. We have also a large number of anxious inquirers, both in the school and in the congregation. We hope soon to baptize again.

MARCH, *Canals*.—Three young females, the children of parents who had previously put on Christ in baptism, followed their example on the first Lord's-day in Feb. May they remain faithful unto the end! We rejoice in this accession to our number; and hope others will soon be heard saying, "Lord, what wilt thou have me to do?"

S. J.

BEDFORD, Mill Street.—On Lord's-day evening, Jan. 27, a very pleasing and interesting scene was witnessed here. A young lady, a member of an Independent church in London, who had been on a visit to one of our friends for a few weeks, attended our place and witnessed the ordinance of believers' baptism, when an address was delivered on the subjects and mode of baptism. She had witnessed the ordinance several times, but it had not produced any effect on her mind. On this occasion she was so powerfully impressed that she felt as if she could have gone down into the water at once. To use her own words, "I felt that I could go through fire or water to obey Christ's commandment." Arrangements were made, and she was baptized on the above evening. She now feels that in the keeping of his commandment there is great reward.—Also, on Lord's-day morning, Feb. 3, Mr. Killen preached again on the subject of baptism to a large congregation, after which he baptized two young disciples on a profession of their faith.

NEWARK.—The ordinance of baptism was again administered here on the evening of Jan. 27, by Mr. Bayly, when two candidates thus confessed their faith in Christ, and their attachment to his cause and people. The female candidate being a Wesleyan, wished to remain in that communion. It appears that repeated efforts had been made by her class leader and others, to convince her that infant baptism was right; but all to no purpose, as she saw it to be her duty to obey God rather than man. The superintendent preacher also, on the evening of her baptism, made an effort to convince his hearers that households, including infants, were baptized by the apostles. Our chapel was crowded to excess, and we hope much good will result. R. P.

HALIFAX, Trinity Road.—Five believers in Jesus were baptized by Mr. Walters, on a profession of their faith, January 27. The chapel was crowded with a serious and interested audience. Others are waiting to obey this command of their Divine Master.

WREXHAM.—After a sermon by Mr. E. Roberts, of New Bridge, two believers were buried with Christ in baptism, Jan. 20. They were received into the church in the afternoon, when they partook with us of the emblems of the Redeemer's death. J. S.

ANGLE, Pembrokeshire—Home Mission Station.—Mr. B. I. Evans, of Manorbear, after a discourse from, "Why baptizest thou then?" immersed one believer, Feb. 10. It was an open-air service. The weather being favourable, a vast number of people assembled to witness the celebration of the ordinance, and also (as was evident from the pleasing attention given) to hear what could be said in defence of such a practice. The strictest decorum prevailed throughout the whole service. Not even a smile was observed on any countenance. After the baptism, Mr. Evans preached in our place of meeting (which, we are sorry to say, is but a cottage), which was so crowded that many failed to get admission. At the close of the service the baptized was added to the "little flock," and the ordinance of the Lord's supper administered. In the evening the village school-room was kindly granted us, which was also crowded to excess. It was truly a refreshing season. We have long been the despised few here—the "sect everywhere spoken against." We hope, however, to see better days. We are greatly in need of a chapel; but, alas! we want the means. Will the friends of the Redeemer, who are more favourably circumstanced, come to our aid? We think that a grant of your valuable tracts would be of especial service to us just now. Will you favour us? J. T.

PEMBROKE, Castle Back.—God has again blessed us with tokens of his approbation. On Lord's-day morning, Feb. 10, our pastor, Mr. J. H. Walker, after preaching on the commission of Christ, to a large congregation, baptized three persons on a profession of their faith in the Redeemer. We hope soon to see others, in greater numbers, coming forward to declare what the Lord has done for their souls. T. F.

BLACKBURN, Branch Road.—Our pastor, Mr. Barker, immersed three females on Dec. 23,—making a total of twelve persons during the past year, who have obeyed Christ in this ordinance. Others are inquiring their way to Zion; and we hope to enjoy larger tokens of the Divine favour.

WEST BROMWICH, Dartmouth Street.—On sabbath evening, Feb. 17, in the presence of a crowded and attentive audience, two believers were immersed by our pastor, Mr. Sneath, on a profession of their faith in Christ.

BIRMINGHAM, Hope Street.—On the last Lord's-day in January, seven believers were publicly baptized at this place. In the evening of the same day these, together with two baptized friends from a distance, were received at the Lord's supper. We had crowded congregations at both services. Several more have already given in their names as candidates for baptism; and we hope many more will follow their example. The Lord is evidently blessing our humble efforts for the promotion of his glory. Since the commencement of the new year we have opened a room for the preaching of the gospel at Spark Brook, and we expect shortly to have another large room in Birmingham. And we have no doubt much good will be the result if we continue faithful and diligent.

J. W.

PILL, near Bristol.—One of our friends at this place, in a letter too lengthy for our columns, informs us that the prospects of the friends here, which had long been clouded through desertion and other causes, have lately become more cheering. Friends have come forward to render them the help they needed, in which they see the hand of God. The chapel is again filled with attentive hearers; two baptisms have taken place; and several others are under serious concern for salvation.

ABERDARE, English.—After a sermon on the great commission, in Mill Street chapel, our minister, Mr. Price, baptized eleven believers, Feb. 17. One of them belonged to the Welsh, and the other ten to the new English church. One of them had been a very consistent member with the Independents. We are happy to say that the English cause in Aberdare is in a very flourishing condition.

SWANSEA, York Place.—Our pastor, Mr. Hill, baptized five believers on the first sabbath evening in February, who were added to the church. Mr. H. produced an able defence of immersion as the mode, from John iii. 23. The service was altogether both solemn and instructive. We hope to enjoy many more such opportunities.

T. R.

LIVERPOOL, Welsh Baptists, Stanhope Street.—On sabbath evening, Jan. 20, after a discourse to a numerous congregation by our pastor, Mr. Hughes, one believer followed the example of her Lord, and was buried with him in baptism.

J. R.

DISS, Norfolk.—The pastor of the baptist church in this town had the pleasure of baptizing five disciples of the Lord Jesus, on a profession of their repentance and faith, Feb. 17, before many witnesses. Among that interesting group of disciples, were a father, son, and daughter-in-law; also a teacher from the sabbath school. Others are inquiring the way to Zion.

PAISLEY.—In January last, one who had returned to his former friends, after having put on Christ by baptism, applied for admission amongst us, and was received. During the same month, another candidate was baptized and received into our fellowship. We now number 141 members, and labour in hope that the Lord will yet prosper us.

A. G.

[Our correspondent does not say which church in Paisley.]

SHOTLEY BRIDGE, Durham.—Our pastor, Mr. Whitehead, baptized two believers, Feb. 17; and two more Feb. 19. An overflowing congregation on the Lord's-day listened with serious attention to the sermon delivered by our pastor; and we were much refreshed and encouraged by the service. Our prayer is,

"Often, O sovereign Lord, renew
The wonders of that day."

HARBORNE, near Birmingham.—On the last sabbath of the past year our baptistery was re-opened, when three believers in Christ were baptized by our pastor. These were received into the church. Our infant cause gives signs of life and progress.

T. M.

NOTICE ON REPORTING BAPTISMS.—We are under the necessity of making a few explanations. We find that some of our friends, in various populous places, imagine that we have, in such places, an appointed agent on whom we depend for information, and that the communications of other persons in such places would not be received. This is altogether a mistake. We have not one appointed agent in any place. The fact is this—we are entirely dependent on voluntary agents for our intelligence of all kinds, and all we require is the name and address of the writer, not to print, but as a voucher. From any person in any place we are glad to receive intelligence, and every person is at full liberty to constitute himself one of our correspondents. We hope, after this, we shall receive more baptist intelligence of all kinds.

Baptism Facts and Anecdotes.

SOMETHING SINGULAR.—We hear, from time to time, of many strange and singular things said or done on "t'other side the Atlantic." We have now and then heard, for instance, that pædobaptist ministers in the United States have no objection to dip candidates for baptism. Such a thing is now and then done by clergymen of the State Church in this country, and they are justified in so doing by the directions given in the book of Common Prayer. But in yonder country there are so many baptists, and the people generally are so persuaded that dipping is the right mode, that pædobaptist ministers not only complain that the children of their own members are not brought to the font for sprinkling, but they are willing to dip those adults who require them so to perform the ceremony. We "calculate," however, that this is often done "full sore against the will" of such ministers. Beneath we give a specimen, only adding, that in looking over the edition of the "*Pastoral Sketches*" published in this country last year, with an "Introduction and Notes" by Mr. J. A. James, of Birmingham, we do not find this case. Mr. J. acted wisely in omitting it. His mother was a General Baptist.

"Bigotry.—Several of our exchanges, in other denominations, have recently affected surprise and horror at the narrow creeds and contracted sympathies of their baptist brethren; and yet in some of these very papers we have seen quoted with approval, an incident from Dr. Spencer's '*Pastoral Sketches*,' whose intense uncharitableness cannot be surpassed. We have never experienced a greater shock in reading anything professedly religious. How a minister of the gospel could trifle with an ordinance of God, and endeavour to brow-beat and ridicule an inquirer for truth, and then publish it unblushingly to the world as a proof of extraordinary sagacity, is a mystery we do not pretend to explain.

The incident, as told by Dr. Spencer, relates to a young man who came to him desiring baptism by immersion. He endeavoured to change his convictions on the subject by frequent conversations with him for many months, and by explaining

away the baptist interpretation of scripture passages; but all in vain; and he confesses he was at length satisfied that the young man 'was sincere and conscientious about immersion.'

Instead of yielding to his request when thus satisfied, Dr. Spencer, by his own acknowledgment, sought to perplex his mind by the most trivial questions, having no bearing upon the question of duty; and then with a levity which could not be surpassed, said:

'Very well. Put on your hat. Let us go down to the river, and I will baptize you now. (He hesitated) Come, it is a fine, warm day; nobody will see us; I never will tell of it—it shall remain a perfect secret—come, let us go. (I had risen, put on my hat, and opened the door.) What do you hesitate for? Come on?'

'What! now?' said he, sitting still.

'Yes, now. I want your conscience to be satisfied; and we have spent months enough studying this matter. Come on; let us go to the river.'

'What, all alone?'

'Yes, like Philip and the eunuch. You say it was no matter whether any body was present or not.'

He seemed confounded, but would not go. I urged him. I appealed to his conscience, which demanded immersion. I exhorted him not to violate his conscience or neglect his duty, and destroy his peace of mind. But I could not start him. There he stood, mute, confused, and ashamed. I urged him to tell why he would not go; but he gave no answer. The more I insisted the more he seemed resolved not to be baptized.

After spending half an hour in this way I said to him, "You have lost my confidence entirely! A little while ago I believed you sincere, but I do not believe it now. If you were sincere, actuated by conscience, by a sense of duty, as you pretend, you would not hesitate to go with me and be baptized. But I cannot baptize you now by immersion or in any other mode. I have lost my confidence in you. Have patience a moment and I will lift the veil that hides your heart, and give you a little glimpse of what lies

within. You thought it would be a fine thing to be immersed, to have the credit of an independent mind; or perhaps you were tickled with the idea that I and all the people should parade away down to the water on Sunday, yourself the hero of the scene, to be talked about among us. Such a baptism would make a good deal of noise here, and you like it in your vanity. That is your heart. You may study it at your leisure. But never talk

to me about conscience again while under the influence of such a heart. You may go. I have no more to say to you.'

If such methods are adopted by pædobaptist ministers, honoured for remarkable conscientiousness like Dr. Spencer, what may we expect in others, not equally scrupulous? We cannot be surprised at the slur of the *Puritan Recorder*, that baptist converts have a fondness for 'scenic display.'

Sabbath Schools and Education.

OPEN-AIR SERVICES FOR CHILDREN AND PARENTS.

A WRITER in the "Teachers' Magazine" gives a graphic description of a scene in the suburbs of London, which must have been highly interesting, and which we commend to general imitation wherever convenient. After stating that a service had been conducted on sabbath evenings in the school room, for children and their parents, he says:—

"As the summer evenings came on, the attendance fell off to about forty, the children, with their parents, being found in the fields. As the fields and fresh air had a greater attraction than the school room, it was resolved to carry the gospel there, and a few weeks since the open-air service was commenced, and the consequence was, that instead of 40 children, about 150 assembled, and 50 to 60 parents and adults. We had the pleasure of being present the other sabbath evening, and were delighted with the cheerful, orderly, and attentive appearance of the youthful throng. The superintendent took his stand at the upper corner of the field, the scholars assembling in front of him, the boys one side, and the girls on the other, some standing, and others sitting on the green grass. He remarked, in a word or two, that they were met for the worship of God. Three melodies were sung, and a portion of scripture read: these occupying about twenty-five minutes. Then an address for about fifteen minutes, and another hymn. Then

followed another address, which was about the same length as before, a hymn, and prayer. Afterwards, several hymns were sung; some being selected by the scholars. Several friends took part in conducting the service. The scene was strikingly impressive: as the superintendent stood reading the Word of God, the scholars gathered round him, some with their open bibles, some standing, some sitting, others wending their way across the field; at the back, a number of adults—parents with their little ones, and passers-by attracted to the spot. Outstretched below, lay the cool meadows, covered with verdure, or new-mown hay, or in which were sheep and cattle at pasture; on the other side of them, appeared the gloomy walls of the new city prison; beyond were the rising pinnacles of several churches, and the massy dome of old St. Paul's; and far away in the distance, the glowing rays of the setting sun were illuminating the tall towers of the Crystal Palace. Who could behold such a scene unmoved, or without being forcibly reminded of those days when the great Teacher taught the listening multitudes who thronged around him.

The service is now held in a field at the end of Mansfield Place, leading from the main road, Kentish Town. Last sabbath evening, there were about 500 children and adults present. This enterprise is worthy of imitation. Each time the attendance has increased, and the attention and good conduct of those assembled has been marked."

Religious Tracts.

HAMBURG.—Mr. Oncken, in his correspondence with the London Religious Tract Society, states that the Hamburg Tract Society employs seventeen colporteurs beside other agents. Mr. O. says:—"About seventy of the brethren, members of the church under my pastoral care, are engaged in this blessed work, the importance of which is constantly on the rise in my estimation. Of all missionary labour, this is the most arduous, at least in this country, and none certainly has shared so richly in the divine blessing. The facts related by the brethren, both in reference to the fearful ignorance of the people, the deadly hostility to the bible, and then also of the success which has accompanied their efforts, were of the most interesting character. Let the fact be thrown into the scales, when the

brethren take our application for aid into their consideration, that here at Hamburg, for example, with a population of 150,000 souls, not more than 8,000 attend all the places of worship on the Lord's-day. Again and again, I must sound the heart-rending fact in the ears of your committee, that millions of our fellow sinners, in these so-called christian lands, will pass into eternity without ever having heard or read a plain and faithful account of the way to heaven, through faith in the Lord Jesus Christ, if that knowledge is not imparted to them by good sound evangelical tracts." The London Society, we need scarcely add, with its usual generosity, rendered the needed help to the active agents of the Hamburg Society.

Intelligence.

BAPTIST.

FOREIGN.

INTERESTING NEWS FROM SWEDEN.—Andreas Wiberg, missionary colporteur of the American Baptist Publication Society, writes from Stockholm, Nov. 9.—"After having spent four days pleasantly among the brethren in Hamburg, we arrived safely in Stockholm, on Sunday, the 17th of Oct.; and were met at the landing and cordially welcomed by brethren Mollersvard, Forsell, and others. On the same day I had the pleasure to attend public worship with the brethren, and to speak to them the word of everlasting life.—The day following, the little band of baptized believers in Stockholm, held a church meeting, when it resolved to procure a larger hall wherein to hold our meetings, as the place then occupied was generally crowded to excess, and many were compelled to leave for want of room. Meetings for preaching and business were held during the remainder of the week; and on Sunday the 14th, after the morning service, Brother Mollersvard was regularly ordained

to the work of the ministry. At the same time the church was re-organized, and assumed a more regular form by the adoption, with slight alterations, as their articles of faith, the tract issued in Philadelphia, entitled, 'Confession of Faith of Swedish Baptists.' After which Brother Mollersvard and myself were chosen elders of the church; Brethren Forsell and Johanson were chosen Deacons, and Brother Jonas Engherg, Church Clerk. The hall recently rented, and which we now occupy, will seat about 300 persons. With a view, however, to have a larger and more central place in which to meet, our brethren have purchased a house which they purpose to fit up as a place of worship. It will be ready by spring, and will accommodate a congregation of 500 persons. Here is a large and rich field of labour, more than I ever would expect, while yet in America. A great number of books and tracts against the baptists are already published, and still more they wait for. Besides that they do all in their power in speaking and preaching to refute the baptists. Dr. Tjellstedt has been preaching on the subject of baptism in the English Church, against the baptists, defending in-

fant baptism to a crowded house, notwithstanding the weather was unpleasant. Many have become strengthened in their old superstitions, and believe infant baptism necessary for salvation. The above mentioned Dootor is very zealous to labour for the State-Church of Sweden. He is travelling from province to province, from parish to parish, especially to preach against the baptists. I am told that his preaching on baptists in this city was by reason of my arrival here. In spite of all this, the number of the baptists has increased a great deal. Brother Hejdenberg arrived lately here, having visited Sandswall and some other places, where he had baptized 80 to 90 persons. And I am told that the baptists number now not less than 500 in Sweden. Here in Stockholm the baptists have grown to about 30 members, and we have soon to baptize six to ten more, of which six are already examined. The tide of opposition sets in against us on every side, and in various forms. No sooner had I returned to my native land, than a note of alarm was sounded among our opposers. A few days after my arrival, an article appeared in a paper called the *Watchman*, a paragraph from which will sufficiently show the state of feeling towards the baptists. It is as follows:—'Since the principles of the baptists have been proclaimed among us, especially during the last year, we have seen with sorrow that this new doctrine has gained many adherents in our country. True, the Confessors of our Lutheran creed have employed, by means of the press, an energetic agency against it. Many good writings have been published, much light has thereby been shed on the sacrament of baptism, and many doubters, who have given this subject their close attention, have become confirmed in the belief that infant baptism is consistent with the prechings of the bible and the custom of the primitive church. The baptists meanwhile are not idle, and they are now intending to prosecute their work with greater energy than ever, and on a more extensive scale. Mr. Wiberg, we perceive, has returned from America as a baptist teacher, and is living here in the capital. His work, the largest that has been published on the doctrine of the baptists, has been republished in America, and a large stock has been sent to this country for sale. Smaller works have been edited by him and Mollersvard, in order to give their doctrine a wider circulation. While the baptists are truly busy, it seems to be of the greatest importance that we should redouble our efforts. For our part, we, of course, cannot advise the adoption of coercive measures against the baptists; but if the guardians and rulers of the church do not intend to use the strong

arm of the law, as prudence dictates, let them not fall into indifference; but remembering their high calling to feed the flock, let them cheerfully seize the two-edged sword of the word. We have said that many great books have been put forth against the baptists; let care be taken to see that they are widely circulated. Let small popular treatises be multiplied in large editions, and sent abroad among the people; and let the teachers of the church, on special occasions, explain to the people the doctrine of baptism.' My recent work on baptism, which only reached these shores about the same time with myself, has already been reviewed by Dr. Thomander (the Chalmers of Sweden), in a large pamphlet, which is sent by mail to different parts of the country. This is a very unusual method of circulating books in Sweden, as a license to do so must first be procured. In further proof of the unusual activity of the state church party in opposing the spread of our principles, I may add that not less than 14 different treatises have, within the last two years, been published against the baptists; while many periodicals, beside the *Watchman* above quoted, devote their columns freely to the service of our opposers. To all this we object not, nor can we have any just ground of complaint. But, while we are thankful to God that thus far our meetings in the capital have not been molested, yet we regret to say that our brethren in various parts of the country are made to endure persecution. Only a few weeks since, our brother Hejdenberg (formerly imprisoned in this city) returned from one court, where he had to answer to the charge of holding conventicles, and he is now under summons to appear at Sundsvall, on the 26th of the present month, to answer to a similar charge. Mr. Ahnfelt, also a missionary supported by the American and Foreign Christian Union of New York, has just returned from the south of Sweden, where he had to answer for the same offence. It ought also to be stated that on the 18th of October, the Court preacher, Wenshow, accompanied by police officers, entered the house of brother Forsell, in this city, and baptized, by force, his little child of six months old. It is, however, gratifying to know that in spite of every form of opposition, the number of baptized believers is constantly increasing in Sweden. The same week that I arrived in Stockholm, brother Hejdenberg returned from a tour to Sundsvall and vicinity. During this tour he preached in several parishes, and baptized 60 converts. Others in the same region are now waiting for the ordinance. The number of persons baptized in this city is 45, of whom 11 were baptized on Sunday last. We expect several more to follow shortly.

From Dalarna, we have not yet received a correct list of the membership.—They are estimated to be not less than 300, and are still increasing. At Norrköping, some of the converts have returned to the state church; some 20, however, hold fast the profession of their faith. Eight have recently been baptized at Örebro. The total number of baptized believers in Sweden, at the present time, not including those baptized in the South by brother Nelson, may be safely counted at 450. Our young brother Möllersvard, being but 22 years of age, has been signally blessed as a preacher. One year has but just passed since he made his first attempt, and already hundreds have been awakened and many hopefully converted through his instrumentality. In a parish named Norralla, it is said that not less than 800 persons have been measurably awakened under his preaching. In consequence of which the Macedonian cry comes after him from many quarters, 'Come over and help us.' Persons have come after him to Stockholm, and returned weeping, because they could not obtain his services. It is thought best that he should remain with me and labour in this city. I trust the Lord will be pleased to use him here as a blessed instrument for the upholding of his kingdom. It is still my firm conviction, as it has been, that our views as baptists must be promulgated in Sweden, principally by means of the press. The Swedes are fond of reading; as an evidence of their eagerness for good religious books, it may be stated that our friend Peter Palmquist has published and circulated within 21 months, not less than 70,000 copies of the pamphlet called, 'Come to Jesus,' and he is now about issuing another edition. It is also believed that the great movement, which for two years past, has been going on in Dalarna (the place where we have the greatest number of baptists), has been occasioned by reading a few copies of my work on baptism, published in Sweden, during my absence in America. Letters are being received from Sundsvall, Dalarna, and elsewhere, giving an encouraging account of the manner in which our books and tracts are received by the people, the good effected by them, and their demand for more." After asking the society to engage four more Colporteurs, Mr. W. concludes, "thus, my dear brother, I have endeavoured to give you a brief account of all the way by which the Lord has led us since we parted with you at New York. Truly, goodness and mercy have followed us hitherto; and now my desire is, that, by the grace of God, I may become more and more fitted for the arduous work before me. May the blessing of God rest upon you, upon the society, and upon all the friends who have kindly aided us."

DOMESTIC.

NORWICH.—On Wednesday evening, Jan. 16, a very large tea meeting and public meeting was held in the Bazaar, Norwich, the object of which was to present a testimonial to the Rev. T. A. Wheeler, of Norwich, from the associated baptist churches in the county of Norfolk, and the Baptist and Independent churches in the city of Norwich. The Rev. J. Alexander presided on the occasion. A very large number of ministers and friends were present. The testimonial consisted of an elegant silver inkstand, a memorial on vellum framed and glazed, and one hundred guineas in a purse. The Rev. J. Venimore presented the gift, and the Rev. J. T. Wigner, the hon. secretary, gave a report, from which it appeared that thirty-two churches had joined in this expression of respect. In the course of the evening, the Rev. J. Alexander presented Mrs. Wheeler with a beautiful crayon drawing of her husband, the gift of the ladies of Mr. Wheeler's congregation.

ROCHDALE, West Street.—On Saturday evening, Jan. 26, a tea meeting of 400 was held in the school room beneath the chapel, the pastor, Mr. Burchell, in the chair, who furnished a history of the church. Last year a debt of £300 was paid, leaving a balance of £70 in favour. The chapels at Cut Gate and Manchester Road had also been erected in 1833 and 1853 respectively—the former at a cost of £300, and the latter of £2,240, above half of which has now been paid.

EVESHAM, Cowl Street.—The friends at this place have recently made a vigorous effort to relieve themselves of a pecuniary burden. On Friday evening, Feb. 15, being the eighteenth anniversary of Mr. Hockin's ministry, a tea meeting, of about 120, gratuitously provided by the ladies, was held, after which some excellent addresses were delivered. We had a cheering interview, and all were highly gratified; for the burden was not only removed, but a balance was secured.

DOVER, Salem Chapel.—On Wednesday evening, Jan. 23, Mr. A. Pitt, late of Upton-Severn, was welcomed at a tea meeting of about 120 members and friends, as pastor of the church meeting here, when several addresses of a useful character were delivered.

ABINGDON, Lower Chapel.—Mr. Samuel Edgar, B.A., was recognized as pastor of the church meeting here, Jan. 17. Messrs. Pryce, Aldis, Martin, Lepine, Lewis, and Best, conducted the services. On the 22nd, an interesting tea meeting was held.

GOSBERTON, Lincolnshire.—Mr. A. Jones, pastor of the baptist church in this village, has lately received a pleasing pecuniary testimonial from his friends, after more than eight years faithful service.

BAPTIST HOME MISSIONARY SOCIETY.—Mr. Johnson, in a letter to the secretary, gives the following report of what was done in Buckinghamshire during the past year:—"In compliance with your request, I here send you a brief account of our recent missionary operations. If you can bring it before the notice of the churches generally, I shall feel glad, for I am persuaded that if similar plans were adopted throughout our rural districts, very happy results might be achieved. We commenced about the middle of July, and since that time have held thirteen out-door services—five in the town, and eight in the villages around. In all, ten villages have been visited, and where preaching was not practicable, tracts have been freely distributed. In most cases the meetings have been numerously attended, and the most perfect order has prevailed. On one occasion, however, I happened to take my stand near an ale-house, in which were a number of gentlemen (?) drinking; they threw open the window, and sang or bellowed nearly all the time. I won attention, however, by making their conduct illustrate my topic of discourse. In the town we have had at least from three to five hundred people, and as many as four hundred in some of the villages. About a fortnight ago I visited, on the sabbath afternoon, a village containing about seven hundred people, there were upwards of three hundred present. These efforts have revealed two very important facts—the deplorable condition of these rural districts, and the readiness of the people to hear. In every parish we have found that, with the exception of a few who may go to chapel, the people are, for the most part, either totally neglected by their appointed pastors, or deluded with the notion that going to church is being religious. We are aiming to institute a regular tract agency throughout the town and villages around, to form libraries for the poor, and to establish cottage preaching. If spared until another summer, I hope to get some of the clergy into the street, and to obtain the help of some christian brother, so that every village within a certain range shall hear the plain gospel. We must do this if we would be true to the great commission. It will not do to take your stand in the chapel and preach laboured sermons to the same fifty or one hundred people, whilst there are around you, in the highways, thousands who are perishing for lack of knowledge. We must compel them to come in."

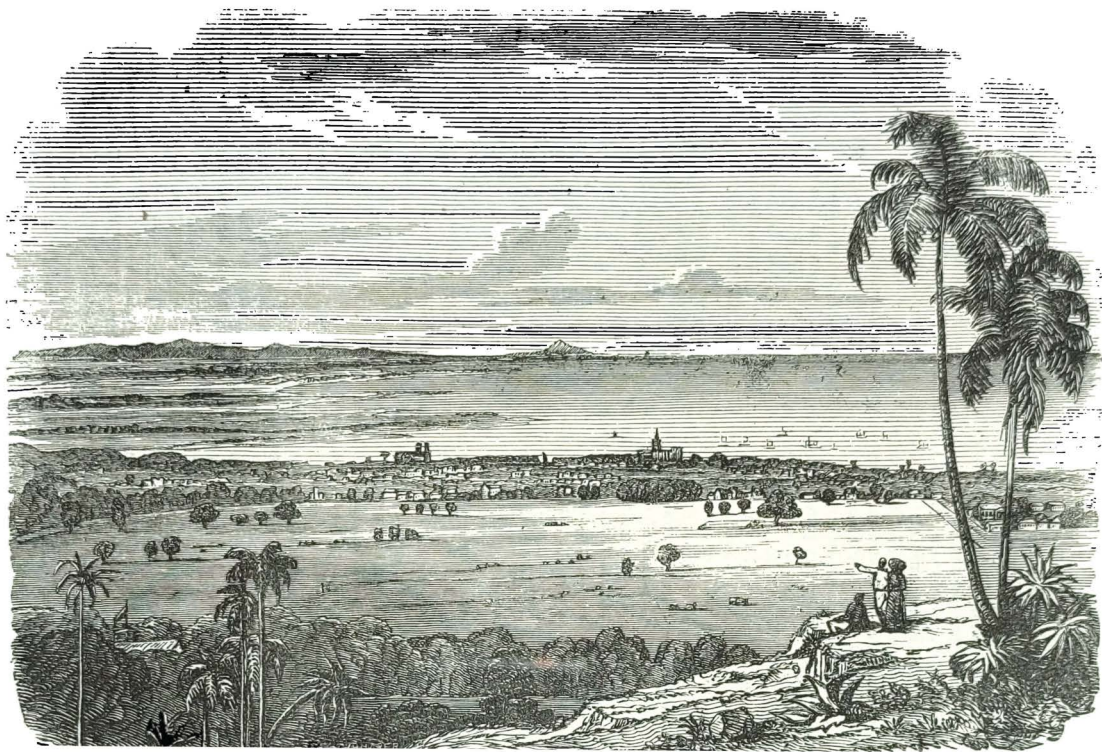
BURNLEY, Enon Chapel.—Our place of worship has been re-opened after being closed five sabbaths for painting, &c. It was beautiful before; it is far more beautiful now. We had service during the operations in the Court House, which was kindly lent by the magistrates.

LLANRHAIADR.—The progress of religion in this secluded village has been very rapid the last century. The Independents, Calvinistic Methodists, and the Wesleyans, have established themselves many years, and are in possession of commodious places of worship. In November, 1853, the baptist denomination commenced preaching in a hired room, under the care of the Rev. J. Robinson. Last year a piece of ground, in Waterfall Street, was purchased of Mr. E. Evans, of Brynhyfryd, on which one of the handsomest chapels in the principality was built, and opened for Divine worship on the 27th of Nov., when the following ministers officiated: Rev. Messrs. Ellis, Sirhowy; Jones, Llanfair; Pritchard, Denbigh; Pritchard, Llangollen; Owens, Pandyr Capel; Roberts, Plasmonium. Through the exertions of friends in the neighbourhood and others, the remaining debt upon the chapel and school room is only £100, and, with the assistance of some friends in England, it is hoped it will be liquidated in a few months.

STRANGE THINGS sometimes will take place in this strange world, but the most strange thing of which we ever hear is, that now and then some baptist minister, by some strange process, is metamorphosed into a "church parson." We have copied the following from a public paper: "*A Baptist Minister gone over to the Church of England.*—The Rev. I. Bliss, B.A., for many years pastor of the baptist church, Chipping Norton, has followed the example of the Rev. Mr. Bryan, of Oxford, and joined the Episcopal Church."

Bristol, Thrissel Street.—The new chapel (the old chapel was destroyed by fire last winter) was opened on Wednesday, Jan. 23. A public breakfast was held at nine in the morning, after which several addresses were delivered; and then Mr. Luke preached. In the evening, Mr. Winter addressed a large assembly. The sittings are for about 450, with school and class rooms. The insurance payment for the old chapel went far towards covering the expense of the new one.

REMOVALS.—Mr. Nash, after thirteen years service at Warwick, to Leominster—Mr. O. Hargreaves, late of Hinckley, to Burnley Lane—Mr. J. H. Wood, author of a "History of the Baptists," formerly of Melbourne, and recently of Bourne, to Sutterton, near Boston—Mr. George Howe, of Warminster, to Bute Dock, Cardiff—Mr. T. Ewence, late of Long Parish, Hants, to Raglan—Mr. W. C. Ellis, of Mildenhall, Suffolk, to Great Sampford, Essex—Mr. J. Mostyn, of Horton College, to Haddenham, Cambs.—Mr. L. B. Brown, of Horton College, to Salford.—Mr. Sole, of Bradford, to Berwick.—Mr. J. J. Owen, to Praed Street, Paddington.



MISSIONARY.

THE DYAKS OF BORNEO, *Malay Archipelago*.—Mr. G. Bruckner, American baptist missionary, in a letter to the *Oriental Baptist*, dated Samarang, July 31, 1855, says:—"In a former letter, I gave you a short account of the mission to the Dyaks on the south-east coast of the island of Borneo. I wish now to continue the same subject in this letter, and though the Dyak nation is well known through travellers who have been in Borneo, it may not be superfluous to mention some particulars of them. The Dyaks are divided on this coast into two different branches,—the great and lesser Dyaks. The great Dyaks inhabit a large tract of land to the south-west of the lesser Dyaks. They are numerous, and possess a great number of villages along their rivers, and are governed by their chiefs. They stand nominally under the Dutch government, but this government has not much influence over them. They are but little civilised, and their rude manners appear in many respects—as in waylaying to cut off the heads of unsuspecting travellers, or even to make excursions for the purpose of obtaining heads and skulls for exhibiting them at their annual feast of the dead, or at some wedding-feast. They tatoo their bodies with fanciful figures, make large holes through their ears, file and cut their teeth, and force a bit of gold between each of them. For the rest they live like other heathen, without God and without hope, in all manner of sins. They have no images as the objects of their worship, but profess an imaginary Trinity, viz., a God of heaven, a God of earth, and a God of water. Some years ago, the principal chief of the great Dyaks expressed a desire that some missionaries might settle among his nation in Kahayan, the chief place of the great Dyaks. One of them went thither and built a house; and, as he spoke their tongue, soon began to establish a school, and have worship with the adults. For a short time this promised so well that even another missionary went to join him. After having gone on in their work for some time, the chief began to discover a dislike to the missionaries and to their work, for reasons not known, and he expressed a wish they might leave him and his people. The missionaries determined to remain at their station, and to go on as usual; but the chief forbade his people to go to the missionaries to attend the preaching of the gospel. Some of the people came still by stealth to hear the word, however, and when the chief knew it, he fined the people who had disobeyed his orders. At last no one of the people dared to come near the house of the missionaries. The missionaries con-

tinued at their station, hoping for some change for the better, but no change took place; at last they discovered that some attempt had been made to poison the water which they drank. Considering that they could have no intercourse with the natives, and the way of being useful to them had been shut, they thought better to leave the place before something worse might be attempted against them. They came two days rowing down from the interior to Pulupetak, to the country of the lesser Dyaks, to join their missionary brethren there, from whom they had gone forth to the great Dyaks. The chief, boasting himself much of having got rid of the missionaries in this manner, tried a firelock, which had been given him for a present; but whilst firing it off the barrel burst and nearly cut off his hand. Of this wound he died within a few days. The chief who succeeded him wished after some time that a missionary would come to live among them, but no missionary could then be spared to go and make a second trial to introduce the gospel among this tribe of Dyaks. About two years ago, some more missionaries were sent from Germany to Borneo, and one of them has settled among the great Dyaks at Kahayan. He appears to live there undisturbed, with some prospect of success, anxiously wishing that another missionary may soon be sent to his assistance. Thus we may hope that, by God's blessing on the word, even this wild race of men will be civilized and converted to the Lord. This period may appear to be still at a great distance; however, the word of promise is not uncertain that all the nations of the earth shall be brought to the knowledge of the Lord who has redeemed them by his precious blood. The mission among the Dyak nation progresses but slowly; but all labour is not in vain. Among the lesser Dyaks of Pulupetak, the mission has now existed fifteen years; during that time two or three missionaries laboured constantly among them, and five of them now labour at as many stations; yet the success has not been very great. Great numbers of children have been taught to read and write in the mission schools who had formerly not even seen a letter. The missionaries have instructed three thousand young people in their schools. The New Testament having been translated into the Dyak tongue several years ago, and three thousand copies of it printed at the Cape of Good Hope, it was introduced into the schools, and daily read and explained to the scholars by the missionaries. The consequence has been, that by this means much christian knowledge has been spread among the rising generation. Several instances are known of dying children, who had been taught in the school, calling upon the Lord Jesus to the very last

breath. So we may hope to meet with many Dyak children in heaven. As for the adults, not many real converts have been made of them. The number who have taken the christian name is above one hundred. Among these are some really converted characters, but I think there are only few, judging of what I saw of them some years ago. From the very beginning of the missionaries settling among them, they declared themselves against the missionaries, and said, 'We will never receive your doctrine—we will never forsake the ways in which our fathers have walked, nor will we ever change our manners.' Notwithstanding this, some of them have been conquered by grace, and been brought to Jesus by faith and conversion, and to a consistent walk. One of them is the chief man of Pulupectak, by whose example several others were encouraged to pay proper attention to the gospel, and were converted to Christ. A great number of Dyaks, who had become bondmen for debt either to Chinese or to rich Dyaks, have been redeemed by the missionaries. These being redeemed, settle generally in the missionary stations, and are thus brought under the sound of the gospel. A goodly number of men have been converted. One of the missionaries writes, that daily numbers of such bondmen arrive at his station begging him to redeem them; and that, though he tells them seriously he is unable to do it for want of money, they do not go away. Sometimes some money has been sent by friends in Germany on purpose to redeem people from slavery, but now it had failed to arrive. Thus I have endeavoured to write you a short account of the Dyak mission."

JAMAICA, *Salter's Hill.*—On Dec. 27, 1855, a social meeting was held at this station to commemorate the twenty-fifth anniversary of the laying of the first stone of the chapel. An historical sketch of the station from that period to the present, was read by the pastor of the church, in which an account was given of the ministers who were present at the laying of the stone;—of the opening of the chapel exactly a year after, namely, on Dec. 27, 1831, when Mr. Gardner preached, and Mr. Knibb gave an address to the slaves, dissuading them from believing the rumours that the king had sent them "free paper" which the planters were withholding from them;—of the destruction of the building by the militia eight days after it was opened;—of the number of members of the church hung, shot, or otherwise destroyed during the disturbances;—of the restoration and opening of the chapel in 1836, when it was computed 5000 persons were present, it being the first of the destroyed ones rebuilt;—of the manner in which the transition from slavery to freedom was celebrated—

and also of the many trials and difficulties as well as encouragements which the church had experienced during a quarter of a century. A view was then taken of the present condition of the church. Details were given of the number of baptisms, restorations, exclusions, and deaths, with other matters interesting to those present, and to all who feel a desire for the prosperity of the mission cause. It was stated that they had, in connection with the church, two spacious chapels, a minister's house, and school rooms, together with six day schools, and two Sunday schools which were attended by a numerous body of scholars. In addition to the foregoing, an interesting and impressive address on Education was delivered by the Rev. D. J. East, President of the Theological Institution, Calabar.

RELIGIOUS.

PENNY LECTURES ON BIBLE LANDS.—The first of a course of six monthly lectures on the above subject was delivered by the Rev. Oswald Jackson, in Ebenezer Chapel, Ringwood, on the 16th Jan. The topic of the lecture was "My Life among the Bedouin Arabs." The lecture was illustrated by large pictures and maps, as well as by flowers, fruits, and other curiosities procured by the lecturer in his eastern travels. After showing that Arabia was a country of deep interest to the lovers of natural history, general history, and bible history, he proceeded to give a description of the principal features, physical and moral, of its provinces and tribes. He then described the manners and customs of the Bedouins,—their tented life, their predatory habits, their hospitality, and religion, &c. Passing on from the people, he showed the fulfilment of prophecy in regard to the far-famed capital of the Nahathæan Arabs—Petra—furnishing large diagrams of what he saw, and anecdotes of his experiences, during a visit to the rock-city of Edom. Great interest was manifested by the crowded audience during the whole of the hour and three-quarters that the lecture lasted. One point worthy of notice was that, according to the expressed wish of the lecturer, numbers of the audience came with their bibles, and looked up all the many passages of Scripture referred to. It was thus an evening devoted to earnest bible study, and as an experiment to combine biblical study with the gratification of the natural love of travels and adventures, was highly successful. Admission was by tickets at one penny each, and the profits are devoted to the improvement of the Sunday-school library. The next penny lecture on Bible Lands will be on the subject, "What I saw at Jerusalem."

TORRINGTON.—BURIAL SERVICE PERFORMED BY A MAYOR.—The fix into which the churchmen of Torrington have been placed between the bishop and the Home Secretary was got over in a manner no less singular than readily. Mr. Rnde, an old inhabitant, was to be interred. The churchyard closed, and no cemetery licensed or consecrated—what was to be done? Why, the mayor, G. Braginton, Esq., resolved to perform the last sad office himself, and attended by all the members of the corporate body, out of respect for the dead, the mayor proceeded to read the burial service, and consign the remains to their last resting place. Honour to the mayor of Torrington! He and the corporation have set an example of christian liberality and protestant independence, which will secure for them the approbation of all right-minded men, whatever mitred bigots may say to the contrary. *Western Times.*

THE CHRISTIAN INSTRUCTION SOCIETY.—At a recent special general meeting of this society at the Milton Club, it was resolved that the name of the society should remain, that its objects should be to encourage domiciliary visitations by members of churches in their own localities; preach in the open air, in rooms, schools, halls, and other public buildings; lecturing to working men during the winter season; and such other means of usefulness as christian zeal and discretion may suggest—these objects to be accomplished by the employment (according to the means provided) of one, two, or more agents, of suitable talents and energy, whose whole time—sabbaths and week days—shall be devoted exclusively to the service of the society.

PROPOSED PROTESTANT CHURCH FOR THE AMERICANS IN ROME.—The Americans resident at Rome, whose number increases yearly, and is now about 2,500, have it in contemplation to erect, in that city, a Protestant church for their own special use. The Government of the United States has taken the first steps in order to this end, and the Pope, it is said, appears to be more favourably disposed towards the concession than formerly. The following conditions, however, will be imposed upon the project; first, that the church shall be erected beyond the walls of Rome, near the "Gate of the People," and, as it is believed, in the vicinity of the English Protestant Church; and, secondly, that it shall not have, externally, the appearance of a church, nor possess either tower or bells.

A FRIENDLY SUGGESTION.—The *Record* suggests that endeavours should be made to unite the followers of Wesley and Whitefield with the Established Church. Indeed!

AUSTRALIA.—The *Empire*, Sydney, gives a full report of a meeting held at Brisbane, in opposition to Religious Endowments. Mr. Charles Smith, pastor of the baptist church, recently formed in that place, said, that this demand of £17,000 by the government, reminded him of an anecdote of George III, who, when cruising among the channel fleet, had noticed that one vessel had not saluted him. The captain was sent for, who said, "Please your majesty, I have 17 good reasons—first, I had no powder; second,—" "Stop," said the King, "the first will do; you may go!" Now he could adduce 17 good reasons, but one would do,—it was unjust. The £17,000 was to be raised by a tax on soap and spirits; and so you are called upon to give yourselves an extra scrub and get "gloriously drunk," as Cowper said, for the promotion of religion in the colony; and such are the strange notions of some legislators with regard to the support of christianity!

THE PROTESTANTS OF THE HAUTE Vienne—a set of Independents who will receive no salary from the state, and whose particular form of worship is not one of those recognised by the law—have been again condemned by a court of justice for an infringement of the decree of March 25, 1852, against unlicensed assemblages of more than 20 persons. The sentences are this time heavier than before, on the ground, as the court states in its judgment, that the parties knew they were contravening the law as interpreted by previous judgments. Fines amounting to 9,000 fr. are inflicted upon the seven individuals found guilty.

CHURCH AND STATE IN AUSTRALIA.—The reserved fund of £50,000 for ministers is received by Wesleyans, Presbyterians, Episcopalians, and Roman Catholics—the Congregationalists, Baptists, and Independents, and we believe, the Primitives, refusing to receive it. The church of England party receive full one-half of the whole sum, and yet they do not succeed so well as the volunteers in raising pecuniary contributions to complete their erections.

THE LONDON INDEPENDENT CHAPEL BUILDING SOCIETY continues its active operations. During the present century 82 chapels have been opened, and 25 have been lost. The increase of population since 1800, has been 1,400,000, and is now 25,000 per annum. Who can tell us how many the baptists have opened and lost during the same period in London?

NEW ZEALAND.—The House of Representatives has refused to vote a grant to the Bishop, Dr. Selwyn, "from the principle of perfect civil equality of all the denominations," although the bishop is highly esteemed by all parties in the colony. Well done, New Zealand!

INDEPENDENT COLONIAL MISSIONARY SOCIETY.—At a recent meeting of this Institution remarks were made on the amazing growth, of late years, of the Canadian and Australian colonies—the two chief spheres of the Society's labours. Looking at Canada as a whole, it would be found that the population had increased, during the last twenty-five years, at a ratio double that of the United States. Hence the importance of thoroughly indoctrinating the minds and hearts of the people of so progressive a country with the principles of a pure christianity. In Australia, in 1822, there were only two popish priests, now there are more than two hundred, with an archbishop, eight bishops, and troops of minor ecclesiastical functionaries. Already the Congregationalists had done much to lay the foundation of right views on the subject of the relation of the ecclesiastical to the civil power, and the effect of their teaching would be, to induce all the denominations of that new country to content themselves with acting upon the voluntary principle. Dr. Beecham, of the Wesleyan body, had just returned from a visit to Canada, and had given testimony to the satisfactory progress which the churches there of that community were making towards self-support; while all denominations have equal liberty; and, wherever this was the case, Congregationalists, at least, need have no fear of the issue. Thirty thousand beathen and demoralised Chinese who had gone to Australia, had engaged the special attention of the agents of this Society, in concert with two excellent and competent Chinese evangelists, prepared and sent forth by Dr. Legge.

A FRIENDLY SKETCH.—Of all christian bodies, the Church of England can least afford to assume the character and airs of an ecclesiastical dandy. Its suit—the work of half-a-dozen tailors—is a motley one, and no patching of ecclesiastical or consistorial courts can make it becoming or graceful.—*Record.*

THE POPE has been industriously visiting colleges, churches, and other public places, and permitting devotees to kiss his toe. Among those who have largely partaken of that delicate honour are many English perverts, to whom the Pontiff pays especial court.

MEXICO.—Letters in the *Univers* confirm the statement that the Jesuits have been expelled Mexico, and that the envoy of that republic has been recalled from Rome. The Ultramontane journal mourns over the fall of Santa Anna.

SILESIA.—During last year, 811 Roman Catholics enrolled their names on the Protestant registers. A similar increase of Protestants in that province has been going on for years past.

TURKEY.—In the House of Commons, a few evenings ago, Mr. Pellatt asked Lord Palmerston whether the recent edict of the Sultan, granting civil and religious liberty to all his subjects, went to abolish the penalty of death upon a Mussulman becoming a Christian; and, if not, whether the government would exert its diplomatic influence to repeal that law? Lord Palmerston answered that a telegraphic communication had been received from Constantinople, to the effect that such a treaty had been signed, but it had not reached this country. Her Majesty's government had for many years earnestly urged upon the Ottoman government the abolition of the penalty of death in the cases referred to, and if that subject did not form part of the treaty, no exertion should be wanting to induce the Porte to assent to their wishes. At the same time he reminded the house that it was difficult to deal with the religious opinions and prejudices of foreign countries.

BY ORDER OF THE POPE, marble tablets, bearing the names of all the cardinals, archbishops, and bishops who went to Rome last year on the occasion of the promulgation of the dogma of the Immaculate Conception, are being placed around the choir of St. Peter's at Rome.

GENERAL.

CHURCH RATES.—Sir W. Clay's bill for the entire abolition of these obnoxious impositions, has been again read without opposition; and the second reading is fixed for Wednesday, March 5. We remind our readers of this, that during the few days that yet remain, those who have not yet done so, may use dispatch in forwarding petitions, or in corresponding with members for their borough or county, urging them to attend and vote in its favour. It is now confidently hoped that this will be the last effort that will be called for. The second reading of Mr. Packe's bill for partial relief, is fixed for a later day. The great struggle for this "Malakhoff" of the state church will be on Wednesday next. Then we go for "Sebastopol."

HOW SINGULAR the following passage from the public papers sounds in the ears of a reader of the bible:—"Jerusalem, Tyre, and Sidon, were illuminated on the receipt of the intelligence of the fall of Sebastopol, it being kept up in the first-named city for three nights."

A MULATTO GIRL, for whose apprehension 500 dollars were offered, arrived safe in Liverpool a few days ago. The boatswain of the vessel bid her out of sight, and fed her during the voyage.

THE JEWS OF PALESTINE having suffered severely both at Jerusalem and elsewhere, Sir Moses Montefiore, himself also a son of Abraham, has done much for their relief. By the aid of Lord Stratford de Redcliffe, he obtained an interview of the Sultan at Constantinople, who promised to "afford every facility, and render every aid to promote agricultural and all other industrial pursuits among the Jews in the holy land, and to issue immediate instructions to his ministers to prepare the necessary documents of approval and authorization." His majesty "expressed the warmest sympathy, and shewed a deep interest in the object of the mission of Sir Moses."

CAIRD'S SERMON BEFORE THE QUEEN.—It is stated that 60,000 copies of Mr. Caird's sermon on "Religion in Common Life" have been sold; that Mr. Caird has received £700 from the publisher, and that it is his intention to apply the whole sum to the endowment of the Errol Females' Industrial School.

THE *Oriental Christian Spectator* records the fact of the ordination, as a minister of the Church of England in India, of the first Sikh who has sought the christian ministry. His name is Daoud Singh, and he has been for about nine years a convert.

A PARLIAMENTARY PAPER has been issued, showing that the number of railway passengers in the half-year ending 30th June last, was 51,815,149½, and the corresponding period of the preceding year the number was 50,367,404.

RAILWAYS.—It appears from a return of railways in the United States of America that 21,450 miles were open for traffic on the 31st of December last, being an increase of 2,010 miles during 1855.

THE TOTAL ARMY ESTIMATES of the year 1856-7 amount to £34,998,504. Last year they were £28,670,497, showing a total increase for the year 1856-7 of £0,328,007.

REVIEW OF THE PAST MONTH.

Monday, February, 25.

AT HOME.—Parliament was opened by the Queen in person, on Thursday, Jan. 31. Willing to negotiate for peace, but ready to go on with war, was the spirit of the royal speech. Since then several new members have taken their seats; and many notices of motion have been made, most of which are of a practical and useful character. Sir Joshua Walmsley's motion for opening the British Museum and the National Gallery on sabbath days caused great agitation during the month. But it was rejected, on Thursday, Feb. 21, by a majority of 328—48 for, and 376 against. On the same night such an unprecedented number of petitions

were presented against, that they fill nearly three columns of small type in the *Times*. We deeply regret the step taken by the representative for Leicester, but we believe the honourable member to have been influenced by benevolent but mistaken motives. In justice to his constituents, however, we have to state that the evangelical dissenters strongly protested against the proposal, and sent up numerous petitions in opposition. A public meeting in favour was held in the borough, but it was of an infidel character. The respectable and influential inhabitants were all opposed to the motion.

ABROAD.—The proposed Congress for Peace will, it is now reported, be opened in Paris on this day—Monday, Feb. 25. May the hopes of millions, that a speedy, honourable, and permanent peace be established, be fully realized! In the mean time renewed preparations are making for war by the belligerent powers. In addition to the immense docks destroyed by the English at Sebastopol, the French have blown up the great fort St. Nicholas, with its high tower, and 190 guns. In effecting this they used 120,000lbs. of Russian gunpowder, being only half the quantity found in the fort. An attempt, it is said, will be made to blow up the sunken ships at the mouth of the harbour by a submarine galvanic battery.—The cloud in the West is breaking up, revealing more hopeful prospects. It now appears that it was to secure his own reelection that President Pierce pandered to the slavery party, and tried to pick up a quarrel with England. But the counsel of this Aithopel has been turned into foolishness. Notwithstanding an unprecedented opposition, continued during a period of nine weeks, to the serious interruption of public business, Mr. Banks, the anti-slavery candidate, was elected to the Speakership of the house of Representatives, over the slavery candidate, who was one of the richest men in the States, and the owner of 1000 slaves. This is the first time an anti-slavery candidate has been elected to the high office of Speaker, and it has filled the friends of real liberty with joy and hope. But so exasperated were the opponents of freedom, that bands of ruffians from Missouri entered Kansas to interrupt and controul the elections, which they found were going against them. This led to collision, and many outrages were perpetrated. Fools and blind must such men be to attempt to arrest the progress of liberty in a land like that. As well might they attempt to arrest the waters within the sweep of Niagara's tremendous precipice! God has made all men free—they have said so themselves, in their own famous Declaration of Independence, and they will find their own words are true words.

Marringes.

Dec. 22, at the baptist chapel, Tarporley, by Mr. H. Smith, Mr. F. Downes, to Miss Eliza Williams; and Dec. 28, Mr. D. Harding, to Miss Johnson.

Jan. 12, at the baptist chapel, Branch Road, Blackburn, by Mr. Barker, Mr. J. Ainsworth, of Paxton Park, near Leeds, to Miss L. Shilto, of Blackburn.

Jan. 23, at the baptist chapel, Moor Lane, Bolton, by Mr. W. Stokes, Mr. H. Hulme, of Manchester, to Miss M. Hall, of Bolton.

Jan. 30, at the baptist chapel, Ripley, Derbyshire, by Mr. Gray, Mr. F. Daykin, to Miss E. Ward.

Feb. 3, at the baptist chapel, Mansfield, by Mr. Wood, Mr. S. Wragg, to Miss S. Jepson.

Feb. 4, at the baptist chapel, Walker Gate, Louth, by Mr. Kiddall, Mr. E. Good, to Miss Ann Laking.

Feb. 4, at the baptist chapel, Crowle, Lincolnshire, by Mr. Rodgers, Mr. W. Reed, to Miss Ann Foster.

Feb. 7, at the baptist chapel, Gosberton, Lincolnshire, by Mr. A. Jones, Mr. G. Burkett, to Miss S. Harley.

Feb. 7, at the baptist chapel, Retford, by Mr. Lee, Mr. J. Mallender, to Miss S. Barthorpe.

Feb. 10, at the General Baptist chapel Boston, by Mr. Mathews, Mr. D. Lawis, to Mrs. Avison.

Feb. 16, at Mary's Gate baptist chapel, Derby, by Mr. Stevenson, Mr. T. Morley, to Miss Bradley.

Feb. 19, at Broad Street baptist chapel, Nottingham, by Mr. W. R. Stevenson, Mr. I. Spencer, to Miss H. A. Newell.

Deaths.

Dec. 23, after a short but painful illness, borne with christian fortitude, in the 60th year of his age, Mr. William Hughes; and on Monday, January 28, after a very severe and protracted illness, in the 66th year of his age, Mr. Griffith Roberts, both members for nearly forty years, and for the greater part of that time faithful and devout deacons of the Welsh baptist chapel, Stanhope Street, Liverpool. By their death the church has sustained a very painful loss, and long will their memory be cherished. But we have good hope that our loss has been infinite gain to them.

Jan. 25, sustained during a painful affliction by faith in the Saviour, Helen, third daughter of Mr. S. Deacon, Leicester, and granddaughter of the late Rev. John Deacon, baptist minister.

Jan. 31, at Melksham, Wilts., John Ledyard Phillips, Esq., aged 67. He was for many years an efficient magistrate, and a very useful superintendent of the Sunday-school, and deacon of the baptist church at Melksham.

Jan. 31, at Playford Hall, near Ipswich, aged 83, Catherine, relict of Thomas Clarkson, the celebrated philanthropist, and friend of the negro race.

Feb. 3, at New Peckham, after three weeks of severe suffering, the Rev. Stephen Davis, for many years the travelling agent to the Baptist Irish Society, in his seventy-third year.

Feb. 4, Mr. Edward Cooper, aged 61; a member of the baptist church, Wood Gate, Loughborough.

Feb. 10, at Colne, Lancashire, Mr. Robert Hartley, aged 64, for many years one of the deacons of the baptist church in that town, having purchased for himself a good degree and great boldness in the faith of our Lord Jesus Christ. He was a good man, and feared God above many. Help, Lord, for the godly man faileth; the faithful cease from amongst the children of men.

Feb. 17, Mr. Walter Prestwich, Manchester, aged 36. He was baptized at Stockport, by the General Baptists, in 1837, and ever since then he walked in newness of life as a consistent and devoted christian. He was employed for a season as a railway missionary, and notwithstanding obstacles, annoyances, and even violence, he at length secured the respect of the workmen, and was instrumental in leading several of them to Christ. In after years he suffered a severe affliction with pious resignation. He enjoyed the fullest assurance of salvation. His only anxiety was for his family, but he was spared to see them all walking in the right way. He died in peace and hope. Some of his last words were, "I now feel, more than ever, that religion is no sham!" "There is not a cloud between me and Jesus. I am in the valley; but it is light, light, light!"

THE
BAPTIST REPORTER.

APRIL, 1856.

INTELLIGENT RELIGIOUS SERVICE.

By Rev. Samuel Walker, Ryeford, near Ross.

THERE is a considerable amount of religion, even in this advanced age of the gospel dispensation, and in this highly privileged land, which may pass current amongst men, but it is not impressed with the stamp of heaven, and it cannot be accepted by Him whose superscription it does not bear. True religion must be heaven originated and heaven enlightened; or, in other words, it must be divine in its origin and intelligent in its character. Our glorious Lord, addressing the woman of Samaria, said, "Ye worship ye know not what: we know what we worship: for salvation is of the Jews." And in this memorable and matchless discourse He further states the important doctrine, that ought never to be forgotten by us, that "God is a Spirit: and they that worship him must worship him in spirit and in truth." It has been for many ages the maxim of Romanists that "Ignorance is the mother of devotion." Their opinions and practices are stereotyped, and are perpetuated from century to century. Ignorance is the mother of superstitious and idolatrous performances, but not of those religious and spiritual emotions and exercises which are well pleasing to God, who has an indisputable claim to the homage of the heart, and for the lack of which no external services, however costly, pious,

or laborious, can be accepted as a substitute. In his estimation merely "bodily exercise profiteth nothing."

Again: how many persons are there of all classes and denominations who are mentally indolent, and if they shine at all they shine like the moon, with borrowed light. In religious matters we too often find that persons who have read little and thought less, are as positive and dogmatical in their creed as those who have read scores of volumes and weighed the matter in the balances of a sound judgment.

"Though man a thinking being is defined,
Few use the grand prerogative of mind;
How few think justly of the thinking few;
How many never think, who think they do."

There are multitudes who adopt certain religious customs and practices without knowing what they do, or why they do such things. They take from others their theological sentiments without giving themselves the trouble to ascertain, by careful and earnest investigation, whether they accord with the dictates of the word of God or not. How many perform certain rites, and ceremonies, and religious services of various kinds, without pausing for a moment to ask whether they are conforming to the divine pattern, or complying with the institutions and ordinances of men who have deemed themselves wise above what is written, and impiously presumed to usurp the place and authority of the Head of

the church? Let us all take care that we do not subject ourselves to the searching and reproofing enquiry, "Who hath required this at your hands?"

We thankfully acknowledge that in reference to numerous articles of faith and practice, baptists, so called, agree with other evangelical denominations of christians; and if, in every respect, we could be one, we would hail with rapturous joy "a consummation so devoutly to be wished." But we differ from them with regard to one service—a service of which we cannot think lightly, and we are deeply wounded when we hear the flippant remarks that are sometimes made about it, as being of trifling importance, little consequence, a non-essential, and so forth. And when these remarks are made by persons whom we deem serious christians, how passing strange! What can be their views of God's authority, and of their obligation to render implicit obedience to the divine injunctions? Should any, however, of a serious and candid turn, ask why we act as we are known to do in the matter of christian baptism, we are quite ready to produce our reasons and our authority.

First.—We shall assign some reasons why we baptize at all.

At the outset, we distinctly and emphatically state, that we are not influenced in what we do in this service by the consideration that there is any regenerative efficacy attached to this ordinance, or that any spiritual virtue flows from it to those who submit to it, beyond the answer of a good conscience.

If we contend strenuously for this positive institution of our divine Lord, it is not because we make too much of it, for with our views of it we cannot do so. Others have made far too much of it; inasmuch as they have regarded it as that which regenerates the soul. The church of Rome says upon this subject, "If any one shall say that baptism is not

necessary to salvation, let him be accursed. Sin, whether contracted by birth from our first parents, or committed by ourselves, by the admirable virtue of this sacrament is remitted and pardoned. By baptism we are joined and knit to Christ as members to the head. We are signed with a character which can never be blotted out of our soul. Besides the other things we obtain by baptism, it opens to every one of us the gate of heaven, which before through sin was shut." The language of the Greek church is to the same effect,—“We are certain that both original and actual sin is forgiven to those who are baptized in the manner which our Lord requires in the gospel; so that whosoever is washed in the name of the Father, and of the Son, and of the Holy Ghost, is regenerated, cleansed, and justified.” Having listened to the voices of the two churches of the apostacy, let us come a little nearer home—let us mark well, and duly consider, the teaching of our own English church—the church established by law in these realms. The children of episcopalians, or those who may attend their schools (even though they may be the children of baptist parents), when questioned in reference to baptism, are required by the catechism to answer, “Wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.” The representation of this ordinance given by the Westminster Assembly is, “That it is a seal of the covenant of grace, of our ingrafting into Christ, and of our union with him; of remission of sins, regeneration, adoption, and life eternal.” Now from each of these confessions of faith, and from numerous others, we decidedly differ. We do not believe that water baptism possesses any virtue or efficacy to renew the soul, or transform the nature of fallen man. If this ordinance conferred regeneration, it would indeed be fraught with a rich and unspeakable blessing, and to defer its administra-

tion would be most perilous and inexcusable. If it be true that all who are baptized in infancy are the children of God and the inheritors of the kingdom of heaven, what a strange and motley scene must the kingdom of Christ present. Look at the developments of juvenile depravity in those who have been both baptized and confirmed—contemplate the rampant wickedness of many of our villages, towns, and cities! Where are the evidences of regeneration to be found? Behold the multitudinous throng who have passed through the mystic operation of sprinkling in infancy, and ascertain, if you can, the influence sacramental efficacy has had upon them. A tree is known by its fruits; but in vain do we look for fruit from these trees that have been planted in the vineyard of the visible church by consecrated priestly hands. How sadly is the world and the church intermingled and blended by this anti-scriptural rite of human invention and earthly origin. Where is the line of demarcation between the two? Who can trace it? But there is a very important distinction which ought not to be lost sight of, for Christ has said, "My kingdom is not of this world." How few of the vast numbers who carry their infants to the font, ever ask themselves for the why and the wherefore of what they do. They conform to the practice of their ancestors, and of their neighbours, and that is sufficient to satisfy them that they do right, without for a moment consulting the oracles of God to see if they are acting on scriptural authority in this matter. Ought not we to endeavour to offer unto God "intelligent service," for a blind and lame sacrifice cannot be pleasing in his sight.

If baptism be not the laver of regeneration, and the source of spiritual blessing, it may be asked, as of old, "Why baptizest thou, then?" We answer at once that we have a divine command for what we do, and that is abundantly sufficient for us. We

reverentially bow to "Thus saith the Lord." We wish to yield implicit and unhesitating obedience to the Lord and law-giver of the church. We conceive that the commission of our ascending Redeemer is plain, distinct, and emphatic, on this part of christian duty, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Here we plainly see that the apostles were first to teach or disciple, and then to baptize. What was the duty of the apostles with regard to this commission, is still the duty of those who are the ministers of Christ. Some persons, however, have denied their obligation to observe the rite of water baptism; and, in justification of their refusal to attend to a positive institution of our blessed Lord, they refer to the words of John the Baptist, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." From this passage, chiefly, an inference has been drawn that baptism in water was not intended to be, nor actually made by Christ, an institution of the gospel. But all who pay the slightest degree of candid and unbiassed attention to the words, must at once conclude that this interpretation is erroneous and untenable. It has been said that christianity is a spiritual religion, and that all external rites are excluded from it. It is quite sufficient to answer that the apostles did actually baptize in water. But it has been alleged by some who could not deny this fact, that the baptism in water was only a temporary institution, and that it is superseded by the baptism of the Spirit. Let them prove their allegation; for upon them lies the *onus probandi*, and not upon us. It happens, unfortunately for their hypothesis, that the baptism in water was administered by the apostles after the dispensation of the Spirit had

commenced, and in an age when the influences of the Holy Ghost were most abundantly communicated; and it is a complete refutation of it, that when our Lord gave his commission to observe this rite, he promised to be with his servants in executing it not only to the end of that age, but to the end of the christian dispensation, or of the world. The facts related in Acts x. are conclusive on this point. Peter commanded those who had received the Holy Ghost to be baptized, saying, "Can any man forbid water?"

Persons who have denied water baptism to be an institute binding upon them, have adduced in support of their opinion, Hebrews ix. 10, "*Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.*" In this passage they have, without any good reason, supposed the baptism of the New Testament to be included. The apostle here evidently refers to Jewish worship, and that christian baptism was in use at the time he wrote this epistle, is clear from chapter x., and verse 22, where he says, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Further amplification upon a topic so clearly enunciated in the christian statute book, the New Testament, is, we think, quite superfluous. Therefore we proceed to state,

Why we baptize by immersion and not by sprinkling.

And first we ought to refer to the meaning of the original word by which this christian ordinance is designated. Its signification is to dip, plunge, or immerse. Had our translators, instead of adopting the Greek word in all places where the ordinance of baptism is spoken of, truly translated it, as they have done in some other cases (Matt. xxvi. 23; Rev. xix. 13), there could have been no controversy about

the mode, because it is plainly expressed by the word itself. There can be, in fact, no true baptism but by immersion. It is not one of several modes which may be adopted as expediency or caprice may dictate. To immerse the believer into the names of the Father, and of the Son, and of the Holy Ghost, is the act of baptism. To say that immersion is the mode of baptism, is like saying that baptism is the mode of baptism, or that dipping is the mode of dipping; for baptism (Greek), immersion (Latin), and dipping (Saxon), have all one meaning, and no other. Luther says, "The term may be rendered a dipping, as when we dip something in water that it may be entirely covered with water. And though that custom is quite abolished among the generality, nevertheless they ought to be wholly immersed, and presently drawn out again, for the etymology of the word seems to require it." If the limits of these remarks were not so very contracted, we could quote a great number of testimonies from some of the most learned pædobaptist writers, but those who would wish more fully and critically to investigate the meaning of the word, had better carefully read the works of Abraham Booth, Dr. Carson, and others, who have written upon the subject at considerable length, and with great critical acumen. We have heard some bold enough to affirm, and others have stated in print, that a primary and secondary meaning is involved in the word *baptizo*. Dr. Carson, a distinguished Greek scholar, explodes this notion; he says, "There is not, in all Greek literature, a single instance ever alleged, in which the word must have a secondary meaning."

We next refer to the places chosen for the administration of the rite. John baptized in Jordan. And it is said that "Jesus, when he was baptized, went up straightway out of the water." Would it not be preposterous to say that a person went up out of the water who had only gone to the margin of a river? Equally absurd would it be

to say that our Lord went down into Jordan to be sprinkled by John. Certainly he would be clever indeed who could find sprinkling in the account of our Saviour's baptism.

We are informed by the evangelist, that "John was baptizing in Enon, near to Salim, because there was much water there." "Many waters, and shallow, perhaps," says the pious Matthew Henry. But this is certainly one of the most lamentable instances of the best of men trifling with both criticism and the holy scriptures. Dr. Doddridge translated the passage, "John was baptizing at Enon, near to Salim, because there was a great quantity of water there." And in a note on this verse he very candidly adds, "Many waters signify a large quantity of water, it being sometimes used for the Euphrates." It is needless to say that a little water in a small vessel would have been amply sufficient for all the purposes of the ceremony of sprinkling. On the passage, Acts viii. 38, Dr. Doddridge says, "Considering how frequently bathing was used in those hot climates, it is not to be wondered at that baptism was generally administered by immersion, though I see no proof that it was essential to that ordinance. It would be very unnatural to suppose that they both went down into the water merely that Philip might take up a little water into his hand to pour on the Eunuch."

Permit us now to refer to a few passages from holy scripture. The sufferings of Christ are spoken of by himself as a baptism; "I have a baptism to be baptized with, and how am I straitened until it be accomplished." Dr. Campbell, a pædobaptist, translates it, "I have an immersion to be immersed with." Indeed, where would be the propriety of our Lord's allusion to his sufferings in these figurative terms if baptism were not immersion? He used the words in order to convey the idea that his sufferings were overwhelming. Dr. John Brown, a learned and able expounder of scripture, and

a pædobaptist, observes upon the text just quoted, "When we consider the nature, the number, the variety, the severity, the early commencement, the close succession, the strange complication, the long continuance, of his sufferings, we may well say he was plunged into an abyss of sufferings." He "came into deep waters where the floods overflowed him." That learned and pious clergyman, Parkhurst, thus explains the same passage, "To be immersed in a flood, or sea, as it were, of grievous sufferings." Our blessed Lord and Saviour was not merely sprinkled with a few drops of Divine wrath when he suffered the just for the unjust that he might bring us to God. No; he passed through the deep waters. All the billows of Jehovah went over him. He was overwhelmed in sorrow. Who can describe, or even conceive, the intensity of the agonies he endured in Gethsemane and on Calvary? Surely there never was any sorrow like unto his sorrow. How amazing the love that prompted him to the voluntary endurance of such deep and complicated sufferings, and how immense our obligation to him who thus loved us and gave himself for us, who was immersed in sufferings that we might not be plunged into the dreadful and tremendous abyss of everlasting woe! Let every christian endeavour to realize the greatness of his obligation to the suffering Saviour, and by his practical respect to all his commandments give evidence that he is not desitute of gratitude and love.

But we must refer to the spiritual significance of the institution. The apostle Paul beautifully expatiates on this in writing to the Romans: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his

death, we shall be also *in the likeness of his resurrection*: Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Rom. vi. 3—7. Dr. Chalmers, who was distinguished by extraordinary acuteness and power of intellect, candidly remarks, in a lecture on the passage just quoted, “The original meaning of the word baptism is immersion; and though we regard it as a point of indifference whether the ordinance so named be performed in this way or by sprinkling, yet, we doubt not, that the prevalent style of administration in the apostles’ days was by an actual submerging of the whole body under water.” We advert to this for the purpose of throwing light on the analogy that is instituted in these verses. Jesus Christ, by death, underwent this sort of baptism, even immersion under the surface of the ground, whence he soon emerged again by his resurrection. We, by being baptized into his death, are conceived to have made a similar translation: in the act of descending under the water of baptism to have resigned an old life, and in the act of ascending to emerge into a second or a new life. In writing to the church at Colosse, the apostle employs similar terms to those which we have cited from his letter to the Romans, as expressive of the spiritual significance of this gospel ordinance. We appeal to the judgment of all, whether friends or foes, as to which is the most appropriate and expressive act, sprinkling or immersion, as significant of a death unto sin, and a new life unto righteousness. Which resembles most strikingly and impressively a burial? No one will say that a corpse is buried when there is only a little earth sprinkled on the coffin lid; to sprinkle a few drops of water on the face of an infant cannot, therefore, represent burial by baptism.

Baptism is designed to represent our being washed from sin, Titus iii. 5.

“Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.” Here reference is made to what is signified by baptism; and there is obviously an allusion to the mode in which it was administered, which must have been by immersion, for sprinkling certainly is not washing. Again, when Ananias was sent to Paul, after he had met the Lord in the way, he addressed him in these words, “And now why tarriest thou? Arise and be baptized, and wash away thy sins.” Before we dismiss these passages it may be desirable for us most distinctly to state, in order to prevent any person from mistaking their import, or misunderstanding our views, that we do not for a moment consider, that the external act of baptism is capable of conferring the internal grace of the Spirit. It is not to such an act as this we look for the remission of our sins, or the sanctification of our nature. God only can bestow the blessing of pardon, and he only can impress upon the soul spiritual sanctity. But we are taught that this ordinance is the sign of remission. It holds out in a figure the means by which we are delivered from sin, even by the death and resurrection of Jesus, of which it is a striking and faithful picture. In the ark prepared by Noah, by Divine command, and in accordance with the Divine pattern, “A few, that is eight souls, were saved by water.” The like figure whereunto, says the apostle Peter, “even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ.” It is the symbol of salvation; and those who, by the possession and exercise of “repentance toward God, and faith toward our Lord Jesus Christ,” receive the thing signified, shall escape from the overwhelming wrath which is yet to come.

May every reader whose eyes rest on these lines find shelter and security

beneath the shadow of the cross of Immanuel!

We have a few further remarks to offer, but we trust that so far as we have advanced we have furnished some substantial and scriptural reasons why we consider the great commission of our exalted Lord to be yet in full force—that glorious commission of which Milton, in his own nervous and

truthful style, gives the following paraphrase:—

“To them shall give in charge,
To teach all nations what of him they learn'd,
And his salvation; them who shall believe,
Baptizing in the proficent stream, the sign
Of washing them from guilt of sin, to life
Pure, and in mind prepared, if so befall,
For death, like that which the Redeemer died.
All nations they shall teach; for, from that day,
Not only to the sons of Abraham's loins,
Salvation shall be preached, but to the sons
Of Abraham's faith, wherever through the world.”

Spiritual Cabinet.

CHRISTIANITY IN COMMON LIFE.

No sooner had the sermon on “Religion in Common Life,” preached before the Queen, and published at her command, appeared, than many Unitarians, Socinians, and even Free-thinkers, (as some vain men call themselves), made use of some of its paragraphs, to the damage, as they thought, of evangelical sentiments. We dispute their claim to the exclusive adoption and use of the principles propounded by Mr. Caird. Dr. Chalmers, who in his day was regarded as standing foremost in the ranks of evangelical christians, in his sermon on “The Silver Shrines,” enunciated similar sentiments many years ago, and with greater force and eloquence than even the Queen's approved preacher. We furnish a few paragraphs in proof.

“But again, there may, to the eye and the apprehension of some, be the very same air of secularity in the lucubrations of him who wants to preach the whole system of human life with the entire spirit of the New Testament—of him who is for carrying forward its strictest and its loftiest requisitions into all the manifold varieties of human experience—of him who would like to exalt the character of the species from their affection for the things which are below to a supreme and predominant affection for the things which are above—of him who would

not be for letting down by a single step the spiritual character of christianity, but would like to fix and to realize it on all the concerns of life, and on all the actual business of society. For, you will observe, that the lessons of theology may be dealt out to an audience in the terms of an abstract and lofty representation, and its well-built system of articles may be made to carry along with it the consent of every understanding, and its paramount authority over all the wishes of nature and of interest may be strenuously asserted on the one side, and be as unresistingly acquiesced in on the other, and all this without one stretch of application to the familiarities of the living and the acting man. And when this work of application is attempted—when the effort is made by the preacher to transplant this style of christianity from speculation into practice—when, for this purpose, he follows your everyday path, and steps over the threshold of your family, and takes account of your doings in the market-place, and thrusts himself into the very heart of the secularities which engage you, and haunts the very footsteps you take from one transaction to another, and from one company to another, and keeps a wakeful eye on all the details of your ever-moving history, and, in a word, holds the faithful mirror to all that meets you, and takes you up from sabbath to sabbath, why, it may be

felt by some that in the act of doing so the teacher of christianity is inflicting upon it an offensive desecration—that he is spreading a hue of earthliness over it—that he is debasing his subject by the vulgarities of tame and ordinary experience—that he is letting in upon a hallowed field such a plain familiarity of colouring as goes to mar and to violate the sanctity of its complexion, and making an invasion on the dignity of that pulpit which should be consecrated to the promulgation of religious truth in its most abstract, general, and elevated form.

Now, before I proceed to any further explanations, I must offer my protest against the whole drift and tendency of such an argument as the one I am now adverting to. I assert, with the most unqualified earnestness, that christianity is the religion of life, and will bear to be carried in the whole extent of her spirit and of her laws throughout all the haunts and varieties of human intercourse—that her high pretension is to subordinate the every doing and the every interest of man to the regimen of her own unbending authority—that in her strictest and most essential character she may be introduced into the busiest walks of society, and there uphold her disciples in the exercise of that simplicity and godly sincerity which she lays upon them; and in opposition to all the alleged impracticabilities which are conceived to lie in the way of her full establishment over the acts and the consciences of our species, do I aver, that if she cannot be practical, neither ought she to be preached—that if there be some invincible necessity why she should be banished from any one of your employments through the week, then she ought to be banished from every one of our pulpits upon the sabbath—that she is either everything or nothing—that she knows of no compromise between her own laws and the maxims of the world by some expedient of time-accommodating conformity—that she disclaims all these midway adjustments entirely—and if

she is deposed from her right of paramount control over all the conceivable cases of human conduct, then let her also be deposed from the ostensible place she now holds in the eye of the country—let her very name be given up to public scorn—let her forthwith be abandoned to the utter contempt and negligence of mankind.

I feel urged to these observations by the power and the prevalence of a sentiment which I know to exist among you—that the realities of actual experience offer an insurmountable barrier against the lessons of christianity in all the fulness and variety of their application—that what may sound very well from the pulpit on the sabbath is altogether inapplicable to the familiar and everyday practice of the week—that what the preacher can dress out to your delighted imaginations in the form of a very specious and imposing plausibility, must just be thrown aside and forgotten when you repair to the scenes of ordinary merchandise, and get involved in the common run of its calls and its temptations and its cares—that some mysterious necessity exists upon earth for binding down all who live in it to a certain degree of conformity—that it is utterly impossible, under the actual habits and arrangements of society, to sustain the lofty practice or the lofty tone of a morality that is bent on the themes, and the contemplations, and the spiritual exercises of a celestial world:—in a word, that you are living in this world, and that, somehow or other, it is a world which raises an unconquerable obstruction to the purity and the elevation of the New Testament—and in this way has religion in the eyes of thousands got a visionary character impressed upon it. It is dethroned from the authority of a real and a living principle of conduct—it is reduced to an unsubstantial mockery, which may recur at intervals like a sabbath charm upon the ear, without either entering the heart or vivifying the practice—and thus with many, and very many,

who neither question its truth, nor resist its orthodoxy, nor trample upon its ordinances, nor vilify nor arraign its ministers as the useless advocates of an impracticable system, is it treated as a phantom of no power—a voice of no import and no significance.

Now, how can you get at this very deep and general impression so as to reason it away, without descending upon that very field of experience on which it flourisheth? In other words, how can the argument we have stated be carried to its right conclusion without going into details? without touching upon the force of those temptations which are felt every day at your shops and in your counting-houses? without accompanying you into the varied haunts and operations of merchandise? and finally, without borrowing an aid from the light of such demonstrations as will both serve to establish a point in political economy, and show the applications to life and to business which may be drawn from the morality of the New Testament?

But this, as I have already intimated, may in the eyes of some throw a revolting air of secularity over the whole speculation. It may be offensive to the unaccustomed ears of those who like to hear nothing but the transmuted orthodoxy of former days in its most general and unbending form, and are forgetful all the while

of the minutely experimental applications, both to social and to domestic life, which characterized the teaching of the apostles. I should like you to give up this hereditary prejudice, and to get the better of a squeamishness that is so apt and so easy to be offended, and to remember that it likens you to those whom Paul called the weaker brethren, and to know that the best spirit of the gospel is when with the spirit of love there is mingled the spirit of power and of a sound mind. And therefore it is that I call upon you to bring the habit of a well-exercised discernment to this question, and to distinguish between the drift of an argument which goes to secularize what is christian, and an argument which goes to christianize what is secular—between an argument which brings down all that is heavenly to an earthly and a degraded standard, and an argument the honest aim of which is to bring up all that is earthly to a lofty and a celestial standard—to press home the gospel in all the extent of its requisitions, and thoroughly to infuse the whole system and business of human life with that very spirit which sustains tranquility in the hour of death, and draws upon it the voice of approbation from the judgment seat, and is at length admitted to flourish without impediment or alloy in the mansions of eternity."

Poetry.

HYMN IN PRAISE OF JESUS.

TO JESUS CHRIST, my Lord,
How greatly I'm in debt;
He guards me by his word
From satan's wily net;
And though I am a sinner still,
Yet my salvation is his will.

Let rocks and hills unite
To spread abroad his praise—
Let black and white rejoice
In free and boundless grace—
Let every mount and every dell
His matchless love to ages tell.

Oh! could I but proclaim
His love to all around;
And in his sacred name
Say what in Christ I've found;
I'd call on all the ransom'd throng
To sing his love in endless song.

Salvation, dearest Lord,
How glorious is the song!
Let all the nations round,
Thy glorious name prolong;
Eternity's too short a space
To sing of thy redeeming grace.

Ragland.

J. B.

Reviews.

The Life of Luther, written by Himself; or, the Autobiography of Luther, in passages extracted from his Writings, including his Experiences, Struggles, Doubts, Temptations, and Consolations. With Additions and Illustrations, Collected and Arranged by M. Michelet. And Portrait and Vignette, by Dalziel. "That solitary Monk who shook the world."

London: Collingridge.

"WRITTEN by himself." Whenever we meet with this announcement respecting the life of an eminent individual, it always operates as an attraction to induce us to hear what he has to say about himself. Hence we prefer "Bunyan's Grace Abounding," as a whole, to any other memoir of the glorious old dreamer. Of this "Life of Luther," the Editor says :

"The following work is neither the life of Luther turned into an historical romance, nor a history of the establishment of Lutheranism, but a biography, consisting of a series of transcripts from Luther's own revelations. With the exception of the events of the earlier years of his life, when Luther could not have been the penman, the transcriber has seldom had occasion to hold the pen himself. His task has been limited to selecting, arranging, and fixing the chronology of detached passages. Throughout the work Luther is his own spokesman—Luther's life is told by Luther himself. Who could be so daring as to interpolate his own expressions into the language of such a man! Our business is to listen to, not interrupt him: a rule we have observed as strictly as was possible."

How the Editor has discharged his task may be ascertained by any one who chooses to spend one shilling on the purchase of this double-column pamphlet of above one hundred pages in small type.

Christian Baptism: is it the Immersion of Believers, or the Sprinkling of Infants, as testified by Pedobaptists? By David Wallace. London: Houlston & Stoneman.

THE writer of this pamphlet disavows any design "to widen the difference existing between the sections of the christian church."

"He seeks to make them look more favourably upon each other. If they cannot be one in all things, they can be one in

many things. They have common grounds on which they can stand, and the times require union, not disunion."—"The writer (once belonging to the Establishment) numbers among his dear christian friends members of many denominations, with whom he has co-operated in matters pertaining to the common faith; and he hopes it shall long be his privilege so to do. He believes in a fellowship of kindred minds, irrespective of the boundaries of denominationalism. He is no more blind to the virtues and graces, than to the blemishes of both sections of the christian church, and he thinks that each has something which the other might copy with advantage."

After some "Introductory Remarks," Mr. W. arranges his arguments under these heads:—

"I. The Immersion of believers is an Ordinance of God.—II. The Sprinkling of Infants is a Tradition of Men.—III. By the substitution of the Sprinkling of Infants for the Baptizing of Believers the commandment of God is transgressed and made of none effect.—IV. Infant Sprinkling and all Traditionary services which set aside the commandment of God are vain."

The price of this neat pamphlet is not given, but we presume it is not beyond one shilling, which we expect some of our friends will readily pay to hear what a convert to their views from the established church of Scotland has to say on this subject.

The History of the Midland Association of the Baptist Churches, from its Rise in the year 1655 to 1855; with a Succinct Account of its Annual Meetings, and a Table of Chronological Events; several Ancient Letters to the Churches, including one from the Rev. S. Pearce, of Birmingham; with the Confession of Faith of 1689; also an Essay on Creeds. By William Stokes. London: Theobald. Birmingham: Showell.

WE regard, with much interest, every such attempt as this to gather up and preserve the various facts which lie scattered in the ancient documents of our churches. How interesting to trace the rise of scriptural principles in our own country, especially in those adverse times when the haughty Tudors or the faithless

Stuarts were its hereditary rulers! and how much we owe to our forefathers in the faith for the noble stand they made in the face of deprivation, imprisonment, and death! Verily we live in easy times. Never may we or our children forget the price at which our liberties were bought for us. In order to perpetuate the remembrance of those days, it appears to us desirable that a copy of this cheap little volume should have a permanent place on the book-shelf of every baptist family. Elsewhere we have given some extracts. (See *Narratives and Anecdotes*, page 111.)

Lectures on the Sabbath were numerous during the late agitation respecting the opening of places of amusement on the Lord's-day. We have received copies of "The Sabbath: its Obligation and Design." Delivered by Rev. T. Lomas, baptist minister, to the Leicester Young Men's Christian Association;—and "The Obligations of the Sabbath," also delivered to a young men's association, by Rev. S. S. Hatch, baptist minister, Highgate. Both these publications are well adapted to impress the minds of the young with reverence for, and attachment to, the day of rest.

Correspondence.

WAR AND CHRISTIANITY.

To the Editor of the Baptist Reporter.

DEAR SIR,—It is not uncommon among the christian advocates of war, to find some who urge the popularity of the present war as a reason why they ought not to oppose it; and they are disposed to argue, that because the majority of professing christians do not consider war to be inconsistent with the principles of christianity, it would therefore be unwise for them to oppose the general belief of their christian brethren. While we admire that noble spirit which teaches a man to respect the opinions of those more advanced in years and christian experience, we admire still more that nobler spirit which prompts him to discharge what he conscientiously believes to be his duty as a christian; and when we hear those who profess to be governed by the benign doctrines of the New Testament speak of the popularity of war as a reason why christians should not oppose it, we stand amazed, and are at a loss to understand what they mean. Do they mean the popularity of rapine, widowhood, orphanage, and poverty? Does christianity sanction plunder, violence, and force? Are its principles so undefined and uncertain, as to leave it doubtful in the minds of its professors, whether or not the desolation of the widow, and the sadness and loneliness of the orphan, are the natural conse-

quences of war? When we hear the expression of popularity as connected with the barbarous and degrading practices of war; when we contemplate the grim and ghastly consequences produced by it, and compare these with the meekness, the peaceableness, the forbearance, the lenity, and the forgiveness, enjoined by our Saviour upon his followers, we are the more astonished that christians should plead popularity as an excuse for their silence upon the subject. Is the christian to stand by, a mute spectator, folding his arms in tranquil repose, while peace, the very essence of the principles of that christianity which he professes, is sacrificed to the rapacity and cruelty of war? It is not for the christian to inquire what is the popular opinion upon this question—nor is it his business to appeal to human laws in reference to war—neither ought he to be guided by the laws of nature, since he professes to be in a peculiar manner under divine and not human laws—he professes to yield obedience not to nature, but to grace. Christ did not only censure the passions that are necessary to war, but he inculcated the affections which are most opposed to them. The graces upon which he pronounced his divine benediction are prominently set before us,—poverty of spirit, mourning, meekness, desire of righteousness, mercy, purity of heart, peace-making, sufferance of persecution. We conceive

it would be difficult to produce eight other qualities to be retained as the general habit of the mind, which shall be more incongruous with war. Still we have witnessed those who bear the christian name, and who desire to be accounted the real followers of Christ, rejoice when they have been informed of any scheme by which desolation and death might be carried to those whom they consider their enemies. But we cannot conceive that any joy can bear comparison with the purity and sublimity of that which is the result of the diffusion of happiness and good to those around us, and we are inclined to the belief that to rejoice over the misery and death of our fellow-creatures is utterly repugnant to the spirit and teaching of christianity. Ought we not rather to rejoice when the roaring of cannon and the clashing of swords are silenced by the voice of the Prince of Peace? Is it not lamentable that christians should be found travelling out of their circle to become the voluntary advocates of that system which Bishop Warburton has described as "The blackest mischief ever breathed from hell upon the fair face of creation." We look round upon christendom, and we find in America, slavery is countenanced by many professing christians on account of its popularity. This appears to us, (as doubtless it does also to many who approve of war) to be an inconsistency. We have recently held conversation with those who have returned from that country, and we are informed that such is the feeling in favour of slavery, that in some christian churches any opposition to it would be regarded as an offence. Nor need we wonder that this should be the case, since we find ministers of the gospel there, editing reviews, preaching sermons, and producing elaborate defences in the service of the slaveholder; and the horrid traffic of slavery they justify and defend from the scriptures, just as war is upheld in our own land by some of its christian advocates. Will the christian defendant of war in England excuse his American brother who proves, or professes to prove, from the same scriptures, that slavery is in accordance with christian principle? We have read several articles in favour of slavery. We deprecate as diabolical and revolting the whole system, however it may be supported by many of the most talented and pious

ministers of the gospel, as well as many eminent christians in America. But while we are at a loss to conceive how American christians can sanction slavery, we believe the presumed evidence in favour of it is equally strong and conclusive as any that can be produced in support of war. With regard to both systems, we are disposed to treat them alike, to bring them to the same test, to place the evidence and arguments in support of both side by side with the teachings of Christ and his apostles. We would bring them fairly in comparison with the revealed will of God, and we believe, notwithstanding the popularity of both, neither is approved by christianity. Let us look at war, then, as it becomes wise and christian men, that we may rightly understand what is our duty with regard to it. It may be that the whole European continent may become the arena of universal warfare, and that the contagion of war may spread and extend to all the countries of the earth. Let the christian exercise himself in the most profound and incessant supplication to Almighty God that the principles of the gospel may prevail, and that peace may be restored to the distracted nations of the world.

J. S. C.

[The above is the third communication we have received and inserted from the same writer. This was received too late for our last number; and it appears to have been written before the prospects of peace were so promising and hopeful as they are at the time we add this note. We have also received other papers on this subject of the same character, for which we have not space. One of these, from R. M. C., congratulates us that at a time when the war spirit breathed through so many of our religious periodicals, the *Reporter* lifted up its voice for peace. He regards all war as incompatible with the spirit of Christ, and reminds us that if we have not the spirit of Christ we are none of his. Christians ought manfully to unfurl their standard, the motto on which is inscribed by a divine hand—

"ON EARTH PEACE, GOOD-WILL TO MEN."

Having afforded opportunity to our correspondents to express their views on this very important subject, we must now close the discussion; and we do so in the hope that any further arguments on the question will not be required at present; as Peace, we trust, ere we again resume our monthly labours, (and it may be before these pages appear) will be proclaimed to the nations.]

Christian Activity.

"AN APPEAL TO THE INDIVIDUAL MEMBERS OF THE BAPTIST CHURCHES IN GREAT BRITAIN. BY A BAPTIST."

A FEW months ago, a circular with this title was written by an eminent member of one of our churches in the north of England, and printed and circulated at his own expense. We have just met with a copy of it, and gladly transfer a few paragraphs, with such alterations only in the form of it as we deemed necessary to adapt it to our pages.

The writer sets out by observing that the general cry is that *something is wrong*. But where, each one should ask, in myself individually, or in the church of which I am a member? He supposes that the individual he addresses is a christian, living in the enjoyment of christian privileges, and that his brethren in church fellowship with him are of the same character. But is this all? Is union with the Saviour only to be thus exhibited? If so, is not such christianity too limited in its operations?

"Does not the character of selfishness attach to christianity thus limited? Where is the observance of the command of the Head of the church, 'Go, preach the gospel to every creature?' What is done by such to bring the masses of the people in our own country within the sound of the gospel, without referring to the hundreds of millions of human beings in heathen and other unenlightened nations to whom the gospel has not yet been sent?

How can the gospel reach the great body of the people in England? We open the chapel doors, and the gospel is preached, and the people do not come—and there we rest satisfied. Ought christians to sit still in the enjoyment of their exalted privileges, and leave the masses in the grasp of the god of this world without one effort to save them? If so, again we ask, Where is our love to Christ? Where is our obedience to His commands? Does any one reply,—'I give a shilling, half-a-crown, a sovereign, or five pounds, yearly, to various societies—to the bible society, the tract society, and the home, foreign, and town missionary societies, and I

can do no more.' Would any man dare to give that answer at the bar of God?

My dear brother, let us each prayerfully enquire, What are we doing for the great body of the people not connected with our own families, and our own congregations? The answer in nineteen churches out of twenty in the United Kingdom probably would be: *Doing nothing*.

Is it matter of surprise that millions in England are as ignorant of the gospel of Christ as the heathen? Is it matter of surprise that population is relatively increasing more rapidly than the members of evangelical churches? Is it matter of surprise that the churches of the Redeemer have so little prosperity?

My dear brother, **WHAT IS THE REMEDY?** Is it not that *every sincere christian should pray, and think, and speak, and act?*

Prayer.—Our prayers should ascend daily to God. In our closets, in our families, and in our social assemblies, for the out-pouring of the Holy Spirit on the masses of the people. Is God's ear heavy that he cannot hear? Is His hand shortened that he cannot save?

Thought.—Let us carry the masses of the people in our thoughts, and in our affections. In imitation of the Saviour, and of some of his exemplary followers, such as Whitefield, and Wesley, and Carey, and Judson, let us cultivate love, ardent love, to the souls of unconverted men. Let us devise such plans of operation as we personally, and as our churches collectively, can work out in the villages, or towns, or districts, in which we dwell.

Speech and Action.—Converse continually and perseveringly, with other believers, on the duty of prayer, of thought, and of action on behalf of the masses. Let us urge them to form and express their opinions and views, and declare our own. Let us take the subjects of such prayer, such thought, and such action, into our prayer meetings and our church meetings. Press these matters calmly, but steadily; and do not desert these fields of labour, until the church shall have been made sensible of

its duty, and the fruit of the conviction shall be manifested in extensive action.

There may be great diversity of opinion. If the members of any church are disposed to be lukewarm, indolent, or avaricious, they will probably urge this diversity of opinion as a reason for doing nothing. Would this be a rational conclusion? Would it not be more rational for such a church, without regard to any particular plan, to discuss the previous question, whether, in contemplation of the commands of Christ, they can stand still, doing nothing for the masses, without contracting heinous guilt? If the decision of the church should be that something ought to be done; then, surely, persevering prayer for wisdom and direction will issue in God's manifestation of Himself as the hearer and answerer of prayer.

Various suggestions have been made as to the mode of approaching those who will not come to the public sanctuaries. Individual efforts have died with the individuals; and therefore some have held that until the churches, in their united capacity, shall be aroused to church action, little will be accomplished. When the churches, under the guidance of the Holy Spirit, shall appear in their proper character, as the 'pillar and ground of the truth' in Great Britain, then, and not till then, will they be seen to be 'fair as the moon, clear as the sun, and terrible as an army with banners.'

One of the plans, and perhaps the plan most urgently and most frequently suggested, is *Evangelization*. It is said, the masses will not come to you, and therefore you must go to the masses. The experience of the apostle Paul at Ephesus has been often referred to. There the disciples were originally about twelve. The Apostle, for three years, taught them 'publicly and from house to house;' and the church at Ephesus became a large and prosperous church, with a considerable number of elders presiding over them. How that church was commenced, built up, and established;—how the apostle Paul was beloved by the elders, and how they felt towards him, is most beautifully recorded in the nineteenth and twentieth chapters of the Acts of the Apostles. Why cannot the churches in this kingdom, in faith and prayer, imitate this simple and illustrious example?

There are already some Evangelists in Great Britain—our village missionaries and town missionaries. May God in mercy prosper them! But there are substantial objections to the system under which they act. Their efforts do not produce all the fruit that might reasonably be expected from them, for want of more intimate union with the churches of the Redeemer. Their converts only occasionally become members of christian churches; and, as a consequence, the families of those who are converted are rarely brought under the teaching of an evangelical ministry. This system is only to be tolerated until something more scriptural, more in accordance with apostolic practice, shall be devised to supersede it.

The baptists ought always to aim at church action in all their evangelical efforts. Paul, at Ephesus, as we are informed, 'shunned not to declare unto' the Ephesians 'all the counsel of God;' but the town missionary must not act thus. He must avoid all the points of doctrine and practice in which there is a diversity of opinion amongst evangelical christians. Above all, though a baptist, he must not utter one word in support of the great initiatory institution of believers' immersion; that institution, without which the churches cannot be protected from the heresies of Roman Catholicism and Puseyism, and those various errors in other sects which maintain, or at least approach dangerously near to, baptismal regeneration and hereditary salvation.

If the baptist churches would put forth their utmost strength in the good old path of evangelization, they might send forth hundreds of evangelists to traverse the land in all its length and breadth. Each church superintending its own labourers, upholding them with its prayers, encouraging them with its sanction, gathering the converts into its own fold, and watching for souls as those who must give an account at the last day, the most blessed results would surely follow.

Here and there, at present, a christian can be found, who yearly subscribes the entire cost of one town missionary, or evangelist, and others who contribute half, or a fourth of such cost. Many of the more opulent members of our baptist churches could afford to do the like; and could all do something towards so important a work, even if it were one penny

per week, or per month. Thus one, two, three, four, or more evangelists, might be sent forth by one church. Is it too much to say that by these movements, in a few years, the numbers of our churches, our ministers, and our church members would be largely increased, and all the friends of Zion would be rejoicing in the rapid advancement of the Redeemer's kingdom within these realms; and, as a consequence, in many other realms.

My dear brother, this momentous question as to the masses is laid upon your conscience. Assuredly some result might be accomplished by *YOUR PERSONAL EFFORTS*. As to the past, the writer feels every word of this appeal to be an indictment against himself; and, looking to the atoning sacrifice, he pleads: *I am verily guilty concerning my brethren*. My dear brother, What is your plea? Let your conscience answer to your God."

Narratives and Anecdotes.

FROM STOKES'S HISTORY OF THE MIDLAND ASSOCIATION OF BAPTIST CHURCHES.

ANCIENT CREEDS, OR CONFESSIONS OF FAITH, are known to have been generally used in the age immediately following that of the apostles. Lord King, in his "Primitive Church," alluding to the apostles' creed, remarks, "But though they had not that (he disputes the antiquity of that particular creed), yet they had other creeds very like thereunto, which contained the fundamental articles of the christian faith, to which all christians gave their assent and consent, and that publicly at baptism." The most ancient creed extant is that of the venerable Irenaeus, who had been a pupil of the holy pastor Polycarp, and who flourished as "Bishop" of Lyons from about A. D. 157 to 180, when he suffered martyrdom. It has been preserved to us as follows: "The church, though it be dispersed over all the world, from one end of the earth to the other, has received from the apostles and their disciples the belief in one God the Father Almighty, maker of heaven and earth, the sea, and all things in them; and in one Christ Jesus, the Son of God, who was incarnate for our salvation; and in the Holy Ghost, who preached by the prophets the dispensations of God, and the advent, nativity of a virgin, passion, resurrection from the dead, and bodily ascension into heaven of the flesh of his beloved Son Christ Jesus our Lord, and his coming again from heaven in the glory of the Father, to restore all things, and raise the flesh of all mankind; that according to the will of the invisible Father, every knee should bow, of things in heaven,

and things in the earth, and things under the earth, to Jesus Christ, our Lord, and God, and Saviour, and King; and that every tongue should confess to him; and that he may exercise just judgment upon all, and may send spiritual wickednesses and the transgressing and apostate angels, with all ungodly, unrighteous, lawless, and blaspheming men into everlasting fire; but having granted life to all righteous and holy men that keep his commandments and persevere in his love, some from the beginning, others after repentance, on these he may bestow the gift of immortality, and invest them with eternal glory." In allusion to this creed, Lord King remarks, that "Irenaeus having recited a creed, or a short summary of the christian faith, not much unlike to the apostles' creed, immediately added, 'The church having received this faith and doctrine, although dispersed through the whole world, diligently preserves it, as though she had but one soul and one heart, and consonantly preaches and teaches these things as though she had but one mouth; for although there are various languages in the world, yet the doctrine is one and the same; so that the churches in Germany, France, Asia, Egypt, or Libya, have not a different faith, but as the sun is one and the same to all the creatures of God in the whole world, so the preaching of the word is a light that enlightens every where, and illuminates all men that would come to the knowledge of the truth.'" Tertullian, who died A. D. 220, confessed his faith in a statement of doctrine, of which the

following is but a fragment: "The rule of faith is altogether one and the same, entirely firm and unalterable; namely, that we believe in one all-powerful God, the Creator of the world, and in his Son Jesus Christ, who was born of the Virgin Mary, was crucified under Pontius Pilate, was raised from the dead the third day, was taken up into heaven, sits now at the right hand of the Father, and will come to judge the quick and the dead by the resurrection of the flesh." The Nicene Creed dates from about A.D. 325, and the collection of Articles called "The Apostles' Creed" followed soon after. With the increase of schismatics, who denied various great doctrines of Christianity, such as the Gnostics, the Ebionites, the Encratites, the Simonians, the Marcionists, the Arians, and a host of others, who advocated most pernicious errors, while professing a general belief in the scriptures; confessions of the orthodox faith increased also, and these are to be found in the fragmentary writings of Origen, Cyprian, Thaumaturgus, Lucian the martyr, and other early authors. In addition to their declaratory purpose, they were evidently employed to test and expose the character of dishonest men, who, under the plea of believers, entered the church to pollute its doctrine, and to divide and scatter its members. These men were the agents of the wicked one, and crept into the church that they might all the more effectually do the work of their master. The orthodox creed was employed by the church to correct the mischief by excluding such men. In the year 1120, and amidst the thickest darkness of popery, the simple-minded, holy, faithful Vaudois published their Confession of Faith, and thus struck out the first ray of light in the dawn of the reformation. In 1530 the Augsburg Confession appeared, and was followed, in 1532, by that of the Moravians. In 1534 the noble-minded Waldenses declared their faith in a Confession of seventeen articles; in 1549 the protestant churches of Hungary avowed their faith in twenty articles; and in 1556 the Swiss Confession was printed at Torgau. In 1560 the Scotch Reformed Church published their Confession; and in 1562 the Articles of the Church of England, which had been drawn up by Cranmer and Ridley, were adopted in full convocation. In 1643 appeared the Westminster Confession of Faith,—in

the same year that of seven baptist churches in London; and in the year 1656 the Somersetshire baptist churches published their Confession,—that of the Midland Association having been framed and adopted in 1655. In 1660 the General Baptists published a Confession of Faith. From this rapid sketch it will be obvious that, in all ages, the best men and the most noble of churches have considered it perfectly consistent with a full belief in the sufficiency of the holy scriptures, to declare their faith to the world in the form of Creeds and Confessions. It never entered into their minds to suppose for a moment that such a practice was in the slightest degree derogatory to Divine truth as contained in the bible; but loving that truth with more than mortal affection, even to a readiness to die rather than forego its claims, they conceived it expedient and honourable to avow before the world the principles to which they pledged their obedience and their life. That eminent divine, John Howe, says of creeds, that "such schemes, or collections of doctrines, reduced into an order (as gold formed into a vessel, whereas truth, as it lies in the holy scriptures, is as gold in the mass) may be of use (as they have always been used in the church in all ages) more distinctly to inform others concerning our sentiments, provided they be avowed to be looked upon, but as a measured rule, reserving unto the scriptures the honour of being the only measuring rule, and so that we only own them as agreeable to the scriptures."

THE MIDLAND ASSOCIATION was formed at Warwick, May 3, 1655, of the churches at Warwick, Morton, Bourton-on-the-Water, Alchester, Tewkesbury, Hook Norton, and Derby. "Sixteen Articles of Faith and Order" were unanimously assented to by the fifteen messengers. This was during the protectorate of Oliver. "Soon after the death of the Protector, in 1658, the condition of non-conformists generally, and that of baptists in particular, became dark and distressing to a fearful degree. As one consequence the meetings of this Association were discontinued, or held in great secrecy, until the year 1690, during most of which period it was scarcely safe for the minister of any non-conforming body to appear abroad, and little was left them but to retire and to mourn in silence over the desolations of Zion. In

1660 Charles II. landed, and he lost no time in following up the deeds which his fawning parasites had already began to perpetrate; for in that year John Bunyan was imprisoned. In 1662 the Act of Uniformity passed, and two thousand of the most godly ministers were driven from the Establishment, to encounter poverty, a dungeon, or death itself, rather than conform to a human ritual, which protestant popery had determined to impose. In 1664 the Conventicle Act passed, and, in 1665 the Five Mile Act also became law, which, after a considerable interval, was followed by a more stringent Conventicle Act, and by the odious Test Act. Determined, if possible, to crush the last remains of religious liberty in the kingdom, a dissolute monarch, leagued with an unprincipled and merciless hierarchy, made hateful haste to warp the British constitution into an approval of their cruel purpose, that they might the more effectually accomplish their wicked projects in the solemn name of law. The meetings for Divine worship were either broken up altogether, or exposed continually to the intrusion of gangs of low and vulgar informers, and of petty and heartless officials, who took brutal delight in carrying out to the very letter the persecuting designs of a licentious court. Between the year 1660 and 1688, it is a well authenticated fact that 60,000 nonconformists were incarcerated by the religious despotism of the day, about 5000 of whom actually died in prison; and that the loss of property to that injured body of men, occasioned by fines, confiscations, and other legalized modes of robbery, amounted, according to Neal, to between twelve and fourteen millions sterling."

SPECIMENS OF THE PERSECUTIONS.—"About the year 1664 they were taken at their meeting (at Hook Norton) and carried to the castle at Oxford. At another time they were sent to Witney gaol. Mr. Wilmot (the pastor) was fined £20, for which all his goods were seized. They not finding enough on the premises to satisfy them, seized upon the goods of Mr. Humphrey Gillet, a woolman, who was taken at the same meeting with him. Mr. Wilmot's father, a zealous churchman, went to Sir Thomas Pennystone, the justice who committed

him, and desired him to release his son. The justice replied, he should rot in gaol. Says Mr. Wilmot, another justice has said the same, but he is now dead. Though he be dead, replied Sir Thomas, yet his work shall not die. Mr. Thorpe, the gaoler at Oxford, was very severe. He would not permit them to pray together; and if they craved but a blessing on their meat he would come in a great rage and disturb them, saying, "What, are you preaching over your victuals?" The goods of Mr. Wilmot, who had been twice imprisoned in Oxford gaol, were carried to Chipping Norton, and there publicly cried for sale on several market days, but none would bid for them. Then they were carried to Swansford, to one of the informer's houses, who could make no money of them; in the end they brought them again to Hook Norton, and proclaimed there, that if any one would lay down twenty shillings they should have them all. A friend of Mr. Wilmot's did so, and he had all his goods again. When Mr. Wilmot was released from Witney gaol they excommunicated him, and several writs were issued out against him. But he, being informed of them, absconded, and so escaped their hands. Mr. Eccles, the pastor of the Bromsgrove church, was also a severe sufferer, being greatly abused, and put into a dungeon in Worcester gaol. And here he might have lain, had not his Divine Master raised him up a friend in Mr. Swift, who was one of the county members for Worcester. To the honour of this gentleman be it recorded, that he was not ashamed of the cause of an imprisoned baptist minister, but stood bound for him in one thousand pounds in order to procure his liberty. This persecution continued, with a slight interruption in 1687, to the year of the glorious revolution 1688, when, by the abdication of James II., the ascent to the throne of William of Orange, and the speedy passing of the Toleration Act, religious liberty was once more restored to this unhappy kingdom. Of this gratifying change in their favour the baptists were among the first to take advantage, and in 1689 they met in London to consider the condition of the denomination, and to decide on plans that might restore it to prosperity."

Baptisms.

FOREIGN.

DENMARK.—Though rather beyond date, through not meeting with the report at the time, we give some extracts of a letter from Mr. Fötter, which contains some interesting facts respecting several candidates for baptism. "On Saturday, before I left home for the Aalborg Conference, I had the privilege of baptizing ten believers, four males and six females. It was a blessed season. Some of these are quite remarkable cases, and display the wonderful power of Divine grace. The one is a married man, a Mr. J. His wife has attended our meetings occasionally for several years. Mr. J. was much displeased with her on account of it, and threatened that he would send her away from his house in case she should continue to come to us. One night he actually beat her, and wanted to throw her down stairs, because he supposed she had been to our meeting, although she had not been there that night. She suffered very much maltreatment from him, yet she continued, nevertheless, to come to our meetings, but by stealth. Last new year's eve (it was on a Lord's-day) Mr. J. took a fancy to visit our meeting together with his wife. His motive appears to have been curiosity, and perhaps, for once, to please his wife. She, of course, rejoiced. The custom of the church at Copenhagen is to assemble at ten o'clock on new year's night, and remain together till a little after twelve o'clock. The time is spent in singing and praying, and several addresses are delivered. A few minutes before twelve o'clock we all kneel down to pray; and thus we close the old, and commence the new year with prayers and praises to our God. Mr. J. had attended our afternoon meeting, and, strange to say, whatever may have induced him, he attended again our meeting at night. When we knelt down to pray at about twelve o'clock I wondered what Mr. J. would do; but, to my great surprise, and to the surprise of others who knew him, we perceived that he also knelt down; I doubt not for the first time in his life. It must have been a hard thing to him. Afterwards he seems to have been ashamed of it, for when his wife spoke to him about it he denied it. But

that night, it appears, proved a blessing to him. From that time he continued to visit our meetings; and in June last, both he and his wife, and his wife's sister, were all baptized into Christ, after a good confession of their faith, and added to the church. It is quite astonishing to see the change that has taken place in that man; from being as furious as a lion he has become as meek and as patient as a lamb. I have seen him many a time sitting in the meetings, bending down his head that nobody should see it, and weeping bitterly over his sins, when he heard of the unspeakable love of Christ to poor sinners. A woman who was baptized at the same time had witnessed the baptism in April; her husband was also present, and was exceedingly friendly to me. But at that time she said to some other person who also was present, that nobody should ever get her there; that is to say, she would never consent to being baptized. It was not long, however, before the Lord showed her that, if she wished to be his true and obedient follower, she must needs be baptized unto Christ. Both she and her husband were baptized at the same time. Another was a Swede, a man at the age of between forty and fifty. He was an old church believer, as they are called, but, searching the scriptures, he was led to embrace the truth as it is in Jesus. It was quite delightful to hear the meek and humble confession of this man, as also his knowledge of Divine truth. Another was an interesting young woman, about seventeen or eighteen years of age. When she was before the church to lay a confession of her faith before the brethren, as is the custom with the church, and perceiving her confidence in Christ, I asked her if any one (say the enemy of souls, or any body else) should tell her, and endeavour to persuade her, that Christ had not suffered the penalty, or paid the redemption price for her sins—that he did not love her, and could not receive a sinner like her into glory, what she would then do. Without the slightest hesitation, and with a confidence quite astonishing, but at the same time with the simplicity and meekness of a child, she replied, 'I would not believe it.' You may believe, my dear

brother, it was a happy time. Most of those who were present wept for joy. Oh! the Lord is gracious, and full of love and mercy!"

BAHAMAS, *Nassau*.—Mr. Capern writes: "I am thankful that I can say I hope the word is not preached in vain here. Hundreds hear it; and some of those, I do persuade myself, hear it with joy and holy fear. On the first sabbath of the present month (Sep.) we baptized sixteen candidates, nearly all of whom were young, and most of whom had been children in our sabbath schools. The attendance was large, and the occasion solemn and impressive. Others are waiting to be received; and as soon as we are convinced that they have given themselves to the Lord they will be baptized."

DOMESTIC.

BEDFORD, *Mill Street*.—We have continued cause for thankfulness to the God of all grace for attending his word with Divine power. On Lord's-day, March 2, Mr. Killen preached again on the ordinance of baptism to a large congregation, and then baptized a young man and his wife. They were both brought to the knowledge of the truth about five years ago, but being of a very timid and retiring disposition, fear kept them back until the last time the ordinance of baptism was administered, when we trust they were led by the Spirit to resolve on following the example of their Lord and Saviour. Now they found that in keeping of his commandments is great reward, in the answer of a good conscience. It is worthy of notice that amongst us, the more we explain the nature and design of baptism, and the more frequently believers come forward and obey their Lord in his own ordinance, the more are others impressed with the necessity which is laid upon them also to be buried with Christ in baptism. This young man has since opened his house for preaching, and Mr. K. had the pleasure of speaking the word to fifty persons a few evenings ago.

CARDIFF, *Bethany*.—After a long silence I have the pleasure to inform you, that on Lord's-day morning, March 2, a young female from the sabbath school was baptized by Mr. Fuller. The labours of Mr. F. terminating on that day, he preached a farewell sermon in the evening, and afterwards presided at the Lord's table, when the newly-baptized one was received into church fellowship. J. J.

KENNINGHALL, *Norfolk*.—On the third Lord's-day in March, after a discourse by Mr. J. Sage, late of Horton college, from "What mean ye by this service?" seven believers were immersed, in accordance with the directions of the New Testament, on a profession of their faith in the Lord Jesus Christ. Our place of worship was crowded, and the solemnity and order which prevailed throughout the entire service—the pointed and pathetic address delivered at the water side—together with the solemn manner in which the sacred rite was administered, drew tears from many eyes, and produced impressions which we trust will be both beneficial and lasting. In the afternoon, after an address from, "But where are the nine?" the candidates were received before a large assembly of spectators who stayed to witness their admission. After the supper, a faithful appeal was made to the spectators. These services will ever be recollected as among the happiest in our history as a church of Christ. We have evident signs of prosperity, and the future is full of hope. Others are enquiring, and we hope soon to witness another accession to our numbers.

R. B. H.

MIDDLE MILL, *Pembrokeshire*.—Early on Lord's-day, Jan. 13, a large concourse of people surrounded our baptizing place. The road leading to the chapel, and the banks above it, formed a gallery, which was crowded with spectators of the solemn scene. Mr. W. Lewis addressed the audience on baptism. Mr. Reynolds then baptized four believers in Christ Jesus; and on Saturday, March 8, Mr. W. Lewis baptized seven believers on a profession of their faith in Christ. Mr. L., from Pontypool college, was ordained at the above place as co-pastor with Mr. W. Reynolds. They have an extensive field of labour—four chapels, at a distance of several miles from each other, to supply on the sabbath, together with several places in the neighbourhood on week nights. May the Lord bless their endeavours to win souls to Christ!

H. B.

LOWESTOFT.—Seven believers in the Lord Jesus were baptized by Mr. J. E. Dovey, Jan. 28. Among these were a father and son, a mother and sister, two cousins, and a retired captain seventy-five years of age. May they all prove faithful unto death!

MANORBEAR, Pembrokeshire.—On Lord's-day morning, March 2, our pastor, Mr. B. J. Evans, after a short discourse, immersed two believers in the Saviour. These, with three others, whose baptism was not reported, are all young persons. Why is it that we so seldom have to report the baptism of men and women of fifty or sixty years of age? Is it because there are none of that age unconverted? Alas! how many are there in our congregations who have been hearers of the gospel from their childhood, and are only hearers still, and on whom the truth seems to fall powerless? Is there really such a thing as being gospel-hardened? We rejoice in the accession of young members; for from them only can we expect long and extensive usefulness; but can we look upon the more aged, who will soon pass out of our sight for ever in this world, living regardless of God and their souls welfare, without pity and prayer, or without putting forth some special effort for their salvation. J. T.

WILTON PARK, near Bishop Auckland.—On the afternoon of Feb. 24, three persons were baptized in the river Weir, by Mr. Davies, minister of the Welsh baptist church. An address, in English, by Mr. E. Hoppe, of Bishop Auckland, was delivered in the open air to a large and attentive congregation, not many of whom had heard anything concerning the principles of the baptists. His text was, "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." His discourse pointed out the proper subjects, the right mode, and the great design of christian baptism. A short address in Welsh was also delivered by Mr. Davies.

HALIFAX, Pellon Lane.—On Thursday evening, Feb. 28, our pastor, Mr. White-wood, baptized five females; two of whom were from our sabbath school, two from the Independents, and the other was a person of more advanced years. Others are seriously inquiring the way of salvation. At *Steep Lane* chapel, Mr. Goodman baptized three females on the first sabbath in March. J. C.

TROWBRIDGE, Bethesda.—Mr. Webster led down into the water and baptized three believers in the Lord Jesus Christ, on Lord's-day morning, March 2, in the presence of a numerous congregation. Two of these were sabbath school teachers.

MILFORD, Hants.—Mr. Gill baptized a brother and sister in Jesus, March 16. The former had been for some years an exemplary christian in connection with the Primitive Methodists, who, though he had long been an attendant with us, had never intimated his desire for baptism until the morning on which he obeyed the command, "Arise, and be baptized." When on his way to the house of God, he said to a brother who was accompanying him, "Had I change of raiment I would seek baptism this day." A friend, hearing this, kindly and promptly offered to furnish him with this requisite, and so he was enabled to gratify his desire. The latter is a youthful follower of Jesus, whom God has gathered out of a numerous family, of which she is the only one who has given evidence of decided piety.

LONDON, New Park Street.—On Thursday evening, Feb. 28, another considerable addition was made to the church by the baptism, and reception into fellowship, of twenty-two believers in the Lord Jesus. Mr. Spurgeon immersed the candidates. We have yet a large number, whose names are before the church, for baptism and fellowship. D. E.

[The remarks on these additions, which our correspondent has promised us, we shall be glad to have.]

Borough Road.—Mr. Keen, our new minister, baptized three believers on the first Lord's-day in Feb. One of these was an Independent. On the third sabbath in January we had a baptism of twelve, one of whom was the son of a baptist minister—a youth of fourteen. These were all added to our fellowship, with one exception—a Wesleyan, who continues his former religious connections. Our congregations are increasing steadily, and we hope good is doing amongst them. H. C.

BIRMINGHAM, Heneage Street.—On the first Lord's-day in February, our pastor, Mr. Taylor, baptized seven believers, three males and four females. Three of these were from the bible class, two from the sabbath school, and two from the congregation. They were all added in the afternoon, and partook with us of the sacred emblems. D. D.

[Since the death of our old correspondent, W. H., we have received but few reports from the numerous churches in Birmingham. Who can we get to supply his lack of service?—a service which he so long and so punctually discharged.]

WALTON, *Suffolk*.—It is now a long time since you heard from this place, where the cause has been in a languishing state. Since Mr. Warren has been with us the Lord has graciously granted us a little reviving. On Lord's-day, March 2, Mr. W. baptized two disciples of our Lord and Saviour. One of these is now superintendent of our sabbath school, and the other is an active and useful teacher. We hope several others will soon come forward and pass through the water to the fold. S. D.

DOVEN, *Salem Chapel*.—On the evening of Lord's-day, Feb. 24, our pastor, Mr. Pitt, preached from the baptism of the eunuch, to a crowded congregation, after which he baptized eight females, including a mother and daughter, one young woman from the sabbath school, and one mother of a family, who had been a member with the Wesleys for upwards of thirty years. All the candidates have been added to the church. Several others are on the way. W. H.

SAFFRON WALDEN, *Upper Meeting*.—Our pastor, Mr. Gillson, baptized two believers on a profession of their faith, Nov. 4; and on the evening of the last sabbath in February, after a sermon on religious decision, preached to a crowded and attentive congregation, Mr. G. baptized six more, who were, together with two other friends, received into the fellowship of the church on the next sabbath afternoon. C. N.

PENUEL, *Roch, Pembrokeshire*.—On the morning of Lord's-day, Jan. 27, Mr. Morgan Davies preached in the open air from "I counsel thee to keep the king's commandments," and then baptized one believer in Christ Jesus. May the Lord continue to be gracious to us. H. B.

READING, *King's Road*.—On Tuesday evening, Feb. 26, our pastor, Mr. J. Aldis, after a very impressive discourse, baptized four believers in the Lord Jesus Christ, who were afterwards added to the church. E. M.

Baptism Facts and Anecdotes.

JOHN TOMBES AND RICHARD BAXTER.—This church is rather more ancient than the one at Bromsgrove, having been commenced in 1646 or 1648 by the celebrated clergyman of Bewdley, the Rev. John Tombes, B.D., who, in all probability, was also the founder of the churches at Leominster, Hereford, and other places. "Of the professed Anabaptists," says Mr. Wall in his defence of Infant Baptism, "Mr. Tombes was a man of the best parts in our nation, and perhaps in any." The Lords in their conference with the Commons on the "Occasional Conformity" bill, call him "a very learned and famous man." This eminent man was born at Bewdley, in 1603, and having made rapid proficiency in his University studies at Oxford, he became lecturer at Magdalen Hall at the early age of twenty-one years. While engaged in these duties, and reading extensively for their proper discharge, he began to suspect the validity of infant baptism. He was a powerful and popular preacher wherever he laboured, which he did at Worcester, Leominster, Bristol, and in London, where he was chosen lecturer by the Templars. He held a

private meeting in 1643, with the most learned of the London ministers, to whom he proposed his doubts concerning infant baptism, but received no satisfactory reply. In the same year he communicated his scruples to the Westminster Assembly of Divines, in an elaborate argument in Latin, but no reply was made by that body. At Leominster he was plundered by the King's forces "of almost all he had in the world," and again at Bristol, where he narrowly escaped a still greater calamity. In 1645 he returned to his native place, where he boldly avowed his sentiments on baptism, and soon after formed the above church. The popularity he acquired as a preacher speedily raised him into notice, and the fearless fidelity with which he taught and practised the principles of believers' baptism soon brought him into collision with Richard Baxter, who, at that time, was minister in the neighbouring town of Kidderminster, and who, it appears, challenged him to a public disputation. This took place at Bewdley on January 1st, 1649, before a crowded multitude, whom the celebrity and known ability of the disputants had brought together,

from the whole neighbourhood. It commenced before ten in the morning, and lasted without intermission to between four and five in the afternoon. The representations of the combatants themselves, are mixed up, on both sides, with too much warmth of temper, and with too many personalities, to be implicitly relied on; but an impartial historian, in the person of Wood, the Oxford writer, remarks on this controversy that "All scholars then and there present, however,

who knew the way of disputing and managing arguments, did conclude that Tombes got the better of Baxter, by far." Mr. Tombes held three other public disputes, one at Ross, one at Abergavenny, and one at Hereford; and in 1653 he was chosen, on account of his character and learning, one of the "Tryers." He subsequently retired to Salisbury, where he died, May 25, 1676, aged 73 years.—*Stokes's History.*

Sabbath Schools and Education.

THE LONDON SUNDAY SCHOOL CANVASS.

AN appeal has been issued by the secretaries of the London Union to the christians of the metropolis for aid to accomplish this great work. A few extracts will furnish our readers with some important and valuable facts, and we trust that other populous places, in addition to London, will imitate the noble example of Birmingham.

"The Sunday school has been designated the nursery of the church; and has proved itself worthy of the name. Through its influence, thousands of youthful immortals have been introduced into the glorious liberty of the children of God; our places of worship have been supplied with large numbers of attentive listeners; the various schemes of christian usefulness have been sustained in active operation; the pulpit, the school, and the missionary field have been furnished with devoted labourers, willing to spend and be spent in the Saviour's cause; and even where no immediate results have been visible, a large amount of good has been effected, which may never be known until 'the day shall declare it.'

If, then, such have been the blessed effects of Sunday school instruction, is it not a matter of great importance to bring within the sphere of its influence as large a number as possible of the youthful population of this great Metropolis?

Surely, if anywhere the healthful and elevating tendency of Sunday school instruction is desirable, it is in the midst of this mighty aggregation of good and evil, which we call London.

Yet how stands the case? While England has 1 in 8 of the population in the Sunday school, and many towns in the manufacturing districts have 1 in 4 or 5, London, the centre of intelligence and christian activity, has only 1 in 17, and if 100,000 were added to the roll-books of the several schools in the metropolis, the proportion of scholars to the population would only be 1 in 10.

The friends of religious education are therefore bound to inquire what means can be adopted to increase the number of children attending the various Sunday schools in London and its suburbs. The example of Birmingham will help us to solve the question, and afford at once a stimulus and an encouragement to attempt a similar enterprise, and hope for a like result.

The friends of Sunday schools in that town, having observed from the Census returns that the proportion of scholars to the population was far below the average of other towns, called a meeting of ministers, teachers, and others, to take into consideration the amount of the deficiency, and the remedy to be applied. They found that, though some towns had one-fifth of the population in the Sunday school, Birmingham had less than one-tenth; and they came to the conclusion that a general canvass would be the most likely means to remedy the evil.

Forty-two schools agreed to join in the movement, the town was mapped out, and a district appointed to each school. The Rev. J. A. James wrote an address to parents, and 718 canvassers were appointed, some of them teachers in the schools, and others members of churches,

who volunteered to assist on the occasion. The canvass commenced on Sunday, the 15th of April, and was continued on the two successive Sundays; 28,698 houses were visited, 17,121 children were found to attend no Sunday school, and promises were obtained from the parents to send 8,450 to some neighbouring school, of such denomination as the parents preferred.

The 42 schools report having received 4,000 children, and it is estimated that at least 2,000 have gone to other schools in the town, so that the result shows an addition of 6,000 scholars, the greater number of whom still continue under instruction; and many of those friends who volunteered temporary aid in the canvass now remain to teach the children thus gathered in.

If such a movement was necessary in Birmingham, it is much more so in London, where not only is the proportion under religious instruction considerably smaller, but the evils to which the young are exposed, and especially the facilities for sabbath-breaking placed within their reach, are far more numerous and powerful.

In sabbath desecration, London stands fearfully pre-eminent. Our crowded streets and courts, our parks and tea-gardens, the steamboat, the pleasure van and the excursion train, all bear witness to the wide-spread and rapidly increasing amount of sabbath-breaking in the metropolis. But even this is not all. A 'National Sunday League' has been formed, whose efforts will doubtless tend still further to interfere with the religious observance of the Lord's-day, and thus to a greater extent neutralize the efforts of the church of Christ to instruct and elevate the juvenile population!

For these, and other reasons, it is of great importance to the cause of the Redeemer that as many as possible should be brought within the Sunday school, and that everything should be done to render it so popular and attractive as to retain them beneath its salutary influence.

The committee, therefore, appeal to their christian brethren to come forward and help the teachers to institute a general canvass of London, with the view of bringing a larger number of children of all classes under sabbath school instruction."

Religious Tracts.

OUR DONATIONS OF TRACTS.

WE have continued to supply, so far as our means would permit us, all the applications for tracts which have reached us during the present year—a list of which will be found beneath. It will be our custom in future to report the grants we make quarterly. We cannot but regret that for the past two years we have not been able to do so much in this way as in former years. This did not arise from any unwillingness on our part, but from the circumstance of the sales of this periodical, from which we derive the means of supply, not being so extensive as they once were. At the time we said little about this, being aware that we were only suffering, along with many other religious publications, the evil effects of an expensive and burdensome war. Other causes, beside the war and the dearness of provisions, may have operated to our disadvantage, especially the appearance of various new publications,

which, in an age like this, the spirit of enterprise will originate, and the love of novelty will encourage. But we are not without hope of more cheering prospects. The war, we trust, is ended; and provisions of all kinds, we hope, will soon be as cheap as ever. Those of our friends who, from adverse causes, were under the necessity of giving up taking the *Reporter*, will now, we hope, re-take it, and join with those of our fast friends, who have firmly stood by us during the storm, in endeavouring to induce others to do so. Let these things be thought of, and a vigorous effort made to lift us up, and we shall soon resume our former position, and be able to diffuse, through the length and breadth of the land, thousands of our little plain-speaking tracts on the baptism of believers, and such other important subjects as have a bearing on the purity and prosperity of the Redeemer's kingdom. For the past thirty years we have been permitted, in the providence of God,

to do much in this way, and we are not only anxious to continue but to increase our donations. We thought this a proper juncture to make these brief explanations. From the numerous letters which we are constantly receiving, we find that our friends, in various parts of the country, are very desirous of obtaining donations. Some extracts of these we shall furnish as we have opportunity. We only add our humble hope, that the *Reporter* will be found as deserving the countenance and support of the baptist body as ever it was. It has, we trust, our opponents being witness, rendered some service to that body; and many of our friends, strangers personally to us, have sent us, unsolicited, their voluntary testimony to its usefulness. We give a few short extracts of their letters.

"Of your *Reporter* I must say its pages continue to afford me much pleasure. Well done! Go on. Your *Pioneer* is quite a favourite too, and so is your *Children's Magazine* among our 360 sabbath school children."

"Our friends are much pleased with the *Reporter*. We have doubled our subscribers this year."

"I heartily wish you success in your energetic and valuable labours; especially in connection with the *Reporter*."

"I am pleased to find that your *Reporter* is holding on its way so well."

"I am glad to see the *Reporter* so well sustained. May the Lord continue to bless and prosper it!"

"We always hail the day which brings the *Reporter*, which is received as a treasure by our people. We have doubled our circulation this year."

"I am glad to say that the circulation of the *Reporter* amongst us is now trebled. Our people are pleased with the contents and price. I take every opportunity of recommending it, and have done so successfully both in the pulpit and elsewhere."

"In the *Baptist Reporter* I take a lively interest, and have sought to promote its circulation among my people. Keep the truth in a prominent position on its pages, and the day shall declare its usefulness."

"I need scarcely say how interested I feel in your *Reporter*. It fully makes good its title, and I sincerely hope you may long preside over its management."

The above are chiefly from ministers, whose names, were we at liberty to furnish them, would entitle their opinions to respect. We have many more; but these may now suffice for our purpose.

DONATIONS have been forwarded to—

	Handbills.	4	Page.
Exeter	500	..	50
Studley	500	..	50
Tamworth	400	..	50
Newport	500	..	50
Buckingham	400	..	50
Doncaster	400	..	50
Llanerhead	400	..	50
Billesdon	400	..	25
Helstone	400	..	25
Towcester	400	..	25
Hatherleigh	400	..	25

Intelligence.

BAPTIST.

ENGLAND AND AMERICA—*Address of the Baptist Union to the Baptist Churches in the United States.*—Beloved Brethren,—In anticipation of the Annual Session of the Baptist Union of Great Britain and Ireland, which has, on several occasions, addressed to you fraternal communications, and under the pressure of circumstances which do not admit of delay, the Committee of that body, by these presents, venture to express to you their sentiments, well assured of the hearty concurrence in them of all their brethren.

The immediate occasion of our writing to you is afforded by the grave aspect of international affairs, and more particularly the reported danger, more or less imminent, of

the rupture of pacific relations between the United States and Great Britain. The varying hues of public intelligence we have watched, not with lively interest merely, but with a deep anxiety; and we feel unfeigned pleasure in the prospect, which at one time appeared, of the entire restoration of cordiality between the two Governments; but so much ground of anxiety seems yet to remain, that we deem it our duty to give expression to our sentiments in earnest deprecation of hostile proceedings.

War, always the source of crimes and miseries which defy description, is especially to be deplored when it breaks out between two such nations as Great Britain and the United States. It is not only that our common origin gives it almost the character of fratricide, and that our extensive commercial

intercourse renders it mutually calamitous to an unusual degree, but, more particularly, that our common religion stamps it with an aspect of cruelty without parallel. For not in name only is the religion of the two countries common. Many are among you, of different names, who worship God in spirit and in truth; and to these many hearts of kindred piety in Britain cordially respond: so that a war between these two countries is almost inevitably a war between christian brethren—a murderous and deadly strife between those who are one in Christ Jesus. Our inmost souls recoil from such a possibility. We give you the assurance, beloved brethren, that we have no wish for war with your country, but that, on the contrary, we earnestly desire, and pray for, the continuance of peace.

May we not believe that you cherish the same sentiments? As christians you love us, and cannot wish to be shedders of our blood. And may we not hope that a bond of attachment, so strong in itself, and extending so widely, shall have some influence in preventing either the excitement or the diffusion of feelings out of which hostile measures might otherwise be evolved? God, in his mercy, grant that this may be one of the fruits of that pure and undefiled religion by which he has graciously caused our countries to be respectively distinguished!

Accept kindly, dear brethren, this utterance of our hearts. Be assured of our sincere christian love, and our fervent wishes and prayers for yourselves and for your country. Signed, by order of the Committee,

STEPHEN J. DAVIES, *Chairman*,
EDWARD STANE, D.D., } *Secretaries*.
J. H. HINTON, M.A., }

London, February 14, 1856.

BAPTIST UNION—1856.—We beg the favour of your announcing that the Forty-fourth Annual Session of the Baptist Union of Great Britain and Ireland will be held at the Mission House, 33, Moorgate Street, London, on Friday, April 25, at ten o'clock. We have much pleasure in adding that the Introductory Address will be delivered by the Rev. Dr. Acworth.

EDWARD STANE, } *Secretaries*.
J. H. HINTON, }

OAKHAM.—We opened our new school room on Friday, March 21, when we had a numerously attended tea meeting, after which speeches and singing followed, to the gratification of all present;—and what is better still we raised all the money required but about ten pounds.

NOTTINGHAM, Park Street.—Mr. W. Green, on resigning the pastorate of the church at this place, was entertained by his friends at a tea meeting, and presented with several valuable tokens of their esteem and good wishes.

LONDON.—Salter's Hall Chapel.—The friends of Mr. J. W. Todd, met at the Baptist Mission House, Feb. 28, to present Mr. T. with a handsome time-piece, as an expression of their esteem for the services he had rendered them during the past two years in supplying the pulpit at Salter's Hall.

New Park Street.—The teachers of the sabbath school invited their pastor, Mr. Spurgeon, to a tea meeting, on Monday evening, Feb. 11. The room and the tables were tastefully decorated. After tea Mr. Cutler presented Mr. and Mrs. Spurgeon with a handsomely-framed copy of a proof engraving representing the "Meeting at Westminster for the assertion of Liberty of Conscience in the days of Cromwell." Mr. C. remarked, that although not so valuable as some former presentations to Mr. S., yet it was a token of sincere and heart-felt affection. Mr. S. responded, expressing his hearty reception of the gift, and his best wishes for the usefulness and success of the teachers in their benevolent employment. Now, Mr. Editor, the tales about the Berlin wool slippers and embroidered handkerchiefs were all nonsense, but you may put down the above as correct. D. E.

WOOLWICH, Queen Street.—Mr. C. Hawson, of Stepney college, after a probation of several months, was recognized as pastor of the church meeting here, on Feb. 26, when Messrs. Box, Tompson (Presbyterian), Bowes, Lillycrop, Hawson, senr. (father of the minister), and Woodland, took part in the solemn service. About 600 sat down to tea in the school room; after which Mr. H. was presented with a beautiful copy of "Bagster's Comprehensive Bible," and a Hymn Book for the pulpit. The church at Staines also presented Mr. H. with a valuable commentary on the scriptures. A sermon was then preached by Mr. Landels, of the Coliseum chapel. Messrs. W. Norton, Russell, Spurgeon, and other friends and ministers assisting in the service. The chapel was crowded on both occasions. J. P.

ISLINGTON, Cross Street.—The friends at this place have lately had a social meeting to push on an attempt they are about to make to pay off £500 of the chapel debt, and raise £500 more for building school rooms during the present year. Nearly £500 was promised during the evening. Mr. A. C. Thomas is the pastor of this enterprising people.

WALES, Old Association. Northern District.—At a recent meeting it was resolved to attempt the support of a home missionary for the district. It was also reported that the chapel at Welsphool was likely to be re-opened. The question of open communion was referred to the discretion of the churches. Plenty of preaching, as usual, which hundreds heard with attention.

(Continued on page 125.)



PREACHING IN THE WOODS IN TRINIDAD.

MISSIONARY.

JAMAICA.

As THE English baptist missionaries on this island are now thrown upon their own resources for support, and as they have had, since their connection with the parent society ceased, peculiar difficulties and obstacles to surmount,—in justice to them, and presuming that English baptists at home yet feel something of the interest they did in the stirring days when the question of emancipation was agitated, we transfer to our columns a circular report of the present state of "The Day Schools under the inspection of Mr Walter Dendy, Baptist Missionary, Salter's Hill." The document is dated December 31, 1855; and our object will be accomplished if its publication in our pages should lead any of our readers to render Mr. Dendy any portion of that assistance he so well deserves. Surely the baptists of England have not lost all sympathy for the children of those on whose behalf Coultart, and Knibb, and Burchell, made such noble sacrifices, and won, from an admiring world, such glorious honours, as the emancipators of a down-trodden and cruelly oppressed race of our fellow-men! We direct special attention to the extracts of a despatch from the governor of Jamaica, Sir Henry Barkly, K.C.B. :—

"The tabular view given below of the six schools under the care of Mr. Dendy, shews the numbers admitted since the commencement, as well as those now on the books. These schools are the only means of instruction for a district embracing several square miles, and are the first ever established in it. The missionary who originated them found, when he took charge of the congregation at Salter's Hill, that there were not three persons in it who could read a chapter in the New Testament; now there are hundreds who have passed through the schools connected with the station who, besides acquiring other useful knowledge, possess and can read for themselves those scriptures that make wise unto salvation.

Sudbury school having been closed for a few months at the end of the previous year, was opened at the commencement of this, and was examined in June by Geo. Miller, Esq., of the Montego Bay Academy, in reading, recitation, grammar, bible history, geography, and arithmetic. Mr. Miller expressed himself well-satisfied with the acquirements of the children.

The Salter's Hill, Maldon, Springfield, and John's Hall schools were examined by the Rev. A. Thomson, Presbyterian minister, in the month of August; he gave the following report :—

'At the request of my esteemed friend and fellow-labourer in the Gospel, the Rev.

Walter Dendy, I attended, on the 1st and 2nd instant, the public examination of four of the schools under his superintendence, and I have much pleasure in recording the satisfaction which I experienced on those occasions.

The Maldon and Springfield schools met on the 1st instant, in the chapel at Maldon, in which there was a large assemblage of grown-up people. The sabbath school pupils repeated a number of religious hymns, and read portions of the sacred scriptures. Those of the week-day taught at Maldon were divided into various classes, according to their progress in learning. They were all exercised in reading and spelling, and some of the more advanced in parsing, recitation, arithmetic, geometrical definitions, geography, bible history, &c. Specimens of writing were also presented to view.

The Springfield scholars were chiefly young; and, in addition to reading and spelling, fifteen of them repeated each a portion of poetry. I was upon the whole much pleased with what I saw and heard. There was evidence of ability and exertion on the part of the teachers, especially the teacher at Maldon, and of attention and diligence on the part of many at least of the scholars. I cannot too strongly express how deserving these schools, situated in a district otherwise totally destitute of the means of instruction, are of the patronage and support of the friends of education in Jamaica.

On the following day the Salter's Hill and John's Hall Schools met in the chapel at the Salter's Hill. The exercises were of the same description as those of the preceding day. The appearance of the scholars was commendable, and the proficiency of those taught in Salter's Hill was very creditable to their teacher, and to themselves. I was perhaps more delighted with this than with the previous day's exhibition. May God graciously smile on the efforts of his servant, to promote the intellectual and moral improvement of the young and rising race.

ADAM THOMSON.'

'Visited Salter's Hill School, June 19, 1855; about 60 children were present. Three or four boys recited select pieces in tolerably good style; one particularly showed some feeling in reciting an extract from the speech of O'Connell delivered in London on Slavery.

Class No. 8 was examined in geography, the map used being that of North America; the questions in this department were answered readily and correctly. In arithmetic, the answers, without the use of the slate, were quickly given. One of the boys, from his more regular attendance, surpassed the rest in this branch of education. After the reading of a chapter in the bible, and reciting some poetry, a few questions in grammar were put to them, and were satisfactorily answered.

On the whole I was very much gratified, and great praise is due to the pastor of the church, considering that by his efforts, under the divine blessing, this and five other schools have been established and sustained entirely on the voluntary principle.

ABRAHAM HYAM,
Wesleyan Methodist Association Minister.'

At the close of the year Springfield, Sudbury, Salter's Hill, and Maldon Schools were examined by the minister of the station, and acquitted themselves creditably. On this occasion, in addition to the subjects already mentioned, they were examined in natural history, and four propositions of Euclid were demonstrated by as many boys.

Before closing this report and appealing for aid, it may not be out of place to make extracts from a copy of a despatch from Sir Henry Barkly, K.C.B., governor, to the Secretary of State for the Colonies, dated May 26th, 1854:—

'Among other visits paid with the view of making myself better acquainted with the sentiments of the peasantry, I stopped on two occasions at the principal baptist stations in Saint James, Mount Carey, near the Montpeliers, and Salter's Hill, on the road to Maroon Town, the ministers in charge of which had previously requested me to receive addresses from their assembled congregations. I availed myself of the opportunity. . . . Whatever may have been the case in past times, the advice now given by the baptist ministers to their flocks is sound enough, and I should be very sorry to see the decline of their influence over them, perceiving, as I do, that no other would replace it, and that, if left to themselves, in remote localities, the people must inevitably retrograde. As a member of the church of England, I, of course, should prefer to see the spread of her communion; but supposing it for a moment possible for her ministers

to acquire that influence over the negro, which the traditions of the past, no less than the zealous solicitude of the present, confer on these missionaries, it would obviously be utterly impracticable for the rector or the curates of a parish containing some 300 square miles, to leave the localities to which their duties tie them down, for the purpose of following these settlers in the wilderness, and urging them to the erection of chapels and schools as the baptists invariably do. That their teaching has, on the whole, been productive of great good, is now, I think, all but universally admitted; and I am bound to state that I found their congregations well dressed and orderly, and with every appearance of being, as I believe they are, the most civilized portion of the emancipated population.'

The schools, although carried on in the most economical manner, require a considerable outlay. The providing of school and teachers' rooms, teachers' salaries, and school materials, bring with them heavy responsibilities. During the past year assistance has been kindly rendered by the Educational Committee of the Society of Friends, the Birmingham and Liverpool Negro's Friend societies, and by two or three private friends in England; but there is still a deficiency of several pounds to meet the year's expenditure; and the orphans left by cholera have no longer any assistance.

Towards the repairs of the school rooms, the people, by the greatest exertions, have raised and expended about £23. With a larger income the schools could be made much more effective. It is quite impossible for the peasantry of the district to meet the expenditure. The depressed state of agriculture, especially in this district, will be seen from the fact that 14 out of 19 sugar estates in the neighbourhood have been abandoned. Aid is, therefore, earnestly solicited from the friends of education in England.

Tabular View of the Day Schools.

Parish of St. James.	Commenced.	Admitted since commencement.	On the Books.			Average Attendance.		
			Boys.	Girls.	Total.	Boys.	Girls.	Total.
Salter's Hill . . .	1837	877	76	21	97	35	9	44
Maldon . . .	1837	493	99	41	140	53	25	78
Sudbury . . .	1840	534	33	14	47	15	8	23
Springfield . . .	1850	187	34	38	72	18	18	36
John's Hall . . .	1849	145	21	40	61	12	18	30
Lottery . . .	1854	22	8	7	15	5	5	10
Total . . .		2,258	271	161	432	138	83	221

N.B.—Contributions will be thankfully received towards the above, by Mr. William S. Dendy, Amersham, Bucks, or at the Baptist Mission House, 33, Moorgate Street,

London. Or a letter of advice and permission to draw for the amount, may be sent to Mr. Dendy, Salter's Hill, Montego Bay Post Office, Jamaica."

BAPTIST, SUPPLEMENTARY.

(Continued from page 121.)

HATCH, near Taunton.—A tea meeting, followed by a public meeting, was held here, Feb. 21, to present Mr. Teall with an elegant time-piece, ornamented with a representation of Divine Justice. The silver shield bore this inscription,—"Presented to the Rev. J. Teall, by friends at Hatch, in grateful recognition of the most valuable services rendered by him in the erection of the minister's house connected with the baptist chapel in that place, 1856." A very numerous and respectable company was assembled to witness the gratifying proceedings. A. S. Eyre, Esq., of Chard, presided, and several ministers and gentlemen addressed the friends and spectators.

CAMBRIDGE, Zion Chapel.—Mr. F. Johnstone, late tutor of the baptist college, Edinburgh, was recognized as pastor of the church meeting here, Feb. 27. Messrs. Millard, Hood, and Dr. Burns, conducted the service. After tea, a public meeting was held, when R. Foster, Esq., presided, and several addresses of an interesting and encouraging character were delivered. Upwards of twenty ministers were present, all of whom gave Mr. J. a hearty welcome to his new sphere of labour.

SALFORD, Great George Street.—We held a tea meeting in the school room on Monday evening, March 3, to welcome our new minister, Mr. L. B. Brown, from Horton college; after which a public meeting was held, when several ministers and friends expressed their congratulations and good wishes to the minister and people. Mr. B. was also presented with a handsome copy of Scott's Commentary, in six volumes.

WESTON TURVILLE, Bucks.—A baptist church of fourteen members was formed here on Monday, Feb. 4. Mr. W. Edwards, late of Chipperfield, has been invited to supply us. We have a sabbath school and a bible class, and our congregations are good. R. D.

LITTLE KING'S HILL, Bucks.—Our respected minister, Mr. W. Payne, has been induced, by reason of his great age, to resign the pastorate of the church at this place. W. F.

ISLE ABBOTTS, Somerset.—Mr. Chappell has been presented by his young friends with a copy of Kitto's Pictorial Bible, and Barnes on Job, Daniel, and Revelations, as tokens of their esteem.

REMOVALS.—Mr. T. Morris, of Horton College, and Edinburgh University, to Bell Street, Romsey.—Mr. A. Bowden, of Horton College, to Hunslet, Leeds.—Mr. G. M' Michael, late of Gloucester, to Bridgewater.—Mr. J. Hanson, of Milnes Bridge, to Huddersfield.—Mr. G. Veals, Mepal, Isle of Ely, to Union Place, Longford, near Coventry.

RELIGIOUS.

LORD SHAFTESBURY, SIR R. MAYNE, AND OPEN-AIR PREACHING.—At the annual meeting of one of the ragged schools connected with Surrey chapel, held on Wednesday evening, March 5, the Rev. Newman Hall, in moving a vote of thanks to Lord Shaftesbury, who occupied the chair, referred to his Lordship's interposition last summer when the police attempted, at the instigation of some publicans, to stop his open-air services at the obelisk, in the Blackfriars Road. He stated that in consequence he had been enabled to preach generally twice a week during the summer at that spot, and that every service had been attended by hundreds of the working classes, who had conducted themselves with invariable propriety. Lord Shaftesbury said in reply: "More credit has been given me in this matter than I deserve. I simply stated the subject of Mr. Newman Hall's letter to Sir Richard Mayne, who at once replied, that, as chief minister of police, he should take care that on no account should such efforts be impeded, for he knew nothing more likely to benefit the great masses of the people than for ministers of religion to go out of doors to preach to those who did not otherwise listen to the gospel. For my own part (continued his Lordship), I am persuaded open-air preaching is one of the very best methods of doing good at the present day. It is sanctioned by all precedent and authority—it carries us back to the example of the apostles, and to the teaching of the Lord Jesus Christ. I hope that as yet the practice is but in its infancy amongst us, and that it will soon become part and parcel of every ecclesiastical system."

ENGLISH CONGREGATIONAL WORSHIP IN PARIS.—A meeting of ministers and gentlemen was held by invitation at the Milton Club, on Thursday, March 13, Ebenezer Pye Smith, Esq., in the chair, to receive information from the Rev. John Shedlock, M.A., respecting his voluntary and disinterested labours in Paris during the last eight months, and especially to consider the expediency of building a Congregational chapel in that city, for the benefit of the British and American residents and visitors. The meeting was unanimous in the expression of its opinion on the importance of erecting a Congregational chapel forthwith. There are hundreds of English residents in Paris for whom congregational worship should be provided; and thousands, both of Britons and Americans, who, when visiting that distinguished city, would gladly avail themselves of the religious services conducted in such an edifice. The dearness of land in the city of Paris will render such a

building very costly. The probable expense will be some £6000, the half of which or more will be demanded for the ground alone. The meeting, nothing daunted by the large amount required, encouraged Rev. J. Shedlock to proceed in seeking the aid of christian friends towards the important object, and formed themselves into a Provisional Committee, with others whose help had been promised for reference and counsel, as well as to receive contributions.

FINSBURY CHAPEL.—On Sunday, March 9, the Rev. C. H. Spurgeon preached in the morning, on which occasion the chapel was thronged. The venerable Dr. Fletcher addressed the schools in the afternoon, and the Rev. Newman Hall preached in the evening. On Tuesday, the scene was a most enlivening one. At six o'clock about 1,200 persons sat down to tea in that spacious edifice, around which below, and in the first gallery, tables were placed, presided over by the ladies who had kindly and gratuitously provided the whole of the necessary articles. The tea having been cleared, and a verse sung, Dr. Fletcher, who presided, thanked God that for many years they had had scarcely a single trouble to annoy them; and their financial position was a prosperous one. The meeting was afterwards addressed by Joseph Payne, Esq., Rev. C. H. Spurgeon, and others.

AIREDALE COLLEGE, BRADFORD.—On Friday evening, Feb. 29, the students of Airedale College entertained their brethren of Horton College at a *soiree*. The professors honoured the gathering with their presence, and the proceedings were characterised by great harmony. It is hoped that the influence of the interchange of friendly offices and expressions of good-will, on this and a former occasion, will be felt in after years, in the promotion of union between two great denominations, which in all important points are essentially one.

HANOVER SQUARE ROOMS.—This spacious hall has been opened for religious services, to be conducted twice on the Lord's day, by the Rev. John Baillie, of the Free Church of Scotland. Dr. Hamilton, William Arthur, Wesleyan, just returned from America, and Baptist Noel, preached introductory sermons.

THE WESLEYAN MISSIONARY SOCIETY.—The *Watchman* states that the ordinary receipts of this Society, for the year 1855, have equalled those of the previous year, and that the total amount to be reported will considerably exceed £100,000.

A BIBLICAL LITURGY, for the use of Evangelical Congregational Churches, has been published. It is compiled by Mr. David Thomas, Independent minister, Stockwell. It is highly commended, but we have not yet seen it.

GENERAL.

THE ANTI-CHURCH-RATE PARTY AND THE GOVERNMENT SCHEME.—The view taken of Sir George Grey's proposals by the committee of the Society for the Liberation of Religion from State Patronage and Control, will be seen from the following resolution just passed by that body:—"That this committee, retaining the conviction, that the entire repeal of the law of Church-rates would be most consistent with sound policy, and conducive to the interests of religion, is earnestly desirous that the bill introduced for that purpose should receive the sanction of the Legislature.—That having examined the amendments in such bill, of which notice has been given by the Home Secretary, it finds that they, in effect, entirely abolish church-rates in a large number of parishes—give power to other parishes to retain or to abolish them, at their discretion—and, where rates may continue to be levied, exempt from payment all who may think fit to declare themselves not to be members of the church of England.—That as these provisions are in harmony with, though falling short of, the object aimed at by this committee, and do not preclude further proceedings for securing its complete realization, the committee deems it expedient to support the Government in its efforts to carry the bill, as so amended, through both Houses of Parliament.—That in arriving at such determination, this committee holds itself at liberty, in the event of the rejection of the measure, as so modified, to take any steps for giving complete effect to the principle already affirmed by successive and increasing majorities of the House of Commons."

The above is a copy of a slip circulated by the "Liberation Society," and we remove our usual scraps of General Intelligence to make room for it. We are not very sanguine in our expectations that even these modifications, proposed by Government, will be allowed to pass the Lords spiritual and temporal, during the present session, without a severe struggle. But they may ultimately.

REVIEW OF THE PAST MONTH.

Wednesday, March 20.

AT HOME.—In Parliament, the second reading of Sir W. Clay's Bill, for the abolition of church rates, was carried by a majority of forty-three—221 for, 178 against. Sir George Grey, on behalf of Government, intimated certain amendments, to which we have alluded in a previous column. Unless some "untoward event" should interrupt, this long-agitated question is now likely to be legislatively settled, but whether to the entire satisfaction of all parties may yet be doubted.—The King of Belgium has again

visited this country, on, this time, it would appear, a kind of *spiritual* mission;—to resign his sponsorship as “godfather”—we dislike the word—of the Princess Royal, who has been “confirmed,” in great state, by the Archbishop, in presence of the Court.

ABROAD.—The eyes of Europe have, since our last Review, been turned from the Crimea, and fixed on Paris. All that has so far transpired in connection with the sittings of the Peace Congress, has pointed in the right direction. In a few days, perhaps before these sheets appear, the fact of Peace may be published to the world. In the mean time the Empress has given birth to a son and heir to the Napoleon dynasty; on which occasion the Emperor received the congratulations of numerous bodies, especially the Peace Plenipotentiaries. But how fragile are all human powers even when they appear strongest! Well do we remember the birth, forty-five years ago, in the same month, of the “King of Rome,” the only son and heir of the greater Napoleon; but of what soon followed that event, history tells a mournful tale. Should Peace be now proclaimed, what will be the results of this war, which has cost the lives of nearly a million of men, and many millions of money; or, in other words, what has Russia gained by her attempted aggression? Simply nothing!

But she has lost her joint share of influence with Turkey over the Danubian Principalities—her claim to interfere on behalf of the christian subjects of the Sultan—her forts near the mouths of the Danube, and her power to interrupt its commerce—her numerous forts on the Euxine, and her stronghold at Sebastopol, together with all her ships of war on those waters. In the north she has lost Bomarsund, and suffered damage at Sweaborg, and Sweden is no longer within her grasp. And to crown all, her mighty monarch, who set in movement all this mischief, is in his tomb! What a lesson do these new facts teach to ambitious despots. Will they note them? Neither Napoleon nor Nicholas could climb the slippery ascent to universal dominion. Who next will make the mad attempt? That sovereignty over all the earth is reserved for ONE whose right it is.—The Turkish Government has proclaimed the perfect equality of all its subjects, whether Christian or Mahomedan.—The clouds seem to be again gathering in the western horizon. Verily our American cousins are hard to be pacified, and too much disposed to quarrel. They had better be quiet. There are some inflammable materials in their own land, which a spark might explode. We pray they may have more wisdom and a better temper.

Marriages.

Feb. 4, at the baptist chapel, Walkergate, Louth, by Mr. Kiddall, Mr. E. Good, to Miss A. Laking.

Feb. 14, at the baptist chapel, Bourton-on-the-Water, by Mr. Brooks, Mr. J. Reynolds, to Miss H. Truby.

Feb. 18, at the baptist chapel, Walkergate, Louth, by Mr. Kiddall, Mr. W. B. Warrener, of Boston, to Miss M. A. Waters.

Feb. 21, at the baptist chapel, Arlington, by Mr. Brooks, Mr. J. Truby, to Miss C. Cook.

Feb. 21, at the baptist chapel, Roobdale Road, Manchester, by Mr. A. B. Taylor, Mr. Edward Tootell, to Miss Elizabeth Moss.

Feb. 24, at the General Baptist chapel, Wisbech, Mr. Jacob Wells, to Miss Sarah Tuck.

March 2, at the baptist chapel, Chipping Sodbury, Gloucestershire, by Mr. F. H. Roleston, Mr. Isaac Glead, to Mrs. Betty Allen.

March 3, at the baptist chapel, West Retford, Notts, by Mr. Lee, Mr. G. Timms, to Miss Ann Brown.

March 4, at the baptist chapel, Cross Street, Islington, by Mr. J. W. Todd, Mr. Crescens Robinson, of Upper Thames Street, to Mary Ann, eldest daughter of J. Powell, Esq., Norton Villa, Camden Town.

March 4, at Mount Zion baptist chapel, Birmingham, by Mr. C. Vince, Mr. E. Cooper, to Miss M. A. Knight.

March 9, at the General Baptist chapel, Wisbech, Mr. J. S. Miller, to Miss C. Overton.

March 9, at the baptist chapel, Mansfield, by Mr. Wood, Mr. C. Scott, to Miss S. Revill.

March 11, at the baptist chapel, Stoney Street, Nottingham, by Mr. Hunter, Mr. R. Swift, to Miss S. Walker.

March 18, at the baptist chapel, Peterborough, by Mr. Barrass, Mr. H. J. Owen, to Miss A. E. Westmoreland.

March 20, at the baptist chapel, Burgh, Lincolnshire, by Mr. W. Bull, Mr. W. Brumpton, to Miss S. Reed; and Mr. E. Bull, to Miss Ann Brumpton.

March 20, at George Street baptist chapel, Nottingham, by Mr. Edwards, Mr. J. Daniel, of Islington, to Miss S. D. Judd, only daughter of Mr. Alderman Judd, Nottingham.

Deaths.

Jan. 5, Helen, the beloved wife of William Kay, of Burnley. She was baptized in the river Brun, in Sep. 1819, by Mr. Asten, then pastor of the General Baptist church at Burnley Lane, and was a consistent and esteemed member at Burnley, Todmorden, and Burnley, to the time when she was called (according to her own desire) to depart and be with Christ. Her infirm partner, and a numerous offspring, survive to lament their loss, which to her was doubtless eternal gain. She quietly, as if falling asleep, left us until that day.

Jan. 5, at North Collingham, near Newark, Mary, wife of Mr. Thomas Coles, baptist minister, aged 69.

Jan. 19, Mrs. Sarah Southwood, aged 66, for many years a honourable and esteemed member of the baptist church at Hatch, near Taunton. Her end was cheered by faith and hope.

Feb. 8, Mrs. Mary Freer, many years a worthy member of the General Baptist Church, Archdeacon Lane, Leicester. Her sufferings were great and protracted, but she bore them patiently, looking to Jesus.

Feb. 26, Mr. George Turner, aged 88, more than forty years a member of the baptist church, George Street, Nottingham.

Feb. 28, at Isle Abbots, Somerset, Mr. W. Baker, who, with five others, was baptized before a church was formed in the village; and when it was formed he watched over it with a father's care. He was chosen deacon in 1808; and was an acceptable village preacher. He was a good man, and feared God above many.

March 2, Mr. Samuel Woodward, aged 84. The deceased was baptized when seventeen years of age, by the late Mr. Medley, of Liverpool, of whose church he was a member many years. He was afterwards united with the church under the pastorate of Mr. Birrell. Three years ago he went to reside near Warrington, when he was dismissed to the church at Stockton Heath. After a long and honourable course the time drew nigh when, like Jacob, "he must die;" and truly his was a blessed end. The Saviour, whom he had loved so many years, was very precious to him in his affliction. Often did he speak of his Redeemer's love. On being asked towards the last if he was happy, he raised both his hands and exclaimed,—"Happy! happy! happy!" and shortly after he fell asleep in Jesus.

March 3, Mr. Samuel Hull, of Leicester, aged 71, for forty-seven years a member, and thirty-nine years a deacon, of the General Baptist Church in Archdeacon Lane. Mr. H. was consistent in his attachment to the principles he professed, constant in his attendance on divine worship, and relying on Christ alone, he enjoyed peace in his last hours.

March 5, Mr. W. Chamberlain, New Basford, near Nottingham, aged 82, for nearly fifty years a member of the General Baptist Church, Broad Street. His declining days were soothed by the kind attentions of his daughters, and his mind, long familiar with eternal realities, was kept in perfect peace. And so he fell asleep.

March 9, Mr. Philip Cadby, aged 50, a member of the baptist church, Back Street, Trowbridge, sincerely regretted, especially by the teachers of the sabbath school, of which he was the secretary.

March 11, aged 74 years, Mr. Richard Wheeler, of Bloxham, Oxon, after an illness of only four days. He was baptized fifty years ago at Chipping Norton, and was enabled, by the grace of God, to maintain a consistent christian character to the end. His affliction was an inflammation of the lungs, so that it was painful for him to speak; but among the expressions we were able to understand were portions of hymns and scripture, as—

"There is my house and portion fair,
My treasure and my heart are there,
And my abiding home."

"My Jesus and my all."

"Whom have I in heaven but thee, and there is none on earth I desire beside thee." "Grace! grace! it is all of grace!" were among his last utterances of faith and hope.

March 13, after a severe illness, Rev. Samuel Nicholson, thirty-three years pastor of the baptist church assembling in Howe Street, and recently in George Street, Plymouth, aged nearly fifty-five years.

March 20, at Nether Broughton, near Melton Mowbray, Harriet, wife of Mr. T. Hoe, baptist minister, after long and severe suffering, borne with meek resignation to the Divine will.

March 24, Mr. John Ewen, of Leicester, at an advanced age, in great peace. Mr. E. was recently a member of the General Baptist church in Friar Lane, and was well known and highly esteemed by a large circle of relatives and christian friends.

THE

BAPTIST REPORTER.

MAY, 1856.

THE ENGLISH EDUCATION QUESTION.

THAT restless little man—Lord John Russell—seems determined not to let us forget that though he is out of office he is not out of life. When in office we all hear enough of him; and no sooner is he pushed out of office, than he falls to work and concocts some scheme or other of an extraordinary character; and when we had almost forgotten him, he bursts on our notice suddenly, with measures so bold and daring that the whole nation is agitated and alarmed.

Our nimble little aristocrat has just been playing us one of these fantastic tricks of his. A few weeks ago he submitted a series of resolutions to the House of Commons on the subject of Education—to extend the power of the Privy Council on Education—to divide England and Wales into eighty educational divisions, under inspectors to visit all schools—to levy an education tax at Quarter Sessions if not done by a district—employers to send and pay for children from nine to fifteen years of age—the Holy Scriptures to be read in all schools.

Very well: recognizing the wise philosophy of the saying—"If it were done when 'tis done, then 'twere well it were done quickly"—Lord John—for Lord John is, or would be, a philosopher—lost no time in moving the resolutions of which he had given notice. In the mean time the volun-

taries were not asleep. Meetings were held, and pamphlets and circulars were printed and posted in all directions, especially among members of parliament. When the struggle came on, Lord John flinched, and in his retreat tried to save a few of his resolutions under shelter of government. But no: a majority of 102 refused to consider the matter at all, and so unceremoniously were these formidable proposals dealt with.

And who were the leading opponents of Lord John? "Aye, there's the rub!" Henley, the Oxfordshire Tory—Gladstone, the Puseyite—and (oh, unkindest cut of all!) Sir James Graham, who, a few years ago, attempted something of the same kind himself. Sir James avowed himself a convert to the voluntary system in education through reading the pamphlets of Mr. Baines and Mr. Unwin.

One great advantage will accrue from this discussion. Facts have been elicited which, but for this agitation, might have slumbered unheeded.

We have selected a few, which will be perused, we have no doubt, with much interest.

MR. BELL, M.P., hits Lord John in the right place:—

"Lord John Russell taunts the voluntaries in this way—he says, You have tried your plan of education for 150 years, and it has failed; and

therefore it is time for the State to step in with another system. Now, I will simply say—for I do not like to use hard words—that Lord John Russell states that which is not true. The voluntaries have not been at work on their plan for 150 years. They have only had a trial of fifty years; and in that time, I may add, they have done more than any other set of people had for centuries. The Established Church, with its great wealth and multiplied emoluments, had for 250 years the country all to itself; and having failed to educate the people, the voluntaries were obliged to step in, fifty years ago, to do the work. And it is not because they have failed, but because they have succeeded, that the State now again steps in and wishes to take it out of their hands. Lord John Russell, in his recent speech, has shamefully libelled the friends of voluntary education—who have given their exertions, time, and money to a prodigious extent, for the promotion of education. And Lord John Russell also libels that Society* at whose general meeting he has often presided. If I was a member of that committee, I should propose that the noble lord be never again asked to take the chair."

MR. EDWARD BAINES is, as usual, invincible in his panoply of facts:—

"Now I come to ask myself what are the prospects of education in this country? for I have taken upon myself to make the strong assertion, that it is impossible to prevent the people from being educated. I say, the prospect of education for the future may be judged of by its progress in the past. I need not now repeat to you the figures which I have often stated before; but I will just say generally, that, while from 1818 to 1851, the population of England and Wales increased 54 per cent., the number of scholars in day-schools increased 21½ per cent., and the number of Sunday-schools increased 404

per cent. Then you have the Census of religion; what says that? That from 1801 to the present time, you had five millions of sittings provided in one way or another. Of that five millions, what per centage was provided by the government? Four per cent. Ninety-six per cent. was provided on the voluntary system, in the Church and out of the Church, mainly out of the Church, by the poorer of the two bodies, the nonconformist body. Then, with regard to the progress of our sacred literature, for example—what is the record of the Bible Society? It is a fact so stupendous, that if it were not that you are accustomed to hear it you would stand amazed, and scarce believe your ears. As near as can be estimated, the whole number of bibles existing in the world at the time of the formation of the Bible Society, in 1804, was only four millions; and that Society has been the means of circulating forty millions of copies—tenfold the whole number that previously existed in the world. What has the Religious Tract Society done? It circulates its twenty-eight or twenty-nine millions of publications a-year, and it has circulated 650 millions of tracts and books. That is as to sacred literature. Then, as to ordinary political literature; how does the thing stand there? for I conceive it is a very excellent test and evidence of the education of the people to see what they actually do read. Now, as to the newspapers. The newspapers within my own recollection—I state that now of which I have personal knowledge, as well as official testimony—from 1801, have increased sixfold in size, and sevenfold in actual number. As to the quantity of paper consumed; what is that? There is an increase again—sixfold, since 1801—an evidence the most conclusive of the consumption of paper in educational purposes merely. What is the number of teachers in this country? We are said to be a people that must go to government for teachers. I turn not to this Census of Mr. Horace

* The British and Foreign School Society.

Mann, but I turn to the large folio volumes of the ages and occupations of the people in 1851; and there I find that the number of persons who returned themselves as teachers by profession in England and Wales is 94,000; and I find that the number of Sunday-school teachers is 318,000. Add these two together, and you get the astonishing number of 412,000 persons engaged in England and Wales in the instruction of the young; that is to say, one in forty-three of the whole population engaged in teaching, and equal to one teacher for every ten children who are of the school age. Is it possible, that, with such a multitude of teachers, there should be any material deficiency in the amount of instruction received by the people?"

"Mr. Horace Mann states distinctly that the extent of school accommodation is fully equal to any reasonable demand that can be made upon it. A most striking proof of that was given at Manchester, where the amount of education is not large in proportion to the population. There was an educational census made of Manchester in 1834, and another in 1852, and it was proved by the Rev. Mr. Richson, who gave evidence in favour of the Manchester plan of education, that while the number of scholars in Manchester was only 34,000, the quantity of school room in public schools alone in Manchester was for 82,000; and of that, more than half had been provided within the previous twelve years by voluntary efforts."

"The same reasoning which would place the people under compulsion as to their learning, would place Parliament under compulsion as to their granting. Look to yourselves, Englishmen! The man, whosoever he may be, whether a proud lord or a martinet inspector, who lays his hand on the freedom of education, lays his hand on the ark of that civil and religious liberty which is the chief glory of your land. He plucks from the

coronet of Britannia that gem of inestimable price—the mountain of light—the Kohinoor, which now flames upon her brow, and leaves her the spoiled representative of a dishonoured and fettered people."

MR. B. SCOTT made a good hit when he said:—

"If there has been so much anxiety on the part of Lord John Russell and the noblemen and gentlemen who act with him in this matter, to see the people educated, how is it that at this moment there is a heavy duty on paper—the very medium by which all this knowledge must be communicated to the people?"

THE REV. ANDREW REED exposed most unsparingly the failure of the Government Normal School:—

"Look at Kneller Hall School. This great normal school was established for training masters for the pauper and criminal establishments of the country; and nothing could come so properly within the sphere of government. The first estimate given for building this Institution was £10,000, but it actually cost £41,000. A large number of teachers have been educated in these schools, but the Government could not keep them. They have offered prizes, they have diminished the rate of payment by teachers, and, indeed, have made it almost gratuitous, if not quire; but even this plan would not answer, and the issue of the whole is this, that about forty-nine were found to be engaged in various pauper and criminal schools, who had been trained at Kneller Hall, at what expense do you think to the country? Why, at an expense little short of £500 each."

And no wonder government could not keep them. Here are some government questions for their own training schools:—

"The late minutes for the Council of Education, 1854-55, pp 49-52, contain the following, among other questions set at our training schools: Who were the popes during the first

quarter of the sixteenth century? Give some account of their history? Name the greatest commercial state of that age? State who were its greatest merchants, writers, and artists? What were the objects of the statutes of provision and premunire? What great department of law does Blackstone state to be of single Saxon parentage? What principal changes of the law were introduced at the Norman Conquest? What is the method of bringing a private Bill into the House of Commons, and what is that of bringing in a public Bill? Give some account of the conditions under which the feudal Barons held land under the Crown, and also of the money payments to which they were subject? There are two points, A and B, situated due N. and S., 21 feet from one another, and there is a third point, C, half-way between them. Supposing C to be exceedingly small as compared with the radius of the earth, determine how much less a distance A is carried round by the rotation of the earth in an hour than C, and how much greater B. Apply the resulting formula to explain Foucault's pendulum experiment. Is it wonderful that after such training for our schoolmasters, Her Majesty's inspectors should report in a desponding tone?"

W. J. UNWIN, M.A., President of the Congregational Normal School, Homerton, in a letter to Lord John says:—

"‘I trust,’ says Dr. Candlish, ‘that we shall start with the conviction, that the excellence of a school lies in the schoolmaster. Rules are nothing—the man is everything.’ Now, my Lord, your measure fails in this vital point. It gives no guarantee as to the religious character of the teacher. This is an affair government cannot deal with; attainments may be tested by examinations,—moral character may be ascertained by testimonials,—but the State has no test to which it can subject the living principle of piety.”

“On the evils of centralization, the Chevalier Bunsen, in a recent work, has given the following important testimony:—‘I confess, as a German and a Prussian, not without sorrow, that experience and reflection have convinced me of the truth of the political principle, that the system of centralization is inconsistent with the education of the people to true freedom, and is a system which, in the long run, weakens more than it strengthens that authority of the state in behalf of which it is maintained. By centralization, I mean the common continental system of governing merely by government officials. The necessary operation of this system is to keep the people in perpetual tutelage, to interdict them from performing the slightest function of public life on their own motion, and to prevent the existence of any social organism alongside of itself, and specially to repress that independent life which naturally belongs to every healthy christian congregation.’ In accordance with these views, M. F. Bastiat, the antagonist of Communism in France, has thus expressed himself:—‘Cast your eye over the globe. Which are the happiest, the most moral, and the most peaceable nations? Those where the law interferes the least with private activity; where the government is the least felt; where individuality has the most scope, and public opinion the most influence; where the machinery of the administration is the least important and the least complicated; where taxation is lightest and least unequal, popular discontent the least excited and the least justifiable; where the responsibility of individuals and classes is the most active, and where, consequently, if morals are not in a perfect state, at any rate they tend incessantly to correct themselves; where transactions, meetings, and associations are the least fettered; where labour, capital, and production, suffer the least from artificial displacements; where mankind follows most completely its own natural course; where the

thought of God prevails the most over the inventions of men; those, in short, who realize the most nearly this idea, that, within the limits of right, all should flow from the free, perfectible, and voluntary action of man; nothing be attempted by the law or by force, except the administration of universal justice.

Your Lordship can scarcely have realized the amount of political patronage your scheme will place in the hands of the proposed Minister of Public Instruction. The education of 3,600,000 children on 'the present plan,' will require at least 36,000 teachers, 90,000 pupil teachers, and a considerable number of school-assis-

tants. To these must be added the officers of Training Institutions, the inspectors and sub-inspectors, the official staff of the council office, and whatever agency may be required by rate-supported schools. On a moderate calculation, 130,000 persons will be connected with this department of public service; and, taking into account the connexions and friends of these *employees*, will not a thoughtful mind see in this amount of patronage cause of apprehension? Is it an idle fear, that the purity of election will be interfered with, and that a time may come when the liberties of the people will be endangered?"

INTELLIGENT RELIGIOUS SERVICE.

(Concluded from page 103.)

WE are often asked the question, "Why do you baptize believers only?" We do so because they are the only proper subjects of baptism. Infants do not possess the requisite qualifications; and, therefore, we are not warranted by scripture to administer it to them. Baptism, as well as the Lord's Supper, is instituted for disciples. It is said that "Jesus made and baptized more disciples than John." He first made disciples, and then baptized them, or ordered his apostles to do so. The terms of the commission given to them and their successors in the work of the ministry are these, "Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The proper subjects for baptism, are those who have been enlightened by the Spirit of God to a perception of their lost state by nature—the exceeding sinfulness of sin—Christ as the only Saviour of sinners—and who look to him alone for salvation. There must be the exercise of penitence as a prerequisite for baptism. There must be such a view and impression of the evil nature of sin, as to excite compunction

of heart on account of it, and to humble and sorrowful confession of the same. Such were those whom John baptized in Jordan "confessing their sins." Faith in Christ is required as a qualification for christian baptism. Philip said to the eunuch, "If thou believest with all thine heart thou mayest." By which it is evidently implied that if he did not believe he had no right to the ordinance; but that if he did he had; and, consequently, when he professed his faith Philip baptized him. When some of the Samaritans believed, they were baptized, both men and women. The Corinthians, hearing the word preached by Paul, believed and were baptized. As we have no reason to conclude that any of these qualifications are possessed by infants—as they are not capable of being taught the simplest truths of the christian religion—as they are too young to repent of sin, to confess sin, to exercise faith in the Lord Jesus Christ as the only Saviour of sinners—and, further, as they have no knowledge of the nature and design of gospel ordinances, and cannot personally perform any religious duties,

we cannot think it right that they should be baptized: and for parents or others to carry them to the font without the consent of their own will appears to be something approximating very much to religious tyranny. It is imposing on a child a religion which it has not chosen for itself; and certainly, so far as it goes, is an invasion of religious liberty. In how many thousands of instances have children been baptized into the religion of Jesus who have lived to trample it under foot, and to treat with contempt the word of God, and all the ordinances of the sanctuary!

But we baptize believers only because we are thoroughly convinced that there is neither precept nor example in the word of God for infant sprinkling. As protestants, and as baptists, the Bible, and the Bible alone, is the rule of our faith and practice—

"This is the judge that ends the strife,
Where wit and reason fail,
Our guide to everlasting life,
Through all this gloomy vale."

Let us endeavour in all things to be "Bible Christians"—to the indisputable and supreme authority of God's word let us humbly and reverentially bow.

We ask, then, in reference to this much controverted question, "What saith the scripture?" Some of our opponents have deemed themselves sufficiently penetrating to discover New Testament authority for their practice, in the words of the Lord Jesus, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God." But it is enough to say that these children were not brought to Christ to be baptized, but "that he would lay his hands on them and pray."

We are informed, by the evangelist Matthew, that when John was baptizing in Jordan, "Then went out to him Jerusalem, and Judea, and all the region round about Jordan." And yet amongst all these crowds we cannot find a single precedent for infant baptism; for it is distinctly stated, in

reference to those who submitted to the rite, that they confessed their sins. The disciples of our Lord administered the ordinance to multitudes; but there is no mention of any infants being amongst them—and in all the accounts of baptism in the Acts of the Apostles in different parts of the world, not a solitary instance is recorded of an infant being a subject of this New Testament rite. Is not this passing strange? Unaccountably strange, if the apostles were in the habit of administering the ordinance to infants! We admit that mention is made of households being baptized, but who can prove that there were any babes in them?

Lydia's household is mentioned. It is not certain what was her condition in life—whether single or married—whether maid, widow, or wife—and if married, whether she then had any children, or ever had any, and if she had, and they were living, whether they were infants or not. Her household, it is more probable, consisted only of servants. Such as the apostles found in her house are called "brethren," and were capable of being comforted by them. The jailor's household is referred to by those who oppose our peculiar views. It is evident that this household consisted of adults, and of such only; for the apostles spake the word of the Lord to all that were in his house, which they were capable of hearing, and it seems of understanding; for not only did the jailor himself rejoice at the good news of salvation by Christ; but "all his house" hearing rejoiced also. In reference to the household of Stephanas, it may be affirmed that it consisted of believers in Christ only. They were the first fruits of Achaia, the first converts in those parts, and addicted themselves to the ministry of the saints.

But what has been advanced we trust will be sufficient to show all who are not biassed in their views, that we have the authority of Christ and his apostles on our side, and that we have

good reasons to assign for what we do when we baptize believers only by immersion. Permit us now to offer a few serious considerations.

First,—we hope our pedo-baptist brethren will allow us to address them in language dictated by christian affection and fidelity. If you still cling to your peculiar views, will you be kind enough to point us to the chapter and verse of the word of God on which you rest your authority. This is a request which we have repeatedly and urgently made. If it were unreasonable we would not ask it. Why, then, has it not been complied with? We have a right to presume that if it had been practicable for you to do this, you would have done so with alacrity; but, alas! the search for plain scriptural authority for your practice must ever remain a bopeless task. Why, then, will you not act consistently with true protestant principles, and forsake the devices and traditions of men? Do not soar away from the holy record into the clouds and mists of analogical reasoning. Let us hear no more of circumcision in connection with baptism; for you can hardly help knowing that there is no authority for the attempted substitution, and that the parallel fails in several important particulars. We entreat you to give up the various shifting and conflicting schemes which have been devised by an ingenuity which has been lamentably misemployed in attempting to uphold a practice which originated in an age subsequent to that of the apostolic, and when human power tampered with, perverted, and transformed the sacred ordinances of our holy religion. We would further entreat you not to undervalue the importance of the subject. It has always appeared to us exceedingly and most unaccountably strange, that some apparently pious persons—and many, too, whom we have believed to be both pious and intelligent—have regarded this subject as one of little or no moment. In fact, it is deemed so insignificant that

it is considered by some as not worth investigating at all. But let us endeavour to bring the matter home to your consciences. With the New Testament in your hands, can you expect to be held excusable for ignorance of the nature and importance of the positive institutions of the christian church? Do not turn away from the pure and radiant truth of heaven to envelope yourselves in the misty, obscure, and bewildering reasonings of men. “Search the scriptures,” and never dare for a moment to think lightly of any commandment enjoined upon you by your blessed Lord. Let the mighty impulse of his undeserved kindness and amazing love constrain you to implicit and unhesitating obedience. We are sometimes misrepresented as making too much of baptism; and some persons have insinuated, if they have not plainly affirmed, that we put it in the place of Christ—that we trust in it for salvation. We flog from us, with holy indignation, all such groundless insinuations. “Baptism is not the putting away of the filth of the flesh, but the answer of a good conscience towards God.” But if there are any so ignorant as to sincerely believe this, let them rest assured that in the blood of the Lamb only we seek to wash our robes and make them white.

Next we would say a few words to such as are neglecting to comply with the requisitions of the gospel. If it be the duty of the christian minister to teach and baptize, it is obviously the duty of those to whom the gospel is proclaimed to yield obedience to its requirements in both these particulars. Why, then, have you not yielded yourselves as candidates for the observance of this divine institution? What excuse can you offer? What plea can you urge? Perhaps some of you will say, “I am not fit to be baptized—I am not a proper subject—I do not possess the requisite qualifications.” We are thankful that you are not ignorant of the qualifications required. But if you do not possess

the pre-requisites for baptism, what is your moral and spiritual condition before God? If you have not repented of your sins and believed in Christ, can you think of your state without alarm—without excitement—without a fearful sensation of the tremendous and inconceivable peril in which the deathless interests of your immortal spirit is placed? If you are unfit to be baptized, you are unfit to live usefully and die happily—you are unprepared to appear before the tribunal of the great Judge, and to mingle with the glorified amid the splendours of the everlasting throne. "Repent and believe the gospel." "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Are any of you saying, "I do not consider it as a saving ordinance, but I class it with the non-essentials of religion. It is a matter of very little importance." Is it? Let us see. Suppose you have a kind friend, and he lays an injunction upon you to do something which will not involve much self-denial or sacrifice of either time or money, and you attempt to excuse yourself by saying, "O! it is of little consequence—it is of no importance." Will your friend accept such an excuse for your neglect? We remind you of a friend infinitely greater than any earthly friend—"A friend that sticketh closer than a brother." He has commanded you to be baptized, and has himself set you the example. Will you refuse, or neglect to do as he has commanded you? He has done much for you; how can you refuse to render him such a service as this in proof of your love to him? If he had bidden you do some great thing, would you not have done it? How much more, when he only says, be baptized in my name. Never can you make any adequate return to him whose claims are so immensely and unspeakably great. Those claims are paramount, arising from the self-sacrifice he made in your behalf; and

then think of the spiritual blessings he has procured for you by the shedding of his own most precious blood! You cannot, without sinning, be indifferent to his wishes. To join in the cry that baptism is a non-essential, is to despise the authority of Him who has enjoined it. Our Divine Master has bound upon us nothing but what is our duty to perform, and a sin to neglect; and all the commandments of Christ being given by the same authority, are equally binding, "Who-soever shall break one of the least of these commandments, and shall teach men so, shall be called the least in the kingdom of heaven."

Baptized believers! remember what the great apostle of the gentiles wrote to the churches of Galatia, "For as many of you as have been baptized into Christ have put on Christ." Let it appear that you have really put on Christ—imbibed his spirit, and are conformed to his example. Let the ardour of your first love be kindled afresh. Let the fear you then had of offending Christ have now its full influence over you. "Let us gird up the loins of our minds, and hope to the end for the grace that is to be brought unto us at the revelation of Jesus Christ." We who are favoured with such high and distinguished privileges should be very grateful to God, and exemplary in our conduct before men. Every time we deviate from the path of rectitude we wound that cause which we pledged ourselves to support by our dedication to Christ at our baptism. Let us pray for grace to serve God with reverence and godly fear, running with unwearied steps in the way of his commandments. Let us ever seek to grow in intelligent and fervent piety. Devoted to him who bought us with his own blood, let us live to his praise; and then, on that great day, we may hear the bliss-inspiring plaudit, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

Spiritual Cabinet.

CHRISTIAN PRINCIPLE.—The late Dr. Chalmers observed of christian baptism :—"The original meaning of the word baptism is immersion. . . . We doubt not that the prevalent style in the apostles days was by an actual submerging of the whole body under water."

In a Sermon on "Christian Meekness" Dr. Chalmers says :—"The principle of being resolved at all hazards to follow the will of God, is the main and the essential element of sanctification. A man possessed of this principle will fearlessly embark himself on the line of entire and universal obedience. He will look upon this as his alone business, and will prosecute no by-end whatever that can at all distract him from this only path to a blissful eternity. I know that at the outset of this path his brooding fancy may aggravate the many hardships he will have to encounter—ay, and if he has not wound up his resolves to that great and initiatory principle in the life of a Christian, of forsaking all, and being willing to surrender all at the requirement of the one Master he has chosen, he will either shrink from Christianity altogether, or take up with a diluted and a compromised Christianity, in the service of which he will never earn the reward of him who cleaves with full purpose of heart unto his God. Be assured, my brethren, that there is a corroding worm throughout the whole system of your religious concerns, if there be not a singleness of aim and a singleness of desire, and an unbroken principle on your part implicitly to follow wherever the word of God shall lead the way; and if you offer to except or to modify any obvious precept of His, whether it be on the impulse of an alarmed selfishness, or on some presumptuous speculation of your own about the general interest of a world which it is for Him alone

to manage and superintend—you just make a rebellious deviation from the course that He has prescribed to you, and you insert such a flaw into your own personal Christianity as violates the simplicity, and must eventually mar the success of the whole enterprise."

CANDID EXAMINATION.—Albert Barnes, in a note on Acts xvii. 11, observes :—"These were more noble," literally means more noble by birth; descended from more illustrious ancestors. But here the word is used to denote a quality of mind and heart; they were more generous, liberal, and noble in their feelings; more disposed to inquire candidly into the truth of the doctrines advanced by Paul and Silas. It is always proof of a noble, liberal, and ingenuous disposition, to be willing to examine into the truth of any doctrine presented. The apostles always affirmed that the doctrines which they maintained respecting the Messiah were in accordance with the Jewish Scriptures. The Bereans made diligent and earnest inquiry in respect to this, and were willing to ascertain the truth. The Old Testament they received as the standard of truth, and whatever could be shown to be in accordance with what they received. The scriptures should be examined daily. If we wish to arrive at the truth, they should be the object of constant study. That man has very little reason to expect that he will grow in knowledge and grace, who does not peruse, with candour and with prayer, a portion of the bible every day. The constant searching of the scriptures is the best way to keep the mind from error. He who does not do it daily may expect to 'be carried about with every wind of doctrine,' and to have no settled opinions. The preaching of ministers should be examined by the scriptures. Their doctrines are of no value unless they

accord with the bible. Every preacher should expect his doctrines to be examined in this way, and to be rejected if they are not in accordance with the word of God. The church, in proportion to its increase in purity and knowledge, will feel this more and more; and it is an indication of advance in piety when men are increasingly disposed to examine every thing by the bible. How immensely important, then, is it that the young should be trained up to diligent habits of searching the word of God. The purity of the church depends on the extension of the spirit of the noble-minded Bereans."

[We have given these selections from the writings of two eminent pædobaptists in support of the arguments advanced by the writer of the foregoing article on "Intelligent Religious Service," and to show that whilst our pædobaptist brethren are always ready to support the authority of scripture in the abstract, and to enforce obedience to its commands on all other matters, they somehow or other evade the one, and neglect the other, when the subject of believers baptism is under discussion; and some of them will actually reprove the baptists as tenacious bigots, when their only offence is submission to divine authority, and unhesitating compliance with divine commandments! But we have no desire to judge or condemn our brethren. To their own Master they stand or fall. We *think*, however, that they are not consistent.]

Poetry.

THE SAVIOUR'S BAPTISM.

BY AN EPISCOPAL CLERGYMAN.

WHILE thus by Jordan's hallow'd wave, the rite
Of waters, sanctioned by mysterious sway,
The baptist to repenting souls perform'd—
The Lord of life, in human weakness veil'd,
Himself presented. Round his beauteous head
No glory play'd—no godlike effluence shone
As on he came. Sacredly o'erpower'd
By some deep influence, vast and undefined,
The crowd stood parted; and a solemn hush—
Like stillness o'er a forest when the winds
Lie dreaming in a dead or sullen calm—
The murmuring host subdued. But from thy face,
Great harbinger! what recognition flash'd!
Then spirit bright thy gladden'd mien became;
For He, whom prescient heaven and earth foretold,
Before thee stood—Salvation's Prince appear'd;

And this thy greeting:—"Lo! at length he comes!
Behold the Lamb of God! Oh! pure, above
All beings pure, from me this rite forego;
For I have need of thy baptizing grace;
And comest thou to me?" "Refuse me not,
Since thus all righteousness must be fulfill'd."
So speaking, down the bank Messiah moved—
Stood in the waters—there the rite receiv'd,
And thence ascended, dumb with secret prayer,
When lo! the heavens miraculously ope'd
The dazzling concave! God himself reveal'd
Descending, lustrous with ethereal light!
Then, dove-like, hover'd o'er the Saviour's head
The eternal Spirit; while a voice declar'd—
Like sea and thunder when their music blends—
"Adore Him! This is my beloved Son!"

"HIS ETERNAL POWER AND GODHEAD."

THE storms that force their unrelenting way,
The crashing thunder with its echoing roar,
The surging ocean waves, the foaming spray,
Proclaim a God of grandeur and of power.

The lightning flash inscribes his awful name
In scorching symbols on the midnight sky;
The holy stars, with pure and constant flame,
Write it in gentler characters on high.

The zephyr whispers it on summer eves;
The song-birds chant it in each joyous lay;
The brooklet's silvery thread, the tremulous leaves,
The beauteous flowers trace it legibly.

The dew-drop and the sunbeam oft unite
To weave the rainbow's arch of brilliant hue,
Where the bright tints flash out in lines of light,
"Jehovah is unchangeable and true."

From earth, sea, sky, His beauty is reflected;
In every glorious scene His love is traced;
By man alone His goodness is rejected;
In him alone God's image is defaced.

Oh Thou, the soul restorer! grant Thy grace
That soon our wayward, erring, sinful race,
Changed to thy likeness, sanctified, may be
In harmony with nature and with Thee.

M. W.

Reviews.

Gaudy but Good—for-nothing Books for Young Children. Publishers—"Legion"—for they are many.

WE are frequently receiving specimens of books of this character—got up in a superior style, with covers of cloth and gold. Here are several of them before us now. We take up one—"Henrietta's History"—and find, on perusal, that its contents are worse than worthless. That parents and teachers may be on their guard we give a few extracts from it. The writer (who we presume is some young lady) had better have spent her money in doing some real good to the needy, than in printing such paltry twaddle as this:—

"The day after was baby's christening. It was very fine. Mama had never been well enough to go to church, but that day we were all to go in the afternoon.

Uncle Gregory was one Godpapa and Mr. Myers was the other. Papa says he was at school with him, but he has got hardly any hair left on his head now. I suppose it was a long while ago. He came the night before. He brought baby such a beautiful Bible, with two large gold clasps, all open work. The bible is blue, or what I call purple, outside, and very heavy. I am sure it will be a long while before baby can read it, and longer still before he can lift it; but papa says it will last him his life, and is the best present a child can have from his Godpapa, but I think he looked very pleased too with Uncle Gregory's present, which was a silver cup.

We know (don't we aunt Eliza?) who the Godmama was!—but as aunt Eliza could not come herself, mama asked Miss Crane if she would be proxy for her; and that was all very convenient, as Miss Crane, of course, was in the rectory pew, and I daresay she liked giving baby to her father to christen. It looked very pretty to see his white gown folded round his arms, while he held baby in them.

After the second lesson had been read, we all went out of the pew and stood round the font, and I was glad then that mama had read over all the service with us, for now I heard what Mr. Crane said, and I seemed to understand almost every word. For in the morning while papa was at church, mama had Mary and me into her room, and there she told us all that would be done for baby, and read the words that were to

be said out of the prayer-book. And she told us that when she and the rest knelt down, we were to kneel down too, and that we might pray in our hearts the same prayer which the clergyman said, and that though we were only little children, we might hope that God would hear our prayers for our little brother, because he had rebuked those who forbid young children to come to Him.

Mama then kissed us each, and took us to kiss baby in the nursery, and then made us put the marks in our prayer-books at the christening service, but when it came to the time I did not read much in my prayer-book, for I could hear every word Mr. Crane said, and look at baby too.

Aunt Eliza wrote down what she thinks must be what mama said to us in the morning, because I could not remember quite the words, and she says we shall like to have it to read and think about when we grow older.

After we had all come home, papa and mama went to dinner, and Mary and I went in to dessert; and baby was brought down in his fine cap and robe, and his health was drank by all the company.

Mary and I had some wine, and had to say 'Brother Charles's good health, and many happy returns of the day; and Mary was so shy, she did not like to say it at all, and papa had to take her on his knee, and hold up the glass while she said the words after him. Nurse had a glass of wine too, and she looked very happy, and said Charles was the finest baby of his age she ever saw in her life, and that she thought he was 'a very knowing little gentleman.'

She is very fond of calling him 'a knowing little gentleman,' but I don't think he knows much yet. I think he is very pretty, and I am pretty sure mama thinks so too, by the way she looks at him; but papa does not, for I asked him, and he said he did not think him at all pretty, and very few creatures were pretty so young; that birds were not pretty till they had got their feathers, nor colts, nor calves, till their bodies had grown in proportion to their long legs, nor kittens, till their eyes were open, and their tails and ears a good size.

I asked him if he thought Charles would grow pretty by and by, but he said he did not know, and he did not seem as if he thought it much signified."

And in this way are the young people in many respectable English families brought up. No wonder their sons, as well as their daughters, when they grow up, display such ignorance of real religion.

Christian Activity.

LONDON SABBATH DESECRATION.

IN looking at London, there is much to alarm men who are capable of taking wide surveys—of tracing events to their consequences—of receiving instruction from the past—and, with the light of experience, of devising new measures for the future. Already the position of London, morally viewed, is frightful in the extreme! Happily for those really in earnest, and who desire not to enjoy peace of mind at the expense of truth and fact, the question is one with which arithmetic has largely to do. It is now certain, that, should the population of London continue at the same annual rate of accumulation as before the Census of 1841 and 1851, the inhabitants will be increased to three millions in less than twelve years! In twenty-seven years it will have reached four millions, and in thirty-eight years five millions, or double its present number! This is a most impressive contemplation! The bulk of you, in all probability, will live to see it and find yourselves then in the midst of a great nation. But, may we not go a little further into futurity, since a portion of yourselves, and the bulk of your children, will live to see the close of the century? Proceeding, then, at the same rate of increase, London, in the year 1901, will have attained to nearly eight millions.

Our calculation need go no further; there is here enough to fill every mind, and to appal the stoutest heart! It cannot but be a question of solicitude with all reflecting men, What is to be the condition of metropolitan society at that period? Let it, then, be deeply impressed upon all hearts, that, in no small degree, it lies with the Sunday school teachers of London to answer it.

At the same moment it is cheering to reflect on the existence of an apparatus of such magnitude and power for promoting the welfare of the rising masses of metropolitan society as is presented by the London Sunday school. Ministers, christian philanthropists, patriots, all survey your operations with grateful complacency; but, when a comparison

is instituted between the agency and the work to be done, the reflection returns upon the spirit, "What is this among so many," with that many hourly multiplying? It is indispensable that your machinery should be doubled, trebled, to meet the awful emergency. How terrible, then, the thought of that machinery being deranged in its working, impaired in its force, and largely neutralized in its beneficial operations!

In relation to these matters, it is impossible to overlook the strenuous efforts now being made to open the Crystal Palace, the British Museum, and other places of recreation and amusement on the Lord's-day. Of that event, so much to be dreaded, notwithstanding our late glorious triumph, we regret to say, there is still great ground for apprehension. That a vast majority of the metropolitan population are utterly indifferent to the subject, is certain; that multitudes would desire it, admits of no dispute; and that the Crystal Palace Company is most intent on carrying it, is beyond doubt. They well know that the sabbath would be to them, in a pecuniary view, more important than all the other days of the week united. The same law which regulates the railway, the river boat, the gin palace, the tea garden, will regulate that leviathan edifice. It will, probably, be a matter of 50 per cent. on the annual proceeds. Where there is, then, so much at stake, you may rest assured that nothing will be left undone that money, or influence, or organisation, or public agitation can accomplish, to realise a prospect so bright in the eyes of the worshippers of mammon.

Whither, then, shall we look for some reasonable ground of hope against future evil? To the Imperial Parliament? There we shall always have little to expect, unless there be such a movement on the part of the metropolitan churches, with their pastors, and the metropolitan schools, with their teachers, and the parents of the children under their instruction, aided by the churches of the provinces, as, in the recent case, will compel the attention, guide the judgment,

and awaken the conscience of the legislature. Government is always a very mixed body. The House of Commons is still more mixed, and largely composed of men who have no sympathy with evangelical religion, and who, if they could with safety, would be disposed rather to further than obstruct the measure. At some future day, therefore, unless this movement shall be gone about as an affair of life and death, as a battle for our hearths and our altars—a struggle for the maintenance and preservation of all that is most prized by us—of something even dearer than life itself—defeat will be absolutely certain! For a generation to come, we shall continue to be in hourly danger.

We have just passed through a crisis in the affairs of metropolitan morality and religion. Let the doors of the Museum, the National Gallery, the Crystal Palace, and other public places once be thrown open for the reception of youth on the sacred day, and the result will develop a state of things for which the most sagacious man among you is, at this moment, wholly unprepared. At a day not distant, from every part of the city and its suburbs, myriads will roll on like a torrent towards Sydenham. Unchecked, it will prove most disastrous. Above all others, it will act as a magnet on that most important portion of our rising population—those in their teens. It is difficult to say whether it will prove more destructive to the present schools or the future congregations. Whatever damages the former, will, in the same proportion, damage the latter. We shall not long have to contend with one enemy. The evil will rapidly and awfully increase. Similar attractions will speedily spring up in the four quarters of this mighty metropolis; and a fatal imitation will overspread the land. No divination is required to foretell the certainty of such events. With an hourly increase of money, and with capitalists at a loss for safe and profitable investments, these projects will present a sure and highly remunerating prospect, and we may be well assured the promised advantages will be promptly and vigorously followed up.

One word as to the duties arising from our recent sabbath triumph. What is the best thank-offering that can be made to the "Lord of the Sabbath?" Will it not be the prosecution of the

canvass with the utmost vigour possible, so that nothing that man can do shall be left undone to bring the bulk of the rising generation in this mighty metropolis under the influence of christian truth? Seeing that the plans of divine providence, notwithstanding their multifarious appearance, always constitute a wise and harmonious whole, may we not be correct in believing, that the anti-sabbath movement was especially intended to add additional impulse to the canvass? Would it not have been a comparatively tame affair, but for the threatened mischief of Sir Joshua Walmsley? Is not the effect already prodigious? It does strike us, that in this, as in the case of Sir James Graham's educational movement, your opponents are your best friends. By that stroke of perverse policy, Sir James gave an impulse to the work of education throughout all the land, which remains in powerful operation up to the present hour; so here, too, we have no doubt, whatever, that seven years hence we shall all look back to the present session of Parliament with feelings of satisfaction and gratitude to the overruling providence of our Heavenly Father. He knows the weakness of our frames, and the stimulus requisite to move our sluggishness. It is now clear as noon, that the primitive persecutions were the life and soul of primitive missions, keeping the armoury of the saints ever bright—compelling them to go forth; and when once in motion, to move on to the ends of the world.

The above stirring and timely remarks are from the concluding portion of a pamphlet, by Dr. John Campbell, entitled, "London: its Spiritual Necessities; the Position of the Juvenile Population; and their Claims on the Churches; the Sunday School Canvass and Sabbath Desecration." The pamphlet is published by B. L. Green, in a cheap form, and we commend it to the notice of our readers. We only add here, that since Dr. C. penned the above remarks respecting Sir James Graham, the Right Hon. Baronet has declared himself a convert to Voluntaryism. We sincerely lament the steps taken by the representative for Leicester, and we hope the day will come when Sir Joshua, as well as Sir James, will see these things in a clearer light.

Narratives and Anecdotes.

HENRY DODWELL. — To this singular man, of all the Nonjurors who refused to acknowledge William and Mary, Macaulay assigns the first place in point of erudition. "He was," says the historian, "Camdenian Professor of Ancient History in the University of Oxford, and had already acquired considerable celebrity by chronological and geographical researches; but, though he never could be persuaded to take orders, theology was his favourite study. He was doubtless a pious and sincere man. He had perused innumerable volumes in various languages, and had indeed acquired more learning than his slender faculties were able to bear. The small intellectual spark which he possessed was put out by the fuel. Some of his books seem to have been written in a madhouse, and, though filled with proofs of his immense reading, degrade him to the level of James Naylor and Ludowick Muggleton. He began a dissertation intended to prove that the law of nations was a divine revelation made to the family which was preserved in the ark. He published a treatise in which he maintained that a marriage between a member of the Church of England and a dissenter was a nullity, and that the couple were, in the sight of heaven, guilty of adultery. He defended the use of instrumental music in public worship on the ground that the notes of the organ had a power to counteract the influence of devils on the spinal marrow of human beings. In his treatise on this subject, he remarked that there was high authority for the opinion that the spinal marrow, when decomposed, became a serpent. Whether this opinion were or were not correct, he thought it unnecessary to decide. Perhaps, he said, the eminent men in whose works it was found had meant only to express figuratively the great truth, that the Old Serpent operates on us chiefly through the spinal marrow.* Dodwell's speculations on the state of human beings after death are, if possible, more extraordinary still. He tells us

that our souls are naturally mortal. Annihilation is the fate of the greater part of mankind, of heathens, of Mahometans, of unchristened babes. The gift of immortality is conveyed in the sacrament of baptism: but to the efficacy of the sacrament it is absolutely necessary that the water be poured and the words pronounced by a priest who has been ordained by a bishop. In the natural course of things, therefore, all Presbyterians, Independents, Baptists, and Quakers would, like the inferior animals, cease to exist. But Dodwell was far too good a churchman to let off dissenters so easily. He informs them that, as they have had an opportunity of hearing the gospel preached, and might, but for their own perverseness, have received episcopalian baptism, God will, by an extraordinary act of power, bestow immortality on them in order that they may be tormented for ever and ever. No man abhorred the growing latitudinarianism of those times more than Dodwell. Yet no man had more reason to rejoice in it. For, in the earlier part of the seventeenth century, a speculator who dared to affirm that the human soul is by its nature mortal, and does, in the great majority of cases, actually die with the body, would have been burned alive in Smithfield. Even in days which Dodwell could well remember, such heretics as himself would have been thought fortunate if they escaped with life, their backs flayed, their ears clipped, their noses slit, their tongues bored through with a red hot iron, and their eyes knocked out with brickbats. With nonjurors, however, the author of this theory was still the great Mr. Dodwell; and some, who thought it culpable lenity to tolerate a Presbyterian meeting, thought it at the same time gross illiberality to blame a learned and pious Jacobite for denying a doctrine so utterly unimportant in a religious point of view as that of the immortality of the soul.

* Dodwell tells us that the title of the work in which he first promulgated this theory was framed with great care and precision. I will therefore transcribe the title page. "An Epistolary Discourse proving from Scripture and the First Fathers that the Soul is naturally Mortal, but Immortalized actually by the Pleasure of God to Punishment or to

reward, by its Union with the Divine Baptismal Spirit, wherein is proved that none have the Power of giving this Divine Immortalizing Spirit since the Apostles but only the Bishops. By H. Dodwell."

Dr. Clarke, in a Letter to Dodwell (1706), says that this Epistolary Discourse is "a book at which all good men are sorry, and all profane men rejoice."

TITUS OATES AND THE BAPTISTS.—Oates had obtained his liberty, his pardon, and a pension, which made him a much richer man than nineteen-twentieths of the members of that profession of which he was the disgrace. But he was still unsatisfied. He complained that he had now less than three hundred a year. In the golden days of the Plot he had been allowed three times as much, had been sumptuously lodged in the palace, had dined on plate and had been clothed in silk. He clamoured for an increase in his stipend. Nay, he was even impudent enough to aspire to ecclesiastical preferment, and thought it hard that, while so many mitres were distributed, he could not get a deanery, a prebend, or even a living. He missed no opportunity of urging his pretensions. He haunted the public offices and the lobbies of the Houses of Parliament. He might be seen and heard every day hurrying, as fast as his uneven legs would carry him, between Charing-cross and Westminster Hall, puffing with haste and self-importance, chattering about what he had done for the good cause, and reviling, in the style of the boatmen on the river, all the statesmen and divines whom he suspected of doing him ill offices at court, and keeping him back from a bishoprick. When he found there was no hope for him in the Established Church, he turned to the baptists. They, at first, received him very coldly; but he gave such touching accounts of the wonderful work of grace which had been wrought in his soul, and vowed so solemnly, before Jehovah and the holy angels, to be thenceforth a burning and shining light, that it was difficult for simple and well-meaning people to think him altogether insincere. He mourned, he said, like a turtle. On one Lord's day he thought he should have died of grief at being shut out from fellowship with the saints. He was at length admitted to communion; but before he had been a year among his new friends they discovered his true character, and solemnly cast him out as a hypocrite. Thenceforth he became the mortal enemy of the leading Baptists, and persecuted them with the same treachery, the same mendacity, the same effrontery, the same black malice which had many years before wrought the destruction of more celebrated victims. Those who had lately been edified by his account of his blessed

experiences stood aghast to hear him crying out that he would be revenged, that revenge was God's own sweet morsel, that the wretches who had excommunicated him should be ruined, that they should be forced to fly their country, that they should be stripped to the last shilling. His designs were at length frustrated by a righteous decree of the Court of Chancery, a decree which would have left a deep stain on the character of an ordinary man, but which makes no perceptible addition to the infamy of Titus Oates. *Macaulay.*

POWER OF VOLUNTARY ASSOCIATION. Chevalier Bunsen, of Prussia, says:—"On my return to my own country last summer, after fourteen years' absence in England, I began to compare the impressions with which I had left Germany, with the more ripe views which, through more extended study, and a more large experience, I had obtained. The principle of voluntary association has been for a long time active in England; and there is in and about London, and in Great Britain generally, scarcely any great movement or public work, of which the roots are not to be sought in that principle. From an association of merchants and capitalists has, within a single century, arisen the British Empire in India, one of the greatest in the world. The free States of America rose principally out of free Christian congregations and other English associations; and the germs of a Canadian union are even now visible, which, through the power of this principle, is destined to play no unimportant part on the theatre of the world. What else but association has, in the course of two decades, called into existence the gigantic works of railway communication, which completely throw into the shade the most important undertakings in the shape of roads and canals, that formerly were the boast of princes and states—works, the construction of which has required more capital than the revenues of all the kingdoms of the world? What other principle than this has, during the same period in England, achieved the erection of more new churches and chapels, with congregations of earnest worshippers, than all the governments of Europe, and all the clergy had been able to erect during the last four centuries? Whence is this phenomenon? is it a product of the most recent time, a child of the present cen-

tury, at least of the last eighty years, a shoot of the great modern industrial movement, or a conquest made for us by the philosophy of the last century, and our so much bepraised 'modern civilization?' Not at all. The history of England proves the contrary."

DEMAND AND SUPPLY OF EDUCATION.
—"It is a great truth," says Mr. Laing, in his *Norway and the Duchies*, "that in education, as in everything else, supply follows demand; and that a people will always, and under all circumstances, educate themselves, or *find education for themselves*, up to the demand and necessity for knowledge and educated labour among them; and that a forced supply of learning, or educated labour, beyond what the social state of a country requires, and can fairly and naturally use and employ, is altogether as opposed to the true principles of social economy and of free trade as a forced supply of bodily labour by government encouragement, or by legal compulsion, would be in the labour market. The state of Germany, and of France, clearly proves this truth in social philosophy. The governments are obliged to create offices and employments for their educated men at the expense of the civil rights and freedom of the people; and to rear educated men at their national schools and universities to fill those unnecessary offices which they have created and cannot suppress. The supply of intellectual labour exceeds the natural demand or use for it, and the excess of scholarship, produced by government encouragement, is an evil, not a good, to the community. The result would be similar if it were shoemaking or carpentering work that government encouraged and took out of the wholesome and natural law of supply and demand. Free trade in education is of more importance to society than free trade in corn or cotton goods. The result, in Germany, of giving a monopoly of the educational means of a country to educational boards, and their primary schools, gymnasia, pro-gymnasia, and universities, and allowing none but their licensed teachers to give instruction to the people, has been to raise a power within the State, governing the people, as the Roman Catholic clergy did in the middle ages, by the monopoly of education, and by the visions and prejudices they infuse, exempt from all opposition or counteracting influences from other

teachers, and who, in 1848, shook every Continental throne by their schemes, their social influence, and the false education they had been giving to the youth of Germany."

THE MISSING STEAMER PACIFIC.—The following is an extract of a letter from New York. The writer sailed from Liverpool in the Atlantic, fourteen days after the Pacific:—"New York, February 26th, 1856.—Eighteen weary, disagreeable, stormy days brought us on Sunday morning to New York. The captain, who had crossed the Atlantic 243 times, declared he had never had such a bad trip as this. The ship had scarcely got out of the Mersey when the headwind began increasing to a gale, against which we had to fight until we reached the shore. When two days out the fog became so thick that we could not see the length of the vessel. On the third day floating ice began to make its appearance, increasing to such an extent that we could only feel our way. For two days and nights we kept crawling along, the captain hoping to get out of it every moment. Fog, fog, fog! nothing but fog and ice! On the third day, at seven o'clock in the morning, we saw a spectacle which none on board will ever forget; it was, in fact, the finger of Providence, and some more deserving than I and others must have been on board. The whole veil of fog rose like a curtain, and we looked upon an ocean scene beautiful, fearful, and grand. The atmosphere, as far as the eye could reach, was clear; the sun shone brightly on a continuous chain of icebergs above 100 feet high, intermingled with fields of ice. Chain after chain burst upon the sight, and the scene was awfully impressive. In a less time than it has taken to write this the curtain descended, and all became obscurity again. The captain took the hint and turned his ship towards England for the remainder of the day, and towards the south at night, not resuming his course to America until the following morning. After eighteen days' passage we arrived at New York, when we learnt that the Pacific, another steamer belonging to this, which sailed fourteen days before us, had not arrived, and I fear she is lost, with all on board. Our ship behaved nobly; nothing broken or strained. It is wonderful how man combines wood and iron to withstand the power of the waves.

Baptisms.

FOREIGN.

EAST INDIES, Chitoura.—On Lord's-day, December 9th, we were the privileged witnesses of the baptism of four persons. It took place in the old village, in the compound of the house first occupied by the mission, and in the presence of a large concourse of people. One was a female, the teacher of the girls school. She has long been a communicant, but being brought up among the Presbyterians, had not seen her duty with respect to baptism till now. The other three were young men, converts from among the heathen. It was a most interesting season. We sat under the shade of some large trees, a cluster of the native christian women with their children sitting before us on the carpeted ground, and by their clean nice clothing and happy faces, forming a bright contrast with the half-clothed and dirty forms of the many heathen spectators. Mr. Smith administered the rite. It took place after the morning service in the chapel, a small neat structure, but which was quite filled with an attentive auditory, about 130 in number. Some of those present were from adjacent heathen villages, who did not, however, scruple to mingle with the christians, and to unite in their worship. In the evening, Bernard, from Muttra, preached to a smaller but equally interested audience.

DOMESTIC.

PILL, near Bristol.—Five followers of the blessed Redeemer were baptized by our pastor, Mr. Lee, on sabbath morning, April 13. The chapel was crowded in every part, and many went away unable to gain admission. In the evening the newly-baptized were received into fellowship, in the presence of nearly three hundred spectators. We are happy to say that in answer to the prayers of a working church, a revival has taken place—the preaching of the word and prayer meetings are well attended, and we have about a dozen inquirers, some of whom will, we expect, soon follow their Lord in baptism. The young man who was baptized in October last, died in the Lord during the time the above baptismal service was held. He was a consistent and useful member, and had but a week previously united in prayer with us at the

prayer meeting. About an hour before his death he said, in reference to the service, "Oh, blessed sabbath!—I shall not be able to be with them—Thy will be done." His last words were, "Praise God from whom all blessings flow"—and in a few minutes his happy spirit took its flight. E. J.

NEWTOWN, Montgomeryshire.—Since Mr. D. Evans, formerly of York Street, Swansea, came amongst us in July last, we have had considerable prosperity. Mr. E. was recognized as our pastor in the first week of November last, when many ministers were present, and 1,200 friends took tea. The debt of £400 has since been nearly paid off. Our congregations have greatly increased, and considerable additions have been made to the church both by baptism and reunion, as the following will shew:—On Lord's-day morning, Sept. 2, our pastor baptized three on a profession of faith and love to the Saviour; Oct. 7, five; Dec. 2, sixteen; Jan. 6, nineteen; Feb. 3, twenty-one; March 2, eight; and April 6, eleven. These were all immersed by our pastor, in obedience to the command and example of our blessed Redeemer, several of whom had been pædobaptists. In addition to these, twenty-three have been restored to the fellowship and affections of the church, a number of whom had been for many years out of communion. We can truly say the Lord has done great things for us, whereof we are glad. Our sincere and earnest prayer still is, that God may continue to be merciful and gracious, and cause his face to shine upon us, that many more may yet be saved. B. R.

NEWARK.—Our pastor, Mr. Bayly, had the pleasure of baptizing five willing and happy candidates, on the last sabbath evening in March. Previous to immersing the candidates Mr. B. preached a convincing discourse on the mode of baptism, to a crowded and interesting auditory. Two of these were husband and wife, and two were teachers. They were all received to the communion of the church. May they all remain faithful to the vows of God which are upon them, and receive grace to enable them to shine as lights in the world. I am happy to say we have yet many more inquirers. R. P.

AIRDRIE.—Our pastor had the pleasure of baptizing five persons on a profession of repentance towards God, and faith in our Lord Jesus Christ, on March 30. The baptist cause in this place has for a long time been in a drooping condition. We are hopeful, however, that the Lord will revive his good work in our midst. On the occasion of the baptism the congregation assembled in the chapel, formed a pleasing contrast to the regular attendance. The chapel was nearly full; and we have reason to conclude that many who never heard our distinctive principles clearly enunciated before, went away with the conviction that infant sprinkling is unscriptural, and that believer's immersion alone is the baptism enjoined by the Saviour. Our present pastor has been labouring here some four months. That further good may result from his labours is our earnest wish and prayer to God.

LOUTH, Walkergate.—On Lord's day morning, April 13th, an excellent discourse, from Mark xvi. 15, 16, was preached in this chapel by Mr. Dunn, late of the Reform Wesleyan church, but recently baptized at Northgate chapel, Louth. Among other observations, Mr. D. remarked that he had, for some time, in conversation with baptists, allowed that they had the best of the argument; and he had always felt hampered when preaching from these words. Now he felt at liberty, and could speak from them with pleasure and delight. In the evening of the same day, after a discourse by our pastor, Mr. Kiddall, four believers were buried with Christ in baptism. May they hold on their way, and many more soon follow the example they have given. W. G.

PATTISHALL AND EASTCOTE.—Four believers put on the Lord Jesus Christ by being baptized into his death on April 13th. Mr. Chamberlain administered the ordinance. One of these was an aged man, whose life had been a chequered scene, and whose wife was baptized many years ago. Another was the daughter of one of our deacons, who is also an occasional preacher. She had been among the Wesleys at Luton, but has now returned to her own people. For not only her father, but her mother, grandmother, uncle, and aunt, are all members with us. May they all sit down together in heavenly places. W. B.

AYLESBURY, Bucks.—Knowing the interest you take in reporting the progress of the Redeemer's kingdom, I have taken the liberty to inform you of two additions made this year to the baptist church in this place. For several years this church has been without a stated pastor, but they have been well supplied with preachers, chiefly from London. Mr. Smith, of Harrow, has also supplied them on the last sabbath in each month, during which time they have had several baptisms, of which I cannot now give particulars. But on the last sabbath in January, two males, and on the last sabbath in March, three females, were baptized by Mr. Smith of Harrow, and added to the church. T. W.

SIRHOWY, Monmouthshire.—Eight persons were immersed in water on a profession of their faith in the Lord Jesus Christ, by Mr. R. Ellis, on Lord's-day, March 16. At three o'clock in the afternoon a numerous audience assembled at the appointed place for baptizing. The roughness of the weather compelled Mr. E. to shorten his remarks, but they were to the point. He then went down into the water, and baptized the candidates. One of the candidates was an educated lady who had been brought up in a popish family; but by searching the scriptures she found out her error, and delayed not to devote herself to God "according to his word." May more soon follow in the footsteps of these. A. W.

LEICESTER, Belvoir Street.—Two considerable additions have been recently made to the church meeting here. On Monday evening, March 31, Mr. Mursell baptized eleven candidates; and on Wednesday evening, April 2, fifteen more thus professed their faith in the death and resurrection of Jesus. It is a pleasing fact in connection with these additions, that several, if not the greater part, of the candidates were young persons whose parents were members of the church.

SAUNDERSFOOT, Pembrokeshire.—Our pastor, Mr. B. Lewis, baptized three males on a profession of faith in Jesus Christ, on Lord's-day, Feb. 3rd; and on April 8th, three females followed their Lord and Master through the baptismal waters, two of them scholars from our sabbath school. These were all added to us. May they be faithful disciples of their Lord and Saviour! T. H. E.

BERRY EDGE.—"T. H." writes us from a place with this name, but where it is he sayeth not, and we have sought in vain to find it. He tells us that on Feb. 24, "our pastor, Mr. Whitehead," baptized two females, one of whom was nearly 70 years of age. And on April 12, three more were buried with Christ in baptism, one of whom was a Primitive. But, "T. H." has a complaint to make, and he shall make it publicly. He says:—"I was greatly dissatisfied with your last report that I sent you. I hope you will put them in as I send them for the future, or I shall lodge some complaint against you to the Sorcation." If our good brother means the "Association," why we may as well tell him at once to save himself the trouble, for really we have no fear of any Association—English, Welsh, Scotch, or Irish. But this is too bad of "T. H." Of the former communication to which he refers we have no knowledge, but if it was at all like this he ought to have thanked us for the pains we took to make it readable.

LIVERPOOL, Stanhope Street, Welsh Baptists.—Mr. Hughes baptized one female candidate on March 16th, after a discourse on baptism, to a large and listening congregation. Some other candidates were unavoidably prevented. I regret to find that you have no reports of the numerous and interesting baptisms which take place at the English Chapels in this populous place. J. R.

PEMBROKE, Berean Chapel.—Mr. Walker, our pastor, after discoursing on the subject, baptized two young men, March 9. We had a very attentive audience, and enjoyed the service as a season of refreshing. The candidates were both received into fellowship with us; and of others we have hope that they will soon follow their example. F. T.

MANORBEAR, Pembroke-shire.—Mr. Evans, our minister, immersed three candidates on a profession of faith in the Redeemer, March 30. On the same day these were added to the church. May they be steadfast! We have more inquirers, and expect ere this appears in print to go down into the waters again. J. T.

BRADFORD, First G. B. Church.—Our minister, Mr. B. Wood, late of Salford, baptized nine believers on a profession of their faith in Christ, April 6. Three of the candidates were mother, son, and daughter. May they all be faithful unto death!

SHEFFIELD, Eyre Street.—On what is called Easter Sunday, our pastor had the pleasure of preaching to a crowded assembly, and afterwards of baptizing seven young females into the names of the Sacred Three. The statements made by these young friends were of a most satisfactory nature, and two or three of them highly interesting. Our progress appears to be regular. We have now four candidates for baptism, beside a number of inquirers. G. W.

PONT LYFNI, near Carnarvon.—Brother Owen Roberts immersed a female in the river by Melin y Cim, on a profession of her faith in Jesus Christ, March 30. It is many years since we had a baptism here. But we hope that the Lord will be pleased to bless the ministration of our dear brother, and that many sinners will seek the Lord in truth, and obey his commandments. J. S. E.

LONDON, New Park Street.—I am happy to say that the great and good work is still going on here. Our pastor had the pleasure of welcoming twenty-five persons to the fellowship of the church on sabbath evening, April 6, twenty of whom he immersed on Thursday, March 27, five being baptized before. D. E.

BEAULIEU RAILS, Hants.—Our minister, J. B. Bart, baptized four young persons on Lord's-day evening, March 23. One of the young men is a grandson of the late Mr. John Gunning, baptist minister. These were added, with two others. More are inquiring the way to Zion, with their faces thitherward. J. W.

DONINGTON, near Louth.—On the first sabbath in March, two females. and on the last sabbath in the same month, one male and one female put on Christ by baptism, before crowded congregations. These were added at the Lord's table. May we have many such refreshing seasons. T. B.

HAIFAX, Trinity Road Chapel.—Mr. Walters baptized five persons in the presence of a large congregation, April 13. The church under Mr. W.'s care has now, by the Divine blessing, nearly doubled its numbers during the last three years. Several are still waiting admission to fellowship.

LONGFORD, near Coventry—First Church.—Mr. Chapman baptized nine followers of Jesus on March 23, after preaching from "Be baptized every one of you."

POLESWORTH, *Warwickshire*.—The solemn ordinance of believers' baptism was administered in this village on March 23, when three believers in Jesus thus put on the profession of his name before a very crowded congregation. Mr. Stenson, of Nuneaton, preached, and Mr. Wilkins baptized the candidates, who were afterwards received into fellowship with us.

R. C.

BIRCHCLIFFE, *Hebden Bridge, Yorkshire*.—With gratitude to the Giver of all spiritual success, we record his goodness in the conversion and obedience of sixteen candidates who put on Christ by baptism on the first Lord's-day in April. We entertain hope that several

others will soon tread in the steps of these followers of the Lamb.

HAUMANNY, *Yorkshire*.—Our congregations have improved since Mr. Marshall came amongst us. During 1855, several baptisms took place. This year two were baptized in February; and in March two more from North Burton, one of whom is a local preacher amongst the Primitives, and the other is a Wesleyan.

G. J.

LANTEAGUE, *Pembrokeshire*.—Mr. Lewis baptized two young females on a profession of faith in the Lord Jesus Christ, Feb. 6th. Both of them are scholars in the sabbath school. We hope many more will soon come forward. T. H. E.

Baptism. Facts and Anecdotes.

THE MAN WHO BAPTIZED HIMSELF.

LAST year, in our July number, at page 212, we gave an anecdote under this heading. It appears that the singular conduct of Mr. Tripp, and of Dr. Adam Clarke, did not pass without notice. The late Mr. W. Burgess, General Baptist minister, of Fleet, in Lincolnshire, in a pamphlet, published at the time, faithfully exposed the folly of the act, and animadverted rather severely on the learned Methodist Doctor for the part he took in that ludicrous proceeding. The daughter of Mr. B., now an elderly person, has favoured us with a sight of the pamphlet, from which we give a few extracts, with some of her own remarks. Our friend says:—

"I was somewhat surprised to see a report of 'Tripp's baptism' inserted in the *July Reporter* without note or comment; for, knowing the veneration paid in certain quarters to Dr. A. Clarke, I feared that his remarks might be almost a temptation to some weak minded people to go and do likewise. My late honoured father was so grieved when he perused the article, as originally published by the Dr. in the *Methodist Magazine*, that he published an answer, or rather strictures thereon. I have one old copy, which I send for your inspection. I think the extract you gave had better not have appeared at all, except you had at the same time exposed its errors and follies."

In reply to our friend, we have only to say, that we did not publish the extract without *any* remark; and though we used but few words, they were quite sufficient to express our views of the matter; and we did so advisedly, believing that we had not a single reader so silly as to think for one moment of imitating such a "childish" example. Nevertheless, we now give a few of the concluding remarks in Mr. B.'s pamphlet, the title of which is:—"A Letter to Dr. Adam Clarke, occasioned by his Anecdote of the late Mr. Thomas Tripp, of Lowestoft."

"In the interim, we will attend to the most interesting part of the story, which unfolds the manner whereby your friend extricated himself from this dilemma, and is as follows:—"He at last thought of a method of dissolving the difficulty. Having made earnest prayer, and supplication to God in his chamber, he walked down to the beach, which was very near to his own dwelling, and having stripped himself, as if intending to bathe, he waded into the water a considerable depth, and then said, "Thomas, I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost," and having so said, he dipped himself, thrice over head, returned to the shore, and thus finally terminated the temptation, and the ceremony to which it gave birth.' Of the substance of his prayer on this occasion we are not informed, but his circumstances may assist one in making

a shroud guess. Most likely it resembled Naaman's,—‘The Lord pardon thy servant in this thing!’ But it is very questionable if his prayer could be quite so acceptable, not having the ignorance nor necessity in its favour which the prayer of that poor heathen had. He must know that from a motive extremely mean, i.e. his own tranquillity, he was about to pervert a sacred ordinance in a strange degree. And as he was about to present a sacrifice, that was shockingly lame and blind, he had need make earnest prayer and supplication that it might be pardoned and accepted. When I behold him amidst the swelling waters, I almost shudder at his solemn mockery in profaning the names of the sacred Three in such a childish performance. Such conduct, under the dispensation in which Nadab and Abihu lived, might in all probability have prevented the person from ever regaining the shore. Where is there any commission from heaven for persons to baptize themselves? Or what authority from above had he to use that solemn form of words appointed to be used by the administrator? In this private transaction, what profession of Christ or of his gospel is discoverable? Who, of all the human race, were witnesses? What else was it but perverse childishness throughout? which, while it calls for our pity or contempt, or both, to the astonishment of every considerate person, you are complacently employed in trumpeting its praise. But it is easy to see why. He did not put himself into the hands of baptists; and, by a manœuvre, wherein he put a cheat upon his own conscience, he remained a staunch Methodist.

Should it be thought that I have made too free, Sir, with your anecdote, by having repeatedly termed it a childish one, I would apologize by saying, that as there is a pleasure in speaking what one thinks, so I could speak of it no otherwise. Besides, I happened to be in possession of a fact so parallel with yours, that I knew, was I only to produce it, it would fully justify the liberty I have taken; and shall accordingly present you with it, as possibly in its turn it may also be of use—yet not by way of setting an example, Sir, I can assure you. The parents of my nearest relative were of the Establishment; and, like many more of its members, very regardless of religion, inasmuch that they neglected to

have her christened. When about eight or nine years of age she got to hear of this neglect, which some of her relations divulged to her, with concern. Her mind became very uneasy at the omission of a rite which is supposed to communicate all those important benefits which the catechism reckons as inseparable from it.* But knowing it would be in vain to persuade her father (who then had the sole care of her) to have her christened, and remaining still unhappy about it, her infant mind hit upon an expedient just as sagacious as your friend's was. One day, being alone, where a large pan of water stood, she stooped over it, and, dipping her fingers in it, sprinkled her face, and crossed her forehead; and thenceforward became satisfied that she was christened. In such a child as that self-deception was excusable—she knew no better than to suppose that christening herself was as valid as if it had been performed according to all that the rubric required. And though the performance of your extolled friend could no more be scripturally, than her's was ecclesiastically lawful, yet it might have been some extenuation could he have pleaded the same ignorance. I wonder how such a piece of duplicity, Sir, is reconcileable to the wisdom that cometh from above; and yet, as though it were some of its quintessence, you finish without a blush, by the following barefaced recommendation of such solemn mockery, ‘I feel no scruple to recommend the same measure to any person in the same circumstances.’

Already, Sir, I have had occasion to notice your insensibility about despising the sacred ordinance in question; and this is a subject that again obtrudes itself, in the consequential tone which you assume in recommending the unscriptural and childish conduct of your friend. ‘I feel no scruple to recommend the same measure,’ &c. As though the *ipse dixit* of Dr. A. Clarke were a sufficient indemnification for all that choose to de-

* Such as being “made a member of Christ, the child of God, and an inheritor of the kingdom of Heaven.” I can never read (concerning its administration), that such as are “by nature born in sin, and the children of wrath, are hereby made the children of grace,” without being reminded of the popish doctrine of transubstantiation. For methinks bread and wine, being changed by consecration into the flesh and blood of Christ, is not a greater transubstantiation of a material kind, than the before mentioned change of a child of wrath into a child of grace, is of a spiritual one.

part from the law and from the testimony. Will Dr. C. feel no scruple to answer, in his own person, before the sovereign Judge, for all the consequences that may follow such religious mockery? Has he no fear of being censured on that day by the supreme Legislator of the church, for invading his prerogative, and trampling on his authority? It seems he has not; for he feels no scruple to recommend the same measure to any person in the same circumstances. And as though he had convicted the baptists of acting from unworthy motives, proceeds to caution his readers against putting themselves into the hands of those 'who wish them to adopt their plan of baptism, that they may exhibit them publicly, and thus glory in their flesh.'

By glorying in the flesh of those whom we baptize, I suppose you mean our boasting in such as become proselytes to that ordinance merely as an external matter. Was this the case, there might be some foundation for such an ill-natured reflection. But, Sir, all who are acquainted with the order of our churches, can testify that we are very scrupulous as to the spiritual state of our candidates for that ordinance. We do not think it a sufficient qualification for any one to be baptized merely because he sees that or-

dinance to be a divine appointment; but we are desirous of satisfaction as to his repentance towards God, and his faith towards our Lord Jesus Christ. We should refuse such as hoped to make a meritorious service of such compliance; and such as, like your friend, would submit to it only to quiet a scrupulous mind, that was no better persuaded of the divine appointment of the ordinance than to conceive there is no harm in it. Our reason for public baptism is no secret. I have mentioned it already, more by way of reminding than informing you. But if our motive do not obtain your belief, it is not the less true for that; and I would beg leave to recommend unto you a larger portion of that charity that thinketh no evil. You mistake the matter sadly; it is not in the flesh, but in the spirit of those whom we baptize, wherein we glory. We rejoice at having reason to be satisfied that they are believers in the Lord Jesus, and we rejoice in their giving a scriptural proof that they are so by their subjection to his commands, and to this despised one in particular; because, in proportion to its being despised, they hereby give evidence of possessing that faith which overcomes the world."

Sabbath Schools and Education.

EDUCATIONAL STATISTICS.

ACCORDING to the census of 1851, the following were the numbers of children employed industrially in England and Wales at different ages:—

Children Employed Industrially.

Years old.	Boys.	Girls.	Total.
5	425	760	1,205
6	1,030	1,213	2,243
7	2,128	2,570	4,698
8	7,032	5,400	12,432
9	14,287	9,874	28,961
10	27,508	14,787	42,295
11	43,173	21,110	64,283
12	69,275	35,586	104,861
13	88,485	52,066	140,551
14	128,431	74,869	203,300
Total..			599,829

If these 600,000 children earn, on the average, 2s. a week, they will bring to their families an aggregate amount of £60,000 a-week, or £3,120,000 a-year; and if they should only average 1s. 6d. a-week, they will bring £48,000 a-week, or £2,340,000 a-year. Such is the produce of juvenile labour to the families of the poor; and a large part of this would be taken away by Lord John Russell's plan. In addition to this loss every father of a family would have to pay a school-rate.

Lord J. Russell avows, that it is his object so to increase the number of children in schools that they shall amount to 3,600,000, being one in five of the whole population. This proportion of scholars may be attainable in counties where the population consists chiefly of small yeomanry, or domestic manufac-

turers, or middle-class tradesmen, such as are found in Switzerland, Saxony, or New England, especially if under laws making education compulsory both on the parents and the community. But it is utterly out of the question in a country like England, in which an immense proportion of the population are strictly labourers, either in agriculture or manufactures. To neglect this consideration of the difference in the circumstances of the bulk of the population, and to expect as long a term of schooling among labourers as among the middle classes is an error of the first magnitude, and quite unworthy of a statesman. Even in Prussia, where the proportion of labourers to the whole population is far less than in England, and where children are compelled by law to attend school till they are 14 years of age, the number of scholars is only 1 in 6.33 of the inhabitants; in Holland, one of the best educated countries in Europe, the proportion is 1 in 7.55; in Bavaria it is 1 in 8; in Austria it is 1 in 10; in France 1 in 10.81; in Belgium, 1 in 10.70; in Sweden, 1 in 11.45, and (including those educated at home) 1 in 8. In not one of these countries is there nearly so large a proportion of operatives to the whole population as in England,—a country consisting of large farms and vast manufactories, where, nevertheless, the number of scholars is 1 in 8.36 of the inhabitants. Then, how extravagant is it to demand in this country an attendance of 1 in 5 in school! This would require an actual schooling of nearly ten years for every child in the country, including the working classes; for, though it would be only an average of nine years on the entire number of children of the school age (5 to 15 years old), yet, considering the children who are absolutely prevented by sickness and other causes, from attending school, it would practically require an attendance of ten years from those who were not thus prevented. This is so extravagant as to discredit the judgment of him who proposes it. No theorist in this country has yet put forth so absurd a demand. Lord Brougham asked for an attendance in school of 1 in 9 of the population. The Committee of the House of Commons of 1838 demanded 1 in 8; and Sir James Kay Shuttleworth also asked 1 in 8; but Lord John Russell demands 1 in 5. Well may the man

who, in his closet forms such theories, abandon the principles of liberty, and call despotic laws to his aid.

The measure is perfectly unnecessary. We possess, on official evidence, the great facts of the rapid and steady progress of education during the whole of the present century. From 1818 to 1851, according to the census, the increase of day-scholars and Sunday-scholars was as follows:—

Y.ars.	Day-Scholars.		Sunday-Scholars	
	Number.	Proportion to Population.	Number.	Proportion to population
1818	674,883	1 in 17.25	477,225	1 in 24.46
1833	1,276,947	1 in 11.27	1,548,890	1 in 9.28
1851	2,144,377	1 in 8.36	2,407,409	1 in 7.45

I should have thought these facts so triumphant a proof of the power of Voluntary Education as to induce every reasonable man to trust our future progress to the system which had worked so well in the past. But the itch for legislating is more intolerable than the Scotch fiddle, and Lord John Russell is one of the unhappy victims of the complaint. May we not reasonably confide in such motives and circumstances as have undoubtedly produced our past advance, and among which are the following—viz., the pecuniary and other substantial advantages secured by education, which are daily becoming more understood and appreciated by all classes; the good sense and right feeling of parents, who cannot fail to see the benefits of education to their children; the shame that attaches to ignorance; the ever increasing number and excellence of our educational institutions, including both those for the young and those for adults; the public spirit and patriotism of many, and, still more, the zeal of religious communities who honourably compete with each other in their efforts to educate the people; the extraordinary increase of cheap literature in all its forms, both attractive and useful; the natural tendency of knowledge to diffuse itself; and the spirit of the age. If these natural motives are not to be trusted, then there is no lesson to be learnt from experience, nor is any faith or confidence due to the great principles of freedom; but we must turn back in the career in which England has set an example to the nations, and become humble imitators of continental despotisms.

Edward Baines.

Religious Tracts.

THE PICTURE ON THE TRACT.

IN a large manufacturing town in the West Riding of Yorkshire, some pious persons were in the habit of leaving tracts at the different dwellings of the poor. This was done every Sunday morning, and the same tract was deposited at each habitation. On one occasion, the tract which came in course for circulation, was the narrative of "William Kelly." There was a picture on the frontispiece to this tract representing the subject of the story sneaking bare-headed from the presence of a storming landlady, who had seized his hat as a security for a public house score. Such a circumstance actually did take place, and proved the turning point in the life of Kelly, who was afterwards called "The Happy Christian." The disgrace of the incident induced sober reflection, sober reflection issued in repentance, and repentance in one of the most pleasing specimens of humble piety that modern days can furnish.

This tract, thus embellished, was left at the house of one of the most profligate drunkards in the place; and to him, strange to say, a circumstance precisely similar to that which arrested Kelly in his career, had occurred the evening before. His hat being detained for debt by the landlady of a neighbouring ale-house, he had hastened homeward, bare-headed, incensed and ashamed, and retired to rest, raging like a she-bear robbed of her young. Sunday morning found him sullen and perturbed; he hurried down stairs half-dressed, and flung himself into a chair which stood beside the breakfast table; when, lo! the first object that caught his attention was the frontispiece of the tract which we have been describing, placed, we will not say accidentally, fully in his view. Glancing at it with an eye of fierceness, he seized it, and striking the table with his fist, at the same time uttering a fearful imprecation, exclaimed, "Those villainous Methodists! if they haven't got me already painted up to be the laughing-stock of the town; here I am without a hat. I'll be even with them." Thus he raved till the tempest of his anger had somewhat exhausted itself in oaths and menaces; then, prompted by curiosity, he thought he would ascertain what was said concerning him. A near inspection of the object

of his wrath immediately corrected his preposterous error; but his curiosity having been excited, he read the little narrative, and the perusal was productive of the happiest effects. He resolved, in the strength of God, that he would reform; he repaired to a place of worship, began to search the scriptures, and exhibited every symptom of real repentance. From being a disgrace to society, a curse to the neighbourhood, and a scourge to his family, he became one of the kindest of neighbours, most faithful of servants, best of fathers, and most sober of men.

The lessons to be gathered from this interesting incident are sufficiently obvious. It needs no comment. There is, however, one particular which deserves to be appended, because it strikingly illustrates the principal inference which ought to be deduced from the fact; even the perfection of that Providence which orders the minutest circumstances in wisdom. I well remember that the venerable author of this tract was not a little chagrined when he first saw the cut with which his production was decorated; he deemed it unfair to give such prominence to the most disgraceful feature in the history of his friend; yet this picture, insignificant as it might seem, was destined to conduce to an event which, contemplated in its bearings on eternity, is of magnitude too mighty for a man to grasp.

A WORD IN SEASON.—A gentleman of respectable connections, travelling in Long Island, having taken more ardent spirits than usual, became intoxicated. Deeply mortified at finding himself in this situation, he resolved, in a rash moment, to destroy himself, and for this purpose retired to the woods. After finding a suitable place, he took from his hat the handkerchief with which he intended to execute his dreadful purpose; but, providentially, with the handkerchief he drew out from his hat a little tract, which arrested his attention. It had on the title-page "A Word in Season." He perused it; it struck conviction to his heart; he instantly fell on his knees, cried to God to have mercy on him, and after continuing some time in earnest prayer he arose, and returned to the city, thanking God for the deliverance he had effected, through the instrumentality of the "Word in Season."

Intelligence.

BAPTIST.

LONDON, King's Gate Chapel, Holborn.—This new erection stands on the site of the building so long known as Eagle Street Chapel. It has risen in less than six months, having been commenced Oct. 24, and being now opened on April 17. Mr. Baptist Noel preached in the morning, and Mr. Samuel Martin (Ind.) in the evening. A cold collation in the school rooms afforded refreshment to a large party at the close of the morning service, after which a public meeting was held in the chapel, Mr. F. Wills, the pastor, presiding. Several excellent addresses followed. This is all our available space will allow us to mention at present.

RHYL, North Wales.—In the *Nonconformist*, April 9, is a letter headed "A Gang of Welsh Impostors," and signed "J. W. Todd, Sydenham," which professes to describe the persons of three begging impostors, and adds, "In a letter before me I am told that they, or some of their fraternity, have been engaged in gathering subscriptions towards a new baptist chapel at Rhyl." Now we wish to ask our friends in or near Rhyl if there is any foundation for such a report? We hope they will lose no time in giving some explanation that will be satisfactory, or their design may suffer loss.

WARMINGHAM.—Before Mr. Howe left this place for Cardiff, after sixteen years service, his friends convened a public meeting, and presented Mr. H. with a gold watch, and a purse of twenty sovereigns, on March 21. Beside these gifts, Mrs. H. was presented with a portrait of her husband set in an elegant gold brooch. The senior deacon read an address expressive of the affection of his friends, and their good wishes for his further usefulness. And several other ministers and friends expressed their sympathy with the proceedings.

TORQUAY, Union Street Chapel.—A tea and public meeting was held in the Abbey Road Schools on March 13th, in aid of the funds for enlarging this chapel, when T. Urquhart, Esq., of Liverpool, presided. This step has become necessary since Mr. James Kings became minister of the place. The total realized, including donations from several friends of various denominations, amounted to the very liberal sum of £175 11s. 6d.

CHENIES, Bucks.—Mr. T. C. Carter, informs us that he resigns the pastorate of this church in June, and is anxious that the friends should meet with a suitable pastor.

LIVERPOOL, Welsh Baptists.—Our annual meeting of churches was held this year on March 21, 22, and 24. We had nine ministers from the Principality. Numbers flocked to the services, and we hope that a revival of the work of God will be the result. Our friends in Birkenhead were favoured with the use of the Independent chapel, Hamilton Square, when upwards of 400 persons took tea together, after which Mr. D. Evans, of Newtown, lectured on the "Life and Times of Bunyan." The proceeds were applied to reduce their debt. J. R.

SOUTHMOLTON, Devon.—A meeting was held, March 21, in recognition of Mr. J. B. Little, late of Fownhope, as pastor, when T. Nicholson, Esq., of Lydney, presided, and Messrs. Newnam, May, Cutcliffe, and others, took part in the proceedings. An effort is about to be made to clear off a burden of £150 debt which yet remains on the place of worship. W. R.

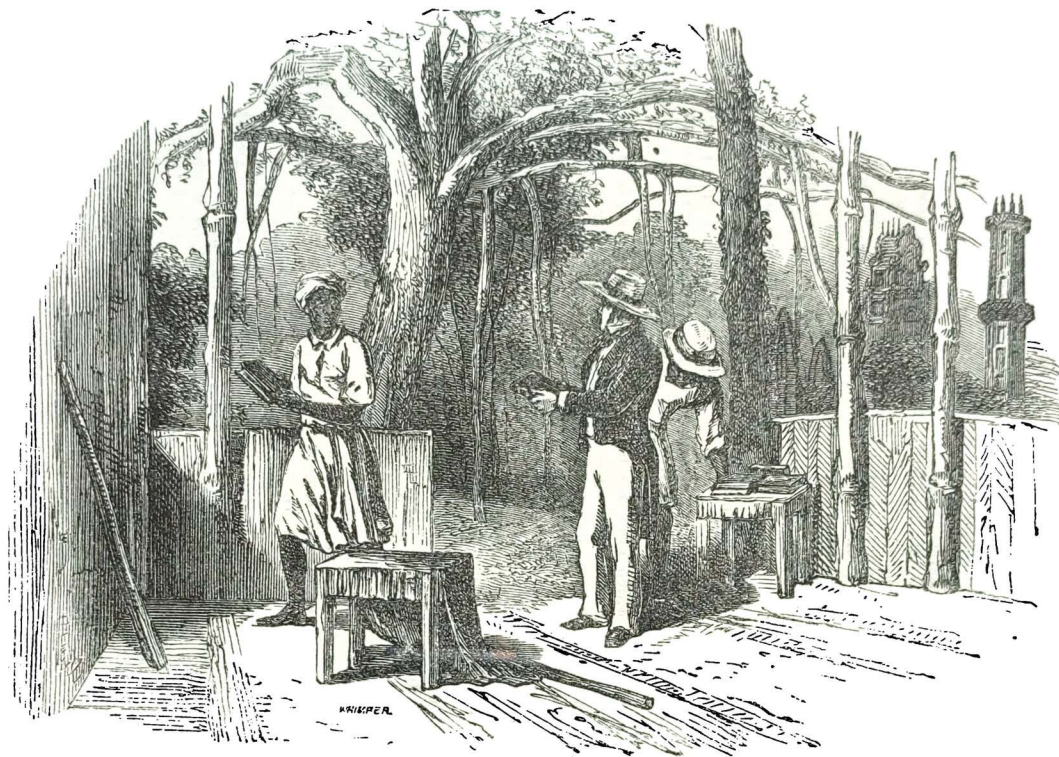
RAWDEN.—Our place of worship, which had been closed for extensive repairs and improvements, was re-opened on March 23 with sermons by Dr. Acworth, Dr. Godwin, and Mr. Holmes, the pastor. We have erected a new pulpit, opened a new baptistry, and set up a new warming apparatus. The collections were £250 7s. 2d. Was not this handsome? G. S.

AMERSHAM, Old Meeting.—Mr. Jeffery, the minister, was presented, on March 24, by his friends, with several valuable volumes as tokens of their respect and attachment. What rendered the gifts more acceptable, was the fact that they were subscribed for by seventy-five poor persons of the church and congregation.

WELSHPOOL.—It affords us pleasure to hear that the baptist place of worship in this town has been re-purchased, and was re-opened on March 9, when Mr. D. Evans, of Newtown, preached to crowded congregations. There is now a good prospect of establishing a prosperous interest.

TARPOURLEY, Cheshire.—Within one month our friends subscribed the sum of £210 to clear off our debt—one friend giving £100. We had a social tea meeting, March 18, to celebrate the event, when several ministers and friends from other places met to congratulate and rejoice with us.

HUDDERSFIELD.—Mr. John Hanson was recognized as pastor of the baptist church in this town, on Friday, March 21. Messrs. Daniells and Stocks delivered lectures in the afternoon, and after a well-attended tea meeting several friends addressed the assembly.



THE YOUNG BRAHMIN.

MISSIONARY.

TIBET AND TARTARY.

OVER the whole breadth of Central Asia, there extends a mighty girdle of immense table-lands, lifted, in some parts, above the mean height even of the mountains of Europe; it stretches for 6000 miles in length from the Mediterranean to the Pacific,—is nearly 2000 miles broad at its Chinese extremity, about 1000 miles at its centre, and from 800 to 700 as it approaches the European Continent, in the high-lands of Asia Minor.

The table-land of Tibet, to the south of the "Sea of Sand," is crossed by transverse chains of very high mountains. At its western extremity is the small plateau of Pamer, 15,600 feet high, called by the natives the "Roof of the World."

On the south of the plateau of Tibet, the Himalayas rear their snowy crests far above its level, some of them 12,000 feet above it, into the deep azure sky; while below, they cast down their giant spurs towards the glowing plains of Hindostan. Tibet may be said to be borne upon the shoulders of these vast Himalayas.

The first efforts to carry the light of gospel truth into the central and eastern parts of Asia were made in the fifth and sixth centuries by the Nestorians, who being independent of the systems of Rome or Constantinople, had a patriarch of their own at Seleucia, and had especially protested against the worship of the Virgin Mary as the "Mother of God," which was then becoming a cherished tenet of their opposers. The Nestorians abounded in Armenia, Persia, and Assyria; and there exists traces of their travels from Constantinople to Cathay, the ancient name of China. Their missionaries wandered on foot, their staves in their hands, over mountains, along the banks of rivers, through forests and deserts, amid privations and sufferings of every kind, to carry the tidings of salvation to the distant heathen; and the proof that these missionaries were Nestorians, and not Romanists, as Mr. Huc would have it appear is, that amidst all the absurdities and monstrosities with which Buddhism has since overlaid their early teaching, retaining, meanwhile, a few of its doctrines, *there is no worship of the Virgin Mary!* For interesting particulars in relation to this subject, we must refer our readers to Mr. Layard's visit in 1840 to the district of Jelu, to the oldest church in the Nestorian mountains, where "China bowls, black with the dust of ages," verify the records of church history with regard to the Nestorian missions, and bear witness to the marble tablet of Seguanfoo, with its Syrian inscription.

Dr. Hæberlin went over the Runang Pass, 14,608 feet above the sea, to Sungnum, the last town in Kunawur, beyond which the country of Tibet commences, and visited Pue; pitching his tent near the only printing office in Kunawur, where also was a manufactory for making paper from the bark of the "Daphne Cannabina," a kind of spurge-laurel, from which the best paper is often said to be made in China. The process is thus described:—

"The plant arrives in its raw state from the southern side of the Himalaya range; it is first beaten with a wooden mallet, steeped in water for twelve hours, and then stirred about in a tub till it becomes a rather thick pulp. A portion of this pulp is poured on a *form*, and held in running water; being afterwards placed in the sun, the paper is ready. The whole was performed in my presence, and in the same room was the printing-office. The woodcuts to be used were placed on an oblong *form*, and ink rubbed upon them; the paper was damped, placed over them, and held by one man while another applied a wooden roller to the surface, and the printing was completed."

But what do you think had been printed? Each sheet contained 180 repetitions of the one mystical sentence, that goes up morning, noon, and night, from men, women, and children, aided by all the Lamas and prayer-wheels in Tibet. "*Om mani-pani om*;" which means, "Oh, may I be absorbed into Buddh."

In the printing room was a cylinder, six feet in diameter, which turned by a handle; four sheets of the papers were pasted together, and 10,000 of them, so pasted, were put into the cylinder, to make a large "*mani-pani*;" and this being turned round twice in a minute, the people suppose that in one hour are offered 624 millions of prayers; in a day, 14,976 millions; in a year, nearly 5½ billions; and they also believe that, according to the number of prayers thus offered, is the degree of holiness attained by the devotees who place them in the wheel, even while they are eating, drinking, and sleeping.

Mr. Huc tells us, that smaller prayer-wheels than this, called *Tchu-Kors*, may be found in every brook in Tibet and Tartary, left to be turned by the waters; in every tent, hung where the draughts of wind will keep them going; within the temples, and in niches outside the temples, where each passenger may give them a turn as he passes by. Sometimes, whole rows of these praying machines are kept revolving by the breeze, like windmills; and, as if this were not enough, at the entrance of every town and village is found, in another form, a "*mani*;" a kind of causeway, generally from four to six feet high, roughly built up of the stones that lie around; its flat, or slightly-sloping

roof, covered with pieces of slate, on every one of which a Lama has been asked to write, "*Om mani-pani om.*" Sometimes this "*mani*" is half a mile long. If a childless man wishes for a son, the traveller for a safe return, or a shepherd for the safety of his flocks, he deposits his praying-slate on the "*mani*," and is sure that his prayer will be heard.

Dr. Hæberlin did not proceed any further into Chinese Tartary: a furious mountain torrent stopped his progress to Shipke. Concerning the main object of his journey, he made the following report to the Bible Society:—

"As far as the Tibetan language is spoken and the Lamas have any sway, so far literature exercises an important influence over this people. If there were a version of the scriptures in the Tibetan tongue, thousands of volumes might annually be sent into the interior of Asia from five different points along this immense frontier of British India, and these millions of the heathen who sit in darkness uttering vain 'repetitions' might see the light of salvation."

Eleven years have now elapsed; the beloved missionary is gathered to his rest. In 1849, he was again struck down by sickness, and left Dacca in a boat with his enfeebled wife, to proceed to Calcutta, and embark for Europe. Just as they reached the entrance of the Sunderbunds, in those wild regions where the silence is at times broken by the tiger's roar, Dr. Hæberlin breathed his last on a sabbath morning. From his Indian grave a voice still speaks, "No Bible for Tibet!" There have been strange hindrances in the way of this translation of the scriptures. It was supposed to have been a work in contemplation by the American Bible Society; but this has not taken effect. An attempt was made by the Church Missionary Society, in 1815, to the same end; the Rev. F. C. Schroeter, one of their missionaries, having devoted himself with much steadiness and success to the acquisition of the language, was cut off by death at the very moment that he was proceeding to the translation of the scriptures in 1820. Mr. Le Roche was appointed to succeed him at Titalaya, a district bordering on Bhotan, but the climate of India proved fatal to him also; and Major Latter, an officer who had been mainly instrumental in originating the mission, died likewise in 1822. To this succeeded the attempt of M. Csoma de Kôros, in the monastery at Kanum. The only result of the labour at present is the translation of a Tibetan and Italian Dictionary of 500 pages, probably made by Roman Catholic missionaries at Lassa; it was partly rendered into English by Dr. Marshman, and was printed at Serampore in 1826. Mr. Schroeter had written a

short Tibetan grammar, which was submitted to Dr. Carey, whose knowledge of the language being slight, he did not feel warranted to add to it, though he foresaw the immense importance of a translation of the bible in a tongue which was not only spoken all over Tibet, but by the Lamas of Mongolia, as their liturgical language.

The Book and its Missions.

RELIGIOUS.

THE AMERICAN BOARD OF MISSIONS was commenced more than twenty years ago, and was founded on the most catholic basis, embracing in its constitution five different denominations of protestant christians, all united for one common object. The last report proved the singular success that had attended its operations. Carried on silently, without stir or tumult, it had struck so deep a root in the East, that it would require some superhuman effort to root it out. The mission had numerous churches and schools under the superintendence of native teachers, and in one village near Constantinople the whole population, about 6,000 or 8,000, had entered the protestant fold. In the Armenian branch, there were 78 native preachers, and there had been printed in the native language upwards of six millions of pages in books and tracts, the number of volumes being 24,698. Never was there a time when there was so much facility in this respect as at present. By the recent firman of the Sultan, a Turk may renounce his faith without incurring, as before, the penalty of death, and the concessions granted to christians were of great importance.

THE PROTESTANT MISSIONS IN TURKEY AND THE HATTI-SHERIF.—On the 5th of March, within the palace of the British Ambassador, all the missionaries, American and English resident in and about Constantinople, called on Lord Stratford de Redcliffe to congratulate him on the success of his efforts in procuring from the Porte the late hatti-sheriff. The greater part were Americans, and many had been resident within the bounds of the Turkish empire for more than 30 years. "The Ambassador," says the *Christian Times*, "made a most happy reply, in which he declared with deep emotion that he had done nothing, and God everything. The whole spirit of it was to recognize nothing but the agency of God's providence in all the changes that are going forward in Turkey."

A NEW PROTESTANT CHURCH is about to be erected in Paris, near the Luxembourg. The officiating ministers will be the Rev. E. de Pressense, and the Rev. G. Fisch, both well known and highly respected in this country.

JERUSALEM.—The new Pasha of that province is animated with the most liberal sentiments, and is thoroughly carrying out the principles lately adopted at Constantinople of liberality towards all creeds and denominations of people, with a desire to ameliorate the condition of the inhabitants. The Pasha of Jerusalem and his suite attended Divine service in the English church on Epiphany Sunday, and visited the English hospital and the English school, leaving handsome donations for each. Almost all travellers now succeed in visiting the Great Mosque of Omar, the site of the Temple, though they have to make large presents for the privilege. The excavations under the city of Jerusalem are also frequently explored; but the entrance, being exceedingly narrow and low, is very difficult. These excavations are of very great extent, and are formed into vast arched chambers, which seem to have been used as a quarry to supply the materials for the walls of the Temple.

OPEN-AIR SERVICES AND THE POOR.—At a recent meeting of about forty of the agents and friends of the Open-air Mission Society, the Earl of Shaftesbury in the chair, it was stated that 200 services had been lately held out of doors, and 250 visits paid to the common lodging houses on Sunday evenings. The missionaries were refused admittance on only eight occasions. Generally from twenty to sixty of the lowest people listened with eagerness to short addresses and the reading of scripture. The Bible Society supplies Bibles, and the Religious Tract Society supplies its publications, which are always well received. There are 1,800 of these lodging houses in London, and the order and comfort which have been introduced into them all by "Lord Shaftesbury's Act," seem to have been followed by a sudden manifestation of readiness to receive instruction, especially on Sunday evenings.

OPEN AIR PREACHING.—The students of Airedale college have begun a series of out door services, which they have arranged to hold in the neighbourhood of Peel Park, Bradford. About 500 persons listened with interest to the first addresses. The Rev. W. Scott, Theological Professor, and Messrs. Place, Redman, and Clegg, took part in the services.

PRIZE ESSAYS ON THE ROMISH CONTROVERSY.—With a view of encouraging the study of the Romish Controversy, the Committee of the Protestant Alliance have resolved to offer prizes to the Christian Young Men's Societies of London, for three of their members, who shall acquit themselves best at a public examination on the twelve latter articles of the creed of Pope Pius IV.

NEBUCHADNEZZAR.—It is stated that Colonel Rawlinson, who is at present engaged in prosecuting the discoveries commenced by Layard and Botta, and in exhuming from the mounds of the long lost rival cities, Nineveh and Babylon, the instructive remains of this once gigantic power, has lately discovered, in a state of perfect preservation, what is believed to be the mummy of Nebuchadnezzar. The face of the rebellious monarch of Babylon, covered by one of those gold masks usually found in Assyrian tombs, is described as very handsome—the forehead high and commanding, the features marked and regular. This interesting relic of remote antiquity is for the present preserved in the Museum of the East India Company.

CHRISTIAN CHURCHES have been raised in Egypt wherever they were required without molestation, and Mehemet Ali generally made a gift of the ground for their erection. The English Protestant church occupies a most prominent position in the great square of Alexandria, the Roman Catholics have two churches, and the Greeks have just completed a very fine large church, and all toll their own bells.

A PRUDENT PASTOR said to a young member of his flock:—"Brother, we are always pleased to hear you speak in the prayer meetings, and we hope you will continue to do so; but I would advise you to be as brief as possible, and if the brethren think you are too brief they will tell you of it." This was spoken in love, and had the desired effect.

REV. ADOLPHE MONOD, of Paris, died on Sunday, April 6. M. Monod, who had been laid aside from his ministerial duties for many months, by a painful illness, which he bore with remarkable resignation, was admitted on all hands to be one of the most eloquent preachers that France has ever produced. He was called the modern Massillon.

VESSELS OF WAR FITTED UP AS POPIISH PLACES OF WORSHIP.—The Government have fitted up the *Hotspur* at Plymouth, and the *Thalia* at Portsmouth, as places of worship for Roman Catholics belonging to the fleet; and among the items in the naval estimates appears a new one for Romanist chaplains to these vessels.

THE BIBLE IN SPAIN.—The question of the right of Spaniards to print the Bible in the Spanish language, is now being agitated in the senate of the nation, and much interest and excitement prevails on the subject generally. Is not this as a star shining in a dark place until the dawn?

A YOUNG WOMEN'S CHRISTIAN ASSOCIATION has been formed in London. This is a happy idea. May it prove a great and good fact.

NESTORIAN.—Mr. Cochran writes that his mission has just enjoyed another refreshing season. The course of events at Trebizond does not appear to be very favourable to the progress of missionary labour by reason of war and pestilence. The number of inhabitants has been considerably diminished by removals and deaths. Several resident Americans have left the place and gone to Sinope and Samsoun.

TURKEY.—Letters from Dr. Anderson, at Aintab, Syria, speak of the flourishing condition of Protestantism in that place, and of the great multiplication of sabbath schools and bible classes. Mr. Ball, who has recently visited Pergamos and Thyatira, states that there is a favourable opening for missionaries in each of those places. The tidings from Thessalonica are encouraging.

GENERAL.

CHURCH RATE ABOLITION.—The following table shows the progress made by the Abolition party during the present Parliament:—

	For abolition.	Against.	Members.
In 1853 there were	174	222	in house of 396
1854	" 184	211	" 395
1855	" 219	191	" 410
1856	" 223	180	" 403

Thus, while the number of votes has never varied more than fifteen, the abolitionists have converted a minority of forty-eight into a majority of forty-three—being equal to a gain of ninety-one votes in three years.

REV. MR. STUART, minister of the East Church, Stirling, was proceeding, on the morning of March 30, for the purpose of preaching at Dunblane, when the horse suddenly stopped on the line of railway at the level crossing at Dunblane, and declined to proceed either backwards or forwards. The gatekeeper coming out exclaimed, "For God's sake, drive on, sir!" when Mr. Stuart, applying his whip instantly with unusual smartness, the animal leaped forward, and the mail train immediately swept past. Such a narrow escape is seldom recorded.

ASSYRIA.—About 100 tons of sculpture from the Assyrian excavations, which are considered the finest specimens of that art hitherto found, have been brought home by Messrs. S. Lynch & Co., in the *Christiana Carol*. There has been much anxiety about these interesting relics, in consequence of the loss sustained by the French nation of a much larger quantity, which was sunk near Ghorrah, on the Euphrates, by the Arabs last year.

THE FRENCH EXPEDITION to Madagascar will, it is said, be organised on an extensive scale. A portion of the troops from the Crimea will be engaged therein. That large island will, it is said, be, in whole or in part, annexed to the French empire.

AWFUL!—A private of the East York Militia was on parade a few days ago, says the *Standard*, at the camp at Aldershot, and being accused of talking more than once by the serjeant, by whom he was threatened that if he did so again he would be reported to the colonel, said he did not talk, and at the same time wished "that God might strike him dumb if he had;" he was from that instant struck dumb, and has not spoken since. He has answered questions by writing, and stated that the moment he had uttered the last word "dumb" he became so.

WAR FUNDS.—The *Patriotic Fund* subscriptions now amount to upwards of £1,400,000.—The *Central Association* in aid of the widows and families of soldiers have received £121,704, and disbursed upwards of £90,000; 6,562 wives of soldiers, 8,984 children, and 232 widows, whose sons have served in the East, have been aided.—The subscriptions to the *Nightingale Fund* are now about £25,000.

ROYAL COURTSHIP.—It is stated at Berlin, in the court circles, that Prince Frederick William has formally demanded the sanction of the King, his uncle, to his making an offer for the hand of the Princess Royal of England; and that the King gave his consent in presence of the court. The departure of Prince Frederick William for this country is said to be fixed for the beginning of May.

WHAT A DELIVERANCE!—Mr. Unwin, in his celebrated letter to Lord John Russell, affairs of his lordship's Education Scheme, now happily rejected "not taking into account the outlay for new buildings, an annual revenue will be required of £8,323,721." This would have been equal to a new Church Rate of three times the annual amount of the present.

JAPAN.—On the 11th of November last, the city of Jeddo was the scene of an awful earthquake; when 100,000 dwellings and 54 temples were destroyed, and 30,000 of the inhabitants are supposed to have perished. The city was on fire in thirty places. The earth opened and then closed again over thousands of dwellings and all that were in them!

CALIFORNIA.—Alarming indications of an earthquake were felt at San Francisco, in February. Many buildings were shaken or destroyed, but few lives were lost.

HUDSON, THE RAILWAY KING, as he was called, is trying, it appears, to resume his regal honours in Spain, where he is now busy projecting railway schemes.

A CHURCH RATE ROW has taken place at Neath, in South Wales. The cause was a seizure of the goods of such as refused to pay.

VAUXHALL RAILWAY STATION took fire on Sunday evening, April 13th, when a vast amount of property was destroyed.

THE PAPAL STATES.—What a picture does this table present of the moral and political condition of the people in the Pope's own dominions. There were in prison in 1850, 10,436; in 1851, 11,279; in 1852, 11,767; in 1853, 12,039; in 1854, 13,006.

REVIEW OF THE PAST MONTH.

Thursday, April 24.

EUROPE, and not only Europe but the whole earth, had been waiting in listening attitude, and with almost breathless anxiety, to catch the first certain whispers of restored Peace which might issue from the secret chamber of the Plenipotentiaries in Paris—when, on the last sabbath in March, it was announced at two o'clock in the afternoon to the people of Paris that the articles had just been signed; and, in a few minutes, the lightning telegraphs flashed the glad news over land and sea. On the instant, as it were, trade and industry lifted up their heads, and war and violence laid down their arms, never, we would fain hope, to resume them again. In expectation, we presume, of this event, a well-known lover of Peace sent us these lines:—

AN INVOCATION TO PEACE.

Come over the mountain, come over the sea,
Thou first-born of heaven, thou joy of the free;
Come fresh on the morning with wings of the dove,
And strew on thy pathway the blessings of love.

Send back to their homes all the legions of death,
And scatter the fierce men of war with thy breath;
Proclaim to the world a new era begun,
And let it be lasting as light from the sun.

Display in full horror the scroll of the dead,
And let it by monarchs and statesmen be read;
Oh! give them to blush for the guilt of the hour,
When they made war and bloodshed "the balance of power."

Array 'fore their vision the souls of the slain,
With their widows and orphans a heart-broken train;
Tear off the disguise from all "Glory" profane,
And ask them to give back the slaughter'd again.

Proclaim that the Judge of the quick and the dead,
Will make "inquisition for blood" they have shed;
Yet pray that they meet not the judgment in store,
But scourg'd by their folly, may "learn war no more."

Then come, gentle Peace, reign for ever on earth,
And bring the glad day of the world's second birth;
As "the bow in the cloud" to the nations appear,
And give us to hope the Millennium near,—

When men shall not hurt or destroy any more;
When on every island and every shore,
Men of every class and of every station,
Shall share in the blessings of peace and salvation.
Manchester. W. S.

AT HOME.—We have only briefly to report that Parliament seems to be moving in the right direction. Not only has Sir Joshua's attempt at sabbath desecration been crushed, and Lord John's coercive and expensive Education Scheme rejected, but Mr. Spooner's motion for withdrawing the Grant to Maynooth has been carried.

ABROAD.—The Emperor of Russia has published a manifesto to his people, and made a speech at Moscow, in which he tries to lick himself and his late father clean of all blame for the late war. The French and English are preparing to leave the Crimea. It is expected that peace will be authenticated and proclaimed in a few days.

Marriages.

March 11, at the baptist chapel, Rochdale Road, Heywood, Lancashire, by Mr. Britcliffe, Mr. S. Pirkerton, to Miss A. Taylor. This being the first wedding "solemnized" in this place, a handsome family bible was presented to the parties, on behalf of the church, by Mr. Britcliffe.

March 15, at the Welsh Baptist chapel, Stanhope Street, Liverpool, by Mr. Hughes, Mr. Owen Jones, to Miss Sarah Edwards.

March 21, at George Street baptist chapel, Nottingham, by Mr. Edwards, Mr. R. Shanks, to Miss A. Shanks.

March 24, at the baptist chapel, Beeston, Notts, by Mr. R. Pike, Mr. W. Walker, to Miss C. Gane.

March 27, at Edinburgh, by the Rev. D. Russell, the Rev. Alexander M'Laren, of Portland baptist chapel, Southampton, to Marion, daughter of the late James M'Laren, Esq., of Edinburgh.

April 3, at the baptist chapel, Lenton, Nottingham, by Mr. G. A. Syme, Mr. James Baker, to Miss Harriet Hinton.

April 8, at Belvoir Street baptist chapel, Leicester, by Mr. Mursell, Mr. Isaac Horton, to Eliza, daughter of Mr. Alderman How.

April 8, at the baptist chapel, Woodgate, Loughborough, by Mr. Goadby, Mr. W. Marson, to Miss J. Harding.

April 10, at the baptist chapel, Peterborough, by Mr. T. Barrass, Mr. G. H. McLachrie to Miss H. Baker.

April 10, at the baptist chapel, Grimsby, by Mr. Hogg, Mr. E. Swain to Miss Montanio.

April 14, at the baptist chapel, Eyre Street, Sheffield, by Mr. Ashbery, Mr. T. Dearnly, to Miss S. Wood.

April 16, at the baptist chapel, Mint Lane, Lincoln, Mr. T. Lee, to Miss M. A. Roberts.

Deaths.

March 10, at Long Sutton, Lincolnshire, Azubah Easom, aged 60. She was baptized and joined the church at Fleet, in 1816, in the early part of the ministry of the late Mr. T. Rogers. Of her it may be truly said, she ate not the bread of idleness; she looked well to the ways of her household. In such an hour as we thought not, death came and put a final period to her pains and sorrows. Lest coming suddenly he find you sleeping—be ye also ready.

March 16, Mr. Samuel Constance, a useful and devoted member of the baptist church, Monmouth, aged 20 years. His loss will be long felt by many for whose spiritual welfare he prayerfully laboured, either as a teacher, a tract distributor, or a village expositor. His heart glowed with love to Jesus; and this was the secret spring of all he said and did. His affliction was unexpected, short, and exerceiating, but he bore it with christian fortitude and resignation. Truly for him to live was Christ, and to die was gain. His death was improved by his pastor to a large audience, from, "He weakened my strength in the way; he shortened my days."

March 16, Mr. John Blakey, who had been for forty years a baptist minister. Thirteen years he served the church at Inskip, and twenty years that at Haslingden, where he died. Mr. B. was a workman who needed not to be ashamed, and very laborious in the service of his Divine Master, who rewarded him with much success.

March 19, the Rev. David Davies, President and Theological Tutor of the Baptist College, and Senior Pastor of the baptist church, Haverfordwest, universally esteemed.

March 23, after a severe and protracted illness, borne with christian fortitude, Mr. John Williams, for many years a faithful and consistent member of the Welsh Baptist church, Stanhope Street, Liverpool. Upon being informed of his approaching dissolution, and asked what were his feelings with regard to death, he calmly replied, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

March 26, Mr. John Chapman, aged 68, for the greater part of his life a worthy and esteemed member of the General Baptist church, Wood-gate, Loughborough.

March 27, suddenly, at Boston, much lamented, Mr. C. M. Wightman, baptist minister, late of Exeter, in his seventy-first year.

March 29, Mr. James Bartle, of Tamworth, aged 44. Twenty years a member of

the baptist church in this town, four years a deacon, and many years a teacher; his loss is much felt. His death was alarmingly sudden. On Lord's-day, the 23rd, he addressed the sabbath school children, observing, "Perhaps some of us may not see another sabbath." On the next day he joined a party, and went to the Polesworth tea meeting. On Wednesday evening he was at our prayer meeting. On Saturday morning he rose as usual; but, in the act of washing, was seized with violent pain; he threw himself on the bed, and medical aid was called, but in vain. Before evening his spirit departed, leaving a sorrowing wife and nine young children to lament their sudden and irreparable bereavement. Our venerable pastor, Mr. Massey, improved the event on the evening of Lord's-day, April 6, to the largest congregation ever crowded into our chapel.

April 2, at Falmouth, Mr. John Thomas Rogers, late minister of the Ebenezer baptist chapel, Margate, in his thirtieth year.

April 3, aged 63, Mrs. Mary Oswin, many years a consistent and esteemed member of the General Baptist church, Dover Street, Leicester.

April 5, at Cumberland Terrace, Lloyd Square, Pentonville, Mr. John Stoneman, aged 64, of the firm of Houlston & Stoneman, Paternoster Row, publishers of the *Baptist Magazine*.

April 7, after a few days' illness, the Rev. John Jackson, the much-respected pastor of the baptist church at Cote, near Bampton, Oxfordshire, aged 63.

April 10, Mary Ann, the beloved wife of Mr. Josiah E. Harris, aged 48; for several years a consistent member of the baptist church, at Counterslip, Bristol. For a long time she suffered much from weakness and affliction. Just before her departure, she said, "I know that my Redeemer liveth;" and then calmly and sweetly fell asleep in Jesus.

April 12, at Castleacre, Norfolk, aged 20, James High, one of our sabbath school teachers. His illness was of a painful character; but he was wonderfully supported, and died exclaiming, "Come, Lord Jesus, fetch me home."

April 13, at Pill, near Bristol, aged 20, Josiah Mitchell, a useful and respected member of the baptist church there.

RECENTLY, Thomas Attwood, Esq., once M.P. for Birmingham, and the celebrated Radical Leader at the time of the Reform Bill—William Evans, Esq., of Derby, once M.P. for Leicester, highly respected for his many excellencies.

THE

BAPTIST REPORTER.

JUNE, 1856.

ANNIVERSARIES OF BAPTIST SOCIETIES, 1856.

FOR many years those annual meetings of the baptists, to which we are about to refer, were held rather later in the season, when the weather might be expected to be more settled and favourable. We believe that it was owing to the great increase of public meetings of a similar character in the month of May, that the baptists moved their's backward to the last week in April. Since this alteration took place we have not failed to notice that the weather has often been unfavourable; "April showers," or the cold dry north-east winds, compelling many to stay in-doors who, under more placid skies, would not have failed to be present at the "gathering." This year the interruption arose not from the former, but the latter cause. And it is vain to talk about not allowing the weather to prevent in all cases. Certainly the young and robust ought not; but there are many more aged and infirm persons who would act unwisely were they to venture out, but whose absence is materially felt in counting up the aggregate of the assemblies. Whilst such, however, may be excused for the reasons mentioned, we hope they are all conscientious in forwarding whatever contributions they would have personally presented. These excellent institutions ought not to sustain a double loss, at a time too,

when, as it appears, they need increased support. This one word to the wise and the generous will, we hope, be sufficient.

Indeed we love to see christian institutions supported on principle, and not from mere excitement, much less on the ground of paying for the exhibition of eloquence or the amusement of narratives. We have had too much of this already. It may be, and it undoubtedly is, expedient to hold such meetings for the sake of the various classes who may attend them, but we should greatly prefer that these institutions met with more serious consideration at home, and more of that heartfelt approval which results in more generous and cheerful, and less obvious and ostentatious, support. The anxieties of all concerned in conducting them would be greatly relieved, were all who profess to support them to act under the influence of such scriptural principles as are found in holy writ—"Freely ye have received, freely give"—Remembering the words of the Lord Jesus, how he said, "It is more blessed to give than to receive"—For "God loveth a cheerful giver." And never, until christians act in the spirit of these injunctions, will our associations for diffusing the knowledge of the gospel of God be adequately and firmly supported.

We shall proceed, as has been our wont, our constant readers are aware, for many years, to give a brief report of the principal facts which transpired at the anniversaries, taking them in the order of time when each society met. On Thursday morning, April 24, an introductory prayer meeting was held at the Mission House in Moorgate Street.

THE BIBLE TRANSLATION SOCIETY

Met on Thursday evening, the 24th of April, in Bloomsbury chapel, Dr. Steane in the chair. The attendance was larger than usual. The speakers were—the Chairman, and Messrs. Hirons, Vince, Katterns, Horton, Dowson, and W. H. Watson. Mr. Bigwood, of Brompton, read the report, which commenced by stating that whilst the nations of Europe had been engaged in deadly strife, the agents of the Bible Translation Society had been quietly and steadily pursuing their work, and aiding to circulate the Word of God. The Sanscrit version of the Old Testament, referred to in the last report, had advanced in printing to the end of the Psalms, and much had been done towards preparing the Books of Proverbs and Ecclesiastes for the press. The Calcutta Auxiliary Bible Society was printing the Sanscrit Psalms in the Bengali character; and the Bible Translation Society were getting out an edition containing Sanscrit at the top and Bengali at the bottom, both in the Bengali character. The new edition of the Bengali Bible, had advanced to about the 32nd chapter of Deuteronomy, and the preparatory revision to the 17th chapter of Judges. In Hindi, Mr. Leslie was carrying through the press a revised edition of St. Matthew, prepared by Mr. Parsons. Revisions were rendered desirable in consequence of the increased flexibility and enrichment of several of the vernacular tongues, especially the Bengali, as well as the wish to simplify some portions and give uniformity to the ren-

dering of particular terms. At Dacca the people regularly met for the reading of the Bible together. A man was recently baptized by the Rev. R. Bion, who, in 1851, in a remote village, obtained a copy of the New Testament, since which time he had regularly read it to his relatives and neighbours, and two of them had sought baptism, whilst 15 families had applied for means of instruction in religious truth. In another instance the son of a chief obtained and read a copy of the New Testament, and on his death-bed renounced Hindooism, and avowed his attachment to christianity. During the year the committee's attention had been much engaged upon the matter of travelling agency, and the best way of collecting and increasing subscriptions to the society; for the advanced age of both their faithful and praiseworthy agents made some change needful. Arrangements had been entered into with friends in various places to collect subscriptions, and further the Society's interests in their localities. They had also engaged for a twelvemonth the services of the Rev. W. W. Evans, formerly a missionary in India. The report regretted the removal from London of the warm friend, and for several years the valued treasurer of the society, G. T. Kemp, Esq.; but stated that the Rev. Dr. Steane, who, whilst secretary, had kept the accounts of the society, had, at the request of the committee, become the treasurer, and the Rev. J. Bigwood its sole secretary. The income of the society for the year was £1,301 2s. 11d.; £314 3s. 8d. less than last year; mainly accounted for by the fact that this year the legacies came to but £69 6s. 6d., while the year before they reached £364 16s. 8d. The regular contributions to the society had not decreased; but the committee hoped christians would more fully feel the importance of largely contributing during their life-time to institutions for the extension of the kingdom of Christ. To the baptists, particularly,

the committee appealed for succour. The report concluded with an expression of hope that the institution, founded in faithfulness to God's truth, would be sustained and strengthened until, when their labour should have terminated, they should all see God as he is, and should know even as they were known.

The addresses of the speakers were exceedingly appropriate, and hopes were held out that the "Bible Society" Committee would, ere long, expunge the resolution they adopted sixteen years ago, of excluding the translations of the scriptures by baptist missionaries. If so, this Society would cease to exist. It appears that the services of the travelling agents of this Society—Messrs. Francis and Kent—are to be dispensed with for the future. Thanks, which they richly deserve, were voted them for their long and faithful labours; but we very much doubt the propriety of the step.

THE BAPTIST UNION.

The Annual meeting was held on Friday, April 25, at the Mission House, Moorgate-street, under the presidency of the Rev. Dr. Acworth, of Bradford. The attendance of ministers and delegates was unusually large, and several ladies were present during the preliminary arrangements of the day. The proceedings were begun with a devotional service conducted by the Rev. J. H. Hinton and the Rev. J. Webb of Ipswich. At its close, the PRESIDENT proceeded to deliver a very elaborate address on the "Nature and Office of the Christian Ministry," which was listened to with the deepest interest, and elicited the repeated applause of the assembly.

The Rev. J. H. HINTON read the Report of the Committee, which in the first place exhibited the changes that had occurred in the constituency of the Union. The committee had received a communication from the Rev. J. C. Pike, Secretary of the General Baptist Association, inviting, on behalf of that body, the Baptist

Union to hold its next annual session in the town of Nottingham, with a view to promote a closer fellowship and more general intimacy between the churches; and it would be for the present meeting to take action thereupon. At the instance of the Lord's-day Observance Society, the Committee of the Union had prepared and presented a petition to the House of Commons against Sir Joshua Walmsley's motion for opening places of amusement on the sabbath; and a petition had also been presented against Lord John Russell's Educational Resolutions. In one instance the attention of the committee had been directed to a matter beyond the limits of their own country. A letter from the Rev. H. Richard, Secretary of the Peace Society, having been read at their meeting of the 13th February, suggesting the propriety of addressing the Baptist Churches of the United States in deprecation of war, rumours of which were then rife, it was agreed that this suggestion should be complied with, and a letter was adopted, and directed to be forwarded to the Rev. Dr. Stow, the correspondent of the Union at Boston, U.S. The report closed by stating that the usual matter had been prepared for the Manual, and directing attention to the Resolution on the encouraging aspects of the denominational statistics.

The following resolutions were adopted:—

"That the Session regard, not only with unabated sympathy but with lively gratitude and reviving hope, the aspect of the denomination as presented by the Association returns for the last year, which warrant a belief that the returning churches have realized an average clear increase of at least two members per church during the year—a larger clear increase than has been enjoyed for several years past, and a promise, they trust, of more abundant revival."

"That the session cordially reciprocate the sentiments of christian affection expressed towards the Union by a portion of its constituency—the General Baptist Association; and with a view of promoting a more extended intercourse with the churches of that body, readily accept their invitation

to hold the next Annual Session at Nottingham."

"That with unflinching interest in the object of the Society for the Liberation of Religion from State Patronage and Control, and rejoicing in every evidence of its substantial success, the Session appoint Delegates to attend its Triennial Conference."

"That the Session record, with lively gratitude to God, the memorable defeat of the scheme of National Education, brought forward by Lord John Russell on the 10th April, a scheme not only fatal to voluntary educational effort, and tending to bring the education of the people entirely under the control of the Government, but hostile to general liberty, and leading to a system of inquisitorial espionage and despotism utterly repugnant to the feelings of Englishmen."

"That the Session fully sympathize with the sentiments of christian affection towards their Transatlantic brethren expressed by their committee in their letter of 13th February last. That they would have deplored, as among the greatest of all calamities, a contest so fratricidal as a war with the United States; and that they most sincerely rejoice in the passing away—they hope, not for the present only—of all causes of apprehension."

"That the Session rejoice in the progress made in Parliament in relation to the abolition of Church-rates; and without expressing any opinion on the agitated question of the amendments proposed by the Government to the Bill of Sir William Clay, most earnestly deprecate a practical division in the Nonconformist body, than which nothing could be more calamitous to ourselves, or more gratifying to our adversaries."

"That the Session is highly gratified by the success which has at length attended the efforts of Mr. Spooner, M.P., to introduce into Parliament a Bill for repealing the Act endowing the Roman Catholic College of Maynooth; and will regard its final success as the righteous settlement of one part of a great question."

"That the Session entirely sympathize with the announced intention of Mr. Miall, M.P., to draw the attention of Parliament to the revenues of the Church Establishment in Ireland; where the mischievous effects of an endowed State Church are at once most aggravated in amount, and most easy of remedy; and that, in order to render support to this movement, a petition be presented to the House of Commons on behalf of the Session, in the following terms:—'That your Petitioners disapprove of all State endowments for religious purposes. That your Petitioners, while satisfied that such endowments operate on the whole mischievously anywhere, regard their operation in the sister country, Ireland, as more

especially deplorable. That, in the judgment of your Petitioners, while the condition of Ireland demands, the condition of the State Church in Ireland facilitates, the adoption of a speedy and effectual remedy for existing evils. Your Petitioners therefore pray your Honourable House to institute an inquiry as to the means by which the evils resulting from the State Church in Ireland may be redressed.'

"The Session having been informed that the Committee of the Baptist Missionary Society have adopted a Memorial to the Committee of the British and Foreign Bible Society, in relation to the proposed enlarged circulation of the Holy Scriptures in India, and the exclusion therefrom, by the society's rule of 1837, of the translations executed by Baptist Missionaries: that arrangements are in progress for the presentation of the Memorial, and that the Secretaries of the Union are on the deputation appointed to present the same.

That the Session feel the liveliest interest in the question thus raised; that they have an unaltered conviction of the injustice done the baptist denomination by the exclusion (under the rule of 1837) of the translations executed by their Missionaries in the East from all assistance from the funds of the British and Foreign Bible Society; and that they add to the Memorial of their brethren their own earnest entreaty that the Committee of the British and Foreign Bible Society will take this opportunity of rescinding the obnoxious rule, and so of doing gracefully an act of justice which has been long required, and of healing a breach on so many accounts to be regretted.

That the Secretaries be directed to consider themselves, in any interview which may take place with the Committee of the British and Foreign Bible Society, as representatives of the Union.

That a copy of these Resolutions be forwarded, at the same time as the Memorial, to the Committee of the British and Foreign Bible Society."

Among other remarks made by the various speakers, Messrs. Haycroft and Pewtress expressed their desire that the two sections of the baptist body should be drawn closer to each other, and Dr. Burns wished that the terms "General" and "Particular" were dead and buried. Mr. Wayland hoped that the closer union proposed would not be merely nominal. We had too much of nominal union already. It was suggested that the proposed Union Meeting at Nottingham might be held in September.

We presume that the subject will be fully discussed at the annual meeting of the General Baptist churches at Spalding this month. The discussion on the Church Rate question was a protracted one—some being for and others against the proposed government amendments.

THE BAPTIST HOME MISSIONARY SOCIETY

Held its anniversary meeting in the Poultry Chapel, on Monday evening, April 28, Thomas Thompson, Esq., in the chair. Mr. S. J. Davis, the Secretary, read extracts from the Annual Report, from which it appeared that the number of central stations assisted during the past year is 107; twenty-six of them belong to affiliated societies. The number of subordinate and tributary stations is 105; making a total of 212. The number of Sunday schools, many of which are reported as in a satisfactory and encouraging state, is 117, containing upwards of 7000 scholars, and about 1000 teachers, the majority of whom are in church-fellowship. Comparatively small as are the missionary congregations,—for as soon as they become large, and consequently self-supporting, they cease to be connected with the society,—the number of additions to the churches is 300, and the total number of members is 3,794. The places of worship are calculated to accommodate about 26,000; and the average weekly attendance, as nearly as can be ascertained, is 17,000. The cash account represented an income of £4,306 12s. 4d., and an expenditure of £4,478 2s. 4d.; so that, notwithstanding the pressure of the war taxes, the income of the society from ordinary sources has been fully sustained. Guided by the average of several years, the committee have been accustomed to calculate on some £250 or £300 per annum in the form of bequest as part of the income of the society. During the last two years they have found, in singular coincidence with several other religious in-

stitutions, that this source of supply has almost entirely failed; so that they became indebted to their bankers in the sum of £620. But as the result of a generous response to a special appeal to many of their friends, aided by a liberal subscription of £50 from their aged friend John L. Angas, Esq., of Newcastle, they have received in the course of three weeks upwards of £400 towards the liquidation of the debt, which is now reduced to £200, and the committee are not without hope that, in the course of a few days, it will cease to exist.

BAPTIST IRISH SOCIETY.

The Annual Meeting was this year held in the new chapel, King's Gate, Holborn, on Tuesday evening, April 29, Peter Broad, Esq., in the chair. There was a large attendance of ministers and friends. Mr. W. Miall read extracts of the report for Mr. Groser, the Secretary, who, though present, was unable, from weakness after long illness, to discharge that duty.

The report stated that the amount of contributions to the society during the year was £1,552 8s. 3d. Notwithstanding the pressure of public affairs arising from the war, and the difficulties which voluntary societies have consequently felt in raising their funds, the amount of the receipts, which was last year £1,516 18s. 8d., has this year been £35 9s. 7d. more. It has been thought by some friends on each side of the channel, that a principal object we have in view is to guide and sustain certain endowed churches in Ireland. This is not the view of the case which the committee entertains. The object of a society like this, corresponding most with the design of its founders, and congenial with the spirit of the gospel, is to make known the unsearchable riches of Christ among the ignorant; and if it afford aid to weak or languishing churches, it should be incidentally. The theory which we hold to be the true one is, that the churches should choose their own pastors, whether in

Ireland, in India, or in Britain; that if they can, they should support their own pastors, and if they cannot they ought carefully to avoid the evils which must arise from habitual reliance on external aid, whether it come from fraternal or from secular sources. It is our belief that the baptist churches in Ireland have greatly suffered, and are still suffering, from the habit that has been contracted there of relying on English help. The most important blessings that could be bestowed on the baptist Irish churches would be that they should be completely weaned from English help. Interesting accounts were read from the several stations occupied by the society, including a town containing above 7000 inhabitants, situated on the borders of Kilkenny and Wexford: the city of Cork, Athlone, Belfast, and Ballina. At Cork especially it appeared that a most hopeful revival had taken place. Two years ago the society had a balance in hand of £900. It then directed the committee to employ additional agency. Some gentlemen of experience and discretion were requested to visit Ireland on its behalf. They did so, and their recommendations were in part adopted, others being deferred, as the committee was anxious not to enter on an expenditure that might afterwards prove inconvenient. Events have justified their caution. To meet the expenditure thus entailed, a large addition to the income is annually needed. The excess of expenditure over revenue this year is £117 7s., and unless the one is enlarged or the other diminished, the society will be next year £600 in debt. Our constituents directed the money to be expended;—ought they not to supply the deficiency? Applications are constantly reaching the committee for ministers, schoolmasters, and scripture-readers; as constantly are candidates offering themselves to sow the good seed in these departments—men and women who have left lucrative situations for conscience sake. These the committee are obliged

peremptorily to decline. Shall we enlarge our operations or not? received a prompt affirmative;—shall we sustain these operations, or give a triumph to the enemies of truth? is the question now. The plan has been adopted the last four years, of dispensing with deputations for the collection of funds, and relying exclusively on the spontaneous exertions of our friends, has answered admirably in many places. Zealous and active helpers have said that as far as they were concerned they would take care that the society should not lose by a procedure so congenial with right principles,—and we have received from them liberal contributions, from which no deduction was made. But others have said that in their circumstances deputations were quite necessary; and some who have not said this, but have expressed approbation of the plan, have yet omitted to send the aid for which they had given us reason to hope. Especially has this been the case in Wales and Scotland. From Scotland, whence some years ago munificent aid was obtained, we have received this year but £51 16s., and the year before but £38 8s. 6d. In the present exigence then, it seems to be necessary to bring the claims of the society before the friends of truth, and we recommend to our successors that some of the ministerial members of the committee should be solicited to visit Scotland, Wales, and perhaps some other places, with this purpose. In this way we believe that present deficiencies may be speedily supplied, and new cause given for rejoicing and thankfulness.

BAPTIST MISSIONARY SOCIETY.

THE sixty-fourth annual meeting was held at Exeter Hall, on Thursday morning, May 1st, the Hon. A. Kinnaid, M.P., in the chair. The weather was unfavourable, but there was a considerable gathering of ministers and other friends of the institution. Mr. F. Trestrail read abstracts from the report:—

"The committee have to lament the decease of their honoured friend and condjutor, the Rev. Eustace Carey; John Ledyard Philips, Esq., of Melksham, for many years an active member of the committee; and Mr. Jones, the owner of the "William Carey." Also the decease of Mrs. Evans, wife of Mr. Evans, now settled at Muttra, on the passage out, after a short but severe illness. With one exception, the mission band has been untouched by the hand of death. Mr. Smylie, for many years the society's indefatigable missionary at Dinagepore, was taken off by fever. His end was perfect peace. Sickness has removed several of the society's missionaries from their spheres of labour. Only one missionary has been sent forth—viz, Mr. Davey, to the Bahamas. The offer of Mr. Kerry, of Dorchester, has been accepted for India, subject to the ability to send him out. The close of last year left the society in debt to the amount of £734 7s. 6d. Some kind friends in the country thought it due to Sir Morton Peto, on his assuming the sole responsibilities of the treasurership consequent on Mr. Gurney's decease, that this debt should be paid; and suggested that an appeal should be made privately to the more wealthy members of the society, they themselves setting a generous example. This appeal was made, and the debt was soon removed. The entire income of the past year is £21,402 2s. 2d. Thus the year closes free from debt: leaving a balance of £301 19s. 9d. in the hands of the treasurer. The condition of the society's stations was next reviewed. At Morlaix, in France, the teachers have been condemned in fines for preaching, but they have continued to labour with diligence and fidelity, and the teaching stands its ground. During the past year seven have been added by baptism to the church. At the Bahamas, in Mr. Capern's division, there are forty-six churches, containing more than two thousand members, scattered over twelve different islands. Six day schools, containing about

three hundred, and thirty-three Sunday schools, having more than eighteen hundred scholars. Of these churches and schools Mr. Capern speaks with great satisfaction. One hundred have been added by baptism. Within the last four months a remarkable change has come over the entire religious community at Nassau. There has been a desire to have a sort of Evangelical Alliance, and an exchange of pulpits between Baptists, Wesleyans, and Presbyterians has taken place. The tone and bearing of the Episcopalians are widely different from what they were formerly. The committee have voted a grant towards the erection of a cottage contiguous to the new chapel in Turks Islands. Here are seven churches containing 671 members. Fifteen have been baptized during the past year. Considering the political condition of the island of Hayti, the mission has prospered beyond expectation. The church has been kept in peace, and several have been added to it. Mr. Law, on his return to his sphere of labour at Trinidad, found the state of the churches very satisfactory. The church in Port of Spain continues to prosper. During the past year, fifty-five persons have been baptized. The tribes who live up in the mountain at Fernando Po, Africa, have had much of Mr. Diboll's attention during the past year. He has established one or two stations in their towns, and opened two schools. At Bimbia there are signs of a revival. Mr. Wenger informs the committee, at the close of the year, that the Sanscrit Old Testament has advanced in the printing to the end of the Psalms; and considerable progress has been made in preparing Proverbs and Ecclesiastes for the press. The new edition of the Bengali Bible has advanced rather beyond the 32nd chapter of Deuteronomy; and the preparatory version to the 17th Judges. In Hindi, a revised edition of Matthew, prepared by Mr. Parsons, of Monghyr, is passing through the press, under the superintendence of Mr. Leslie. After many years of

partial estrangement, the Serampore College is again brought into close connexion with the society. To put it into a thoroughly efficient state will require an additional income of £500 a year. Of the Calabar Institution, the committee continue to receive gratifying accounts of progress. Regarding the schools, about which great diversity of opinion prevails, as an instrument in the missionary's hands for the evangelisation of a country, the committee desire to improve their character—not to give them up. The christian boarding schools are, without exception, very useful. Early in the past year, Mr. Underhill visited all the stations in the island of Ceylon. The committee learn with satisfaction that good fruits are being already gathered. Mr. Davis reports that there are signs of improvement. Throughout the year the committee have received most satisfactory accounts from Mr. Underhill, who has been enabled uninterruptedly to prosecute the objects of his mission in India. Up to February of the present year, he had visited every station, and seen every missionary, and nearly all the native preachers and teachers in connexion with the society in Bengal, Central India, and the North-west Provinces. Conferences of the missionaries and native brethren have been held in Calcutta, Monghyr, and Agra. The plans for the future conduct of the mission in these districts, as sketched out in Mr. Underhill's instructions, were prayerfully considered, and such as appeared suitable to the wants of the several stations cheerfully adopted. In every case efforts have been made to reduce the expenditure, and at the same time increase the efficiency of the agency employed by concentrating effort, and giving up any which seemed unfruitful. One of the most pleasing, and in many respects most important events connected with Mr. Underhill's visit, was the gathering, in Calcutta, of a large number of brethren from all parts of Bengal. There were present at this conference forty-eight mission-

aries, eighteen of whom were Baptists, four of the London Mission, twelve of the Church, four of the Kirk of Scotland, nine of the Free Church, together with seven others, six of whom were laymen, office bearers of different religious organisations in Calcutta. These meetings are described as peculiarly interesting. The reports from the Indian churches are varied. Some are hopeful, others very encouraging; but in regard to a few, accounts are far otherwise,—the losses by death and exclusion being greater than the additions. The more general employment of native agency, particularly with the view of throwing the churches more on their own resources, has engaged the attention of the brethren in all their conferences. The committee hope that the course they have suggested on these matters, on many previous occasions, may be generally adopted. The native christian communities in the northern part of the district of Barisaul have recently been subjected to severe suffering by the tyrannical conduct of the Zemindars, on whose property they rented their little farms. The whole Zemindary system in most districts of Bengal is so oppressive, that means must be taken to exhibit its character and excite public attention to it. Christianity and it can no more exist together than christianity and slavery. All just demands they willingly pay, and they declare they could pay a much larger rent, and live comfortably; but the frequent and excessive demands which are made, over and above what is legal and just, ruin them. These mainly consist of expenses incurred by the Zemindar personally, and many of them in connexion with idol festivals which he supports. These they refuse to pay. Hence the cruelties to which these poor people are subject; and any one can at once perceive the reason why such strenuous endeavours are made to get rid of them. But surely British christians will support the oppressed ryots in their determination to throw no incense on the shrine of a heathen god."

THE COLLEGES.

About sixty ministers who had been educated in these institutions met for breakfast at nine o'clock on Monday morning, April 28, at the Milton Club House, in Ludgate Street, Dr. Acworth in the chair. During the past year there had been in Bristol College fourteen students, in Stepney twenty-seven, in Bradford twenty-one. Some of those at Stepney are not ministerial students, and others are not resident. New premises, to cost about £10,000, towards which £5000 has been promised, are about to be engaged at the West End of London. The Bradford contemplates a branch at Manchester, towards which £5,000 has also been promised. The students to attend Owen's College for classical literature, and have a resident theological tutor.

THE SERMONS.

Sermons were preached as usual in the various baptist chapels of the metropolis, on Lord's-day, April 27. The weather was unfavourable, and

the collections suffered in consequence. On Wednesday, April 30, Mr. C. Stovel preached at Bloomsbury Chapel, from Zech. iv. 6; and in the evening Mr. N. Haycroft, at Surrey Chapel, from Ephes. ii. 21. On Thursday evening, after tea at the Mission House, Mr. J. P. Chown preached to the Young Men's Association at the Weigh-house Chapel, from 1 Kings iii. 5—10.

Next month we purpose giving extracts of the speeches at the various meetings. We observe, from the published reports of the speeches, that the greater proportion of the speakers were young ministers, who now, for the first time, made their appearance on the metropolitan platform. And we rejoice to notice, that the addresses they delivered, not only displayed liberality of sentiment, but sound evangelical principle, giving pledge and hope that the coming leaders of the body will be men of the right stamp, and maintain, in their integrity, the faith and devotion of their fathers.

Poetry.

"THE LORD HATH NEED OF THEE!"

"THE Lord hath need of thee!"—it fell
Upon a worldling's ear,
As in the flush of youth he dash'd
'Along his wild career!
Like Saul of Tarsus, with affright,
He saw his Maker's presence bright;
Then lowly bent before his sight,
"Speak—let thy servant hear!"

"Lift up thine eyes upon the fields,
The whitening harvest see!
There, as the labourers are few,
'The Lord hath need of thee!'
Go forth with speed—the work is great,
And early must thou toil, and late,
But glory, 'an eternal weight,'
Thy full reward shall be."

The Lord had need of him!—he rose
And did his high behest;
Right onward to the mighty task
With earnest zeal he press'd!

He caused the widow's heart to glow;
A hundred homes he cheered—and to
The stricken sons of crime and woe
Arose and called him blest!

Through all life's changeful day he toils,
Till in its evening dim,
There came a messenger of love,
(O! not a tyrant grim!)
Who told him in fair mansions bright,
Beyond his soaring fancy's flight,
In a sweet paradise of light,
The Lord had need of him.

Dear reader! doth thy heart desire
To be as blest as he?
Know, old or young, or rich or poor,
Whate'er thy state may be,
Ere "Come up hither" soundeth near,
Like heaven's sweet music on thine ear,
Now, in his own wide harvest here,
The Lord hath need of thee!

JOSEPHINE.

Reviews.

Missionary Reminiscences; or, Jamaica Retraced. By P. H. Cornford, Ten Years Missionary on that Island. London: Houlston's.

WE welcome this handsome-looking little book as a reminder of days and years gone by, when Jamaica occupied a large space in the view of the christians and the philanthropists of this country. In that island, chiefly, the great battle for the freedom of the African slave was fought and won by the gallant WILLIAM KNIBB and his courageous colleagues. Never can those of us who were then witnesses of that struggle, forget its stirring scenes; and we rejoice that Mr. Cornford has gathered together these very interesting incidents, that our children after us may not only thus become familiar with some of the most remarkable facts in the history of that island, but learn to trust in the power of that glorious gospel, which not only offers its spiritual blessings to the poor and needy, but breaks off every yoke, snaps every chain, and bids the down-trodden rise up, and the oppressed go free.

Mr. Cornford thus describes "sighting Jamaica:"—

"On the sixth day of January, 1841, as we were quietly sailing over the blue waters of the Carribean Sea, the captain of our barque informed us that we should now soon see the wished for Island of Jamaica. We had been about six weeks at sea. Now it was drawing to a close. The missionary band on board consisted of sixteen persons, with the well-known and much-loved William Knibb as its chief. Again and again the horizon was swept with the glass, first by one and then by another. Some of us were in the bows of the vessel, where we loved, in fine weather, to ensconce ourselves, and read, or meditate, or sing, whilst clouds of flying fish disported themselves beneath us. Thence often had we surveyed the wonders of the watery world; watching the gambols of the dolphin or of the plunging porpoises, or admiring the flowery aspect and varied hues of the countless jelly fish. Presently Knibb cried aloud, 'I see the loom of the land!' Following the direction of his finger, I descried what appeared a gauzy mist on the horizon of a brilliant and cloudless sky. 'Impossible!' I had seen similar appearances often before,—mere exhalations from the ocean. How could that be Jamaica? And the captain could not see it. But Knibb was satisfied,—that was evident. I also could see; but, save from the solemn aspect which shaded his brow, could not believe. Now thoughts of his home, of wife and children dear, came welling up into his very eyes. A restlessness came over him, with a degree of taciturnity. After a while, leaning over the vessel's side, and looking into the splendid deeps below, so pure, so fathomless, yet so full of life,—he began to express his care. 'Were they all alive and well?' 'How often in Jamaica did three or four days suffice to bring illness, death, and burial!' 'How long ago did the last tidings seem to have left the island!' Then all the brethren appeared to pass in review before him. He loved them truly, but the loving heart has pangs peculiarly its own; and Knibb was now an object of especial interest and sympathy.

By and bye the sun, fast sinking in the west, dipped behind the lofty mountain ridge which stands elevated eight thousand feet above the level of the sea. Now the whole island seemed to rise from her sepulchre, or to walk out from her tomb of cloud. With what grandeur on her brow! With what robes of glory drest! Who now shall enumerate the dyes of her raiment? Who could ever fancy such a scene? We are filled with admiration and delight. Songs well become the emotions which we feel, but which they only half express. Knibb, with his glorious voice, leads the strain.

'Sound, sound the truth abroad,
Bear ye the Word of God
Through the wide world;
Tell what our Lord has done,
Tell how the day is won,
And from his lofty throne
Satan is buried.'"

1. *Pleasant Mornings at the British Museum.*
2. *Annie Foster, a story for School Girls. An American Tale.*
3. *The English Peasant Girl.*

THREE very neat little books bound in cloth, and illustrated with numerous engravings; adapted for presents in families, school reward books, or sabbath school libraries. No. 1, is a very interesting and valuable little volume, and we have no doubt will be a general favourite.

Correspondence.

ORIGINAL LETTER OF OLIVER CROMWELL.

To the Editor of the Baptist Reporter.

DEAR SIR,—I dont know whether you have seen or published the enclosed copy of a letter by Cromwell; if you have not, and think it would be read with interest, it is at your service.

Lincolnshire.

J. B.

The following is a copy of an original letter in the British Museum, from Cromwell to his daughter Ireton, given by Dr. Harris. It is dated London, 25th of October, 1646, and is addressed to her at Combury, General Ireton's head quarters.

"DEAR DAUGHTER,—I write not to thy husband, partly to avoid trouble—for one line of mine begets many of his; which, I doubt, makes him sit up too late—partly because I am myself indisposed at this time, having some other considerations. Your friends at Ely are well; your sister Claypole is (I trust in mercy) exercised with some perplexed thoughts; she sees her own vanity and

carnal mind, bewailing it; she seeks after (as I hope also) that which will satisfy, and thus to be a seeker is to be of the best sect next a finder, and such an one shall every faithful humble seeker be at the end. Happy seeker, happy finder! Whoever tasted that the Lord is gracious, without some sense of self vanity and badness? Whoever tasted that graciousness of His, and could go less in desire, and less than pressing after full enjoyment. Dear heart, press on; let not husband, let not any thing cool thy affections after Christ. I hope he will be an occasion to inflame them. That which is best worthy of love in thy husband, is that image of Christ he bears; look on that and love it best, and all the rest for that. I pray for thee and him; do so for me. My service and dear affections for the General and Generaless. I hear she is very kind to thee; it adds to all other obligations. My love to all. I am, thy dear Father,
OLIVER CROMWELL."

Christian Activity.

A PLEA FOR SABBATH AFTERNOON SERVICES.

WE have received a copy of a tract* on this subject, issued, it appears, in Portsmouth. The writer is evidently earnest, and his remarks are certainly deserving of serious consideration at this crisis of the sabbath question in England.

"The Summer Campaign between sabbath lovers and sabbath breakers has commenced. The question is again forced on our consideration by the decisive movements of the enemy. Shall the afternoon and evening of the Lord's-day be preserved for the spiritual benefit of the church and for the conversion of the world, or shall it be given into the hands of the adversaries of God and truth? I would therefore solemnly, not in a spirit of reproach, but in the spirit of love and zeal, ask those who love the

Lord's-day, what they mean to do at this crisis? Shall the enemy triumph or be defeated? Ought the sofa or the wine-table to be the christian's place on the sabbath afternoon, while satan is levelling his heaviest artillery at the Lord's-day? Will the mere signing of petitions to prevent sabbath desecration in London, repel effectually the assaults of the adversary at our very doors?

The writer may err—but at present it is his deliberate opinion that if the afternoon of the Lord's-day had been kept by us as it was by our fathers, the present tide of sabbath desecration would never have set in. And how did they keep it? 'Chrysostom, in an Homily on the subject, writes in commendation of those who came to church after dinner, and that, as he tells us, in greater numbers than before, who instead of sleeping after dinner, came to hear the Divine laws expounded to them. And this, he tells them, he put them in mind of; not that

* An Alarm sounded in God's Holy Mountain, on sabbath Afternoon Desecration!

it was a reproach to eat and drink, but that, having done so, it was a shame to stay at home, and deprive themselves of those religious solemnities. The same 'twere easy to make good from several passages in St. Basil, St. Augustine, and others.†

How does the present state of the afternoon services affect the working classes of our population? It has been recently ascertained, that at the hour of our morning services, large numbers of males among them are either in their beds, or at public houses, or reading the newspapers in their own houses; while the females are employed either in cooking their dinners, or at needle work, or at the washing tub. These are their social habits; they neither put on their best clothes, or leave their homes till after dinner on the Lord's-day. Let any one who doubts the accuracy of this statement visit the dwellings of these classes in any of our large towns between ten and eleven o'clock, he will then be a witness to its truthfulness. Again, it must be evident, that on the evening of the sabbath, a large proportion of these classes (as they have no servants), must be necessarily employed taking care of their habitations, their young children, or their sick and aged relatives. If, then, the afternoon be lost, the whole of the Lord's-day is lost to them! Moreover while satan has lulled the church asleep during the afternoon of the sabbath, he has taken care that the beer-houses should be opened—sanctioned by the law of the land—directly the canonical hours (as they are called) are ended. There is, therefore, no prospect that those who have not attended public worship before five o'clock in the afternoon, will be won to our evening services, while other outward attractions meet them in every street during the whole of the sabbath evening.

Of the importance of the afternoon to the working classes, the returns of the Primitive Methodists on the Census Sabbath in March, 1851, furnish a striking illustration. Mr. Horace Mann tells us that this denomination is 'the community whose operations penetrate most deeply through the lower sections of the people.'

Their morning attendance was	100,125
" afternoon "	176,435
" evening "	234,635

† See Cave's *Primitive Christianity*.

Again, the interval of worship between the morning and evening services is too long for the spiritual welfare of professors and their children. Drs. Bogue and Bennett, in a valuable work published by them in 1812, thus wisely wrote, 'To the greater part of a congregation, especially to mothers of families, to the labouring classes, and to the poor, the afternoon is the most convenient time of the day, and it will be found that there is then the greatest number of hearers who belong to the society. Should there be no worship at that season, many must be deprived of the only opportunity of instruction which they could enjoy in the whole course of the day. The long interval between the services is also a serious inconvenience, and exposes the people to mis-spending the sacred hours by visits, by walking abroad, or by sitting long at table. A judicious christian can improve the time to advantage; but who can say that one-third of his congregation has a claim to this character? The mass will receive unspeakably greater benefit from public worship than in any other way. The objection frequently urged that the afternoon is unfavourable for speaking and hearing, is of modern invention—the fancy (for such except with invalids it is) should not meet with one grain of indulgence, but by every means be resisted as contrary both to duty and happiness.*

Those faithful ministers of Jesus Christ, the late Rev. John Griffin, of Portsea, and his beloved son John, of Exeter, were also strongly impressed with 'the necessity of continuing the afternoon sermon as one means of preserving the people from indolent lounging, visiting, and feasting on the Lord's-day.' They urged 'the great necessity and importance of that service, for the mass of a population, for servants, for the wives of labouring people, and for young persons in general, who cannot plead distance or weakness.' They were of opinion 'that to relinquish that service would naturally give a shock to a congregation when increasing in numbers and religious feeling, that it would induce a roving curiosity among the people, grieve, and seriously injure many of the pious poor, by depriving them of their religious privileges, and

* See *History of Dissenters*, vol. 4, page 345.

shut the door of religious instruction and excitement against a numerous class of wanderers, out of which materials might be found to build up our churches.'

John Griffin, jun., in his diary wrote thus:—'I would fain hope, from the attention, especially among the poor, in the afternoon, that he who sent his gospel to the poor, will bless my labours to them. My soul longs to see a full and enquiring audience from the poor. I bless God for health to continue the afternoon service. It would cut my heart, and greatly discourage me to be compelled to abandon it.*

A writer in the Evangelical Magazine, for August, 1827, prophetically described what we now behold. He wrote thus:—'Should the omission of the afternoon service become general, the probable consequence, except in the case of truly serious persons, will be, that the generality of people will content themselves with attending only once on the sabbath at public worship, and all the rest of the day will be devoted to amusement and convivially, as in the churches on the continent, and the effect will be equally deplorable.' Should any of my readers doubt the fulfilment of this prophecy, I refer them to the city of Manchester. On the census sabbath the attendance of all denominations at their sanctuaries, was—

Morning 64,467. Afternoon 8,868, Evening 32,048. According to Mr. Horace Mann's calculations, which I believe to be correct, 79,584 persons attended divine worship on that day; the large number of 53,785, more than two-thirds of the whole, attended only once; and 25,799 attended twice or thrice. I mention Manchester, because the ministers of that city strongly advocate the morning and evening system, with the afternoon as a season of leisure, or rest, or private christian effort; while they reside in the midst of a population of 303,382 souls; 223,798 of whom were absent from the house of God throughout the entire census sabbath!

I dare not omit the mighty metropolis, for from it all influences both good and evil extend to every corner of Britain.

On the census sabbath, London contained 2,362,236 souls. On the afternoon of that day there was provided for

this immense mass, by christians of all denominations, 320,031 sittings; leaving two millions, forty-two thousand, two hundred and five persons who could not attend public worship at the season most convenient to them, had they been ever so inclined to attend! Who then is to blame for the determined efforts now making to open places of amusement for the masses on the Lord's-day afternoon?

Now, then, lovers of the Lord's-day, I ask you what is to be done? The enemy is still in the field. Sabbath desecration is on the increase. Mr. Horace Mann tells us, in his able report of the census, that the masses of Britain's working population in our large cities and towns are as alienated from public ordinances as are the dwellers in a heathen land! It is affirmed, without fear of contradiction, that, as sabbath afternoon services decline, the labouring classes gradually decrease in the proportion which they form of our congregations. The men of the world, in providing amusements on the Lord's-day, study the wants of these classes, meet their convenience, and suit their hours. Let us go and do likewise.

Fellow christians, something must be done, the honour of God and of his day require it. Millions around us are perishing in their sins. Let each of us ask, 'Lord, what wilt thou have me to do?'

I venture to recommend, as antidotes for the above evils, 1.—Special prayer for God's spirit and blessing, in reference to his own day in all our churches, that he may turn the people to a pure language, and make us a God honouring, and sabbath reverencing people. 2.—Efficient services in all our sanctuaries on the afternoon of the sabbath. 3.—Invitations to the working classes to attend at that season, without money and without price! 4.—Each professing christian to seek out some families living in the neglect of public worship, and take those families with him to the sanctuary on the Lord's-day afternoon, thus making the afternoon a recruiting season for the church of Christ. 5.—Open air services in populous and neglected districts, where the people are without clothing, and without inclination to attend. 6.—House to house visitation. And finally, an abundant distribution of religious tracts among the Sunday excursionists, recommending them to 'Remember the sabbath day, to keep it holy.'

* See Griffin's Memoirs of his Son, page 476, written in the year 1822.

Narratives and Anecdotes.

THE INQUISITION AS IT IS.—They say that the Inquisition was an affair of the sixteenth century; that its fires are cold, its racks and screws are rusted, and that it would be just as impossible to bring back the Inquisition as to bring back the centuries in which it flourished. That is fine talking; and there are simpletons who believe it. But look at Rome. What is the government of the Papal States, but just the government of the Inquisition? There are midnight apprehensions, secret trials, familiars, torture by flogging, by loading with irons, and other yet more refined modes of cruelty; in short, all the machinery of the Holy Office. The canon law, whose full blessing Italy now enjoys, is the Inquisition; for wherever the one comes, there the other will follow it. Let me describe the secrecy and terror with which apprehensions are made at Rome. The forms of the Inquisition are closely followed herein. The deed is one of darkness, and the darkest hours of the twenty-four, namely, from twelve till two in the morning, are taken for its perpetration. At midnight half-a-dozen *sbirri* proceed to the house of the unhappy man marked out for arrest. Two take their place at the door, two at the windows, and two at the back door, to make all sure. They knock gently at the door. If it is opened, well; if not they knock a second time. If still it is not opened, it is driven in by force. The *sbirri* rush in; they seize the man; they drag him from his bed; there is no time for parting adieu with his family; they hurry him through the streets to prison. That very night, or the next, his trial is proceeded with,—that is, when it is intended that there shall be further proceedings; for many, as we have said, are imprisoned for long months, without either accusation or trial. But what a mockery is the trial! The prisoner is never confronted with his accuser, or with the impeaching witnesses. He is allowed no opportunity of disproving the charge; sometimes he is not informed what that charge is. He has no means of defending his life. He has, no doubt, an advocate to defend him; but the advocate is always nominated by the court, and is usually taken from the partisans of the government; and no-

thing would astonish him more than that he should succeed in bringing off his prisoner. And even when he honestly wishes to serve him, what can he do? He has no exculpatory witnesses; he has no time to bring out facts; the evidence for the prosecution is handed to him in court, and he can make only such observations as occur at the moment, knowing all the while that the prisoner's fate is already determined on. Sometimes the prisoner, I was told, is not even produced in court, but remains in his cell while his liberty and his life are hanging in the balance. At day-break his prison door opens, and the gaoler enters, holding in his hand a little slip of paper. Ah, well does the prisoner know what that is! He snatches it hastily from the gaoler's hands, hurries with it to his grated window, through which the day is breaking, holds it up with trembling hands, and reads his doom. He is banished, it may be, or he is sentenced to the galleys; or, more wretched still, he is doomed to the scaffold. Unhappy man; 'twas but last eve that he laid him down in the midst of his little ones, not dreaming of the black cloud that hung above his dwelling; and now by next dawn he is in the Pope's dungeon, parted from all he loves, most probably for ever, and within a few hours of the galleys or the scaffold.—*Wylie's Pilgrimage from the Alps to the Tiber.*

BENEFIT OF CLERGY.—“Benefit of clergy” is a legal phrase, or technical term, which we often hear, and sometimes repeat, without understanding its precise meaning. The dark cloud of barbarism which succeeded the downfall of the Roman empire having nearly effaced literary pursuits, the attention of the nobility, and the body of the people placed above labour, was wholly absorbed by military exercise and the chase, while the regular and secular clergy became, for ages, with some exceptions, almost the sole depositaries of books, and the learned languages. As it is natural to respect what we do not understand, the monks turned the advantage to good account, and it gradually became a principle of common law, that no clerk, that is to say, no priest, should be tried

by the civil power. This privilege was enjoyed and abused without restriction, till the reign of Henry the Second, when the council, or parliament of Clarendon, or the sense of the nation, were provoked by murder, rape, and other crimes, to set bounds to ecclesiastical licentiousness, by a salutary regulation on this subject; but a law so necessary was evaded by the insolence of Becket, and the base pusillanimity of King John and his successor. During a period equally disgraceful to the monarch and the clergy, a provision, artful, because it seemed to wear the face of a remedy, was enacted, by which any person tried for felony and found guilty, was pronounced to be exempt from punishment, *si legit ut clericus*, if he was able to read as a priest. From this *finesse* the monks derived a considerable emolument, by teaching prisoners to read, which, however odious their crimes, rescued them from the penalty of the laws, and also answered another important purpose, as, by these means, men of the most desperate characters were rendered humble and obedient tools of the church. This lucrative monopoly remained till it was provided against in the twenty-seventh year of the reign of Edward the Third; but the noxious weed grew up in a shade of ignorance and confusion during the bloody contests of the houses of Lancaster and York, till it received a considerable check under Edward the Sixth, when it was determined that no person convicted of manslaughter shall claim the benefit of clergy, unless he is a peer of the realm, or a clerk in priest's orders; and by the ninth of James the First, it was entirely taken away from those delinquents.

THE BIBLE.—This precious volume, so replete with knowledge and wisdom, dates from earliest antiquity, though from time to time, as new centuries have rolled by, it has received inestimable augmentations, all throwing new light on our nature and destiny. Up to a certain era, it professes to be a history of our species; and then, with but few digressions, devotes itself more particularly to the affairs of one people, elected to this distinction by a signal dispensation of Providence. Even this limitation, however, is anterior in part to the long range of ages classified as the historic period; and, therefore, the sacred

volume may still be regarded as the annals less of a race than of the whole human family. Considered only thus, it is a narrative more valuable and more complete than the most finished record of antiquity; instructing us at once in the history, the geography, the learning, and all the characteristics of those remote times. Travellers in the East are amazed at the accuracy of its descriptions, even where time, realizing its terrible prophecies, has left but few memorials of ancient habitation. The explorers of ruined cities, entombed for more than a thousand years, find their antiquarian researches mere illustrations of holy writ, confirming it in points and allusions previously veiled in obscurity. Monuments rise to light, like witnesses from the grave, to elucidate and corroborate its historic statements; and the mystic hieroglyphics of Nineveh and Memphis wake from their sleep of ages to bear testimony to its truth. Approaching a more regular chronology, it derives a strange confirmation from the pages of contemporary annalists, removed from all possibility of collusion, and writing in a language entirely different. Later still, it promulgates a new dispensation, inculcating the most exalted precepts adopted and carried out in a divine example; and the blood of countless martyrs, redeemed from the taint of human error, consecrates this bequest to all posterity.—*Fullom.*

PRAYER FOR EDITORS.—We have heard fewer prayers offered up to God on behalf of the editors of our christian journals than for any other class of public men; and yet we know of no servants of the church who more need to be upheld by the importunate prayers of their brethren in Christ. The times are in many respects perplexing—the press teems with bad books—scepticism rears its head in a variety of forms—Anglicanism plants itself in our cities, towns, and rural districts—popery acquires strength and courage from the suicidal tolerance of its doctrines and usages within the Establishment,—and there is a certain restlessness about the public mind which may be potent for good or evil. A conscientious christian editor has to deal with all this in the spirit of fidelity and meekness. He needs great wisdom, consummate prudence, wakeful observation of men and

things, unceasing self-control, and, above all, a double portion of the spirit of Christ. "Brethren, pray for us," that we may be enabled to acquit ourselves honestly and honourably, and in a christian temper, to our generation and to posterity. Our own prayers will be greatly stimulated and encouraged by the conviction that thousands of devoted spirits are remembering us in their best and happiest moments at the throne of grace.

Evangelical Magazine.

SEBASTOPOL AS IT NOW IS.—Had fire been rained down from heaven on the devoted city, its annihilation could not have been more complete. The stranger who halts to survey it from the neighbouring heights, deceived by the whitewashed and plastered walls of the houses, might think that Sebastopol was still a city; but when he walks through its grass-grown, deserted streets, formed by endless rows of walls alone, of roofless shells of houses, in which not one morsel of timber can be seen, from threshold to eaves; when he beholds great yawning craters, half filled with mounds of cut stone, heaped together in irregular masses; when he gazes on tumuli of disintegrated masonry,—once formidable forts, and now shaken, as it were, into dust and powder; when he stumbles over the fragments of imperial edifices, to peer down into the great gulfs, choked up with rubbish, which now mark the site of the grand docks of the Queen of the Euxine, and beholds the rotting masts and hulls of the sunken navy which were nurtured there; when he observes that what the wrath of the enemy has spared is fast crumbling away beneath the fire of its friends, and that the churches where they worshipped, the theatres, the public monuments, are specially selected for the practice of the Russian gunners, as though they were emulous of running a race in destruction with the allied armies—he will no doubt come to the conclusion that the history of the world affords no such authentic instance of the annihilation of a great city. It is hard to believe that the site can ever be made available for the erection of houses or the construction of docks; but I am by no means certain that the immense resources in the command of manual labour possessed by the government of Russia, may not be available in time to clear away those modern ruins,

and to rebuild houses, theatres, palaces, churches, forts, arsenals, and docks as before. To prevent any successful attempt to use the old materials in the docks, our engineers destroyed the coping stones of granite and the larger masses of stones in the masonry; but in the Inkermann ravines there are inexhaustible supplies of building material; which can be floated by the Tchernaya into the waters of the harbour with very little trouble. The immense quantity of cut stone lying in piles at the upper end of the harbour shows that the Allies interrupted the Russians in the development of the splendid architectural plans which it was the ambition of emperors to accomplish, and which had engaged every thought and energy of the Muscovite governors of the Crimea.

THE POPULATION OF CHINA.—We may with tolerable safety estimate the present population of the Chinese empire at between 350,000,000 and 400,000,000 of human beings. The constant flow of emigration from China, contrasted with the complete absence of immigration into China, is striking evidence of the redundancy of the population; for though that emigration is almost wholly confined to two provinces, namely, Kwangtung and Fookien, representing together a population of probably from 34,000,000 to 35,000,000, I am disposed to think that a number nearer 3,000,000 than 2,000,000 from these provinces alone are located in foreign countries. In the kingdom of Siam, it is estimated that there are at least a million and a half of Chinese, of which 200,000 are in the capital (Bangkok). They crowd all the islands of the Indian Archipelago. In Java, we know by a correct census, there are 136,000. Cochin China teems with Chinese. In this colony we are seldom without one, two, or three vessels taking Chinese emigrants to California and other places. Multitudes go to Australia, to the Philippines, to the Sandwich Islands, to the western coast of Central and Southern America; some have made their way to British India. The emigration to the British West Indies has been considerable—to the Havanna greater still. The annual arrivals in Singapore are estimated at an average of 10,000, and 2,000 is the number that is said annually to return to China.

Sir John Bowring.

Baptisms.

FOREIGN.

INDIA, *Barisal*.—Mr. Page writes under date of December 19th: "I baptized three women here, at Rájápur, yesterday. The native preacher, Raghunáth, has great cause to rejoice over them. They appear to be sincere converts. And in this joy I too rejoice."

Mr. Page has also recently had the pleasure to baptize two women at Kaligaon, concerning whom a very pleasing testimony is borne by the little church and native preacher at that place.

Comillah.—Mr. Bion says, "On Nov. 27 I baptized six persons, four women and two men, in the Rájmatár tank." He also speaks very favourably of the present condition of the church which has been gathered in this district.

Chitaura.—Mr. Smith writes,—"In the month of December I had the pleasure of baptizing three men and a woman, all well tried, and I hope children of God by faith in the Lord Jesus Christ.

Serampore.—On the last sabbath of 1855, two persons were baptized at this place;—one a student in the College, the other the eldest girl in the Female Asylum.

Haurah.—The eldest daughter of our brother Denham, of Serampore was baptized at this station, on the 6th of January.

Calcutta.—On sabbath-day, January 20th, after a sermon by the Rev. W. Sampson, three persons, two men and one woman, were baptized at the Lal Bazaar Chapel; and on the 27th, another believer, the wife of one of those baptized on the previous sabbath, was in like manner privileged to profess her attachment to the Saviour.

Chittagong.—Mr. Johannes writes: "On Lord's-day, the 17th of February, I baptized four persons, and hope, under the divine blessing, if preserved, to have more additions to our small church soon."

DOMESTIC.

HELSTON, *Cornwall*.—On Wednesday evening, April 30, our pastor, Mr. Wilson, preached from Acts xviii. latter clause of the 8th verse, after which he immersed, according to the manner of the apostles, five female believers in the Lord Jesus. The eldest worshipped with us some years back, but was induced by the Wesleys to attend their chapel for a season.

Having returned, after some time, she felt it to be her duty thus to unite with the church, and show publicly her interest in the crucified Saviour. The next were two sisters, daughters of one of our long-standing members. These are the first ripe fruits of his earnest prayers on behalf of his family. Another, the granddaughter of the first person baptized in this town, has been serious for some time, but the almost sudden death of her mother was the means of quickening her desire for salvation. The last was only sixteen, belonging to our pastor's bible class. Though young, she has given ample evidence of sincere piety. It was really delightful to see how these young believers walked down into and came up out of the liquid grave in obedience to their Master's command. There was a much larger concourse of spectators than on former occasions; and it is hoped the solemn impressions then received will remain in their minds, and thus be productive of much good. Our prayer is that our blessed Lord may cause a great shaking among the dry bones of our district, and give us the enjoyment of many such happy scenes. On the following Lord's-day, the baptized were added to the church, and partook with us the emblems of our Redeemer's dying love.

J. E. R.

ASHLEY, *Hampshire*.—I have long taken in the *Reporter*, and knowing you like to hear of baptisms, I venture to give you a report of two which I witnessed at the baptist meeting-house, Ashley, about six miles from Lymington. March 30, Mr. Hall baptized four persons. This was a very solemn and profitable service. April 30, Mr. H. baptized three others—one of them a preacher with the Methodist Reformers. Our friend had been in the neighbourhood of Christchurch several months, and frequently preached at an Independent chapel in the neighbourhood with pleasing acceptance. He also preached occasionally at Ashley for Mr. Hall, and was present at the baptism on March 30, and then made up his mind to follow his Lord and Master. In now doing so, he gave his reasons, and we were pleased with his address, which he concluded thus—"See, here is water, what doth

hinder me to be baptized?" He then left the pulpit, went down into the water, and was immersed. The audience was numerous, and very attentive. But what next? Our friend's baptism seems to have given offence to certain parties, for he received a note stating that his services would be no longer required at that Independent chapel. Who are the bigots?

W. M.

SABDEN.—On the first sabbath in May, our minister, Mr. Kitching, baptized eight female believers upon their profession of faith in the Redeemer. Mr. K. preached on the occasion a convincing sermon on the mode of baptism. The audience was large and very well behaved, and we trust that some beneficial results will follow the orderly and impressive manner in which our minister administered this scriptural rite. All the candidates are scholars in our sabbath school, in which a very delightful work is going on amongst the young, especially the female portion of them. We have yet about thirty inquirers, many of whom we are expecting next month to put on Christ by baptism. This day's experience will be long and pleasantly remembered.

W. F.

MONTROSE.—On the morning of Lord's-day, May 4, Mr. Alexander baptized three young disciples who were sisters. There was a good attendance, and the service was solemn and impressive. These young friends were all enabled to "profess a good profession before many witnesses." Having enjoyed the earnest teachings of excellent parents, they enter the christian course with much sound scriptural knowledge; and, through divine grace, will, we hope, prove intelligent, zealous, and useful followers of the Lamb. Their worthy grandsire was long a devoted and eminent preacher among the dissenters in this vicinity. It may be mentioned that the church here has enjoyed, for the last two years, a large share of peace, prosperity, and increase.

J. H. D.

MIDDLE MILL, *Pembrokeshire*.—We had the pleasure of seeing our pastor, Mr. Lewis, baptize three young females on a profession of their faith in Christ Jesus, on Lord's-day, April 6; and, on May 4, he immersed one who had been for many years a constant hearer. May many more soon thus rank themselves among the followers of the Lamb!

H. B.

BLUNHAM, *Beds.*.—*Old Meeting*.—Our new baptistry was used for the first time, May 11, when Mr. Abbott baptized four persons. Another candidate was prevented by domestic affliction. A large number of people were present, and excellent order was maintained throughout the entire service. The sermon was founded on "For ye serve the Lord Christ." Showing that the service of baptism was authorized by the Lord Christ—that it was obligatory on believers in the Lord Christ—and that it was symbolical of the religion of our Lord Christ. In the address at the baptistry, it was said that it was probable the subject of believers baptism had been taught and practised in this village for nearly 150 years—that several hundred persons had been baptized in the old baptistry—and our desire is that hundreds more may be moved by the Saviour's grace, and constrained by his love, to be buried with him in this new and convenient baptistry. We found it to be a season of refreshing from the presence of the Lord.

BEDMINSTER, *near Bristol*.—About six months ago, Mr. B. Nicholson, a brother of the late respected pastor at Plymouth, came to reside here, and seeing the destitute state of this populous parish, the two churches having Puseyite ministers, opened the Temperance Hall for preaching, and in a short time the word was blessed to several. A church was then formed, there being no baptist church in this locality. Several have since been baptized. On Tuesday, May 6, eleven more were immersed, one of whom was an Independent; King Street chapel being kindly lent for the occasion. The church now consists of nearly forty members, most of them gathered from the world, and some from amongst the Independents.

J. E. H.

HADDENHAM, *Bucks.*.—Three females and one male followed the Lord's command in being baptized on April 2. They varied in age from 15 to 30 years, and were brought out, one by Sunday school efforts—another by a tract—one by the public ministry of the word, and the other by the death-bed scene of a young man.

RAGLAN.—After an impressive discourse from our pastor, Mr. Ewence, he immersed three believers in the christian faith, May 11. We trust this will be but as a few drops before a gracious shower.

T. S.

BRISTOL, Counterslip.—The Lord is still affording intimations of his power and willingness to save. On Lord's-day, May 4, after a suitable discourse from, "What is that to thee? follow thou me," by our assistant minister, Mr. Davis, our pastor, Mr. Winter, baptized twenty-four believers upon a profession of their faith in Him who rose again from the dead, and is now crowned with glory and honour. Several of them are the children of members. May they all be faithful to Him who is faithful, and who will crown grace with glory. Permit me also to add that at *Hanham*, on Lord's-day, May 11, Mr. Newth, after an appropriate sermon, led down into the water four believers, and baptized them upon a profession of faith in Jesus. P. G.

Broadmead.—Mr. Haycroft baptized five believers in the Lord Jesus, Feb. 28.

King Street.—On Tuesday evening, May 6, Mr. Bosworth administered the divine ordinance of baptism, when thirteen followers of the Saviour, one of whom was a member of an Independent church, thus put on the Lord Jesus Christ.

Clifton, Buckingham Chapel.—Three candidates were baptized on Thursday evening, May 8, by Mr. Nicholson, Mr. Morris, the pastor, being unwell. J. E. H.

KETTERING.—It always gives me great pleasure to read the accounts of baptisms in your *Reporter*, and I have often regretted that no one has reported those that occur at Kettering. Supposing that your readers are as much interested in these things as myself, I take the liberty of informing you that on Wednesday evening, April 30, seven believers were baptized on a profession of their repentance toward God, and faith in the Lord Jesus Christ, by Mr. Mursell, our pastor. One was the eldest son of a deceased deacon; the other six were females, three of them teachers in the sabbath school. E. W.

LONDON, New Park Street.—Our friend D. E. just says—"April 24th, twenty believers were immersed by our pastor, after a sermon from Luke vi. 22, 23."

[Short and sweet certainly, but why not tell us a little more about the matter.]

Borough Road.—Mr. Keen baptized eight believers on the last sabbath in March. These were added. It was an interesting and profitable service. May the Lord again revive his work in this place, and make his servants a blessing to all around them! H. C.

HUNSLET, Leeds.—We are indulging the hope that the cause of God here, after a somewhat long and painful drought, is beginning to revive. We had been for some time without a pastor, and our congregations were small, but since Mr. Bowden's settlement amongst us they have gradually improved, and we trust the divine blessing is accompanying his labours. Seven young persons, who had made a good confession, were immersed on Lord's-day, May 4, by Mr. B., after he had given a very lucid and faithful reply to "Why baptizest thou, then?" On this occasion the congregation was greatly augmented. Many seem to be yet halting between two opinions. May they be guided into this, and into all truth! R. B. D.

BURY ST. EDMUNDS, Suffolk.—With us, Lord's-day, May 4, was a high day with us. Mr. Elven having, in the preceding week, baptized thirteen believers, who were now received, after an appropriate address to each and the right hand of fellowship, at the Lord's table. Our pastor, who has witnessed many such scenes during his long pastorate here, seemed quite happy when surrounded by these willing converts, whose ages ranged from fourteen to threescore years and ten. Many tears were shed by the spectators, some of whom, it is hoped, will soon also give themselves to the Lord and to his people according to his word. W. H.

LEOMINSTER.—After a discourse on baptism, our pastor, Mr. Nash, baptized two young men, April 20. One of them the husband of a member; the other, a son of a baptist preacher in Wales, who walks eight miles to worship with us; and who, living a mile from any place of worship, has since opened his house for preaching. Since the baptism three more young friends have offered themselves as candidates, and we trust that more will follow their example. On the following sabbath these, with seven by letters of dismission, and one by restoration, were received. G. B.

ISLE ABBOTTS, Somerset.—Mr. Chapell says:—"On Lord's-day, May 4, I had the pleasure of baptizing four young females in the river, in the presence of several hundred persons. Two of them are teachers, once scholars. The other two are still in the sabbath school. What encouragement for teachers to labour and pray!"

MANORBEAR, Pembrokeshire.—Our pastor, Mr. B. J. Evans, after a discourse from "What doth hinder me to be baptized?" immersed three believers in the Saviour, April 27. One of them, an aged female, had been for many years a member of the Established Church. Two of her children are members with us. Her aged partner, who has also been a member of the Establishment, would have accompanied her in following the Saviour through his watery grave, but was prevented from bodily indisposition, or the whole family, parents and children, would have sat down together at the table of the Lord. Another of the candidates had been a member with the Primitive Methodists, one of the ministers of which connexion was also present at the administration. In the evening the baptized were added to the church. J. T.

PATTISHALL AND EASTCOTE, Northamptonshire.—Mr. Chamberlain baptized three candidates, May 11th. One was sister to a member, and both are young, of which we hear complaints, although they had been members with the Wesleys about two years. But it seems that the baptists must be found fault with any how! Another was a young man who, from another village, had never seen a scriptural baptism or thought about his soul or his Saviour until he came amongst us. He had been a churchman, and so had the remaining candidate, who had also been leader of the church singers. He is now our leader, and has much improved our singing. Others are enquiring. W. B.

LIVERPOOL, Stanhope Street, Welsh Baptists.—The ordinance of baptism was administered here, May 4, when Mr. Hughes preached in English to a very numerous and attentive congregation, on christian baptism being typical of the death and resurrection of Christ (Col. ii. 12.) After which he buried two candidates with Christ in baptism. One of the candidates was from an English congregation in the town where there was no convenience for administering the ordinance. We are happy to state that others are enquiring the way to Zion. J. R.

BRIDLINGTON.—It affords us pleasure to report that Mr. Morgan, our pastor, baptized three candidates, on sabbath evening, April 27, two of whom were teachers, and one of these was Mr. M's. eldest daughter.

WATERBEACH, Cambs.—The ordinance of christian baptism was administered in the river Cam, near this village, on sabbath morning, May 4. An unusual degree of interest was manifested on the occasion, as an esteemed minister (formerly among the Independents) was one of the candidates; and it ought to be recorded, that although he had not for years set his feet in cold water without being seized with cramp, yet on the present occasion he did not feel the slightest symptom of it. We had also three female candidates, a fourth being prevented by indisposition. Mr. Flood conducted the devotional exercises. Mr. Player delivered an appropriate address, and Mr. Smith administered the ordinance. Several hundred persons witnessed the service, who conducted themselves with much propriety. We hope soon to have occasion to report again. C. K.

LANFFYLLIN, Montgomeryshire.—On sabbath evening, April 6, Mr. Roberts preached a sermon from, "I speak as unto wise men; judge ye what I say," calling upon the audience to criticise the veracity of the words he spoke on the subject of baptism. Then, descending into the river Cain, at our usual place of baptism, he immersed three believers after the example of our blessed Lord. On the 20th, a young man, the teacher of the British school at Lanffyllin, was baptized. The sabbath following, a young woman was baptized in the same river; and, on May 4, another young woman was thus received. These were delightful seasons to the church, to the baptizer, and to the baptized. Like the Ethiopian, they all now go on their way rejoicing. T. J.

WILDEN, Beds.—Three persons were baptized by Mr. J. Hawkins, May 11. Another candidate, a young person, died suddenly a few days before the day of baptizing, and has, we doubt not, joined the church in heaven. May this affecting event be a speaking voice to the young, leading them early to seek the Saviour, and then make haste and delay not to keep his commandments.

KING STANLEY.—On Wednesday evening, May 7, four young friends, who had previously "witnessed a good confession," were baptized by our pastor, after a sermon from 1 Cor. xi. 2. They were welcomed to the table of the Lord on the following Lord's-day.

PENKNAP, Westbury, Wilts.—We had a baptism in the open-air by our pastor, Mr. J. Hurlstone, on May 11, when seven persons were immersed, four of whom are scholars, and one is a teacher. The morning was very fine, and the spectators numerous. The scene was very interesting, and as songs of praise arose from the assembled multitude, accompanied by the melody of the feathered songsters in a neighbouring grove, it seemed to be "Heaven on earth begun." In the afternoon they were received at the Lord's table. May they be good soldiers of Jesus Christ, and at last wave their palms of victory before the throne of the Lamb in the blissful regions of immortality!

E. C.

LEEDS, Call Lane.—Our pastor, Mr. Tunncliffe, baptized nine young believers in the Lord Jesus, April 20. These were chiefly from our sabbath school—teachers, scholars, and members of the bible class. On the following Tuesday evening, after a tea meeting, the bible class presented Mr. T. with a handsome pair of gold spectacles, as a token of their good wishes for the welfare of Mr. and Mrs. T. on their recent marriage.

EXETER, Bartholomew Street.—Seven young persons were baptized by our pastor, Mr. Tuckett, May 11, two of whom were Independents; the others were received at the Lord's table in the evening, after a sermon from, "This day shall be a memorial to you." I hope shortly to have the pleasure of again reporting, as there are several other candidates.

W. K.

PAISLEY, Stone Street.—One female believer was immersed by Mr. Wallace on a profession of her faith in Christ, March 2; and on April 13, a young man put on Christ by baptism. On the same day, two of our sisters were commended to God, and took farewell of the church previously to their departure for America. Thus one cometh and another goeth.

A. C.

ABINGDON.—On Thursday evening, May 15th. after an impressive discourse by Mr. Edgar, four believers put on Christ by baptism. These were received into our fellowship. We hope others are the subjects of serious concern for salvation and eternal life.

G. M. G.

WOLVEY, Warwickshire.—Our pastor, Mr. Knight, after preaching on the subject, baptized two young females, May 11th. One of these is a teacher. S. II.

ABERSYCHAN, English.—Four persons were baptized on sabbath evening, April 27. Two of the candidates were man and wife. One of the females was an aged person who had nearly seen her three-score years and ten; and the other female was a person advanced in years, who had some time before been, to all human appearance, brought to the gates of death, but was mercifully spared to honour her Saviour by obedience to his commands. The congregation was very attentive, and seemed deeply impressed with the solemnity of the scene.

PENYRHEOL, Brecknockshire.—A man and his wife were baptized, after a short but impressive discourse on the mode and subjects of baptism, by Mr. W. L. Richards, our minister, on March 9, and two more on the first sabbath in May. A little blind girl twelve years old, and her grandmother of seventy years, thus put on Christ by baptism. What a remarkable fact is this! All honour to the Saviour's grace!

"To Him the hoary head
Its silver honours pays;
To Him the blooming youth
Devotes his brightest days—
And every age their tribute bring,
And bow to Thee—all-conquering King!"

The four are all one family of the same household. We have more inquirers.

P. S.

PRESTEIGN.—Mr. Nash of Leominster informs us that a Primitive travelling preacher has lately been baptized at this place by Mr. Davis, who has since resigned his connection with that body and is likely to be engaged by one of our churches. Before this, another Primitive preacher was baptized, who is now at the college at Haverfordwest.

MILFORD, Hants.—In addition to two baptized on March 16, (see page 116) four others thus put on Christ on March 2. Two of these were husband and wife. Mr. Millard preached, and Mr. Gill baptized. On April 20, three females, believers in him who died and rose again, were also baptized by Mr. Gill.

PENZANCE, Clarence Street.—As I have not seen any reports of baptisms from Penzance in your Reporter, I have much pleasure in informing you that our pastor, Mr. J. R. Jenkins has baptized nineteen since August last. Three of this number were baptized on Wednesday last, April 30. Others are inquiring. J. T.

BIRMINGHAM, Newhall Street.—After a suitable discourse by our pastor, Mr. O'Neil, three female believers were buried with their Lord in the baptismal waters. We had a large congregation. The baptized received their first serious impressions from sabbath-school instructions. We have several more candidates.

Heneage Street.—Our pastor, Mr. Taylor, baptized six believers on a profession of faith in Christ, March 2. These were a man and his wife, two from the bible class, and two from the girls school, who, with six received by letter from other churches, were received. D. D.

WALTON.—Mr. Warren, our pastor, baptized two believers, May 4. One was a sabbath school teacher, and the first fruits of Mr. W.'s ministry. These, with one restored, were received. Our sabbath school has now increased from about 20 to 94, with a good staff of teachers. S. D. W.

BIDEFORD.—Six of our friends professed their faith in the Saviour by being buried with him in baptism, April 20. Our pastor baptized them in the presence of a large congregation.

[We are surprised that any of our readers should yet, notwithstanding our frequent explanations to the contrary, entertain the idea that they must have permission from us, or some quarter or other, before they forward any report of a baptismal service. Again, then, we would inform all our readers, whether members of the church, or of the congregation only—baptized or unbaptized themselves—that they are at liberty to send us reports. All we require of every correspondent is, that he will be so kind as to be careful as to the facts, and write the names of persons and places, dates and numbers, in a plain hand, and give his or her own names in full, as a voucher for the authenticity of the communication; but only the initials of the names will be printed.]

Baptism Facts and Anecdotes.

MR. WALLACE, in his "Christian Baptism," says:—"Baptism is one of the parables of Christ. It is a picture parable—a parable or symbol of salvation. 'The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.'—1 Peter iii. 21. Baptism in this country was originally practised by immersion. It was afterwards changed to pouring or sprinkling. There was no scriptural authority for this change; but the power of custom or convenience obtained, and has continued up to the present. Several of our protestant divines, flying into Germany and Switzerland during the bloody reign of Queen Mary, and returning home when Queen Elizabeth came to the crown, brought back with them a great zeal for the protestant churches beyond the sea, where they had been sheltered and received; and having observed, that at Geneva and other places that baptism was administered by sprinkling, they thought they could not do the church of England a greater service than by introducing a practice dictated by so great an authority as Calvin."

BAPTIST NOEL says:—"There is abundant evidence that the words *Baptizo*, *Baptisma*, *Baptismos*, mean, in their ordinary signification, immersion by dipping; and, although they sometimes mean immersion by overwhelming, there is no evidence whatever—not one solitary passage adduced from a single Greek author, sacred, Hebraistic, or classical—not one sentence in the whole compass of the Greek language to shew that they ever mean any washing that is less than complete immersion. The most prodigal and devoted efforts of the ablest and best pædo-baptist scholars to prove that the words mean something else than immersion, have only established, beyond all doubt, that immersion is their single and exclusive meaning."

In looking over the expressed and deliberate opinions of many learned and pious pædo-baptists, who say that immersion is the scriptural mode, and that believers in Christ are the only proper subjects, and yet practise the very opposite, it presents an inconsistency exceedingly difficult to reconcile. The New Testament is the authority on the subject of baptism. There it is presented in its doctrinal, preceptive, and narrative form. W. A.

Sabbath Schools and Education.

HALIFAX has held another of its celebrated and unique Jubilee Commemorations. We say unique, for we know of no place which has ventured on so glorious an *Irishism* as to keep a Jubilee every five years instead of every fifty! It is something like the proposal made by some juveniles to hold their annual festival quarterly. Some idea may be formed of the importance of this great gathering by the fact that a report of the proceedings occupies a large space in the newspapers of the neighbourhood, of which we have received several copies, and also a copy of a broad sheet supplement of the *Halifax Courier*, with an engraving of the Cloth Hall when filled by the throng. We have no available space for a full report of the scene and the doings. Our friend, Mr. John Clay, of Pellon, wrote us the next day. We give his note, and two of the hymns which were then sung:—"We had our gathering of Sunday-schools yesterday (Writ-Tuesday). The weather proved favourable, and the greatest pleasure was experienced by all present, notwithstanding the crowded state of the Piece Hall. Fancy to yourself a large building in a quadrangular form with an area within its walls capable of holding 25,000 scholars and teachers, and galleries belonging to the hall, and others erected by the committee, with 8,000 or 9,000 spectators, and an orchestra with 550 musicians, and all this managed without the least accident, and you may have some idea of our gathering of yesterday. The doors were opened at a little after half-past nine o'clock for spectators, and the schools commenced entering at eleven o'clock. Already, about 6,000 spectators were there, ready to raise their voices in a loud and long shout, as, at eleven o'clock, the first school entered at the west and south gates. From that time, viz.—eleven o'clock—till half-past twelve, there was a continual stream of smiling and happy faces from both gates entering four abreast. Each school carried a board or banner with the name of the school inscribed, and was met at the door by a person appointed to conduct it to its place. The singing commenced at one o'clock, and such 'a sing!' I wish you had been there. I am sure you would have been highly delighted. Some of

the ministers who had come to our Baptist Association were there, and were filled with wonder and astonishment how so many could be trained to sing so well. The best part of the business, 'to the children,' was the distribution of the provisions. The verse—

"Be present at our table Lord, &c."

was sung by the assembled mass to the tune of the 'Old Hundredth', and then such a movement from place to place with buns. The committee had carried the town water into the place and laid down pipes to convey it in different directions, so that the water was fresh and good. Each bun weighed, on an average, about 10 oz, so that about seven tons of buns were put out of the way in a very little time; in addition to these, many of the schools had oranges to give to the scholars, and after the proceedings of the festival most of the schools were regaled with buns and coffee. The buns and coffee for our schools, Pellon Lane, cost £15. The committee, musicians, police, and door-keepers had nothing paid them, and the proceeds, after paying expenses, will be divided among the schools.

TUNE—Braganza.

The tramp of Jubilee
Its thrilling notes prolongs;
From near to utmost sea
It wakens Israel's songs;
For home and rest each bosom burns,
The day of Jubilee returns.

The sons of poverty
Have mourn'd through tedious years:
That sound proclaims them free,
That morning dries their tears:
From stranger lands they come, they come,
Cancel'd their debt, and free their home.

So in our British lands,
The children of the poor,—
Detained in iron bands,
Of ignorance no more,—
Come forth to joy and liberty:
God's holy book has set them free.

Dawn, day of Jubilee,
Upon a world in chains;
Bid all mankind be free,
For Christ the Saviour reigns;
Sound the loud blast from shore to shore
That tells the reign of night is o'er.

Come forth, ye friends of truth;
Ye bands of teachers, rise;
Thou guardians of our youth,
To train them for the skies:
And heart with heart, and hand with hand,
In holy bands of union stand.

We come in long array
With Christ our head and King,
United stand to-day
And truth and victory sing:
We wave the banner of the free;
We sound the tramp of Jubilee. W. GOVER.

TUNE—*Richmond.*

MUSIC! 'tis sweet in every ear :
Sweet e'en the lonely bird,
When cheerful spring brings back the year,
In leafy woodlands heard.

And sweeter when in happy throngs
Their tuneful voices meet !
How pleasant are their simple songs,
That music wild and sweet !

More sweet to hear a child alone,
Sing from a grateful breast :
And send a hymn to Heaven's high throne,
In lowly sounds express.

But sweeter still when thousands bear
Their praises to the sky,

And young and loving voices share
In one great harmony.

Yes, this is sweet, this music now,
That we in gladness raise ;
But could we see the throngs that bow
In everlasting praise.

Could we but hear the host that sings
To golden harps on high,
How should we long for angels' wings,
Those sweeter songs to try.

Well, we may join that heavenly choir,
If we but learn below,
With humble heart and true desire,
In Wisdom's ways to go.

MRS. GILBERT.

Religious Tracts.

RELIGIOUS TRACTS AND OPEN AIR PREFACHING.

As the season for open air services has again arrived, we hope to hear of renewed efforts to carry on the good work which was so hopefully commenced last season, when more was done in this way, both in the metropolis and the provinces, than ever had been done in one season within our recollection. Already we hear that in various places the campaign has commenced in good earnest, details of which we shall be happy to furnish, and which we hope will be perused by our readers with more interest and satisfaction than even those of "our own correspondent" during the late contest in the Crimea. In the meantime, we give an extract from Dr. Campbell's "London: its Spiritual Necessities, &c." Dr. C. says :—

"Open air preaching has also been resorted to with encouraging success. This is incomparably the most hopeful species of agency within the reach of the christian church; but, in order to efficiency, it would require to be carried out upon a scale commensurate with the great work to be done. It would require invigoration at least a thousand-fold; and, with a view to this, a special order of men is wanted; in the absence of this, very little can be done. It is not much that pastors of churches, even the most athletic and zealous, can accomplish in this way. Seeing that the principal, though not the only season, is

the sabbath, it is utterly impossible that the bulk of them can do much beyond performing the regular and heavy services of their own charges. The time, too, the afternoon and evening of the Sunday, by far the most promising period, is just the time when their services out of doors are not available. In addition to this, it is to be remembered, that many even of the most valuable and efficient of these pastors are but indifferently adapted to open air services. Here, then, we are met by two difficulties—the want of men suited to the work, and the want of support for such men when obtained."

The venerable Dr. Bunting is also reported as saying at one of the late conferences of the Wesleyans, when referring to the general low state of religion in the country :—"What was the great remedy? One was out-of-door preaching. They (the Wesleyans) were in danger of losing that glory. There were some who had travelled for several years, but who had never preached out-of-doors in their lives. We used to do so—it might be with some self-denial—but yet with great pleasure. Every man should do it." So he should if he would be a good minister of Jesus Christ.

Our friends in villages and populous districts who engage in this service, are at liberty to apply to us for tracts suitable for distribution, and as far as our means allow we will aid them. For directions see *January Reporter*, page 24.

Intelligence.

BAPTIST.

DEFERRED ANNUITIES FOR AGED BAPTIST MINISTERS.—This subject was brought before a meeting of members of the denomination, on Friday, April 25, held in the Mission House, Moorgate-street, by Mr. Samuel Green. Mr. J. H. Hinton presided. In expounding his views, Mr. Green said, that taking the ministers of the baptist body at an average age of forty years, and the time at which the annuities he desiderated should become payable at sixty, the cost of one hundred annuities of £50 each would be £2,000 per annum. In this statement of cost, Mr. Green proposed that the annuitants shall have the advantage of the life risk. If the seller of the annuities, whether the government or some approved office or offices—have this advantage, the annual cost would be considerably less. To raise this annual sum, Mr. Green proposed,—1. That annuitants should contribute three quarters, or one-half perhaps, diminishing as other sources of revenue supply the means. 2. That individuals, able and willing, should be called upon to contribute by donations or subscriptions. 3. That churches should give an annual collection.—Mr. Green thought one of the collections at the Lord's-table in each year. He thought, further, that if a subscribed capital of five or six thousand pounds—or perhaps ten thousand—could be created, two thousand five hundred pounds paid up thereof at once; which capital a well-chosen directorate might manage in loans at interest on approved securities; besides placing the annual contributions for the annuities assured beyond all hazard, denominational objects might be most opportunely aided, and a revenue obtained materially helping to cover the expenses incurred in working a society in aid which Mr. Green seemed to desire. A committee was appointed, whose duty it will be to consider the subject more fully, and bring up a matured plan of proceeding to a larger meeting, to be held soon at their call.

COVENTRY.—We are informed that the Rev. T. W. Rosevear has acceded to the request of his numerous friends to remain in Coventry. He commenced his ministrations in St. Mary's Hall, last Sunday, April 27, in the morning, to a numerous and highly respectable audience, and in the evening the hall was densely crowded. His friends are very active in their endeavours to secure a good site for their new chapel.—*Coventry Herald.*

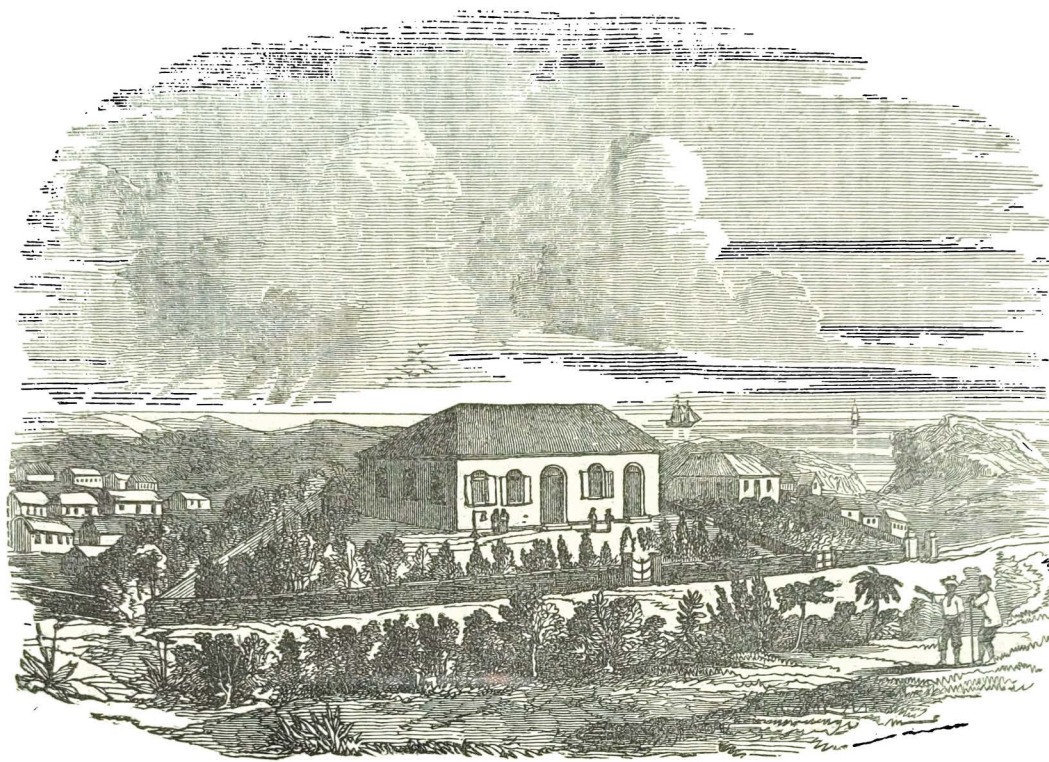
BRIDGEWATER.—On Friday afternoon, April 18, services of an interesting character were held at the baptist chapel in this town, in connexion with the settlement of Mr. G. M'Michael, B.A., late of Gloucester, when Mr. N. Haycroft, M.A., of Bristol, delivered an excellent and appropriate address, on "The Mutual obligations of Pastor and People." At the close of the service, about 180 friends partook of tea in the school-room, and in the evening a public meeting was held in the chapel. J. W. Sully, Esq., one of the deacons, occupied the chair, and addresses were delivered by T. Horton, of Devonport; N. Haycroft, of Bristol; R. Green, of Taunton; E. Webb, of Tiverton; E. Clark, of Twerton; E. H. Jones (Independent), of Bridgewater; and T. Nicholson, Esq., of Lydney. The services were attended by numerous and highly respectable audiences, including the ministers of the various denominations. Mr. M'Michael has commenced his labours under auspicious circumstances—the congregation is increasing, and the church, though few in number, is united, and desirous to co-operate with the pastor in efforts to promote the cause of Christ.

THE GENERAL BAPTISTS.—Jubilee services are about to be held at *Beeston*, near Nottingham.—The cost of the new chapel at *Burton-on-Trent* was about £900, and about £500 have been secured.—New school rooms and vestry are in contemplation at *Woodgate, Loughborough*.—The friends at *New Lenton*, near Nottingham, are thinking of erecting a new chapel.—The church at *Stoney Street, Nottingham*, have engaged the Wesleyan chapel at Carrington.—At *Ibstock*, near Leicester, there is talk of a larger chapel on a new site.

BIDEFORD.—On Wednesday, April 23, after a social tea, a public meeting was held, when, after a suitable address, Mr. R. Dyer, the senior deacon, presented a substantial present to the pastor, Mr. B. Arthur, as a mark of unabated love and attachment. Interesting speeches followed from Messrs. R. Prior, T. Tucker, C. Wood, and the pastor, who reviewed the last seven years, during which period the church and sabbath school had been more than trebled, a heavy debt on the chapel liquidated, and a new chapel at *Abbotsham* built and paid for.

BURWELL, near Newmarket.—E. Lewis, late of Whitehaven, has accepted a unanimous call from the baptist church at this place, where his ministry has been carried on since about the middle of last March, with a good prospect of success.

(Continued on page 188.)



MISSION PREMISES, LOREMORES CAICOS, BAHAMAS.

MISSIONARY.

A MODEL MISSIONARY.—At the Annual Meeting of the Baptist Missionary Society, May 1st, the Rev. John Stoughton, after some pointed remarks on the importance of preaching, observed:—"There can be no question whatever that preaching holds the first place in the order of means which Jesus Christ has assigned; and that position has been justified by the whole history of christianism. Why, sir, the voice of the christian preacher is really the echo of the voice of Jesus Christ himself. In the christian preacher we have the realization and embodiment of an idea born of God himself. I hold in my hand that very interesting publication to which reference has been made, the report of the Missionary Conference lately held in the city of Calcutta, composed, as you have heard, of missionaries of different denominations. In the course of their deliberations they expressed themselves on the matter of vernacular preaching; and there is a very characteristic passage which occurs in an address prepared and read at the Conference, I believe, by one of your missionaries, the Rev. J. Stubbins, of Cuttack*. He says:—'First determine to do it. A thousand difficulties may present themselves to the mind, some really important, and others only apparently so. The claims of the church, the interests of the station, spiritual and secular, or the schools, will all present obstacles. There may also be a shrinking from the toils and privations inseparably connected with itinerancy, separations from our families, especially if the station should be a lonely one. Until there be a determined resolution to leave all, nothing will be done.' And then he goes on to say,—and let us, brethren, take the matter to our own hearts, for there is a great deal of truth, pith, and power in what he says:—'Having determined to do it, go into it with all your heart. Having got to the preaching stand, work hard. The Ranter preacher at home quietly took off his coat, and laying it on the pulpit rails, said, 'Now, Mr. Devil, here's at you!' (Laughter and cheers.) So do you at these festivals. Be in earnest; be accessible to the people; be familiar with them; invite them to your tent; treat them to a cigar—(laughter)—cultivate tact, winning expression, simplicity of language, ardent love. Do all you can to get into their hearts, that you may deposit your Master there.' (Loud applause.)—That, brethren, is what we all should aim at here in England, as well as in India. And then there is another passage in this address of Mr. Stubbins that I must read to you.

He says:—"You will sometimes find a congregation like so many statues, just as uninterested and unfeeling. This, of all things, I most utterly abhor. They are silent; they do not oppose; and this, to a novice, might be very pleasing. He might go to his tent, and write in his journal, 'Large congregation, very attentive, no opposition. May the impressions left be deepened.' (Laughter and applause.) 'Whereas,' continues this pithy writer, 'any one knowing how this matter really stood, would more properly write, 'Dead, dead; all dead! No feeling, no impression! When shall these dry bones live?' Wherever this horrible placidity manifests itself, leave your subject—make a dead pause—say something that will rouse, either to laughter or rage. Anything is better than this dead sea. Tell some rather humorous tale; relate some incident; address some one person; bore him till he answers you. When you have got him to open his lips, go on with another question, and another, till you get the people fully awake, and then revert to your subject. (Hear, and cheers.) One preacher at home quoted Greek to awaken a sleepy congregation—(laughter)—and something of the same eccentric character is not unfrequently required in preaching to the natives.' (Hear, hear.)—Now, I think that Mr. Stubbins must be a model missionary preacher. I am quite sure it would not do to preach to the natives of India as we do to our congregations, and I am very far from being certain that we have adopted the right method of preaching, after all, and whether it would not be a great deal better for us to use a more colloquial style, and be a little less formal."

JAPAN.—In 1845, a meeting was held in London by persons who were desirous of sending out a missionary to the Jews in China, and by another class of persons who wished especially to ascertain whether the North American Indians were the lost ten tribes. Dr. Bettelheim, being himself of Jewish descent, and a minister in London, was sent to China for these objects. But no door being open there to accomplish any thing for the purpose of his mission, his attention was turned towards Japan. How to get there he did not know. He finally became acquainted with an American sea-captain from Boston, who, for a small consideration, took him to the Loo-Choo Islands. These are a group of thirty-six islands, about 500 miles from China. They form a part of the Japanese empire. Dr. Bettelheim was set on shore by the captain, and left among these heathens. They inquired why he had come among them. He told them his God had sent him to preach the gospel to them. For a long time they kept aloof from him, and made no suitable provision

* Not J., but Isaac Stubbins, of the General Baptist Mission.

for his wants. He at first took up his abode in one of their idol temples. They afterwards procured for him a respectable private dwelling, but placed a guard of policemen around his house, who were not permitted to speak to him, or have any intercourse with him, thus effectually to prevent all communication between him and the people. By a careful and conciliating demeanour, however, he gradually gained the confidence of the guards, and finally of the people. He instructed their physicians in the science of medicine, until they understood and admitted the superiority of his skill. From this he gained their attention to the great truths of christianity, and has been blessed with what, in the circumstances, must seem to be remarkable success in his mission. He has done something to elevate the condition of women. No Japanese woman is permitted to come into the presence of her husband without kneeling. He taught them that Jesus Christ after his resurrection appeared first to a woman; and he showed by his own example what respect and kindness were due from the husband to the wife. During the nine years that Dr. Bettelheim has been in Loo-Choo, his labours, and those of his wife, have been most incessant and untiring, and the results in accomplishment have been wonderful. He had made a grammar and dictionary of the Japanese language. He has translated the gospels of Luke and John into the Loo-Choo dialect, and the four Gospels, the Acts, and the Epistle to the Romans, into Japanese. He has gathered a congregation of between forty and fifty individuals, and baptized four persons in the name of the Trinity. We had supposed that Japan was the only nation that remained closed against the gospel. But it appears that even this has not been so. Verily this is the Lord's-day.—*Pinang Record.*

BAPTIST, SUPPLEMENTARY.

(Continued from page 185.)

BOURTON ON-THE-WATER.—The public recognition of Mr. T. Brooks as pastor of the baptist church here, took place on Tuesday, April 15. In the afternoon, after reading and prayer by Mr. Cherry, of Milton, two addresses were delivered—the first by Mr. J. M. Stephens, of Cirencester, on "The Constitution of a Christian Church;" the second by Mr. J. Wassall, of Blockley, on "Christian Union; after which Mr. J. Acock, of Stowe-on-the-Wold, offered the closing prayer. In the evening, after reading and prayer by Mr. Wassall, Mr. Isaac New, of Birmingham, delivered a very impressive discourse on "The Reciprocal Duties of Pastor and People," and the minister of the place closed the service by prayer.

DERBY.—The church and congregation meeting in Mary's Gate chapel, over whom the Rev. J. G. Pike for more than forty years so acceptably and successfully presided, are intending to erect a monument to his memory. Probably but few servants of the blessed Saviour in modern times have been, and by their writings will continue to be, so much blessed to the awakening and converting of immortal souls as the late pastor of this church. We shall be very glad to hear that a memento, worthy of the man whose memory we are sure the whole christian world will delight to honour, is erected to mark out the resting place of the mortal remains of him, who, we doubt not, is now shining as the brightness of the firmament, and as the stars for ever and ever. We understand Mr. Charles Stevenson, Athenæum Buildings, Derby, receives donations to this Fund.

KINGSGATE CHAPEL, HOLBORN.—This new chapel is built in the Gothic style of architecture. The interior of the building is very commodious and attractive, and gives the idea of a comfortable place of worship the moment you enter. The size of the chapel is 68 feet long by 48 feet wide, and is capable of seating about 1,000 persons. The school-room in the rear of the chapel, 56 feet long, and divided by a folding partition when required; there is also a spacious ministers' and deacons' vestry, fitted up with every convenience, and for baptizing occasions the arrangements are very complete, providing a separate room for male and female candidates, and also for the minister and deacons. The domestic arrangements for tea meetings and the offices are also very complete. The whole has been executed for the sum of £3,760, including £450 allowed for the old materials.

LONDON, Salter's Hall Chapel.—At the beginning of this year a proposition was submitted to the church and congregation to dispose of this chapel, and apply the proceeds to the erection of a new edifice at Forest Hill, Sydenham—this proposal being rejected by a large majority, Mr. Todd resigned the pastoral office. A vigorous effort having been made, and an invitation given to Mr. Jesse Hobson to resume his pastoral oversight of the church, he acceded to their request—commenced his services on the first Sunday in April, and already there are very cheering tokens of success.

ZOAR, RHYMNEY.—Mr. T. Jones, late of Haverfordwest college, was set apart as pastor of the church at this place, on May 11 & 12. Several sermons were preached, as is their wont in Wales, in addition to the usual ordination service. We rejoice to hear that Mr. J.'s prospects of being useful are very cheering.

COVENTRY, Whitefriars.—On Monday, May 12, more than 600 persons assembled in Mary's Hall to take tea, and give a cordial welcome to our young relative, Mr. Thomas Goadby, B.A., from the Glasgow University, and formerly of the College at Leicester. Abijah Jarvis, Esq., whose father was, we believe, the originator of the cause at Whitefriars, and the first pastor of the church, presided. Mr. Goadby, senr., of Loughborough (father of Mr. G.), and Mr. J. J. Goadby, of Harborough (his brother), with several ministers of the city and the vicinity, were present, and delivered themselves of warm and cordial greetings. From personal observation we may say that for the past thirty years the prospects of this church were never so cheering as now. The local papers state that this meeting for welcome was "one of the largest and most interesting gatherings ever held in this ancient place."

DIORAMA CHAPEL, Regent's Park.—A year's trial has now been given to this somewhat adventurous attempt. The Chapel was opened on May 1, 1855. On May 6, the first annual meeting was held, when 600 sat down to tea in the large school rooms under the chapel. R. Lush, Esq., in the unavoidable absence of Sir S. M. Peto, Bart., presided. Mr. Landels made a verbal report. He went to the place a year ago, as it were alone, and on the last sabbath a church of 190 members was formed. The rental of the pews already nearly paid all the current expenses. His hopes of ultimate success were considerably brightened. They had every reason to thank God and take courage.

MILE-END, RICKMANSWORTH, Herts.—Mr. W. Emery was recognized as pastor of the baptist church here, May 12. Messrs. Tubbs, Burley, George, Upton, Green, Carter, and Hewlett, took part in conducting the various services. Tea was provided in a capacious tent, handsomely decorated. The services of the day were exceedingly well attended and highly interesting. The usual congregations on the sabbath are crowded.

BIBERLIFF, Lancashire.—Mr. W. F. Smith, from London, was recognized as pastor of this church, May 13. A well attended tea meeting preceded the recognition service, in conducting which several ministers took part.

REMOVALS.—Mr. Rodgers, late of Epworth, to New Lenton, near Nottingham.—Mr. T. Goadby, B.A., late of Glasgow University, to Whitefriars, Coventry.—Mr. G. Cole, late of Exeter, to Naunton, Gloucestershire.—Mr. Cozens, late of Willenhall, to Somers-town.

RELIGIOUS.

BRAWL IN THE CHURCH OF THE HOLY SEPULCHRE.—The infamous imposture of the Holy Fire was exhibited in the church of the Holy Sepulchre on Saturday, April 25, with the usual scenes of profanity, superstition, and fanaticism. The church was filled by a mixed multitude of Greeks, Armenians, and a few Mohammedans, while in the galleries were a good many Europeans. Some of the people were rushing about in troops, shouting, singing, dancing, raising men on their shoulders and carrying them round the church, and working themselves up to a high pitch of excitement. One man walked round the sepulchre with another on his shoulders, and a boy above him. One man would go before a number of others clapping his hands and singing, his followers answering in chorus. When the Pasha arrived, his soldiers were formed so as to keep a clear space for the procession round the sepulchre, and the people gathered in two dense masses round the holes in the wall from which the fire was to issue, the Greeks on one side and the Armenians on the other. The Greek bishop then made his appearance, and with seven banners before him marched three times round the sepulchre, after which, having divested himself of his cap and outer robes, he entered the sepulchre. The excitement of the masses round the holes now increased to frenzy; in the midst of great shouting the fire was handed out, and the flames spread from torch to torch amid a general roar of fanaticism. The Greeks and Armenians began to quarrel; very soon there was a general *melee*, and the church resounded with the blows of sticks, crashing of lamps, and tearing of pictures. The Mohammedan soldiers were called upon to interfere, and in half an hour their bayonets succeeded in clearing the church, the pavement of which was left strewn with broken glass and oil from the lamps. A stick had transfixed the fine picture of the Resurrection over the entrance to the tomb.

BRITISH SOCIETY FOR PROPAGATION OF THE GOSPEL AMONG THE JEWS.—The 13th annual meeting was held on Friday evening, April 25, at Freemasons' Hall. The chairman, Sir Culling E. Eardly, mentioned the fact that a railroad is about to be established from the Mediterranean to Jerusalem, with the sanction of the Turkish and British Governments, and that it is likely that the material of the line from Balaklava to Sebastopol will be transferred for the purpose. It appeared from the report that the condition of the missions in Asia and Africa was very encouraging—the missionary in Beyrout, for example, having disposed of 300 copies of the Hebrew Bible in three months.

there and in Damascus. On the European continent the chief obstacle to their progress resulted from indifference rather than hostility. Mr. Herschell, in the course of his speech, said that, after all, the number of educated Jews who had embraced Christ, was not small, and facts that might be named abundantly proved that the conversion of Jews had, in a multitude of instances, led to revivals and conversions in the ranks of the Gentiles. The revival of the work of God in Holland, for example, was to be attributed instrumentally to De Costa and Capadose. Mr. Herschell mentioned that it was in contemplation to establish on a spot near Jerusalem an agricultural school and industrial farm for Jewish converts; and it was believed that such a scheme would tell with considerable effect upon their unconverted brethren.

A MEMORIAL CHURCH AT CONSTANTINOPLE.

—On Monday, April 28, a public meeting was held at Willis's Rooms for the purpose of taking measures for the erection of an edifice at Constantinople, for ecclesiastical purposes, as a memorial of the services of the British army in the late war. The Duke of Cambridge occupied the chair. The room was densely crowded. His Royal Highness having opened the proceedings, resolutions in unison with the object of the meeting were moved by Earl Granville, the Duke of Norfolk, and the Bishop of Oxford, supported by Admiral Lyons, the Earl of Elgin, and Mr. Sidney Herbert, M.P. A long list of subscriptions was then read by the Rev. Mr. Gleig, the Chaplain-General—the Duke of Cambridge, the Duke of Portland, and Mr. Montague appearing as donors of £100 each.

RELIGIOUS PUBLICATIONS.—The *Quarterly* for March—yes, the once high-tory and high-church *Quarterly*—surprised us by a candid review of the *Memoirs of the Haldanes*, pervaded by an evangelical tone. Among other sentences we found the following. "We regard it as a most hopeful sign of the times, that religious biographies and manuals of devotion, however ill-written, invariably command a larger circulation than any other species of literature. Thus even the enormous sale of the first two volumes of Mr. Macaulay's *History* was eclipsed by that of an insignificant devotional treatise, which was published at the same time."

FRANCE.—Authorisations are about to be issued by the Minister of Public Instruction for the re-opening of the Protestant places of worship in the Haute Vienne closed by the Prefect. Here are the exact words of the Minister of Public Instruction and Worship: "Your religious worship will be on the same footing as under the preceding Government." And this measure, taken by

the Government respecting the places of worship in the Haute Vienne, is (says the *Christian Times*) intended to extend to all other places where churches are closed.

LONDON SERMON-MAKING.—The *Times* sometimes says strange things. The other day, for instance, on this subject, it affirmed the impossibility of any man making a good sermon in the "noisy, dizzy, scatter-brain atmosphere of London"—"If an angel were to try to compose a sermon here, he would be found, on Saturday night, stringing together loose texts out of Cruden's Concordance."

JOHN WESLEY.—It is proposed to erect, by penny subscriptions, a monument to this eminent man at Epworth, the place of his birth.

GENERAL.

RELIGIOUS LIBERATION SOCIETY.—The Fourth Triennial Conference was held in London, May 6th and 7th. There was a large gathering of spirited and influential men of all denominations. Many pleasing, and exciting facts were stated. Mr. E. Baines, referring to the census book, said,—"The pith of that book was this, that between the years 1801 and 1851 upwards of 5,000,000 of sittings were provided in the churches and chapels of this country; and that of this number the proportion provided by government money was four per cent., while the proportion provided on the voluntary principle was ninety-six per cent. Such a fact as that he defied any argument whatever to refute; and it really proved the whole case of the Nonconformists. . . . Chevalier Bunsen had gone home from England, taking the census with him, and had told the people of Prussia that the Independents and Baptists of England—who began to assert the principles of voluntarism in the 16th century, and carried on their fight with comparatively few results to the 19th—had at length brought about a state of things in which they had done more for the spread of the gospel, during the last 50 years, than all the churches, hierarchies, or governments in four centuries."

THE EMPEROR OF FRANCE has resolved that the baptism of the Imperial Prince shall far surpass in magnificence and splendour all that is recorded of the gorgeous baptisms of the King of Rome and the Duke of Bordeaux. Goldsmiths, cloth-workers, embroiderers, and artificers of all kinds have been employed in great numbers, to heighten the *eclat* of the expected day.

THE PERSIA has made the quickest passage on record from New York; she arrived at Liverpool in nine days, twelve hours, and seven minutes—six hours less than any former passage.

PEACE DEPUTATION.—A deputation from the Peace Conference Committee, consisting of Mr. Charles Hindley, M.P., Mr. Joseph Sturge, of Birmingham, and the Rev. Henry Richard, visited Paris during the recent sittings of the Peace Congress. The object of the deputation was to submit to the Sovereigns represented at the Congress, and their Plenipotentiaries, the importance of recognising, in the new arrangements about to be made, the principle of international arbitration, as a means of settling future differences between the contracting States. The efforts of the committee were not without success.

BAND-PLAYING ON THE SABBATH.—Two hundred and sixty eight memorials with 42,000 signatures, against the playing of military bands for public amusement on the Lord's-day, have been forwarded to the Home-office for presentation to Her Majesty by the Metropolitan Committee for the Observance of the Lord's-day, and by the Lord's-day Society. Our readers will be gratified to know that the playing of the bands has been stopped by order of the government.

THE RUSSIANS say that they buried in and about Sebastopol 86,000 men, who were killed or died of wounds and sickness, and that 100,000 more perished in the Crimea who never smelt powder or saw a shot fired. The number invalided from wounds and disease is enormous; and in the Crimea alone, and in the provinces abutting upon it, the Russian army cannot have had less than a quarter of a million of soldiers put *hors de combat*.

SUNDAY WINE SHOPS.—Since the passing of the Sunday Closing Act of 1854, a number of shops have been opened in Leicester for the sale of British Wines, at all hours. The police felt some difficulty in interfering, and a communication was addressed by the Town Clerk to the Home Secretary, who states that those establishments come under the same law as public-houses.

SHOCKING!—Mr. Morgan, of the Secretary of State's office, who prosecuted six parents in Cheltenham for neglect of their children, addressed the bench of magistrates there, and said, "he was informed by the county police superintendent that the parents were now driving their children to commit crime, in order to be educated and receive a trade in the reformatories."

A NEW SCHEME FOR CHURCH RATES has been propounded on the principle of compounding for a less sum on condition of having power to enforce payment. Dost they wish they may get it?

THE QUEEN lately laid the foundation stone of a new military hospital, at Hamble, near Southampton.

AT NABLOUS, IN SYRIA, a gun accident had caused an insurrection. The Rev. Mr. Lyde, a missionary, accidentally shot an importunate beggar. The people immediately flew to arms, and commenced depredations. The consular flags were pulled down, the father of the Prussian Consul was killed, and the houses of the English agents were burned. Mr. Lyde escaped.

AN INSURRECTION has broken out at Mecca. The Scheriff, who had been dismissed from his post, refused to give it up, alleging the infidelity of the Sultan as his excuse. He is supported in his resistance by 50,000 armed Arabs, who, it is said, refuse entrance into the city to the pilgrims, under pretence that the Ottoman empire is defiled.

TURKEY.—By a treaty concluded between the Sultan and the Western Powers, the period within which the evacuation of the Turkish territory was to have been completed has been prolonged. The prolongation is to be six months from the present time. It is said that 60,000 western soldiers will be left to preserve order.

THE RUSSIAN MINISTER, Baron Brunnow, has arrived in London from Paris. He brings the formal announcement that the Emperor Nicholas is dead, and that the Emperor Alexander has ascended the throne. The Baron was recognised at the railway station, and cordially greeted.

FIREWORKS of unparalleled splendour were to be exhibited in the Parks on the evening of the 29th of May. On the 17th of that month, six persons lost their lives whilst engaged in preparing them.

REVIEW OF THE PAST MONTH.

Monday, May 26.

AT HOME.—The plenipotentiaries having received and exchanged ratifications of peace, they were signed in due form, at Paris, on Sunday, April 27, and proclamation of the happy event was made in the *London Gazette* on the next day; and at the same time another royal proclamation was issued, in which the following sabbath was appointed as a day of thanksgiving, and the words "We do earnestly exhort all our loving subjects that they do religiously observe the said day," were wisely used in the place of the old stupid threats of divine displeasure. May 29th was also named for a general holiday, and the celebration of the Queen's birthday. On Wednesday, April 23 (St. George's day), the Queen reviewed at Spithead the mightiest fleet that ever rode on waters. There were 240 steam vessels, of from 6 to 100 guns, and 160 gun boats, mounting in all 3,002 guns, of 30,671 horse-power, and manned by 30,000 voluntary seamen. But even this grand display

of naval power did not excite such general interest in the nation as the great trial now in progress for alleged poisoning at Rugeley, in Staffordshire, during which some awful revelations of horse-racing turpitude have transpired.

ABROAD.—The Russians, French, English, Turks, and Sardinians, so lately engaged in deadly conflict, have, since peace was ratified, broken up their lines of defence, and exchanged complimentary visits to each other. The troops of the allies are returning as fast as the steamers and transports can convey them. The whole of the peninsula of the Crimea will be given up to

Russia, and all foreign troops will have departed, it is expected, before the end of autumn.—A large deputation from Circassia has visited Constantinople to request the Sultan to take them under his sovereignty. They declare they will never submit to Russia.—Lord Canning has taken the place of Lord Dalhousie as Governor General of India. We have heard a report that one of the last acts of Lord D. before he left India was to abolish the government grant to the temple of Juggernaut in Orissa, but this requires confirmation. Our recent letters from the missionaries at Cuttack do not mention it.

Marriages.

March 31, at the baptist chapel, Milford, Hants, by Mr. Gill, Mr. C. Udall, to Miss C. A. Springer.

April 15, at the Union Chapel, Luton, by Mr. Makepeace, Mr. H. Douse, to Miss C. Gutteridge.

April 17, at the baptist chapel, Peterborough, by Mr. Barrass, Mr. J. Knight, to Miss E. Dale.

April 21, at the baptist chapel, Arnsby, near Leicester, by Mr. Shem Evans, Mr. J. Wallis, to Miss M. A. Johnson.

April 24, at the baptist chapel, Coningsby, by Mr. Judd, Mr. W. M. Millard, to Miss Ann Masten.

April 29, at the baptist chapel, Mint Lane, Lincoln, Mr. J. Faulkner to Miss A. Knibb.

May 2, at the baptist chapel, Leominster, by Mr. Nash, Mr. W. Mason, to Miss E. Thomas, both of Orlton.

May 9, at Belvoir Street baptist chapel, Leicester, by Mr. Mursell, Mr. J. J. Carryer, to Miss M. H. Moore.

May 15, at the baptist chapel, Sunnyside, by Mr. Nichols, Mr. James Heyworth, to Ellen, youngest daughter of the late Mr. Edmund Priestly, Sunnyside, deacon of the baptist church, Sunnyside, Lancashire.

May 15, at the baptist chapel, Oswestry, Salop, by Mr. D. Crumpton, Mr. Robert Roberts, of Oswestry, to Mary, only daughter of Mr. John Oliver.

May 17, at the baptist chapel, London Road, Swaffham, Norfolk, by Mr. J. Stutterd of Castleacre, Mr. J. Alby, to Miss E. Dent, both of Castleacre.

May 19, at Archdeacon Lane baptist chapel, Leicester, by Mr. Stevenson, Mr. W. Freer, to Miss A. Hackett.

Deaths.

April 3, Mr. Mark Dight, aged 62. He had been a member of the baptist church, Isle Abbott's, 29 years, and a deacon 15 years. He was the second deacon removed from us by death in five weeks. Watch, for the coming of the Lord draweth nigh.

April 11, Mrs. Dawson, wife of Mr. J. Dawson, baptist minister, Bingley, after a long and painful illness borne with great patience and resignation. Her pains were often great and excruciating—her complaint being of a peculiar character—but her mind was supported by the confidence she exercised in Christ, which rendered him increasingly precious to her soul, and kept her mind in peace. The last words she spoke were to assure her husband that Jesus was her Saviour, and that he was

then with her in the valley. After this, in a few minutes, her spirit took its flight to that world where sin and sorrow, pain and affliction, cannot be felt, and where the weary are for ever at rest.

April 18, Mr. Valentine Harris, Leicester, aged 65. For many years a worthy and esteemed member of the baptist church, Charles Street. Mr. H. was a junior brother of the late Richard Harris, Esq, formerly M.P. for the borough.

April 29, Mrs. Fanny Hollis, Manor House, Lee, near Yarmouth, Isle of Wight, in her 90th year, in the faith and hope of the gospel, having been many years a member of the baptist church, Lymington, Hants.

May 14, At Sutton-on-Trent, Mr. J. Edge, baptist minister.

THE

BAPTIST REPORTER.

JULY, 1856.

WHAT WAS SAID AT THE BAPTIST ANNIVERSARIES.

BIBLE TRANSLATION SOCIETY.

Dr. STEANE, Chairman. The British and Foreign Bible Society, after supporting the faithful versions of God's word made by baptist missionaries in British India for upwards of a quarter of a century, withdrew from that support on the ground that the translators rendered the words relating to the ordinance of Baptism by terms taken from the native tongues. This was deemed an offence by those who till then had been among their most cordial and generous supporters, and they laid down a rule that unless the baptist translators consented to leave the words describing the ordinance of baptism untranslated, and give them in the Greek language, the British and Foreign Bible Society would no longer support their versions. He saw no reason why those brethren should depart from their hitherto uniform practice, a practice sustained by the gravest, strongest, most conclusive, and moral reasoning—the practice of translating every word for which they could find an equivalent in the tongues into which the versions were made. It was a matter of conscience with themselves and their brethren. They said, “We know the meaning of that term baptism, and we know what word will represent its meaning in the Bengali language; and we dare not conceal from the heathen what we know in our conscience to be the mind of the Holy Spirit in reference

to that subject—therefore, although it may cost us your friendship, although we may have to give up your co-operation, although the valuable pecuniary grants which annually you have been accustomed to vote to us for the support of our versions may be forfeited, yet we must forego all these advantages rather than violate a dictate of conscience or tamper with the word of God.” The translators appealed to their own denominational churches; and the society had assembled that night, among other purposes, to thank God in reference to what then took place. The baptist denomination at large replied to their brethren in India, “At all hazards, at all sacrifice, be faithful to your conscience, and faithful to the word of God.” Their object, too, was still to sustain their missionaries in that course of conscientious conduct relative to the translating of the sacred scriptures. As years went on, great changes, however, took place in human society, and in the churches of Christ. Christian brethren who took the most prominent part against them at the time this institution was formed, had ceased from their labours and entered into their rest. The president of the British and Foreign Bible Society, several of its vice presidents, its most active secretary, and many of its committee, had passed into the eternal world. So amongst themselves, not a few with whom this Association originated, had

been called hence to their reward. Moral and spiritual changes had been taking place at the same time. Very much of the asperity of controversy had worn away; the distances separating christians of different denominations had become less; and he hoped they were coming nearer and closer together in the unity of the Spirit and in the bond of peace. Whilst he had taken so active and so responsible a part in forming this society, and in the subsequent conduct of its affairs, it would be a grief to his heart to think that this association was to be perpetuated for any very much longer period. He entertained a hope that good men, men as conscientious, excellent, devout, as much devoted to the service of Christ as themselves—for so he must describe the members and conductors of the British and Foreign Bible Society—under the ameliorating influences of time, and still more of the Spirit of God, would come to see before long that the course they adopted was a mistaken one; and he trusted that by and by the breach which occurred sixteen years ago would be entirely healed. Let it be distinctly understood that this society had never withdrawn from the British and Foreign Bible Society, but they still held on, and when one corner of the field, formerly conjointly cultivated, was vacated by the larger and more important society, this institution said, "We abide there still; we know no reason why we should not cultivate that corner of the field; though you retire from its cultivation we shall labour there, and still co-operate with you over the whole surface of the field besides." His hope was, that by and by the British and Foreign Bible Society would say, "Well, brethren, we will come back to that old corner and will occupy it again; in former years we occupied it, and we shall be happy to co-operate with you in its conjoint cultivation." He believed he should not be deemed a betrayer of secrets when he remarked that there were measures in course of

adoption having this healing tendency, designed to bring about this reunion of their denomination with the British and Foreign Bible Society. In the meantime they had a work to do. The missionary translators laboured with that measure of skill, ability, learning, and assiduity, with which they had been endowed or had acquired, in producing translations of the word of God, admitted on all hands to be complete and faithful versions, so far as the knowledge of the oriental languages would permit; and it became the society to sustain those beloved and honoured brethren in that great work to which their lives were devoted.

MR. J. HIRONS. There were three claims this society had, he thought, on the pecuniary assistance and devoted supplications, not only of baptists, but of the members of every section of the christian church. First, it was valuable because formed to supply or supplement a supply of a very great need. They all knew the vastness of India, with its hundred millions of inhabitants, and extended over a space of a million square miles. Its inhabitants were slaves to that false religion Mr. Foster had described as "the chief work of the devil, for corrupting the heart, and debasing the intellect, and destroying the souls of the children of men;" yet they had the claim upon the society of being fellow-men, and of being, too, fellow subjects. Within the last sixty or seventy years, this country had sent a great many things and persons to India, good, bad, and indifferent, and now let them try to send that undoubtedly good thing, the best of all blessings, the Bible, the inspired word of God. Again, he believed the means the society had put into operation were appropriate for securing the end designed. There was a theory that each section of the christian church had been raised for the accomplishment of some specific and peculiar purpose. Some thought the baptists were raised up to be a protest

against the errors of pædobaptism. However this might be, it was indisputable that their missionary brethren in India had been raised up by providence, and eminently qualified for translating God's word into the vernacular languages of the East. Even the pædobaptists agreed in this. The society had claims for assistance and prayer because the results of its labours were destined to be abiding. The time of Macaulay's New Zealander standing upon the broken arch of London Bridge, and sketching the ruins of St. Paul's, might come—looking at the history of nations, such a thing was possible. The British soldier might have to leave India, and the very name of England be but a shadow; but, if they laboured well, the Bible would not have to leave India, nor would their translations be forgotten.

MR. C. VINCE.—Certainly there was a cheering aspect in the past history of the society. It had lived sixteen years—and lived in peace; it had lived long enough and behaved itself well enough to falsify some of the predictions that greeted its birth. Some thought its origin was in sectarian squabble, and that it had no deeper root than denominational prejudice; and they expected it would be very brief in duration, but, while it lasted, very bitter in spirit. Happily these expectations had been disappointed; and he was both bold and grateful to say, that taking into account the origin of the society and its great distinctive feature, it might challenge comparison with any other institution in the kingdom for the forbearing, loving, and christian spirit in which its operations had been carried out. It had not only lived, but worked; it had been the honoured channel through which the waters of life had flown to many waste places of the earth.

MR. D. KATTERNS.—After alluding to the singular line of gifted translators that had gone from among the English baptists, he said, many

indications were presenting themselves of the downfall of the various superstitions of India; and this, of course, should give increased zeal to the efforts of an institution like the Bible Translation Society. He trusted the society would be so supported that it would not have to go to that noble institution from which it was accidentally separated, and to implore aid to be saved from extinction, or to give them something like an easy, quiet, and graceful death; but he should like the society to go to that other great institution, in a noble and christian spirit, appealing still to conscientious grounds, still standing on the principle, time had shown to be impregnable.

HOME MISSIONARY SOCIETY.

T. THOMPSON, Esq., Chairman.—More than forty years had elapsed since he had the pleasure of co-operating with the early friends of the society; he looked back on a great portion of that time with much pleasure; and he would say, with deep and fervent thankfulness, that if he had ever been of any use to the christian church, while he would exclaim, "Not unto us, O Lord, but unto thy name be the glory," it had originated in a large measure from his connection with the Home Missionary Society. Many difficulties had beset the path of those who were engaged in its formation. In one case, a clergyman who had done scarcely any thing in his parish before, opened a school in opposition to the baptist school, and by the offer of a loaf of bread to every child who attended on the Sunday morning, succeeded for a time in drawing away a greater part of the scholars; but, soon getting tired of the outlay, the children gradually went back to the school they had left. But notwithstanding these and similar cases of opposition, much encouragement was shown by those who were interested in the work, and God had abundantly blessed the labours of

those who were engaged in it. He might mention many instances of this kind. He wished it to be impressed upon their minds, that there were yet, he believed, thousands of villages where efforts ought to be made; and when he looked at the friends around him, he hoped it would be a memorable night, in which a deeper interest in behalf of home, and an increased measure of holy zeal for the welfare of the perishing hundreds and thousands of our country, would be produced.

MR. J. PENNY.—It is impossible for any Englishman to be even partially acquainted with the religious condition of his own country, without perceiving the absolute necessity of some such society as this, not only for the dissemination of denominational peculiarities, but also for the furtherance of the cause of Christ. The slightest consideration will convince him that there is still a lamentable deficiency in the means of grace, and that the baptist denomination has, at all events, not done more than its share in supplying that deficiency. There are some large and important towns, such as Durham and York, where our denomination is utterly unknown: and there are numerous and populous villages, as the report informs us, where not only are we unknown, but where dissent has as yet obtained no footing, and, worse than all, where "the truth as it is in Jesus" is very seldom heard, the authorised ministers having received only the authority of man, and neither the qualifications nor the appointment that God alone can give. Very few persons who live in country districts would find much difficulty, in one respect, in naming some such village or villages, lying in worse than Egyptian darkness, because the very light that is in them is darkness. The gospel which they hear is another gospel than that which Paul preached; and those who ought to be the guides of the people to everlasting life are but "blind leaders of the blind." To many it may seem somewhat harsh and uncharitable thus to

characterise men who at all events are professedly the ministers of the Lord Jesus Christ; but it is no use to blind ourselves to facts which are patent to all the world—to facts with which we have to grapple—facts which loudly call upon us for our zeal, for our consecration, for our faith, for our diligence in the service of the Lord Jesus Christ and in the salvation of men. It is simple truth, truth spoken without the slightest bitterness, that if we understand the gospel of Christ, such men do not. Whatever their moral excellencies may be, whatever they may call their religion, it is not the religion of Christ—it is not christianity. What are those means which this Home Missionary Society has in operation at present? The first instrumentality is the preaching of the gospel of Christ; that is their mission—the great object they have in view. According to the command of Christ, and as far as the limits of their own country go, they are endeavouring to preach the gospel to every creature—to tell them that they are ruined by sin—to warn them by the fatal consequences of their transgressions—but at the same time to tell them that the Son of God has entered our world, and has died upon the cross and made a sufficient atonement for them, and that for them there is forgiveness and everlasting life. This is the thing which they have to proclaim as the one remedy for all the sin, and degradation, and wretchedness, which they find in the world; and this every agent of yours is doing, of course with different power and with a different amount of ability and success. And oftentimes, too, their difficulties are of such a nature, that the whole wealth and the whole influence of a neighbourhood is brought to bear upon them. I, myself, know one instance—and other instances less directly—where a person was converted to God by the open air preaching of one of your missionaries in one of the towns of the west of England, and that person was waited upon by

the clergyman, who promised and actually gave him employment, on condition that he would not attend the baptist chapel. When I consider these influences, which are at work much more in country districts than in large towns, it seems to me that the success is very considerable, and deserving real and heartfelt gratitude to God.

MR. J. H. MILLARD.—In the county of Huntingdon there is a population, scattered through its villages, and hamlets, and towns, of 62,000, entirely dependent upon agriculture for their subsistence. Throughout the whole county we have but one manufactory, and that is a paper manufactory. There are five petty towns, in which about 17,000 of its population is absorbed. The remaining 45,000 are gathered together in a hundred towns and hamlets, of various, but all of them of very small dimensions. In the towns, we may say, perhaps, that the means of grace are sufficiently enjoyed; there are in most of them chapels belonging to different denominations, and in several of them evangelical ministers in the Church; but throughout the villages the case is very different. Of the 105 towns, villages, and hamlets to be found in Huntingdonshire, there are only twenty-eight which enjoy the stated means of grace from either the baptist or the Independent denominations. There are seventy-seven towns which have not—from us at least—the means of knowing the way to eternal life. And yet Huntingdonshire is far better supplied on the whole than many other districts of the land more wealthy and populous. That county contains a population of 62,000; and there are 28 baptist and Independent churches; or one church to every 2,200 of the population. If the people were gathered together in towns, I suppose that this proportion would be sufficient to meet their wants; but seeing that they are scattered far and wide, it is much otherwise; and many of these churches are

small and weak, and necessarily dependent in part upon the more wealthy churches around them in the towns. Look next at Herefordshire, which has a population of 120,000; and 14 baptist churches; or 1 in 9,000. Sussex, 300,000 people; 21 baptist churches; 1 to every 14,000. Dorsetshire, 170,000 people; 11 insignificant baptist churches; 1 in 15,000. Derbyshire, 250,000 people; 19 baptist churches; 1 in 15,000. Durham, 270,000 people; 15 baptist churches; 1 in 18,000. But this is not the worst; for that you must come nearer the heart of the country. Surrey, with its 600,000 people, has only 25 baptist churches, or 1 in 24,000; and the worst of all is the county of Middlesex, which with its 2,000,000 of population, has only 100 baptist churches, or 1 to 20,000 of the people. Is there not, then, a great work for this society still to accomplish? I have made no mention whatever of the Established Church; and I am sorry to express my belief, that the Church in the villages is for the most part an obstruction rather than a help to the progress of undefiled religion. There are, to my knowledge, in Huntingdonshire, thirty parishes in succession destitute of an evangelical ministry in the Established Church. The poor people in these places have but little chance of learning the way of life. These clergymen, notwithstanding, are a very influential people in the rural districts where they live, and exercise their power in a most bigoted and despotic manner, never losing an opportunity of manifesting their antipathy to dissent, and doing all they can to keep people from attending the chapel; and the consequence is, that if farmers, or persons a little above the very poorest in their social position, dare to enter a nonconformist place of worship they lose caste at once. Hence it is the poor people, almost exclusively, who attend the missionary chapels, at all events until the missionary has, by the force of strong moral character,

obtained a position of influence among the people; and this, in the long run, is better than any other kind of influence that can be brought to bear. It is no easy matter, however, to labour amongst the set of people one meets with in the agricultural districts of our land. It is the hardest work in the world to reach their understandings. The two cardinal points in their creed are to go to the ale-house on Saturday night and to church on Sunday afternoon. You may reason with them, but they look at you with a vacant stare, or with a stupid leer turn away and refuse to listen. For my own part, if I had my choice, I would infinitely rather go to a populous district where men are quick-witted, and where the opposition you meet with is a sharp-shooting fire, than have to encounter the almost innate stupidity of the clowns of the agricultural parishes. But, nevertheless, blessed be God, the gospel is making its way even among these clowns, purifying, elevating, and sanctifying them. Within the last twelve years nine new chapels have been opened in the county from which I come, six of them being established by Mr. Patto Brown, and the other three by means of this society, and, as a consequence of the efforts put forth during these twelve years, the entire moral tone of the people has become immensely elevated and improved. Still there are a multitude of places, as I have already said, destitute of the gospel, and I believe a crisis is fast approaching when the question, "Are we doing all we can for the agricultural villages?" will be asked in unmistakeable tones, and demand a reply from the Independent and baptist churches of this country: the crisis I mean which shall witness the separation of the Church from the State. I know that there are many sincere lovers of the voluntary principle who deprecate the coming of that day. They say we have no fear for the towns; the ordinances of the gospel will be supported there; but what will you do with the villages? Let

us, then, prepare ourselves, as the Church people are doing, for the advent of that period, and then we shall have no cause to regret its approach. One thing I am sure that we baptists ought to do, and that is, double at once the income of this society during this year. If the baptist churches of this country will seek to understand their duty, and then labour zealously to perform it, I see no reason why our denomination should not become, at least, as powerful as was the church of Rome in its palmiest days.

MR. W. ROSEVEAR.—There are human beings in this England of ours living and dying within the sound of the footsteps, and beneath the very shadow of the christian church, as she goes to and from her sanctuaries in the beaten path of custom, who are practically as far removed from the active sympathy and agency of that church as if they were on the other side the Pacific, in the depths of pagan forests, and encompassed only with the symbols of pagan idolatry. Now, we are in danger of regarding that vast population, situated beyond the range of agencies already in existence, as also beyond the limit of our responsibility. Some of our fathers uttered strange and mysterious things about everlasting decrees, foredooming a certain section of the race, and the ghost of their gloomy creeds still walks abroad through too many of our churches. When I think how it paralyses the arm of labour, how it closes the hand of charity, how it enwraps in gloom the church whose province it is to shed light upon the world, how can I forbear bidding it retreat to its own region? "Hence to the realm of night, dark demon, hence." God is love. He loves that outlying population—those tillers of the soil, those workers on silk and metal—the men of our mills, and factories, and foundries, who, every Lord's-day, sweep like a restless tide through our land outside our churches and chapels. He loves them. Christ died for them. The scriptures were

framed for them. The English Bible is for the English people, nor is there any decree in the universe more immutable than this, that it is the duty of every man who has received the life of the Bible into his soul, to employ his faculties and resources in spreading it—first among his countrymen, and then through the nations. The salvation which christianity has thus brought to our land, is analogous to the great life-originating and life sustaining elements of nature, it is not for classes but for men. The firmament, that arch of grandeur, which seems to support the throne of the Invisible, whose glory streams through it in the light of the myriad suns and stars by which it is bespangled, includes within its mighty span all the dwellers upon earth, and hides its glories from none who will look up and behold them. The mountain whose crest is lost in the sky, filling the soul of orators, and painters, and poets, with the inspirations of genius as they gaze upon it, hides not its magnificence from the unlettered shepherds who tend their flocks in its shadow. Tidal waves ebb and flow for the boats of poor fishermen, as well as for the navies of opulent kings. Nature has not one set of laws and agencies for the favourites of fortune, and another for the sons of adversity; one for the broad acres and parks of noblemen, and another for the narrow garden-plots, and flower-beds, and hedge-rows, of village labourers—but the same grand process in all. Nature knows no distinction of class; her blessings are common; their commonness is their value. And as common, as available, are the blessings of salvation to a country whose language is enriched with the scriptures of God. The streams gushing forth from the wayside rocks of England, are not more open and free to all travellers who will stoop and drink, than are the streams of life springing from the Bible of England, open and free to all Englishmen. Other books furnish us with knowledge merely—this gives us life—life to the nation as well as the individual. England has not yet given birth to a man gifted to write her own history in those principles which have made her what she is. A million pens have been eloquent in describing her in the outer facts of her life—in the battles she has waged for freedom—in the mighty strides she has made in the path of national progression—in her inherent love of liberty—in her industrial energy, through which she converts her little island into the workshop of the world—her commerce sending forth its ships freighted with the products of her factories to the ports of both hemispheres of the globe—her great men, politicians, philosophers, and poets—her Cromwells, her Bacons, and Miltons, whose names are the synonyms of heroism and genius: but as yet there has been no pen to describe, in a form that arrests public attention, the working of those inner principles which have been evolving the love and the triumphs of liberty, self-reliance, industry, commerce, intellectual strength, and whatever else gives stability and beauty to the nation. I believe that if such a history could be written, and circulated to-morrow through the length and breadth of our country, it would make a deeper wound upon the heart of infidelity than the keenest logic could inflict; it would be an unanswerable argument to the divinity and power of the Bible. When I lay my hand upon that wondrous Book, I touch the mightiest power in the universe, a power destined ere long to send its vibrations through the soul of the world,—to strike off from its soil the follies and frauds by which it has so long been cursed, and to make it again pure and good,—a worshipper in the great temple of Being. When Wycliffe dug it up from the grave in which the Romish Church had buried it from the people, when he swept from it the dust of ages and translated it into our mother tongue, then with the resurrection of the Book there was also the resurrection of

moral life in the people. Then he introduced into the heart of this country a new and unprecedented *force*, which by moulding individual character and making it strong in its God and itself, was more than a match for the most powerful combinations that might plant themselves in its paths,—a power which, while so tender as to lift up the wounded, the crushed, the sons of misfortune and sorrow, and wipe away their tears, nevertheless can sweep away thrones and altars, if they fight against it, and rear upon their sites new monuments to its triumph,—a force by far the most profound that has been at work in the social system,—whose movement has been a movement forward,—the guardian power of this country, bearing it in its bosom to the lofty eminence it now occupies. The Bible! England is covered with the proofs of its power! The British patriot, returning from an European tour, in which he had walked across infidel and Papal States,—at one time amid the wheels of revolution, and another amid stereotyped forms, where mind and enterprise are asleep,—resting his foot upon his native soil, casts his eyes abroad with a feeling of pride upon the institutions of his country,—upon the liberty of its press, its platform, its pulpits,—upon its sabbath-day, most calm, most bright messenger from heaven, which I trust will go down the track of ages, leaving light and hope to this land through all time,—upon its parliaments,—its asylums and orphan-houses,—and, pointing to them, he says,—“*These, these* are some of the leading *facts* of my country’s *history*!” Yes, but what is the history of these facts?—what enacted *them*? The Bible. If, then, the Bible is the great creator of whatever is wise, and pure, and benevolent, and progressive in the nation, so also it is the great conservator of its own products. It holds an impregnable shield, and spreads a fertilizing atmosphere over its own growth. Circulate the Bible, and it shall conserve the liberty it has given

us. Recal the evangelists who are carrying it into the homes of our population, and the liberty it has given shall expire. It shall degenerate into licentiousness, and what had been our greatest blessing shall be transmuted into our greatest curse. Political events are conspiring with the diffusion of literary and scientific knowledge to put a greater amount of power in the hands of the million than in the days that are gone; and unless there be a religious influence to pervade that liberty of opinion and action with the elements of sobriety and wisdom, nothing can prevent it from degenerating into anarchy. When France called christianity from her schools, universities, and temples, liberty, the beautiful form of liberty, was transformed into a monster of cruelty; it stalked through the land, dishonouring the ashes of the dead, and dyeing its garments in the blood of the nation. No argument is more unphilosophical than that which maintains that if we only educate the people in the principles of national and artistic knowledge, as such we inevitably secure the best interests of the people. For if there is one lesson which history more plainly teaches than another it is this, that the highest learning, refinement, and culture are unable to keep the empire which cultivated them from sinking into oblivion. Where now is Greece? Nay, where was she morally in the days of her intellectual sovereignty, when she stood upon the summit of the world, the teacher, the intellectual teacher of the nations? When immersed in the deepest moral corruption, the world had no more demoralizing spectacle to exhibit than were to be found in her classic cities. The shadows of her sculptured gods, those master productions of Grecian genius, fell across abysmal depths of defilement, in which purity, rectitude, and the very foundation-stones of social order were engulfed. And now from amid the desolation of her fallen temples, from the mighty grave in which she sleeps,

come voices pensive, but yet full of instruction and warning to the author, the statesmen, and all who form and lead public opinion in Great Britain, telling us that the greater the number of intellectual weapons you put into the hand of a nation, if you do not at the same time bring a moral and religious power to bear upon its life, the greater will be the daring with which it will employ those implements to hew down its virtues, and to erect on their ruins a temple of vice within whose dark precincts it will sooner or later commit national suicide;—voices telling us that if we would raise in the scale of being the man of the nineteenth century, and train him for both worlds, we must place no reliance on philosophy, for if Greece failed, as she did fail, to regenerate men by philosophy, let not our modern rationalists, our German and English dreamers, with their shallow theories, hope to succeed;—voices telling us in our efforts to serve our country to trust less to the inspiration of genius than to the oracles of God, less to any visible appeals to the senses—whether it be sculpture, or painting, or music—than to the invisible power of God, whose glory fills the humble sanctuary where Christ and Him crucified is faithfully preached. We have the right Book,—the Book to move the world, and the several men who shall so embody it in their life and deeds as to make it lovely and powerful in this generation. The firmament reveals the divine power and Godhead. We want men who shall reveal the power and beauty of Christ's character, who shall bring it out in its loving forms before the eyes of our countrymen. We want, moreover, men who shall feel that their high calling in life—the grand mission of their existence—shall be to spread the knowledge of the Book by their teaching the neglected districts of our land; men whose lips are kindled with something of the fervour which inspired our Wesleys and Whitfields; men who shall feel that the gospel is always purer than the instrumentality it employs, that by it—not themselves—they are to hew down the kingdom of darkness, and build up the empire of light and love; men who, leaving it to others to depend on a reason without a conscience, a philosophy without a religion, shall rely on the Bible as the only power that can produce a permanent reform. All others are superficial and transient, and have not only failed of effecting their object, but have brought upon society the most terrible re-actions. This, in fact, has been the melancholy story again and again. And as we need men of this spirit to teach their brethren, so also we need a religious awakening in the minds of the middle and higher classes, to consecrate large portions of their material resources, to send forth christian evangelists into the neglected districts of our land. It will be a happy day for England if her nobles, her merchants, her manufacturers, and tradesmen, who are enriched with her opulence, should feel that in the method of God's providence they are laid under moral obligations to raise the lower classes around them, and that the most direct and effectual mode is by furnishing them with the gospel. Let them not bury the gospel beneath their ledgers, and journals, and gold, but employ their gold in spreading the gospel, in securing it its right place in the forces of the country—the rear guard. The enlightenment of the ignorant, the refinement of the poor, are the triumph of christian civilization. The world is in movement, and I am afraid the church is not keeping pace with it. The mind of Protestant Christendom, awoke out of its Papal sleep by the voice of biblical truth, shook off the chains by which it had been enslaved to the past, and turned its mighty energies towards the future. In overstepping the old ecclesiastical boundaries which had enclosed the soul of Europe as in a hard framework of creeds, into the region of simple faith in God's Word, it erected the era of

private judgment, recognised the individual responsibility of man, and evoked a spirit of enquiry, and originated a movement in the life of humanity, and gave a fresh impetus to mind. Discovery followed discovery, and invention followed invention, till trade, agriculture, commerce, art, and science were revolutionized, and then life became a life of progression. Onward is the motto of our times. There, along the boundary line of knowledge, we see great thinkers, with their mighty power, and the instruments of discovery penetrating the unknown, and bringing new truths to light, and revealing them to their fellows in the form of a popular literature. And there is the press taking these forms and circulating them among all classes of people. And there are our practical men, mechanics, engineers, and manufacturers, taking this popular knowledge and converting it into mental power to carry society forward in the path of civilization, and onward is their motto. The nineteenth century is not a servile imitation of the eighteenth. It is overspread with new fabrics of manufactures, &c. There are things in it of which our forefathers could never have dreamt. Everything is in movement. The indirect influence of the Bible has created and pushed into activity a thousand forces, which are bidding fair to outstrip it, which must outstrip and leave it behind, unless the church of God awakens to her mission. The church of the nineteenth century is not keeping pace with the mighty progressions around her. She is the divinely constituted educator of the public conscience, the teacher of the nation, and yet an ever increasing population is springing into being around her, for whose regeneration she is making no provision. Benevolent labours for the salvation of others involve the growth of our own character, the expansion of our own being. This is God's law, and we are conscious of its truth. When is it we feel that uprising of the inner life as if we were awaking out of sleep,

shaking off the past with its dreams and shadows, and stepping out into the broad day of action where alone the divine meaning and end of existence are written as in sunbeams; when does our life resemble the bright morning of spring, opening before us amid the richest fragrance of the landscape, bursting into leaf and flower beneath the smile of the everlasting heavens; when does that renewal, that freshness come over us, in which our life seems to be emanating anew from the unwearied Creator with an ardour before which mountains of difficulty melt away like vapours before the sun, and with an elasticity which carries us forward into the paths of Godlike service, rejoicing that they are leading us out upon broader fields of service in the future, where the universe will be unlocking to us its secrets, and flinging its glories around us for ever? When? Not when we are thinking only of ourselves. Not when we are pressing the whole of our mighty being within the narrow limits of the counting-house, chaining it down to the ledger, year after year, as if every thought that went beyond it upon the great world of suffering without, was a thought lost. Not when, like Cain, we sullenly say, "Am I my brother's keeper?" but when, like Paul, we feel as if we could sail across a sea, or walk across a continent, to save a soul. It is when we are doing instrumentally what God is doing primarily, that we become Godlike—we then rise and touch the Infinite. Let us then conform to this law of true greatness. Let us turn with bright and loving eyes towards the future, and gird ourselves for our Master's work. Let us first press nearer to the Great Centre of all being, and thence, as from a fountain, draw by prayer, light, love, strength; and then let us in our labours go out into wider and still wider sections of the vast circle of human sin, spreading everywhere the kingdom of purity and order. We'll go forth among men, "not mailed in scorn, but in the armour of a pure intent." Great duties are before

us, and great songs; and, whether crowned or crownless, when we fall it matters not, so that God's work is done.

BAPTIST IRISH SOCIETY.

PETER BROAD, Esq., Chairman. Ireland has special claims upon our sympathy and help. The name of that land is associated in history with much that relates to bigotry and oppression, and has been regarded for centuries by its people as an injured country; and hence rebellion against England has by many of them always been looked upon as perfectly justifiable. Hence, Ireland has always been the difficulty of statesman and philanthropists, for they have had to contend with the ignorance and prejudices of the people and the interests of the priesthood. And these things have also combined to render futile the efforts of the christian missionary. Moved with compassion for the benighted population of Ireland, a number of our friends, some forty years ago, originated the Baptist Irish Society, which was formed, I believe, on the spot where we now meet,—in this chapel, or rather its predecessor, and by the ministers and deacons of this church, was this interesting society formed. The late indefatigable, persevering, disinterested, and beloved Mr. Ivimey, was the originator of this institution, and for a long season he devoted his best energies gratuitously to its support. The original purpose of the society was to employ scripture readers to go from house to house instructing the people. All controversy was avoided as much as possible; the founders of the society believing that the most effectual means of dispelling error was the presentation of truth, just as the surest way to dissipate darkness is to introduce light. In this spirit and for this purpose, the society was begun, and so it had gone on prosecuting its mission in simple dependence on the divine blessing; and its friends have had great reason to rejoice that their labours have not been in vain. I may be permitted further to remark, that our present is not only

peculiarly appropriate as it regards the place, but also as it respects the circumstances under which we meet. It was just at the close of the last war that this society came into being; and this day peace has been officially proclaimed in our metropolis; and shall we not, as with one voice, supplicate the continuance of the blessing with which we have been thus favoured? We may hope that a return to a state of social repose will enable us to put forth renewed efforts to augment the amount of the agency of the society, who will go forth to proclaim, not only earthly peace, but the fullness of the blessing of the gospel of Christ which proclaims glory to God in the highest, on earth peace, and good will to men.

Mr. J. HIRONS.—I have been lately reading the biography of James Montgomery, the beautiful poet of Sheffield; there is in that biography a brief dissertation upon what the writer calls "Literal Triads," which being interpreted, means clusters of three words beginning with the same letter of the alphabet. The editor of that book gives his readers several illustrations of these literal triads. His first example is taken from the civic history of one of the Lord Mayors of London. It appears that the Lord Mayor in question received his education at a time when the school-master was abroad—abroad, I believe, in a different sense from that in which Lord Brougham first used that famous aphorism—for it is said of him that, at a great civic feast, among other toasts he proposed to do honour to three firm staunch old friends of his, whose names, he said, all began with the same letter in the alphabet, and that letter, he informed the company, was the letter "R," and the three friends were, "Reading, Riting, and Rithmetic." And then still further to illustrate these literal triads, the author gives us another fact, which to me was newer and certainly truer than the aforesaid. He mentions that a lady, of his own acquaintance I believe, made a very remarkable discovery, and it was to this effect, she had found out

that three great poets who had written concerning the antediluvian world, had names which each began with "M." First there was Moses, second Milton, and third and last, but not least, Montgomery. Now, my friends, I think I am authorised to say—though I must say it with a great deal of modesty—that I have discovered another example of those literal triads. I have discovered that three great evils of Ireland, which establish, I think, the claims of this society upon the peculiar affections of British christians, begin with three words, each of which begin with the same letter. These three evils, as strikes me, are Persecution, Poverty, and Popery. Now, of course, I do not mean to say that this discovery, or re-discovery, if you will, will immortalize my name; but in this free country every discovery passes, I suppose, for as much as it is worth; and I think I may say in the presence of these friends, that I "give and bequeath" this discovery for the use, behoof, and benefit of the Baptist Irish Society. But my sentiment speaks of the peculiar claims of Ireland on British christians. Now I believe philologists are not able to tell us what the word literally means; the divinations of the word being about as numerous as blackberries on a bush. But I understand there is one section of our friends who especially glory in the name of Britons—I mean our Welsh brethren. They say they are British *par excellence*, and that we Saxons are only so many modern interlopers. Well, I should just like, then, this being the case, to press the sentiment on our Welsh brethren. I heard a whisper last week which is, I believe, true, that the Welsh churches—that is the British churches, have contributed during the past year to the treasury of this society about the enormous sum of £35. Well, how is that? Because the people of the principality are not dissenters? I believe that the majority of them are not only dissenters, but baptists also, the Bishop of Bangor himself being witness. Is it because they have not warm hearts?

I am sure it would be a libel upon them to say that they have not. Is it because they cannot speak for the society? I think their tongues are as loose and as long as their hearts are large. I say, therefore, that there must be something very wrong with the Welsh churches, or with this society. That we may not have to say in future that the fault rests with our Welsh brethren, I hope they will let our treasurer see a little more of their cash in time to come. We are met in this beautiful new chapel, for a beautiful chapel it is, and I am delighted to see that it is three times as full as I thought it would be—and we are met, in part to do honour to the pious and beloved dead. Ivinney, the founder of this society, is gone; the place in which he preached is gone, and his immediate successors are either gone or going; the hand of death has fallen upon some, and it is falling now upon others. Is not this a solemn admonition for us to work while we have life, and health, and strength?

Mr. W. G. LEWIS.—He thought that the moral condition of Ireland had been very frequently most unjustly contrasted with that of England; for while it was true, fearful agrarian outrages were ever and anon perpetrated in certain districts of the country, he never heard of secret poisonings and murdering of infants by their unnatural mothers, as we had them in England. The people, as a race, were universally allowed to be possessed of warm hearts and ready wit, and the country was celebrated for natural beauty, old traditions, wild music, and all that could give character to a nation. There was, therefore, he held, every encouragement to carry among such a people the gospel of Christ, which was all they needed to make them one of the finest races on the face of the globe. But, if this was to be done at all effectually by the baptist denomination—which, above most, if not all others, was fitted to carry on this work in Ireland—the friends of this society must resolve at once largely to augment its resources. So far as the labours of the agents of the society had

extended, they had been attended with most encouraging success; and everything seemed to conspire to urge them on to redouble their efforts. Let us remember that in time of war Ireland had largely contributed to augment the number of our soldiers, and they had never failed us in the hour of our need; and now that peace has once more returned to bless the land, show our appreciation of their services by seeking to impart unto them a real spiritual blessing. Let the well-to-do and the wealthy christians pour their contributions in far greater measure into the coffers of this society. The agents of this society were proclaiming a living Saviour, they were teaching the down-trodden Irishman to think for himself, to read the Word of God for himself, and to pray for himself, and instructing him that to do so is an inalienable right, that the gates of heaven are not guarded by a cruel Cerberus, or barred by a bribed priest.

MR. W. B. DAVIES.—He had no objection to his Welsh brethren taking the hint which had been rather *broadly* given by a preceding speaker. Depend upon it the people of Wales were a noble set of men, and capable of doing many things which Englishmen were altogether incapable of doing. But in order to sustain and enlarge the operations of the society something more effectual than at present must be done. Money must be had. There were two different ways of acting upon men, constraint and persuasion. Some men must be put in the mortar of christian duty and well pounded; but others needed only to be put into the crucible of God's everlasting love. Some people reminded him of sponges; they were everlastingly absorbing, but squeeze them gently and they will give out of their substance. Some, again, are very bad conductors, but put them into close communication with good conducting bodies, the treasurer, for example, of the Irish Society—and their selfishness gives way at once. If you can only get hold of a miserly man and make him feel the blessedness of giving, oh, how he will love you!

And so he ought, for you will be doing him an unspeakable good, by opening up new springs in his nature, and from which there may thenceforth issue a perennial stream. In the prosecution of our work let there be a spirit of humble dependence upon the blessing of God. I do not for a moment charge my brethren in the ministry, nor others, with not doing so, for I believe the present ministry is not inferior to the ministry of any period since the last apostle went to his rest, in point of efficiency, or in anything that fits a man to address his fellow-man. I only exhort you, brethren, and exhort myself, to depend, humbly, entirely, upon the Spirit of God for success.

MR. H. J. BETTS.—The gospel, beyond all else, in his estimation, is that which the people of Ireland need; and it was high time that the Protestant churches of England became fully awake to the duty which they owe to Ireland, and to the importance of that country as a field of missionary enterprise. At the present time the mass of the people had no gospel preached unto them, and the poor children were instructed in the grossest superstition and folly. He had lately picked up a passage from a Romish rhyming catechism, of which he might give an extract. The priest instructs the child to "say the commandments of the church," and is taught to reply thus:—

1. Sundays and holy days mass thou shalt hear;
2. And all holy days sanctify through the whole year;
3. Lent, Ember days, and virgils thou shalt fast;
4. Fridays and Saturdays flesh thou shalt taste;
5. In Lent and Advent nuptial feasts forbear;
6. Confess your sins at least once every year;
7. Receive your God about great Easter-day;
8. And to his church neglect not tithes to pay."

This was the sort of gospel taught to the young folk in Ireland; but the agents of the Baptist Irish Society could give them not only a transcendently better gospel, but better rhyme too. Mr. B. proceeded to make an earnest appeal on behalf of the society, and concluded by asking, in the words of the poet:—

"Shall Satan bold his awful prize—
A nation,—in his snare?
Saints of the living God arise,
And prove the power of prayer;
Your faith shall break the triple crown,
Shall o'er the beast prevail;
And turn his kingdom upside down,
And shake the gates of hell."

Poetry.

GOD IS LOVE!

O for a seraph's tongue to tell
 God's wondrous love,
 Theme for an angel's heart to swell
 In realms above;
 Mortal, 'tis holy ground, adore;
 With sacred fear,
 Nearer the Throne thou canst not soar,
 Thy God is here.

Yes, God is love; then seest thou
 Jehovah's heart:
 Yes, God is love, how much to know,
 While yet "in part;"
 Look through the range of nature's page,
 Love gilds each line—
 Shines through the gloom of darkest age
 This ray divine.

Love made the world, beauteous and good,
 In space a flower,

On earth a heaven, had man withstood
 Satan's fell power;
 Love saw the world fallen and lost,
 On ruin's brink;
 Love saved the world: O! what a cost,
 Love did not shrink.

Love brought the Lord from His high throne,
 Mighty to save;
 Nought but his blood could guilt atone,
 And that He gave.
 Love brought the lost one to the fold,
 Sweet peace to know,
 Led by the Spirit, snatched by the Lord
 From endless woe.

Yes, God is love, let every tongue
 Sound His loud praise,
 Echo above no other song
 Through endless days!

GLADWELL.

Reviews.

1.—*The Controversy on important Theological Questions, between the "Eclectic Review" (and Fifteen London Ministers) on the one side, and Mr. James Grant, Editor of the "Morning Advertiser," on the other. Fourth Edition.*

2.—*Nonconformist Theology; or Serious Considerations for Churches, Pastors, and Deacons: being Seven Letters to Principals and Professors of the Independent and Baptist Colleges of England. By John Campbell, D.D.*

THESE are two Sixpenny Pamphlets published by Collingridge, City Press, Long-lane, London, in review of a small Hymn Book called "The Rivulet," written and published by Mr. Lynch, who, we believe, is an Independent Minister of London. We have not seen the little book which has caused all this commotion; but from the specimens given in these pamphlets of some of its verses, we should not think highly of its poetic merits, or favourably of its theo-

logical sentiments. The honest bluntness of our old friend Dr. Campbell, in defence of evangelical principles, we always admire; though we cannot always indorse all he says, or approve the manner in which he says it. But in the pamphlet of Mr. Grant, though written with ability and spirit, we think we discover, oozing out here and there, the essence of mere partizanship. Indeed, it appears to us as if a certain high party of whose principles and proceedings the "City Press" is the recognized publisher, had employed the powerful pen of the Editor of the "Advertiser" to lay hold on this paltry little book and—tearing it to tatters, to very rags—fling it in the faces of those whose views of divine truth do not reach so high as their lofty standard. As distant lookers on, these are our notes of the strife; and whilst yielding to none in our tenacious grasp of the evangelical principles of the New Testament, and utterly loathing all

more sentimentalities, and all dubious doctrines, whether in prose or verse, which any man, or any number of men, however eminent, may attempt to pass current amongst us, we cannot shut our eyes to the vengeful manner in which one of these combatants strikes down and gloats over his victim. In truth, to our view, his operations are too much like the infliction of lynch-law for our English and Christian taste. However, if he thought such an onslaught necessary to vindicate *his* truth, we rejoice that it is not necessary to vindicate "the truth."

1. *The True End of Life and the Way to it.* By the Rev. Isaac Lord. London: Nisbet.
2. *This World, or the Next? The Possibility of making the best of both worlds Questioned and Answered.* By the Rev. W. Clarkson. London: Simpkin, Marshall, & Co.
3. *Christian Morals.* By the Rev. J. P. Mursell. Leicester: Burton.
4. *Christian Liberty.* By the Rev. J. Dixon, M.A., Curate of St. Mary's. Leicester: Winks & Son.

THE glory of England is her Christian Institutions. In these she has been called by Divine Providence to take the lead of the world. Here were originated Home and Foreign Missions, Sabbath Schools, Religious Tract Societies, the British and Foreign Bible Society, and many other similar institutions for the diffusion of divine knowledge.

Recently a new institute of a conservative character has been established, called "The Young Men's Christian Association." A flourishing association exists in London, and others have been formed, or are now forming, in many populous places throughout the kingdom.

We are not able to state precisely how or by whom these valuable institutions were originated, but we believe that they were formed in the first instance with the view of preserving our young men from the evil influences with which they were surrounded, by affording them an opportunity for mutual intercourse and instruction. Courses of interesting lectures were then arranged and delivered to large assemblies by eminent ministers. These lectures were afterwards published and read with avidity and delight. The same things are now doing in the provinces.

Of the four lectures at the head, Nos. 1 & 2 were delivered at Ipswich—3 & 4 at Leicester. They are parts of a course delivered in various places of worship. We have read all of them with much satisfaction. Mr. Lord's is a masterly performance. Mr. Clarkson questions, very seriously, the possibility of *making* the best of both worlds. Mr. Mursell, after clearing away the clouds with which the philosophers of this world had obscured his theme, brings out its lovely beauties and places them beneath the full rays of the Sun of Righteousness. Mr. Dixon's is a plain, practical, and scriptural discourse, warm, earnest, and affectionate. We heartily commend them all to both our young men and our young women.

The Prophecies of Daniel and the Revelations of St. John, viewed in their mutual relation. With an Exposition of the principal passages. By Carl Augustus Auberlen; with an Appendix by M. Fr. Roos. Translated by the Rev. Adolph Saphin. Edinburgh: T. and T. Clark. London: Hamilton's.

THIS is another of Messrs. Clark's valuable translations of Foreign "Works on Prophecy and cognate subjects." We have not been able, since we received the copy before us, to go through the whole of it; but from those parts of it which we have read, from its table of varied contents, and from a general glance over its pages, we conclude that it is a learned and laborious work; and being anxious not to delay our announcement of its appearance, we introduce the volume with this brief notice to the attention of ministers and students.

The Internal Witness to Christianity. A Discourse delivered before the Ministers and Delegates of the Yorkshire Associated Baptist Churches, met in Trinity Road Chapel, Hullifax, May 13, 14, and 15, 1856. By J. Acworth, L.L.D., President of Horton College. London: Houlston & Stoneman.

THE deservedly well-known and honoured name of the President of Horton College will be a sufficient guarantee for the sterling excellence of this small pamphlet without any commendation of ours. We therefore have only to state that for threepence our readers may secure a copy of this brief treatise, on one of the most vital, and, we might add, most awful doctrines of our holy religion.

Correspondence.

LIVING WATER AND WATER OF LIFE.

To the Editor of the Baptist Reporter.

DEAR SIR,—A few weeks past circumstances threw me into the company of the servants of an Indian Nawab now in England. Wishing to improve the occasion, I took my Hindoo Testament with me and read part of the fourth chapter of John's Gospel, with which much interest was excited. I halted at the tenth verse for observation, and to enquire if the term "living water" was understood. The term in the translation is "water of life." I was told that the people of the east well understood what "the water of life" meant, for the idea has long traditionally existed that "the water of life" is to be found within a circle in some distant sea, or in some undiscovered spot in a river; and the effect of this water when drunk is sup-

posed to be an antidote against death. With this tradition before us we can scarcely fail to observe new beauties in the chapter, especially to an Asiatic. What I wish to notice is the probability that this tradition might have extended so far back as to form part of the superstitions of the woman of Samaria. If so, a fresh pathos and interest invest the dialogue. The woman will then be supposed to understand the term, and naturally enough inquires for the locality of the long sought for, and universally desired water, which our Lord declares exists, and finally demonstrates that it is only discoverable in him, and to be obtained by request. What a secret it seems to unfold, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." J. T.

Christian Activity.

NEW PREACHING PLACES.

WE rejoice to hear that during the past winter many large buildings, not churches or chapels, have been occupied for preaching purposes on sabbath afternoons, such as Temperance Halls, Club rooms, Corn Exchanges, and even Theatres. This is the right way, for if the people for some reason or other will not meet us in our places of worship, we must meet them where they are willing to come. If we were asked, But how is this? we should say, It is because the common people generally think there is something of reverence required from them when they enter an edifice set apart to sacred purposes, and they do not like the idea of having to prepare their minds for such a ceremony. We know it is a mistaken prejudice, but it is as old as the times of our Lord, who had to explain this very matter to the woman of Samaria. We know whence it arises in our day, and the sooner the stupid notion is driven to the winds the better. Every place is sanctified by the word of God and of prayer.

OPEN-AIR PREACHING.

It affords us similar pleasure to hear that the summer campaign in this good service, has this year been opened with spirit and resolution, and that the operations are widely spread and effective. We could fill columns with the reports we have read in religious newspapers, and those we have ourselves received, of what has already been done in numerous places. One fact, this year, has afforded us entire satisfaction and much hope. It is that the students in our Evangelical Colleges have entered on the work with all the enterprize and ardour of young volunteers.

In truth, the time was come for a general muster of all the forces of Immanuel. The enemies of our British Zion were preparing for another great battle. They lately attacked us on the Bible Question, and were repulsed. Now they would attack our Sabbaths. Their rallying cry is "Sunday Bands of Music," their camp, the "National Sunday League," and their new leader, the Member in Parliament for Leicester! who,

repulsed in Parliament in his attempt to open the British Museum and other places on the Lord's-day, has unhappily allowed himself to be placed at the head of the infidels and semi-infidels of the country in their contemplated invasion of the sanctity of the sabbath. Yes: the unbelievers know that our strongholds are the Bible and the Sabbath. We know it too, and we know, moreover, that the battle for them must be fought in the open air *more* than beneath the sheltering roof. We must be prepared

to face the enemy wherever he may appear. In every place where the disturbing clang of their vile music may sound, the songs of salvation must be sung, and the voice of the preacher of salvation must be heard. Indeed, we have hope that the noise of their Sunday Music will have the effect of awakening many a drowsy preacher to life and activity, who has hitherto satisfied himself with excuses for doing nothing, or next to nothing, in this noble enterprise.

Narratives and Anecdotes.

THOUGHTS WORTH PONDERING.—Said Nettleton—"We may talk about the best means of doing good; but, after all, the greatest difficulty lies in doing it with a proper spirit. Speaking the truth in love—in meekness, instructing those that oppose themselves—with the meekness and gentleness of Christ. I have known anxious sinners drop the subject of religion in consequence of a preacher addressing them in an angry tone."—Said Payson—"I never was fit to say a word to a sinner, except when I had a broken heart myself; when I was subdued and melted into penitence, and felt as though I had just received pardon to my own soul, and when my heart was full of tenderness and pity."—Said Brainerd—in speaking of the Spirit of God—"When ministers feel these special gracious influences on the heart, it wonderfully assists them to come at the consciences of men, and as it were to handle them with hands; whereas without them, whatever reason and oratory we make use of, we do but make use of stumps instead of hands."

A FRENCHMAN'S RELIGION.—Dr. Thompson, in his letters from France, gives the following as an illustration of the free and easy religion of the French. "Now," said a Frenchman, as we sat down together in his carriage, "I must confess to you that I am a Catholic. I cross myself, I say prayers, I go to mass and confession, I teach my children to do so too. I do all this because my father did, and it does me no harm. It does me good; when I am well it makes me better, when I am afflicted it makes me less afflicted. You are a Protestant.

You say I am wrong—the bread is not flesh, the wine is not blood, but God can do all things. Will he make such a transformation? What says his word? I do not know, but the Priest does, and he says the Bible teaches this doctrine. It is not my business to examine; it is his—I pay him for it. It is enough for me to take care of my family, and support the Church and the State. God knows I have no time to spend in theological controversy. Now, my dear friend, do not argue with me; I cannot argue with you. I refer you to my Priest."

A RECIPE FOR HEALING DIFFICULTIES.—A person came to Mr. L— one day and said, "I have something against you, and I am come to tell you of it." "Do walk in, sir," he replied, "you are my best friend. If I could but engage all my friends to be faithful with me, I should be sure to prosper; but if you please, we will both pray in the first place, and ask the blessing of God on our interview." After they rose from their knees, and had been much blessed together, he said, "Now I will thank you, my brother, to tell me what it is that you have against me." "Oh," said the man, "I really don't know what it is; it is all gone, and I believe I was in the wrong."

THE STRAIT GATE.—I was one day visiting with John Foster at the house of a gentleman, who, though a deacon of a christian church, was too much carried away with the pride of life. The mansion was decorated with every kind of ornament, and the table furnished with every luxury. As we were entering the

sumptuous dining-room, Foster pinched my elbow, and said, "Is this the strait gate?"

DYSPEPSIA IN MINISTERS.—Dr. Hall, in the "Medical Journal," asserts that one great cause of dyspepsia in ministers is eating too soon after preaching. For two or three hours the tide of nervous energy has been setting in strongly

towards the brain, and it cannot be suddenly turned towards the stomach. But the mental effort has occasioned a feeling of faintness or debility about the stomach, and a morbid appetite; and if food is taken at all largely, there is not the nervous energy requisite to effect its digestion, for the brain will be running over the discourse.

Baptisms.

DOMESTIC.

KETTERING.—As you are known to be friendly to the practice of open-air preaching, I thought it might interest you to hear that there is rather an extensive movement of that kind going on in this neighbourhood. It originated with Sir Arthur de Capel Brook, known in the literary world as the author of "Travels in Norway, Sweden, and Lapland." He has, through his agent, employed for that purpose, gathered together forty ministers and other qualified persons of different denominations, who are engaged to preach at thirty towns and villages on the sabbath, in the intervals of regular worship. Some of the places are visited every sabbath, others once a fortnight, according to their size and importance. Each preacher is provided with suitable books and tracts to distribute after the services; if the weather is unfavourable for preaching, they are instructed to enquire for any sick persons there may be in the town or village, that they may visit them and read the scriptures; and this is to continue through the whole of the summer months. Sir Arthur is to pay a certain sum weekly to each of the preachers or teachers as they are called in the place; so that travelling expences need be no hindrance to them; and each one has to send a report of his proceedings every week to the agent, and is provided with a book in which to make memoranda of all he is doing. Hitherto, all of whom I have heard, have succeeded in drawing together large congregations of orderly and attentive hearers, great numbers of whom never frequent a place of worship. Some of the clergymen are very much opposed to these proceedings, and are addressing letters of expostulation to Sir Arthur; who, however, took the precaution to have legal advice before commencing at

a certain village, two miles from Kettering, where a certain M.P. has forbidden the farmers to allow their labourers to attend on pain of losing their farms, and has threatened to eject any of his tenants who may be seen there; one of the family keeping watch all the time of the service. The poor people are so alarmed, that on the last sabbath in May, only four grown persons belonging to the village were there, and they were persons over whom the M.P. can have no control. But, mindful of the command given by our Lord to go into all the world, and preach the gospel to every creature, the preachers are determined to persevere. If, Sir, you think that the publication of these facts would be the means of inducing others to go and do likewise; or that they would be at all interesting to your readers, you are at liberty to publish them; and I trust, that as you declare yourself to be dependent on voluntary correspondents for your information, I am not taking an unwarrantable liberty in thus addressing you. I am happy in being able to add, that on Wednesday evening, May 28, Mr. Mursell baptized four females, one the youngest daughter of one of the deacons and a teacher in the sabbath school, another was also young, and till recently a scholar in the sabbath school. E. W.

[Although the former part of this communication is not exactly in its right position on our pages, we give it as we received it, entire, omitting only the name of the bigoted "M.P." and his "village."]

HUSBANDS BOSWORTH, Leicestershire.—We feel thankful and happy in being able to report that the Lord is blessing the labours of our pastor. On the first sabbath in June, Mr. Ibberson baptized four believers in the Saviour. We have also hope that ere long others will follow in their steps. W. B.

LONDON, *New Park Street*.—On Thursday evening, May 22, the ordinance of believers baptism was administered, when our pastor immersed fifteen believers in the Lord Jesus; and on the 29th fourteen more, who, with two previously baptized, were received into our fellowship on the first Lord's-day in June. I thank you, Mr. Editor, for kindly offering to insert any remarks respecting these interesting services; and doubtless many things might be said that would both interest and profit your numerous readers. But on considering the matter, I thought that, for the present at least, a short and simple statement of facts would be sufficient to show that a great work is going on here, and that the "word of God is growing mightily and prevailing." I thought that by sending you these brief accounts of the progress of the work of God amongst us, that the hearts of the people of God would be gladdened, and the glory of the great and exalted Head of the church be promoted; and if so, my object and desires will be fully accomplished. I may just add, that in consequence of the multitudes who are still pressing to hear the word of God, the services are again held, on Lord's-day evenings, in Exeter Hall, till we can discover the moving of the cloud in reference to a larger place. D. E.

LYNN, *Norfolk*.—The first sabbath in June was a memorable day at Stepney chapel. The weather was wet nearly all the day, but we had a promising prayer meeting at seven o'clock in the morning. Indeed, during the winter months our large vestry has been crowded at the prayer meetings. At the morning service the chapel was well filled. The discourse was from, "The love of Christ constraineth us." After which twenty-two believers were baptized into the names of the Father, Son, and Holy Ghost. These were of all ages, from fourteen to sixty-seven; the latter, a female, leading the way into the water. There were also a father, mother, and daughter—a father long connected with the church now saw his son openly avowing himself on the Lord's side—a mother in Israel was also there looking on her beloved daughter—wives were there, too, setting a noble example to their husbands. The rest were chiefly young persons. We hope these are but the pioneers of many that shall yet follow from the sabbath school and congregation. We had a renewed blessing in the afternoon,

when the body of the chapel was well filled, and numerous spectators were in the galleries. The twenty-two baptized in the morning, seventeen females and five males, received the right hand of fellowship. Two were re-united, and four more added from other churches. Our pastor, Mr. Wigner, has now baptized 500 believers during his pastorate over us. Various members of other churches, and two from the Established Church, sat down with us, rejoicing to behold what great things the Lord had done for us. It was also remarkable, that an Israelite was present, who, forty years back, was pastor over this church in another part of the town. It then numbered fourteen members, and about twenty in the congregation. Now we number over 300 members, and the usual congregation is about 600. His heart, as may well be supposed, was almost too full for utterance. With Simeon, this aged servant of Christ seemed ready to say, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation." In the evening we had a large assembly. A thanksgiving meeting closed this memorable day. S. K.

[We think this was written by some warm hearted young friend, whose joyful and flowing utterances we have repressed a little.]

Bow, *Middlesex*.—Our pastor, Mr. W. P. Balfour baptized four believers upon a profession of their faith in Jesus Christ, June 8. One is the youngest daughter of a deceased member, whose sisters are also members with us. Three of the baptized unite with us, the other with a neighbouring church. We trust they will all go on their way rejoicing. We bless God and take courage that while some are taken home to heaven, others are brought into the fold to fill up their places. M. A. H.

DORCHESTER, *Oxfordshire*.—Mr. Oldham baptized two young men, on a profession of their faith in Christ, April 27. One was brought to Christ by affliction, so that he could feelingly say, "It is good for me that I have been afflicted." The heart of the other the Lord opened so that he attended to the word preached—and they both, with willing hearts, cheerfully obeyed the command "Arise and be baptized." It is pleasing to add, that one of these young men is a devoted and zealous village preacher. May the Lord bless his labours!

PILL, near Bristol.—We have abundant cause for thankfulness and continued exertion, inasmuch as the Head of the church has given ample proofs of his approbation to our labours and prayers in the conversion of many amongst us. The ordinance of baptism was administered on sabbath-day, June 8, when eleven believers were immersed by Mr. Lee. Four of these were from the village of Charleton, on the opposite side of the Avon, where an interesting baptist cause has recently sprung up. Seven were from our own congregation. One of our friends had hesitated for nine years to follow his Lord, but now with pleasure he trod in his steps. The relation of the Lord's dealings with them previous to their baptism was of an highly satisfactory nature. One young man stated, that on the occasion of the improvement of the death of our friend noticed in your last, he was led to decide on supplying his place in the church, and thus was "baptized for the dead." Our attendance on public worship and prayer meetings is good, and we have more than a dozen inquirers. To God be all the glory! E. J.

SABDEN.—On the morning of the first sabbath in June, our minister, Mr. Kitching, after an appropriate discourse on the proper subjects of christian baptism, immersed fourteen believers upon their profession of faith in a crucified Saviour. Eleven were females, two of whom were about fourteen years of age, and who, with three others, were connected with our Sunday school. Seeing so many young people consecrating themselves to the service of Christ was peculiarly gratifying, and especially to those connected with the sabbath school. The service was interesting and impressive; we pray that good may come from it, and that it may be long and pleasantly remembered. W. F.

BIRMINGHAM, Cannon Street.—Mr. Swan baptized eleven believers, May 4, most of them in early life. These, with six Welsh brethren, were received at the Lord's table in the afternoon. We are thankful that our pastor has so far recovered from his late illness as to be able again to administer the sacred ordinance. W. S. W.

OAKHAM.—On the first sabbath in June, three believers were baptized by Mr. Jenkinson, one of whom was, a few years ago, the vicar's churchwarden in the village in which he resides.

HATHERLEIGH, Devon.—Our gracious God has again blessed us with tokens of his favour. On Lord's-day morning, June 1, our pastor, Mr. W. Norman, after preaching Christ to a crowded and attentive audience, immersed three candidates into the names of the Sacred Three, on a profession of their faith in the Lord Jesus. These were received into our fellowship at the Lord's table. This was truly a time of refreshing from the presence of the Lord. We hope that the Sun of Righteousness will continue to shine on us, and bless the labours of our young but indefatigable pastor, that numbers may be converted to God, and be brought, under the constraining influence of the love of Christ, to follow the Lamb whithersoever he goeth.

J. L.

OLNEY, Bucks.—A very pleasing and interesting scene was witnessed on Lord's-day morning, May 18. Our pastor, Mr. Simmons, preached to a large congregation, on justification by faith in the atonement of Jesus Christ, and the necessary teaching of the Holy Spirit; after which, six young candidates came forward to be baptized, five males and one female. Mr. Simmons addressed them at the water side, and Mr. Roe, of Stevington, baptized them. The five young men join us; the young woman is an Independent from Newport Pagnell. J. L.

CASTLEACRE, Norfolk.—Two friends who had for some time worshipped with us were baptized, April 6. And on Lord's-day, June 8, two females, after a sermon by Mr. Stutterd. These were publicly recognized as members, and united with us in partaking of the Lord's supper. One was a sabbath school teacher. This was truly a refreshing season, and the presence of the Lord was felt to be in our midst.

LONGFORD, near Coventry—Union Place.—Nine believers were baptized by Mr. Veals on Lord's-day, June 1. There were two young men with their wives, a teacher from the sabbath school, a recently dismissed female scholar, a sabbath school girl aged 13, an interesting young woman afflicted with total deafness, and a young brother. May they all be "faithful unto death!"

BANBURY.—On Wednesday evening, May 14, our pastor baptized two females, believers in him who died and rose again. These were received into our fellowship. W. C.

EXETER, *Bartholomew Street*.—It gives us joy to be able to state that the Lord is again answering the prayers of his servants, and blessing the labours of our pastor, Mr. Tuckett, since whose settlement amongst us our congregations have increased, and a spirit of enquiry has been excited. Our bible classes on the sabbath and on the week-day are useful, and promising of much good to the young of both sexes. The ordinance of baptism was administered on the first sabbath in June, when, after a sermon by Mr. T. on the great commission, he immersed five believers into the names of the Sacred Three. These were also received. May God keep them all steadfast to the end!

R. F.

CRAYFORD, *Kent*.—On Lord's-day, May 25, seven of our sabbath school teachers were baptized by our pastor, Mr. Hosken, after a sermon on, "Let no man despise thy youth." There were five males and two females; four had been scholars. Two are great grandchildren of the late venerable Abraham Booth. Another proof that God's word never fails. "Instead of the fathers shall come up the children." It was a pleasing sight to see these young people professing their faith in a crucified Saviour before a crowded congregation. They were received into christian fellowship. May the Lord Jesus keep them from all evil—bless them, and make them a blessing!

E. M.

NEWARK.—We are happy in having to report another considerable accession to the church here. Mr. Bayly, our pastor, immersed eight candidates, four males and four females, on the last sabbath evening in May, and received them to the fellowship of the church at the Lord's table, on the next Lord's-day. Four had been scholars in the sabbath school, and two were a husband and a wife of members of our church. It is pleasing to be able to add that there are yet several others looking forward to the time when they also shall thus confess their love to the Saviour and his people. To God be all the glory!

R. P.

TARPOURLEY, *Cheshire*.—We have been favoured with another addition by baptism. On the first sabbath in June, after a discourse by Mr. H. Smith, our pastor, three believers were baptized by brother Aston. One of these was a Primitive, who remains with his former friends. The other two were added. We enjoyed a refreshing season.

ROAD, *Northamptonshire*.—With pleasure I inform you of our recent baptisms. Four were baptized on April 27, all young in years, two of them sisters. On May 11, four more, the father and mother of the sisters mentioned above, and two young females, one of whom was convinced of her duty at the former service. God will bless his own ordinances. Another proof of this was furnished, June 15, when two more were buried with Christ by baptism. Others are enquiring for the good old way. On each of these occasions the chapel was crowded, and many could not gain admittance. We are, I hope, thankful to our heavenly Father for goodness to us.

T. T.

COSELEY, *Staffordshire, Providence Chapel*.—Having been a reader of your valuable *Reporter* for the last seven years, and knowing your willingness to insert reports of baptisms, I wish to inform you that on Lord's-day, May 18, four believers were baptized by Mr. Maurice, formerly minister of this place, but now of Battle, Sussex. Two were males, and two females in the bloom of youth. Three of them were teachers in the sabbath school.

W. F.

BIRMINGHAM, *Hope Street*.—On Lord's-day, May 25, five believers put on Christ by baptism, and were received into the church—together with one member from a baptist church at a distance—at the Lord's supper on the evening of the same day. Several of them had previously been members of pædo-baptist churches, but having become convinced of the error of infant sprinkling, they came forward and followed the example of their Lord and Saviour.

J. W.

SWANSEA, *York Place*.—Our pastor, Mr. Hill, baptized ten believers on the first Lord's-day in May, who were added to the church. A very able discourse was delivered at the time, much to the edification of the church. It was, in the best sense of the word, a glorious day. Our church is in a happy and prosperous state.

T. R.

[We are gratified to hear that the sabbath school also is in a very prosperous state; but we have not space for the report of the annual services.]

BLACKBURN, *Branch Road*.—Two believers were baptized by our pastor, Mr. Barker, on the evening of Lord's-day, May 25. One was a teacher, and the other a scholar. Through divine favour we are going on well, and have good hope for the future.

J. H.

Baptism Facts and Anecdotes.

ROYAL BAPTISM—SO CALLED!

BENEATH we give a description from the public papers of what was called the baptism of the infant son of Louis Napoleon, on perusing which our readers can indulge their own reflections.

"On Saturday morning, June 14, the doors of the cathedral of Notre Dame were besieged long before they were opened. There was terrible crushing, but luckily no spoiling of bonnets, for there were none to spoil. The regulations strictly prescribed evening head-dresses. But some of the ladies suffered greatly from the rays of the mid-day sun playing full upon their bare heads as they stood pent up and panting in the crowd. On entering the church, the first thing that struck one was how unlike a church it looked. The floor was richly carpeted, the large pillars on either side of the nave were covered with painted canvas fitting close like paper, the pattern red and white perpendicular stripes, and the capital of the columns were gilt. The walls and roof were painted, and right and left innumerable tribunes hung with crimson velvet, looked like state boxes at the opera. The baptismal font was placed in the middle of the transept. Near to the altar was placed the throne, and seats for the imperial party, and high overhead was an immense purple velvet canopy lined with white silk, embroidered with gold. In the choir an unparalleled spectacle met the eye. Sitting in rows one above another, on a stand erected for the purpose, were nearly eighty archbishops and bishops, all wearing their mitres and full ecclesiastical costumes. The entire episcopacy of France was summoned, and I believe very few members of the order were unable to attend. Over the mitred heads of the bishops were suspended several magnificent chandeliers glittering with innumerable lights. This was the only part of the cathedral that was illuminated. Throughout the rest of the building a 'dim religious light' prevailed, save from time to time when a gorgeous ray of the setting sun flashed directly through the western portal, and penetrating far into the nave, produced the most singular and beautiful effects as it fell upon the decorations of the building, the uniforms of the general officers, and the many-coloured dresses

of the ladies. At about five o'clock the cannon announced that the Emperor was leaving the Tuileries. By this time not a seat in the building, except those reserved for the imperial party, was left unoccupied. The Archbishop of Paris, mitre on head and crosier in hand, left the altar, the cross being borne before him, and followed by the chapter of Paris and numerous clergy in their richest vestments, proceeded to the steps of the door to meet the Pope's legate, who arrived half an hour before the Emperor. The legate was conducted to the altar under a purple canopy borne by four priests. As he arrived the organ pealed forth its deep solemn tones for the first time, and hundreds of voices sang a hymn. The cardinal took the central seat provided for him in front of the choir. At half-past five the archbishop and clergy, in the same order as before, went again to the steps to receive their Majesties and the Imperial Prince, the cardinal remaining in his place. After the chamberlains, aides-de-camp, and other officers, the ladies, bearing the 'honours' of the imperial prince, entered the church, wearing exquisitely rich court dresses with long trains. There was a thrill of curiosity as the Imperial Prince himself appeared in the arms of Madame Admiral Bruat. He is really a fine child, and, notwithstanding all that has been said, looks remarkably healthy. The Empress was looking very well. Their Majesties came up to the altar under the same canopy that had been used for the Pope's legate. The ceremony of the baptism lasted but a few minutes. A great majority of the company, tired with sitting so many hours, left somewhat indecently before the ceremony was over. The Emperor, following the example of his uncle, as recorded by M. Thiers, held the child up in his arms as soon as he was baptized,—an act saluted by immense cheering. The Prince then left by a private door for the Tuileries, and their Majesties went to dine at the Hotel de Ville."

A similar scene of splendour passed before the view of the Parisians when the baby King of Rome, son of the Great Napoleon, was made to pass through the same ceremony, and, alas for all human glory, what was the result!

Sabbath Schools and Education.

LONDON SUNDAY-SCHOOL UNION.

THE annual meeting of the Sunday-school Union was held on Thursday night, May 8, at Exeter Hall, under the presidency of the Hon. A. KINNAIRD, M.P. The Hall, as usual at this anniversary celebration, was filled to overflowing, while the platform was equally thronged with ministerial and other friends of Sunday-school operations.

THE CHAIRMAN said he had been a Sunday-school teacher himself, and was president of the Sunday-school in connexion with the congregation where he worshipped. In allusion to certain votes of thanks to the army and navy, he said he should like to propose the same honour to the gallant band of 10,000 men, who, he understood, went forth into the by-ways of the metropolis seeking for children perishing for lack of knowledge, in order to bring them into the Sunday-school. The Union should be a Parents' Aid Society. Comparatively few books at present issued by the friends of Sunday-schools had been addressed to parents; but he firmly believed that if parents as well as children were borne on their hearts and minds more constantly, they would be enabled to do more good even than they had hitherto been permitted to accomplish. There was one point regarding which he must express his gratitude to this body.

I rejoice that you made such a noble stand on behalf of the sabbath-day. It was a great and glorious meeting which you held in this place. And then what deep thankfulness we felt for that large majority soon afterwards in the House of Commons in support of the sanctity of the sabbath. We did flatter ourselves that, at all events for this session, our labour in that matter was at an end, but I regret to state, that there is still a necessity for every christian man to be in earnest prayer, for the protection of our sabbaths. I verily believe there is an insidious attempt to act against the very spirit of the resolution that was passed on the occasion to which I allude. Many of the petitions which loaded the House of Commons, expressly mentioned Sunday Bands as being opposed as much as any other species of sabbath desecration;

and it is in spite of this that certain persons are acting, and by so doing I hold that they are opposing themselves to public opinion. They seem determined to try the feeling of the nation again; and it therefore rests with you, my friends, to make one more effort to bring this subject fairly before the public. There should be one united, strong christian manifestation of public opinion, and that without delay.

MR. W. H. WATSON read the report, which stated that grants had been made in aid of schools in France, India, South Australia, Van Diemen's Land, New Zealand, Jamaica, Nova Scotia, and Canada, and, referring to the visit of the Rev. Dr. Todd to London, and the Benevolent Fund, said: The committee feel so strongly the importance of a well-selected library being open to the use of the scholars in every school, that they have not in any degree limited their grants in aid of this object. On the contrary, the number of libraries voted has been greater than in former years, amounting to 261. The value of these libraries was £1,116 5s. 2d., while the schools only paid for them the sum of £480 1s. 5d. The schools thus assisted contain 45,236 scholars, of whom 28,170 are scripture-readers. The total number of libraries which have been granted by the committee now amounts to 3,457. The extent of the visitation of country unions was next explained, and the committee report that they discern symptoms of rising energy in several of them. The subject of the canvass was dwelt upon at some length. The services connected with the Jubilee Building, and the laying of its foundation-stone, were also described, as well as the efforts made to prevent the desecration of the sabbath by the opening of the British Museum and the National Gallery. A strong protest, moreover, was recorded against the Military Bands stationed in the parks on sabbath-days by order of the Government.

Among other speakers at this joyful gathering was PASTOR VERRUE, as representative of the Paris Union, who gave some very pleasing details respecting the progress of sabbath schools in France, especially in Paris.

Religious Tracts.

THE RELIGIOUS TRACT SOCIETY.

THE fifty-seventh annual meeting of this society was held at Exeter Hall, on Friday evening, May 9, under the presidency of Lord CHARLES RUSSELL. The great hall was quite full, and the platform unusually crowded with the friends and supporters of the institution.

Mr. George H. DAVIS, the secretary, read an abstract of the report. It first took a survey of the home-field. Thirty-six tracts were issued during the year, on a variety of important subjects; and a large number of valuable books, adapted to interest and profit the young, as well as works of a more grave character, suited to the adult and the student. After a brief record of the society's proceedings in reference to colportage, the report invited attention to the proceedings of the society, directly or by the co-operation of kindred foreign societies, in France, Spain, Sweden, Norway, Denmark, Russia, Holland, Belgium, Germany, Switzerland, Italy, Turkey, Smyrna, Egypt, India, Ceylon, Burmah, China, the South Seas, New Zealand, Australia, Canada, South America, the Mauritius, and different parts of Africa. The benevolent income of the year has been £7,751 0s. 3d. while the grants were £10,289 8s. 5d. The sales of the year showed an increase of £5,720 15s. 2d. The total receipts, including the balance in hand in 1855, amount to £91,528 9s. 8d. The chairman, and several other ministers and gentlemen, addressed the assembly.

W. E. BAXTER, Esq., M.P., said it was to Turkey and the East that the attention of the christian world was now being directed. The present was a most momentous crisis in the world's history. When man's object was simply to humble the pride and curb the ambition of the Northern autocrat, God's purpose was to renew his own work in Asia Minor, and to diffuse new spiritual life into communities that were nominally christian, but really dead in trespasses and sins. God's purpose was to roll back the tide of Mohammedanism to the deserts from whence it came, and to restore to their pristine strength and purity the churches which were watered by Apollos and planted by Paul.

Dr. ARCHER said, that was certainly the largest meeting he ever witnessed in connexion with the Tract Society. The subject to which he would first allude, was one of a very painful nature—that of the character of the literature of the present day. The form which the infidel species of literature assumed was that of negation. It did not, it could not attack the word of God directly, but it acted as if that word did not exist. One got sometimes amusing tales, sometimes fine bursts of poetry; but having read those books of a negative character, the idea was imparted that Christ never lived, that no atonement had ever been made, that no sabbath had ever been prescribed, and that the whole end of human life was to eat, drink, and be merry, for then—we die! Now, it was that spirit of negation in which he considered the peculiarity of modern literature consisted. Another form assumed by the literature of the present day was still more dangerous. It was that which affected the question of the time—the proper observance of the sabbath-day. He firmly believed that question would form the great battle-field for the next twenty years—it might be for the next half-century—it would be the great point on which the christian church would have to contend, in connexion with the world in all its forms, all its degrees of policy, and all that called itself statesmanship. Now, more than ever, was the time, then, for the Tract Society to be diffusing a large amount of literature with reference especially to the great question of the sanctity of the sabbath.

Dr. HEATHER, from Ireland, stated that he had been occupied in the field of Irish Missions for the past thirty years. The Evangelical Protestants in Ireland now employed a vast number of agents, and were greatly indebted to this Society for the assistance it had rendered to them in their attempts to disperse the ignorance which had so long prevailed in that unhappy land, and held the people in bondage to Rome. Now they were beginning to see the true light, but they would require further instruction and guidance from those who loved their souls and loved the Saviour who died for them.

Intelligence.

BAPTIST.

BIBLE TRANSLATION SOCIETY.—It appears that agents have been appointed to collect the subscriptions to this valuable institution. Mr. Bigwood, the secretary, in a note to the editor of the *Baptist Magazine* for last month, says:—"Will you allow me to inform the friends of the Bible Translation Society, through the medium of your journal, that the Rev. W. W. Evans has been appointed collector and travelling agent; that the Rev. E. Adey will collect for the society in the counties of Bedfordshire, Hertfordshire, Buckinghamshire, and Northamptonshire; and the Rev. R. B. Lancaster, in the counties of Durham and Northumberland; and respectfully to solicit on their behalf the co-operation of our ministers in their respective localities.

LONDON, Spencer-place Chapel, Goswell-road.—A tea and public meeting was held at the above place on Tuesday evening, May 27, to welcome Mr. J. H. Cooke, late senior student of Stepney College, as pastor. Mr. Peacock, the former pastor, presided; and in his opening speech expressed his satisfaction with his successor, and gave some account of his own thirty-five years' labours in the place, stating that upwards of 600 persons had been added to the church by his instrumentality. As a testimony of regard by the church, an easy chair was presented to him by Mr. Shiek, one of the deacons; after which the meeting was addressed by several ministers and friends.

ROSS.—We are gratified to hear that the prospects of our brethren in this town, which had long been clouded, are assuming a more promising aspect. On Wednesday, June 4, Mr. F. Leonard, L.L.B., after eight months service, was recognized as pastor of the church, when Messrs. Penny, Hayeroft, Watts, Winter, Thomas, and other ministers, conducted the services, much to the edification and encouragement of all present. About 200 friends sat down to tea during the interval between the afternoon and evening services. A few friends holding "strict" views have withdrawn to form another community.

MIDDLETON CHENY.—On Wednesday, May 28, Mr. F. Medealf, late of Bythorn, was recognized as pastor of the Baptist church in this place. Mr. Maisey preached in the afternoon, and after tea our pastor gave an outline of his conversion and experience, and referred to the call he had

received. Mr. Henderson then delivered the charge, and Mr. Morris addressed the church. Messrs. Ballock, Coles, and Tustain assisted in conducting the services, which were profitable and promising. J. O.

NEWPORT, Monmouthshire.—On Tuesday evening, May 27, a tea-meeting of 500 persons was held in Commercial Road chapel, the Mayor of the borough, J. N. Knapp, Esq., presiding; when Mr. Aitchison, the pastor, stated that the design of the meeting was to further the erection of a new chapel, with schools and vestries, to cost nearly £2000, towards which £1500 had been promised. The proceedings were of the most cheering character, and upwards of £40 was realised. Public worship will be conducted in the Town Hall during the erection.

A GERMAN IMPOSTOR.—Will you allow me to warn the religious public to be upon their guard against a German impostor, who is travelling through the country from north to south. Hitherto, he seems to have confined his attention to Baptist ministers. His general tale is that he has been sent by Mr. Oncken, of Hamburg, to fetch his son from England; that his son has been taken dangerously ill, and is lying at a roadside inn sufficiently far from the place he is visiting to prevent immediate inquiries. He has told this tale in Edinburgh, Newcastle, and Hartlepool. He left Edinburgh without asking for money, possibly scenting danger; but he obtained some in Newcastle, and in Hartlepool he borrowed from a minister the last three pounds he had in the house. He is rather below the middle height, stout, respectably dressed, and, I think, of a dark complexion. He may possibly speak English, but here he pretended not to know a word. He will no doubt change his tale according to circumstances, but this will, I hope, be enough to prevent his success, if not to ensure to him his full deserts. JAMES MARTIN.

Edinburgh, June 2, 1856.

REMOVALS.—Mr. W. Sharman, late of the Leicester College, to Crowle, Lincolnshire.—Mr. G. R. Lowden to Uxbridge.—Mr. W. Wright, of Stepney College, to Kidderminster.—Mr. W. Jones, of Newport, Isle of Wight, to Derby Road, Nottingham.

ASSOCIATION REPORTS FOR 1856.—We shall esteem it a favour if the Secretary of each Association, or any other friend, will forward to us a copy of the Report when printed by post. We will gladly repay the price.



DENONATH BOSE.

MISSIONARY.

EAST INDIES.

Intally.—The Engraving on the opposite page is descriptive of a scene which took place at this station a few years ago, in connection with a school for the education of Hindoo youth. A boy about eleven years of age, named Denonath Bose, was admitted. He was quick and diligent, but disposed to dispute with his teachers, and attended with his parents at idolatrous sacrifices. His father was fearful of his becoming a christian; but, like all other natives, he wished his boy to learn English, and consoled himself by the fatalist notion that if he was to be a christian he would be one.

Denonath read the scriptures, and began to doubt about idolatry; then he was concerned for his soul and began to pray. Mr. George Pearce, who furnished these facts, wrote:—

"About this time he came under my notice, or rather the change that was going on in his character. A marriage was being solemnized in the chapel, and I observed that this youth was one of the spectators on the occasion. When all was over, it happened that we came out of the chapel together. Pleased at seeing him there, I laid my hand upon his head, and said with a smile, 'Well, Denonath, when you are married, will it be after the Hindoo or the Christian fashion?' 'After the Christian, sir,' said he. 'Indeed,' replied I, with some surprise, 'I hope it may be so.' It was only a week after this he came to me one day, and with much agitation said, 'Sir, I have a great desire to be a Christian, and therefore I wish to be allowed to come to you for instruction half an hour every day before the school closes. I am so closely watched by my father, that I can come to you only in school hours.' 'But why do you wish to be a Christian?' 'Oh, I feel that I am a great sinner, and that none but the Lord Jesus Christ can save me; and if I do not believe in him I must perish.'

Subsequent conversation with him convinced me that the youth was in earnest, I therefore joyfully complied with his request, and he came daily for instruction from this time; and every day's intercourse only increased my interest in him. What follows will show you what difficulties still attend both missionaries and converts in this country, in respect to the profession of the gospel, and that after fifty years labour. Denonath's intercourse with me greatly strengthened his desire to join the christian flock here; but his youthful age, and the short period of our religious acquaintance, led me strongly to discourage the idea of quitting his father's abode.

It seemed, however, desirable that he should, if possible, attend christian worship, at least occasionally. He therefore came to chapel, but on his going home his father peremptorily forbade his going any more; and some neighbours, that were present at the time, threatening to beat him for having gone. He was, moreover, told that if he did not give up all intercourse with christians, he should be sent back to his country, and committed to the custody of his relations there. He abstained, therefore, from attending again at the chapel. The boys of the school, as before remarked, came into my house to worship on Saturday mornings, he therefore came with them as usual. His father found this out also, and prohibited him from coming again. Matters were now coming to a crisis, and he became very uneasy. On the following Friday he inquired what he should do on the morrow; whether attend worship with the school, or abstain. I advised him in the morning, seriously and calmly to ask his father's permission to come to the Saturday morning worship. He did so three times, but his father held down his head and made no reply. He then took up his books, went to school, and afterwards to worship.

What occurred that day I do not recollect, but on the Monday following he came and said, with much feeling, 'It is quite plain now that I cannot serve Christ while I remain among Hindoos and moreover, my father will, without doubt, send me very shortly into the country, do therefore give your permission for me to live among the christians at once.' The case was a very difficult one. He was not of age according to Hindoo law; if he came, he might therefore be taken from us. Moreover, was it consistent with the duties which children owe their parents, that I should encourage him, or rather give him leave to come among us? As to the first, in two or three cases recently, the judges of the Supreme Court have set aside Hindoo law altogether, and decided the case as one of conscience, and by the evidence, afforded by a long interrogation, of the capacity of the youths to understand the comparative merits of the Hindoo and Christian systems; in respect to the second, the father was going beyond his authority in preventing his son from following Christ, seeing he was fully capable of understanding the gospel, and did, as far as I could judge, deeply feel his claims. See Matt. xix. 29, and other similar passages, which indeed the youth pointed out to me, to show it was proper for him to leave his father and come. The conclusion was, I gave him permission to come, and two days after, on the closing of the school for the day, he presented himself, saying, 'I am now come, sir, to remain with you.'

On the following morning early, the father, attended with a crowd of people, appeared at our gate, and cried bitterly for admission. I directed the gatekeeper (Durwan) to let him in, but not the crowd. On coming to me, he said, 'Oh! sir, give me my son,' and wept bitterly. I told him he should see his son, and sent some one to call him. The son came trembling. On seeing him, the father, weeping, said, 'Oh! Denonath, why have you left me? Come home again?' The boy said, 'I have not forsaken you, but I wish to serve the true God, which you will not let me do at home. If I remain an idolater I shall perish. Do you, father, come with me, and then we both shall be happy.' 'Go with you,' angrily said the father; 'will you support me and the family?' 'No,' said the lad, 'I cannot support you, but God will.' 'God will,' said the father, with a sneer. 'Will you go back with me, or not?' 'No,' replied the lad, 'I cannot go back to Hindooism again.' The father then left with much anger.

About nine o'clock he came again, bringing with him several Brahmins, under pretence of reasoning with the lad, but in reality with the design of carrying him off by force. I saw their design, and permitted them to see him in the house only. After railing at him very roughly, one of them said sneeringly, 'Why how old is this new fangled religion?' 'Eighteen hundred and forty-nine years,' said the youth. 'Eighteen hundred and forty nine years! how is that? Why how long have the English possessed this country?' 'Not quite 100 years,' said the lad. 'And how long have there been Christians here?' 'Ever since the first Hindoo believed the gospel.' Seeing that they could not get on in argument, they began to consult what to do. On this the lad said, 'Tis no use you attempting to bring me back. I tell you plainly I am a Christian, and will never turn to you again.' Some one took hold of his hand to drag him out; but not being permitted to do that, they left in a rage, and gave him up as lost. We heard in the course of the day that they were about to apply to the magistrate, but it came to nothing. The father, subsequently, made several feeble attempts to reclaim his son, but in vain.

This is now two months and a half ago. Since then the youth has gone on well, and last sabbath I had the pleasure of baptizing him in the name of the Lord Jesus. Could you see him, you would love him.

This is a long narrative; I am afraid it will tire you. I have written it because I am not aware that any thing of the kind has appeared in the *Herald* of late. It opens to young Christians at home the state of things which we have to contend with here. They will see how much labour and anxiety the

missionary has to undergo to win a soul to Christ, and how much more converts here have to contend with, and to sacrifice, than young people generally at home have. All may learn, also, to sympathize with missionaries in their arduous work. The battle yet rages, in all its fierceness, and hitherto there are few signs of yielding on the part of the enemy; but it is the Lord's, and he will prevail. The idols must perish, the temples must be destroyed; the Brahmins must be abased; caste must be annihilated. *'This is the victory which overcometh the world, even our faith.'* Let not the church at home faint."

RELIGIOUS.

THE LEICESTER MARTYR.

LAST year we referred to the burning of the two bishops at Oxford, on October 16th, 1555; and we mentioned that the conformists and nonconformists of Leicester and the neighbourhood met at Thureaston, on the day of their martyrdom, to do honour to the memory of one of them—Hugh Latimer, who was born in that village. The next year produced a martyr in the town of Leicester. We found a record of him in an old folio edition of John Foxe's Book of Martyrs. We give the extract below, of which we have sent copies to the clergy of the town, but we do not hear that they intend to honour their humble brother, Thomas Moor, by a commemoration of his martyrdom, as they did that of the bishop. We think they ought to have done so certainly, not only because this poor and humble youth was a martyr of Jesus, but so far as we have either heard or read he was the *only* martyr for the truth who ever suffered in Leicester.

"The Burning and Martyrdom of Thomas Moor, in the Town of Leicester, June 26, the year, 1556.

As the bloody rage of this persecution spared neither man, woman nor child, wife nor maid, lame, blind nor cripple, and so through all men and women, as there was no difference either of age or sex considered, so neither was there any condition or quality respected of any person: but whosoever he were, that held not as they did on the pope, and sacrament of the altar, were he learned or unlearned, wise, or simple innocent, all went to the fire, as may appear by this simple poor creature and innocent soul, named *Thomas Moor*, retaining as a servant to a mans house in the town of *Leicester*, about the age of 24, and after manner of an husbandman, who for speaking certain words, that his Maker was in Heaven, and not in the Pix, was thereupon apprehended in the

country, being with his friends. Who coming before his Ordinary, first was asked, whether he did not believe his Maker there to be, pointing to the high altar. Which he denied.

Then asked the Bishop, How then, said he, dost thou believe?

The young man answered again; as his Creed did teach him.

To whom the Bishop said; And what is yonder that thou seest above the altar? He answering, said, Forsooth I cannot tell what you would have me to see. I see there fine clothes, with golden tassels, and other gay gear hanging about the Pix; what is within I cannot see.

Why: Dost thou not believe, said the bishop, Christ to be there, flesh, blood, and bone? No, that I do not, said he.

Whereupon the Ordinary making short with him, read the sentence, and so condemned the true and faithful servant of Christ to death, in Saint Margaret's Church in Leicester; who was burnt, and suffered a joyful and glorious martyrdom, for the testimony of righteousness, in the same town of Leicester, the year of our Lord above mentioned, 1556, about the 26 of June."

SCENE IN A CHAPEL.—A few weeks ago, a large concourse assembled by public invitation, at the Hill Farm (Mr. Gatwood's), Stambourne, to celebrate the "jubilee" of the Rev. James Spurgeon, who has just attained the 46th year of his ministry in this village, as pastor of the Independent chapel. Considerable preparations had been made, and there were probably from 1,500 to 2,000 persons present at the services. The public duties were conducted by members of Mr. Spurgeon's family; the Rev. C. H. Spurgeon, of London, being the preacher, assisted by his younger brother (a student) and his father, in leading the devotions of the meeting. Many of the surrounding ministers of churches, with their congregations, came from great distances to testify their respect for the venerable pastor of Stambourne meeting. The devotional exercises, and the sermons, on the whole, were suitable to the occasion. The collections were liberal, and everything would have passed off comfortably, had not the preacher made a very strong attack upon the Rev. T. Binney's book "On Making the Best of Both Worlds," which he denounced as a specimen of the "new heretical theology." A very painful scene ensued. At the close of the sermon, a minister rose up and protested against Mr. Spurgeon's remarks on Mr. Binney, and a general state of confusion ensued in the congregation. Some clapped, some shouted "Hear, hear." Others cried "Turn him out," &c. The reverend gentleman, however persisted in defending Mr.

B., and explained that the design of Mr. Binney's book was to prove and illustrate the scriptural doctrine, that "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." (1 Tim. iv. 8.) He said, "I charge Mr. Spurgeon with having uttered a public falsehood." In reply, Mr. S. denounced the speaker, for "wishing (he said) to gain public notoriety by means of his (Mr. Spurgeon's) popularity." And in his subsequent prayer at the close of this painful scene, he petitioned that the Lord would forgive him for the sin he had committed, and make him sensible of the wrong he had done in not having first gone privately and reproved him, according to the scriptural rule.—*Daily News*.

THEOLOGICAL TEACHING AT CAMBRIDGE UNIVERSITY.—It is scarcely to be credited that a place which has been called a pillar of the Church, and which annually sends some two hundred students into orders, has no authorised system of theological education or study. We affirm without fear of contradiction that such an anomaly exists in no other institution of a kindred nature. It is true that three divinity professors read lectures, which candidates for orders must attend; but it is equally true that no other step towards a theological training is taken by the University. And while the grand object of tutors and private tutors is to cram their pupils up with the important facts that an obtuse angle is greater than a right angle, or that two added to two make four, as the *summum bonum* of a well educated life at Cambridge; they utterly forget that these same young gentlemen are to be destined for our pulpits. We declare that no attempt is made to teach any portion of theology; nay, that the study of theology has been ever carefully and systematically avoided.

[So says the *Examiner*. No wonder then that church parsons are poor preachers and worse theologians.]

LONDON CITY MISSION.—The annual meeting was held on Thursday morning, May 8, J. P. Plumptre, Esq., in the chair. The report stated that the receipts of the society for the past year amounted to £1,691 more than those for the year preceding. The number of missionaries was 320, and 11 others were to be appointed, which would make an increase of 3 upon the number employed at the last anniversary meeting. The visits paid during the year were within 109 of one million and a half, or 15,328 more than in the previous year; the readings of scripture were 461,551, or 29,084 more than last reported; and the familiar meetings held for prayer and exposition of the scriptures were 30,051, showing an increase of 4,733. The number of persons

received as communicants by their respective pastors, the fruit of missionary effort was 817—117 more than in any previous year; families persuaded to commence family prayer 410, an increase of 47; and drunkards reclaimed 654."

GOOD EFFECTS OF OPEN-AIR PREACHING.—A correspondent of *The British Banner*, urging the propriety of open-air preaching, says:—"Mr. Bateman, of Reading, told me, last week, that he knew seven young men now labouring in the ministry, fruits of his open-air preaching! One drunkard, converted by one of his street sermons, had been the means of bringing no less than seventy members into his church when in Edinburgh! He and Mr. Trench, an Episcopalian, brother to Chevenix Trench, preach every week at Reading, out of doors."

JERUSALEM.—The Protestant Episcopal Bishop of this city, Dr. Gobat, is now in this country. He intimates that the Turks will often require reminding of their promise of toleration.

CONSTANTINOPLE.—The Queen and Prince Albert have each subscribed £500 to the expense of erecting the Protestant Episcopal church in this city.

"**GOD IN HISTORY**" is the title of a new work promised from the pen of Chevalier Bunsen, of Prussia.

MRS. L. B. WILSON, Clapham Common, died lately, aged 83, leaving £15,000 to the British and Foreign Bible Society.

GENERAL.

THE PROSPECTUS OF THE EUPHRATES VALLEY RAILWAY COMPANY is issued, with a capital of one million sterling, in 50,000 shares of £20. each, on which the deposits to be only 2s. per share. This is a remarkable undertaking. The Mediterranean and the Persian Gulf are to be connected by a railway from the ancient port of Seleucia, *via* Antioch and Aleppo, to Ja'ber Castle, on the Euphrates. This line will be about eighty miles in length, and is afterwards to be carried down to Bagdad and to the head of the Persian Gulf, whence steam communication will be established with all parts of India. It is also proposed to carry telegraphic wires along the route, with a view to eventually uniting the European telegraphic system with that of India.

LARGE EDUCATION VOTE.—A few days ago the House of Commons voted £151,000 in addition to the £300,000 already voted; making now nearly half a million per annum, of which the episcopal sect takes the lion's share.

A NEW MOTIVE POWER, combining the forces of air and water, is said to have been brought into operation by an ingenious young mechanic at Nottingham.

SCOTT RUSSELL'S GREAT EASTERN STEAMER.—It is stated that ten water-tight bulk heads, sixty feet apart, divide the ship transversely, whilst two longitudinal iron walls, 30 feet apart, traverse 350 feet of her length. Each compartment will be a distinct hotel, with its splendid saloons, upper and lower of 60 feet in length, its bed-rooms, its kitchen, and its bar. The "big ship" is destined, be it remembered, to carry 800 first class, 2,000 second class, and 1,200 third class passengers, making a total of 4,000 guests, independent of the crew. The total length of the vessel will be 692 feet.

AN AFFECTING FACT OF THE WAR.—It is said that at the time Sir George Cathcart received his fatal wound at the battle of Inkermann, he had in the breast pocket of his coat a letter which he had just written to some member of his family; the bullet, in its passage to his heart, had perforated this letter, which was consequently saturated with his best life's blood. It was in this state discovered the next day, and forwarded with his other effects to England. What a precious relic must this ensanguined letter prove to those who are still mourning their lost hero!

A WELSH BISHOP is reported to have answered one of his clergy, who had applied to him for more services in the diocese, in the following terms:—"You have sent me a sheet of foolscap paper full of nonsensical and impertinent trash as might be expected from a young man of your calibre. It is to be regretted that this sheet of foolscap cannot be applied to its original use—that you cannot be sent, with a fool's cap on your head, and a fool's rod at your breech, to be whipped through the precincts of Christ's Hospital, and the main street of the town of Ruthin."

STATE OF ITALY.—The system of repression and reaction, inaugurated in 1848 and 1849, and somewhat justified at that time, continues to the present without intermission. One may even say that rigour has redoubled. Never were prisons and bagnios so gorged with political prisoners. Never were exiles in greater number; never, in fact, was political rule so severe and unjust.

THE PAPER TAX produces a revenue of £1,300,000. But the tax is shamefully unequal. Fine papers, used by the rich, paying only about twenty-five per cent, and the coarser from 50 to 200. The manufacture, too, is interrupted by all manner of excise regulations, to the annoyance of the maker and the hindrance of improvements.

A YOUNG MAN, a few weeks ago, attempted to steal a kiss from a young woman. Whilst holding her in his forced embrace, a needle in some part of her dress accidentally punctured his heart. He lingered a few days and died!

MR. JUSTICE ERLE recently decided that a person might make a distress by entering through an open window, but he was not justified in opening a window he found closed. Even if a man dropped down a chimney, and thus got into a house without opening a window or anything else which was closed, he would not be guilty of trespass.

ABOLITION OF RELIGIOUS ENDOWMENTS IN IRELAND.—Mr. Miall has, in conformity with his avowed principles, introduced this great question to the House of Commons. His speech was an admirable exposure of the system, and excited admiration even from his opponents.

THE BELGIAN FREE TRADERS have issued a circular inviting a conference of the free traders of all nations, to assemble at Brussels in September, in order to devise means for extending the application of the principle.

THE PRINCE OF WALES has forwarded a donation of £50 towards the expenses incurred lately in repairing the old parish church of Llanbeblig, in the county of Carnarvon.

THE REV. DR. ANGUS, of Stepney (baptist) college (formerly of Newcastle), has been appointed by the Board of Control, one of the Examiners of Candidates for the Civil Service of the East India Company.

BOMBAY.—The superstitious natives are in alarm for their children, fearing that the "navvies" will steal them to offer in sacrifice to the god of the mountain through which they are cutting to make the new railroad!

PANAMA RAILWAY.—An awful accident has occurred on the line across the Isthmus, by which forty persons were killed and eighty wounded.

REVIEW OF THE PAST MONTH.

Monday, June 23.

Personal engagements compel us to write our review this month a few days earlier than usual.

AT HOME.—The twelve days' trial of Palmer, for poisoning Cook at Rugby, closed with a verdict of "guilty," and the wretched man has been executed at Stafford before an immense throng. He is strongly suspected of having committed several such murders, and of contemplating others. He denied the crime to the last.—The rejoicings for peace have been general; and in London the fireworks were of the most magnificent character.—The Militia has been disembodied, and the young soldiers have been sent to their homes, we fear not better for this brief taste of the soldier's life.—Prince Frederick William of Prussia has paid another visit to England; "come a courting," as some say, to our Princess Royal. We hope, for the sake of public feeling in this

country—which is very properly adverse to such early marriages as those which are sometimes contracted on the continent—the Queen will "forbid the banns" until her daughter is of riper age.—It is reported that Parliament will be prorogued on the 24th of July.—Lord Dalhousie has arrived from India in ill-health, and General Williams, of Kars, has arrived safe and well.

ABROAD.—The allied armies are getting away from the Crimea as fast as the vessels can fetch them.—During the past month much concern has been felt respecting our disputes with the United States; the men now in power there, in order to retain it, pandered to the violent party by refusing all pacification. Mr. Crampton, our ambassador, with three consuls, has been sent home. But our Government wisely determined not to be offended; so their ambassador in London, Mr. Dallas, is not ordered home; and it is now hoped the disputes will be adjusted. But violence seems to be the law now in the once promising States. Walker, the filibuster, and his banditti, has been sanctioned by the Government, which is also aiding the slavery party to drive the anti-slavery settlers out of Kansas with fire and sword! Even in the house of legislature a distinguished senator, Charles Sumner, of Massachusetts, was knocked down and beaten by one Brooks, member for South Carolina, several legislators standing by without interfering to prevent the cowardly and brutal assault. A committee has since advised that Brooks be expelled the house, and his colleagues reprimanded. What shall we hear next from this boasted land of freedom?—In France, the baptism of the young Prince, and the grand cattle show at Paris, have not excited so much attention there as the dreadful floods in the south. The Emperor promptly visited the scene to render his powerful aid. The whole region was under water. Steam packets plied over the fields to take the inhabitants from the windows and house tops. Many were drowned, and thousands lost their all and have no prospect of employment. England, with good grace, has opened a subscription,—the Queen £1000,—the Prince £500.—Italy, as noticed on a previous page, is in a dreadful state. The King of Naples says his people can only be ruled by the stick. The Duke of Tuscany has concluded a concordat with the Pope like that of Austria. Even in Sardinia, a schoolmaster has been sentenced by the existing law to six months imprisonment for saying that the Virgin Mary was like other women.—The new Emperor of Russia told the Poles at Warsaw that he would be friendly to them if obedient, but he would have "no reveries"—that is, they must not hope to be a nation again.

Marriages.

May 12, at Sion baptist chapel, Bradford, by Mr. Samuel G. Green, B.A., Charles Hemming, Esq., N.D., of Abingdon, to Martha, youngest daughter of the late Mr. James Collier, of the same town.

May 13, at the General Baptist Chapel, Wisbech, Mr. T. Newbold, to Miss S. Young.

May 20, at the baptist chapel, Long Col-
lingham, Notts, by Mr. Pope, Mr. G. W.
Chaster, Wigan, to Miss S. Edlington.

May 20, at the General Baptist Chapel,
Wood-gate, Loughborough, Mr. T. Swift
to Miss Ann Wilcocks.

May 27, at Cannon Street baptist chapel,
Birmingham, by Mr. Swan, Mr. C. Kendrick,
to Miss E. Cooper.

May 27, by licence, at the baptist chapel,
Chipping Sodbury, Gloucestershire, by Mr.
F. H. Roleston, Mr. G. A. Bowhill, to Miss
A. A. Cole.

May 28, at Mint Lane baptist chapel,
Lincoln, Mr. S. Dale, to Miss J. Priestly;
and on June 10, Mr. George Lambert, to
Miss B. E. Cooper.

May 29, at New Park Street baptist
chapel, Southwark, by Mr. Spurgeon, Mr.
W. Goodliffe, to Miss M. Hardie of Leicester.

May 31, at New Church Street, General
Baptist Chapel, by Mr. J. T. Davis, of
Epping, assisted by Dr. Burns, J. T. Henson,
Esq., of Regent's Park, to Lavinia, eldest
daughter of H. Davis, Esq., of Toronto.

June 3, at the General Baptist Chapel,
Wood-gate, Loughborough, Mr. Thos. Hull,
jun., to Miss Mary Jane Harrison.

June 5, at the baptist chapel, Blaby, by
Mr. J. Barnett, Mr. T. Bruce, of Glenn
Parva, to Miss Eleanor Diaper.

June 6, at the baptist chapel, Grimsby,
by Mr. A. Hogg, Mr. J. Witherick, to Miss
M. A. E. Fletcher.

June 10, at Slough, by Mr. Lillycrop,
baptist minister, Windsor, Mr. J. Keevil, of
Oxford Street, London, to Sophia, sixth
daughter of J. Haynes, Esq., of Upton Villa.

June 11, at the baptist chapel, Loughton,
by Mr. S. Brawn, Mr. J. Davis, baptist min-
ister, Portsea, to Miss Sarah Cleaver of
Cheshunt.

June 11, at the General Baptist Chapel,
Wisbech, Mr. Hugh Handley, to Miss Maria
Hubbard.

June 12, at the baptist chapel, Bath
Buildings, Huddersfield, by Mr. Hinson,
assisted by Mr. Walters, Mr. John Whalley,
Chester, to Hannah Maria, only daughter of
Henry Shaw, Esq., Huddersfield.

June 14, at the baptist chapel, Stogumber,
by Mr. J. Carey Pike, his brother, Mr. Josiah
G. Pike, to Miss Lena Duddrige, of Lower
Vexford, Somerset.

Lately, at the English baptist chapel,
Abersychan, by Mr. S. Price, Mr. D. H.
Kelly, to Miss Ann Gowell.

Deaths.

April 20, Mrs. Bayley, of Ramsgate, wife
of the late Mr. Richard Bayley, after a long
and painful illness borne with christian res-
ignation. Mrs. B. had been a member of
the Particular Baptist church in Ramsgate
for the last sixteen years.

May 3, aged 39, after a long and severe
affliction, Selina, wife of Mr. J. Jenkinson,
baptist minister, Oakham.

May 4, Mrs. Elizabeth Bowhay. She
suddenly expired while on her way to par-
take of the ordinance of the Lord's Supper,
at Princes Street chapel, Devonport.

May 17, Mr. James Webb, King's Heath,
near Birmingham, aged 33. He was bap-
tized when fourteen years of age, and was a
deacon and a useful village preacher. We
feel our loss.

June 4, aged 73, Mr. John Barlow, senr.,
for many years a useful member of the bap-
tist church, Oakham, and nearly forty years
superintendent of the sabbath school. Only
a few days before he was walking at the

head of his juvenile flock at the Peace re-
joicings.

June 5, Mrs. Deborah Perch, aged 96,
for many years a member of the baptist
church at Bow, Middlesex. Until she
could no longer get there, she was constant
in her attendance at the house of God.

June 11, Mrs. Mary Disney, aged 56, for
many years a very worthy and esteemed
member of the General Baptist church,
Carley Street, Leicester. Her sufferings in
her last illness were very severe, but faith
in Christ sustained her in the final conflict.

Lately, at West Retford, Notts, at an ad-
vanced age, Mrs. Fogg, widow of the late
Mr. W. Fogg, pastor of the General Bap-
tist Church there.

The Dean of Carlisle has been suddenly
bereaved of several of his children. The
Vicar of Madely—brother of Lord Milford
—has also lost one son and four daughters!
The son was heir to his lordship and the
estates of Picton Castle.

THE
BAPTIST REPORTER.

AUGUST, 1856.

✓ FOREIGN CORRESPONDENCE OF THE BAPTIST UNION.

[A few days ago we received a copy of the "Baptist Manual for 1856," and on looking over its varied and valuable contents, we found that the "Foreign Correspondence" of this year was more than usually interesting, and contained some information of a new and gratifying character. We proceed to give the portions we marked for extraction, with the names of the writers and the dates, being persuaded that they will be read with much pleasure.]

CANADA.

Benjamin Davies, Montreal, March 10.

I AM happy to send you this year the baptist statistics of Canada in a tolerably complete form, as considerable pains have been taken in collecting them, both by myself and my friend, the Rev. A. Lorimer, B.A., librarian of University College, Toronto.

We find that the evangelical baptists, or such as you include in your annual returns, number about 225 churches, about 160 ministers, about 11,000 members, and about 50,000 friends or adherents among the population. About 800 appear to have been baptized last year. The great majority of Canadian baptists now style themselves the Regular baptists, generally differing more or less from the brethren in England, the more strict or consistent among them refusing communion even to baptists, unless exactly of the same faith and order with themselves. There are, however, many who desire to promote baptist unity in the midst of evangelical diversity; and a few brethren of this class met together last June in Toronto, and reorganized the Canada Baptist Union, on the same basis as

your own, but having for its objects not only the cultivation of brotherly love and the collection of statistics, but also the aiding of worthy theological students, home missions, and colportage; in all which an humble beginning has been made, with much to encourage further endeavours.

There has been no theological institution since 1849, when, in connexion with commercial depression, baptist folly within the province, aided and abetted, I am sorry to say, by the Baptist Home Mission in New York, completed the overthrow of the college established here by the liberality of brethren in England. Repeated attempts have since then been made by the Regular brethren in upper Canada to form an institution of their own, to be called M'Lay College; but as yet they have not succeeded, though it is much to be wished that they had a good institution for imparting a liberal and theological education to their ministers.

The wide prevalence of the spirit of strife and worldliness is a most serious hindrance to the prosperity of the churches throughout the province.

It may be added that there are some 2,000 Disciples, or Campbellite baptists, in Canada, many of whom, doubtless, believe the gospel to the saving of their souls, while others hold tenets apparently anti-evangelical.

There are also several meetings of Plymouth brethren, most of whom practise believers' baptism.

The Old German baptists, under the names of Mennonites and Tunkers, number over 8,000 in Upper Canada.

GERMANY.

G. W. Lehmann, Berlin, April 23.

The blessing of the Lord has so much been granted to the churches of the Union, that not less than 853 members are reported as clear increase in 61 churches which are now constituted (53 were existing in 1854). Baptism has been administered to 1,170 persons (676 in 1854). The total number of our members is now 5,900 (5,047 in 1854). In 1854, there were 434 out-stations where regular preaching takes place; in 1855 there were 502. These are facts which speak for themselves and show the abundant grace which the Lord has bestowed upon us.

I add some remarks on our churches in Prussia. There are now eighteen churches in our eastern provinces (with the two in the western twenty); in the year 1854 there were fourteen. Preaching stations there are 183 (140 in 1854), and with the western 200 exactly. Baptisms we had 355, clear increase (in eighteen churches) 261, and members in all 2,257 (with the two western churches of Elberfeld and Volmarstein [222] 2,479).* If I can judge from the state of our own church, and from that of those which I visited, concerning the rest, I may say that on the whole they are in a very lively condition, and that much activity and zeal for spreading the kingdom of God is manifest among

them. It appears also that the number of exclusions is on the decrease, which speaks for more steadiness, which indeed would be very desirable, as in this regard much complaint must be uttered. Fervour of love, on the other hand, and very deep brotherly feeling, has ever been a striking feature of our churches, and continues amongst us.

Your sympathy, dear brethren, and that of many of your noble countrymen, in our weal and woe, has made you very well acquainted also in the past year with the persecutions to which many of our brethren have long been exposed; I will therefore only state that these persecutions have up to the last moment been continued, particularly in Mecklenburg, Bückeburg, Hussia, and in some measure also in Prussia. In the first-mentioned country, sixty persons have, after long trials, been, as it were, driven from their homes to seek, as exiles, a refuge on the shores of America, while Mr. Wegener continues to be a prisoner in his town, which by heavy fines he is threatened not to leave, while every meeting of the baptists is very severely forbidden, even in the smallest number. The latter is also the case in Bückeburg, where, besides Mr. Brinkman was committed to jail for 37 days and two hours, because he had not brought his daughter to confirmation in the state-church, and he is threatened that as long as he continues in his refusal the fine will be augmented threepence every day, or a commensurate imprisonment will be inflicted. In Hussia similar hard measures have been recently taken against the baptists, and the hope of an amelioration of their condition in consequence of the raising of the state of siege, and the retreat of M. Von Hassenpflug from government, has proved fallacious. In Prussia the limitations of religious liberty are in a milder form; still they are felt in various ways. The regulations for holding meetings, involving in themselves serious restrictions, have been in many ways over-acted by officers of state, which was

* I may just observe that the considerable increase in our Union as a whole, is chiefly to be ascribed to the great harvest of souls which the Lord has granted to our Swedish churches, where obviously a stir among the dry bones is experienced.

equal to an interdiction. The colportage of bibles by the baptists has been even more counteracted than formerly, and such as had still licences for this trade have been required to return them. M. Wrack, in Ragzow, near Corlin, was sentenced 50 dollars fine or six weeks imprisonment, for having sold bibles without a license; and though he invoked the grace of our King, and I supported his petition, the fine has only been reduced to fifteen dollars, or fourteen days' imprisonment. I expected this the less, as the memorial of the Paris deputation presented to the King at Cologne, had laid this case before His Majesty in particular. By the King's ministers, I was informed, that the government at Corlin was justified in refusing a license to Mr. Wrack, as he had not been patronized by a recognized bible society. But these are not only very unwilling in themselves to do such a thing, but by the Oberkirchenwrath (the chief ecclesiastical body and office), are very strictly instructed not to send out baptists as colporteurs, so that the alleged reason appears very strange.

We are, however, deeply indebted to our dear British friends for the efforts they have long made to secure for us a greater measure of religious liberty. The past year has seen these worthy brethren on the field of battle in a larger number even than the former. You know yourselves, my dear brethren, by your presence at the Paris conference, what took place there, and we know how much we owe in this respect to your vindication, and especially to that of the Rev. Dr. Steane, whose indefatigable labours in our behalf are indelibly written in the records of Evangelical Christendom, and in our hearts. Let me, however, mention one of your nobles indeed, who, not by denominational feeling, but induced by his truly catholic spirit, has done so much in bringing the true principles of christian forbearance and equity to the headquarters of power; you know I mean

Sir Culling Eardley, whose kindness, and efforts, and energy, I never shall forget; who, at the head of the deputation of the Paris conference, vindicated in Cologne, before His Majesty the King of Prussia, the cause of the persecuted baptists in Germany. To him, and to the reverend gentlemen who sacrificed so much of their time and rest to that cause, I wish to express our warmest gratitude.

You know, my dear brother, that by all these combined efforts you have succeeded at least so far that a very powerful impression on our people is made on the question of religious liberty, and that our nation is awaking from its stupor. Two first-rate men amongst us, Bunsen and Stahl, have measured each other, and while, after their first reciprocal assault, they remain silent, a vast number of arrows fly to and fro from other combatants, but most of them at the hydra of fanaticism and intolerance, and we may hope that good will come out of it.

Allow me, dear brethren, in conclusion, to say something on our means of carrying on effectually the work entrusted to us by the Lord. We are indebted for temporal aid in a measure scarcely conceivable to our baptist brethren in the United States of America, especially to the Baptist Missionary Union. They have supported till now almost entirely our labourers, for our own means have as yet been quite inadequate to such a great work. Lately, however, the conflicts in that body, and the stagnation in mercantile and social development in the United States, have caused a great drawback of the support. This retrograde movement seems to be on the increase, and fills our hearts with great anxiety. It is now the question of giving up a great number of our missionary posts, or looking out for other sources of aid. Of course we have turned our hopes to your blessed country, from which we have already received so many proofs of benevolence and of substantial aid, as well as of sympathy which I have in so many

places been so happy personally to witness. We would have sent to you already one of us, to solicit a more effectual support, if our time and hands were not so precious to us; but, much as you are already taxed by multiplied calls and by your own hearts, you may be prepared to see some day, one or other of our number asking for a larger share of your aid in the evangelization of our country, which, though the cradle of the Reformation, has become the head-quarters of infidelity. Though, by divine mercy, in so many ways already blessed with awakening and vivifying grace, still, on the whole, it lies there in darkness and the shadow of death. We trust we shall not be disappointed in the expectation of your effectual help.

While I write this (on the 23rd) I know you are on your knees in the Union to pray for the good of Zion, and in particular for that quarter of her which has fallen to the cultivation of our denomination. We are sure that our work in Germany will also have a share in your prayers. We join you in these, and continually in our meetings we pray for you, that the Holy Spirit's life-creating grace may abundantly be shed upon you, and over all your churches and souls. May your hearts be gladdened by the experience of many conversions amongst you, and may your increase of souls exceed very much that which the Lord vouchsafes to give us.

JAMAICA.

John Clark, Brown's Town, March 25.

A few lines respecting our churches may not be unacceptable to you and others, for I am persuaded that English Christians still feel an interest in the state of religion in this island.

Last month our Union meeting was held at Montego Bay. A large number of ministers and delegates assembled, representing forty-seven churches, which reported an increase of 1,526 members, and a decrease of 1,278, showing a clear increase of only 248,

or little more than an average of five to each church.

Small as this increase is, we bless God for it. For a long time past our churches have been sifted as wheat, and almost every year we have had to report a decrease. We now hope for brighter days, and trust that God is about to revive his work amongst us.

The number of members in the forty-seven churches is 17,492, and inquirers 1,803. There are also several thousand members in churches formed by our mission from which no reports were received, which would probably bring up the number to upwards of 25,000, while the native baptist churches contain at least 5000 more.

Never had we larger congregations; our day and sabbath-schools have not for many years presented so encouraging an appearance. The deacons, class-leaders, and other members of several churches are visiting from house to house, calling sinners to repentance. In some districts the ministers are embracing every opportunity for out-door preaching, and holding special services in their chapels, while a spirit of prayer seems to prevail amongst many of our people, who are pleading earnestly with God for the outpouring of his Spirit.

But we need more labourers. The necessities of the people are great. Ignorance, superstition, and wickedness still abound in the land, and with our reduced numbers we cannot meet the claims which press upon us. May God raise up in our churches many humble, holy, and devoted men, wise to win souls. We beg an interest in your prayers. May God grant unto you and us copious outpourings of his Spirit, and cause his Word mightily to grow and prevail.

NEW BRUNSWICK.

C. Spurden, Fredericton, March 4.

The following statistics are gathered from the Minutes of the Eastern and Western Associations of the churches in the Province of New Brunswick:—

	Churches.	Baptized.	Members.
Eastern	46	165	2,950
Western	47	408	8,240
	93	573	6,290

The churches in the Western part of the Province have, many of them, had unusually large additions this year; and throughout the country generally, the denomination is advancing in piety and intelligence; a spirit of harmony prevails, and a disposition is shown to unite labour and liberality with prayer for the spread of the gospel.

It requires a knowledge of the religious state of the people, in order to understand the necessity of what are here called revivals, to the enlargement, I may say to the very existence, of the churches. The meeting at which members are received is called a conference, and is held every month; any one who pleases is at liberty to attend this meeting, and a general invitation is given to those who are present to speak; but the defined object of the meeting is to afford the members of the church an opportunity of relating their experience during the month; at this meeting those who wish to join the church rise and relate their christian experience; there is no other recognized mode of admission into the church. It will be apparent that a strong conviction of duty and some degree of confidence must animate the one who would be the first to come forward after a long interval without any additions; but when once the example has been set, others are emboldened to follow.

A genuine revival generally commences with the church itself; the members become more than usually interested in spiritual things, they gather in greater numbers at the social services of the church, they are no longer formal and lifeless in prayer, the flame of devotion spreads, and the spirit of seriousness deepens, the discourses of the pastor are more powerful and searching, and thus it comes to pass that many who have perhaps really been converted long before, are stirred in heart to make a public pro-

fession of their faith—one takes the lead, and others follow. Then, if the members diligently use the means of private converse, united with public services, many are awakened, made partakers of faith in Christ Jesus, and introduced into the church.

Ministers and leading brethren may injudiciously encourage the admixture of extraneous forces with the spiritual movement; or they may wisely direct the overflow of feeling, and check that which is merely animal. There appears to be a growing conviction of the responsibility of ministers in such circumstances to apply no other stimulus than that which the truth affords. Many of the letters describing such movements notice the fact that they are unattended by physical excitement, but are characterized by earnestness, sincerity, simplicity of purpose, and deep solemnity. Constituted as the American churches are therefore, they could not flourish without revivals; they would cease to have accessions, and in process of time would become extinct. But it may be urged that such a state of the church is one that should be always enjoyed—this is her privilege, this should be her aim. Undoubtedly, therefore, let all good men so live, and act, and pray that this may be realized on both sides of the Atlantic.

NOVA SCOTIA.

J. M. Cramp, Acadia College, April 7.

When I wrote to you last year, a revival of religion was commencing in this district, and especially in connexion with the First Horton Church. It increased in interest and power, and continued through the months of April, May, and June. Seventy-two persons were baptized on profession of faith, some of whom will devote themselves to the christian ministry. A considerable number were members of our Institutions, the College and the Academy. They will hereafter exert, we trust, a salutary influence in their respective neighbourhoods.

I had not before witnessed a "revival," in the North American sense of that term. It may, probably, be difficult to place before English brethren a correct and complete view of such an event, but I will make the attempt.

Our weekly prayer meeting in the vestry on Friday evenings is conducted by the students, and it is customary, after some five or six have prayed, to read a portion of scripture, briefly comment on it, and then invite exhortations from any of the brethren. In the early part of last year these meetings were remarkably well attended, inasmuch that on several occasions some were unable to gain admittance. Unusual solemnity prevailed. Those who exhorted felt and manifested a degree of affectionate fervour far surpassing all ordinary experience. It was soon evident that religious emotion was spreading. The countenances of many betrayed the internal conflict. At last, the pent-up feeling found vent, and one after another rose up in the meeting, confessing sin, entreating the prayers of God's people, or testifying their humble trust in the Saviour. Nor was it confined to them; Christians, too, were broken down, and acknowledged with tears their wanderings and worldliness. To meet the emergency our exercises were made more frequent, till at last for several weeks every evening was devoted to some religious service, prayer, preaching, or conversation with inquirers. The vestry proved too small, and for some time we found it necessary to conduct these services in the meeting-house, which was often well filled on successive evenings.

So powerful was the excitement, that many of the youths in our institutions were scarcely able to pursue their studies. They could think of nothing else but sin and salvation. Singly, or by twos and threes, they would repair to the adjoining woods to pray; and after the public meetings, they would assemble in smaller groups in their rooms for conference and devotion, sometimes prolonging their exercises to a late hour.

One Lord's-day afternoon I went to the College, and visited in their own rooms those who were under concern. It was a peculiarly solemn season. As I passed from room to room, I met with the same state of feeling everywhere,—a deep sense of sin, which in one or two instances threatened to sink into settled gloom, but which was shortly exchanged for calm or joyful trust in Christ. On another occasion, having given notice that on a certain evening I would meet inquirers, I repaired to the vestry, thinking that possibly two or three might be there, and to my astonishment *sixteen*, most of them very young, met me, anxiously asking what they must do to be saved.

It was necessary to call the church together every week, to receive the applications of candidates for fellowship. Those, too, were deeply interesting meetings. They were held on Saturday afternoons, and on the next mornings we went down to the river, where, in the presence of large assemblies, the ordinance of baptism was administered. The usual public service in the meeting-house followed, at the close of which the newly-baptized took their places in front of the pulpit, and received the right hand of fellowship, accompanied by brief exhortations. Every Lord's-day in April and May was thus occupied.

Our young brethren, candidates for the ministry, rendered invaluable aid. The revival spirit fell upon them with great power, and their counsels and encouragements to inquirers were gratefully acknowledged and much blessed.

I look back on that period with thankfulness. It was really an instructive time. I saw that a revival is a reality. I see it still; the proof is continually before me. In some few instances, the hopes that were entertained have not been realized, but the majority of the converts adorn their profession. That a gracious effusion of the Spirit was then witnessed and felt I am fully assured; and we all said, "Not unto us, O Lord, not unto us, but to thy name give glory."

The good work advanced in many other places in like manner during the spring and summer, and several hundreds were converted to God.

On the 8th of June, the Rev. T. S. Harding, the last of the "patriarchs of Nova Scotia," departed from us to join the church in heaven. As an account of him has since appeared in the *Baptist Magazine*, I will only observe that his place in the church here has been supplied. The Rev. S. W. De Blois, late of Chester, entered on the pastorate on the 1st of December, and is very diligently labouring among us.

The state of our churches in this province was thus reported at the last meeting of the Convention, held in September, 1855:—

	Churches.	Baptized.	Members.
Western Association	42	463	5,323
Central	35	267	3,318
Eastern	40	146	2,800
	117	876	11,541

The want of ministers continues to be felt, and is greatly deplored. Had we more men, we could occupy the land that is "yet to be possessed."

A powerful revival is now in progress at Liverpool, about 112 miles from this place. There have also been very encouraging indications of blessing in the eastern part of the province.

In the western district the baptist controversy is raging. Mr. Wilson, a Wesleyan Methodist minister, is busily engaged in retailing old arguments that have been thousands of times refuted, and re-hashing the crudities of Thorn, and writers of that stamp, endeavouring to make the people believe that "baptize" means to "sprinkle," and that the baptists sprang from Munster. Our good brother, the Rev. G. Armstrong, pastor of the church at Bridgetown, has taken him in hand. He is fully equal to the task.

Dr. Crawley has found it necessary to remove to the United States for a time. I regret it exceedingly, as it throws on me the whole burden of the Theological Institute, imposing an amount of duties far too numerous for one man. We have succeeded, how-

ever, in securing the valuable services of the Rev. A. W. Sawyer, late pastor of the baptist church at Lawrence, Massachusetts, as professor of classical literature. Mr. Sawyer graduated at Dartmouth College, and subsequently studied at Newton Theological Institution. We have now, in the College and Theological Institute, thirty-two students. Ten or twelve who are studying in the academy will probably matriculate in June.

I rejoice in the progress of liberal principles in England. Church rates are doomed. Other grievances will, ere long, be redressed. Even rulers will at length learn to leave the church of God to itself, and confine themselves to their legitimate duties.

UNITED STATES.

Baron Stow, Boston, April 9.

Your fraternal communication, dated February 13, addressed to the Baptist Churches in the United States, was duly received and immediately published. You are doubtless aware that we have no organization similar to your Union. The largest bodies in which our churches are in any sense represented, are the Associations, of which there are thousands; but they are not affiliated, and hold no correspondence, except with the churches of which they are composed. We have numerous societies for various purposes, but they are not representative associations; they are aggregates of individuals who have no constituency, and for whose acts none but themselves are responsible. You will, therefore, expect no formal reply to your kind address, though you may be assured that its sentiments are very generally and very cordially approved. Christians in this country would deprecate as strongly as their brethren in England any rupture of amicable relations, and, in prospect of such an evil, would utter, in every suitable form, their fervent protest. Far distant be the day when a few ambitious and reckless politicians shall be allowed to embroil in hostile conflict

two nations whose civilization and Christianity are so essentially the hope of the world! I am not authorized to speak for others, but I am certain that my brethren would regard a war between England and the United States not only as jeopardizing important interests, but as involving unsurpassed wrong. May the God of peace give us peace always, by all means!

Last year I wrote you that several of our large benevolent organizations were, from various causes, in peril of disruption. Since then the hope has been strengthened that the forces of Christian brotherhood may prevail, and that their integrity may be preserved. Agitators of divisive questions are not wanting; but there are conservative influences, which, it is hoped, may restrain their excesses, and save us from the threatened evils. The fiscal year of our principal societies, now closing, has been one of great severity in commercial circles; but the receipts of the various treasuries will

show smaller deficiencies than many have predicted, and all have feared. The receipts of our Missionary Union will exceed 125,000 dollars, or £25,000. Our foreign missions are richly blessed by the Divine influences, and lack nothing but men and funds to render them indefinitely productive.

The question of Slavery continues to agitate the country, and when this agitation will cease no human being can foresee. The day of emancipation must come, but I fear that it will not arrive till after as many plagues as Egypt suffered. God only is wise enough to deliver us from so great an evil; an evil that has become organic and inveterate. You blame us as wrong-doers; pray for us as sufferers.

We are daily anticipating intelligence of the pacification of Europe. God grant that the peace may be such as all parties shall desire to have perpetuated, and such as shall open new avenues to the diffusion of the everlasting gospel.

Spiritual Cabinet.

ON EARNESTNESS IN PREACHING.
—That earnestness is indispensable in the ordinary business of life will be readily admitted, and that it is the characteristic of the great emporiums of trade and commerce in this country will not be denied. And ought not the same leading feature to be remarkably displayed by all ministers? not as a mere robe for the pulpit, but as the spontaneous fruit of a felt responsibility, and an all-absorbing desire to save souls. Good language in the pulpit is highly desirable; and there is no reason why it should be inferior to that of the senate or the bar: but deep earnestness is rarely clothed in the flash of pompous oratory. The silvery cloud may be richly fringed, but we do not look to it for refreshing showers, and if we aim at planting conviction in the sinner's heart, we should never feather the arrow beyond

what is needful to carry it home. There is a manly force in the earnest eloquence of the pulpit, that needs no tinsel drapery. I am far from advocating the exclusion of eloquence from the pulpit, only let it be suitable and natural, let the preacher speak his own language, use his own style, and appear in his own character. God does not stand in need of human eloquence or impassioned earnestness; nor does he need the heavy essay, the dull discourse, the adjusted criticism, or the false humility which makes no effort to rouse the conscience, awake the passions, or send a pungent appeal to the heart. The lofty genius, yea, the most brilliant talents, may be consecrated to God, and subsist with the meekest spirit and the most earnest piety. But the possession of high abilities, or the want of them is not the subject under consideration; far

be it from me to say that in the latter case there may not be many a devoted minister exceedingly useful, and prospered in the work of saving souls, which is more than can be said for that man, whatever may be his talents, whose ministry is not marked by earnestness and feeling. We want the urgent, earnest, pungent preaching for souls; with him who watches as one who must give account, this should be the ruling passion of his heart, the inextinguishable longing of his daily breath, if by any means he might save some. This lacking, the servant must return to his master, with his robes stained with the blood of souls. The grand theme of the pulpit is, Christ and him crucified; and, however we may expatiate in the wide range of biblical truth, we must ever return in converging circles towards the centre, where he stands, like the angel of the sun, the focus of light, of glory, of dignity and power; and while we take our pulpit range within the orbit of his radiance, we must never obstruct the sinners' view of him whom it is our province to proclaim. In this, we follow the example of his first ambassadors who, whether in the streets of Jerusalem, the classic halls of Greece, the palaces of the Cæsar's, or the shepherds' tents of Arabia, still dwelt upon, and lingered o'er the untiring theme of Christ the crucified. Yea, we may with advantage follow those men of God, who, in later days, effected most in awakening souls, and reviving the work of the Lord. If we cannot follow their profound studies, let us aim to imbibe their spirit of prayer, catch their ardour and their earnestness of preaching, which fell like glowing sparks upon the hearts of those around. I do not mean that he should always dwell on one topic, for he has to edify and build up; to lead on from babes in Christ to the sage and matured Christian; but in a general congregation he should never forget that there are some unconverted before him, and perhaps one or more who

may never hear his voice again. And will he not be affected by the thought, will he not be earnest,—he ought.

AN EFFICIENT MINISTRY.—Dr. Acworth, in his excellent Introductory Address before the Baptist Union, thus concludes:—"And let us now suppose there was just such a ministry as we have sketched throughout the length and breadth of the nominally Christian church, perpetuating and extending itself, according to the doors, wide and effectual, ever opening before it,—clearly evangelical in its tone, unmistakeably simple in its aim, and indefatigably zealous in its exertions, would there, could there be need of aught else, energized and blessed as we cannot but believe it would be, to the utmost limit of the most enlarged benevolent desire, to bring about the world's regeneration and happiness? Nay, more, with such a ministry, every individual professor of the Christian name, if he is to retain that name with any semblance of credit or consistency, cannot but act up to the demands which Christianity makes upon him. In his sphere, and according to the measure of his capabilities, he must be an evangelist, a preacher of glad tidings, by his voice and in his life announcing the message of reconciliation and eternal life, and beseeching as many about him as he can influence, at once to embrace it. Thus assailed by an untiring, unintermitted storm and tempest of kindness, originated and nourished by Heaven's own matchless grace, adamant, indeed, must be that heart that does not find itself compelled to give way. Ministers, churches, individual believers, acting simultaneously and co-operatively in one spirit and with one intent, the issue cannot be dubious, nor even indefinitely delayed. The conflict which has for so many ages been going on between God and satan, between holiness and sin, between happiness and misery, must speedily come to an end: and He, whose right it is to reign, shall be everywhere acknowledged, adored, and served as Saviour and Lord."

Poetry.

"I REST IN CHRIST."

"CHARLES, bring the Bible!" then his dying hand
Was on the blessed book of heaven laid;
"I rest in Christ;" O soone sublimely grand!
Blush, Pride, thy dying peers are cast in shade!

"I rest in Christ," as warriors rest from fight
When they return with victory elate;
I've put, through Christ, my "alien foes" to flight,
And "turn'd the battle to the city gate."

"I rest in Christ," as on its mother's breast
Sinks the sweet infant into quiet sleep;
No ghosts of past iniquities molest;
My sins are lost in love's unfathomed deep!

"I rest in Christ," as doth the mariner
In the calm haven, when the storm is past;
No more he hears the elemental war,
Nor trembles at the desolating blast.

"I rest in Christ," and ev'ry hope disclaim
That does not centre in the "Lamb of God":
I take to bliss no passport but his name;
I lean on nothing but his "staff and rod."

"I rest in Christ," my sapphire mansion waits;
I see the stars that stud my golden crown;
I shall in triumph pass the pearly gates,
And with the patriarchal sires sit down.

"I rest in Christ;" sky, ocean, earth, may fall,
But I am safe as yon eternal throne:

Against this rock "hell's gates shall not prevail:"—
Love, changeless love, will not forsake his own!

"I rest in Christ," firm as the solid rock
That braves the fury of the dashing deep;
A voice divine says, "Fear not, little flock;
Mine eye shall guide thee, and my arm shall keep."

"I rest in Christ;" He will not let me sink,
Though this poor body fall into decay;
I stand on vast eternity's dread brink,
And soon on starry plumes shall soar away.

"I rest in Christ;" his promises avouch
Celestial joy shall pain and death succeed;
Immanuel's bosom is my dying couch,
My hope his cross, his covenant my creed.

"I rest in Christ;" Death, thou art not my foe;
Thy frown may fright a Johnson, Franklin, Hume;
Come, touch me with thy wand, I long to go;—
My hope has immortality's full bloom.

Thus sunk the Christian on the Saviour's breast;
The silver cord was cut, the golden bowl
Was broken at the cistern: he is blest
With pure delight congenial to his soul.

But thou, dear *Edifice of Truth*, shalt rise,
Though OWEN is no more and HOWE is gone!
Thy Builder framed yon sapphire vaulted skies,
And though his *workmen die*, his *work goes on*.

THAT LAND.

FROM THE GERMAN OF UHLAND.

THERE is a land where beauty will not fade,
Nor sorrow dim the eye;
Where true hearts will not shrink or be dismay'd,
And love will never die.
Tell me,—I fain would go,
For I am burdened with a heavy woe:
The beautiful have left me all alone;
The true, the tender, from my path have gone;
And I am weak and fainting with despair;
Where is it? Tell me, where?

Friend, thou must trust in Him who trod before
The desolate paths of life;

Must bear in meekness as He meekly bore,
Sorrow, and toll, and strife.
Think how the Son of God
These thorny paths hath trod;
Think how he longed to go,
Yet tarried out for thee th' appointed woe;
Think of his loneliness in places dim,
When no man comforted nor cared for him;
Think how he prayed, unaided and alone,
In that dread agony, "Thy will be done!"
Friend, do not thou despair,
CHRIST, in his heaven of heavens, will hear thy
prayer.

SEEKING THE SPIRIT'S AID.

A SONNET BY MICHAEL ANGELO, TRANSLATED BY WORDSWORTH.

THE prayers I make will then be sweet indeed
If thou the Spirit give, by which I pray:
My unassisted heart is barren clay,
Which of its native self can nothing feed.
Of good and plous works Thou art the seed,
Which quickens only where Thou sayest it may.
Unless Thou show to us Thine own true way,

No man can find it. Father! Thou must lead.
Do Thou, then, breathe those thoughts into my mind
By which such virtue may in me be bred,
That in Thy holy footsteps I may tread.
The fetters of my tongue do Thou unbind,
That I may have the power to sing of Thee,
And sound thy praises overlastingly!

Reviews.

A Sermon, preached at Damerham Church, May 18, 1856, on the death of the Rev. William Rhodes, baptist minister, who died May 7, 1856. By Richard L. Allnutt, M.A., Vicar of Damerham.

THE very title page of this sermon makes known an unusual fact—a vicar of an English village preaching a sermon in his own parish church for a dissenting minister, and giving to the baptist pastor a title he assumes not for himself! His brief preface too is pleasing:—

"The Author has much pleasure in acceding to the wish of the widow and relatives of the deceased that this Sermon should be printed. He would esteem it a privilege if it may tend to enhance and perpetuate the respect so generally and deservedly entertained for the memory of that excellent servant of God by every parishioner of Damerham, and all who are acquainted with his character.

Grace be with all them that love our Lord Jesus Christ in sincerity. Amen."

The text is Mat. xxv. 23, which, after a few suitable remarks, is treated thus naturally:—1. The commendation. 2. The reward. 3. The welcome. On reading this discourse, we know not which to admire the more, the preacher or his subject. Honour to the "excellent spirit" of the one, and the worthy memory of the other!

The pamphlet has only the printer's name attached, but on our cover we intend to mention of whom it may be had, and promise to all who send for it a receipt in full for the few stamps it may cost them.

1. *May I go to the Ball?*
2. *The Theatre: Fourteen Reasons why we should not go to it. By Rev. J. Macdonald.*—London: Simpkin, Marshall, and Co.

Two neat little two-penny books, much needed in the present day when there is such a rage for entertainments of all kinds, some of which might be harmless were it not for their associations; while others, like those referred to above, are injurious, and against which Mr. M. has furnished some valuable cautions, especially to the young of both sexes, who are most exposed to the evil influence of such dangerous attractions.

The Desire of all Nations. By William Landels.—London: Snow. Price 6d.

MR. LANDELS, as our readers are aware, is the preacher at the Diorama baptist chapel, Regent's Park. This discourse was delivered before the London Missionary Society, in the Tabernacle, Moorfields, on Wednesday, May 15th. "Good tidings of great joy, which shall be to all people"—"The desire of all nations"—"Go ye into all the world, and preach the gospel to every creature"—are the passages on which the discourse is grounded and sustained. There are some original and many excellent thoughts in the sermon, which will richly repay perusal. At page 237 we have given a few paragraphs.

1. *Lectures to Children on the Bible.*
2. *Lectures to Children on Scripture Doctrines. By S. G. Green, B.A., Classical Tutor, Horton College. London: Sunday School Union.*

It affords us much gratification to find that Mr. G., though called to be an instructor of young men in the higher branches of learning, is yet engaged in teaching the babes. We dare predict for these little twin volumes a wide and useful circulation in the Sabbath Schools of every evangelical denomination.

Lancashire Sunday School Songs: a selection comprising 110 valuable and popular pieces. Edited by J. Compston, baptist minister.—London: Cash, 5, Bishopsgate.

HERE is a good penny-worth certainly, though served up rather roughly. Mr. C. seems to have been anxious to give as much good stuff for the money as he could; but the "songs" are too closely crammed together by the printer. This is the only fault we observe, and we did not seek it out, for it stared us full in the face. Most of the pieces are old favorites.

1. *Cottage Homes: a Book for Mothers.*
2. *My First Place: a Gift for a Girl going to Service.*—London: Jarrold & Sons.

Two very useful little pamphlets adapted for circulation among Cottagers and their children; sold at two shillings the dozen.

Christian Activity.

OPEN-AIR SERVICES.

WE rejoice to find, from various religious publications, private correspondence, and personal observation, that in nearly every part of the country, and especially in populous places, this apostolic mode of announcing the "glad tidings of great joy" is in full operation. We say, we rejoice; yea, and we will rejoice, for who can doubt that He, who when on earth delivered the greater part of his inimitable discourses in the open-air, will fail now to bless the efforts of those who, from love to Him and the souls of their fellow-men, thus imitate his perfect example. If the Master thus acted, how can the servant refuse—if he confined not his ministrations to the temple or the synagogue, why should we to the meeting-house, or the "church," so called? Again we repeat our earnest hope that the sounds of the music of Sunday Bands will rouse up many a minister of Christ, who has hitherto excused himself, to go and take his turn in openly blowing the gospel trumpet.

But here is a report of some open-air services in a secluded part of Cheshire, among a rural population, which is much after our mind, and which we hope will excite others to go and do likewise.

Norley, Cheshire.—On Lord's-day, June 29th, services of a most interesting character were held amidst the picturesque scenery of Delamere Forest. A small baptist church, principally raised by the exertions of Mr. J. Harvey, late of Bury, while an invalid in that district, has been accustomed for the last four years to hold an annual open-air service, which has increased in interest and attendance every subsequent year. Nearly 200 persons were this year present at the morning service, during which three suitable addresses were delivered, which were preceded and succeeded by prayer. After an interval of an hour for refreshment, gratuitously provided by the generous hospitality of the friends, another hour was profitably spent in prayer. About 600 persons having then assembled, they were addressed successively by four speakers, a few remarks being added by two other friends. The following brethren

took part in the services:—J. Swinton, Norley; J. Harvey, Little Leigh; E. Parker, Liverpool; W. Stokes, Manchester; W. Wilkinson, Stockton Heath; Meredith, Warrington; H. Smith, R. Bate, J. Collins, and D. Gathorp, Tarporley, with other friends personally unknown to the writer. An evening meeting was also held, which the writer was unable to attend, but which, judging from the numbers he met on the way thither, would be very numerous attended. The utmost decorum prevailed through all the services, and from the practical and evangelical tone of the addresses, the marked attention of the auditors, and the earnestness of the speakers to reach the hearts of the hearers, it is hoped, with God's blessing, much good will result. If services like these can be thus carried out by a small church, having neither a chapel nor pastor, and situated in a thinly populated district, let our more favoured churches be stimulated to make a similar effort, and God, even our own God, will doubtless bless them!

Tarporley.

H. S.

THE PHILANTHROPY OF COMMON LIFE.

THERE are those who, with a kind of noble but mistaken aspiration, are asking for a life which shall in its form and outward course be more spiritual and divine than that which they are obliged to live. They think that if they could devote themselves entirely to what are called labours of philanthropy, to visiting the poor and sick, that would be well and worthy, and so it would be. They think that if it could be inscribed on their tombstone, that they had visited a million couches of disease, and carried balm and soothing to them, that would be a glorious record, and so it would be. But let me tell you that the million occasions will come, aye, and in the ordinary paths of life, in your houses and by your firesides, wherein you may act as nobly as if all your life long you visited beds of sickness and pain. Yes, I say, the million occasions will come, varying every hour, in which you may restrain your passions, subdue your hearts to

gentleness and patience, resign your own interest for another's advantage, speak words of kindness and wisdom, raise the fallen, cheer the fainting and sick in spirit, and soften and assuage the weariness and bitterness of the mortal lot. These cannot indeed be written on your tombs, for they are not one series of specific actions like those of what is technically denominated philanthropy. But in them, I say, you may discharge offices not less gracious

to others, not less glorious for yourselves, than the self-denials of the far-famed sisters of charity, than the labours of Howard and Oberlin, or than the sufferings of the martyred host of God's elect. They shall not be written on your tombs; but they are written deep in the hearts of men, of friends, of children, of kindred all around you: they are written in the secret book of the great account!

Orville Dewey.

Narratives and Anecdotes.

THE PECULIAR FITNESS OF THE BIBLE FOR GENERAL CIRCULATION.—It is a singular and significant fact that the Bible is the only book which is capable of translation into any, and, so far as is yet known, we may say every language, without deriving any material injury from the process. The productions of other authors will not bear such transformations. With few exceptions the change not only proves fatal to their felicitous peculiarities of style, but even the thought is so mangled that poetry is converted into scarcely readable prose, or into a kind of poetry which neither gods nor men can tolerate. "It would be a flagrant injustice to Homer," says an eloquent writer on this subject, "to institute a comparison between a literal English version of the 'Iliad' and the 'Paradise Lost' of his great rival in its native dress. But the Bible may be subjected to a similar ordeal without suffering from it. In its plain and unambitious attire of literal English prose, it will bear comparison, not only as to the sublimity of its conceptions, but even as to the beauty of its style and imagery, with the most finished specimens of literary excellence—nay, it will cause the best of them to pale its ineffectual fires by reason of a glory that excelleth." Nor is this remark applicable to the Bible in its English dress only. It is applicable to every other literal version. Singular to tell, the Bible is the easiest of all books to translate, and, in every tongue into which it is rendered, the easiest to read; while it is, over and above, the fullest of life and vivacity. The beauties and delicate touches of other books decline to be transferred into

a foreign tongue, and die under the process; but the vitality of the Scriptures passes immortal, like the transmigrating spirit from one body to another. Other works of genius are like the diamond which, though beautiful as long as its original structure is preserved, turns, the moment that structure is changed, into a mere piece of charcoal. The Bible resembles the fabled phoenix, which always arises again fresh and beautiful from its ashes.* I shall not attempt to show to what this translatableness is chiefly owing—how much of it is attributable to the primitive character of the Hebrew language, in which the Old Testament was first written, or to the Hebraized Greek of the New—how much to the simple style of the sacred writers, or how much to their inspiration; nor is it essential to the present argument that I should. However it may be accounted for, the fact is not the less important as showing the fitness of the Bible to become the universal book; and it can scarcely fail to be regarded as a corroboration of its divine origin. Sceptics may affect to treat it lightly as a matter of no moment; but, withal, it will puzzle them to explain how the book which is avowedly designed for every man, is the only book thus susceptible of translation into the language of every man. In our study of the Bible we have all noticed the fact, to which attention has been frequently called, that the style is peculiarly metaphorical. While there is a remarkable unity in the message which it delivers and the object at which it aims, there is a no less remarkable variety in the forms by which

* Maculloch.

it illustrates its message and the means by which it seeks the attainment of its end. To present its one great truth, and impress it on the minds of men, it has pressed into its service nearly every object in nature. The lion roaring for his prey, and the lamb led silently to the slaughter—the wild roe bounding over the mountain, and the cattle browsing peacefully in the vale—the huge Leviathan, and the minutest forms of insect life—the raven, the sparrow, and the grass of the field—the flower blooming in its beauty, and the sun shining in its strength—the myriad worlds which people the solitudes of space, and the grains of sand which girdle the ocean's waves—the purling spring, and the majestic ocean—the dash of the cataract, and the silent fall of the dew from the womb of the morning—the roar of the thunder, and the sighing of the gentle breeze. Yea, it seems as if all things, animate and inanimate, in sea, or air, or earth, or sky, were employed to illustrate and enforce its message. It has been remarked that this metaphorical language is to be accounted for by the fact that the Bible was written in the East, where the imagination being active and nourished by the beauty and richness of the scenery, men naturally present truth in a tangible and picturesque form. This remark, if true, would prove the adaptation of the Bible to the oriental mind, but would rather militate against its suitability to men of other climes. It rests, however, on a false assumption, and is not to be received as an explanation of the fact. Figurative language is by no means peculiar to the inhabitants of the East. It is used in every land—amid the snows of the north, as well as under the glow of an oriental sky; it is heard among your English valleys, amid the rocky crags of Scotland and Wales, in the prairies of the West, as well as among the hills of Palestine, in the plains of Mesopotamia, and on the slopes of the Himalayan range. It is the language best adapted to childhood, and to the mind in its infantile state. On this principle we employ fables for the instruction of youth; and owing to the childlike intelligence which everywhere obtains, there is nothing so appropriate for the communication of truth to the majority of mankind. Most men, even in the most civilized nations, are still in that state in which language of this nature suits them

best, and hence the peculiar fitness of the Bible for its work of instructing the peoples of every land, and leading the nations on from a state of mental infancy to a state of mental manhood. Nor does it lack adaptation to the more intelligent; for, to say nothing at present of the passages it contains of a different nature, metaphors are not less interesting to the profound and the learned mind, than they are essential to the unenlightened. While they yield instruction to babes, the philosopher studies them with interest; nor can he advance to a stage of intelligence in which they will fail to yield him entertainment, instruction, and profit. Time will not allow me to do more than glance at the varied contents of Scripture, by which it is peculiarly adapted to the different types of mind which obtain throughout the world. The four gospels record but one life; yet in no two does that life appear precisely the same. There is an essential unity in them all, but there is also a decided difference in each from the others. Each writer presents the Saviour as he appeared to himself; and in the representation of each there is a peculiar adaptation to the parties for whom it is more especially designed. In the epistles—especially in the writings of Paul and John—a similar fitness to different types of mind is observable. Nor is the adaptation confined to the more prominent types of mind; it extends to all the individual varieties into which these may be subdivided. Generally speaking, books are adapted to a comparatively small number of tastes; that over which one man pores with intense interest and delight, is most unreadable and repulsive to another, and but few commend themselves very extensively to men whose dispositions, and pursuits, and mental peculiarities, are widely different. In this respect, the Bible stands alone and unapproachable. Its varied matter is fitted to invest it with special attractions for readers of every class. It is equally suitable whether a man reads to have thought quickened, or devotion inflamed; nor is it without adaptation even for him who has no higher object than mental recreation. The lover of poetry can find nothing to equal the grandeur and sublimity of many of its passages; nothing more touchingly tender, more exquisitely pathetic than others. To the philosopher,

it explains difficulties in relation to man which have never otherwise been solved; while in its grand scheme—appearing most unphilosophical at first, but most philosophical when better understood—he sees how the wisdom of man becomes foolishness when compared with the infinite wisdom of God. The historian can find no record so ancient or so trustworthy; no events so stupendous in their nature, so simply described; no narratives more unartificial in their structure, more affecting in their simple beauty. The moralist may draw from it the purest morality; the statesman may learn political wisdom; the plain man may be instructed in all relative duties. Age, with its grey locks, bends over it reverently, and it hath tales which lisping infancy doth love to hear. The school-boy, in that story which may be told in every tongue, reads with delight of the Divine Father who welcomes returning prodigals; while the aged patriarch, with tears in his eyes, traces the history of that divine and wondrous Child, in whose eye omniscience slumbered, in whose arm omnipotence was concealed; who came that, by his loving life and vicarious death, he might lead all men to become the children of the universal Father. And while this general and particular adaptation renders the Bible wonderful, viewed simply as a book, we cannot think of its great purpose without admiring the wisdom and goodness of its Author. We are led to thank him that no class has been overlooked—that while there are evidently amongst men various types of mind, provision has been made for all, so that no man's mental peculiarities need present a hindrance to the enjoyment of his salvation.

Landels' Desire of all Nations.

THE HOLY RECORDS.—I would remind you that a labourer in the field of biblical criticism, who really aims at finding out truth, can no more ignore the results of the arguments from analogy, from prophecy, from the history of the Jewish race, from undesigned coincidence, from history, from internal evidence, from christian experience, and from innumerable other considerations, which have been arrived at with various degrees of moral certainty by the great writers of the church of God in all ages, than the geometrician can neglect the Elements of Euclid, or the astronomer the Principia.

The thoughts of Pascal and Butler, and the reasonings of Davidson and Blunt, are not become idle vanities, because the scholars of Germany have taken up their pens, however ingenious and valuable their speculations may be, much less when they only keep up a cross fire of mutually destructive theories.—It is absolutely impossible to conceive that two systems should have such a minute and such an intricate correspondence with one another, as the Jewish and the Christian scriptures have, if they were not prepared by the same hands, and were not designed by the framer to have the same relation to each other that the wards of the key have to those of the lock. It is my intimate conviction that if the mass of texts and types and typical events in the Old Testament which, as a matter of fact, do fit the birth, life, actions, sufferings, death, resurrection, ascension and kingdom of Jesus Christ, and illustrate the doctrines connected with them, could be proved to be accidental and not designed, there would be an end of all human reasoning. Reason would be hamstrung. Whether mathematical demonstrations would still stand I know not: but of all investigations and conclusions depending upon moral probability there would be an end.

Rev. Lord Hervey, M.A.

WRECKS OF THE WAR.—*Sebastopol Harbour.*—Before the departure of the Allies from the Crimea, the *Times* correspondent wrote:—"The communication between the north side and the south side is now very frequent and constant. Ferry-boats are numerous, many of them owned and worked by those indefatigable Maltese, and the usual charge is sixpence across. I have been over the north forts, and have carefully examined, as far as a civilian can, the defences of the place, and it must be confessed they are of a most formidable character. Fort Constantine bears very few marks of the bombardment and cannonade of the 17th of October, 1854. The crown of the arch of one of the embrasures has been injured, and is supported by wood, and the stone-work is pitted here and there with shot; but the pits have been neatly filled in and plastered over. The earth forts are scarcely touched. Fort Catherine, or Nachimoff, (formerly Suwaroff,) is uninjured, but St. Michael's, which is badly built, has suffered from the French

mortar fire since we got into the town. The citadel is covered on all sides by prodigious earthworks, and the hill-sides are furrowed up by lines of batteries bearing on every landing-place and every approach. The aspect of the harbour is very desolate; the wrecks of the ships and the stumps of masts peering above the waters, give it an aspect of solitude which the boats flitting about cannot destroy. Here is the grave of the Russian Black Sea fleet. In one line from Fort Constantine to the Quarantine and Alexander Forts were sunk before the 17th of October three 84's, then one 120, then two 84's, and then one 54. Inside this line was a strong boom which would have brought up any vessels that had succeeded in bursting through the sunken ships. This outer line and the boom itself were so much damaged, however, by the gale of the 14th of November, as to be of little use. The second boom, consisting of chain cables floated by timber, extended from Fort Nicholas on the south to the west of St. Michael's Fort on the north. Inside this boom were sunk, commencing from the north side, a 60-gun ship, an 84, an 120, an 84, and a 60-gun frigate. Then comes the bridge of boats from Fort St. Nicholas to St. Michael's. Inside that, in two lines, lie the rest of the Russian fleet. The first is formed of three 84's, an 120, and an 110-gun line-of-battle ship; the second consists of a 7-gun steamer, a 6-gun ditto, a 13-gun ditto, and an 84, close to the ruins of Fort Paul. Nearer to Inkerman, in the creeks and bays on the north side, are several sunken steamers and five brigs of war and corvettes, and a schooner yacht sunk or aground. The boats of the men-of-war are safe in one of the creeks which our guns could not reach. The Russians do not willingly permit any approach to the vessels on the north side, and shouted at us lustily as we were engaged in examining the timbers. Although the teredo has not yet attacked the wood, it is covered with barnacles and slime, and from what we hear of the ships, it is not likely they will ever be raised as men-of-war again. The famous Twelve Apostles, the Three Godheads, (what names!) the Tchisme, the Wratisslaw, and the Empress Maria, are said to have been unseaworthy before they were sunk, and the only ship for which the Russians express any sorrow is the Grand Duke Constantine, 120, the finest ship in their

navy. She seems quite content with her berth on the bottom, and it will be some time before a timber of her floats again."

PAROCHIAL MISMANAGEMENT.—We copy the following from the public papers, that any of our readers who are guardians of the poor, may inquire if such things are done in the workhouses of their respective unions; for such wasteful and injurious proceedings cannot be too widely exposed:—

"Intoxicating Liquors in Marylebone Workhouse.—Dr. Gourley, one of the guardians and directors of the poor, obtained a committee about two months ago to investigate into the use of gin, wine, brandy, and other alcoholic stimulants in the workhouse; and it appeared that last year there was ordered by the medical officer of this fearfully mismanaged establishment no less than 191 gallons of gin, 31 gallons of brandy, four gallons of sherry, 66 barrels of ale, 570 barrels of porter, at an expense to the ratepayers of the very trifling sum of £1,500; and the medical officer, while under examination before the committee, stated that he usually ordered these stimulants in cases of *consumption*, and *gin in bronchitis*. With these facts it is not to be wondered that the mortality in this workhouse should be so very high, notwithstanding the care taken of the unfortunate inmates in regard to cleanliness, ventilation, and food. Since the committee was obtained, the quantity of gin has diminished to one-half, and it is hoped that the further investigations of the committee will lead to the diminution, if not to the total abolition, of the most delusive and baneful practice so injurious to the poor, and so expensive to the ratepayers. To such an extent, indeed, had this practice become, that Mr. Joseph, one of the parish surgeons, said, that many of the paupers died in a state of intoxication through spirits being given them in their last moments."

AN HISTORICAL FACT.—Wheat was first sown in the North American colonies in 1692, in the Elizabeth Islands, in Massachusetts, by Gosnold, when he explored that coast. That is just 162 years ago,—and since that time so great has been the increase of this cereal, that in the year 1849, according to the census of 1850, the product amounted to 100,503,899 bushels. Up to 1610, and

perhaps later, England supplied the colonies with the greater part of their breadstuffs. How changed is it now! All Europe is looking to us for bread. The bread sent to the colonies in 1610, was not cast upon the waters never more to return. Two hundred and forty years afterwards it rolls back in a continuous stream, to gladden the hearts of half-famished millions in England, France, and Belgium. The descendants

of men originally lashed and scourged from their shores, and forced to make their future habitations beneath the uninviting sky,—more humane than the task-masters of their fathers,—are now striving to return good for what was considered an evil, by supplying them with bread.—*American paper*. [Very good, brother Jonathan, but you do not grow it for nothing. You get well paid for it!]

Baptisms.

FOREIGN.

INDIA, Calcutta.—At the Circular Road chapel, Mr. Leslie had the pleasure to baptize three persons on sabbath morning the 23rd of March. Many, both here and in England, will be interested to know that one of these was the eldest daughter of Mr. Underhill, Secretary to the Baptist Mission.

Cutwa.—On the first sabbath in March, Mr. Parry had the pleasure to baptize a believer at this station.

Balasore.—Mr. Cooley informs us that one person was baptized and added to the church under his care on the first sabbath in February, and two more on the first sabbath in March.

Poonah.—Mr. Cassidy writes that two men of H. M.'s 78th Regiment were baptized by him on sabbath-day the 16th of March.

Barisal.—Mr. Page writes, "at Suagaon, on Wednesday the 2nd of April, I baptized two persons. One of them is a steady, sensible, reading man, who, I hope, will be very useful."

Cuttack.—A letter just received says, "Our additions have recently not been large; but on Lord's-day, February 17th, a young woman was baptized by Mr. Buckley. An excellent sermon was preached on the occasion by Jagu Raul, one of the native preachers, from Ephesians ii. 19—22. One has recently been restored to the fellowship of the church, and another is anxious to be so."

DOMESTIC.

NEWTOWN, Montgomeryshire.—Believing that a brief sketch of a revival which has taken place here amongst the baptists will be read with interest by your numer-

ous subscribers, I beg to give a few particulars. On the first sabbath in July we celebrated the first anniversary of Mr. David Evans's ministry amongst us, and enjoyed a happy season. When he came from Swansea and undertook the charge, the cause was not in a prosperous condition. The chapel will contain about fifteen hundred persons, but for some time had not been well attended. There was also a debt on the place of £400. In a few weeks a happy change was manifest, the congregations increased, and it was obvious that the spirit of God accompanied the faithful appeals of his servant. There have been received into the church during the twelve months one hundred and forty-four members, three-fourths of whom were young persons; one hundred and eight of these were by baptism, and among them was a Primitive Methodist preacher. But the energy and perseverance of our pastor did not stop here; he was preaching a free salvation, and he desired to have a free chapel; and so, excited by his example, we all fell to work in earnest, and I am happy in being able to say that on Lord's-day, July 6, Mr. E. announced from the pulpit that the whole debt of £400 was paid off! Let me also add, that the unanimity, concord, and brotherly love which prevails, is truly gratifying and delightful. May it ever continue, and God have all the glory!

R. T.

HALIFAX, Pellon-lane.—On the evening of the 3rd of July, Mr. Whitewood baptized four females, all scholars from the sabbath school.

J. C.

AUDLEM, Cheshire.—Our pastor baptized a female teacher, who had been a scholar, on Lord's-day, June 22.

R. T.

LEOMINSTER.—After a discourse on christian baptism, by our pastor, Mr. Nash, to a large and attentive audience, he baptized four young disciples, June 15. One had been a member of the Church of England, but during the last two years she had worshipped with us; for, having experienced a change of heart, she must needs go where Christ was preached as the Saviour of sinners; and yet, being a timid disciple, she dreaded the watery tomb. At our last baptizing service, she was fully convinced it was her duty and privilege to follow in the footsteps of her Saviour and his flock. One was a scholar, and is now a teacher. Another, through divine providence, was led here, and has now cast in her lot with us. The other is the husband of one of our members. These make thirteen added to our number since Mr. Nash came among us. We will bless God and take courage. God has long had a people in this ancient borough, for according to Mr. Stokes' History of the Midland Association, the 25th of September next will complete the second century of the formation of our church. May the glorious gospel of God be long proclaimed here; and may sinners be brought into the enjoyment of the riches of divine grace! G. B.

WARMINSTER, Wills.—A considerable time has elapsed since we had the pleasure of reporting any additions to our church by baptism; but we are now happy to inform you that our hearts have been gladdened by seeing several come forward and declare themselves on the Lord's side. On sabbath morning, July 6th, a sermon was preached by Mr. G. Howe, formerly our pastor, but lately removed to Bute Dock, Cardiff, from, "And why call me Lord, Lord, and do not the things which I say;" after which six believers were baptized on a profession of their faith in Jesus. We rejoice that though we are at present without a pastor, the good work is going on amongst us. May these drops precede a copious shower of Divine influence! J. T.

KENSINGTON.—We had the pleasure of seeing our pastor, Mr. J. W. Evans, immerse four believers on a profession of their faith in our Lord and Saviour Jesus Christ, on Lord's-day, July 13th. In the evening they were received into the church, and united with us in commemorating the dying love of our Redeemer. J. R.

BRISTOL, Broadmead.—On Thursday evening, July 3, Mr. Haycroft immersed eight believers in our Divine Redeemer. One of them was a gentleman who had been a member with the Independents, but had been led to think of baptism. He applied to Mr. Haycroft to lend him a book on the subject. Mr. H. desired him to read the New Testament alone, which he did only with the aid of a Concordance. The result was, that he came to the conclusion that only believers ought to be baptized, and that it was his duty to attend to that ordinance. Another gentleman, who had resided many years in India, and was accustomed to attend the the ministry of Drs. Carey and Marshman, was to have been of the number; but on the Lord's-day previous he was called to join the church above. J. E. H.

P.S.—On the same evening, at Broadmead, Mr. Nicholson baptized three, who joined the church at the Temperance Hall, *Bedminster*. On Lord's-day, July 6, Mr. Probert led ten disciples of our Lord into the baptismal waters at the *Pithay Chapel*, who joined the church at that place the same evening.

PEMBROKE, Berean Chapel.—Through the favour of the Head of the Church we are yet receiving tokens for good, in seeing souls brought from darkness to light, through the Divine blessing on the faithful labours of our pastor. On Lord's-day morning, June 22nd, Mr. M. Phillips preached to a large congregation, after which our pastor, Mr. J. H. Walker, immerse three candidates into the names of the Sacred Three. One of these had been a Wesleyan. We have had much to contend with here, but, notwithstanding all opposition, greater is He that is for us than all that are against us. T. F.

LONDON, New Park-street.—The Lord is yet adding to this church, from time to time, such as (we hope) shall be saved. On Thursday evening, June 12, sixteen believers were buried with Christ by baptism; and, on the 26th, twenty more thus obeyed their Lord and Saviour. These were all baptized by our pastor, Mr. Spurgeon, on a profession of repentance toward God and faith in our Lord Jesus Christ. We have no baptisms to report for July, our pastor being from home. D. E.

Borough Road.—On the first sabbath in July, three believers in the Saviour were baptized by Mr. Keen. One was a very young disciple.

UPTON-UPON-SEVERN.—On Thursday evening, July 4, our pastor, Mr. J. Green, had the pleasure of baptizing three females—believers in Him who died and rose again. Two of these were a mother and her youngest daughter, who now, with two other daughters, make up a whole household of believers. The mother is the widow of one of our late deacons—a man greatly beloved, now inheriting the promises in that better land. May they all meet above! The other candidate was the beloved sister of Mr. G., and a younger sister of the wife of Mr. Forster, baptist minister, Copenhagen, and daughter of the late Mr. J. Green, baptist minister, Newcastle-on-Tyne. J. D. R.

SABDEN.—On sabbath morning, July 6, a sermon on the design of Christian Baptism, nine young persons (eight females and one male), all connected with our sabbath schools, were immersed into the names of the sacred Three by our minister, Mr. Kitching. Amongst them were a brother and two sisters from one family. These repeated tokens of divine favour tend to gladden our hearts as teachers and as members of the church, and urge us to increased diligence in the cause of our blessed Saviour. [In your last report from us, there was an incomplete paragraph—the 14 then baptized were all connected with our Sunday school, and chiefly as scholars.] W. F.

BIRMINGHAM, Newhall-street.—Our pastor, Mr. A. G. O'Neill, baptized two females, on sabbath evening June 29, before a large congregation. One on the list of candidates was from Mr. O'N's bible class, and was to have been baptized with her companion, but before the ordinance was administered she fell asleep in Jesus, giving satisfactory proofs of her love to him. The other was from our branch school at Penn-street. These were received into church fellowship. We have several more candidates. Our pastor commenced his out-door labours last week, when, for three nights, he addressed good assemblies. J. M.

NEWCASTLE EMLYN.—Four young females from the Sunday-school were baptized on the profession of their faith in the Lord Jesus Christ, by our pastor, Mr. John Owen. Mr. Timothy Thomas, our senior pastor, delivered a suitable discourse from "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." The attendance was good.

EAST DEREHAM, Norfolk.—On the morning of Lord's-day, July 6, our pastor, Mr. Williams, delivered an address on the ordinance of baptism, after which five believers were immersed in the name of the Lord Jesus; four of the number were females—teachers in the sabbath school:—

Where they were taught to know the Lord,
And felt his power to save;
Then yielding to his word, went down
Into his liquid grave.
Now they have joined the church below,
And for them we will pray;
While further we rejoice to know
That more are on the way.

R. B.

CHIPPERFIELD.—I think some years must have elapsed since any communication appeared in the *Reporter* from this place. I am happy, however, to state that the work of the Lord is still going on here. On Lord's-day, June 22nd, having no baptistry, we had three friends baptized at Boxmoor, with three young females and one young man belonging to that place, after a most impressive sermon by the pastor, Mr. Pratten. The chapel was filled to overflowing.

F. S.

PAISLEY, Storie-street.—In the afternoon of sabbath-day, May 4, Mr. Wallace immersed a female believer; and on the 25th of the same month, a young man thus put on Christ. We could have wished to report more; but we would hope that the quietness which now prevails may be the seed-time of a more productive harvest. A. C.

BRIDGEND, Hope Chapel.—Our pastor, Mr. Cole, after a discourse to a crowded congregation, chiefly of young people, who seemed to take a deep interest in the solemn service, baptized four young persons, June 1st. These were the first-fruits of Mr. C's ministry amongst us. We are happy to say there are others enquiring the way to Zion. T. L.

HARPOLE, Northamptonshire.—After the long interval of twelve years, we have had a baptism! Two females were thus permitted to honour Christ, and set an example, by leading the way, in April last, when they were publicly baptized in the name of him they loved. May similar events not be so few or far between.

W. H.

BATH, York-street.—Our minister, Mr. White, had the pleasure of baptizing seven followers of the Holy Saviour on the first sabbath in May. These were all added to our fellowship. R. M.

DEAL, *Kent, — Zion Chapel.*—On Thursday evening, May 22nd, three believers were immersed into the names of the Father, Son, and Holy Ghost, in the presence of an attentive audience. After a season of great depression, it is prayerfully hoped that this will be the precursor of better days.

WINDSOR, *Victoria-street.*—Our pastor, Mr. S. Lillycrop, baptized three believers on a profession of their faith in the Lord Jesus Christ, June 29, and, on the following sabbath, received them into christian fellowship. E. W. K.

LANDYSSIL, *Ebeneser.*—On Lord's-day, April 27, two believers were baptized in the river Tavy, by brother John Owen, of Newcastle Emlyn; and on June 22, five more were baptized in the same river, by the same minister.

BROSELEY, *Old Chapel.*—Mr. W. Yale, our pastor, baptized two females on the first sabbath in May, on a profession of their faith in the Lord Jesus Christ.

T. E. P.

LOUTH, *Walker-gate.*—Two followers of Christ were baptized by our pastor, Mr. Kiddall, on Lord's-day, June 19th; and on the following Thursday evening another female (a teacher in our Lord's-day school) was baptized, after an address delivered at the waterside. We indulge a hope of others uniting with us.

W. G.

MIDDLETON CHENEY, *Oxon.*—Mr. F. F. Medcalf baptized three believers, one a Wesleyan, on a confession of their faith in Jesus, before a large audience, on June 28. We trust this is the beginning of a good work.

HUGGLESCOTE, *Leicestershire.*—Five believers put on Christ by baptism, June 22. Four of them were a mother and her three daughters. How pleasing to see a whole family thus following Christ.

E. M.

WYKEN, *Walsgrave-on-Sowe, Warwickshire.*—On the first sabbath in July, Mr. Sargent immersed six believers in the name of the Lord Jesus.

Baptism Facts and Anecdotes.

PÆDOBAPTISM IN AMERICA.

THE *Oriental Baptist* for April contains a statement on this subject, which we copy for the general information of the religious public.

"Some years ago a paper was printed in this magazine showing that Pædobaptism was on the decline in America. The statement was controverted in the *Free Churchman*, and we republished the reply to it. We now reprint from the *New York Observer* an article which goes far to prove that at least the Presbyterians of many of the States are far from being zealous Pædobaptists. We cannot sympathize in the writer's regrets on the subject; but most cordially hope that, though his brethren do neglect an 'ordinance of man,' they may still increase in conformity to the whole will of God.

CHILDREN OF THE CHURCH.

The ratio of Baptized Children to the Members.

In the late meeting of the Synod of New York, a short discussion incidentally occurred on a clause of the narrative of the state of religion, respecting a subject which has recently awakened some atten-

tion in some of the Congregational churches of New England, viz., the supposed neglect of infant baptism. In the Synod a discrepancy of opinion was developed as to the question, whether this charge is applicable to the Presbyterian Church. And though there was little evidence adduced, beyond individual observation and experience, it seems to be a matter worthy of a careful investigation. Under this conviction, the following statistical examination has been recently made.

It is obviously difficult to form a probable estimate of the ratio between the whole number of communicants and the children annually born within the pale of the covenant in any church; and whatever number might be assumed, it would doubtless vary in particular communities and localities.

Let it be supposed, however, that of all the communicants, *three-fourths* are above and *below* the age of procreation, or living in a single state. The remaining *quarter*, or 25 in every hundred, will be the number of members actually rearing children.

But, as not a few of these are "unequally yoked" with non-professors, whose children will be entitled to baptism, through the believing parent, the last mentioned number must be increased—say about one-third of itself, making it 32.

But as this includes both parents, one-half, or 16, will be the average number of prolific families: and as these cannot be expected to have increase oftener than once in two years, the number of children annually born within the pale of the covenant, will be reduced to half that amount, making 8 infants to every hundred communicants, or 1 to 12.5.

Now, if the whole number of communicants reported to the last General Assembly (231,404) be divided by the whole number of infant baptisms, (11,734) the result will be 19.7, or say one to every 20 communicants.

If this result be compared with the estimated ratio, it will follow, that full one-third of the children born last year within the pale of the Presbyterian Church did not receive 'the seal of the righteousness of their parents' faith.' Rom. iv. 11.

But, no doubt it will be said that the estimated ratio is quite too large, and that the result obtained from the aggregate reports must be much nearer the truth. I shall, therefore, go into some detail, by comparing the several Synods, Presbyteries and even individual churches, by which it will be seen that, at least, in some cases, the estimate is fully sustained, while in many others there must be gross delinquency.

In the first place, taking the separate Synods, and comparing the reported number of children baptized last year, with the total of communicants, the ratio will be severally as follows, (discarding the fractions,) viz.:—

SYNODS.

Arkansas	1 to 9	Ohio	1 to 19
Texas	1 to 10	Philadelphia ..	1 to 20
Iowa	1 to 11	North Carolina ..	1 to 21
Illinois	1 to 12	Buffalo	1 to 21
Alleghany	1 to 13	Mississippi	1 to 21
Pittsburgh	1 to 14	Georgia	1 to 22
N. Indiana	1 to 15	Cincinnati	1 to 23
Wheeling	1 to 16	Jersey	1 to 24
N. India	1 to 17	South Carolina ..	1 to 24
Wisconsin	1 to 18	Pacific	1 to 24
Missouri	1 to 18	Alabama	1 to 26
Indiana	1 to 18	Kentucky	1 to 28
Baltimore	1 to 18	Virginia	1 to 30
New York	1 to 18	Albany	1 to 37
Nashville	1 to 19	Memphis	1 to 45

Thus it appears, at a glance, that while several of the Synods vary very little from the estimated ratio, the most of them

differ widely from that number, and still more widely from each other. The ratios of nine Synods vary from 1 to 9 down to 1 to 17: eight descend from 1 to 17 down to 1 to 20: while ten more gradually vary from 1 to 20 to 1 to 28: and the remaining three are severally 1 to 30, 1 to 37, and 1 to 45.

Now, without insisting on any particular number as the true standard, it is impossible to resist the conclusion, that in many parts of our church there must be 'gross neglect' on this subject. And this conclusion will be the more irresistible when we scan the reports from Presbyteries and single churches. It would occupy too much space to give the entire list of 148 Presbyteries. The following summary will suffice.

It is a little remarkable that the Presbytery of Baltimore gives the exact ratio with which this examination was commenced, viz. 1 baptism to 12.5 communicants; Luzerne, 1 to 12; New York, 1 to 12.66; Blairville, 1 to 12.4; Alleghany, 1 to 12.7; Eastern Shore, 1 to 12.37; Des Moines, 1 to 12.58; Ogdensburg, 1 to 13; Chicago, 1 to 13.25; while twelve others give a still larger ratio, viz. Bethel, 1 to 11.68; Passaic, 1 to 11; Madison, 1 to 10.48; Florida, 1 to 10.5; Kaskaskia, 1 to 9.47; Cedar, 1 to 8.37; Red River, 1 to 8.45; Indian, 1 to 7; Brazos, 1 to 6.93; Central Texas, 1 to 5; Lodiana, 1 to 4.

In classifying the Presbyteries, it appears that twenty-two of them fully sustain the estimated ratio, not varying more than a unit from one baptism to 12.5 communicants; nineteen give from 13 to 16; twenty-six from 16 to 20; twenty-five from 20 to 30; ten from 30 to 40; nine from 40 to 50; four from 50 to 60; while four exceed 50.

This exceedingly reduced proportion may, in some few cases, be imputed to defective reports; but it is impossible to account for these immense and extensive variations from that source: especially as these variations occur in the same region, and in Presbyteries belonging to the same Synod.

Thus, in the Synod of Buffalo, the Presbytery of Genesee report 1 to 15, while Buffalo city gives 1 to 64; Presbytery of New York 1 to 12.66, while Long Island gives 1 to 47. In the Synod of Jersey, Passaic gives 1 to 11, and Luzerne 1 to 12, while Elizabethtown and also West Jersey 1 to 27, and New

Brunswick 1 to 33. In the Synod of Cincinnati, one Presbytery gives 1 to 16, and another 1 to 33. In Missouri, one gives 1 to 14, and another 1 to 35.

Similar variations are to be found in most of the Synods in every part of the land, plainly showing that there must be 'gross neglect' of this institution, or some parts of the church are under the curse of barrenness. It is more probable, however, that they are occupied by *defective* christians, who, like the 'little sister' described in Cant. viii. 8, are disqualified to nurture children.

There is one consideration that may account for this reduced proportion, in some instances, though it is no apology. Many churches, especially the large ones, have many names of *non-residents* on their register of communicants, which must diminish the ratio of baptisms. But this is not the only evil which the indulgence of this practice produces. Its reform is imperiously demanded. Let a few examples be given, without the names of particular churches.

A church of more than 500 communicants reports only 10 baptisms; another of 370, only 6; another of 520, reports 15; another of 640, only 20; another of 650, 26. Others equally disproportioned, exist in almost every quarter.

In the opposite extreme, there are a few churches, principally of foreign materials, which report almost as many baptisms as they have communicants, showing that they administer baptism on the most indulgent principle; like the old "half-way covenant" once practised in New England. These instances, however, are not so numerous as to affect the integrity of our reports; but they evidently imply a

desecration of a sacred institution, and render it contemptible to the world.

In the light disclosed by this investigation, the conclusion seems unavoidable, that there must be 'gross neglect' of infant baptism in many of our churches; and there is reason to suppose, that, with it, there is equal neglect of other covenanted duties, uniform evangelical instruction and faithful controul and discipline, without which the ordinance becomes an empty ceremony. To this source may very naturally be traced that spirit of insubordination and impatience of legitimate authority which are sapping the foundations of civil society, and threatening the safety of the church.

Unless these neglected duties are speedily revived, by 'turning the heart of the fathers to the children, and the heart of the children to the fathers,' it needs not the spirit of a prophet to see that 'the Lord will come and smite the earth with a curse.'

There is one development from our reports that, notwithstanding the obvious defects in parental fidelity which are disclosed, presents the evidence that God still maintains the succession of the church, chiefly by sanctifying the seed of his covenant people. Of the 9,386 persons admitted *on examination* to the communion of the church last year, nearly two-thirds were those who had received 'the seal of the covenant' on their parents' faith. How many more might have been hailed as fellow heirs of the same grace, if all professing parents were awake to their privileges, and lived up to their covenanted obligations.

A PRESBYTERIAN."

Sabbath Schools and Education.

REFORMATORY AND INDUSTRIAL FARM-SCHOOL.

WHILE sabbath and day schools were pursuing their wonted labours, there was a class, juvenile "waifs and foundlings," for whom no man, or woman either, seemed to care; the dirty ragged little urchin, and his cousin the boy-thief. The one was too filthy and the other too dishonest for our ordinary schools. Christian philanthropy, not cupidity, mind ye, never despairing of doing good, even to the most

wretched and hopeless, opened Ragged Schools for the former and Reformatory Schools for the latter. Of Ragged Schools we have given reports. We now give a few items of a Reformatory and Industrial School at Red Hill. This school was established about seven years ago under the management of the Rev. Sydney Turner, who yet superintends it. Six houses, each under a separate master, are now occupied by 250 boys. They are thus separated for better management

and yet are united for general purposes, in other larger and more suitable buildings.

"The pupils trained at Redhill are lads who have all been to some extent criminal, and many of them have been so in a high degree. For example, in 1855, the number admitted to the school amounted to 175, and above 100 of these had been convicted of offences so aggravated as to subject them to sentences either of transportation, penal servitude, or long imprisonment. The entire number received, since the opening of the institution in April 1849 is 875. The education they receive combines instruction in the branches usually taught in elementary schools with industrial training. They learn to read, and write, and cipher, and acquire a considerable amount of Scriptural and general knowledge. They are made practically acquainted with all departments of farm-labour and the most approved methods of agriculture. They are also taught the trades of the tailor and shoemaker, the smith, the carpenter, and the bricklayer; and the profits derived from the manual labours of the pupils now contribute a large sum toward the maintenance of the establishment. From the accounts of last year, it appears that the farm yielded a profit of £400; and that the work done in the tailor's department amounted to £500; in the carpenter's, to £350; in the shoemaker's, to £300; and in the smith's, to £150.

In regard to the main point—the reformation of these young criminals—let us now enquire what have been the results of the system pursued at Redhill. A very large number of lads trained here are now scattered over the whole world, for most of them have emigrated; but as a correspondence is regularly kept up both with them and regarding them, it is generally pretty well known how they have conducted themselves since leaving the institution; and after a careful and sober calculation as to the results of his system of training, the excellent superintendent, Mr. Turner, is enabled to announce, in his last report, that 'out of 636 who have left the school since it was opened in 1849, 540 have stayed in it willingly, and gone out to honest employment in the Colonies or in England; and that it may be fairly asserted of 70 per cent of these that they have kept the better path they have entered, and are conducting themselves usefully and respectably in the world.' These are facts that cannot fail to cheer the

heart of every philanthropist, and awaken hope regarding a class of our population of whom we have been accustomed, for the most part, to despair. And it may be satisfactory to the reader to know something of the system of training, which has produced such happy results. Its leading features may be stated in a few words.

The cardinal principles observed in the management of the school are four—religious influence, personal kindness, exact justice, and constant employment, accompanied by small rewards given in wages. In deciding on these, as the principles most likely to be influential and successful in the reformatory training of such youth, Mr. Turner says: 'The result has proved that we reckoned rightly. The free use and teaching of the Bible, with hymns and prayers in their own language, give the managers of reformatories in Protestant countries a very powerful source of personal influence. Any one who visits our farm-school, and sees the boys—now nearly 250 in number—in chapel, or in their ordinary devotional exercise, must be struck with the individual attention and interest they manifest. Kindness and patience, constantly and assiduously exhibited in manner and action, attach the boy to his instructor, and make him feel him to be his friend. Justice appeals to that sense of right and wrong which is more or less in every English lad, and awakens the principle of duty, which gradually leads him to choose the good and refuse the evil because he ought. Employment, not too severe, yet continuous and varied, occupies the mind and distracts the thoughts from their former vicious and unworthy object; and when coupled with small wages or rewards, enlists the lad's self-interest, as he gradually feels himself becoming the self-supporting and independent man.' And so judiciously has the Redhill system been carried on, and so attractive and agreeable has the school proved, even to lads depraved and undisciplined, that they have, for the most part, willingly remained in it, although there were neither walls nor warders to prevent their escape; and even those who left it for a time generally returned."

We have only space to add that pleasing letters have been received from many of the emigrants, overflowing with the warmest expressions of gratitude to the masters and superintendents.

Religious Tracts.

OUR DONATIONS OF TRACTS.

We continue to receive numerous applications for grants, which we are anxious to supply so far as our limited means will allow. From the extracts of letters which follow, it will be seen that tracts of the kind that we issue are much required in those parts of the country where ignorance of our distinctive principles yet prevails:—

DEVONSHIRE.—We are doing what we can to advance the cause of Christ here. Since the settlement of our present pastor, new life has been infused into our church and congregation. At his coming here we were on the very eve of extinction. But God has already done great things for us, whereof we are glad. Our opponents are very jealous, and much misrepresent our principles. Will you kindly send us a few tracts on baptism by post for next sabbath; having then to baptize, it will be an opportunity not to be lost for disseminating our views by tracts. Please do all you can for us. We need your help much.

ANOTHER.—I have recently been settled as pastor of the baptist church at this place, and am happy to find that your periodicals are taken amongst them. This district is in a very low state, and we wish to use efforts to awaken, among the inhabitants, a desire for salvation. If you could favour us with a grant of tracts, I believe they would be very useful.

HEREFORDSHIRE.—Our friends here, and the surrounding places, seem to know but little about our peculiar views. I am afraid your resources are low, or I would ask for a grant of tracts and handbills on baptism. I'm thankful to say, that, through the Divine blessing, things are improving with us. We have opened some promising village stations.

NORTHAMPTONSHIRE.—We have commenced a series of preaching services in the open air. In many of the villages round, we find there is much ignorance, bigotry, superstition, and indifference. We think that some good tracts (chiefly designed for the unconverted) circulated amongst them might, under the blessing of the spirit, be productive of much good. Have you the means of sending us a grant? If you have, and can do so, we shall feel very grateful.

ANOTHER.—I have understood that you sometimes make donations of tracts to those who need and desire them for free circulation. I have recently become pastor of the baptist church in this town. A part of the population here much need tract distribution. My people have at this time some rather heavy incidental expenses, so that I cannot prudently ask them for the means with which to purchase tracts. If you could send me a few of your most pointed and stirring ones, I should be very grateful, and they would serve as an introduction in visiting the dwellings of the poor and neglected, of which there seem to be many here.

The above are only a few specimens of the kind of applications we are constantly receiving.

DONATIONS have been forwarded, since our last report, to:—

	Handbills.	4-page
Milford ...	400	25
Cefn Coch ...	400	25
Barnstaple ...	400	—
Leicester (open air)	1000	—
Bridgend ...	400	25
Louth ...	400	25
Brington ...	400	25
Leominster ...	400	25
Tarporley ...	400	25
Harpole ...	400	25

ONE WORD as to these Donations. They are made, as often stated, from the sales of this publication and the Baptist Sabbath School Hymn Book, and we have always made them to the full extent that our means would allow. Lately our sales suffered, as many other did, by the war and other causes. We hope our constant friends will make an effort to lift us up next year, and then we shall gladly extend our donations. Let it not be forgotten that we have no subscriptions sent in aid of our distributions, as other societies and individuals have. And so, let our opponents say what they may, baptists, after all, are not so zealous in propagating their peculiar views as they are sometimes represented to be.

Intelligence.

BAPTIST.

NEW CHAPEL AT BLAENYFFAS, Pembroke-shire.—The baptist interest commenced here about 1740. In 1784 the first small chapel was built. In 1804 a larger house was erected, under the superintendence of the late Mr. John Morgan, who faithfully served the Saviour in this locality for upwards of fifty years. This also became too strait for us. Now a third chapel is completed, at a cost of £577, exclusive of land and much gratuitous labour. In England such an erection, 50 feet by 40, with three galleries, would have cost nearly twice as much. The opening services were held July 1st and 2nd, when the fine weather favoured crowds to attend. Sermons were preached by Messrs. John Owen of Newcastle Emlyn, H. Davies of Llangloffan, T. E. James of Cwmbach, J. Jones of Merthyr Tydvil, D. Price of Liverpool, H. W. Jones of Carmarthen, D. Davies of Cardigan, W. Roberts of Penypark, and S. Evans of Arnsby, Leicestershire, who was baptized here forty years ago; several other ministers, both Baptists and Independents, engaged in the devotional services. At the close only about *One Hundred Pounds* was left undischarged. May the glory of this latter house be greater than the former.

D. P.

UXBRIDGE.—On Tuesday, June 17, services were held for the purpose of recognising Mr. G. Rouse Lowden as pastor. At half-past two the chapel was crowded. Messrs. Jeffery of Amersham, Bigwood of Brompton, Bowes of London, Emery of Mill-end, Lance of Brentford, Wills of London, Hawson of Staines, and Lillycrop of Windsor, assisted in conducting the solemn services. The company then adjourned to a tent on the ground, where school-rooms are to be immediately erected. Peter Broad, Esq., presided at the tea, and addressed the meeting with much earnestness and power. The ladies are now busy making articles for a fancy bazaar in furtherance of the funds required. In the evening an eloquent and impressive sermon was preached by the Rev. G. Lewis, of Westbourne-grove chapel, London.

UPON-ON-SEVERN.—On Wednesday evening, June 25, after a social tea in the school room, a meeting was held in the chapel to recognize the hand of divine Providence in sending Mr. Josiah Green to be pastor of the church, when several ministers addressed the assembly. Mr. G. is son of the late Mr. John Green, formerly baptist minister at Barton, Leicestershire, and elsewhere. We cordially wish Mr. G. every success in his important sphere.

BAPTIST COLLEGE, Bristol.—The annual meeting of the Baptist College, Bristol, was held in Broadmead chapel, on Wednesday, June 25. An address was delivered by the Rev. W. F. Burchell, of Rochdale, after which, Mr. Dennett, one of the senior students, read an essay on "Nonconformity." At the conclusion of the service the annual meeting of the friends and subscribers was held in the vestry; Mr. G. W. Anstie, of Devizes, in the chair. The report stated that the session just closed had commenced with nineteen students. Of these, eight (a larger number than usual) had, during the course of the session, left, or were now leaving the college. Five students had taken the degree of B.A. in the University of London, at the last examination. Three students had at present been received for the usual period of probation. The committee further reported that the income during the past year had very nearly met the expenditure, though the somewhat heavy debt due to the treasurer still remained. Several donations were acknowledged. The reports of the examiners, the Revs. John Burder, N. Haycroft, R. Morris, F. Bosworth, H. Craik, W. E. Tayler, S. Griffith, S. Leonard, and D. Thomas, were very satisfactory.

NEWPORT, Isle of Wight.—Mr. W. Jones, late pastor of the baptist church here, previously to his removal to Nottingham, was invited to a tea-meeting by his friends in Newport, at which R. M. Wavell, Esq., M.D., presided, on Tuesday evening, July 1, when Mr. J. was presented with eight volumes octavo of Bloomfield's Annotations on the New Testament, and many cordial expressions of esteem were made by various speakers. Mr. Jones, during his seven years services, has seen the spacious school-rooms and vestries built and paid for, and leaves the church in a much better position than when he entered on his labours.

TAURLASTON, near Leicester.—Our friends here celebrated the Jubilee of their sabbath-school (formed in 1806) on July 13th and 14th. Mr. Yates, of Wirksworth, son of the former minister, now far advanced in years, preached on the sabbath. Tea was provided on Monday in a large ornamented tent, after which a crowded meeting was held. The school began with eight scholars—535 have since been entered—83 have been baptized—£407 15s. 7d. have been collected—200 Bibles, 500 Testaments, 557 Hymn Books, 1870 religious publications, and 3127 books of instruction have been put in circulation. All were much delighted with the proceedings.

(Continued on page 252.)



FORESTS OF TRINIDAD.

H. M. P. N.

FORESTS OF TRINIDAD.

TRINIDAD has been called the Indian Paradise. It was discovered by Columbus on his third voyage, in 1498, and was then densely inhabited by Caribs, whose disposition is represented as mild and industrious. The inhabitants now, are chiefly Europeans and negroes; but a few hundreds are left of the aborigines. They have fallen before the edge of the sword, Spanish cruelty and outrage, and European vices.

The soil is fertile, and the land covered with gigantic and magnificent vegetation. Forests of palms, groves of citrons, hedges of spices and perfumes, beautiful rivers, surmounted by a deep azure sky, render the interior of the island a scene of unequalled beauty. Beneficial and abundant dews cool and invigorate the atmosphere, and give a vigorous luxuriance to vegetation. The forests are filled with trees of the noblest growth, among whose gnarled roots the traveller with difficulty picks his way. The margins of the rivers are hid in the dense foliage of the cocoa-tree, here and there interspersed with the brilliant and golden foliage of the *Bois immortel*, a lofty umbrageous tree, covered with clusters of scarlet blossoms of exceeding brightness, and shining like brilliant rays of the sun; while the lovely butterfly-plant fluttering on its almost invisible stalk, adds beauty and variety to the traveller's path. The low grounds are marshy, and the passage through them rendered extremely difficult by the entangled vegetation which covers them.

MISSIONARY.

JAMAICA.

JAMAICA! who that has reached his fiftieth year, and was, five-and-twenty years ago, observant of what was doing in the world, can ever forget the noble struggle which was then made for the entire freedom of British slaves in this and other islands of the West? And that the leaders in this, at length, triumphant contest for freedom, were baptist missionaries, among whom the name of Knibb stood conspicuous. He just lived to share in the triumph, and then entered into rest.—Phillippo remains to rejoice in the happy results.

A few days ago we received a copy of the *Jamaica Watchman* of June 2, from which we gather that Mr. Phillippo, having been advised to seek the restoration of his health and strength in a more temperate climate for a season, a meeting of his friends was held, May 28th, in the chapel, Spanish Town, when, after prayer by the Rev. J. Webster, Wesleyan, and E. Palmer, one of the deacons, Mr. James O'Meal read the following address, approved by upwards of 2000 friends, and accompanied by a purse of thirty sovereigns.

"Rev. sir,—We, the deacons, leaders, members, and inquirers of the baptist churches at Spanish Town and Sligo-ville, together with others under your pastoral care, in the districts of Passage Fort, and Kitson Town, St. Johns, feel it to be our duty on the occasion of your temporary departure from the shores of Jamaica, to express our sentiments towards you as one who has laboured long and faithfully,—and, we are happy to add, with no small measure

of success,—to promote our social and spiritual improvement and comfort.

For more than 30 years has the sacred and important relationship of pastor and people existed between you and ourselves; and we can bear testimony—which we joyfully do,—that during the whole of that period we have found you the faithful preacher of God's word, the kind and paternal pastor, and the unflinching friend of the poor and the oppressed.

We recall, with feelings of the liveliest delight and gratitude, the memory of those days when, amidst a great 'fight of afflictions,' and through much reproach and fiery persecutions, you stood boldly forward—with other noble men, since 'fallen asleep in Christ,'—in defence of the despised and injured slave, never slackening your efforts till justice had been done and liberty had triumphed: nor do we fail to remember with like emotions the efforts which were put forth by you as far back as 30 years ago to promote the education of the rising race, both of the black and coloured classes of this town and neighbourhood—at a time when not more than one public school for the benefit of these classes existed in the island, and when to instruct the poor of the land was looked upon as a reproach and a crime. Ever foremost in every movement intended to benefit the people of this country, and to raise them in the scale of intelligence and civilization, you, rev. sir, have deserved well at their hands, and it affords us no little pleasure to know, that not only by ourselves, who have been more directly the objects of your solicitude and labours, but by many others in this community, not connected with us as a religious denomination, the value of the services you have

rendered to the cause of liberty, education, and religion in Jamaica is duly and thankfully appreciated.

We are the more anxious to make known our sentiments to you after this mode, as we are aware that reports have been circulated to the effect that the religious portion of the labouring people since their possession of freedom have lost the spirit of love for the cause of God, and are fast sinking into spiritual apathy,—as also, that they have become estranged from their ministers, notwithstanding the many obligations under which they are laid to those ministers for their zeal and labours, on their behalf. While we cannot but be aware that some cause has been given for such an imputation, yet we are persuaded that so far as the great mass of the people are concerned, the charge is without foundation—the facts of the case being indeed, far otherwise. And we, the people of your charge on these accounts, added to other considerations, cannot suffer you to leave our shores without assuring you that you still live in the warmest affections of your flock, and that we can never cease to feel and to acknowledge how deeply we are indebted to you, as a minister of Christ, for the instruction, counsel, and consolation you have administered to us; and as a philanthropist for the warm interest you have always manifested in our general welfare; your attachment to the people's cause never having been shaken for a single moment, even amidst the most trying circumstances (and some of them, we know, have been trying beyond expression), in which you have been placed in the faithful and conscientious discharge of your numerous and important duties.

And now, rev. sir, looking upon you as the oldest baptist missionary in Jamaica, —as the only one left of that noble band of missionaries and philanthropists who so long and so bravely fought the battles of the slave, when it was, indeed, war to the knife,—as the only survivor of the men who first taught the people of this country to know the value of liberty, and to prize the inestimable boon, and who prepared their minds for the reception of freedom, by teaching them their duty to God and to the laws,—and as one who has laboured with so much success to repel the foul slanders that have been heaped upon the African race by their enemies,—we cannot allow this opportunity to pass without assuring you, that as members of the oldest baptist churches and congregations in this town, and of those of the several districts around we cherish the recollection of former days, and the memory of the past labours of yourself and others, with fond delight and with feelings of ardent gratitude. Though the period of their existence in this country

has been comparatively brief, yet the baptist churches of Jamaica have a traditional history that is pregnant with interest and importance. While, as professing christians, we cannot but acknowledge, as we trust we do with deep humility, our short comings and general non-improvement, notwithstanding the privileges and opportunities we have enjoyed, we trust that the recollection of the past as well as present calls to duty are felt by us in all their solemn weight; and it will be our earnest endeavour to preserve and to improve, to the utmost, what has been bestowed upon us of spiritual privileges and blessings, and to hand down the precious legacy to our children's children.

We wish you, sir, a speedy and pleasant voyage. May God have you in his holy keeping, and soon restore you to us in the enjoyment of health and strength to labour for many years to come in our midst: and may his choicest blessings descend and rest upon your beloved partner—who has our warm esteem, and upon your family; and at length may we all have the happiness of meeting in that kingdom above, that shall never pass away."

For the reply of Mr. P. we have not space at present; but it was an echo of the address, with some striking additional facts, which we hope to be able to give hereafter.

BAPTIST, SUPPLEMENTARY.

(Continued from page 249.)

HACKNEY, Mare Street.—This new edifice, which has risen on the site of the one destroyed by fire two years ago, was opened for divine worship, June 18, with sermons by Dr. Harris and Mr. Landels. Next sabbath Mr. Katterns, the pastor, preached. On the Wednesday a select party sat down to dinner, another dinner being gratuitously provided for the less affluent members; after which Mr. Katterns presided, when it was stated that the cost was £7,940, about £3000 of which would remain unpaid after the close of these opening services. Many ministers were present and addressed the meeting.

HOOK NORTON, Oxon.—The services at the re-opening of the chapel, on Tuesday, June 17, were of a very pleasing character. Mr. Wheeler, of Norwich, preached twice. Tea was served up in the open-air to several hundreds. Many ministers were present, and the collections were liberal. The place had been enlarged, re-pewed, and beautified.

BRADFORD, Yorkshire.—The foundation of a new baptist chapel in Little Horton-lane was laid, June 18, by the Mayor of Bradford, W. Murgatroyd, Esq. Drs. Hoby, Acworth, and Godwin, with Messrs. Dowson and Chown, conducted the religious part of the ceremony.

BLUNHAM, Beds.—On Tuesday, June 17, in a close adjoining the Old Meeting yard, two sermons were preached by the Rev. C. H. Spurgeon, of New Park Street, London. It was supposed there were 3000 persons present. Between the services, about 500 friends partook of tea in two barns fitted up for the occasion. The collections, including the proceeds of the tea, amounted to between £40 and £50.

LONDON, Trinity Chapel, Borough.—On Monday evening, June 16, Mr. Oliver, one of the deacons, on behalf of the young members, presented Mr. H. J. Betts, pastor of the church, with several valuable tokens of their esteem and affection. Mr. B., in receiving the gifts, returned the kind feelings expressed. We hear that an enlargement of the chapel is necessary, and that steps have been taken for the purpose.

HAVERFORDWEST.—We are informed that the Rev. T. Davis, for twenty years pastor of the baptist church in High Street, Merthyr Tydvil, has accepted an invitation to the presidency of the baptist college in this town. His removal, though conceded as necessary, is deeply regretted by many in Merthyr, where he has been extensively useful. W. W.

COPENHAGEN.—We briefly mention a report we have heard that Mr. Forster, baptist minister of this city, has sustained a serious loss by the destruction of the house in which he resided by fire. Nearly all the furniture, clothing, and a valuable library of several hundred volumes were consumed! Mr. and Mrs. F. were in the country at the time.

PONTYPOOL.—*Jubilee of Baptist College.*—This being the fiftieth year of this institution, it has been determined to attempt an enlargement and an improvement of the establishment. It is proposed to raise £1500. Several handsome sums have already been contributed.

CREWE.—We rejoice to hear that a new chapel and school-rooms are nearly completed for the baptist church and congregation at this important and populous Railway Station.

LIVERPOOL, Myrtle Street.—We are informed that enlargements and improvements are making in this handsome chapel, rendered necessary by the increased attendance.

LOUGHBOROUGH, Wood Gate.—The church at this place, under the pastorate of Mr. Goadby, have taken down the old school rooms, and are about to erect larger ones on the same site.

REMOVALS.—Mr. J. Cotton, late of Barlestone, Leicestershire, to Holbeach.—Mr. J. P. Hopps, late of Leicester College, to Hugglescote, Leicestershire.

RELIGIOUS.

THE BISHOPS OF LONDON AND DURHAM have offered to retire on pensions. London, who has enjoyed £22,000 a year, on £8,000, and Durham, who has enjoyed £15,000, on £4,500; or, as the *Times* puts it, on the salaries of 60 curates and 45 curates! This is a new thing among the Bishops, and has roused all the ecclesiastical ire of him of Exeter. A Bill, at the time we write, is before Parliament to effect this; but its passage is doubtful. The *Times* denounces the job in its own peculiar and powerful style, and asks if this is setting an example of "denying the pomps and vanities of this wicked world?" And that saucy fellow *Punch* declares that no Bishop ought to resign his apostolic office so long as he can sign his name to a Receipt for his Income! And thus is christianity wounded in the house of its professed friends!

A BISHOP PREACHING IN THE OPEN AIR.—On Sunday, June 29, the Bishop of Sodor and Man, the Hon. H. Powyss, D.D., late of Warrington, was announced to preach on behalf of the schools connected with the church of Kirk Braddan, situated nearly two miles from Douglas, in the Isle of Man. So large a congregation assembled, that a great number could not gain admittance, and at the close of the communion service an adjournment took place to the churchyard, where the bishop, duly robed, mounted upon a chair on a tombstone, and addressed the assembly. The people were delighted.—The Rev. Edward Whitley, Chaplain to Sir R. Jeffry's Hospital, Kingsland-road, by permission of the Incumbent of Haggerstone, preaches in the crowded streets of that district on Tuesdays and Thursdays in each week.

OPEN AIR PREACHING.—We understand that the enclosed ground near the Kingscross railway station has been hired by the open-air mission, for out-of door preaching, during fine days of every week. Three undergraduates have lately preached frequently in the open-air at Cambridge. They usually appear in academical costume, and have been gladly welcomed by the people.

BIRMINGHAM.—A friend informs us that during the winter months the noble Corn Exchange in this town was occupied by various ministers for public preaching. Now, these ministers are constantly proclaiming the glad tidings in the open air. The working men of St. Martin's parish have presented their excellent rector, Mr. J. C. Miller, with a moveable pulpit, for open-air services. This is a pleasing fact.

CITY MISSIONARIES.—T. F. Buxton, Esq., lately entertained 320 of these active agents at his residence, on the Forest, Leytonstone, Essex.

THE SCRIPTURAL MUSEUM.—A *conversazione* was held on Thursday evening, June 26, at Willis's Rooms, to which the committee of the Scriptural Museum had invited a large number of visitors. The principle contents of the museum were brought from the temporary rooms in Hart Street, and ranged on tables and against the walls. The name of the museum explains its object, which is to become a place of deposit for all such objects as illustrate the scriptural records and confirm their accuracy. The Earl of Chichester presided, and addressed the meeting in an effective speech. The secretary then explained the objects of the museum, and read a report. Sir Henry Rawlinson afterwards addressed the meeting. The institution is calculated to do much in furthering the progress of scriptural knowledge.

BRITISH AND FOREIGN BIBLE SOCIETY.—At a meeting of the committee, held June 16, 1856, the Right Hon. the Earl of Shaftesbury, President, in the chair, the following resolution was carried: "That, after having given a full and most earnest consideration to the various documents and arguments presented to their notice in reference to certain versions of the Scriptures circulated by this society, the committee see no adequate reason, as at present advised, for departing from the practice which has been hitherto pursued; at the same time they are deeply impressed with the importance of disseminating, wherever possible, the most faithful versions." [Is this another refusal to circulate translations by baptist missionaries?]

CHURCH RATES.—Again Sir W. Clay has withdrawn his bill, notwithstanding the majority in its favour. And why? Because Government finched, and left Sir William in the lurch. Such tricks are played in Parliament. The Maynooth bill, with its majorities, shared a similar fate. In the meantime church rate contests continue, and seizures are made. At Mortlake, the venerable Dr. Henderson has been thus forcibly deprived of tables, bibles, and plate. What will the Bible Society Episcopalians, with their noble chairman, say to this?

NOBLE ILLUSTRATION OF THE VOLUNTARY PRINCIPLE.—The Rev. F. Miller, minister of one of the Independent churches in Van Dieman's Land, has just returned to the Government £500, which some of his people many years ago had accepted from the Treasury for building the chapel. He thought that consistency with the principles held by the body to which he belongs, demanded the return of the money, and his church and friends have acted accordingly.

A CONFERENCE OF OPEN-AIR PREACHERS has been held in the Lower Room, Exeter Hall, London, when some valuable facts were elicited, and all present were much encouraged to persevere in the great enterprise.

GENERAL.

PUBLIC PETITIONS.—During the present session of Parliament there have been presented to the House of Commons 4,999 petitions, with 620,920 signatures, against the opening of the British Museum on Sundays, and only 123 petitions with 24,056 signatures in favour of such opening; for the abolition of Church-rates 24 petitions, and against the abolition, without providing an equivalent, 746; for prohibiting the sale of intoxicating liquors, 9 petitions, with 19,414 signatures; for the repeal of the Maynooth College Act 595 petitions, with 116,208 signatures; for the discontinuance of religious endowments in Ireland 182 petitions.

THE FRENCH ARMY IN THE EAST, from first landing in Turkey on the 31st of May, 1854, to the conclusion of peace on the 30th of March, 1856. The returns include those who died from illness and who fell in the field. The numbers amount to 62,492, namely officers 1,284, including 14 generals; non-commissioned officers and corporals, 4,403; and soldiers, 56,805. During the two years which the expedition lasted, the French army lost besides, in Algeria, in Italy, in the Baltic, and in France, 21,028, making the total losses of the French army, from 1st May, 1854, to 30th March, 1856, 83,250, men.

THE TOTAL LOSS OF THE RUSSIANS, from the period of the passage of the Pruth up to the 1st May last, amounts, according to the official documents as yet known, to 277,000 men either killed on the field of battle, or dead of disease. The losses of the fleet are estimated at 23,000 men out of the 38,400 of which the effective force of the Russian Black Sea fleet consisted.

THE SIXPENNY RATE OF POSTAGE has now been extended to the whole of the British colonies and possessions, except the Cape of Good Hope, Natal, the Ionian, Ascension, Fernando Po, Vancouver's, and Falkland Islands. This rate has also been extended to Belgium, the African Gold Coast, Guatemala, the Danish West Indies, Egypt, and China.

THE NEW MARRIAGE ACT provides that the list of persons intending to marry shall be hung up *inside* the Superintendent Registrar's Office, and *not outside*, as one stupid senator shamefully suggested.

THE CABINET OF ST. PETERSBURGH has invited the Germanic Confederation to accede to the stipulations of the 23rd protocol of the Conference of Paris, relative to mediation in cases of international differences.

DOVE, OF LEEDS, has also been convicted of poisoning his wife by strychnia. This wretched young man had been religiously educated among the Wesleyans. What an awful warning to youth!

THE TWO LEGAL CASES affecting Dissenters have been decided. The clandestine removal of a body from from a dissenter's burial ground has been declared a misdemeanour. The ceremony of reading the Church Service to a man and his wife who had been married at a dissenting chapel is declared to be of no more consequence than if the parson had read "Chevy Chase."

A DREADFUL EXPLOSION has taken place in a coal mine near Cardiff, by which 111 persons were killed.

JOHN BRIGHT, who has been sojourning in Scotland, is much improved in health.

UPWARDS of 10,000 persons visited Kew Gardens on Sunday, July 6th.

REVIEW OF THE PAST MONTH.

Saturday, July 26.

AT HOME.—The Queen has lately had many foreign visitors, among whom was her uncle, the King of the Belgians, and his son and daughter, Prince Oscar of Sweden, the Prince Frederick William of Prussia and his sister, and other continental notables.—The "Guards" received a hearty welcome to London on their return from the Crimea.—Lord Hardinge, having resigned the office of Commander-in-Chief of the Army, the Duke of Cambridge has been appointed.—Parliament, it is said, will be prorogued this day. The "Nightingale Fund" has reached £35,000.—John Frost, the Welsh, and William Smith O'Brien, the Irish agitators, have returned, by royal permission, from their long captivity. The court gossips now say that our Princess Royal is to be wed to the Prussian Prince in September 1857; we are glad to hear this; very early marriages do not suit English sense of propriety.—The commission on the *Crimean Inquiry* as to mismanagement, report that no one is to blame—all did their duty, and so they wrap it up!—Mr. Stratt, the member for Nottingham, has been advanced to the peerage.

ABROAD.—In *Spain* a *coup d'état* performed by the Queen and General O'Donnell has has driven Espartero into retirement, and broken up the Cortes. The country is in a state of great excitement.—In *Italy*, tyranny and vengeance reign. Austria and Naples are tightening the cords of their victims.—There are some rumours of another *Kaffir* war; and troops have been sent to the Cape.—The *Crimea* has been entirely evacuated by the Allies.—The sum raised in *France* for the sufferers by the floods has reached £160,000; the London Corporation gave £500.—In the *United States* there is great commotion arising from the endless slavery question. The crisis is coming nearer. Mr. Everett thinks that the gold of California would be well spent in purchasing oblivion of a single week—of the week which saw Lawrence burnt beyond the Mississippi, and Mr. Sumner struck down in the Senate at Washington. But, happily, such oblivion is not possible. Compromises have been tried; and, one after another, they have melted away. Something must be done to obtain a settlement, and to preserve the republic; and that something will not now be a compromise. Emerson says:—"The events of the last few years and months and days have taught us the lessons of centuries. I do not see how a barbarous community and a civilised community can constitute one state. I think we must get rid of slavery, or we must get rid of freedom. Life has no parity of value in the free state and in the slave state. In one it is adorned with education, with skilful labour, with arts, with honour and justice. In the other, life is a fever; man is an animal, given to pleasure, frivolous, irritable, spending his days in hunting, and practising with deadly weapons to defend himself against his slaves and against his companions brought up in the same idle and dangerous way. Such people live for the moment, they have properly no future, and readily risk on every passion a life which is of small value to themselves or to others."

Marriages.

June 18, at Stepney baptist chapel, King's Lynn, by Mr. Wigner, Mr. J. W. Dennes, to Elizabeth, youngest daughter of Mr. Kirkham, of Terrington. This was the two hundredth marriage celebrated in that chapel.

June 20, at the General Baptist chapel, Boston, by Mr. Mathews, Mr. H. Pemmert, of Doncaster, to Miss C. Brown, of Fishtoft.

June 20, at the baptist chapel, Grimsby, by Mr. Hogg, Mr. J. Suddaby, to Miss H. Warnesby.

July 1, at the baptist chapel, Watford, by Mr. Joseph Morris, of Narbeth, South Wales, Charles, second son of Henry Robinson, Esq., of Notting-hill, to Martha, second surviving daughter of Isaac Wilkinson, Esq., of Rickmansworth.

July 1, at the Independent Chapel, Horn-castle, by Mr. David Jones, baptist minister, the Rev. John G. Roberts of Merton, Surrey, to Rebecca, daughter of Mr. Thomas Meredith, of Horncastle.

July 4, at Salem baptist chapel, New Park Road, Brixton-hill, by Mr. J. Hiron, Mr. John Wilkinson, Mildmay-park, to Ellen, daughter of the late John Lart, Esq., of Stratford-green, Essex.

July 5, at the baptist chapel, Bourne, by Mr. J. B. Pike, Mr. G. Morris, to Miss A. Denman.

July 8, at Denmark baptist chapel, by the Rev. Edward Steane, D.D., John Adams, Esq., of Camberwell, to Emily Adelaide, daughter of the late Samuel Jordan, Esq., of Gracechurch Street.

July 8, at the baptist chapel, Lenton, Nottingham, by Mr. Lewitt, Mr. S. R. Aldum, to Miss M. Start.

July 9, at Belvoir Street, baptist chapel, Leicester, by Mr. Lomas, Mr. G. Tehbs, to Miss S. Porter.

July 10, at the baptist chapel, Middleton Cheney, by Mr. Medcalf, George Grant, Esq., of Bedford, to Miss E. Wilkins, of the former place.

July 10, at the baptist chapel, Olney, by Mr. Simmons, Mr. H. H. Tebbutt, to Miss E. Bass.

July 14, at the King's-road baptist chapel, Reading, by Mr. Aldis, Mr. W. Stoneman, of St. Leonards-on-Sea, to Miss Sarah Chandler, of Reading. Also, Mr. E. Ollis, of London, to Miss Chandler, of Reading.

July 16, at Charles Street, baptist chapel, Leicester, by Mr. Lomas, Mr. W. M. Folley, of Gedney, to Miss H. Cook.

July 16, at the Baxter Gate baptist chapel, Loughborough, by Mr. Stevenson, Mr. J. Tollington, to Miss S. Exon, both of Hathern.

July 18, at the Darkhouse baptist chapel, Coseley, by Mr. Nightingale, Mr. C. Stubbins of Folstead, to Miss S. Brain of Princes End.

July 20, at the baptist chapel, Peterborough, by Mr. Barrass, Mr. John Dickens, to Miss L. Wollerson.

July 22, at the Broad Street baptist chapel, Nottingham, by Mr. W. R. Stevenson, Mr. W. Marriott, to Miss M. A. Ing.

Deaths.

June 3, at Blunham, Beds, aged 73, Mr. W. B. Usher, for thirty-five years a honourable deacon of the baptist church there. He was much respected, and died in the faith and hope of the gospel he loved.

June 14, at Wincanton, on his fourteenth birthday, Philip, sixth son of Mr. J. Hannam, baptist minister, of Bourton, Dorset.

June 15, at Northampton, Mr. John Cave, late of Preston Duntery, aged 70, for forty-five years a worthy and respected deacon of the baptist church, Hackleton.

June 27, at her residence, in Hastings Street, Leicester, Catherine, relict of the late Mr. Warner, of Leicester Abbey; many years a member of the baptist church, Belvoir Street.

June 29, in his 79th year, Mr. G. Jones. He was the first minister of the baptist church at Wolston, near Coventry, over which he presided nearly fifty years. He preached twice on the preceding sabbath, and buried a child on Tuesday, though very poorly. He then gradually sunk, and on sabbath day, about one o'clock, his happy spirit took its flight to take possession of a prepared mansion above. As a christian, he was benevolent, cheerful, and free, beloved by all who knew him. As a minister, he was sound in the faith, and laborious to an extraordinary degree. Through his exertions, a good substantial chapel was erected, with gallery and school-rooms attached, and a beautiful burial ground, at a cost of more than £500, all of which is paid. His efforts were not confined to Wolston; for he preach-

ed the gospel in most of the villages for several miles round, often travelling a distance of eight or ten miles after discharging the duties of a day-school. Truly it may be said of him, "In labours more abundant," his motto was, "Wear out—not rust out," which he fulfilled to the letter. His work and life ceased together. "Be thou faithful unto death, and I will give thee a crown of life." His sorrowful flock deeply lament their great loss.

On the 16th of May was followed to the grave by nearly the whole population of the village, and by many from the surrounding villages, the mortal remains of the Rev. William Rhodes, late baptist minister of Damerham, who was called to enter the joy of his Lord May 7th. Mr. R. was a man most extensively and deservedly beloved; whose universal philanthropy endeared him to a large circle who had been benefited by his devoted attention to their temporal and spiritual wants. His death was improved the following sabbath by the clergyman of the village, in a very impressive sermon addressed to a crowded congregation; and funeral sermons were preached in several adjacent places to deeply interested and overflowing congregations. Mr. Rhodes' medical skill had made him extensively known amongst the suffering poor, and his devoted attention to their bodily ailments, had won many a hard heart to acknowledge the law of kindness, and the influence of the religion that could form such a character.

THE

BAPTIST REPORTER.

SEPTEMBER, 1856.

REMEDIES FOR THE SPIRITUAL DESTITUTION OF THE CHURCHES.

[It was our intention to furnish, as our custom has been for many years, a sketch of the proceedings of the General Baptists at their Annual Meeting, this month. Will our readers pardon us this once? We are now seeking to recruit and strengthen our health at the sea-side, and have not the requisite materials at hand. This being the case we have sought for the best substitute we could supply, and having just read with much satisfaction the Annual Letter to the East and West Riding Churches, written by brother H. Dowson, we find it so adapted to general usefulness that we have ventured to give it entire, in full confidence that neither the esteemed writer, or the worthy Secretary of the Association, will complain of the liberty we have taken. On perusing it some of our readers, possibly, may not agree with every sentiment or suggestion, but we believe that all will concur with us that, as a whole, this excellent epistle deserves, at this juncture, as wide a circulation as can be given to it.]

WE have been requested to address you upon "The Remedies for the Spiritual Depression at present prevailing amongst the Churches of Christ composing this Association." The letter submitted to you last year, ably set forth their internal depression and external weakness. Too much they still present the aspect of a city attacked from without by a powerful enemy, and disturbed by internal dissension, or lulled to security by a false peace. From the Acts of the Apostles we find that the first Christian Churches presented a model purity, union, and consequent power. They were "a city set upon a hill," menaced from without, but strong in their fidelity to the Lord, and to one another. They were "the lights of the world," rendered brilliant by the darkness in which they shone; they were "the

salt of the earth," saving from destruction the communities where they were planted; they were epistles bearing the autograph and superscription of their Divine Master; "they grew in grace," "they were enlarged," "they continued stedfastly in the apostles' doctrine, in fellowship and in breaking of bread, and in prayers," they were "filled with joy;" "their charity towards one another abounded," "the word of God grew and multiplied," "believers were added to the Lord, both men and women," and wherever they were scattered by persecution "they preached the Gospel."

What a portrait! Such a state of things does not correspond with the condition of many of the churches of Christ in the present day; and yet these churches occupy a position of privilege and advantage which our

forefathers never enjoyed. Freed in a great measure from persecution and religious disabilities, it might be expected that they would present a front of sublime strength, before which the most powerful enemies of the cross might succumb and tremble. It may well excite astonishment and shame that churches so distinguished should attain so little, and betray such weakness. We cannot fail to observe in some the want of pastoral superintendence, and stated ministerial instruction, combined with indifference to such an affliction; dissatisfaction with the ministry where it is exercised; lack of gifts by which one member might edify another; the absence of faith, zeal, charity; in one word, the want of power: the power of the Holy Spirit, the only power by which the church can become mighty for the purpose to which she has been ordained. And yet the vocation of the church remains the same. She is still, whether rising to her high responsibility, or sinking beneath it, the depositor of her Master's will, the executor of his laws, the propagator of his truth, and the victor who is to go forth in his strength to assail the strongholds of darkness, and exorcise the evil spirits which fill the world. Sad it is that her exploits have fallen far beneath her pretensions and the expectations she had raised. The demons are not yet expelled, and the church seems to be powerless in their presence. Superstition still lives—infidelity still boasts of its philosophy, and urges its strong reasons—and irreligion still claims for its own the teeming populations of our cities and villages, and the Lord's servants may ask him now, as they did respecting the possessed: "Why could not we cast him out?" The answer is, "Because of your unbelief."

Tracing, then, all this weakness to the prevalency of unbelief, and remembering that a richer effusion of the influences of the Holy Spirit can alone restore the languishing piety of the church, we would suggest the following things as necessary to the restoration of prosperity amongst us.

I.—*A higher standard of Godliness, and a deeper feeling of Spirituality must be attained.*

The Church is the House of God. Two things are necessary to such a building—a firm foundation, and suitable materials for the superstructure; and each believer is a living stone polished by divine grace, and fitted for its position. The Church of Christ is a vineyard, and each believer is a plant, to which the spirit has given life and beauty, and the fruits of which are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." It is not too much to say that many in our churches do not bring forth these fruits of the Spirit; and that there is a lamentable contrast between their character and spirit and the representations of the christian life, as drawn in the Word of God. Want of spirituality is followed by want of consistency—the neglect of the closet spreads itself into the irreligion of the world. Is not, we ask, the morality of some professors of religion lax and questionable? Is the very appearance of evil avoided as it ought to be? Does not worldly prosperity produce, in too many instances, worldly conformity? Is the church clear of the habits of self-indulgence—the graspings of cupidity—the presence of frivolity and pride—to say nothing of the questionable manner, the utter selfishness with which worldly transactions are conducted, to the scandal of the church and the dishonour of Christ. Religion in the heart is a living thing—it is progressive and it is potent. The Apostle Peter represents the graces of Christianity as going forth in beautiful order and procession. "Add to your faith, virtue," (courage, force of character); "and to virtue, knowledge—and to knowledge, temperance" (the subjection of the passions to the divine will and spiritual teaching);—"and to temperance, patience—and to patience, godliness—and to godliness, brotherly kindness—and to brotherly kindness, charity;" a benevolence

which extends to all nations, and seeks to bless all mankind. For the power of Christianity is not in the splendour of her worship, nor in articles of faith suited to the taste, and dove-tailed to the prejudices of the carnal heart. She has nothing with which to attract and enchain the world, but the purity and spirituality of her adherents. Whatever else may be wanting to power, holiness is essential. This precept—"Be ye holy, for I am holy," is the secret of the church's might. The want of this will sufficiently explain the depression of our churches. Many of them exist, but they do not live. Their experience is a struggle for life, and the Spirit of God must be invoked with earnestness and importunity for quickening grace. It is life we want, and must have: the life that comes through Christ, by faith in him. Then shall we wake up from the profound and deadly lethargy of our present state, and walk abroad like the invalid who has risen from his couch—renovated and strong.

II.—We suggest, for the present times, a higher standard of Pulpit Ministration.

The Churches of Christ must be fed, or they cannot grow. And this food must be plentifully supplied, and of suitable quality and character. It must not be the preaching of philosophy—it must not be essays on abstract truths; not Mechanics' Institute lectures, with a text at the beginning and another at the end, to sanctify them—it must not be an harangue upon some solitary truth, however important; not going about the gospel, but preaching the gospel. We are not to be content to linger in the vestibule of truth, but we are to advance within the veil, and stand in the very Holy of Holies. We must speak out the gospel in all its parts—our ministry should be the echo of an entire inspiration—"not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth—comparing spiritual things with spiritual."

The tendency in the present day is not to deny the gospel, but to conceal it; not to extinguish the light of inspiration, but to obscure it. My brethren, we may desiderate a clearer deliverance from all our pulpits upon the doctrine of the Trinity, the choice of men to everlasting salvation; the nature and stability of the covenant of grace; efficacious grace in conversion; free justification through the righteousness of Christ; the utter ruin of human nature; the necessity of the Spirit's work; and the entire freeness of the gospel, with its adaptation to the circumstances and guilt of sinners wherever they are found, with all the enforcements of practical godliness. We are not to preach ourselves—we are to preach Christ, even Christ crucified. The age in which we live requires a dogmatic theology—bold, unhesitating asseverations founded upon the words of the living God. Such a sound of the trumpet as shall make every man's ears to tingle—a sound, a savoury, an earnest, a fearless ministry is the demand of the times. Not Antinomianism, but Calvinism; gospel doctrine and gospel practice. Paul's free grace and James' good works. Such a ministry is "the joyful sound,"—it is the jubilee trumpet—it is "the feast of fat things." Under it God's people are fed, sinners are quickened, for it is the Word of Life. Give us three things—a population, a suitable place for meeting, and an apostolic ministry—by which we mean a ministry preaching apostolic truth—and there will be multitudes to listen. The apostle Paul, when at Rome, having preached the gospel to the Jews, and they rejecting it, addresses to them these remarkable words—"Be it known, therefore, unto you that the salvation of God is sent unto the Gentiles, and that they will hear it." It is not a learned ministry that the necessities of the times require, nor a highly-intellectual ministry, nor a polished and genteel ministry, but a gospel ministry. Not the smooth-tongued words of prophecy, crying

"peace, peace"—the music of a very pleasant instrument lulling the listeners to a sweet repose; but a ministry involving the demonstration of the spirit and of power—thrilling, majestic, terrible, like heaven's lightnings, and yet persuasive, if need be, as the dew descending upon the mountains of Zion. That is not a powerful sermon, in the true sense, which entrances the imagination, or convinces the understandings of the few of mankind who take the trouble to think out an argument; but that which sends the hearers away with an impression which neither time nor eternity can efface—compelling them to say, "We never saw it in this fashion." Luther says, "Woe and anathema to them—to all those preachers who love to handle lofty, difficult, and subtle questions in the pulpit, and bring such before the common people, and enlarge upon them, seeking their own honour and glory. When I preach," continues the great reformer, "I let down myself as much as possible, and do not think about the learned men and doctors, of whom there may be some forty present, but look at the crowds of young men, children, and servants, who are there by hundreds and thousands, to them I preach, and to them I adapt myself, for they need it; and if others do not like it, the door is open, let them walk out."

III.—*We suggest attention to order and propriety in the conduct of public worship.*

It is incumbent upon us to make the exercises, the outward appearances of worship, as solemn and as attractive as possible. How reverently should we approach God. Moses was commanded "to take off his shoes from his feet" in the presence of the Most High. We are quite aware that under the idea of attracting and pleasing the worldly taste, a variety of matters have been imported into the church which ought to have had no place there—the clerical vestments, the varieties of instrumental music,

the Gothic style of architecture, comporting in its barbarous sublimity with the pompous ceremonies of a corrupt church. All these unauthorised circumstances are symptoms of want of life, for just as spirituality declines, forms accumulate. Apart from all these, we think that the mode of conducting divine worship in the public congregation might be rendered more acceptable to the church, and more influential upon the world. It must strike us as very important that every part of worship should be rendered as interesting and as profitable as possible. "Let all things be done unto edifying." Practices which prevail amongst us of late attendance upon divine worship, carelessness of behaviour in the house of God, irreverence of manners, and a hurried departure when the service is closed, instead of quietly and solemnly retiring from the divine presence, are palpable devices of the devil to destroy, even within the walls of the sanctuary, the efforts made to impress the worshippers. The habit, prevalent in some of our churches, to abstract the morning of the sabbath from God's service, and attend only on the afternoon of the day, is to be deprecated and deplored. That portion of the Lord's-day when our faculties are most invigorated, and fresh from the repose of sleep, should sacredly be devoted to God. The edification of believers depends very considerably, in the order of means, upon the reading of the Holy Scriptures. An interesting, not scholastic and critical, but savoury exposition of the sacred text, would add much to the interest and profit of the exercise. When our Lord was in the synagogue of Nazareth, and there was given to him the book of the prophet Isaiah, he not only read the scriptures, but immediately expounded and applied them, and said, "This day is this scripture fulfilled in your hearing." The stereotyped character of our services, both in prayer and praise, might, we think, be modified with advantage.

If, instead of singing a long hymn without pause, and oftentimes without melody, the hymns were divided, and singing introduced into some suitable part of the discourse, the interest of the service might be increased. Our public prayers, being unpremeditated effusions, are generally too long. Sometimes a body of divinity is introduced, containing expositions of the divine perfections, and almost a complete confession of faith. There is scarcely anything more difficult—any duty which requires so large a measure of divine wisdom and heavenly unction, as the leading the devotions of the people of God in the public congregation. It is one thing to pray, and another thing to make a prayer. A single drop of unction when we are before God, is worth a torrent of eloquence, and no ministry will be successful where there is manifest failure in the devotional parts of the service. We have also the impression that it would tend much to the well-being of our churches, and to the increase of spirituality amongst them, if greater care were observed in the administration of divine ordinances. The Lord's supper should not only be frequently administered, "as often" as the church can be convened for the purpose, but it should have a prominent place in the engagements of the day. From the Acts of the Apostles, we find that the disciples met on the first day of the week "to break bread." Everything should give place to this special privilege; and it is worth consideration whether the practice existing in some churches, of continuing a full service before the ordinance, does not impair the interest of the occasion, divide and exhaust the attention of the communicants, and cause an institution in which the devotions and highest interests of the church should centre, to be conducted and dismissed in a hurried and careless manner. If the Romish church has transmuted its simplicity into superstition, mystery, and idolatry; we ought to take care, on the other

hand, that we do not dishonour this blessed institution by a careless observance. These remarks apply, with equal if not greater force, to the ordinance of baptism—an ordinance for the maintenance and due observance of which we, as a denomination, are solely responsible. The contempt with which it is regarded by the world, and the neglect with which it is treated by the church, render it most important that it should be observed, not only scripturally, but very solemnly. We have no wish to remove that cross by which our Lord designs to test the sincerity of his disciples at the very threshold of their profession; but there is no occasion to make the ordinance needlessly repulsive. We would urge that every facility should be provided in the form of the baptism—*in the comfortable accommodation for the candidates, that in every part of the observance the utmost decorum may prevail, and that "all things may be done decently and in order."* When that is the case, there is nothing in the ordinance to repel the sincere disciple; it asserts its own divine authority, and commends itself to "every man's conscience in the sight of God."

IV.—*We suggest that our church polity, or, in other words, our Ecclesiastical government and discipline, should be moulded by the letter and the spirit of the New Testament.*

This is not the occasion for controversy. We might inquire, however, whether a plurality of elders would not give strength to our churches, and afford assistance to the pastor without infringing upon their independency? Whether the office of deaconess in the church might not be revived with efficiency? Whether our Associational Meetings might not furnish a tribunal from which counsel might emanate to pastor and people in cases of difficulty and dissension; a tribunal not legislative, but arbitral; and which, whilst it would leave intact the church's constitution, should settle public griev-

ances, and roll from the denomination public reproach. It surely could not be intended by our divine Lord that his people should be distracted by dissension, and that their brethren, ministerial or otherwise, should stand without and see this fratricide perpetrated before their eyes, and say, "Am I my brother's keeper?" How often has interference been withheld, when it would have been most salutary, lest ecclesiastical etiquette should be infringed, or we should incur the charge of undue officiousness. This Association has signally failed in the discharge of these obligations. We have not, as we ought to have done, "borne the infirmities of the weak;" "we have pleased ourselves," and have forgotten the description of the apostle, "If one member suffer, all the members suffer with it." Passing from these considerations, we turn to the official relationships of the church. We are painfully convinced that the relation subsisting between the pastor and his people is not sufficiently understood. The leading idea of the ministry entertained by many of our churches is, that the pastor is a servant, and that he is under obligation to discharge such duties as the church may require at the time, and in the way it prescribes. We by no means object to the statement that a christian pastor is a servant, and a servant to the church. "Ourselves," says the apostle, "your servants for Jesus sake;" but be it understood that he is a servant after the same manner as the prime minister of the realm is the servant of the country—or as the judges of the land minister justice and law. One of the distinctive qualifications of a pastor in the New Testament is ability to rule, which implies that he is to be obeyed. If, then, there be a disposition in the church to resist the constituted authority which Christ has ordained, or to weaken and disparage it, the Redeemer is dishonoured in the person of his own servant, and the church which degrades its minister dishonours itself.

How sensitive Paul was for the honour of his position as a minister of Christ. He says, "I am become a fool in glorying, ye have compelled me: for I ought to have been commended of you, for in nothing am I behind the very chiefest apostles, though I be nothing." If the erroneous views respecting the ministerial office were rectified, the support of the ministry would be easy and unconstrained; instead of being an acknowledgment for certain accommodation in a place of worship, it would be regarded in its true character, as an ordinance of the Redeemer, and be presented as the willing sacrifice of a grateful and obedient people. We may further observe that the manner in which the business of the church is transacted will have a very powerful influence upon its internal prosperity. If in a well ordered family there be exactness and attention to rule; if in a court of justice decisions are given with the utmost care and wisdom, what order becomes the business of Christ's church, which is God's house, the place where his honour dwelleth. The two most important matters of church polity, are the admission, and, if need be, the excision of its members. For the admission of members, Bunyan very beautifully introduces into his "Pilgrim," Charity, Prudence, and Piety, who welcome Christian into the Palace Beautiful. These are graces which need to be called into exercise upon the occasion of new members entering the church. It is a more solemn occurrence still, when the church has to separate itself from the "brother that walketh disorderly," and to cast from its embrace those whom it has once received with joy. What care, seriousness, deliberation, firmness, and withal what tenderness belong to such a function. Cases of discipline ought not to be delayed, but should never be precipitated. Too often has the whole force of the church's censure failed to exercise any power upon the delinquent by the manner in which it has been uttered. It is worth con-

sideration whether the mode in which the business of our churches is sometimes conducted, has not done much to bring our congregationalism into disrepute, and our religion into dishonour. Where there has been no previous preparation or consultation between the pastor and deacons, the decisions are often premature; and where each one claims his right to speak, believing everything lawful to be expedient, ill-digested opinions are uttered, and hasty expressions gender strife. The church met in deliberation is the most august assembly in the universe, and a sublime and holy dignity should mark every step of its proceeding. Once more, it is important that all movements for the spread of the gospel should emanate from the church; and that no important matter be originated, or action taken upon it, until the church has first deliberated and given its approval. The position which the sabbath school occupies in connection with the church, needs review and reform. The school management, in all its departments, ought to be subordinate to the church; the pastor is the president of the school. But if the school should ever place itself in a position of alienation from the church, or assume an attitude of independence, the results will be painful and detrimental. The congregation has its interests—the school has its privileges; but the church is the fountain of power, as it ought to be the source of liberality and zeal.

V.—The restoration of spiritual prosperity must be preceded by repentance, and great searchings of heart.

To be preserved from public sins, the scandal of the world; is a matter of devout thankfulness—an instance with every one of us of rich and sovereign grace; but the pure eye of Him who discerneth all things, cannot but see within each heart enough to call forth his deepest displeasure, and still heavier judgments of his hand, were it not for the Saviour's mediatorship. Does he not see forms of ser-

vice too often without the responses of the heart—utterance from the lips, and professions of attachment which the soul feels not—worldliness of habit, feeling and pursuit, which pilgrims and sojourners should never indulge; indifferency to divine ordinances, and neglect of the Word of God when our own weakness might teach us how much we need their appliances and helps; indolence and self-pleasing, when we should be ready "to spend and be spent for Christ." And that which grieves him much, is indifferency to his truth and commands. Charity and latitudinarianism are widely apart, and never to be confounded. There is something antecedent to charity, and that is truth; something mightier than charity, and that is conscience; something better than the love of the brethren, and that is the love of Christ: and he says, "If ye love me, keep my commandments." We must put from us, then, brethren, those neglects and sins which have called for the chastisement of our Heavenly Father. We must not lose our sense of individual responsibility, and individual guilt, in our associated capacity; but each one of us—the minister, the deacon, the private member, feel as though he stood alone, in the presence of the Divine Majesty, and mourn apart—Let us lay to heart such passages of the divine word as these:—

"Be not high minded, but fear."
 "Lay not up for yourselves treasures on earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." "Set your affections on things above, where Christ sitteth at the right hand of God." "Pray without ceasing." "Be not conformed to this world, but be ye transformed by the renewing of your minds."

Let us read them, ponder them, recollect they are the Master's words—and just in proportion as conscience tells us we have neglected to believe

and obey them, let us turn to the Lord in penitence, and plead the blood of sprinkling for our pardon. Prostrate at the feet of our Father, we shall receive the returning though forfeited tokens of his love.

Finally, let us repose in the thought that "though weeping endure for the night, joy cometh in the morning." The kingdom of God shall come with power. Whether the final result is to be realised by the gradual leavening with the truth of God of all the nations, or whether there shall be a sudden outburst of omnipotent glory, which shall baptise the whole earth in its brightness, and clear away for ever the darkness of the fall, we do not pause to decide; we are one in sentiment as to the result. Seek to have your faith strengthened, by the promises of God, and your minds refreshed by the prophetic raptures of the Old Testament Seers. Ascend the mount of prophecy, and the higher you rise the more magnificent the scene—before you is the church redeemed, the world recovered. Stand, brethren, near that cross where the Redeemer travelled in the greatness of his strength, red in his apparel, and his garments like those that tread in the wine-press. Follow him to glory, where he hath all power, and as he breaks the seals of the roll of God's mysterious government, turns the

wheels of Providence at his pleasure, commissions his angels to minister, and sends forth his Spirit to renew, take from his lips the promise and the pledge of his church's glory.

"And it shall be in that day, that living waters shall go out from Jerusalem, half of them toward the former sea, and half of them toward the hinder sea; in summer and in winter shall it be, and the Lord shall be King over all the earth; in that day shall there be one Lord, and his name one."

"I have set watchmen upon the walls of Jerusalem, which shall never hold their peace day nor night; ye that make mention of the Lord, keep not silence; and give him no rest, until he establish, and till he make Jerusalem a praise in the earth."

"The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God—thy glory. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time."

In the light of such divine assurances, may we not believe "that the time to favour Zion, yea, the set time, is come;" and as we wait in our Master's presence, methinks we hear him say, "Be it unto thee according to thy faith."

Spiritual Cabinet.

[We noticed in our last, page 235, a Sermon preached by the Vicar of Damerham on the death of the Rev. William Rhodes, Baptist Minister of that village. We give a few paragraphs.]

THE PATH OF LIFE.—"There is a path," says the patriarch Job, "there is a path which no fowl knoweth and which the eye of the vulture hath not seen: the lions' whelps have not trodden it, nor the fierce lion passed by it." The Lord Jesus tells us of a path yet more mysterious: "Straight is the gate and narrow is the way that leadeth unto life, and few there be that find it." Thousands and thou-

sands of paths there are across this lower world, but this alone is "The path of life." It is the way of holiness, the way of peace, the way to glory. So lowly is it, that it is disregarded and ignored by human pride; yet it is the pathway of the redeemed as they go to Zion with songs and everlasting joy upon their heads. Narrow as it is, and altogether unheeded by a thoughtless world, it

reaches from eternity to eternity. You might compare its track to one of those mysterious pathways of modern travelling. The railway engine hurries the traveller through devious paths and changing scenes; now it is gliding through the lowly valley, now it is borne aloft on mighty arches and looking down on deep ravines and falling cataracts; now it winds its way through lofty hills, now it is suddenly lost from sight and hidden in the dark recesses of the earth; now it hastily bursts forth from the dark archway and rolls majestically along the plain till it reaches its place of destination. So is it with the christian pursuing the path of life; sometimes his feet are made like hind's feet that he may go safely on his high places; oftentimes he is seen meekly and patiently traversing the lowly meadows and the barren plains; sometimes he must go through the dark valley, he must for a while be buried in obscurity, he walks in darkness and sees no light. But at length you behold him as the morning sun coming forth like a bridegroom out of his chamber, and rejoicing as a giant to run a race. Still he pursues his blessed career through this sublime pathway, and all along he finds it a road prepared and well-defined, all marked and tracked with Emmanuel's blood; and when at length he reaches the end of the wilderness and has only to cross the swellings of Jordan, he sees the river of death bridged over by his Saviour's love, and safely he glides into the glorious terminus within the pearly gates of the New Jerusalem, in the midst of the paradise of God. It is refreshing to contemplate the case of one who has run the race and won the crown, who has finished his work and attained to his glorious rest; one who by patient continuance in well-doing, sought for glory, honour, and immortality, and has now obtained eternal life; one from our own parish who has joined the great cloud of witnesses that are now looking down from heaven's high battlements, and are beckoning us onward to run

with patience the race that is set before us, looking unto Jesus. I say it is our blessed privilege to follow him in thought to the portals of the celestial city, where an abundant entrance was ministered unto him into the everlasting kingdom of our Lord and Saviour Jesus Christ. We seem almost to catch the distant sounds of the welcome that greeted him—"Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

"Servant of God, well done!
Rest from thy loved employ,
The battle fought, the victory won,
Enter thy Master's joy."

"**FAITHFUL IN A FEW THINGS**" might be selected as the motto characteristic of his life. It appeared not only in what he did, but in the spirit in which it was done. Should we not especially notice as two prominent features of his character—first, The christian spirit exhibited in his labours; second, His cheerful resignation under protracted sufferings. These, I think, were so conspicuous in the life of our departed friend, that I shall only call your attention to some deeply interesting remarks from his pen which have been entrusted to me, and which can only confirm the view we have taken of his being faithful in a few things. With regard to his various duties and labours, we find him writing to a friend—"There are few things for which I have more reason to bless God than for the power he has given me of combining high thoughts with humble doings; the power to unite the most devotional and noble contemplations with constant attention to the numerous cares, toils, and trifles of my little family. It unites into harmony the extremes of existence, the intellectual and the sensible, the lofty and the mean, the cares of the present with the prospects of the eternal world. The brightest views are of no use unless we honestly and practically work with them; unless we make real efforts to remember them, to feel them, to obey them, so

as to mould ourselves into the pure and heavenly temper which they require. I make this the grand work of my life; and it is a noble work." Thus Mr. Rhodes described in writing what all who knew him well might trace in his daily life. Now for the other point—secondly, His cheerful resignation under protracted suffering. And here I give you an extract from a letter to an afflicted friend:—"True happiness—pure religious happiness—is the one supreme good in the creation. Severe and continued affliction, in its varied forms, tends to produce more of this happiness than any other circumstances in which mortals can be placed. I have been long and severely afflicted, and I feel high

sentiments of adoration and delight in the blessed God for it. For several years I have met with none so happy in religion, so happy in God, so happy in the prospect of heaven, nor any more happy and composed in reference to the things of this world. I ascribe it chiefly to my sufferings, or rather to the grace and tenderness of my Redeemer which have mingled with them, and made them so highly to advance my peace and felicity. What is good for eternity, is good for the present; and what is best for eternity, is best for the present. What a sad mistake it is to mourn over that which will do me good, make me blessed, prepare me for the future world."

Poetry.

LIFE'S LIKENESSES.

(WRITTEN IN IMITATION OF THE POETRY OF THE SEVENTEENTH CENTURY.)

Life is—what?
It is the shooting of a star,
That gleams along the trackless air,
And vanishes, almost ere seen, to nought.
And such is Man—
He shines and flutters for a span,
And is forgot.

Life is—what?
It is the vermeil of the rose,
That blooms but 'till the bleak wind blows,
Then, all entomb'd in sweets, doth fade and rot.
And such is Man—
He struts in brav'ry for a span,
And is forgot.

Life is—what?
It is a dew-drop of the morn,
That, quiv'ring, hangs upon the thorn,
'Till quarr'd by sunbeams, 'tis no longer aught.
And such is Man—
He's steep'd in sorrow for a span,
And melts, forgot.

Life is—what?
A stone, whose fall doth circles make
On the smooth surface of the lake,
Which spread, 'till one and all forsake the spot.
And such is Man—
'Midst friends he revels for a span,
And sinks, forgot.

Life is—what?
It is a bubble on the main,
Rais'd by a little globe of rain,
Whose heir destroys the fabric it hath wrought.

And such is Man—
Swell'd into being for a span,
And broke, forgot.

Life is—what?
A shadow on the mountain's side,
Of rack, that doth on æther ride,
Driven by the northern gale, with tempests fraught.
And such is Man—
He hangs on greatness for a span,
And is forgot.

Life is—what?
It is the sound of cannon near,
Which strikes upon the startled ear,
And ceases ere we can distinguish aught.
And such is Man—
He frights and blusters for a span,
And is forgot.

Life is—what?
It is the swallow's sojournment,
Who, ere green summer's robe is rent,
Flies to some distant bourne, by instinct taught.
And such is Man—
He rents his dwelling for a span,
And flits, forgot.

And is this—Life?
Oh yes! and had I time to tell,
An hundred shapes more transient still,
But, whilst I speak, Fate whets his slaughterous
knife.
And such is Man—
While reck'ning o'er Life's little span,
Death ends the strife.

WHAT IS A CHURCH?

BY JOSTAH CONDER.

WHAT constitutes a church?
Not Roman basilic or Gothic pile,
With fretted roof, tall spire, and long-drawn aisle;
These only mock thy search;
Fantastic sepulchres, when all is said,
Seek not the living church among the dead.

What is a church indeed?
Not triple hierarchy, or throned priest,
The stolen trappings of the Romish beast,
Altar, or well-sung creed,
Rites magical, to save, to sanctify,
Nor aught that lulls the ear, or lures the eye.

A band of faithful men
Met for God's worship in an upper room,
Or canopied by midnight's starry dome,
On hill-side, or lone glen,
To hear the counsels of His holy word,
Pledged to each other and their common Lord.

These, few as they may be,
Compose a church, such as, in pristine age,
Dedicated the tyrant's zeal, the bigot's rage,
For where but two or three,
Whatever place, in faith's communion meet,
There, with Christ's presence, is a church complete.

USE OF TEARS.

BY THE EARL OF CARLISLE.

Be not thy tears too harshly chid,
Repine not at the rising sigh,
Who, if they might, would always bid
The breast be still, the cheek be dry?

How little of ourselves we know,
Before a grief the heart has felt!
The lessons that we learn of woe
May brace the mind as well as melt.

The misery too stern for mirth,
The reach of thought, the strength of will,
'Mid cloud and tempests have their birth,
Though blight and blast their course fulfil.

Love's perfect triumph never crown'd
The hope unchequer'd by a pang;
The grandest wreaths with thorns are bound,
And Sappho wept before she sang.

Tears at each pure emotion flow;
They wait on pity's gentle chain,
On admiration's fervid glow,
On piety's seraphic flame,

'Tis only when it mourns and fears
The loaded spirit feels forgiven,
And through the mist of falling tears
We catch the clearest glimpse of heaven.

Reviews.

Faith in God as to Temporal Things. An Account of the Rise and Progress of the New Orphan House, Ashby Down, Bristol, under the superintendence of the Rev. G. Müller. London: Houlston's.

THIS is a singular narrative. It appears that Mr. Müller was the son of a Prussian Lutheran clergyman, that he was sent when young to the university at Halle, where he indulged in all the gaieties of the place; but being invited to a private meeting of christians he was convinced of sin and led to Christ. He then came over to England to qualify himself for a missionary to the Jews. Now he obtained further light, and became an Independent minister in Teignmouth.

"Whilst labouring in this part of the Lord's vineyard, Mr. Müller was led to change his sentiments on the subject of baptism. The question was on one oc-

casión earnestly pressed upon his attention; and after carefully examining the scriptures in reference to this point, he came to the full conclusion that believers only are the proper subjects of baptism; and that immersion is the only scriptural mode of administering the rite. Some time afterwards he was baptized."

The views of Mr. M. are singular, and the history of himself and the institution he manages very curious. We are not disposed to criticise his sentiments, which we could not approve, but choose rather briefly to state that his benevolence is praiseworthy, and his success has been considerable. About 300 orphans, of both sexes, are boarded, clothed, and educated under his superintendence. The book itself consists of 175 pages, with a neat engraving of the building; and all who are friendly to such philanthropic efforts will find in it much valuable and pleasing information.

Narrative of the Escape of John Evangelist Borzinsky (Priest), from the Madhouse of the Brothers of Mercy in Prague. Written by Himself. Together with Extraordinary Revelations respecting the Austrian Monasteries, &c. London: Partridge & Co.

THIS is one of those strange tales, which were it not that they come to us indorsed by the name of some respectable and well known publisher, we should be almost disposed to suspect their authenticity. It is a singular, and we had nearly said romantic story; and when we had gone through its thrilling details we could not but exclaim, "Can such things be in the middle of the nineteenth century on the continent of Europe?" Happy our sea-girt British Isles where such deeds dare not be done.

The Education Debate of 1856. Reprinted from the "Times." London: Ward & Co.

THOSE of our friends who are interested in the progress of the Education question, and wish to possess a report of the Parliamentary discussions during the

session of 1856, will find them in a compact form in this shilling pamphlet.

William Palmer; a warning to Young Men against Horse-racing and Gambling. A Sermon preached by the Rev. Canon Stowell, M.A., in Christ Church, Salford, on Sunday evening, June 8, 1856. Manchester: Bremner. London: Pitman. One Penny. Twenty-Fifth Thousand.

THIS popular minister did well to warn the young men of his own congregation by preaching, and young men generally by publishing, this discourse. So far as regards the strong exposures which are here made of the horrid vice of gambling and its dreadful consequences, Mr. S. has rendered good service to the public, but we think it was far from being either prudent or proper in a minister of the gospel of Christ to call publicly for the life of the convict previous to his execution. With this and a few other exceptions this discourse is calculated for general usefulness, and we are glad that it is published at a price that will facilitate its wide circulation.

Christian Activity.

EARNEST RELIGIOUS ACTION,

When prompted by healthful principle, was designed to constitute one of the most important means of spiritual progress. The gospel of Christ is not a dreamy abstraction for the meditative recluse. The duties of our high and sacred mission are not fulfilled by sitting down and shedding tears of sympathy and sorrow over the miseries of the human family; nor by the liberal surrender of our property; nor even by the utterance of long and loud prayers for the advancement of the Saviour's cause. We are summoned by a divine voice to individual exertion for the rescue of immortal souls from death. On one occasion, you remember, during our Lord's personal ministry, a man on whom he had performed one of his most splendid miracles, besought that he might be with him. No doubt a principle of gratitude for his signal mercies suggested the utterance of such a wish. But it was denied, and the command given, "Re-

turn to thine own house and show how great things God hath done unto thee." We have here the enunciation of a general truth—that those who are spiritually restored from death to life are required to seek the restoration of others. Two men are travelling in a sledge on the snows of Lapland. They are suddenly overtaken in their journey by one of those bitter and terrific blasts of cold which threatens the speedy extinction of life. All at once a poor fellow creature is seen lying on the roadside sleeping. Aye, that is a dreadful sleep! for the icy atmosphere has well nigh caused the blood to cease its circulation; and if not aroused by some violent means he will never wake again. "Let us go and help him," cries one of the travellers. Such was the voice of sympathy and love. But selfishness responds, "We are almost perished ourselves. We shall scarcely be saved. We must consider our own interests, and hasten through the peril as fast as possible." "But," reiterates

the first voice, "I can't—I won't remain here and allow my brother to die. I will help him." And bounding his frozen limbs from the sledge, he seizes hold on the drooping creature, lifts him up, shakes him with all intensity—and what is the result? Not only is a man snatched from death, but, by the vigour of the effort, the blood of the generous-hearted philanthropist rushes through his own veins, and he resumes the ruddiness of health; while, in the meantime, his indolent and heartless comrade has become a fatal victim to the storm. Such is the philosophy of christianity. "He that will lose his life shall save it, and he that will save his life shall lose it." Immortal beings are perishing around us. They are dying while asleep. The atmosphere of the world will kill any man who would live in self-complacent carelessness; and the mission of every one in whose veins the life-blood circulates, is to seize hold of others, crying to each, "Awake thou that sleepest, and arise from the dead." We cannot delegate to others our responsibility in this matter—we cannot purchase a release from it by any amount of wealth—we cannot, in harmony with the grand designs of our God, shift the burden on the shoulders of ministers. The wide field of Home Missionary enterprise is before us; and, were we but faithful to our solemn trust, did we but pointedly and earnestly urge and enforce the claims of the gospel on our families, our relations, the neighbourhoods in which we reside, achievements would be accomplished at our very doors which would eclipse the glory and surpass the triumphs of missionary labour abroad. We have been slaves to sin ourselves. We are brands plucked from the burning ourselves. We have ourselves been saved by the efforts of human instrumentality. In every way we are most fitted for our work; and if the church of our Redeemer is to rise and flourish, it can only be by a vastly larger amount of lay agency—agency which, by the most prejudiced, cannot be regarded as having any "pecuniary stake in the conspiracy of priestcraft"—and which, if brought fairly to bear upon the ignorance, misery and death, of a fallen world, must inevitably place the christian church in the elevated and glorious position she is destined to occupy.

"I HAVE NOTHING TO GIVE."

So said a member of the — church, to one of the collectors for Foreign Missions. And yet he professed to be a disciple of Jesus Christ—to be governed by the self-denying principles of his gospel.

Nothing to give!—And yet he talked of the preciousness of the gospel to his soul—of the hopes he entertained of salvation through its blood-purchased provisions; but he has nothing to give to extend those hopes and joys to those whom he professes to love as himself.

Nothing to give!—And he sometimes attends the monthly prayer-meeting, and prays that God will send the gospel to the ends of the earth! He has said many times during the year, "Thy kingdom come," and pretended that it was prayer. If shillings were as cheap as words, the treasury of benevolence would be full. If christians were as liberal with their purses as they are with their prayers, there would be no lack of means for sustaining the missionaries of the cross in every land.

Nothing to give!—That means the missionaries may starve, and the heathen may be lost, before I part with any of my money for their relief.

Nothing to give!—And he wears decent apparel, lives in a comfortable house, sits at a plentiful table, and seems to want for nothing necessary to the comfort of his family.

Nothing to give!—And the heathen are stretching out their hands in imploring petition for the bread of life, and warm-hearted christian ministers, and even christian women, are standing upon the shores of our own land, and looking across into the darkness, and weeping for the means to carry them there, that they may minister to the spiritual necessities of those perishing millions.

Nothing to give!—Yet God, in his providence, is constant and munificent in his benefactions. Every day his treasury is opened, and fresh blessings are freely dispensed. God never answers to the claims of his creatures upon his daily benevolence, "I have nothing to give." What we have to bestow comes all from him; and no conceivable reason can be imagined why we should cease or hesitate to give while he furnishes the means.

Nothing to give!—Then you ought

specially to labour that you may earn something to give away. What! work on purpose to devote the wages to benevolence? Yes: rather than do nothing. Engage in hard manual labour for the purpose of devoting the proceeds to charity? Does not Paul say, "Let him

labour, working with his own hands the thing that is good, that he may have to give to him that needeth."

"That man may last, but never lives,
Who much receives, and nothing gives;
Whom none can love, whom none can thank—
Creation's blot, creation's blank."

Narratives and Anecdotes.

WHAT ENGLAND HAS DONE FOR INDIA.
—The advance made in the last eight years is fully detailed in the Minute of Lord Dalhousie, to which we have already referred. It cannot be doubted that the future destiny of India depends chiefly on the spread of European knowledge. We therefore give the first place to the schemes of general education which have lately been resolved on by the Government. In Bengal and the Punjaub district schools have been established, in which, as far as possible, sound instruction is communicated by means of the native tongues. In Bombay the example has been followed, and Madras will soon adopt the same system. It is also desirable that the English tongue should be extended over the whole empire, and form a bond which may unite all those millions with each other, and with the ruling country. Hence it was a large step when the directors addressed to the Government of India their "Great Education Despatch" of the 19th of July, 1854. This document propounds a scheme of high aims and universal scope. Vernacular schools are to be established in every district; Government colleges will bestow a more advanced instruction, while each of the three Presidencies will have its University, in which the highest class of European education may be received. We cannot but pause to contemplate what may be the result of such a system boldly and wisely carried out. The English language and literature made the property of a sixth of the human race; all that art and science have done for the Western world unfolded to the quick intelligence of the Asiatic; men of strange races and creeds taking their place among the philosophers and discoverers of the earth;—these things may seem like a dream, but they will not appear improbable to the eyes

of those who consider what great things every ten years brings forth in such an age as this. The railway traverses a considerable district in each of the three Presidencies, a general system of railways has been determined on, and in a few years this vast territory will be intersected by great trunk lines equaling in length and surpassing in construction those of the New World. A line from Calcutta to Agra, Delhi, and Lahore, will bring the capital within a few days' journey of the North-Western frontier. A line will traverse the breadth of India from Bombay to Madras. Others will unite Bombay with the great Calcutta and North-Western line, and join Madras to the Malabar coast. These are no empty speculations, but great works, undertaken under the sanction of government, and in part already completed. With the railway another accompaniment of modern civilisation has been introduced. The system of cheap and uniform postage, so successful in England, is now applied on a far vaster scale to the whole of India. It is sufficient to say that a letter is now conveyed between the most distant points of our Indian territories, from the Himalayas to Cape Comorin, from Scinde to the borders of the Burman empire, for the sum of $\frac{1}{4}$ d. The electric telegraph is the most beautiful and surprising invention of the age, and nothing is more interesting than to learn its rapid progress and wonderful results. The telegraphs of America are surpassed in length, solidity of construction, and cheapness of working by those which within the last few years, while we at home have been debating and fighting on the Eastern Question, have been carried over the length and breadth of India. From Calcutta to the Indus, to Bombay, to Madras, the messages of government

and individuals are speeded in a few hours at a cost comparatively trifling. Ceylon is to be united to the mainland, and the time is already looked upon as near when the telegraph will cross the Mediterranean, run along the Red Sea, and the coasts of the Indian Ocean, and unite London and Calcutta in hourly communication. On many other subjects the Governor-general enlarges, but it would be useless to enumerate them all. The improvement of agriculture, the development of mineral resources, surveys, public works, chief among which is the great Ganges Canal, 525 miles long, the work of Sir Proby Cautley, river communication, roads, the suppression of widow-burning, infanticide, and Thuggee, and the improvements in the military and civil services, are the chief points mentioned. Seldom has an administrator been able to point out so many and such various titles to national gratitude. *Times.*

BUYING A SLAVE AT CHURCH.—At the conclusion of the sermon on Sunday morning, June 1, the Rev. Henry Ward Beecher, of Brooklyn, announced to his congregation that he was about to perform an action of a most extraordinary nature, which he would preface by reading a portion of the 12th chapter of Matthew. He accordingly read the 10th, 11th, and 12th verses of that chapter, after which he proceeded to give a sketch of the later history of a slave girl, Sarah by name, an appeal in whose behalf he had lately received. She was, he said, the daughter of a Southern planter, acknowledged by himself as his own offspring, and reared in his own family, until his other daughters growing up had treated her so cruelly that she attempted to escape. She was captured and taken back to her paternal master, who made immediate preparations to sell her to the extreme south, refusing to dispose of her to any one who would permit her to remain in the neighbourhood. Many persons in the vicinity, knowing her to be a most faithful, efficient, and therefore valuable piece of property, were anxious to purchase her; but her owner utterly refused to sell her to them, his object being to have her removed to so great a distance that her near relation to the others of his children could occasion them no further mortification. She was accordingly sold to a Southern man, who held her at 1,500 dollars, but who finally

consented to part with her for 1,200 dollars. A slaveholder in Washington, pitying the girl, bought her for the latter sum—immediately, however, setting on foot a subscription to enable her to purchase her freedom, he himself contributing 100 dollars, another man, also a slaveholder, gave 100 dollars, and 700 dollars were finally obtained. "At this juncture," said Mr. Beecher, "I received a letter, asking if we could do anything towards making up the rest of the money, to which I replied that I would promise nothing unless we could see her here." The reverend gentleman here stepped from his desk, and, with an encouraging "Come up, Sarah," he led upon the platform a young intelligent-looking mulatto girl, whom he presented to the crowded audience as the slave girl in question. She is apparently about twenty-three years old, probably three-quarters white, of very pleasing and modest appearance. Mr. Beecher seated her in a chair by his side, while he continued his remarks. She was here, he said, on her parole of honour. She had promised to go back, and she must return, either with or without the 500 dollars which were yet necessary to make her a free woman. A collection would be taken up, and the result would show their verdict. By this time there was hardly a dry eye in the whole immense congregation of nearly 3,000 people. Men wept, and women sobbed—not shamefacedly, but openly, and without any attempt at concealment. All seemed to be touched to the very heart. The like scene has never been witnessed in the world. In a christian land, on the christian sabbath, in the pulpit of a christian church, by the lips of a christian minister, a trembling shrinking woman begged from a christian people money to save herself from a life of slavery and compulsory prostitution. One gentleman here rose, and announced that the money should be forthcoming to make her free, and that, if necessary, he would be personally responsible for the entire amount. This announcement was received with hearty and long-continued applause, the audience being no longer able to restrain their feelings, and Mr. Beecher expressing his approval of the jubilant demonstration. Sarah, the slave girl, had up to this time preserved a tolerable composure, but, when the certainty was declared that she should not

go back to a life of slavery, she buried her face in her handkerchief and wept aloud. As the collectors passed among the audience, the plates were actually heaped up with the tokens of substantial sympathy, one lady even took the jewellery from her person and cast it into the plate. The amount collected on the spot was 784 dollars, which, besides completing the sum necessary for the purchase of Sarah, will also rescue her child, a boy of four years, who is now in bondage. The scene was one of the most remarkable and exciting ever enacted in this country before a religious congregation; and the instantaneous and most satisfactory pecuniary response to the plea for liberty shows that the anti-slavery sentiment is ready, when occasion requires, to indicate its sincerity by arguments more tangible and substantial than mere words.—*Tribune.*

CROMWELL AND MILTON.—Look at Cromwell and Milton. Here are two men having so striking a family likeness that they may be considered brothers. They were both men of genius; men of stern and earnest temperaments; men whose days were spent in strange and unknown ways, with precipices and deep waters on every side; but who were always upheld by a solemn enthusiasm and calm determination, that made them set at naught all the powers of the world. For them the ordinary attractions of life had no charms. They were sent into the world for other purposes than to eat, drink, and be glad. What to them were seventy years of luxury and pleasure, if they were to be purchased by an eternity of misery? Was the bible true or false? Were heaven and hell truth or lies? They looked into their hearts, and a confirming spirit told them that the bible was true, that heaven and hell were true, that life, death, and eternity were true. Each laboured under his great task-master's eye. But how different were their lives, and yet how much the same! How unlike are their portraits, and yet how like! Yet could Cromwell have been anything more than the statesman and the soldier? Could Milton have been anything but the philosopher and the poet? Was not Cromwell essentially a man of action, and Milton not less essentially a man of speculation? Could Milton have won the battle of Worcester? Could Cromwell have written *Paradise Lost*? It was not

assuredly for want of opportunities that Cromwell was not a great poet, for his youth and early manhood were spent in retirement and obscurity, such as were very likely to nurse habits of thought and meditation, and induce the mind to apply itself to the quiet study of literature and philosophy. We know well that Milton devoted his life to study, and how conscious even in his early days he was of his vocation. The design of some great work, which posterity would not let die, was formed in youth, health, and happiness, and carried out in old age, defeat, blindness, poverty, and ruin.

HAMPDEN'S LAST HOURS.—After nearly six days of cruel suffering, his bodily powers no longer sufficed to pursue or conclude the business of his earthly work. About seven hours before his death he received the sacrament of the Lord's Supper; declaring that "though he could not away with the governance of the church by bishops, and did utterly abominate the scandalous lives of some clergymen, he thought its doctrine in the greater part primitive and conformable to God's word, as in Holy Scripture revealed." He was attended by Dr. Giles, the rector of Chinnor, with whom he had lived on habits of close friendship, and by Dr. Spurstow, an Independent minister, the chaplain of his regiment. At length, being well-nigh spent, and labouring for breath, he turned himself to die in prayer. "O Lord God of Hosts," said he, "great is thy mercy, just and holy are thy dealings unto us sinful men. Save me, O Lord, if it be thy good will, from the jaws of death. Pardon my manifold transgressions. O Lord, save my bleeding country. Have these realms in thy special keeping. Confound and level in the dust those who would rob the people of their liberty and lawful prerogative. Let the king see his error, and turn the hearts of his wicked counsellors from the malice and wickedness of their designs. Lord Jesus, receive my soul!" He then mournfully uttered, "O Lord, save my country—O Lord, be merciful to—" and here his speech failed him. He fell back in his bed and expired.—*Jesse's Court of England under the Stuarts.*

GEORGE WHITEFIELD was apt in the pulpit, and had great facility in doing so, to imagine what persons would think upon the passage of scripture he had

selected for meditation; and this was sometimes so striking as to convey to his hearers an impression of almost supernatural knowledge. A respectable lady who heard him in Scotland preach on *Matthew xxv. 10*—"The door was shut," being placed near two dashing young men, but at a considerable distance from the pulpit, witnessed their mirth, and overheard one say, in a low tone, to the other, "Well; what if the door be shut, another will open." They so turned off the solemnity of the text. Mr. Whitefield had not proceeded far when he said, "It is possible there may be some careless trifling person here to-day, who may ward off the force of this impressive subject by lightly thinking, 'What matter if the door be shut, another will open.'" The two young men were paralyzed, and looked at each other. Mr. Whitefield proceeded, "Yes; another will open. And I will tell you what door it will be; it will be the door of the bottomless pit!—the door of hell!—the door which conceals from the eyes of angels the horrors of damnation!"

THE BECHUANAS AND THE BIBLE.—Besides the whole of the New Testament and the Psalms, which were printed in this country by the Bible Society, the Bechuanas have now, in their own language, the Old Testament as far as the Kings, with Proverbs, Ecclesiastes, and the Prophecies of Isaiah; and these books hundreds of the people not only can, but do read, with an avidity which would seem strange to the favoured inhabitants of this land. We remember no sight more interesting than one we witnessed when accompanying Mr. Moffat on a visit to a remote town of the Bechuanas. As we entered the rugged pass which led through the hills to our destination, still some miles distant, we were met by a company of young men who had been watching eagerly for us, unable to wait our arrival. They carried their Testaments, and they had come to have explained to them many things which they could not understand. Forthwith the exposition commenced. Seated in the wagon, we became absorbed in the subject; the deep-flowing joy of the missionary was almost surpassed by the eager and delighted manner in which his disciples plied their questions, and shewed that the scriptures had been indeed to them meat and drink. Then, as we entered

the town, and a crowd more thoughtless thronged around the wagon, these youths went quietly to their homes, and spent the hours of evening in telling to others what they themselves had learned. Those of the people who have learned to read the bible make it their constant companion. In their hunting expeditions into the far interior, each nightly camp-fire witnesses the gathering for reading and for prayer. Even the poorest, who leave their homes for weeks together to hunt the jackal in the wilder districts, and who do not carry more baggage than would be equivalent to a soldier's knapsack, carry with them the Book. Not content with reading it, some of the younger people on the missionary stations are learning large portions, so that, if ever deprived of the volume, they will have its contents. This committing to memory is accordingly much encouraged by the missionaries, and we hear of the most surprising achievements. As an instance of their perseverance, that one had learned the entire Gospel of John; whilst another had not only learned this Gospel, but also nearly all the Epistles. To all this there is, of course, no compulsion; and in many instances there is no reward beyond the slight commendation which they certainly deserve. Sometimes a copy of some additional portion of Scripture is presented as a reward of superior merit, and meets, in its turn, with a similar amount of care and attention. The scriptural knowledge thus disseminated is very extensive; the missionary's great work is then to expound more fully the words which have become so familiar to his converts.

THE BEST NEWS.—Some years ago, a son of Abraham, who annually visited the town of Loughborough in the way of business, called upon the venerable father of the late Dr. W. Yates, of India, a man of eminent piety and simplicity of manners. As he entered, he said, "Well: Mr. Yates, what is the best news in the town to-day?" The good man looked up, and in his own peculiar way said, "The best news that I know is, that Jesus Christ came into the world to save sinners, of whom I am chief." The poor Jew, doubtless, not expecting such a reply, was very angry, and went away in a rage. Whether or not he has yet believed that this is the best news I cannot tell. Reader, have you?

Baptisms.

DOMESTIC.

BIRMINGHAM, People's Chapel, Great King Street.—On the evening of July 27, after a sermon on "What doth hinder me to be baptized?" and appropriate addresses to the candidates and congregation, five believers in Jesus were baptized by the teacher of our Bible class, who is also the father of one of the candidates. Since our last report we have had four other baptisms, when twelve persons thus put on Christ. We are happy to state that we have yet many young friends under conviction, which we trust may be deepened by the fact that on Lord's-day, Aug. 3, the day on which our friends mentioned above were received to the Lord's table, one of our old and valued members who had continually, at our prayer and other social meetings, warned, exhorted, and encouraged the young, was suddenly called to his rest, while preparing for divine worship; God thus saying to us all, in an unmistakeable manner, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh."

H. R. R.

READING, Queen's Road.—Lord's-day, July 26, was a soul-refreshing day here, when our respected pastor, Mr. Aldis, preached two powerful sermons from, "For as many of you as have been baptized into Christ have put on Christ." After which he immersed eight believers in the Saviour, four males and four females. Three of these were his own sons, who have thus early given themselves to the service of the God of their fathers, fulfilling that ancient promise, "Instead of the fathers shall come up the children." The service made a deep impression on the hearts of many. On sabbath afternoon, August 3, seven of the above were united to the church here. The other (one of the sons of our pastor) united with the church at Maze Pond, Southwark, formerly under the care of his father. Trusting in the divine promises, which cannot fail us, we hope on.

E. M.

COVENTRY, Whitefriars.—Our minister, Mr. T. Goadby, baptized two candidates, one of whom had been a Wesleyan, on the first sabbath in August; both were received into fellowship.

CRAYFORD, Kent.—Another of our sabbath school teachers was baptized on the last Lord's-day in June, by our pastor, Mr. Hoskin, after a discourse from, "Come, see the place where the Lord lay." The subject of our present report was in the school a few years ago, but his father being a Churchman constrained him, with a younger brother, to leave the school and go to church. After the death of their father, the younger returned to the school, was baptized with six others, and is now a member of the church. This brother remained as a teacher in the church school until his brother's baptism, when he was constrained by the love of Christ to keep his commandments. He has now also returned to his class in the school, and has been admitted into the church. May both walk together in the path of peace on earth, and then join their happy voices in praise of redeeming grace in heaven for ever!

E. M.

PATTISHALL AND EASTCOTE.—On June 13, six believers put on Christ by being baptized into his death. On July 26, a young woman, who was opposed by her husband, though his father and mother are both members with us, was baptized; and on August 3, two more thus followed their Lord and Saviour. Among these were both young and aged; one of the latter was a female who, on account of advanced age, feared going into the water; but she went through the service as well as any of the younger candidates, and so did an aged man of more than three-score and ten. Four of the above were from a village about four miles distant, supplied with two services on the sabbath-day by local preachers.

W. B.

WHITEHAVEN.—Our pastor, Mr. W. J. Wilson, after a discourse on the subject, baptized two females, daughters of a member of the church, on a profession of their faith in Jesus, June 22; and on Lord's-day, August 3, Mr. W. baptized another candidate, a young man, who had been a pædo-baptist, but had recently attended our place, where he received the knowledge of the truth. The Lord grant that these baptisms may form the beginning of many refreshing days!

GREAT GRANSDEN, Hunts.—On Lord's-day morning, at the usual time of public worship, a large number of spectators assembled round the spacious waters of the village weir to witness the immersion of five youthful disciples. The morning was calm and delightful; the order and attention of the assembly was admirable; and the service solemn and devout. The candidates were led slowly down into the water, amidst the harmony of songs of praise and the sympathy of the spectators; and as they rose successively from the liquid grave in which they had been buried with Christ, they were received with tokens of respect, which evinced reverence for this institution of the Redeemer. Others, also, we hope, will ere long be baptized. Pædobaptists have inferred from the scripture records of baptized households that infants must have been found in them, but it is worthy of remark that these five youths are all of different families, and all (except one) of pious parents, but without a single infant in any of their households. The admission to communion at the table of the Lord was affecting and deeply interesting. The presence of the Holy Saviour was felt and enjoyed. G. G. B.

PILL, near Bristol.—The ordinance of baptism was again administered on sabbath day, August 10, when nine persons were immersed by Mr. Lee, five from the church at Charleton, where there is no baptistry; one of these was an aged man of seventy, and a cripple, who has served satan during the prime of life, but who now adores the rich grace of God in saving him before too late. One of our candidates endured much opposition from her own household. These things encourage us, and we pray that the blessed Spirit may continue his saving operations on the hearts of many more.

E. J.

KING STANLEY.—On the evening of Lord's-day, July 27, our pastor baptized nine young friends who had witnessed a good confession before the church, and evidenced its reality by a renunciation of their former works and ways. One of them, in a short address before his immersion, urged upon the undecided part of the crowded congregation the importance of immediately deciding for God in compliance with the earnest entreaties they had just heard from the text, "Choose you this day whom ye will serve."

G. S.

KETTERING.—*Baptism by an Independent Minister.*—On Thursday evening, July 31, the Rev. T. Toller, the highly-esteemed pastor of the Independent church at Kettering, immersed three young candidates in Mr. Mursell's baptistry in that town. In the United States immersion of believers has often been administered by Independent, Presbyterian, and Methodist ministers, and probably at no distant day this scriptural mode will become common in our own country.

CLAYTON, Yorkshire.—Our venerable pastor, Mr. Asten, had the pleasure to baptize four young persons on a profession of their faith in the Son of God, on Lord's-day, June 15. They are all teachers in our sabbath school, and were all added to the church. May they all stand fast in the Lord, with one mind striving together for the faith of the gospel! Blessed be God, our sabbath school prospers temporally and spiritually. This year, after sermons by brother Tunnicliff, of Leeds, we obtained £27 8s. 5½d.

J. J.

NEWARK.—Mr. Bayly, our pastor, administered the ordinance of immersion on the last sabbath evening in July, when five believers witnessed a good confession before a crowded and much interested congregation. We hope good impressions were made on many. Four of the above were added to the church the following sabbath at the Lord's table. The other being attached to the ministry of an evangelical clergyman in the town, she desired at present to remain in that communion.

R. P.

LEAMINGTON, Warwick Street.—Our pastor, Dr. Winslow, baptized three females on the first sabbath in July; one of whom was from the Church of England, another from our sabbath school. These were received into fellowship with us at the Lord's table. May they be faithful unto death!

E. A.

PENYRHED, Brecknockshire.—On sabbath morning, June 1, our venerable pastor, Mr. Richards, baptized two candidates, one of whom was a promising young man who has since "passed the flood" and gone up, we hope, with the "shining ones" into the celestial city. On July 27, two more put on Christ by baptism.

P. S.

[What are our friends about in the Principality? We ask; for their reports of baptisms are few and far between.]

GREENWICH, Lewisham Road.—On Wednesday evening, after a sermon by Mr. W. Glanville, to a large congregation, our pastor, Mr. Russell, baptized ten females and four males into the names of the Father, and of the Son, and of the Holy Ghost. Thirteen of these are in connection with our sabbath school, and three of them are sisters, making a baptized household. There were also two sisters from another family, and two from another. One of the male candidates was the youngest son of Mr. Glanville. We hope soon to report again.

B. B.

PADIHAM.—Mr. Kitchen, of Sabden, baptized eight believers in Jesus on Lord's-day, August 10. Six of these were females and two males, and all were teachers except one, who was a scholar. On the same evening these happy young friends were all received into the church at the Lord's table.

A. A. B.

BRADFORD, Yorkshire.—On the first Lord's-day in August, after a suitable discourse by Mr. B. Wood, the pastor, seven believers were buried with their Lord in his watery grave, and then raised up with him, we trust, henceforth to walk in newness of life.

CUDDINGTON, Bucks.—Four believers were baptized, July 24, by our pastor, Mr. E. Bedding. Three of these were the fruits of sabbath school instruction, and the other was persuaded to give her heart to the Saviour by private serious conversation.

TENBURY, Worcestershire.—On Thursday evening, August 21, after a sermon from "If ye love me keep my commandments," our pastor, Mr. Heritage, baptized two females and one male. A pleasing feature connected with the service was, that all the candidates belonged to one household.

COWBRIDGE, Glamorganshire.—The scriptural ordinance of believers baptism was administered by our pastor, Mr. Davies, on the last Lord's-day in July, when one female thus put on Christ. A large congregation was present, some of whom appeared deeply moved whilst witnessing the solemn service. W. N.

WESTON-BY-WEEDON, Northamptonshire.—Our pastor, Mr. Ibberson, baptized one believer in the Lord Jesus, June 22, and two more on July 13. We regret to state that Mr. I. has been obliged to resign the pastorate through ill-health.

W. M.

HILLSLEY, Gloucestershire.—Our pastor, Mr. Keller, after a discourse to a crowded and attentive congregation, baptized five believers on a profession of their faith in Christ, on Lord's-day, August 10, four of whom were added to our communion.

E. H.

QUANTON, Bucks.—A female candidate, from Grendon, was baptized by our pastor, Mr. D. Walker, August 10, and was received into our communion. H. S.

TIVERTON, Bath.—Mr. E. Clarke, our pastor, baptized a young man out of his bible class, and a teacher, on Lord's-day, July 6.

Baptism Facts and Anecdotes.

DR. CAMPBELL'S "JETHRO" ON BAPTISM. WHEN this prolific and energetic writer published his Essay, with this title, on "A System of Lay Agency," now nearly twenty years ago, he indulged in some doleful complaints respecting the neglect of pædobaptist parents with regard to their children, and tried his best to excite them to greater diligence; with what results let the history of the interval bear witness; for certainly things are worse now in this respect than they were then. Everywhere, both in England and America, the inutility and unprofitable-

ness of infant baptism is becoming more apparent, and its observance less regarded. At the time when "Jethro" appeared we noticed the complaints of Dr. C., and the futility of his reasoning. At the request of a friend, who thinks the present juncture a right time for again quoting a few sentences from this popular writer, we give the following:—

Dr. C. says, "As things now generally stand, the pædobaptist theory is altogether without a particle of practice, beyond the affusion of water; it is every way unprofitable, and nothing supports

it but blind custom. In works upon the subject, we read of its uses and advantages; but, when we walk abroad among the churches in quest of proof, we nowhere meet with an atom of fact to bear it out. What may be designated the law of the subject, is a dead letter among us. Whether we look at the families, Sunday-schools, and churches of baptists or of pædobaptists, we find no difference in their economy, with respect to the care, culture, and government of children. We have a fine, a beautiful theory on the subject, but not a whit more of practice than they. We have not even the shadow of a different system of means! No one, who was not otherwise apprized of it, would suppose, from aught that appears in the practical working of the two systems of the baptists and pædobaptists, respectively, that there was the slightest dispute between the parties. Whether they both, respectively, proceed with care or with negligence, they both proceed in the same way;—the one party seeming not at all affected by the observance of the rite, nor the other by its rejection. In the case of the offspring of baptist parents, if a child become the subject of grace, he is baptized and received into the church;—in the opposite case, if the child become pious, he is received into the church, without further ceremony. The advantage of infant baptism, under these circumstances, is not easily perceived; but if our principle shall be followed out, and our plan vigorously worked, it will give substance to the language, and evidence to the argument, of the advocates of infant baptism. This plan will treat and train them, from the first, as members of the church—as members of a lower standing who are preparing for the higher fellowship. The result of the system, conducted with devotion and energy, will proclaim the true character of our principle, and go a great way to stop the mouth of the gainsayer.”

Again we say, do your best, doctor, to persuade your friends to do their best in bringing up their children in the ways of piety; but even then you will not have one atom of advantage beyond those possessed by baptist parents. A higher motive power than that they were baptized in infancy must be brought to bear upon them if they ever become voluntary disciples of the Saviour. Your infant baptism system is, after all,

“Weary, stale, flat, and unprofitable.”

KITTO'S ENCYCLOPÆDIA.

At the last meeting of the Baptist Union, Dr. Acworth, of Bradford, in the chair, Mr. Burchell introduced the subject of the mutilation of the article on baptism, by Dr. Jacobi, in “Kitto's Encyclopædia.” Such paragraphs as, “Infant baptism has no place whatever in the New Testament,” had been cut out while the edition was passing through the press, without any explanation being given as to the authority for the alteration; and as a new edition was about to be issued from Messrs. Blackie's establishment, under the superintendence of Dr. Alexander, of Edinburgh, communications had been sent to those gentlemen, representing the injustice which had been done to the baptist body by the mutilations complained of, and asking that the original text may be restored; but no notice had been taken of the application.

Mr. Pewtress expressed himself very strongly against the conduct of those who had erased the passages on baptism.

The Chairman said it was most infamous.

Mr. Hare suggested that the American Religious Tract Society should be included in any resolution of censure that might be adopted by the Union, for it had come to his knowledge within the last few days that that society had omitted and altered a number of passages in Dr. Harris's “Mammon,” which told against American slavery.

Another gentleman remarked that Green's “Biblical Dictionary” had been served the same.

Dr. Angus suggested the possibility of the author having given his consent to the alteration that had been made.

Mr. White urged the propriety of ascertaining whether this were so before proceeding further.

The Chairman, Mr. Burchell, and others, represented the great improbability of the alterations having been made on such authority; and a resolution expressive of the strong disapproval of the Union at the course which had been pursued and was intended to be perpetuated, was unanimously passed.

And so, by such shabby tricks as these, some over-zealous pædo's attempt to suppress the opinions of eminent biblical scholars. Would they not scorn to do so on almost any other subject than that of baptism? But do what they may, “truth will out.”

Sabbath Schools and Education.

RAGGED OR REFORMATORY SCHOOLS.

THE Committee of Council on Education have cancelled all former minutes, and agreed to grant substantial and permanent aid to reformatory and ragged schools. The minute by which this resolution is made known to the managers of these institutions, provides that no school shall be admissible to aid "unless it be industrial in its character, and unless the scholars be taken exclusively from the criminal and abandoned classes." These conditions being complied with, the Council are—1. "To pay half the rent. 2. To pay one-third of the annual cost of tools, and of raw material for labour. 3. To make grants towards the cost of books, maps, and apparatus, upon the same terms as to other schools. 4. To pay £35 to the treasurers of any reformatory in respect of every person qualified to teach, who shall have been boarded, lodged, and trained as a master for a year in the institution, and holding certificates of merit from Her Majesty's inspectors of schools. 5. To grant half of the salary paid to the teacher, and half of his assistants salary; no teacher to have more than twenty-five scholars for the master, and between twenty-five and fifty for each assistant. 6. To grant as capitation on every child (according to the number in average attendance during the year preceding the annual inspection) who is not paid for by the Lords Commissioners of the Treasury under the act the 17th and 18th of Victoria, chap. 86, the sum of fifty shillings per annum, provided that such child be fed at the school." Reformatories and ragged schools coming within the operation of this act are to be under the special inspection of Her Majesty's inspectors of schools. The instructions to the inspectors are very minute. On the subject of appointing teachers, the minute of instruction says, "You will observe that the Government leaves the choice of teachers absolutely to the managers, interposing no test whatever except the inspectors' annual reports upon certain specified points." The principal officer in each school must "in all cases be well enough instructed to be able to control and to be responsible for the work of the

school room." As regards the standard of education, it is provided that the literary ability of a teacher may be regarded as sufficient if the inspector is satisfied that the boys under his charge learn to read, write, and cipher in such a manner as to acquire the practical command of those arts in earning their bread and making their way in the world. "A boy who reads with difficulty and without intelligence, who writes imperfectly and spells ill, who cannot readily apply the rules of arithmetic to a common transaction of the shop or of wages," might, it is assumed, "as well, for most practical purposes, be unable to read, write, or cipher at all;" and this test the inspectors are instructed rigorously to apply. "In the same way," says the minute, "as to religious knowledge, you should endeavour to ascertain that the doctrines and maxims of christianity are taught in such a manner as to be likely to become motives and rules of conduct;" and, in respect of practical duties in the workshop, the inspectors are instructed to see that the work of industrial schools is really properly done. "You are to bear in mind," says the Council, "that no oral delivery of moral lessons can be so effective as that which results from daily practice. You will not, therefore, allow any general professions to weigh against the evidence which a school or work-shop may present in itself of a want of order, obedience, and cleanliness. A disobedient, dirty, ill-conditioned lad 'is not to be talked out of those habits,' but can only be cured by being obliged to live in daily and hourly contact with the practical opposites of them."

[We have inserted the above paragraph without renouncing one iota of our often repeated protest against all Government grants for religious education. If, however, Parliament will grant money for educational purposes, and my Lords in Council will distribute it, perhaps it could not be appropriated to better objects. Moreover, children of this character seem to be thrown upon the state for reclamation, or the injury they might work in society would be enormous. We think we discover, too, in the regulations proposed, more wisdom and liberality than usual.]

Religious Tracts.

RUSSIAN PRISONERS OF WAR.

DURING the detainment of the Russian prisoners in England an effort was made to give them religious instruction by means of tracts. It appears that Mr. Stallybrass (we presume, the Independent minister of Douglas, Isle of Man, whose honoured father was a missionary in Russia) engaged to visit them. Mr. S., in his report of his proceedings says—

"On Sunday morning I took with me a parcel of tracts, which had been kindly supplied by the Religious Tract Society. I remained with them till dinner time. These tracts contain in them the grand distinguishing truths of the gospel, with earnest exhortations to repentance and faith. They were received with avidity, and I earnestly hope that a blessing will attend the perusal of them to many. Surrounded by group after group, I distributed the tracts, and then successively addressed them on the great subjects which they contain. This I thought, for the present at least, preferable to holding a more formal service with them.

I repeated my visit on Monday, and distributed the remainder of my tracts. One ward contains Jews alone. They are chiefly Poles, but speak the Russian language with fluency. I had a long discussion with them on the merits of the New Testament. They, alas! discover much of the hardness and unbelief of their forefathers. They point to the Russians as if they were a fair specimen of the holy religion of Jesus. They, as a people, give too much occasion to blaspheme that holy name, by which they call themselves. The Jews, however, received some tracts, which they promised to read.

I was much gratified to receive the spontaneous testimony of the governor and two or three of the wardens, to the constancy and diligence with which the Scriptures and other books are read by the prisoners; and one of the latter expressed his conviction, that what they are reading and hearing is exerting a manifest influence on their conduct. Let us be encouraged to labour in hope.

The tracts which I have chiefly distributed are, 'Poor Joseph,' 'Sin no Trifle,' 'The Necessity of Salvation,' 'The Pearl of Great Price,' 'A Lesson to those who neglect Salvation,' (a narra-

tive), 'The Mercy of God to Sinners,' (a narrative), 'Dialogue between a Traveller and a Widow,' 'Dialogue between two Sailors,' 'Thoughts on Eternity,' 'The Two Ways and their ends.' These ten tracts have been reprinted from Russian copies, by the Tract Society; and are replete with evangelical instruction, suggestion, exhortation, caution and warning. Surely we may reasonably hope, that truths derived either immediately or more indirectly from the Scriptures, and brought into contact with their minds, shall produce their legitimate effects. One gentleman, whom I casually met in the prison, told me it had afforded him much pleasure to find so many diligently occupied in reading the various books I had given them. And there is no doubt that they are extensively read.

In the course of my conversations with them, one man said:—'Formerly, sir, we cared nothing for these things; we were engrossed in the duties of our service; we had no books, and no thoughts on such subjects; but now we had plenty of time, and'—expressing gratitude to me and those friends who care for them—'plenty to think and read of.'

I visited all the wards in order, distributing scriptures and tracts, reading to the inmates and conversing with them. A tract entitled 'The Importance of Salvation' (the Russian title expresses 'urgency') has been eagerly received by many. The motto on its title page is, 'Sirs, what must I do to be saved?' Acts xvi. 30: and it is accompanied by a wood engraving, representing the jailor in the act of falling down before Paul and Silas. This has led me to direct their attention to his history, by reading and explaining it to them, and advising them to read the tract in connexion with the scripture which it is intended to illustrate."

Surely we may indulge the pleasing hope that some of these, at least, have now carried back with them, to their own land, the knowledge of salvation by the Lord Jesus Christ.

BELGIUM.

Mr. JACCARD writes:—"I have much interesting news to communicate, which I hope will excite a lively interest.

In our district of Charleroi, the work of tract distribution has never been so good as at present. There have been at least forty persons more or less engaged in this excellent work, and in all ranks of life, with the three pastors at their head. Is not this a splendid victory? Since the month of November last, I have visited at least 1,000 Roman Catholic families, and I have only been insulted in three or four. Is not this excellent? Glory be to God! I will cite you some interesting facts.

I have during two years lent tracts to the workmen of a coal mine. To-day they have each purchased a New Testament. I have during the last three or four years lent religious tracts to a director of the works. He has ended by procuring a bible, and subscribing for a religious journal. I left a tract, four years ago, in a house, whose owner has since procured a bible, and has come to worship for some time back.

Eight years ago I entered a house, and found an old sick man, who accepted one of my tracts. He was an ungodly man,

who was full of pride at being a descendant of the counts of Condé. He has become a member of our church. The Lord has so blessed his soul, that it is a pleasure to hear him speak of his departure. He sighs to be with Christ. I believe the hour of his departure is approaching.

Some time ago, a young German lady received a letter from me. She was ill. Till that time she had lived in the world. She was as ignorant of the things of God as a pagan. A tract, 'The End of Time,' which I lent to her, produced a profound impression upon her. She has been converted to God in a remarkable manner. Two months before her death she rendered a testimony most clear, but most simple, to the love of her Saviour. Her husband and some monks tormented her to the last moment, to turn her away from the truth, but in vain. We committed her mortal remains to the tomb last week. There was a large crowd. I related what the Lord had done for her. On all sides the people were in tears. She sleeps in the Lord."

Intelligence.

BAPTIST.

FOREIGN.

JAMAICA.—We found the following in one of our *very* liberal nonconforming weekly papers as an advertisement! We insert it free:—"A baptist missionary in Jamaica, who has been there upwards of nineteen years, during the whole of which lengthened period of service he has not once been off the island. During the last seven years he has been pastor of one of the large churches in the north of the island, during which time he has not been absent from any one week-night service, nor vacated his pulpit a single Sunday. Since the year 1842 he has been wholly supported by his congregation; and, with the exception of £5 from the Cholera Fund of the Baptist Missionary Society, has received no pecuniary assistance whatever from England. His health has at length completely broken down; his medical adviser has prescribed rest and a sea voyage as the only chance of recovery; but, owing to the circumstances which have weakened and impoverished all the Jamaica churches, my friend has no means whatever

of availing himself of this means of restoration. With a wife and family dependent on him, the case is rendered painfully urgent. In a letter just received, this missionary thus writes to me, 'My straitened circumstances render it utterly impossible for me to avail myself of a change of climate for a while. I could make myself very wretched if I dwelt only on this view of the case; but I greatly bless our Heavenly Father that I feel resigned and tranquil, fully satisfied that his ways are right, and that he will deal mercifully with me and mine.' The name and address of the missionary whose case I thus present to the public are at the office of the *Nonconformist*, should any wish to make inquiries. Any contributions in aid of this case will be most thankfully received by me. If by Post-office order, payable to William G. Barrett, Post office, Salford."

AMERICAN BAPTISTS AND SLAVERY.—At a meeting of sixty baptist ministers of Boston and vicinity, resolutions were passed upon the late slavery outrages at Washington and in Kansas, and declaring the scriptural doctrine, "that among the moral wrongs and national sins suitable for themes in the

pulpit, American slavery is entitled to greater prominence; and though it may not become a minister of the gospel to enter any political arena, nor bring its party strifes within walls consecrated to peace and personal godliness, he should not forbear to proclaim the criminalities and corruptions of this giant evil, howsoever connected with Church or State, or to use any right means of influence in his power to arrest and remove it."—*New York Chronicle*.

DOMESTIC.

HORTON COLLEGE.—The annual services introductory to the session were held on Thursday, Aug. 7, in Sion Chapel, Bridge Street, Bradford. At eleven a.m. the Rev. Dr. Acworth took the chair, supported by the other officers of the institution, and a large body of its friends and supporters. The Rev. C. Daniell, resident tutor, read the report, from which it appeared that twenty-five students had, during the past year, enjoyed the advantages of the institution. Of this number, six had left to settle over vacant churches. One student had left the institution owing to ill-health, and two had just been admitted as probationers, the number in the house being thus reduced to twenty. Satisfactory testimonies had been borne by the tutors as to the diligence and conduct of the students; and the reports of the examiners, which was read, attested a high degree of proficiency, especially in the departments of Old and New Testament exegesis, in the higher Greek classics, and in mathematics. The project of a new college still engaged the anxious attention of the committee. Dr. Steane, then entering upon the whole subject of nonconformist collegiate instruction, and referring to the fact that the metropolitan college of the denomination at Stepney was, like this, in a transition state, forcibly urged the importance of seizing the opportunity to found a complete theological faculty, in which the force of the whole body might be concentrated and combined. A lengthened conversational discussion followed, and by a resolution passed at the close of the meeting the subject was remitted to the new committee, with instructions to enter into communication with the authorities and the supporters of kindred institutions, with the view, if possible, of initiating some combined and efficient system of thorough theological training. In the evening, after devotional services, an address was delivered to the students by the Rev. T. Pottenger.

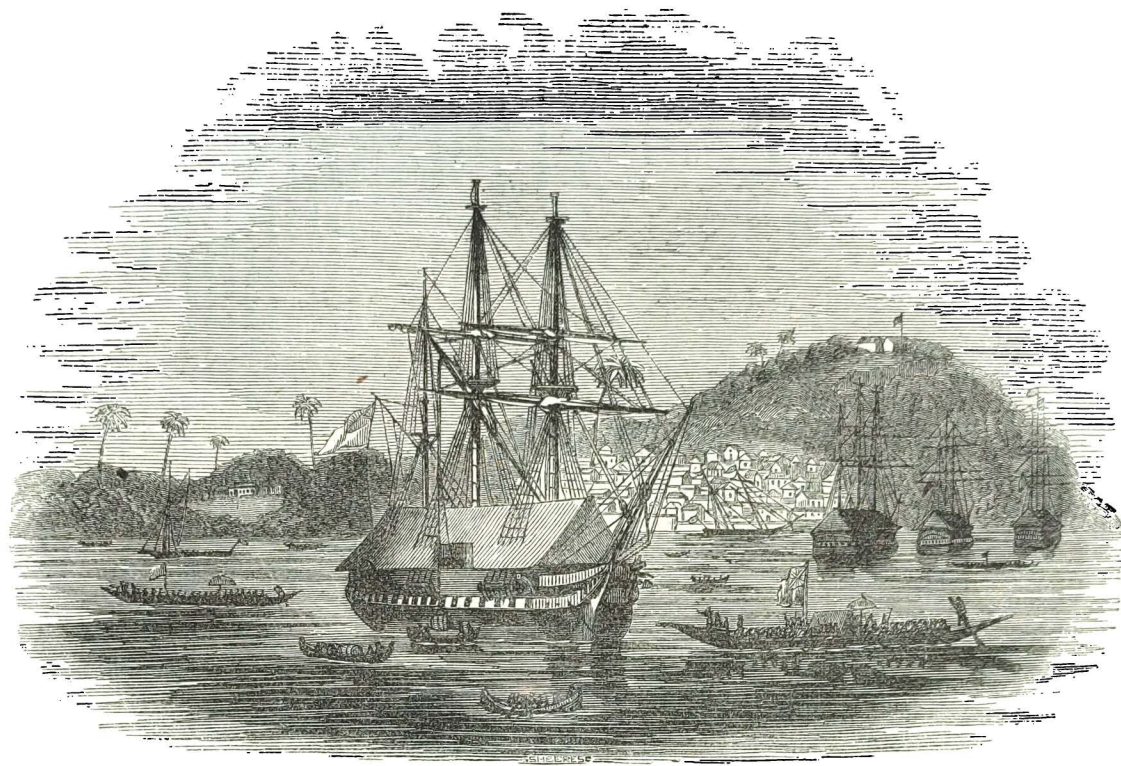
WORCESTERSHIRE ASSOCIATION OF BAPTIST CHURCHES.—On Wednesday, July 9, a meeting was held at Worcester, for the purpose of re-organising this association. After devotional exercises, conducted by Messrs. Phillips and Warmington, the Rev. W. Crowe was called to the chair, and Mr.

G. Grove appointed Secretary to the meeting, which was composed of delegates from the following churches:—Worcester, Mill-street; Eversham, Pershore, Alcester, Astwood, Atch-Lench, Upton, Studley, and Cookhill; the Rev. F. Overbury was chosen Treasurer and Secretary to the association. The first autumnal meeting to be held at Alcester in October next; the annual meeting to be held at Pershore in June, 1857.

HUNSLET, Leeds.—The services in connexion with the public recognition of Mr. Andrew Bowden, late of Horton College, as pastor of the baptist church, Hunslet, were held on Wednesday, Aug. 13. In the afternoon an excellent address, "On the Nature and Constitution of a Christian Church," was given by Mr. S. G. Green, B.A., of Horton College. The usual questions were asked by Mr. C. Daniell, of Horton College, and were very clearly and satisfactorily answered. The "ordination prayer" was offered by Mr. R. Brewer, of Leeds. An impressive "charge" was then delivered by Dr. Acworth. A numerous company took tea in the school-room. At half-past six, a public meeting was held in the chapel, Dr. Acworth in the chair, when addresses were delivered by the Chairman; Messrs. Bowden; Dowson, of Bradford; Rawson, of Bramley; Walcot, of Sutton; Bailhache, of Leeds; Campbell, of Shipley; J. Tunncliffe, of Leeds (General Baptist); and Mr. Cook, of Bradford.

CHATHAM, Zion Chapel.—The Rev. J. Russell, upwards of seven years minister of the above baptist church, recently resigned his pastoral charge to take the oversight of a church in the metropolis. A numerous company of friends attended at a social tea-meeting to testify their affectionate regard for Mr. Russell, and to bid him farewell. There was a large attendance of ministers and members of other denominations present. The Rev. J. S. Hall, Independent minister, occupied the chair; and addresses expressive of affection for the retiring pastor, and of sympathy for the church deprived of his valuable services, were delivered by the Rev. J. Davies, of Rochester, and Messrs. Everest, Love, and Watchurst. In the course of the evening an elegant writing-desk and a purse of gold were presented to Mr. Russell, on behalf of the church and congregation, as a token of their personal esteem and grateful appreciation of his ministry.

REMOVALS.—Mr. W. D. Elliston, of Stepney College, to Blakeney, Mr. W. Copley having resigned, after twelve years' faithful service, from severe and long illness.—Mr. Joseph Adshead, of Horton College, Bradford, to Rotherham, Mr. Amos Dyson having resigned.—Mr. W. Collings, after fourteen years service at Kingston-on-Thames, to Gloucester.



OLD CALABAR, WESTERN AFRICA.

MISSIONARY.

JAMAICA.

WE have just received a copy of the Annual Report of churches connected with the Jamaica Baptist Union, for the year ending December 31st, 1855, which we have no doubt will be perused and pondered with much interest by our readers.

"In presenting the usual annual reports of churches connected with 'the Jamaica Baptist Union,' it becomes us gratefully to record the goodness of the Lord to the land in which we dwell, and the churches with which we are connected. During the past year 'goodness and mercy have followed us.' We have 'a goodly heritage' and 'the lines have fallen unto us in pleasant places.' We have been highly favoured and richly blessed. In some countries, during the past year, the pestilence has swept away thousands into eternity, and though a case or two of the dreaded disease, cholera, appeared in Kingston, this land has been mercifully spared. The angel of death has not been allowed to traverse the land and spread death through its borders. In Europe, in some parts of India, aye, in the neighbouring island of St. Domingo, hateful war has afflicted the people: but in this island, peace has been preserved and enjoyed. While in America, Brazil, Cuba, and other places, millions of our fellow men have lingered through the year in bitter bondage, yet in this isle the tree of liberty still stands spreading her branches, affording bliss to every heart. Again, in some countries, as Austria, Roman Catholicism is attempting to enslave the human mind and re-establish herself by teaching unscriptural doctrines, and foolish mummeries; but in Jamaica the Gospel is preached, in the majority of places of worship, in simplicity, and Christ Jesus is set before the people as the only, the perfect, the all-sufficient Saviour. A privilege this which cannot be too highly prized; the more so as while in Sweden, some parts of Germany and Italy, men and women who dare to worship God according to the dictates of their consciences are persecuted, fined, imprisoned, and banished from home and country, in our island every man can worship his Maker 'under his own vine,' no one daring to make him afraid. Truly for these mercies we cannot be too grateful unto the Lord our God.

During the past year death has not removed any of the pastors of the churches in the Union, but the Revs. C. Armstrong and R. Gay have, through affliction, been compelled to quit the field. The latter has just left his station. May the removals of both these brethren be sanctified to their churches.

One pastor, the Rev. B. Millard, after

eleven months absence, has returned to the island improved in strength and health.

The church at *Stewart Town* sent an invitation to the Rev. Samuel Hodges, to become their pastor, and in the month of April had the happiness of welcoming him in their midst. The churches at *Salem* and *Dry Harbour* united in requesting Mr. Joseph Gordon Bennett who had completed his course of study at the Theological Institution, Calabar, to become their pastor, and he has entered on his work with encouraging signs of success. The church at *Providence*, (left destitute of a pastor, through the removal of the Rev. W. Clayton to *Four Paths*) and that at *Mount Peto*, have invited the Rev. E. Hewett to become their pastor. The Rev. J. E. Henderson, after repeated applications from the people, has become the pastor of *Gurney's Mount* church, and the Rev. W. Teall has consented to take the permanent oversight of the church at *Fletcher's Grove*, lately under the care of the Rev. C. Armstrong.

In accordance with a recommendation of the 'Union' collections have been made at some of the stations in aid of the Patriotic Fund, and upwards of £66 has been collected. Had all the churches been able to do something, a much larger sum would have been realized.

Much of late has been said respecting the failure of the voluntary principle, and boldly some are found to declare that our own, and other missions have proved a failure. Now with regard to ourselves what are the facts? This union embraces 48 churches, worshipping in buildings which are generally well filled, and which cost tens of thousands of pounds, contributed chiefly by the members of our churches, who, in addition to this, have also spent large sums of money towards the erection of school-rooms, mission-houses, and village class-houses: that though our people generally belong to the peasantry, they support their pastors without any foreign aid, and are required to do their best towards meeting the contingent expenses of the churches with which they are connected. Nor is this all. Our members are called upon to contribute towards foreign objects, such as Calabar, Africa, and other matters. Let our friends, and the well-wishers of the colonists generally, only understand what is being done, and instead of pronouncing the voluntary principle a failure, they would bless God for its successful operation, and do all in their power to advocate and recommend its further, if not universal, extension.

Returns have been received from 47 churches, from which the following particulars appear. During the year 809 baptized, 529 restored, and 188 received; total increase, 1,526: 374 died, 786 excluded, 45

dismissed, 73 withdrawn; total decrease, 1,278. Nett total increase, 248. Number of members 17,492. Number of inquirers, 1803; Sabbath school scholars, 8,742; teachers, 750.

These figures exoite mingled feelings of joy and sorrow. Who can but rejoice to discover that so many as 809 individuals have, as we hope, through Divine grace, been constrained to be baptized on a profession of faith in the Lord Jesus; and that 529 persons who had backslidden, have thought upon their ways, and returned to the Lord? A band of 1,338 has, during the past twelve months, been added to the churches, being an average of 28 to each station, exclusive of receivals. For this we bless God. Against this increase, however, we have to set 780 exclusions, and 73 withdrawals, in all 859, not reckoning those who have departed this life, and who, we hope, are now in a better world. The nett average increase on each church is only five. This fact should be duly weighed, as affording a loud call for a revival of deep-toned piety.

Another particular observable from these figures, is the disproportion in the number of inquirers to that of members. Whilst in the 47 churches there are 17,492 members, there are reported only 1,803 inquirers. Now when large numbers receive the gospel, obey its precepts, enjoy its ordinances, and exhibit its spirit, it is but right to look for a large accession of inquirers. Last year there were reported 2,112 inquirers. Of these, 809 have been baptized, leaving 1,303 on trial. This year the number is 1803. Now supposing that, say 100, were erased from the list of 1854 on account of inconsistency, then it will appear that 600 persons have been added during the year to the list of inquirers who profess to 'repent of sin toward God and believe in the Lord Jesus Christ.' We cannot do otherwise than rejoice over this success; but is this an adequate result? We fear not.

Ministers in the Union generally have not to complain of diminished congregations. In three or four places the attendance is far from good, but generally the sanctuaries of the Most High are filled. Though cholera and small pox removed thousands from our chapels, the places of the dead are for the most part occupied by other hearers. This proves that there is a spirit of hearing, for which we cannot be too thankful. But the returns alluded to shew that conversions are not equal to the efforts employed. Then where is the evil? This is a subject which demands the serious and faithful consideration of the pastors, officers, and members of the united churches.

We admit fully that we have many difficulties to contend with, and many influences against us. Numbers of the better educated

classes set a fearful example to the community; the rulers, as a body, are not godly; the rejoicings over the fall of Sebastopol have had in some localities a most pernicious influence, and whetted the appetite for disgraceful carousings; superstition now and then displays its soul-injuring effects; the sins of at least 780 professors of religion, excluded from the churches, must tell sadly against the work. Still with all these, and a host of other obstacles and drawbacks, the conviction remains that the church of Christ is not making proportionate inroads on the world. Christians must awake, arise, and attack the kingdom of darkness. Let ministers and members join in earnest, united prayer for the gift of the Holy Spirit; let the pulpit present the truth to the hearers earnestly, affectionately, faithfully; let the deacons and leaders institute house to house visitation, and call on sinners to turn to the Lord; let special class meetings be held to stir up believers, and draw the ungodly under the influence of the Gospel; let the churches secure the aid of the sisterhood to help in the work of the Lord; let each wrestle with the Head of the Church for a blessing, and we have no doubt, that next year we shall have to present a report which will yield joy to the church, and give glory to God."

RELIGIOUS.

LONDON.—*Sermons in Victoria Park.*—A number of clergymen and other protestant ministers, "impressed with the solemn urgency of the Divine command to 'Go into all the world and preach the gospel to every creature,' and seeing that the public parks are the places where multitudes, inaccessible elsewhere, might be conveniently addressed, feel it to be their sacred duty to use the parks for a course of sermons on 'the Vital Doctrines of the Gospel, cleared from all Antagonistic Errors.'" The following ministers agreed to commence the course on Sunday, July 27, at half-past three o'clock, afternoon, in Victoria Park (West Park): Revs. Hugh Allan, St. Jude's Church; A. Pollock Black, A.M., F.R.S., St. Andrew's Scottish Church; G. T. Driffield, M.A., Rector of Bow; H. P. Haughton, M.A., St. James's, Victoria Park; Newman Hall, LL.B., Surrey Chapel; William Keedy, John Knox's Church, Stepney; George Smith, Poplar; T. T. Crybbace, A.M., Convener of Committee; and others to follow. The Rev. Hugh Allan preached the first sermon to an immense and most attentive audience on Sunday, August 3. In answer to a joint note from the ministers, Sir Benjamin Hall has agreed to give every facility for the preaching of the gospel.

THE BIBLE IN FRANCE.—In the recent meeting of the French and Foreign Bible Society, many facts were related showing the happy fruits of the dissemination of the scriptures. I will cite but a single example. One day, in one of our ports, a soldier accosted a bible colporteur and asked for a copy of the New Testament, adding, that he could not possibly pay for it. His request being granted, the soldier began to laugh, and told the colporteur in a scoffing tone, "I thank you for this book; its leaves will serve to light my pipe!" Indignant at this impiety, the colporteur rebuked the soldier and went away. A year afterwards the same colporteur found himself in a remote part of the country, and stopped at an inn to pass the night. The landlord and his family were in deep affliction; they had that morning followed to the grave their son,—a young soldier,—who had returned sick from the Eastern war. The colporteur expressed his sympathy for the mourners. The mother told him that one thing consoled her; that her son died pious, and that he derived his pious sentiments from a little book. The colporteur asked to see the book. It was a new Testament; but it contained on the cover these words written by the soldier:—"Received this book from — the —; a book at first despised, vilified, but afterwards read, believed, and become the instrument of my salvation." Judge of the surprise and joy of the colporteur! The day and the place coincided with those where the scene passed between him and the scoffing soldier; this little volume had converted and saved his soul!

THE WESLEYAN METHODIST CONFERENCE AND OPEN-AIR PREACHING.—It is well known that out-door preaching has formed part of the evangelizing operations of Methodism from the first, and revived attention to this method of carrying gospel truth to those who do not go in search of it, has marked the proceedings of the conference now being held in Bristol. The sabbath committee of that conference entertained with approbation the proposal to supply an unusual amount of out-door preaching additional to the official arrangements printed on the plan of conference services. When, therefore, a communication was read, on the second day of conference, from Messrs. H. O. Wills, E. Ash, and H. Holland, representing the Bristol Committee for Conducting Open-air Services, and requesting ministerial aid, the conference was prepared to accede cordially to that request. A committee, consisting of the Revs. R. Newstead, J. Tindall, and G. Scott, was appointed to make necessary arrangements, and on Sunday, August 3, not fewer than fifty Wesleyan ministers took their stand in and around Bristol to proclaim the glorious gospel of

the blessed God to all willing to hear, and most of them succeeded in obtaining attentive audiences. These benevolent efforts were to be repeated.

THE CASE OF ARCHDEACON DENISON has passed through another stage. At Bath, on Tuesday, August 12, Dr. Lushington, on behalf of the Archbishop of Canterbury, delivered judgment. He pronounced the Archdeacon's opinions on the Eucharist to be contrary to the Thirty-nine Articles. The heretic is to be allowed till October 1st to recant his errors. Should he fail to do so, sentence of deprivation will be pronounced against him on the 21st. The decision is a triumph of Low Church over High Church, and may possibly bring about that convulsion which has so long threatened the English Establishment with disruption.

CHRISTIAN BENEVOLENCE.—The late Mr. William Ridley, of Newcastle-on-Tyne, has left by will the following sums:—London Missionary Society, £200; British and Foreign Bible Society, £200; Sunday-school Union, £100; Religious Tract Society, £100; Newcastle Infirmary, £100; Victoria Blind Asylum, £50; Deaf and Dumb Asylum, £50; Dispensary, £50; Sailors' Society, £50; Penitentiary, £50; Temperance Society, £50; total, £1,000.

HOME AND SCHOOL FOR SONS OF MISSIONARIES.—On Monday, June 16, the fourth annual meeting was held in the school-room, Hampstead-road. This excellent institution has admitted about seventy boys, forty-six of whom are now under its care. We regret that the funds are not adequate to its support. The examination of the pupils was very satisfactory.

THE REV. W. CUTHBERTSON, B.A., who is going out to Sydney, New South Wales, to succeed the Rev. Dr. Ross, as pastor of the Congregational Church, Pitt Street, Sydney, has taken his departure, accompanied by his wife, in the "Vimiera."

ST. PETERSBURGH.—The Rev. Edwin Cerbold has been designated to the pastorate of the congregational church in this city at their invitation.

THE MISSIONARY SHIP "John Williams" has again sailed on her fourth voyage to the Pacific. She is expected to be absent four years.

GENERAL.

UNITED STATES.—When Brooks was expelled from the House of Representatives on July 14, by a majority of yeas 124, over nays 95, for his brutal assault on Mr. Sumner, we are told that as he retired from the House and reached the lobby he "was embraced and showered with kisses by the ladies!" Rather a flat taste!

CAROLINE, THE WIFE OF GEORGE II., attended to her toilet and her devotions at the same time. While her nymphs were adorning her body, the chaplain, Whiston, stood at the door, proffering prayers for her soul. Sometimes the nymphs would shut the door, and then the chaplain would stop. This nettled the queen, who inquired, "Why do you stop?" "Because," said the chaplain, "I do not choose to whistle the word of God through a keyhole."

WHO WAS ST. GEORGE?—Perhaps some will ask, that he should be called the patron saint of England. It is altogether nonsense, and worse. Like many other celebrated saints of the eastern and western heresies, we expect he was a great sinner. All we know of him is that he was a bacon-factor, perhaps Commissariat General, of an army in Cappadocia, and if he was like his brethren he was a great cheat.

CANNON SHOT.—"It is calculated that the Russians fired 30,000 tons of iron at us. It is certain that we gave them 11,000 tons in return; and possibly the French fired 20,000 tons; so that 60,000 or 70,000 tons weight of iron must be lying about the plateau of Sebastopol. *Times Correspondent.*

EGYPT.—The great commercial project of a canal across the Isthmus of Suez advances a stage, by an international commission having decided upon the exact route. This commission has adopted the principle of a direct communication between Suez and the Mediterranean.

A NEW SAILORS' INSTITUTE has been erected and opened in Shadwell. It is a noble building with a lofty tower, and will be fitted up with every convenience for the comfort, safety, and instruction of the inmates. It will be open to seamen of all nations.

THE NATIONAL SUNDAY LEAGUE have started an organ of their own for the express purpose of promoting Sunday Bands, the opening of the British Museum, the Crystal Palace, and other institutions on Sunday afternoons.

THE LARGEST STEAMER IN THE WORLD is expected at Southampton from the United States. She is said to be of 60 feet beam, and of 5,000 tons burden, which is 1,500 more than our Himalaya.

CHURCH RATE CONTESTS continue with more or less of success. Among the seizures were two valuable silver watches from the residence of the benevolent Thomas Thompson, Esq., of Piercefield Park.

THE VALUE OF OUR EXPORTS for the first six months of the present year are £9,000,000 more than 1855, and £5,000,000 more than 1854.

A FRENCH POPISH PRIEST, in a published pamphlet, recommends the Pope to renounce Rome and take up his abode at Jerusalem.

A CURIOUS ANNOUNCEMENT, the *Stamford Mercury* tells us, was lately made by a Wesleyan preacher, who, wishing to inform his hearers that the early sabbath morning prayer meetings had recommenced, said, "The Lord's altar has commenced smoking at seven o'clock on Sunday mornings."

SEBASTOPOL is to be rebuilt, and the docks constructed on the largest scale "for a mercantile marine." Nicolaieff is to be "the war port for the future fleet." The Russian army in the Caucasus and on the Turkish frontiers in Asia has already been reinforced.

SEVERAL ASTRONOMERS have been making some investigations in respect to the great comet which appeared in the years 104, 392, 682, 975, 1264, and 1556. The result gives the arrival of this rare visitor in 1858, with the uncertainty of two years, more or less.

THE CRIME OF MURDER has recently been so frequent as to excite alarm, and the Home Secretary has advised the Crown not to pardon. But will severity increase or decrease the crime? That is the question.

FOURTEEN GENTLEMEN were lately invited to dine with Mr. Anderton, late undersheriff of London, whose united ages amounted to 1048 years, averaging seventy-five years each.

ELEVEN WELSH WITNESSES were lately examined in Bristol, whose united ages amounted to 863 years. The youngest was sixty-four, and the oldest eighty-six.

INCOME TAX.—Forty-one persons in the kingdom pay income-tax on upwards of £50,000 a year. 41,000 pay on from £150 to £200.

IRELAND.—The total produce of sales in the Encumbered Estates Court from February, 1850, to the present time, has been no less than £17,893,124.

FRENCH SUCCESSIONS.—It is a singular and significant fact in French history, that for 200 years no son has succeeded his father on the throne.

EARTHQUAKES, accompanied by terrible volcanic eruptions, at Ternati, in the Molucas, have taken place, by which upwards of 3000 lives were lost.

A DREADFUL COLLISION took place between two trains near Philadelphia. One was a children's excursion train. About 50 lost their lives. The carriages took fire, and several were roasted to death.

DEATHS BY DROWNING have this season been far more frequent than usual. Some most distressing cases are reported at various sea side bathing places.

ST. PETERSBURGH.—Since the peace above 1000 vessels entered the port in six weeks. No mention is made of the late emperor. Silence reigns around his tomb.

A MAGNIFICENT PALACE has been discovered underground, in a poor man's garden, in the Isle of Caprie, in Italy.

Mrs. HARRIETT BEECHER STOWE has again arrived in this country. A new work from the pen of this lady on the subject of slavery has appeared, with the title of "Old Toss."

BROADWOODS' PIANOFORTE MANUFACTORY has been destroyed by fire. An immense loss will be sustained both by the proprietors and their numerous workmen, who have lost their valuable tools.

DOVE.—This wretched young man, before his execution, confessed to the murder of his wife. Many doubted his sanity; and Brown, executed at Leicester, was generally called "Silly Billy."

NEWSPAPER STAMPS.—The Chancellor of the Exchequer lately stated in the House of Commons, that there had been a loss to the revenue of £220,000, in consequence of the abolition of the newspaper stamps.

Kossuth has been lecturing at Birmingham, Bradford, and other places, on the Austrian concordat, to crowded audiences, who welcomed the noble Magyar with great enthusiasm.

A RAILWAY TRAIN of eight tons weight is said to have crossed the Potomac river on the ice last winter.

METROPOLITAN POLICE.—The total number is 5,817, of whom the average number on day duty is 2,272, and on night duty 3,545.

FOUR THINGS come not back—the spoken word, the sped arrow, the past life, and the neglected opportunity.

PUBLIC EXECUTIONS.—A select committee of the House of Lords recommends, for weighty reasons, their abolition, and executions within the gaol walls instead.

MARRYING A WIFE'S SISTER.—It appears from a recent legal decision that this is allowed by the ecclesiastical laws of Scotland.

DEATH BY SUN-STROKES.—Several cases are reported in England, but in France they have been more numerous.

THE MANCHESTER TOWN COUNCIL has decided against the occupation of the Parks by Sunday bands of music.

REVIEW OF THE PAST MONTH.

Monday, August 25.

AT HOME.—More than 20,000 of the soldiers who have returned from the Crimea, being encamped at Aldershot, the Queen has again visited them. The attention and sympathy which her Majesty has displayed towards the brave men who went out on that perilous enterprise has excited general admiration. We hope, however, that her Majesty may never again have occasion to call out her armies. May peace and truth fill up the remainder of her happy reign! Since we wrote our last review we have had some unusually hot weather, followed by winds and rain. But an average crop is expected; and the reports from America and the continent are cheering as to the harvest. We may hope, therefore, that food will be both abundant and cheap. Trade and commerce are progressing beyond all precedent; but speculations are afloat which, we fear, will soon turn out bubbles and burst.

ABROAD.—Now the discord of war in the East has ceased, and the distant rumblings in the West are hushed, we hope to have the pleasing task in future of recording here the peaceful progress of civilization and commerce. . . . True, *Spain* has been thrown back again into the arms of military despots, and *Italy* groans under bondage, but we hope that the people of those and other nations will resort to more powerful means than force of arms to secure their just rights and liberties. . . . In the *United States* the ruffian Brooks has been expelled the House of Representatives for his cowardly and brutal attack on Mr. Sumner. It is now said that Fremont is most likely to be the new President. . . . In *France* it is said secret societies are active. The Emperor has been unwell, but is reported better. . . . In *Belgium* the 25th anniversary of the reign of King Leopold has been celebrated with hearty rejoicings. . . . Sir Charles Napier has been at Petersburg and Cronstadt; not as a conqueror, but a visitor. . . . Florence Nightingale has returned to her country and her home in health and peace, wisely avoiding all public parade.

Marrriages.

July 22, at the baptist chapel, Scarborough, by Mr. Evans, Mr. T. Lawson, to Miss Kate Hinton, of Malpas, Cheshire.

July 30, at the baptist chapel, Abingdon, by Mr. S. Lepine, Mr. E. S. Copeland, of Abingdon, to Fauny, eldest daughter of Mr. T. Kendall; and at the same time and place, Mr. John Nicholson, of Lydney,

to Jane, the third daughter of Mr. T. Kendall.

Aug. 7, at the baptist chapel, Weston-by-Weedon, by Mr. Ibberson, Mr. Isaac Watts, to Miss Adams.

Aug. 17, at the baptist chapel, Stony Stratford, by Mr. Ashby, Mr. W. Blunt, of Ashton, to Mrs. H. Stapp, of Aylesbury.

Deaths.

July 1, at Bangor, in Ireland, whither he had gone for the benefit of his health, Robert Hall Wilkinson, aged 17, youngest son of John Wilkinson, Esq., of the Pottery, deacon of the baptist church, Whitehaven.

"Hope smiles amid the deepest gloom,
And beams a healing ray;
And guides us from the darksome tomb
To realms of endless day."

July 18, Keturah Stubbings, aged 29, eldest daughter of Mr. S. Stubbings, baptist minister, Great Sherstone, after several years severe affliction borne with great patience. She was baptized when a sabbath scholar in 1842. When asked, a

little before her departure, by her father, the state of her mind, she replied, "Rejoicing in hope of the glory of God;" and added, "a dying pillow is the place to tell the value of religion."

July 22, at Crowle, Lincolnshire, Mrs. Ann Hammond, many years a member of the baptist church there.

July 29, aged 65, Hannah, wife of Mr. T. Edwards, of Bicton, near Shrewsbury. She was baptized in the river Severn twenty-eight years ago, and continued an humble and sincere follower of Christ until he suddenly called her home.

THE REV. WILLIAM GROSER.

THE baptist denomination has sustained a great loss in the decease of the Rev. William Groser, who died at his residence in Islington, on Wednesday evening, August 6th. His valuable life was brought to a close, at the ripe age of sixty-five, by a visceral complaint, of long standing, which resisted the power of medicine. The last time that we met with him, he spoke, though engaged in his usual occupations, in the tone of a man conscious of inevitable and approaching dissolution. Mr. Groser was born, we believe, at Watford, where his father was pastor of a small baptist church. Under what circumstances the son was led to embrace the same vocation, we are not informed. All we know is, that, from local circumstances, he became early acquainted with the late Dr. F. A. Cox, whose friendship he retained through life; and that he entered upon the christian ministry without any previous course of special training. Such, however, were the nature and requirements of his subsequent official duties, that he must have begun life with at least a respectable elementary education. His first pastoral charge was undertaken at the early age of twenty, and was over the baptist church at Princes Risborough; whence, after a short time, he removed to Maidstone, in which town he filled a similar office for nearly twenty years. While still resident in Kent, his knowledge, skill, and judgment pointed him out as suitable to undertake the Editorship of the *Baptist Magazine*, which he conducted without interruption till death, the number for the present month appearing without any intimation of his having been obliged to lay down the pen.

The immediate cause of Mr. Groser's removal from Maidstone to London, was the earnest wish of the Baptist Missionary Committee to have the benefit of his services in relation to the controversy which had arisen concerning the Serampore Mission, his exactness and accuracy being well-known; and, when those affairs were at length arranged, his services were found too valuable to be dispensed with. In London, Mr. Groser had no settled pastoral charge, except for a short time in connexion with a baptist church at Chelsea. His engagements at the Baptist Mission House, in addition to his editorial duties, demanded his whole time; for he was a man who performed methodically and thoroughly whatever he undertook. A few years ago, the secretarial department of the Baptist Missionary Society underwent modifications which enabled the committee to dispense with Mr. Groser's services, and him to accept the appointment of Secretary to the Baptist Irish Society; and its *Irish Chronicle* for the present month bears internal evidence of having proceeded from his pen. His compositions, like his preaching, are marked by clearness, candour, sufficient information, and a sober judgment. We attribute the apparent coldness of his style, not to any want of feeling for either the warmer beauties of composition, or the moral bearings of a subject, but to a conscientious respect for the understandings of his readers, and an aversion bordering on contempt from the expression of rash and intemperate judgments. They who knew him best can testify that he possessed a warm heart as well as a strong understanding; and he descends to the grave amidst the esteem and regret of those among whom he passed, with much credit, a long and useful though unostentatious career.—*Patriot*.

THE

BAPTIST REPORTER.

OCTOBER, 1856.

BAPTIST ANNIVERSARIES, 1856—GENERAL BAPTISTS.

THIS year we are one month behind in furnishing this report, for reasons mentioned in our last number.

The principle on which we have conducted this periodical from the beginning, now thirty years ago, has been to report the proceedings of the Evangelical Baptists of the two sections—General and Particular—without partiality or preference. The “Particulars” holding their meetings first were first reported. We now proceed with the “Generals.”

The annual meetings of this section are ambulatory, or moving, and are usually held in some provincial town, and only seldom in London. They move in accordance with a rotatory plan from one district to another. The town at which they shall be held, or the place of worship in that town, if there be more than one church in the place, is always fixed upon at the previous Annual Meeting, preference being usually given to the church that applies for the meetings to be held in its place of worship.

Formerly the Representatives were put to much expense, labour, and inconvenience, in reaching the place appointed, especially if in a district distant from the Midland counties, in which the churches of this section are most numerous. We remember an

adventure of this kind more than thirty years ago. We had just entered on ministerial duties at Melbourne, near Derby. After a walk of eleven miles, we reached Loughborough in time for a coach from Nottingham, by which we reached Leicester. From thence to Stamford was an expensive ride. There was but one coach, and some were left behind. Those of us who secured “our places” early arrived at Stamford about 6 P.M. What were we to do then? There was no coach. A few richer friends hired a post-chaise; but the greater part of us could not afford such a luxury; so we started on foot, by “Wansford in England,” to Peterborough, and first saw the towers of its cathedral in the midsummer twilight looming over the town as its bell tolled out eleven o’clock. We had some difficulty in finding accommodation; but next morning, to our great relief, we found that our considerate brethren at March, the place of our destination, had despatched a primitive four wheeled covered wagon, with two horses and a driver, for us. About a score of us packed ourselves into it, and to while away the tediousness of our long journey we started a discussion as to whether it was scriptural to use the prefix “Rev.” before the name of a

minister. Brother Richard Ingham, formerly of Cambridge University, took the affirmative, Father Binns, of Bourne, the negative. And it was amusing to notice how dexterously the sturdy old "Non-con" threw on his opponent the burden of proof, which required all the logical powers of the Cantab to stave off. We arrived at Whittlesea and took an early tea, and then started again along the curious zig-zag road over the fens of Cambridgeshire, with the spire of March church for our land-mark, which was sometimes N.E. and sometimes S.E., and got there in the evening, having been, including stoppage for refreshments, about eight hours performing a journey which is now usually accomplished by rail in about as many more minutes.

This year we had to reach Spalding, in Lincolnshire. We left by an early train for Peterborough. Turning off from the Derby line at Syston, we pass along a lovely green valley with picturesque villages on the gentle slopes on either side, and have a good view of Melton Mowbray, and its fine old church, before we enter the station. We start again, but are sent out of our way several miles in making the circuit of the park of a self-willed old nobleman who would not suffer the great modern innovation to come, we had nearly said,—

"Betwixt the wind and his nobility."

Reaching and then leaving Oakham, the little county town of the very little county of Rutland, we enter Manton tunnel, and emerge on an agricultural district of primitive English aspect, several large tracts of land yet being open heath, and the corn-fields unenclosed. Now we approach Stamford, and are reminded of the time when we took its famous bull by the horns! or, rather, the "bullards" as the brutal men who tormented the poor animal were called. They fought hard—the publicans and the "bullards" did—for their cruel sport, and were not put down at last without the aid of the military; but Stamford is no longer

disgraced by such scenes as we witnessed in November, 1829.

Here, again, we are told, a noble proprietor put one set of railway projectors to enormous expence in passing under his property, and sent another round by Peterborough, instead of keeping along the direct course of the old Great North Road through Stamford, to the great disappointment and injury of the inhabitants. But leaving the station we at once plunge into the subterranean passage, and skirting his splendid domain, we soon leave his elegant "House" and the well-fed hares, pheasants, and partridges, of his extensive park, and a few miles bring before our notice something more pleasing than aristocratic stupidity.

Drawing up at a small station nearly midway between Stamford and Peterborough, our attention is directed to numerous heaps of what appeared at first sight to be old hay. On inquiring we are told they are stacks of *twitch*, brought by rails and other conveyances to this spot, where we see bricklayers busy at work erecting a mill for the manufacture of paper from the roots of this troublesome weed.

But we pass on, and run for several miles in close contact with the Great Northern line to Peterborough. Arriving there, however, we are carried on to the other end of the city to our own station, and must then pay half-a-crown for a cab to take four of us and our luggage back to the station of the Great Northern, close by which we have just come. What a nuisance! especially when, as is sometimes the case, you find yourself "just too late."

On reaching the station we found we had two hours to spare, so we spent the time in calling on friends and surveying the old city, which presents several objects of interest to a stranger, especially the cathedral, which, though not so massive as those of York and Lincoln, is yet a noble pile. A curious coloured effigy on the walls above you as you enter, represents the famous

old sexton with his spade, pick-axe, and keys. The soles of his shoes are scarlet, and he has a scarlet cap on his head. The rest of his dress tells of the age in which he lived. He has a rough white beard and moustache, and a human skull lies at his feet. Here is a copy of his epitaph:—

YOY SEE OLD SCARLEITS PICTVRE STAND ON HIE
BVT AT YOVR FEETE THERE DOTH HIS BODY LYE
HIS GRAVESTONE DOTH HIS AGE AND DEATH TIME SHOW
HIS OFFICE BY THEIS TOKENS YOY MAY KNOW
SECOND TO NONE FOR STRENGTH AND STVRDYE LIMM
A SCAREBABE MIGHTY VOICE WITH VISAGE GRIM
HEE HAD INTERD TWO QVEENES WITHIN THIS PLACE
AND THIS TOWNES HOVSE HOLDERS IN HIS LIVES SPACE
TWICE OVER: BVT AT LENGTH HIS OWN TVRN CAME
WHAT HE FOR OTHERS DID FOR HIM THE SAME
WAS DONE: NO DOVBT HIS SOVLE DOTH LIVE FOR AYE
IN HEAVEN: THO HERE HIS BODY CLAD IN CLAY.

Leaving Peterborough we soon glided down to Spalding along the easily formed lines over the level fens. Two things which we usually notice on these journeys—things of smiling beauty and hopeful promise—we did not see this year. The weather had recently been wet and cold, and scarcely a wild rose in bloom, or an ear of wheat in flower, was to be seen. As we returned we found the few fine days which intervened had brought them out in rich profusion.

But it is time we went to business. The General Baptists of Spalding are numerous and respectable; and, better still, intelligent and active. Their present minister—the Rev. J. C. Jones, A.M., son of the Rev. John Jones, of March—is an energetic preacher. The place of worship, which had been recently beautified, was erected, nearly thirty years ago, on the site of the old place of worship in which their fathers of the same faith had worshipped for many generations. “Henry Denne preached and administered the ordinances here in 1646, and it is probable the society has existed from that time. In 1688, it comprised Spalding, Bourne, and Hackenby, and contained 153 members. At the head of the list of members stands Thomas Grantham.”* For many years Mr. Henry Everard was pastor of this church. He is now

far advanced in years, but was able with his aged partner to attend the meetings. Our venerable friend is highly and deservedly respected.

In looking over our papers we find we cannot do better, in giving an outline of the proceedings, than quote that furnished by the secretary, the Rev. J. Staddon. We shall then add such further remarks as may inform and interest our readers:—

“The Eighty-seventh Annual Association of the ministers and representatives of the churches of the General Baptist denomination was held at Spalding, Lincolnshire, on Tuesday, June 24, 1856, and two following days. The attendance was large for the district in which it was held. About one hundred and fifty ministers and members of churches entered their names on the roll of representatives.

A preparatory devotional service was held in the chapel on the preceding evening, conducted by brother T. Stevenson, of Leicester.

On Tuesday morning, at seven o'clock, after singing and prayer, by brother Batey, of Burnley, the chair was taken by brother J. C. Jones, the minister of the place. The reading of States was continued till half-past eight, when brother J. H. Wood prayed. On re-assembling, brother Hunter prayed, and the reading of States was resumed. At twelve o'clock

* Wood's History of the Baptists.

brother E. Stevenson of Loughborough, the chairman appointed by the previous association, took his seat. Brethren Kiddall, of Louth, and J. Wherry, of March, were elected Moderators, and J. Lawton, of Wymeswold, as Minute secretary; after which the chairman delivered a very suitable and powerful address. Brother Lawton concluded the sitting with prayer. The afternoon sitting was devoted to the regular business of the association, and brethren Felkin and Kenney engaged in prayer.

On Tuesday evening the annual meeting of the Home Missionary Society was held. Reports were given by the District Secretaries, and by brother Hunter, as secretary of the General Committee, as to the progress of the Home Mission stations. W. Bennett, Esq., of Sawley, was called upon to preside, and very appropriate and powerful addresses were delivered by brethren J. Stevenson, of Derby; J. Lewitt, of Nottingham; J. F. Winks, of Leicester; W. Underwood, of Chesham; and J. Batey, of Burnley. A very gracious influence attended this meeting.

On Wednesday, at seven o'clock, business again commenced with the reading of the States until breakfast; brethren T. W. Marshall and R. Ingham engaged in prayer. On re-assembling, brother Lockwood prayed, and business was carried on till half-past ten, when brother Bott concluded the sitting with prayer. After devotional exercises, conducted by brother Horsfield of Leeds, brother G. W. Pegg, of Commercial Road, London, preached the Association Sermon. The text was taken from Hebrews ii. 8—'But now we see not yet all things put under him.' This was an excellent sermon, listened to with the deepest attention, and the preacher was requested to print it.

In the evening the Annual Foreign Missionary Meeting was held, R. Pegg, Esq., mayor of Derby, in the chair. The chapel was completely filled. Brother J. C. Pike, secretary, read an abstract of the report which

was of a pleasing and interesting character. The meeting was efficiently addressed by brethren Springthorpe, of Heptonstall Slack; Cheatle, of Birmingham; Bailey, Missionary from Orissa; Burns, of London; Hunter, of Nottingham; and Orton, of Louth.

Thursday was devoted entirely to business. After breakfast the business of the Academy was attended to, and at twelve o'clock brother J. C. Jones read the circular letter to the churches. During the day brethren Salisbury, Cholerton, Riley, Sutcliffe, Ashberry, Dr. Burns, and Hargreaves engaged in prayer. About half-past nine the chairman offered a few suitable remarks to the assembled brethren, and closed the sittings of the Association by commending them and the churches generally to the watchful care of the Great Shepherd of Israel."

The following summary of the statistical returns will shew the present numerical position of the united churches.

Numbers reduced this year, viz:—

Dismissed	309
Excluded	195
Withdrawn	242
Removed	184
Dead	285
Included in Coalville Total	23

1238

Numbers added this year, viz:—

By New Church	86
Baptized	1013
Received	381
Restored	95

1575

1238

Clear Increase 337

Total number of Members, 18,135; Sabbath Scholars, 25,368; Teachers, 3,415; Chapels, 191 Other Preaching Places, 56.

The reports from the churches are such as we might naturally expect—more or less pleasing or painful. Without alluding to the painful, which might not be profitable, we may mention some of those which are of a pleasing character. The additions by baptism in several have been considerable. We glance over the columns and find many approaching 20: above that number, Bradford, *Infirmity Square*, 29; Burnley, 23; Derby, *Mary's Gate*, 41; London, *Borough*

Road, 26; Louth, 26; Milford, near Derby, 27; Nottingham, *Stoney St.*, 77; Sheffield, *Eyre Street*, 20; Wirksworth, 22. The largest church is that at Stoney Street, Nottingham, under the pastoral care of brethren Hunter and Lewitt. Its statistical returns were—Members, 1011—Baptized, 77—Received, 15—Restored, 2—Dismissed, 11—Excluded, 9—Withdrawn, 23—Removed, 33—Dead 30—Chapels, 6—Sabbath scholars, 1275—Teachers, 199. Of course these include the village stations as well as the parent interest in Stoney Street. One item in this return is rather painful—we refer to only two restored.

The only church admitted into the union this year was that at Coalville, and it was chiefly constituted of members from the church at Hugglescote. The churches were recommended to aid the friends at Halifax in reducing the debt on their new place of worship. The "tiresome cases," as brother James Peggs would have called them, were from Norwich and Pinchbeck; but they were referred to Committees, whose reports on them were adopted. In the city of Lincoln a General Baptist church existed in 1651. For many years, from various causes, it has been in a low and unpromising condition. The following resolutions, passed at Spalding this year, give hope of its revival.

"*Lincoln*.—1. That this meeting rejoices to hear that efforts are now being made to revive the church at Lincoln, and cordially recommends the ministers and churches to respond to the appeal of the Committee and Trustees. 2. That the Treasurer and Secretary of the Supply Fund be requested to carry out the proposed plan for ministerial aid during the ensuing year. 3. That we recommend this case to the sympathy and aid of the General Home Mission Committee."

Another resolution will interest those who appreciated the talents and

virtues of a late excellent Tutor of the General Baptist Academy—

"Mr. W. Jarrom, having informed the Association that he is in possession of his late father's (Rev. J. Jarrom's) Theological Lectures, asked the advice of the Association as to the propriety of publishing them in a volume at about 6s. or 7s. Resolved: That this Association would rejoice in their publication, and would recommend the volume to the students, young ministers, and churches of the denomination; but hopes that Mr. W. Jarrom will first obtain a sufficient number of subscribers to justify their publication."

The business of the College, usually called the Academy, occupied as usual much time and consideration. Two students, Hill and Taylor, had gone to Orissa as missionaries; three others, Sharman, Freckelton, and Cholerton, had accepted invitations from churches at home. T. Goadby, B.A., late of Glasgow, had been invited to Coventry, and J. Hopps to Hugglescote. Three new students were admitted. Eleven are now in the Institution; one, Mr. John Orissa Goadby, for missionary labour. The reports of the Examiners were satisfactory; but the funds, as usual, were deficient. A new building for the College, with larger accommodations and further means of instruction, was again the subject of animated discussion; the friends from Nottingham taking the lead in advocating the measure. Several handsome sums were offered. A committee was appointed, and it was agreed that the Institution should be removed to Nottingham, so soon as a suitable building is erected or purchased.

For the General Home Missionary Society a large Committee of ministers and other brethren was nominated, and it was hoped that this year operations of a comprehensive and efficient character would be projected, worthy of a body who make their boast of holding fast by every letter of the Great Commission of their ascended Lord.

The Secretaryship of the Foreign

Mission was again the subject of protracted discussion. Brother J. C. Pike was requested to continue in that office during the coming year.

The Magazine and Hymn Book Committees presented their reports and statements of accounts; and the Committee for admission of ministers recommended the reception of Messrs. G. Dunn, C. T. Keen, T. Watts, and J. J. Owen. The Committee of Rights and Privileges, for watching over the interests of the body as dissenters for the coming year, was chosen from friends in Leicester. J. F. Winks, Secretary.

The reading of the Annual Letter, written by the minister of the place, led, at the close, to a somewhat warm discussion. The subject was, "What are the peculiar evils to which christian professors are exposed in the present age, and what are the best means of removing them," in discussing which the writer animadverted strongly on the loose theology of some of the religious publications of the day, and amongst the rest, the *Nonconformist*. The remarks which followed were to the effect that the Editor of that paper had rendered good service to the cause of nonconformity, but its reviews and notices were by no means a safe guide in matters connected with evangelical religion. For instance, either the editor or one of his subordinates had, in giving a paltry and meagre notice of the "Memoirs" of the late Mr. Pike, poured contempt on that excellent biography of one of the most pious and useful men of the age, whilst other volumes of a very dubious character were extolled for their originality and free-thinking! Young ministers ought to be on their guard when reading the *Non-con*. The discussion resulted in the writer consenting to remove any passages which might appear too pointed or objectionable.

Next year, the subject chosen for the Annual Letter to the Churches is "German Neology." Brother Wallis, Tutor of the College, to write it.

Brother Underwood, of Chesham, was elected chairman. Brother Horsfield, of Leeds, to preach. Place of meeting, Woodgate, Loughborough.

It will, perhaps, be in the remembrance of our readers, that at the Annual Meeting for the previous year held in Nottingham, it was agreed to invite the Baptist Union to hold one of its annual meetings in a provincial town. In reply to this invitation, the following copy of a resolution passed at the Annual Session of the Baptist Union, held in April of this year, was read:—"That the Session cordially reciprocate the sentiments of christian affection expressed towards the Union by a portion of its constituency—the General Baptist Association—and with a view of promoting a more extended intercourse with the churches of that body, readily accept their invitation to hold the next annual session at Nottingham."

It was then resolved:—"1. That we recommend that, in order to secure a good attendance of our ministers and friends, the time be the Friday before the last Lord's-day in June.

2. That for the devising and carrying out the needful arrangements with respect to the place of meeting, hospitable entertainment, &c., a committee be formed consisting of the ministers, and a deacon from each of the General Baptist and Particular Baptist churches in Nottingham.

3. That a public meeting be held in the evening.

4. That the Business Meeting be held in George Street Chapel (P.B.), and the Public Meeting in Stoney Street Chapel (G. B.)"

A letter was read from the General Conference of Free Will Baptists in America. It was resolved: "1. That the letter be cordially received and printed in the Minutes.

2. That Dr. Burns reply to the communication from our American brethren."

It is a remarkable fact that this year not one minister is reported as deceased since the last meeting.

Among subjects of passing importance which occupied the attention of the brethren was that of capital punishments. The minister of the church which proposed the question opened the discussion, and spoke strongly against extreme penalty. He was opposed, in an able address, by another minister; and it was then agreed, that as the subject had been so amply discussed, votes should be taken, when the majority were in favour of extreme penalty in cases of aggravated turpitude.

Other matters of greater or less importance occupied the attention of the brethren, but as they were of the ordinary character on such occasions we need not detail them. The Chairman, on Thursday evening, seemed determined to finish the business, without another adjournment to the next day, which is usually necessary. He therefore proceeded at a rapid rate, more quick than safe, like royal travelling; but the brethren allowed themselves to be whirled along for once to the end of their journey, for the weather was oppressively hot, and many of them were known to be long-

ing for a dip in the sea at Fosdyke next morning.

In a religious assembly like this, constituted as it is on a strictly democratic principle, where every representative stands on equal ground with every minister, both in speaking and voting, it might naturally be expected that sometimes the discussions would wax "fast and furious." No such thing. We have now attended these annual meetings for three and thirty years, but we never saw what might be called a "brawl." Free discussion there is, and difference of opinion, and manly independence, but there is no disorder, no confusion. We mention these things because some have supposed that a meeting so constituted could not possibly maintain due order. This is a mistake. The annual association of the General Baptists will in this respect bear a favourable comparison with the House of Commons itself. If the members of that house adjust themselves by the principles of gentlemen, this assembly can do so with greater facility on the principles of christians.

Spiritual Cabinet.

EXCELLENCY OF KNOWLEDGE.—Yes! Knowledge is the proper glory of the mind of man, and the true sceptre of his vicegerency under God. What has it not already effected by him and for him? Before it the "wilderness and solitary place have become glad," and the man, half-brute, half-demon, has but on the rational and the christian. Our land, for example, was once little better than a desert, and its inhabitants were only a grade above the animals they hunted: And now, through the influence of knowledge, the swamp has become the verdant meadow and the waving field, and the forest has been replaced by

the orchard and the garden: and art and science, moreover, have all but taken the elements into their grasp, and bound zone to zone in loving relationship. Through the influence of knowledge, likewise, its inhabitants have undergone a wonderful change; the man has descended from his tyrant-elevation and the woman has risen from her vassal-debasement;—society has opened its circles of affection and its spheres of distinction, and on every side we are met by whatsoever things are honest, pure, lovely, and of good report. Through the influence of knowledge, in fine, a mighty alteration has taken place in the interior

nature of man and his connection with the spiritual and divine; the serpent-hold of sin has been relaxed in many a bosom, and the devil-mastery of "the strong man armed," has been broken in many a dwelling, and there is to be heard, now and then, the music of paradise again, with glimpses not a few of a better world than this in a life eternal. Thus is knowledge the principle of all physical, all social, all moral, and all religious improvement. A little of it may be a dangerous thing; what is gathered of it in a secluded department may tend to puff up and disfigure; but it is just in proportion as we grow in knowledge, as we embrace it, not in one merely but in the whole of its branches, as we pursue it not only in its earthly but its heavenly forms,—that we regain a jewel of the diadem we have lost, that we pick up a shred of the bright robe we have let go, and that we prepare for the inheritance of the saints in light and love and blessedness.

LIMITATIONS OF OUR KNOWLEDGE.—We know but in part from the necessary limitation of our faculties. To every created mind there is a barrier set, that seems to say, "Thus far shalt thou come, and here shall thy proud advance be stayed." Each individual has his scope of vision and of action, beyond which his eye cannot see, nor his wing soar; and between all finites and the Infinite, between all creatures and the Creator, there is, in this respect, an insurmountable wall, or a great gulf, fixed. God knows everything as it is; no creature knows anything but as it appears. All things are naked and open unto him in their core as well as their aspects; while an impenetrable mystery hides from us the origin and nature of being, the essences of matter and of mind, with the mode of their reciprocal action, the principal of causation, and final causes; we may believe this or that, but we do not know; wherever we gaze or go inquiry is baulked at a certain point, and knowledge is at end. Now, if our intelligence thus falters

and misgives, and is obliged to stop short of its aim, before its step has left the earth,—how must it quail and lose itself in the immeasurable vastitudes of space and duration which Geology and Astronomy open to the contemplation! How must it shrink and lower its ken, before him—"Great System of perfections, mighty Cause of causes mighty, Cause uncaused?" God! the name associates with the ideas of the Eternal, the Infinite! what can we make of these? The Eternal! "we are of yesterday, and know nothing." The Infinite! "our foundation is in the dust, and we are crushed before the moth." "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? Who hath ascended up to heaven, or descended; who hath gathered the winds in his fist, who hath bound the waters in a garment, who hath established all the ends of the earth? What is His name, or His Son's name, if thou canst tell?" Our reason confounded in a small portion of his ways! has no ear for the full thunder of his power. The mightiest intellect before Him lies prostrate and overwhelmed. We believe in Him through a primitive instinct or intuition of our nature; we open our eyes and see the world,—we open the eyes of our mind and see the Author of the world; and the Bridgewater and Burnett treatises can add nothing to our belief or intuition; can do no more than enlarge and heighten our impression of its object. "We know but in part."—Nor will our impression of the mystery of the divine Being be at all diminished when we advert to what is revealed of Him in the scriptures. In one sense he does, there, come out of the mystery of his Being, unconditioned, absolute, incomprehensible; and does bring himself within the conditions of his creatures, and near to them as a Father, a Brother, a Friend; but while this satisfies the heart, it bewilders the intellect more and more. We must be content with this. God

is represented in the Bible as unveiling the face of his throne, and giving us a glance at its communions; but what eye can look on that glory, "too dazzling to be beheld?" He is there represented as bowing the heavens, and coming down in the person of His Son; but truly "great is the mystery of Godliness; God manifest in the flesh!" He is there represented as seeking fellowship with the individual soul, by His spirit, and as making His abode in the collective church; but like Nicodemus we are tempted to exclaim, "how can this thing be?" You will have perceived that I allude to the doctrines, or rather facts, of the Trinity, the Incarnation and the agency of the Spirit—mysteries all which are past finding out. We are to receive them as truths presented for the apprehension of our faith, not for the comprehension of our reason. They are transcendental to reason. They do not, indeed, contradict it; and it is our fault, or the fault of the language we use if ever they seem to do so. But reason is utterly at fault, when it would theorise or dogmatize about them; it has found, and will find, no end in wondering, and in wondering lost."

OUR KNOWLEDGE SUFFICIENT FOR OUR PRESENT CONDITION.—In these matters, I fear, we shall never know much more; we shall never know in full; they exceed the scope of our faculties; they are out of our reach. But we rejoice that our welfare does not depend on our thorough scientific knowledge of them, but on our persuasion of their reality. If we have reason to be satisfied of this, it is enough. We cannot understand the essence of matter nor the principle of causation; but what of that? We are familiar with the phenomena of nature, and may know sufficiently the order of their succession, and so come to breathe the joy of spring, and feast on the luxuriance of autumn. We cannot understand the substance of mind, nor the secret of consciousness; but what of that? We are acquainted

with the displays of character, and may ascertain their conditions, and so come to share one another's love, and join in wise co-operation. And so, though we cannot understand the nature of God, nor the facts of his manifestation, there is a God; and Providence is "from seeming evil still educing good, and better thence again, and better still in infinite progression." Because He is, we are. Because He is a Father, we have a father. Because He gave his Son for us, we have a brother. Because He sends forth his Spirit, we have a sanctifier. Because they live, we live also, and may live for evermore the life of God. If we admit these doctrines as facts, no matter though we know their principle but in part, then all their blessing and blessedness may be ours! They are the pillar of our hope, and the rock of our salvation.

PROSPECTS OF THE FUTURE.—We refer now to the prospective issues of the economy of grace in the course of time, and its ultimate destinies in eternity. Here there comes on our ear a melody that entrances heaven and earth, and before our gaze a new creation bursts into birth amid choral symphonies. The past of time was only as a barren waste or a blotted scroll—the future, to our thought, blossoms as the rose, and brightens as if the light of its sun were sevenfold. So far as the results of the gospel in the ages to come of our world are concerned, we can form some idea of them, because they must have to do with elements with which we are familiar. We can assemble in imagination all that beautifies and imparadises earth, all that embellishes and glorifies society—we can, in fancy, extinguish tyranny with its baleful train, and supersition with its demon crew, and war with its crimson horde. Truth, we can suppose, will then step down from heaven, and Love spring to his embrace—"men will be blessed in Jesus, and all nations will call him blessed.—*Dr. G. Legge's Lecture to Young Men.*

Poetry.

THE PARSON GOING TO MILL.

[We met with these humorous lines in an United States paper, and as it is just possible that such cases may be found even in the old country, we give it insertion.]

THE parson sat in his house one day,
While wintry storms did rage;
High rapt, he drank in lofty thoughts
From Hooker's classic page.
But he sat, and holy breath
Into his breast did steal,
His sweet wife oped the door, and said,
"My dear, we have no meal."

With a deep groan and sadden'd brow
He laid aside his book,
And, in despair, upon the hearth
With troubled air did look;
"My people think that I must break
To them the bread of heaven,
But they'll not give me bread enough
Three whole days out of seven.

"But hunger is a serious thing,
And it is sad to hear
Sweet children's mournful cry for bread
Loud ringing in your ear."
So straight he mounted his old horse,
With meek and humble will,
And on his meal-bag, patched and coarse,
He journeyed to the mill.

The miller bowed to him, and said,
"Sir, by your church steeple,
I vow I give you praise for this,
But none to your church people."
The parson mounted his old horse—
He had no time to lag—
And rode, like hero to his home,
Right on his own meal-bag.

But as he rode he overtook
A proud and rich layman,
Who with a close astonish'd gaze
The parson's bag did scan,
"My reverend Sir, the truth to tell,
It makes me feel quite wroth,
To see you compromise this way
The honour of your cloth.

"Why told you not, my reverend friend,
Your meal was running low?
What will the neighbours think of us,
If to the mill you go?"
My wealthy friend," the parson said,
"You must not reason so;
For be assured, as settled thing,
My meal is always low.

"If my dear people wish to know
How to promote my bliss,
I'll simply say a bag of meal
Will never come amiss.
Just keep the store-room well supplied,
And I will keep right still;
But if the meal runs out again,
I must go to the mill."

MORAL.

Laymen! it needs no miracle,
No hard, laborious toil,
To make the parson's meal-bag like
The widow's cruise of oil.
Pour forth into his wife's store-room
Your gifts right plentiful;
The miracle is simply this—
To keep it always full!

Reviews.

Atheism Confuted. A Lecture to Secularists. By W. Salter, Town Missionary. Halifax: D. Wilson. One Penny.

"LET truth and falsehood grapple," as noble John Milton said to our fathers. They grappled then, and they are grappling now. Mr. Salter, in his little tract, shews himself to be a sturdy grappler on the side of truth. We are always gratified when men of mighty minds bring their mental powers to bear upon a question like this; but their volumes are not seen or even heard of by the masses. We rejoice, therefore, when a man from those masses comes forth as

Mr. S. has done, and by the aid of plain common sense argues the great question before his fellows with candour and good temper, and then prints what he has said in a form and at a price accessible to all. We would gladly have given some of the many excellent arguments produced by the speaker had our space permitted. This tract ought to have a very wide circulation among our working population. We presume that a single copy may be had on remitting Mr. D. Wilson, bookseller, Halifax, two stamps. Larger quantities would of course cost less in proportion.

History of the Baptist Church assembling at Arnsby; with a Memoir of the Rev. Robert Hall, Senr. By William Bassett, one of the Deacons. London: Green. Leicester: Winks & Son.

ROBERT HALL is a name

"familiar in our mouths as household words,"

and will doubtless "be had in everlasting remembrance." But that the world-wide celebrity of the name was owing to the transcendent talents of the "modern Apollos of the church," as we once heard James Montgomery style him—the son of the baptist pastor at Arnsby—will not, we presume, be questioned. And yet the honoured father of an honoured son ought not to be lost sight of or forgotten. Mr. Bassett seems to have thought so, and we are thankful that he has given us in this neat little volume some valuable reminiscences of that estimable man, together with some pleasing facts in the history of the Arnsby church and its various ministers, which cannot be read without much interest by any, but especially by those of the immediate locality.

The Madeira Persecutions. By the Rev. W. Carus Wilson, M.A. London: Religious Tract Society.

How painful is the reflection that the loveliest portions of Enrope—France, Spain, and Italy—are yet under the soul-blighting influence of popery! And that blight has spread to regions more or less remote. Here, in this gem-island of the ocean, a few years ago, attempts were made to circulate the divine word, and publish the glad tidings of great joy.

Success, beyond all hope, rewarded the labours of Dr. Kalley, Mr. Hewitson, and others, their fellow-labourers. Soon, however, were these devoted men, and all those who had believed through their word, driven from the island by the ruling popish powers. This is a history of the whole proceedings, and forms another record of the inveterate hatred of papists to the truth of God, and of the meek unresisting piety of persecuted believers in Jesus.

Plain Instructions for the Management of the Aquarium, or Tank for Gold and other Fish, Water Plants, &c. By James Bishop. London: Dean & Son. One Shilling.

SOME may possibly suppose that the notice of a book like this is out of our province. We do not think so. Amusements, it has been said, of some kind or other, we must have, and so it may be. But there is in these days, when amusements are in such great demand, much danger in the pursuit; for many are found to be injurious both to the body and the mind. We are glad then, when we can meet with directions for an amusement like this, which is both innocent and instructive. "The works of the Lord are great, sought out of all them that have pleasure therein."

A Friend has forwarded us a copy of another excellent sermon preached in Manchester, at Rusholme Road Chapel, by the pastor, Mr. A. Thomson, with the title, "*William Palmer, a Warning!*" It is published in a cheap form by Heywood, Dean's Gate.

Correspondence.

THE FREE WILL BAPTISTS OF AMERICA,
AND THE ENGLISH GENERAL BAPTISTS
—ANNUAL EPISTLES.

The Free Will Baptists of North America, to the Eighty-seventh Annual Association of the New Connexion of General Baptists in England, greeting.

BELoved BRETHREN,—Your kind, instructive, and sympathetic epistles are always welcome. It encourages our hearts to be assured, that while we are

struggling with the difficulties of our own field of God-service, we are having the prayers of transatlantic brethren. The closer all the labourers for the redemption of the world are joined, in both spirit and action, the better; and especially do we feel that this is true of denominations holding so many sentiments and feelings in common, as do you and we. And we most heartily respond to the sentiment of your last epistle, that our mission operations are

a sort of union bond between us. One heart may, under the gospel, beat in many bodies, and throb throughout evangelical denominations. And this, though, as your epistle says, in reference to "total abstinence," we do not "see eye to eye." Christians may feel as kindly where they differ in opinion as where they agree. Christ is the great harmonizer of discordant material.

Your strong expressions of unmingled abhorrence of our country's slavery, meet our hearty approval. A darker perfidy than the "Nebraska Act" has not been known since Cain killed Abel—from Adam to Moses—and from Moses to Christ—and from Christ down to the present; nor can we scarcely anticipate a darker one before the end of time. Things have, in time past, gone very ill for freedom in our Congress. But now light is streaking the political clouds radiantly, and we are hopeful. Freedom has triumphed, as never before, in our capital. If the reaction continues, she shall yet more gloriously succeed, and the vast Nebraskan territory shall be trodden only by the feet of freemen.

On slavery we see with you "eye to eye." On temperance we do not. Here you see safety where we see danger—you see but an exercise of christian liberty where we see a dangerous overstepping the bounds of it. Be it so. We differ. But not less kindly as we feel than wherein we agree. If we suggest to you it is only as brethren; and as such you must feel free to suggest to us. Upon this subject, also, we hope soon to see "eye to eye." But whether we do or not, may our hearts never beat less fraternally.

It refreshed us to learn of your mission prosperity, while we deeply sympathize with you in so far as you have had to "sing of judgment." Sad must it have been for you to learn that the beautiful sanctuary of your missions was in ruins; but sadder still, at a more recent date, to part with the excellent and laborious Dr. Sutton. His name was dear to us as to you, and will ever stand associated with the infancy of our denominational foreign missionary operations. He did not a little to stir us up to our duty, and shall ever be gratefully remembered by all our churches. Noble christian man! The world has few like him, and heaven soon receives them. And then your widely, and well-known,

and venerable Secretary. In your last epistle you were rejoicing in his improving health. Alas! it was but a blessing brightning to take its flight. He is on high! He died at his post, with his armour on! Hero of a "celestial knighthood," it were easy to canonize him! But you will still worship God, and lay aside your fears in the hour of trial when you remember that "such as he have lived and died."

Permit us, brethren, to rejoice with you that the screams of the war raven have died away in the East, and that the soft voice of the turtle is now heard on the banks of the Euxine.

As a denomination, we are still warring upon the wickedness of this world. Since our last, we have sent out one missionary, Rev. Henry Covil, to Orissa. But our senior missionary, Rev. J. Phillips, and wife, have been obliged, worn down with long and patient toil, to return home. Brother P. hopes to return before very long, but needs rest and recruiting. Moreover, since our last, one of our returned missionaries, Rev. Dr. Noyes, has been called away from us by death. He died, Sept. 10, 1854. His health had long been precarious. So fade all as a leaf. The strong man dies—"The godly man ceaseth; the faithful fail from among the children of men."

Our interest in the mission continues, though, as we have a home-bred monster to contend with from which you are comparatively free, and as we have a broad expanse of territory as the theatre of Home Mission operations, our attention to Foreign Missions is more liable to be less marked. Yet, in these latter, we hope never to be weary, or slacken our hand.

Educational operations are now with us in the ascendant. In part, by the munificence of Colonel J. W. Lewis, we now have a flourishing literary institution at New Hampton (N. H.), and our theological school has been removed to that place. Hillsdale College, Michigan, has opened under favourable auspices. The foundation of Maine State Seminary, aided by a donation of 15,000 dollars from the State, is about being laid. In Vermont, the brethren, with Rev. J. Woodman, who visited you a few years since in company with the lamented Noyes, are about erecting a literary institution, having already selected a site

Our old Institutions are doing well, and have been enjoying good works of grace.

For some time past we have, through our Connexion, been enjoying some increase of revival interest: for all which we thank God, and in view of which we take courage. But our schools God has signally blessed with his converting presence.

And now, brethren, in conclusion, let us together sing of the heaven in which we are hoping, by and bye, to rest from all our labours. As we have a common cause here, so we shall have a common glory there. As if watched by the eyes of Sutton, Pike, and Noyes—as if watched by the eyes of angels; nay, as if watched by the sleepless eye of God our Father in Christ our Saviour, let us “do our diligence” to bring the world to Christ quickly, leaving it at last much, very much, better than we found it.

We shall be happy to welcome a delegation from your body to our next General Conference, which will be holden at Mainville, Ohio, near Cincinnati, commencing on the first Wednesday in October. At least, you will, we hope, write to that body. Will you also please forward copies of the Minutes of your Association for 1854 and 1855. Please direct to Rev. Silas Curtis, Pittsfield, N. H.

And, brethren beloved, be assured that we shall ever remember and cherish you in our hearts, making mention of you in our prayers; nor do we aspire to any higher honour than that of being ever found faithful co-workers with you and our common Saviour for this world's conversion.

In behalf of the Free Will Baptist General Conference,
 SILAS CURTIS,
 M. J. STEER.

Portland, Maine, May 26, 1856.

To the Triennial Conference of the Free Will Baptists, assembling at Mainville, Ohio.

BELoved BRETHREN,—Your fraternal epistle was read in the meeting of our brethren at the Annual Association, and was received with deep interest and christian affection. We most sincerely reciprocate all your kind expressions of good-will, and devoutly pray that the Great Head of the Church may be ever with you, and cause showers of blessings to descend upon you.

We ardently sympathize with you in your noble-hearted struggles for freedom,

and pray that God may over-rule all the bitterness and violent hostility of your adversaries to the furtherance of universal and permanent liberty. May the day soon dawn when every shackle shall be broken and every fetter destroyed by which any of the human race are held in distressing and ignominious bondage, and when every tribe and colour of mankind shall rejoice in the possession of their just and inalienable rights.

We are delighted to hear of the zeal you continue to evince in the support of Foreign Missions; but agree with you that your own rapidly increasing country presents a most enlarged sphere for home evangelizing efforts. It would delight us to know that you had been enabled to establish Free Will Baptist churches throughout the vast extent of your state and territorial union.

We heartily rejoice with you in the happy cessation of Eastern hostilities, and welcome most gladly the establishment of Peace; but, if possible, we rejoice still more to know that most christian persons in this kingdom think that the very supposition of a war with your country is a moral impossibility. Rather let us hope that the period is not far distant when Great Britain and the United States of America shall still be more closely allied, and employ their combined influence in one mighty christian phalanx to spread through the whole world the glad tidings of the glorious gospel of Christ.

The reported progress and increase of your educational institutions appears to us to be among the most favourable signs of your denominational advancement, as it is evident that the struggles of the christian church with the papacy on the one hand, and with infidelity on the other, can only be conducted to certain victory by a learned as well as a holy and evangelical ministry.

With regard to one of the great social evils of this country, to which your letter refers, you will be delighted to hear that during the last few years a great number of christians and ministers of religion have united themselves with those who are labouring for the suppression of our national intemperance, and that the legislation has passed a law, by which the intoxicating liquor traffic is suppressed in Scotland during the whole of the Lord's-day.

At present, our greatest anxieties are

directed to the sabbath question; as you will perceive from our public journals that most extreme efforts are being constantly made to introduce into our midst the frivolities and unhallowed recreations which so fearfully desecrate the Lord's-day in the nations of continental Europe. To this our main energies must now be directed, assured, as we are, that the opening of the flood-gates of sabbath profligacy would greatly imperil our sabbath schools, as well as the purity of our churches and the moral interests of the nation.

Brethren, every where the true living

church of Christ must do battle with evil in all its multifarious forms until the dominion of Christ shall extend to all mankind the blessings of peace, righteousness, and universal joy.

Praying that the divine presence may be with you in all your gatherings, and that divine wisdom and counsel may direct in all your deliberations, dear brethren, in bonds of unfeigned christian esteem and fraternal love,

By order and on behalf of the General Baptist Association,

J. BURNS, D.D.

Spalding, June 27, 1856.

Christian Activity.

ADAPTATION OF PERSONS TO THEIR WORK.

ADAPTATION is a great law of the natural world, and we shall find that it is also of the spiritual. If you wish to reach any class of the community with religious instruction, you should, as a rule, employ one of that class to effect your purpose. A working man, for instance, is better adapted than a rich man to go among the masses of the people on such an errand. He can talk to them in their own way. So let no man say, "I am only a working man; I have not the means of doing much good." That is a mistake. There is not a christian man living who may not, if he tries, do much good, however humble his position and circumstances may be. Neither need he wait for others to set him to work. He will do more work in this way, and do it better too, if he sets about the work of his own willingness, and from pure love to the souls of men and the glory of Christ. We have known many such instances of voluntary successful labour. We take an extract from Cornford's "Missionary Reminiscences" in illustration. The scene is laid in Jamaica previous to the emancipation of the slaves:—

"Amongst the multitudes to whom Mr. Phillippo's ministry was accompanied with saving efficacy, a poor slave named Moses Hall became a partaker of divine grace. The love of Christ glowed as a fire in his bones. It was soon im-

possible that he should hold his peace. The people around his place of abode, and far beyond, were sunk in ignorance and vice, but had never seen a missionary, and never heard the gospel. To them he published all he had learned of the heavenly mystery. Upon the darkest of their sins he cast with tireless eagerness the flaming glory of the truth of God. Many were thus induced to journey with him, that they might hear more of these wondrous things from the missionary's lips. Nor was the faithful word without abundant fruit. Many turned from sin to God. 'The people which sat in darkness saw a great light, and to them that dwelt in the region of the shadow of death had light sprung up.' Now the songs of Zion broke upon the evening's stillness. The music of many voices rang through the orange and pimento groves. Till now those beautiful hills and glades, those sombre huts and sequestered villages, had never offered up such incense to their Lord. The balmy air had trembled beneath its burden of fragrance, but never had borne heavenward, as now it did morning by morning, and evening by evening, the priceless tribute of praise and prayer. Now many a heart was contrite. Many a living spirit emerged from darkness into day. And new and thrilling were the joys which filled the breasts, erst heaving only with woes for which no one cared, and which nothing could alleviate."

Narratives and Anecdotes.

AN AFRICAN SETTLEMENT.—About thirty years ago, a few small, and almost desponding tribes or bands, that were constantly annoyed and threatened by the slave hunts carried on in the country, betook themselves to a notable cavern near the banks of the Ogun, and about seventy-five miles from the sea coast, as a place of safety and refuge from their enemies. In the course of time they were joined by others in the same circumstances, and they leagued together for their mutual defence. At first they were feeble, were afraid to venture far from their place of concealment, and were compelled to feed upon berries, roots, and such articles of food as they could pick up about their lurking place. As they increased in numbers, however, they engaged in agriculture, and built themselves houses, and under the guidance of an excellent and liberal minded man by the name of Shodeke, all these various bands, of which it is said there were the remnants of one hundred and thirty towns, were consolidated into one government. They continued to increase until 1853, twenty-eight years from its commencement, when it is said that their population amounted to 80,000; by some it has been estimated at 150,000. The place received the name of Understone, or Abeokuta, in honour of the cavern where the first pioneers found a shelter and a place of concealment. Perhaps there is no spot in the whole heathen world where the cause of christianity and civilization has made more steady and rapid progress than here during the last twelve or fifteen years. One of the most remarkable men connected with this enterprise, is a man of the name of Crowther (in the Yoruba language he was called Adgai). He was a native of the country, and was embarked as a slave on board of a slaver at Badagry, in 1822. This vessel was captured by a man-of-war, and taken to Sierra Leone. Here he received a good education, was converted, and became a minister of the gospel. He was among the first to return to his native country and hoist the christian banner in this dark portion of the earth, and has ever since been one of the most effective members of the

missionary band. He still remains in this good work, and is now laboriously engaged in translating the bible into the Yourba language. He found his own mother and several of his sisters here, and has since had the great satisfaction of seeing them become humble followers of the Lord Jesus. Crowther is a very uncommon man, both on account of his eminent piety and his high intellectual qualifications; and his history, in some of its particulars, reminds one of many incidents in the lives both of Joseph and Moses. His attainments in learning furnish a happy illustration of the capacity of the negro for improvement, and the high and honourable destiny awaits his country when it is brought under the influence of christianity and civilization.—*Wilson's Western Africa.*

LIBERATED NEGROES AT SIERRA LEONE.—The foreign control and supervision, which was so necessary in the earlier periods of their history, is now being superseded. Most of the civil offices are filled by persons from among themselves, or by educated coloured men from the British West Indies. The commerce of the country, which at first was almost wholly engrossed by white men, is rapidly passing into the hands of educated re-captives, who manage it with remarkable efficiency. The soil is cultivated, and the market of Freetown is well supplied both with meat and vegetables. Many of these re-captives have amassed handsome little fortunes, and live in circumstances of great respectability and comfort. During a short visit which I made to this place in 1852, on my way to this country, says Mr. Wilson, there were as many as fifteen vessels lying at anchor in the harbour, of which twelve were there for the purposes of trade. Now, when we take into account the circumstances under which this colony was founded, the materials of which it was composed, the reverses which it has experienced from time to time, and compare all these with the actual improvement which has been made, it may be seriously questioned whether any other community in the world have ever made more rapid strides in the march of improvement. There is

at Sierra Leone a very fine regiment of colonial militia, more than eight-tenths of which are liberated Africans. The amount of property which they have acquired is ample guarantee for their loyalty, should that ever be called in question. They turn out with great alacrity and cheerfulness on all occasions for periodical drill. But, perhaps, the most interesting point of view in which the liberated Africans are to be seen, and that which will render their moral condition most intelligible to those at a distance, is when they sit at the quarter sessions as petty, grand, and special jurors. They constitute a considerable part of the jury at every session, and I have repeatedly heard the highest legal authority in the colony express his satisfaction with their decisions.

FRENCH EULOGY OF ENGLAND.—What a nation! Foremost in intelligence and in the application of useful arts, she disputes the palm in other regions of activity, and carries it in some. Is this all? No. Add that this great people is free! Free! when the rest of mankind, while pretending to rival them, can only move with anarchy, or rest in servitude. Free! that is, equally capable of discussing and respecting their laws. Free! that is, wise enough to govern themselves, and to suffice among themselves for the direction of their own affairs. Other mercantile nations before England have been, or have believed themselves to be, free; but what was the liberty of Carthage, of Venice, or even that of Amsterdam, beside that of London? A word beside a reality! And then England, to the imposing material and intellectual spectacle which she offers to the world, may add a third still more striking, and undoubtedly the fairest that can be seen under the heavens, viz., the moral spectacle of a nation that depends upon herself alone. To have a complete idea, however, of the unprecedented grandeur of this nation, we must also take into consideration that, unlike her predecessors in commerce, who never held more than the most limited moral influence over the nations with which they came in contact, she acts more than any other on the destinies, the mind, and the manners of the rest of the world. Already she is the model school for the agriculturalists, the manufacturers, the navigators, and the merchants of the universe. Then, inasmuch as by reason of her

immense territorial possessions there is no language so widely spread as hers; she exercises an incalculable influence over the human mind. There are only a few cultivated spirits who, beyond the frontiers of their respective countries, read Dante or Molière; while Shakspeare has readers in every latitude of the globe. And then, too, when the free press or the free tribune of London expresses a sentiment, an idea, or a vow, this sentiment, this vow, this idea makes the tour of the world. When Junius writes, or Pitt speaks, the universe reads and listens. Thanks, in short, may be given to the justice of Providence, that the people to whom this immense and redoubtable empire has been accorded can use it only to elevate human intelligence and human dignity: for their language, even in the greatest excesses of passion, is always the manly and vivifying utterance of free men. Such is the fine spectacle which the British empire offers to our generation.

Charles Gouraud.

THE "SHAKER" FANATICS OF AMERICA.—We had a glimpse, a day or two since, of a Shaker Bible—a book not often allowed to be seen by the "world's people." It is entitled, "A Holy, Sacred, and Divine Roll, from the Lord God of Heaven to the Inhabitants of the Earth, revealed in the Society at New Lebanon, County Columbia, State of New York, United States of America." This edition was published seven years since, at the Shaker establishment at Canterbury, N.H.; and the publishers say that as they have no regular printer among them, "the mechanical execution may not be perfect in all its parts." It pretends to be a revelation, and the testimony of eleven mighty angels is given who attended the writing of the roll. One of the angels is named Con-sole-teac-Jah-mon-shue, and another Pre-line-fi-nau-vas-ten-va-ren-ve-ne. According to the angelic injunction the book must be printed and bound by the Shakers themselves, to prevent its sacredness from being polluted by profane hands. The printing was done at Canterbury; but it was found so far necessary to deviate from the divine command as to go to Concord to have the volume bound, there being no bookbinders at the establishment. It is bound in yellow, according to the order from on high. The book appears to contain some passages from scripture, altered, amended,

enlarged, or curtailed, with original additions or improvements, as they are probably deemed, to suit the peculiar notions of the disciples of Anne Lee.—

Lowell Courier.

IMMENSE NEW TELESCOPE.—The Earl of Rosse, who has recently completed another telescope, the largest ever made, alluded, at a late meeting in London, to its effects. He said that, with respect to the moon, every object on its surface of 100 feet in height was now distinctly to be seen; and he had no doubt that, under very favourable circumstances, it would be so with objects sixty feet in height. On its surface were craters of extinct volcanoes, rocks, and masses of stones, almost innumerable. He had no doubt that if such a building as he was then in were upon the surface of the moon, it would be rendered distinctly visible by these instruments. But there were no signs of habitations such as ours—no vestiges of architecture remain to show that the moon is, or ever was, inhabited by a race of mortals similar to ourselves. It presented no appearance which could lead to the supposition that it contained anything like the green fields and lovely

verdure of this beautiful world of ours. There was no water visible—not a sea or a river, or even the measure of a reservoir for supplying town or factory—all seemed desolate.

THE LATE DR. KITTO.—On being awakened from sleep, the late Dr. Kitto went to a study, and having, by the aid of a spirit-lamp, prepared himself a cup of tea, he continued to write till the rest of the family were ready for breakfast. After that he usually employed himself in his garden; he then dressed—for he was the reverse of slovenly in whatever regarded personal appearance—and went to his library till one o'clock, his dinner hour. The interval between dinner and tea was generally given to answering correspondents, and correcting proofs. At five he came to the tea table with a book in his hand, and read to Mrs. Kitto. On returning to his study, he worked at his desk till between nine and ten, and then read till eleven. Such was his laborious, undeviating course, till within three or four years of his death. The result of this intermittent labour need not be told.

Baptisms.

FOREIGN.

UNITED STATES, Indiana, Maria Creek.—We have large, attentive, and solemn congregations. The church is much revived. Over twenty entertain hope of God's pardoning mercy through Christ. I baptized nineteen last Sunday, in the presence of the largest congregation I ever saw on a baptismal occasion. Among the baptized were four sisters who came down into the water hand in hand. The interest of the occasion was heightened, to me, by the fact that it was at this place Mc Coy, the missionary among the Indians, baptized, some thirty or forty years ago, when he was pastor of this church. The Indian Creek church, eight miles south of here, where I spent some time, recently, has also enjoyed a refreshing season from the Lord. Twenty-one have been added to the church.

Illinois, Urbana.—The baptist church in this place have great reason to praise the Lord for the hopeful conversion of

souls. During the past winter Elders Combs and Riley held a meeting of days with us, and the Lord blessed their labours. Thirteen were received for baptism. Last sabbath week the ministers just named returned to our aid and administered the ordinance of baptism to four candidates, in the presence of about five hundred people. In the evening, they extended the hand of fellowship to fourteen, after which the Lord's Supper was celebrated in the presence of a crowded congregation. The scene was one of thrilling interest. Since the meetings commenced twenty-eight have been received. To God be all the glory!

Galesburg.—Last sabbath was a day long to be remembered by the baptist church at Galesburg. In the morning, brother S. Tucker administered the ordinance of baptism to eight converts in the presence of a large congregation. In the afternoon the pastor extended the hand of fellowship to eighteen individuals, ten

of whom were received by letter, and eight by baptism. These are an important accession to the church; for which its members, now upwards of 200, have reason to thank God and take courage. Their pastor has been with them only a few months, and already fifty-four have been added, and this in a place overshadowed by Presbyterian colleges, and subjected in a great measure to pædobaptist influences wielded by a Beecher, a Bascom, and a Blanchard, and others of this goodly city. Truth is mighty and will prevail.

The Springfield Journal publishes the following:—"For more than a month our city has been the scene of a series of very interesting religious services. We believe all of the protestant churches have been open, and the exercises have been very numerously attended. To the baptist church the number of accessions has been 135; to the Methodist about 100; to the First Presbyterian about 40; and to the second and third Presbyterian and Christian church probably the same number. The meetings are still continued with but little if any abatement in their interest."

Iowa, Knoxville.—A steady revival influence has been enjoyed at Knoxville, with very gratifying results. Prayer-meetings, with occasional preaching, have been the principal means used. Fifteen have been baptized. The church has enjoyed a year of much prosperity. About forty-five additions have been received, by which its membership is doubled.

Blue Grass.—Our hearts are often made glad in reading accounts of the out-pourings of the Holy Spirit recorded in your excellent paper. We, too, have experienced the mercy of a covenant keeping God in reviving the hearts of his people, and, in answer to prayer, bringing sinners to repentance. In January last, we commenced a protracted effort. Br. P. P. Shirley came to our aid. The word preached was blessed. I have had the pleasure of baptizing ten, and more are waiting to obey their Lord in the ordinance.

DOMESTIC.

HULL, George-street.—Our pastor, Mr. Hall, lately baptized two females. One had been a Wesleyan, but her husband was an active and useful member with us. The other had been a scholar in our sabbath-school. M. E. P.

SOUTH MOLTON, Devon.—First Fruits.—On July 20th we had the pleasure of witnessing the baptism of three young persons, by our pastor, Mr. J. B. Little. One was the daughter of a late respected deacon of the church, now in heaven. Although the chapel was uncomfortably crowded, the attention of all present was great. Many "church" friends, who had never heard a dissenting minister preach before, nor witnessed the ordinance of believers baptism administered, expressed the pleasure they felt in having been there to witness so impressive a ceremony. Our pastor preaches out of doors, and in different parts of the town, every Sunday (weather permitting), after our evening service at the chapel. Hundreds listen with marked attention. It is pleasing to observe among the number a great many high church people, who would be horrified at the idea of going to a chapel to hear a dissenter. But light is dawning. Our congregations are very encouraging. W. B.

PENKNAP, Westbury, Wilts.—Our pastor, Mr. J. Hurlstone, immersed ten persons in the names of the Sacred Three, on Lord's-day morning, Sep. 7. Three of these are scholars in our sabbath school, one of whom is only fifteen years of age, and two are teachers. Among the number, was one who had resided a few years in London, and while there had imbibed the blighting principles of infidelity. He returned to his native village, and after hearing a series of discourses on the Authenticity, Inspiration, &c., of the Bible, delivered by Mr. H., he collected all the infidel works he had in his possession, and committed them to the flames. The word of God is now prized, and a family altar erected. "Is not this a brand plucked from the fire?" Truly it is the Lord's doings, and marvellous in our eyes. E. C.

BOSTON, Salem Chapel.—We re-opened our place of worship, which had been closed for repairs and cleaning, on Aug. 31. Next sabbath-day, two believers in Jesus were baptized. The preacher, whose text was 2 Kings v. 13 & 14, remarked that John Wesley once said of baptism to the venerable Gilbert Boyce, of Coningsby, "It is a small thing." "Is it," replied Mr. B., "then why not attend to it." Mr. B. was, we believe, for more than 70 years pastor of the baptist church in Coningsby.

LANGLEY, Essex.—For some time now we have not sent you any account of the progress of the cause of Christ in this village. I am happy to inform you that after the reconciliation between the friends here, under the kind management of brethren Webb and Rees, we were supplied by a kind friend from Cambridge. We have now a settled pastor, Mr. C. Smith, late of Burwell. On Thursday evening, June 19, after an address from, "By what authority doest thou these things?" Mr. S. baptized four believers; one the superintendent of our sabbath school—another had, for several years, been a member of an Independent church. Again, on Tuesday evening, July 29, after a suitable address, our pastor baptized three candidates. One young friend is a teacher, who ascribes her serious impressions to being engaged in the delightful work of sabbath school instruction. Teaching others she was taught herself. J. W.

MIDDLETON-CHENEY, Northamptonshire.—On Lord's-day morning, Sep. 7, five females put on Christ by baptism, after a sermon on Christ's baptism, by Mr. F. Medcalf, our pastor; and in the afternoon four of the above were received, the other being a Wesleyan continues with that body. Another sister would have been baptized, but was prevented by affliction. Others are inquiring after the good old way, and we hope soon to see them walking therein. In the evening Mr. Medcalf preached in the open air to many attentive listeners.

W. J. O.

BREACHWOOD GREEN, Herts.—On Lord's-day, Sep. 7, our pastor, Mr. D. Parkins, baptized two believers at the close of the morning service, both teachers in our sabbath-school. In the afternoon they were received, and took their places at the Lord's table. The Lord help them steadily to follow the Saviour until they find themselves with him in the world of glory!

WHITEHAVEN.—We have the pleasure of reporting another addition. On Thursday evening, Aug. 28, our pastor, Mr. Wilson, immersed one male and three females into the names of the Holy Three. Two were the wife and the daughter of one of our deacons; and two the son and the daughter-in-law of another of our deacons. E. D. W.

STONY STRATFORD.—On Lord's-day evening, July 20, we had a most interesting service in our chapel. Mr. R. J. Langridge, who has been preaching lately amongst the Independents, delivered a suitable discourse upon the baptism of Christ, after which our pastor, Mr. E. L. Forster, baptized him into the names of the Sacred Three. The crowded congregation was very attentive. We hope that good was done by the administration of the ordinance; for some, we hear, have been led to think upon the subject; and we trust that ere long they will follow in the footsteps of their divine Lord. Mr. Langridge is now open to an invitation from any baptist church which may be without a pastor. We hope that as he has made a sacrifice for the sake of principle, and his love to Christ, that he may soon be directed to a field of labour and usefulness.

[Since the above was written, Mr. L. has engaged to serve the General Baptist church at Nuneaton, near Coventry.

NEWTOWN, Montgomeryshire.—Mr. D. Evans, our pastor, baptized fifteen believers in the Lord Jesus Christ, nine males and six females, on Lord's-day, Sept. 7. These were nearly all young persons. An appropriate sermon was preached by Mr. David Jones, of Folkstone, younger son of our late esteemed pastor. There are several more candidates before the church. If we do not deceive ourselves we believe that our pastor is in earnest, the church is in earnest, and our friends at the prayer-meetings are in earnest; and more than all, we hope, with humble reverence, that God the Father is in earnest in pardoning, and the Son is in earnest interceding, and the Holy Ghost is in earnest sanctifying. May all these operations continue to the glory of divine grace.

R. T.

LYNN, Stepney Chapel.—On sabbath-day, July 6, two females were baptized on the profession of their faith in Christ, by our pastor. August 3, one young man; and September 11th, two females. We are much cheered by these continued tokens of Divine favour.

SWANSEA, York Place.—Our pastor, Mr. Hill, baptized six believers, on Lord's-day, June 1, and on the evening of the same day they were received. The services were delightful, and it is but right to say, that as a church we were never more happy and prosperous. T. R.

GLADESTRY, Radnorshire.—The last sabbath in August—formerly the time when our annual Sunday feast was held, and when parties from all round the neighbourhood assembled for mirth and carousing, which were often extended to several days and nights of the week—was this week celebrated by a scene of another character. On entering the fields through which our river rolls, I was surprised and pleased to witness the hundreds upon hundreds of spectators who had already assembled upon its banks, and was delighted to hear the sweet sounds of sacred harmony which arose from the throng whilst singing that beautiful melody commencing—

“We’re travelling home to heaven above.”

After reading the scriptures and imploring the divine blessing, Mr. Godson delivered an appropriate address, and then led a young man down into the water and baptized him. The candidate was from the bible class, and was received into our fellowship.

J. T.

BIRMINGHAM, Heneage Street.—Our pastor baptized four young men from his bible class, on July 6; and on Sep. 7, eight others—five males and three females—one from the boys school; one from the girls school; one from the bible class; and two from the congregation. The remaining three are members of an Independent church in the town. They were baptized in accordance with their convictions of duty, but continue in fellowship with their former friends.

D. D.

BLINDMORE (Buckland St. Mary) Somerset.—On Sept. 7, an aged female of seventy-five years, who had been long connected with the Wesleyans, having scriptural views of the ordinance of christian baptism, came forward to shew her obedience to the divine will, and was baptized. She bore up cheerfully during the ceremony, and afterward sat down with us to partake of the Lord’s Supper. May the Lord comfort her!

MIDDLEMILL, Pembrokeshire.—Early on Lord’s-day, July 27th, Mr. Lewis, our pastor, immersed four believers in the Lord Jesus Christ; one, an intelligent young man, is a teacher in the Sunday-school. May many more thus devote themselves to the Lord!

TENBURY, Worcestershire.—After a sermon on Lord’s-day, Aug. 31, by Mr. Mudge, of Fownhope, our pastor, Mr. Heritage, baptized two females.

CARMARTHEN, Tabernacle.—Mr. H. W. Jones, our pastor, baptized two females on sabbath evening, Aug. 17th; and on sabbath evening, Sept. 14, we had the pleasure of seeing Mr. Jones baptize fourteen believers on their profession of faith in Christ. The chapel was crowded to excess on the occasion, and large numbers had to go away who could not obtain admission. We have abundant cause to rejoice and bless the Lord for the pleasing evidences we have of his blessing on the labours of his servant amongst us. There are now twenty-one more candidates before the church waiting for baptism and fellowship.

W. M. E.

PONTLYFIN, near Caernarvon.—With pleasure I have again to report another baptism. On Monday evening, July 21, our brother Robert Jones, of Llanllyfyn, after a sermon on the subject, baptized two candidates on a profession of faith in Jesus Christ, in the river by Melin y Cwm. They were both received into our fellowship.

J. H. E.

LONGFORD, near Coventry, Union Place.—On Lord’s-day, August 24th, five believers were immersed here into the names of the Sacred Three, by Mr. Veals. One is a Wesleyan local preacher, who was convinced of the scriptural character of believers’ immersion by the sermon at our baptism in June.

G. V.

LONDON, Borough Road Chapel.—On the first sabbath in September, our pastor, Mr. Keen, baptized seven believers in the Lord Jesus.

Salter’s Hall.—We are in a more promising condition, our congregations having increased since our pastor resumed his labours amongst us. On the last Lord’s-day in June, Mr. Hobson baptized three believers in the Saviour, and on the 24th of August, four more thus put on Christ.

A. B.

New Park-street.—On Thursday evening, Aug. 28th, Mr. Spurgeon baptized sixteen believers, who were received into our fellowship on the first sabbath of the next month.

D. E.

NOTICE.—May we again request our friends who favour us with reports of baptisms to forward them as early after they have taken place as possible; for, as in all other matters of intelligence, the reports lose much of their interest when they do not appear in due course. We make a rule of publishing all we receive before the 21st of the preceding month.

Baptism Facts and Anecdotes.

POSTSCRIPT TO "PÆDOBAPTISM IN AMERICA."

We refer our readers to our August number, page 244. As we had not space then for this *Postscript*, we give it now. It appears that Independents in the United States are as careless about the infant ceremony as Dr. Campbell has represented them to be in this country. See our last, page 276.

"*Postscript*.—Since the above was written, I have met with the following statistics of the New England churches, from which it appears, if the returns are to be depended on, that the neglect is much greater in the Congregational churches than in the Presbyterian.

STATES.	Ministers.	Churches.	Added on profession.	Total Members.	Infants baptized.	Average of baptisms to members.
Connecticut....	333	279	1,200	38,088	738	1 to 51.5
Rhode Island ..	19	22	150	2,717	58	1 " 51.26
Massachusetts..	400	465	1,713	67,195	1,254	1 " 53.68
Vermont	196	195	293	27,705	198	1 " 143.
N. Hampshire..	183	191	407	20,022	285	1 " 70.
Maine	209	235	630	16,937	268	1 " 63.
Total	1,450	1,387	4,518	162,659	2,729	1 " 59.6

By comparing the 2d and 5th columns in the schedule above, it will be seen that the average of baptisms in Vermont is only one to each church; in New Hampshire and Maine, it is a little more than one; while in Connecticut, Rhode Island and Massachusetts, it is a little more than two and a half to every church. If this

lean result is the consequence of defective reports, it is to be wished, for the honour of pædo-baptist churches, that this deficiency may be supplied before the close of another year."

BAPTISM OF ROBERT HALL, SENIOR.

Mr. BASSETT in his historical sketch of the baptist church at Arnsby, says:—

"About this time (1750) there arose a great noise in those parts respecting the 'Anabaptists,' as they were then styled, who had licensed a house for preaching, distant about twelve miles. Mr. Hall's mother having married again, her eldest son Christopher left her, and went to reside in the county of Durham. Robert heard that his brother had joined these Anabaptists at Hamsterly. He abhorred the very name, and did not like to hear his brother's name mentioned because he was one of them, and had married a sister of the man at whose house they had commenced preaching. At last, however, he agreed with his two friends, Rutherford and Peden, (presbyterian students) to go and dispute with the Anabaptist minister, that, if possible, they might put a stop to his further progress in that neighbourhood. Accordingly, under colour Mr. Robert Hall visiting his new relation, they went together to the place called Juniper-Dye House on a Saturday evening, when they knew that the minister, Mr. David Fernie, would be there ready to preach on the morrow. They were all there kindly entertained, and according to their wish, soon got into close dispute on baptism. There were three to one; nevertheless, in about two hours, the young men were all entangled and ashamed. They then went out, consulted together to muster up fresh arguments, returned to the company, and renewed the debate; but, to their mortification, were again quite silenced, though not convinced. It had been their design to have stopped and heard Mr. Fernie on the morrow; the two students, however, were so chagrined that they would not stay, but set off homeward. After this repulse they all three met frequently to fortify themselves for a future attack, being resolved not to give up the point, but to go

again when prepared. But they were disappointed, as Mr. Dryden soon after gave up his academy, and that scattered them. Mr. Hall determined he would go once more and try what he could do by himself. Accordingly, he got what books he could against the Baptists, intending to confront Mr. Fernie with arguments from them. But, upon thinking what Mr. Fernie might possibly say in reply, he found none of them would stand, and by searching the scriptures on the subject, he was convinced of believer's baptism without any more dispute.

The next time he saw Mr. Fernie he was baptized by him, January 5th, 1752, at Juniper-Dye House, and received into the church which afterwards met at Hexham. That church, conceiving Mr. Hall was possessed of ministerial talents, urged him immediately to attempt expounding the scriptures, and, by persuasion, he made the first trial the same

day, but privately, only before the members of the church. This might seem premature, and not in accordance with the usage of the churches either then or at the present day; but his experience, which they had just heard, was so remarkable, and he had been so well known to some of their number while amongst the Evangelical Presbyterians, that the usual custom was departed from. After five or six months' trial by them, Mr. Hall was called out to the work of the ministry, namely, about June, 1752. He had not the advantages of education like his two friends, but he was then twenty-four years of age, and had been many years under deep exercise of mind, which greatly fitted him to speak a word in season to weary and heavy-laden souls, and to direct them to the same rest into which he had entered about three years before he joined this society.

Sabbath Schools and Education.

JUVENILE CRIMINALS AND REFORMATORY SCHOOLS.

For several years it has now been noticed that, notwithstanding the extraordinary efforts that have been put forth by the philanthropist and the christian during the past half century in sabbath and day schools to afford the means of instruction to all classes, there is yet a class of children, lying among the dregs of society that has not been reached, whose depravity is both appalling and threatening. The discovery of this class led to the formation first of ragged schools, when it was further discovered that a great proportion of the little ragged urchins who were brought with them were living in the regular habit of theft—it was their daily employment by which they earned their daily bread. Further research led to further discoveries of deeper depths of iniquity, and christians, philanthropists, and senators stood aghast at the awful revelations which were made. Now Reformatory schools for juvenile criminals were proposed and attempted with success; and, as noticed in our last, Government grants of aid have been offered by the Committee of Council on Education, "A National Reformatory Union" has been

formed. A provincial meeting was held in Bristol, Aug. 20, when many distinguished statesmen were present and took part. Lord Stanleigh, M.P., son of the Earl of Derby, an active and promising young senator, delivered an inaugural address, from which we give extracts. His lordship said:—"To punish young offenders with short terms of imprisonment," says Baron Alderson in a recent charge, "is neither a wise nor a humane proceeding. Does it stand to reason (continued Lord S.) that a fortnight or a month in prison can improve the moral character of a boy almost a child? If allowed to mix with others, he is corrupted to a certainty. If kept separate, as he ought to be, still the question remains, what is he to do when he comes out? his character is gone; his friends probably disown him; he is forced into the society of those whose case is like his own; and he is exposed to those debasing influences, with little prospect of getting work, and without time having been allowed for any really reformatory agency to take effect upon him. If questioned, then, as to the necessity of this reformatory movement, I answer thus—that, nationally important as it is at all times, circumstances have made it doubly important now; we cannot dispose of

our criminals, we must reclaim them; we have comparatively little hope of reclaiming adults; we deal, therefore, preferentially with the young; and as regards the young, we have it established that the existing systems of attempted reformation have broken down. Well then, what is it that reformatories can do for their inmates, and with what hope of success? They can do this. They can remove the boy from contaminating associations; they can teach him habits of cleanliness, temperance, industry; they can give him what in 99 cases out of 100 he has never had before, a chance in life, a fair start in the world. They can insure his having addressed to him, probably for the first time, words of judicious kindness. They can show him what is the social state of those who live in violation of the law; so that if, in later years, he chooses that career, he does it with full knowledge of the consequence to himself. They render impossible henceforth that reproach to law and to society which arises when a convicted criminal can say with truth to his judges, 'You punish me, but you never taught me.' 'But,' I may be told, 'some part of your work will always be wasted; there must be utterly hopeless cases.' I suppose there will be; but even as regards these, is there no gain? You can't mend them; admit the fact. But at least you keep them from corrupting others, as well as from plundering in their own persons. It is the boy, not the man, who has most influence on the younger boy. I heard of a single lad in a reformatory not far from here, who, before being sent there had trained

eight expert thieves. Think what a few such youths at large may do, and the five shillings a week of their keep looks very small in comparison. One caution before I leave this part of the subject. Don't let there be any even the slightest confusion between the reformation of the young and the attempted reformation of grown-up men and women. I say nothing as to the feasibility of the last attempt; I assert only that the two things differ not only in degree but in kind. Turning to experience such as we have, the results appear fully as favourable as theory would lead to expect. At Mettray (in France), 85 per cent. by one account, 89 per cent. by another, of the inmates sent out into the world are doing well. These per centages are taken from reports of last year (1855) when 900 youth had passed through the institution. Of the 11 per cent. who had relapsed (vagrancy being reckoned as a relapse, without proof of actual crime) one-fourth, or about 2½ per cent., had recovered their lost position. At Redhill, where 720 boys have been discharged since the opening of the school in 1849,—228 being inmates at the present time,—Mr. Turner states that 70 per cent. have been reclaimed; adding that of all who have left there, the emigrants have done best, and that the proportion of relapses among these is lower than among those who stay at home. In the Glasgow House of Refuge, out of 400, 85 per cent. have been reclaimed.

From these facts, as given by Lord Stanley, we have good hope that these noble efforts will not be unattended by success.

Religious Tracts.

OUR DONATIONS OF TRACTS.

WE continue to receive numerous applications for grants of our tracts on baptism and other subjects. From these we select a few, on reading which it will be observed that in various districts they are yet much needed.

Lincolnshire.—I feel I can have but little claim on your liberality, but we should be very glad to receive a few tracts for distribution in the fens at two of our stations, from which we have lately baptized a few candidates.

Kent.—We have had open-air preaching on our bridge this summer, and the services have been well attended. If you could aid us with a parcel of suitable tracts for general distribution, we should receive them thankfully, and we believe the people would too.

Monmouthshire.—You very kindly sent us a grant of tracts about four years ago, which were very useful. We have removed our place of abode since then, but we attend the same little place of worship. There is a larger place much nearer,

but we think it our duty to help the weak, and we hope you will. Students from Pontypool supply us. We are increasing in numbers, and lessening our debt, though our members are chiefly poor people, and we have many adversaries. There are several rich Roman Catholics in the neighbourhood, and some of the poor, who love "loaves and fishes," are either under their influence or that of the Church party. And yet they will read the *Pioneer* and the tracts I have taken among them. If you will be kind enough to send us another grant I shall be thankful, and make the best use I can of them. Let me just say, when I read of the noble things such a man as Sir Morton Peto is doing for great places, I often wish he knew how some poor little places like ours are struggling to hold up their heads. I think he would help us if he did. For is it not a scripture rule, that the strong should help the weak, and not please themselves; remembering the words of the Lord Jesus, how he said, "It is more blessed to give than to receive."

Worcestershire.—I have circulated your periodicals for twenty-five years or more. I preach in villages five or six times a week, and am very much hindered in my work by the high doctrines which prevail in this neighbourhood. I want some plain gospel tracts, and would rather pay for them than not have them, though I cannot afford it.

Norfolk.—At a village, about four miles from here, there is a small baptist interest. For several years it was in a very low state, until at length it became almost extinct. During the past year considerable efforts have been made by friends belonging to this and other baptist churches to revive the cause; and, through the divine blessing, a great improvement has taken place. There is now regular preaching twice a day on the sabbath. The congregations are much increased. A Sunday school has just been commenced, and religious tracts are about to be distributed amongst the people. Can you, dear sir, favour us with a grant of tracts and handbills on baptism? If you can, and will kindly forward them to me by an early post, you will much oblige.

[The writers of the two last applications are informed that grants will be sent as soon as they comply with our Special Directions in *January Reporter*, page 24.]

OUR TRACT FUND IN AID OF GRATUITOUS DISTRIBUTION.

It will be recollected by our regular readers, that a few months ago we noticed the fact that in making our donations we were unaided by subscriptions from others. We were induced to mention this fact by noticing that in many efforts of a similar character, considerable assistance had been rendered by other parties. We are aware that efforts to which we have just referred are of a general character, while ours are denominational. But this, we submit, is a reason why we should be assisted the more willingly and liberally by our own friends. For general purposes christians of all denominations may be solicited, but we cannot go to them with an appeal for help in distributing tracts on the baptismal question. We stay not now to urge the importance of right views of this christian ordinance. The existence of the baptists as a body is of itself sufficient. Are they not set for the defence of this institution—conservatives of it before the world? If they do not defend and advocate it, who will? If it be right to be what is called a baptist, it is also right to spread among others a right knowledge of baptism. This is our justification in asking further aid to diffuse through all our land more correct views of this ordinance of christianity. In reply to our former appeal we have received the following, as noticed on our last cover,

S. W. 3s. 0d.

E. M. ... 2 0

S. W. says, "Please accept these stamps in aid of your gratuitous distribution, with prayers that your labours may yet be blessed for many years," &c.

E. M. "You will please accept this small donation of stamps towards your gratuitous distribution of tracts on baptism."

We wait for a few more such communications before we propose our mode of distribution. At the same time we shall be glad to receive any hints which our correspondents may offer us on the best mode of appropriating their donations. Our desire is that so far as may be practicable the donors should select the field in which they would have the seed cast. How this can be managed will require a little more consideration. We hope, before the close of the year, to propose a mode of operation that will be satisfactory to all concerned.

Intelligence.

BAPTIST

DOWNTON, Wilts.—The foundation stone of a new baptist chapel was laid on Thursday, Sep. 11, amidst somewhat novel and very interesting circumstances. The stone was laid by four little boys, three of whom represented some of the principal members of the congregation, and largest contributors to the new building; while the fourth, the son of the minister, represented the remaining part of the congregation; the whole four, at the same time, representing the rising race, and proclaiming the advantage which the next generation, as well as the present, would be likely to derive from the new place of worship. After the stone had been placed in its position, the four little fellows worked vigorously with the trowel for about five minutes, much to the interest of those assembled, and when they had completed their task, an excellent address, suited to the occasion, was delivered by the Rev. T. Hands, of Salisbury. The friends then took tea together in large numbers, and in the evening a good and spirited meeting was held. A bottle was deposited in the stone containing a piece of vellum, with the following inscription:—"Foundation stone of new baptist chapel, South lane, Downton. This stone was laid; September 11, 1856, by Edwin Ridgway Blatch Whit-church, Silas John Taunton, William Whit-church Taunton, Daniel White Collier. 'One generation shall praise thy works to another, and shall declare thy mighty acts.'"

BEAUMARIS.—Mr. S. Morgan, late of Haverfordwest college, was publicly recognized as pastor of the baptist church in this interesting town, August 10. Introductory sermons were preached in Welsh and English in the morning. In the afternoon and evening various ministers conducted the recognition services. The weather was favourable, the attendance good, and the sermons weighty and powerful. May the Lord smile on the union thus auspiciously formed, and bless his young servant in his new sphere of christian labour. On the following Monday, a missionary sermon was preached by brother Prichard, of Llangollen. J. E.

CREWE.—The baptists who had been brought to dwell in the populous town, which has so rapidly risen by the side of this great railway junction, having discovered each other, met together for worship for some time as they best could. At length they secured an eligible site, and have now

erected a place of worship, which was opened on Thursday, August 5, when Mr. Stowell Brown, of Liverpool, preached. Many friends from the neighbourhood were present. About 400 sat down to tea in the town-hall, when Mr. Carter, of Stafford, presided, and Messrs. Swinton, of Norley, Smith, of Tarporley, Hemmings, (Ind.) and Bllelock, (Pres.) of Crewe, Brown, of Liverpool, Pedley, of Wheelock, and Brown, of Stafford, delivered stirring addresses. The few friends at Crewe have done what they could to meet the expenses, about half of which has now been secured. They deserve and we hope they will meet with further help. H. S. T.

P.S.—We have had some encouraging open-air services at Tarporley.

FIFIELD, near Maidenhead.—About a year ago, a convenient room was opened in this village for teaching children and preaching the gospel. On July 29, we had our first anniversary. Dinner for teachers, and cake and tea for the children, were provided by T. Mickle, Esq., of London. Afterwards nearly 200 friends took tea, and various addresses followed. All this was done in the open-air. On the following sabbath, Henry Leake, Esq., of Blackheath Park, preached in the open-air to a numerous congregation. The two gentlemen above named are the patrons of this little cause. W. N. R.

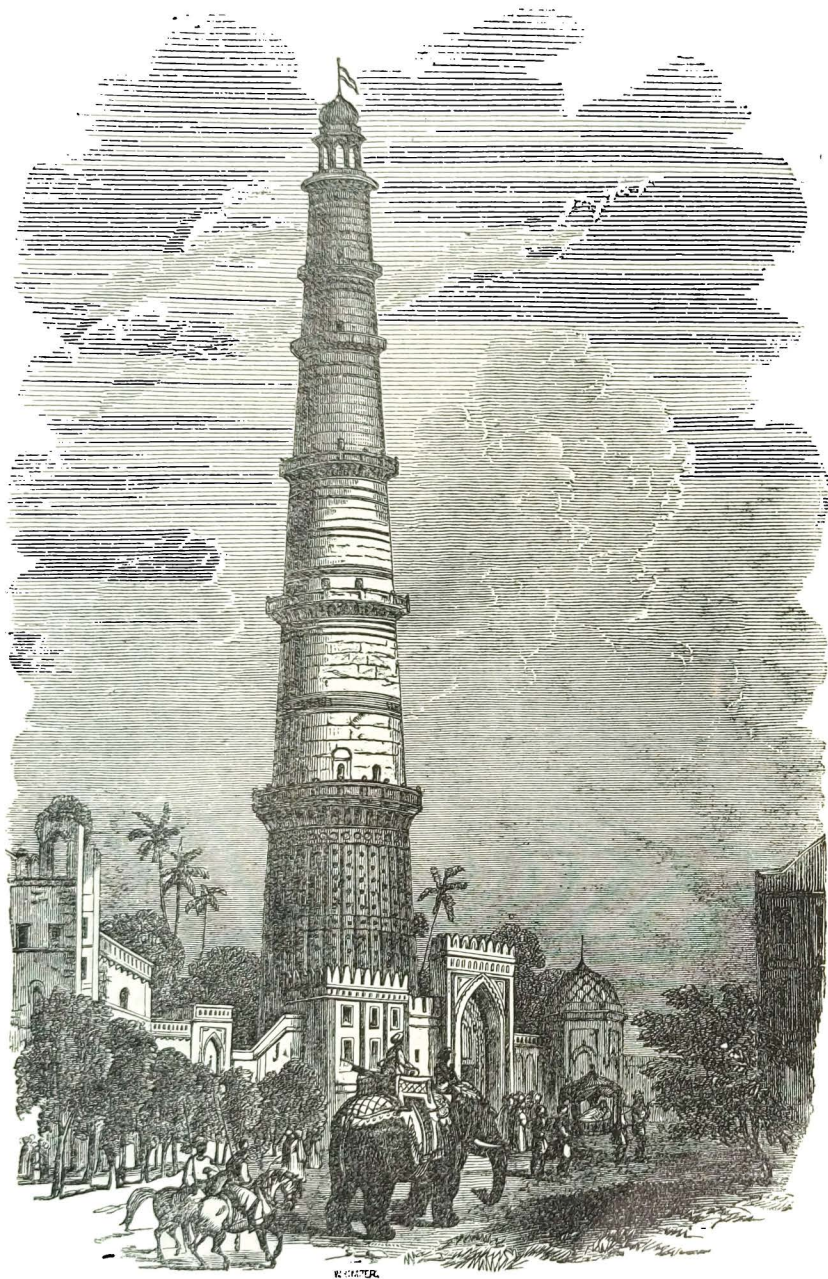
[Yes: and if gentlemen of property would thus act as good stewards of that with which God has entrusted them, every destitute village and hamlet in our land might sing for joy.]

TENBURY, Worcestershire.—Messrs. Dr. Burns, of London, and C. Short, M.A., of Swansea, preached our first anniversary sermons in July. The collections were good, and we are making strenuous efforts to reduce the debt. We are preparing for a bazaar, and should be thankful for any donations of articles for sale. W. A. H.

REMOVALS.—Mr. G. W. Humphreys, B.A., of the baptist college, Bristol, to Arlington—Mr. John Price, of Weymouth, to Warminster—Mr. R. J. Langridge, from London, to Nuneaton—Mr. W. Barker, of Blackburn, to Church-street, Blackfriars Road, London—Mr. M. Shore, formerly of Hinckley, to Earl Shilton—Mr. S. J. Chew, formerly of Dover-street, to Vine-street, Leicester.

RESIGNATIONS.—Mr. W. Jarrom, Isleham—Mr. J. Compston, Inskip.

(Continued on page 314.)



CUTTUB MINAR, NEAR DELHI.

GENERAL BAPTIST MISSIONARY SOCIETY.

WE take up the Report of this Society for the present year with feelings of much interest. It is the second that has appeared since the decease of its late revered Secretary, the Rev J. G. Pike, upon whom, from the commencement of the institution, this duty had devolved. This was prepared by his son, the Rev. J. Carey Pike, and it is pleasing to notice that not only is the peculiar spirit of the former reports fully sustained, but the facts produced are perhaps more cheering than any of the *thirty-eight* which have preceded it. We give a few paragraphs from the Introduction:—

"India is, without exception, the most inviting field for missionary enterprise in the world. There is only one other country under heaven with a larger population; and not one where the millions of the people are and have been for many years so generally accessible to the Gospel. When the surprising facts are contemplated that this ancient country, with its vast territories, its numerous tribes and nations, and its powerful system of idolatry, has been brought under the dominion of Britain, constituting 'the largest appendage of a great empire which the world ever saw,' and that by far the larger proportion of the one hundred and seventy millions of its people are our fellow subjects, it will be admitted that the claims of India upon the sympathy and aid of the churches of Christ in this country are of the most urgent and extraordinary character.

It is satisfactory to know that these claims have not been entirely ignored. Much has been done for India, although little compared with what requires to be done, so long as there is any foundation for the statement, 'that in no other possession of the British crown can one-tenth as many persons be found, who being accessible to christian Missions, have been so long and so greatly neglected.' It is nevertheless a pleasing circumstance that one-third of the foreign Missionaries sent out by the churches of Christendom are labouring in India, and that a large proportion of their benevolent income is annually expended in efforts for the evangelization of that country.

Long and dreary has been the night of superstition and idolatry in India, but light from heaven has at length burst through the darkness of centuries. So clear are the indications of its presence, and so palpable and beneficent its results, that it may be regarded as the sure presage of the dawning day. It is not a mere lightning's flash, nor the momentary coruscation of some shooting star, but the gentle penetrating and diffusive beam of the Sun of Righteousness. Confidently may the whole church of Jesus Christ unite with the watchmen upon the walls of Zion to raise one loud and jubilant cry, 'the morning cometh!'

When 60 years ago the venerated fathers of modern Missions entered upon their work in Bengal, they found the whole

country given up to idolatry. They met with much opposition, even from their own countrymen. Infidelity and licentiousness were the chief characteristics of the resident European population, who, so far from entertaining any idea of christianizing the heathen, were accustomed rather to commend their idolatries, as a mild form of religion adapted to the people. Wealthy natives expended their treasures in building and endowing idol shrines. A brahman's curse was dreaded more than a cobra's bite, and multitudes eagerly drank the water in which he had dipped his toe. Cruel rites, the mention of which sends a chill through our veins, were common as the day. The swinging festival was a scene of general attraction. Children were sacrificed by exposing them to sharks and crocodiles, or by drowning them in the sea at Saugor. The suttee pile belched forth infernal flames as it had done for ages, and hundreds of widows were annually burnt with the dead bodies of their husbands. The Bible was a sealed and unknown book; not even a christian tract had been published in the native languages. There were no preachers of the gospel, European or native, to point the heathen to 'the Lamb of God'; no native christian churches; no native christian schools, nor indeed schools of any kind worth the name where the masses of the people might receive instruction. All was dark! The prince of darkness reigned with an undisputed sway!

How different is the state of things now! How changed are the government, the people, the country! The waters of that Dead Sea have been stirred. A spirit of inquiry is awakened. Education is scattering the seeds of knowledge, and even females are beginning to enjoy its advantages. The grosser crimes against humanity have been suppressed, and the Sutte is a thing of the past. Idol temples, in many instances, have fallen into decay, or are now the sites of christian sanctuaries. The brahmans are being regarded in the light of ordinary mortals. The rules of caste are continually broken, and no one calls the offender to account. The Gospel has been widely proclaimed. The errand of the missionaries is better understood than formerly, and there is a greater readiness on the part of

the people to listen to their message. Tracts and Scriptures are willingly received, and by many persons carefully read. Meanwhile science has gone forth with her lamp, and commerce with her enterprise, to discover the immense material resources of the land, and to break down the barriers presented by time and distance to the intercourse of nations. Look at the figures, and although the view furnished by man's arithmetic of spiritual results, and of God's work in the minds of men, must ever be imperfect, judge by them what has been accomplished. Twenty-two Missionary Societies, European and American, are now at work in India. Their agents form a goodly band of 400 missionaries, aided by 60 ordained natives, and 700 native catechists and preachers. There are 331 native christian churches, containing 18,000 communicants; in addition to these, there is a nominal christian community of 112,000 persons, who have abandoned idolatry, and who are brought under regular christian instruction. The day schools for boys are 1,350 in number, containing 47,500 scholars; and for girls 350 schools, with about 12,000 scholars. There are 93 boarding schools for boys, containing 2,400 scholars; and 102 for girls, with 2,800 scholars. There are also 126 English day schools, in which a superior education is given to more than 14,000 scholars and students. Ten translations of the whole Bible, and five other versions of the New Testament, furnish the people with the bread of life. Twenty-five printing presses are engaged in supplying the demand for christian tracts and scriptures, which are scattered by thousands among the people far beyond the immediate boundaries of missionary stations. This vast missionary apparatus is sustained in the country at an annual cost of £200,000. These varied christian labours are beginning to tell upon the heathen world. While it is common for Missionaries to lament over the little success of their labours, those who have been long enough in the country to compare the present with the past, see abundant cause for thankfulness and hope as to the future. A venerable missionary in India, of 33 years standing, connected with the London Society, recently observed, 'that no class of missionaries keep up their spirits better, or entertain more sanguine hopes of ultimate success, than the old men who have been longest in the field.' Another agent of the same society remarks in reference to the pleasing changes that have been adverted to, 'there is every hope that these things will continue to improve, and that at a more rapid rate, in the future than in the past. Hindooism is going down-hill. The same agencies which have produced the change are now in operation,

more numerous and more powerful than ever. The English rule in the country keeps each step we gain, confirms what we do, and sets in motion influences which act with ours. There is no sign of going back. We have obtained a real hold on the country, we should now resolve to go forward more earnestly than before.' 'The morning cometh.'"

HASTINGS.—On Wednesday evening, Aug. 20, a public service was held in the Wellington-square chapel, Hastings, in connexion with the departure of the Rev. G. Kerry as a missionary to India, and the Rev. W. H. Gamble as a missionary to Trinidad, under the auspices of the Baptist Missionary Society. The service was opened by the Rev. S. Lillycrop, of Windsor. The Rev. W. H. Denham, of Serampore, described at some length the peculiarities of India as a field for missionary labour. The Rev. Dr. Angus, of Stepney college, made a statement of similar import respecting Trinidad. At his request Mr. Kerry and Mr. Gamble gave an account of the circumstances which had led them to give themselves to the missionary work. Dr. Angus then offered the designation prayer, after which the two brethren were addressed by Dr. Hoby in the name of the committee of the society. Other brethren took part in the service. Although it was a most stormy evening, the congregation was large, and the service will be held in remembrance by all who were present.

BAPTIST, SUPPLEMENTARY.

(Continued from page 311.)

KINGSGATE CHAPEL, HOLBORN.

WHEN we noticed the opening of this handsome new chapel in our number for May, page 153, we had not space at command then for the following description of this edifice:—

"This new chapel has been erected for the use of the church and congregation lately assembling in Eagle-street. The chapel is built in the gothic style of architecture. The front in Kinggate-street and the return are executed with Kentish rag-stone and Bath-stone dressings; the tracery of the windows, the copings, and the turrets, which rise to a height of eighty feet above the street paving, are executed in terra cotta by Mr. Blanchard. The general effect of the outside of the building is good, and the front bears a very commanding appearance. It is of a most pleasing outline, and for accuracy of detail and general effect, will bear close inspection, and would grace a much better position. The interior of the building is very commodious and attractive, and gives the idea of a comfortable place of

worship the moment you enter. The size of the chapel is 68 feet long by 48 feet wide, and is capable of seating about 1,000 persons. The roof is divided into three compartments, forming a clerestory, in which are ten large four-light windows, with tracery heads, which, with eight side-light windows and the large east and west windows, give abundance of light and ventilation to the whole building. The aisles are wide, and two feet on the incline. The east end has a platform 2 feet 6 inches high, enclosed with a very handsome Gothic railing. Beneath the platform is an enamelled slate baptistry, executed by Messrs. Sharp, of Tooley-street; and on the platform is the pulpit, which is of good design and highly ornamental, made moveable, and approached with two flights of steps corresponding with the same. The galleries round the two sides and west end are four pews deep, besides ample accommodation for several free sittings and the Sunday-school children. The gas-fittings are executed in the mediæval character of polished brass, by the late Mr. Eield, a respected member of the church, who was called to his rest just previously to the completion of the work. The school-room in the rear of the chapel is admirable, being fifty-six feet long, and divided by a folding partition when required; there is also a spacious ministers' and deacons' vestry, fitted up with every convenience, and for baptizing occasions the arrangements are very complete, providing a separate room for male and female candidates, and also for the minister and deacons. The domestic arrangements for tea-meetings and the offices are also very complete. The whole has been executed for the sum of £3,750, including £450 allowed for the old materials, by Mr. Samuel Sewell Wilson, builder, of Pimlico, from the designs and under the superintendence of the well-known chapel architect, Mr. Searle, of 29, Poultry."

After this description of the new building, we conceive our readers will be equally gratified with some reminiscences of the old one, by Mr. W. H. Watson, the chairman of the dinner party at the opening. Mr. W. remarked that Eagle-street chapel was one of the first places of worship of which he had any recollection. When a very little child, not above three or four years of age, he was taken there on a baptismal occasion; and, somehow, he got the impression—which was so powerful that he never could efface it from his memory—that the people who went down to be baptized never came up again out of the water. Since then, however, he had had other and pleasing associations with Eagle-street, notwithstanding the bad position and architectural peculiarities of the building, which seemed to indicate that the architects by

whom it was at different times enlarged had some strange notions of what was proper and convenient. Perhaps there was not one nonconformist place of worship in the metropolis whose disappearance there was so little reason to regret. But still the style of a building was of secondary moment; and it should never be forgotten, but remembered with thankfulness, that many hundreds of people had been spiritually benefited by the ministrations from the pulpit of Eagle-street chapel. Several of the pastors of the place had left behind them a name that would ever be fragrant in the churches; and not a few of the deacons also could not be remembered without exciting feelings of pleasurable emotion. He recollected, on one occasion, when collecting a sum of money for a religious object, in conjunction with his pastor, the Rev. S. Green, calling upon the late Mr. Merritt for a subscription, and the good man, after mentioning that he could not afford to give much on account of Eagle-street claims, saying, as he laid down a sovereign, "Well, never mind, its all one church." This was the sentiment which had been uniformly exhibited by the church at Eagle-street; and it was, therefore, a source for rejoicing that they were now in possession of the means of extending their usefulness. The erection, moreover, of this chapel was another proof that the baptists, though smaller and less wealthy than some other denominations, were anxious to do their part in spreading abroad a knowledge of the gospel, and thus to extend the kingdom of the Lord Jesus Christ.

Mr. F. Wills, the pastor, stated that of the £3,750 which the building cost, £1,300 was still wanting, notwithstanding that a mortgage for £1,000 had been effected on the place. It was quite an incorrect notion which had gone abroad, that the church was so wealthy that no external help was required. The property which belonged to the place had been sold to purchase the freehold of the ground, and the people had laboured most earnestly, and done every thing in their power. The history of the church proved most clearly that the spirit of selfishness had never characterized its members, but that, on the contrary, they had ever been ready to assist in every good work. He submitted, therefore, that it would be only fair for the christian public in general now to come forward and aid the church to meet their present liabilities.

Mr. Brock followed:—The spot on which the Kingsgate chapel stood was the very centre of London. This fact was put forth as adding additional importance to the place. Now, he might mention a peculiarity about his own chapel of a different kind; but, to his own mind, not the less interesting—from the very spot on which the pulpit of Blooms-

bury chapel stands, seven martyrs ascended from the fires to heaven. But, after all, the main thing to be regarded was not these historical circumstances, however interesting, but the proclamation of the whole truth of the everlasting gospel, fully, faithfully, and without stint from the pulpit. Without this there could be no real prosperity. He would say to his brother, Mr. Wills, if you want a large blessing you must let the truth come out in sheets, and not merely showers, and undiluted by catechism, creed, or church covenants. And to the people he would say, you must exemplify, in all your conduct with the world, that there is a reality in that which your minister preaches, and which you profess to have imbibed. Let the world see that the gospel is not designed for the conservatory, but for the rough business of every-day life. And then you must have another thing, namely, truth promulgated. If it does not go forth outside these four walls, it will soon be dead inside. Woe betide the church that is not aggressive in its movements! He could not doubt that each of these things would receive due attention by the pastor and people of Eagle-street, and regarded the new position into which they had come as the beginning of good days; and even if, in this new place, there should be only as many souls brought to the Saviour as in the old one, there would be cause for unspeakable joy and gratitude.

Mr. Overbury, late pastor of the church, and Mr. Stovel joined in expressing their best wishes for the blessing of God on the undertaking.

RELIGIOUS.

PROTESTANTISM IN TURKEY.—Mr. Righter, secretary of the Turkish branch of the Evangelical Alliance, writes from Constantinople as follows:—"By a former mail I forwarded to you our first annual report, which takes a favourable view of the state and prospects of Turkey at the time it was presented. Then, the Hatti-Sheriff had just been proclaimed, granting full religious liberty to Christians and Mussulmans. The Government seemed sincere in carrying out its provisions. English and French troops were here to enforce them, if necessary. The Moslems themselves appeared more kindly disposed than ever towards Christians, and entirely ready to receive the Bible and listen to its teachings. Now that the foreign troops have been withdrawn, foreign influence seems in a great measure to have declined at the capital, and has entirely ceased in the interior. The Hatti-Sheriff has aroused the bigoted prejudices of the Mussulmans. Violent persecutions are excited against Protestants, both by the Christian sects and

Moslems, and there is no protection or redress. Several aggravated cases have recently been brought before our notice. We have appealed again and again to the European ambassadors, who have interested themselves warmly in the matter, but have been unable to procure any relief to persecuted persons who have been imprisoned or banished. We have therefore decided to prepare a full report of these cases to present to the British branch of the Evangelical Alliance, hoping that through them the subject of the suffering Protestants in Turkey will be fully brought before the British public. Our hope in extending our Evangelical Alliance in Turkey is, that we may thereby secure religious liberty, and advance the cause of the Gospel in the East. But we must rely, in order to attain this, on the aid of Christians on the continent of Europe, and still more upon the powerful support of British influence and sympathy."

ULTRAMONTANE TESTIMONY TO THE PROGRESS OF PROTESTANTISM.—A recent number of the *Univers* contains the following remarks on this head: "In all the Catholic cities, the statistical returns make it apparent that *the number of Protestants is increasing in a fearful manner*. Dusseldorf, which was almost entirely Catholic, already reckons 7000 Protestants; and there is a certain parish in Cologne which numbers only a few Catholics."

LONDON SUNDAY SCHOOL CANVASS.—The number of canvassers in the south of London was 1,284; houses visited, 31,138; children between the ages of three and eighteen, 42,531; attendants at Sunday-schools, 23,628; number promised to attend, 7,860; actual additions to the schools, 3,724. About 100,000 copies of the Rev. Samuel Martin's Address to Parents were distributed.

MUNIFICENT DONATION.—Lately, in laying the foundation stone of a new Free Church college in the city of Glasgow, a private individual, Dr. Clark, hitherto of no mark or prominence in the denomination, gave the princely donation of £20,000 towards the institution.

GENERAL.

A METHODIST MINISTER AT THE WEST, who lived on a very small salary, was greatly troubled at one time to get his quarterly instalment. He at last told the paying trustee that he must have the money, as his family were suffering from the necessities of life. "Money!" replied the steward, "you preach for money! I thought you preached for the good of souls." "Souls!" replied the minister, "I can't eat souls; and, if I could, it would take a thousand such as yours to make a decent meal."

American Paper.

THE FOLLOWING TABLE shows the number of persons married in registered Dissenting places of worship in each of the ten years ending 31st of December, 1854—

Years.	
1845	14,362
1846	15,338
1847	14,966
1848	16,120
1849	17,324
1850	19,252
1851	19,080
1852	20,034
1853	20,298
1854	19,746

Total in ten years .. 176,520

STRYCHNIA.—Gamekeepers are accustomed to use strychnia for the destruction of vermin, and it is supposed that in some cases this practice of exposing a deadly poison has led to fatal accidents. The Lord Advocate has caused it to be made known, that all who place this or any other poison within the reach of the public will be held responsible for the consequences, even to the extent of a criminal prosecution in cases where health is injured or life sacrificed.

THE *Utica Observer* says the following message was handed in to the local telegraph office:—"Third Epistle of John 13, 14." So brief a despatch was transmitted at the lowest charge, and yet it comprehended this message:—"I had many things, but I will not with pen and ink write unto thee. But I trust I shall shortly see thee, and we shall speak face to face. Our friends salute thee. Greet the friends by name."

THE FACILITY OF RAILROADS in our day is very pointedly illustrated in an anecdote before us, wherein a gentleman, inquiring of a negro the distance to a certain place, receives this reply,—"Dat 'pends on circumstances, massa. If you gwine afoot it take 'bout a day; if you gwine in the stage or honeybus, you make it in half a day; but if you git in one of dese smoke wagons, you almos' dere now."

SHOOTING.—A melancholy proof of the great distance a Minié rifle will carry a ball has been given at Magdeburg. Some soldiers were firing at a target at 1000 paces; labourers were at work 700 paces beyond—that was thought to be a safe distance; but one of the poor fellows was mortally wounded by a bullet. A sheep has been accidentally killed in England with the Enfield rifle from a distance of 2,500 yards.

THE CHOLERA is disappearing from Madeira: 5000 have fallen victims in a population of 18,000. At Funchal the cases have been reduced lately to five or six daily. It is severe at Porto Santo.

THE CORPORATION OF ANTWERP now receive 120,000 francs a-year for the sweepings of the streets and the contents of the cess-pools, contractors converting the nuisance into powerful guano. Formerly the corporation used to pay 20,000 francs yearly to get rid of the city refuse. At Paris and Milan "town guano" is manufactured, which has extraordinary powers as a fertilizer.

THE ISLAND OF AMBOYNA contains 30,000 inhabitants, who belong to the Lutheran Reformed Church, and are "the most moral, best educated, and best conducted people of the whole Archipelago."

THE NUMBER OF REFORMATORIES certified to February last was, in England, 26, capable of containing 1,500 boys and girls; and in Scotland there were eleven.

REVIEW OF THE PAST MONTH.

Wednesday, August 24.

AT HOME.—We have little to report beyond the pleasing fact that the harvest is now nearly all gathered in good condition, and that the crop is, if anything, beyond the usual average. The same pleasing intelligence reaches us from other countries. We may therefore hope that the supply will be plentiful and the price moderate during the coming winter. Her Majesty is yet enjoying the healthful benefits of her Highland home. The Queen-mother of Oude has arrived, with a large retinue, to seek the restoration of her son, the deposed King. But her mission, though interesting, is hopeless.

ABROAD.—The great event of the past month has been the coronation of the Emperor of Russia, Alexander II., on Sunday, Sep. 7th, at Moscow, amidst a grand display of power and magnificence.—The Emperor of the French is reported to be in a dubious state of health, both as regards his body and mind. Curious rumours respecting him are afloat. General Pelissier has been created Duke of Malakoff.—An attempt to seize Neuchâtel by a party of Prussians was repulsed. The King of Prussia disowns the attempt.—The slavery party have again carried their measures in the United States Houses of Legislature after a protracted struggle, but the end is not yet. In Kansas, war is raging, the slavery ruffians perpetrating deeds which would disgrace savages. Such outrages will only precipitate the great result. Even a sharp conflict, much as we hate war, would be preferable to a perpetuation of the slavery system with all its revolting and not-to-be-mentioned atrocities. Oh that in a way, we see not and know not, Providence would interpose, and restraining the pride and wrath of man, open a bloodless and peaceful way by which oppressed millions might go free!

Marriages.

July 12, at Islington, Mr. J. P. Mollindina, grandson of the late Mr. John Preston, baptist minister, formerly of Melbourn, near Derby, to Miss H. Gregory.

Aug. 13, by license, at Stepney baptist chapel, Lynn, by Mr. Wigner, Mr. James Turner to Miss Savory.

Aug. 26, at the baptist chapel, Shacklewell, by the father of the bride, James, eldest son of Mr. James Swain, of Sutton Scotton, Hants, to Mary, younger daughter of Mr. John Cox, of Shacklewell.

Aug. 31, at the baptist chapel, Hatch, near Taunton, by Mr. Teall, Mr. W. Mebs, to Miss H. Jewell.

Sep. 10, at Kingsgate baptist chapel, Holborn, by Mr. Wills, Mr. Joseph Buckler, to Mrs. Sarah Allason. This being the first marriage solemnized in the above new chapel, the pastor presented the newly-married couple with a handsomely bound quarto family Bible with marginal references.

Sep. 11, at Silver Street baptist chapel, Worcester, by Mr. Crowe, William, third son of J. B. Sherry, Esq., of Bristol, to Millicent Rebecca, only daughter of Mr. Alderman Price, of Spring Hill, Worcester. Also, Sept. 23, Mr. T. Hill, to Miss M. Downes.

Sep. 11, at the baptist chapel, Measham, by Mr. Staples, Mr. S. Baker, of Countesthorpe, to Miss Mary Boss, of Measham.

Sep. 14, at Friar-lane, baptist chapel, Leicester, by Mr. Wigg, Mr. L. Humphrey, Billesdon, to Miss F. H. Grays, of Sutterton.

Sep. 18, at Dover-street, baptist chapel, Leicester, by Mr. Lomas, Mr. James Gamble, youngest son of the late Mr. T. Gamble, baptist minister, Carley-street, to Miss Mary Wood.

Sep. 24, at Friar Lane, baptist chapel, Leicester, by Mr. Wigg, Mr. C. Harratt, to Miss E. Goodson.

Deaths.

Aug. 11, at Market Bosworth, Leicestershire, Mr. William Smith, aged 83, for upwards of sixty years a worthy and respected member of the baptist church, Barton-in-the-Beans. He bore his long infirmities with patient hope, looking for the mercy of our Lord Jesus Christ unto eternal life.

Aug. 28, Mr. Francis Kerkham, of whom his pastor, Mr. Wigner, of Lynn, has forwarded a memoir, from which we gather that he was the son of pious parents, members of the General Baptist Church, Fleet, Lincolnshire, of which he became a member by baptism, in April, 1812, at the age of twenty-four, and for twenty-eight years sustained an honourable connection with that church, until with his family he removed to a farm in the neighbourhood of Lynn. Here he attended the ministry of Mr. W., and in 1844 was elected a deacon, and used the office well. Three of his sons and four of his daughters were also members; his eldest son being also a deacon. Mr. W. describes his friend as of a guileless, gentle, and loving spirit—humble, holy, and devoted—punctual in attendance at public worship, though residing at a distance of five miles; and was there on the sabbath previous to his decease. The scene at the funeral and the sermon was very affecting, and gave unequivocal testimony to the high esteem in which our departed friend was held by a large circle of the religious community.

Sep. 1, Mrs. Christiana Mc Dowell, in her 71st year. The deceased had been for seventeen years a consistent member of the baptist church, Lynn.

Sep. 2, at Bloxham, Oxon, Mr. Caleb Hughes Wheeler, aged 36, a member of the baptist church in that village. He bore his sufferings with great christian fortitude and resignation to the Divine will.

Sep. 4, of bronchitis, Mr. W. Tomlin, of Chesham, Bucks, aged 75. He was for twenty-three years pastor of the baptist church in that town; was universally respected for the catholicity of his spirit, and the general consistency of his life.

Lately, after only a few hours illness, in her twenty-eighth year, Mrs. Elizabeth Watts, who had been for thirteen years a member of the baptist church, Lynn, and nearly ten years a devoted sabbath school teacher. She had been married only a few days over twelve months, when she was suddenly called home, leaving a sorrowing husband and infant babe. "Her sun has gone down while it was yet day."

RECENTLY.—Rear Admiral Sir John Ross, K.C.B., the celebrated Arctic Navigator.—Hon. Sir W. Temple, K.C.B., thirty-six years British minister at Naples, only brother of Lord Palmerston.—Dr. Buckland, a distinguished practical philosopher.

THE

BAPTIST REPORTER.

NOVEMBER, 1856.

BAPTIZED AND UNBAPTIZED CHILDREN.

BY THE REV. W. BROCK.

IN deciding between the different opinions which prevail in the religious world men are influenced by the effects which they produce. Unable to understand the arguments in support of an opinion, or unwilling to devote to them the attention that is required, they look at its tendencies, and as they are in accordance or in opposition to their notions of what is right so do they decide. Among other opinions which have been judged of from these alleged tendencies, may be mentioned our denominational opinions concerning the baptism of children. They must be wrong, it has been decided, because of their results. Inquiring about those unhappy results, we are told that we exclude our children from privileges which God designed them to enjoy.

I can think of only two ways in which the pædobaptists can have an advantage over ourselves. They may have means of grace which we do not enjoy; or they may have especial promises, relating to the success of means in themselves common to us all. Premising that by means of grace I understand any instrumentality that God has appointed for the communication of grace, I proceed to examine, in the first place,—*Whether Pædobaptist parents have any means of grace which we do not possess.*

There are what may be termed parental appliances. Are these exclusively possessed by pædobaptists?

Let us see. They commend their children to God in earnest and believing prayer. One encouragement to prayer after another occurs to their remembrance; of which the language of the Saviour is about the chief, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." Instead of forbidding them they bring them in faith and prayer for Christ's blessing, hoping that with the cause of Christ they will become connected, and that for the promotion of his glory they may be permitted to survive. This, assuredly, is a great privilege; but then it is not one which is enjoyed by pædobaptists alone. It is not one which follows upon attendance to a sacramental rite. Whether a child has been baptized or not, its parents have an equal right to commend him to God, and precisely the same grounds on which to raise their hope that their prayer will be heard. Witness the language of Christ just quoted, which, as all admit, is the strongest recorded warrant for commending our children to the divine blessing at all. Those who differ from us examine it, and act as we have described. Those who agree with us examine it, and act exactly in the same way; convinced that whatever warrant it may supply to the parent who sprinkles his child, it supplies one just as strong to him who does no such thing. And is it not apparent that their conviction is sound?

Christ does not say that only the children who had been baptized might come to him. He spoke of children in the mass. Neither directly nor indirectly is baptism referred to, either as the cause or as the consequence of their being welcomed by Jesus Christ. All that the language says is that children are, even as they then were, welcome to Jesus Christ. I ask, then, whether, as he brings his child to the throne of grace, the baptist has not the same authority as the pædobaptist? Has he not, to the very letter, the same ground on which to hope that his effectual fervent prayer will avail much? What, therefore, the disadvantage under which we labour? What the worth of the argument sometimes drawn from the tendencies of the doctrine we espouse? It interrupts no parental emotion; it inflicts no injury on the child; it offers not the slightest obstacle to the presentation of the prayer of faith. "At the time of her birth," said a pious man, "I commended my little daughter to God, as, I trust, I have done many times since. Once, in particular, I took her in my arms, and retired and wrestled hard with God for a blessing; at the same time offering her up and solemnly presenting her to God for acceptance. In doing this I was greatly encouraged by the conduct towards children of Christ himself." Now the parent who offered up his child like this was a baptist. He was Andrew Fuller. And what could a pædobaptist have done more?

Among the parental appliances must be named instruction in the knowledge of Jesus Christ. Such parents as we refer to not only pray for the conversion of their children, but they also aim at it. The example of the Saviour is pointed out in all its beauty and comprehensiveness; his reverence for his parents; his benevolence; his meekness and gentleness; his purity and love. The death of the Saviour is especially pointed out as a sacrifice for sin, through faith in his blood. And all this with the express design of bringing the children into

fellowship with Christ. The pædobaptist does this with holy ingenuity and power. But the baptist does it too. It is not as the consequence of their baptism that the former is authorized to beseech his children to love and serve God. By no means. He does so by virtue of the direction of the gospel—"And ye, fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." Here a course of instruction in the knowledge of Jesus Christ, was without doubt enjoined; and christian parents were to give it, not because they had submitted their children to a sacramental rite, but just because it was the will of God that in this way their children should be trained up. However careful any man's examination of the direction to Ephesian parents, or however accurate his comparison of it with all that took place at Ephesus, when Timothy was preaching there, and when Paul baptized, no connexion can be trace between the baptism of children and the education of children, no allusion can be find to a practice of making their instruction in the knowledge of Christ dependent on their baptism into Christ. Our children are to be instructed, but they are so by virtue of a command which comprehends equally the families both of baptists and pædobaptists.

With regard, therefore, to the parental appliances or means of grace, the pædobaptist possesses no advantage over the baptist. After all that may be said of bringing children into the covenant by baptism, it cannot be said that it is on that account they are to be trained up in the nurture and admonition of the Lord.

Then there are what may be termed pastoral appliances. Are these exclusively possessed by pædobaptists? In conjunction with their own prayers, the parents in question secure those of a beloved minister on behalf of their child. When professedly presented to God in the administration of water by such a minister, prayer was offered on its behalf. The foundations of his

soul were moved with earnestness, as he sought for the benediction and the benefactions of heaven; and he concluded not his prayer until all were instinctively and devoutly saying,—“Surely that is the effectual fervent prayer that availeth much.”

Then there is effort as well as prayer. In public worship the pastor remembers the children. His illustrations, arguments, and appeals are frequently and intentionally adapted to them; whilst more privately he meets with them, and by familiar, appropriate, and affectionate exposition of the truths of the word of God attempts to promote their everlasting good. All that devout ingenuity can suggest does he resort to—travailing in birth for them until Christ be formed in their hearts. Happy the family thus provided with ministerial care!

But is prayer such as I have described peculiar to pastors of one denomination? Is instruction such as I have described conveyed exclusively to children who have been baptized?

Let this question be fairly answered, and it will be said that the children of our families are not neglected by their ministers because they are baptist ministers. They are prayed for, they are attended to, they are addressed, they are besought in Christ's stead to be reconciled to God.

Addressing the child of a member of his church, a minister once wrote, “I hope, dear child, you are not omitting the first of all concerns—the dedication of your heart to God. This, and nothing short of this, is true religion. You have often heard, you have often written on religion. It is time you should feel it now. Methinks you are feeling it, and as you do so there is joy in heaven and there is joy on earth. But oh, should I be mistaken! Alas! I cannot bear the thought. O thou Saviour of sinners and God of love, take captive the heart of my dear young friend, and make her willing to be wholly thine. If you can find freedom, do oblige me with a letter on the state of religion in your own soul; and be

assured of every sympathy or advice that I am capable of feeling or giving.” Now can anything surpass this in kindness, faithfulness, or love? Could any pastor have been more like a pastor? Could the child of any parents have been more highly blessed? All parties would instantly reply, No. Well: this child had never been baptized, and the parents were baptist parents, and their faithfully affectionate minister was a baptist minister. The minister was Samuel Pearce.

Let it not be said any more, then, that our system entails injury on our children. Whatever means the pædobaptist may employ, whether parental or pastoral, whether instructory or intercessory, we may, and, thank God, we do, employ the very same.

Let us examine, in the second place—*Whether Pædobaptist parents have any especial encouragement relating to the success of means in themselves common to us all.*

It is well known that where just the same instrumentality has been employed very different results have ensued. One man has been converted whilst another has been unmoved. One has been taken, another has been left. Are persons unmoved because they have not been baptized? is now the question. Are they left to the darkness of nature on that account? Certainly not. Sprinkled or not sprinkled, immersed or not immersed, so far as the matter is revealed to us, their spiritual character is just the same. In praying for, or in appealing to, one who was never carried to the font, I have as much reason for hoping that I shall succeed as my pædobaptist brother has in praying for, or in appealing to, one who has. Now, if it be really so, the advantage which he claims over me is nothing worth. Let us see. What saith the word of God in reference to conversion? Having addressed men as sinners, the scriptures universally testify that if they be saved, it is “not by might, nor by power, but by the Spirit of the Lord.” “In Christ Jesus neither circumcision

but faith which worketh by love." "There is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free." The sentiment of these passages appears to be, that whatever the circumstances of men previous to their conversion, christianity regarded them all as alike sinners, and God saved them all alike, not because of the performance of a religious rite, but because of his sovereign love; as it is written again—"He hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." Are we not, then, led away from every thing that has been done by man, or for man through others, and fixed at once and exclusively upon the purpose and the grace of God? No distinctions are to be regarded. No ceremony is to be relied upon; for if any man is saved, it is, without controversy, through the grace of God in Christ. "He is born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Hence we deal with men, and with children also, as sinners, hoping, as we do so, for the exertion of the power that belongeth unto God.

Where, then, the disadvantage of which men speak? What loss do we or our children sustain? We have the same instrumentality as the pædobaptists, and they, equally with ourselves, are shut up to the sovereignty of the grace of God.

Besides, how do the pædobaptist ministers deal with those who have been baptized? Do they say that by the sacramental rite the deceitfulness of their hearts has been modified? Do they tell them that, in consequence of their baptism, less of divine energy will be sufficient—less of almighty power to bring them back to God? Do they proclaim one method of salvation for him whom they pronounce baptized, and another method for him who is not? Not they. Quite as earnestly and as devoutly as ourselves, do they maintain the depravity of

every heart, and the necessity, in every case, of the interposition of the grace of God. Who that has heard the pædobaptist preachers of the present day, does not remember how to their congregations indiscriminately they address the word of life, and then how indiscriminately they invoke the blessing of the Holy Ghost! And when they have done so, what has been their ground of hope that they shall succeed? Not the rite which was performed upon the people in their infancy, but the promise of God—"My word shall not return unto me void." But this promise is ours as well as theirs; and thus we have met again, occupying common ground, and depending upon common influence; our system depriving us of no advantage, their preaching being proof. "It becomes those of us," said Dr. Leischild, in a sermon for the baptist jubilee, "who practise infant baptism, to guard our hearers most jealously against making their baptism their ground of hope before God."

Thus, neither in the means of grace, nor in the influence which they may scripturally be expected to exert, does the pædobaptist enjoy any superiority—any privilege exclusively his own. After all that is said about the loss inflicted on our children, there is, our brethren being judges, positively no loss at all. We believe nothing, we practise nothing, we literally know nothing, which prevents us from vieing with the pædobaptist, either in suffering little children to come unto Christ, or in feeling that of such is the kingdom of heaven.

To those who differ from us it may be said:—"Think seriously on what has been advanced, in order to treat our peculiarities fairly. Be sure of this at least, that no paternal aspiration would be suppressed, and that no parental hope would be destroyed by your becoming baptists. Of this you may be convinced from the affecting statement of Andrew Fuller, and the tender exhortation of Samuel Pearce. 'Prove all things: hold fast that which is good.'"

WHY AM I NOT BAPTIZED?

WHAT a strange question! some will say. A strange question I too should have thought it once; for, having been baptized, as it is called, in my infancy, I thought nothing more was needed. At one period of my life, I knew little of the baptists; I heard of them certainly, and knew some of them, but seldom did I hear them spoken of with respect. I have sometimes indeed heard them spoken of with respect, as men who professed a supreme regard for the Scriptures, and who differed from other christians from motives of conscience; but I have more frequently heard them reviled as anabaptists, and ridiculed as fanatics. And when I myself had no sense of religion, when I was a mere formalist, and was satisfied that I had been made a christian by baptism, I too could join the laugh against the poor baptists, the sect every where spoken against, and I should have been greatly ashamed to be thought one of their number. But now my views are changed, and I cannot but feel that baptism is a subject worthy of the serious consideration of every christian.

Once I was careless about my soul; a mere worldling; I knew not the right way; I inquired not after it, and thought not of it, but I hope it has pleased the Lord to awaken me; to show me that I am a sinner, and that as a sinner, I am in a dangerous and helpless condition. I hope, too, that I have been brought to trust on the great Saviour, and I feel that it is only by his great sacrifice that my sins, my great and numerous sins, can be forgiven. The blood of Jesus cleanseth from all sin; this is a sweet truth to me, for I have no hope but in this great Saviour. Were I now to be asked whether I have been born again, whether I have been made a new creature in Christ, I should express a hope that the great change has been wrought in me. Conscious I am of many new views and new feelings, and I hope they are such as indicate

the new creature. If love to the people of God is an undoubted evidence that a person has been turned from darkness to light, then I hope I have that evidence, for I do love the people of God. I love those who love the Saviour, and I hope and pray that I may have my portion with them for ever.

Does the Saviour now require any thing from me? Must I, in any way, make an open profession of his name? He certainly requires that his people should confess him before men. Will it then be sufficient, if I openly attach myself to the good men found in the Church of England, among whom I live? Would not this be a decided step? It would; and were I to consult only my present comfort, this would perhaps be the best step I could take. Few would reproach me for my piety; and some of my dear relatives and old friends would rejoice to see me take this step. But this step is not a sufficient decided one to satisfy my conscience. I do not believe in all the doctrines of the Prayer Book; why then should I give them my countenance? And why should I, by appearing to believe in doctrines which I consider erroneous, encourage others to believe them? I have, since I have been thinking seriously of the concerns of my soul, heard many ministers among the dissenters, and I think the principle which they adopt, that of making the Scriptures the only rule of faith and practice, is perfectly correct. I have been led by their preaching to read the Scriptures with much attention, and to search them in order to know whether certain doctrines and certain practices are of divine authority or not. I have thus, I hope, obtained a clearer knowledge of truth and error than I ever had before. I have prayed that the Lord would open my understanding, that I might understand the Scriptures; and I trust he has heard my prayers. I hope the word of God has proved a light to my feet and a

lamp to my path; I hope that through his precepts I am getting understanding, and learning to hate every false way. I once heard a very excellent discourse from a pædobaptist minister, on the duty of searching the Scriptures. His text was that noted passage in Acts xvii. and 11, "And they searched the Scriptures daily whether these things were so." He said, among other things, that the original word rendered *searched*, rather meant to *try* or *judge*; and that every thing, every doctrine, every practice, should be tried and judged of by the Scriptures: yes, *every thing*," said he emphatically, "should be determined by the Scriptures." This I thought excellent; and I begged the Lord to enable me to act in that manner. Some days after, while I was musing on that point, the thought occurred to me that I did not remember to have found the baptism of infants in the Scriptures. This was not a pleasant thought, for I saw what must be the result, should this surmise prove true. "I must," said I, "in that case, become a baptist." I felt, however, that it was my duty to investigate the subject, and I searched out every passage which I thought had any reference to baptism; I could find nothing to support infant baptism; nothing on which I dared to rest that very common, but, as I now believe, erroneous practice; I am sorry for the feelings which then occupied my mind, for I was very unwilling to relinquish infant-baptism, though I could see it was not in the Scriptures. I wished it true, even while I was convinced that it was not so. But on praying the matter over, my mind became more composed; and I began to reflect, that I ought to be satisfied with the path that the Scriptures point out. "My duty," said I, "is to adhere to the word of God." A few days after I went to hear a baptist minister, and to witness a baptism; I had often heard this good man preach before, but I was never before

present on a baptismal occasion. He preached on the subject of baptism; his arguments against infant-baptism, and in favour of the immersion of believers, were clear and Scriptural; I felt convinced, but still not very well pleased, because I knew it would cost me much; yes, very much, to become a baptist; but my conscience told me that I must yield, that I must follow the Saviour in this despised, but as it then appeared to me, scriptural ordinance. And when the good man went down into the water, and the candidates, one by one, followed him, and were baptized by him on a profession of repentance towards God, and faith in our Lord Jesus Christ, I was deeply impressed. "This," I said, "is the primitive mode; I am to-day transported back to the times of our Lord and his apostles." All my opposition, all my reluctance, were then annihilated. I said, "Lord, help me to follow thee fully."

More than a month has passed since that, to me, most interesting baptismal occasion; and, during this time, I have not concealed my sentiments, and have spoken openly of my intention of being baptized, and I have wondered to see christians so much opposed to a christian ordinance. I shall suffer a dereliction of friends; some of my dearest relatives will disapprove; but I must be faithful to my Saviour. I must own him before men, or he will not own me at last. Help me, Saviour, to take up my cross and follow thee; help me to follow thee through good report and evil report; and, O! in mercy, keep me to the end. I must go and offer myself for baptism, for duty requires this, and gratitude to the Saviour urges me on. He has said, "If you love me keep my commandments." I want, my Saviour, to show thee this proof of my love; I will cast in my lot with thy poor, despised people. Own me as thine at the last day.

A BAPTIST IN HEART.

Spiritual Cabinet.

CHRIST'S WITNESSES.

THERE is no greater necessity among us, than that of personal piety in our churches. It is, and has been, through all ages of christianity the kind of preaching which has been most convincing. The scriptures attach a wonderful importance to this kind of preaching. They proclaim the doctrine that christians are the witnesses of God—that the church is the great moral lighthouse of this dark world.

But these all important truths are sadly overlooked, and it is for this reason that the word promulgated from the sacred desk has so little power over the hearts and consciences of men.

The church, by their lives, bear testimony to the truths thus promulgated, and the world care much more about the testimony of the witnesses than the statement of the minister. Eloquence in our pulpits will not compensate for the want of piety in our churches. The minister's success depends more upon the personal piety of his brethren in the church than upon his own devotion or eloquence.

Good witnesses make the lawyer or advocate's case very easy. He may simply make a statement of the facts in the case, and if he has good reliable witnesses to confirm the statement, he gains the case. So, good witnesses in the church render the minister's task easy and his success certain.

A weak advocate can make a strong case, only give him the witnesses.

We often see this illustrated in our churches. A preacher of inferior talents is sometimes more successful than the most brilliant and powerful preacher.

But there is nothing mysterious here. It is not because that weaker brother is more humble or prayerful; not because his preaching is better adapted to lead men to Christ. Such erroneous conclusions are often drawn, and learning and true eloquence in

the pulpit are often disparaged or undervalued.

Now the solution of the matter is not difficult, and only illustrates and proves the necessity of piety in our churches—the necessity of good witnesses to the truths preached.

It is often the case that when a church comes to the conclusion that they have an able and eloquent man in the pulpit, that the members throw off their own responsibility and rely on his talents for success. And he preaches on, year after year, with great earnestness, and becomes famous for his power in the pulpit, and still, but little success attends his labours. The difficulty lies here—he has no witnesses to the truths which he promulgates.

Let that church settle a man of inferior talents over them, and very likely they would feel their own personal responsibility, and would rally around him and seek to aid him in every possible way. He preaches, but it is in weakness; but his members bear faithful testimony to the truths—they pray for him, conscious of his weakness.

It is for this reason that ministers of inferior talents often succeed so well. It is not their preaching, but the preaching of their brethren in the church.

I once resided in a town where there were four churches. To one of these churches there came a man of very inferior talents. It was generally supposed that the church must dwindle under his ministry. At first, a large proportion of his congregation left—would not listen to such a man. The church saw their situation and rallied around their minister, prayed for him and took hold with him as they never took hold with any other man. They knew that he was weak, and within one year the church doubled in its membership and in its congregation. More was accomplished in one year

by that church under his ministry, than had been in five preceding years. True he flattered himself upon his success; but his own members, many of them, were free to acknowledge that he was a man of very small ability, and a man of no more piety than others who had preceded him.

If Christians generally discharged their duties as faithfully in their lives and examples as ministers do in their preaching, the world would be speedily corrected.

Besides, personal piety in our churches is the only power that can stay the tide of infidelity that is sweeping over our land. A godly life is the only argument that infidelity will not resist or gainsay. Men will pervert scripture—deny its teaching; but no man can pervert or gainsay a godly life. It carries with it an irresistible conviction to every heart. No man ever stood up to argue against it for a moment. Infidelity

is always silent before such witnesses. Ministers may prove that the Christian religion is of Divine origin—that it is heaven-born. They may proclaim its beauties and its glories, but in Christian lands men will be governed by the testimony of those who profess religion.

God declares that "ye are all my witnesses." "Ye are the light of the world." Heaven knew that men would form their views of Christianity from the lives of professed Christians.

And it has ever been so. A fearful responsibility rests upon every one who bears the name of *Christian*. He is Christ's witness, and will he testify falsely? Let a man testify falsely in a case that involves the reputation of his fellowman, and his character is ruined—stamped with infamy. And will a Christian testify falsely of his Lord and Master?

Christian Recorder.

Poetry.

"FOR SURE A WEARY LIFE IS THEIRS WHO HAVE NO WORK TO DO."

Ho! ye who at the anvil toil,
And strike the sounding blow,
Where from the burning iron's breast
The sparks fly to and fro,
While answering to the hammer's ring,
And fire's intenser glow—
Ho! while ye feel 'tis hard to toil
And sweat the long day through,
Remember it is harder still
To have no work to do.

Ho! ye who till the stubborn soil,
Whose hard hands guide the plough,
Who bend beneath the summer sun,
With burning cheek and brow—
Ye deem the curse still clings to earth
From olden time till now—
And while ye feel 'tis hard to toil
And labour all day through,
Remember it is harder still
To have no work to do.

Ho! ye who plough the sea's blue field's—
Who ride the restless wave,
Beneath whose gallant vessel's keel
There lies a yawning grave,

Around whose bark the wintry winds
Like fiends of fury rave—
Ho! while ye feel 'tis hard to toil
And labour long hours through,
Remember it is harder still
To have no work to do.

Ho! ye who tell the Saviour's love,
And bear the torch of light;
Whose mental toll wears out the day
And half the weary night,
Who labour for the souls of men,
Champions of truth and right—
Although ye feel your toil is hard
E'en with this glorious view,
Remember it is harder still
To have no work to do.

Ho! all who labour—all who strive—
Ye wield a lofty power;
Do it with might, do it with strength,
Fill every golden hour;
The glorious privilege to do
Is man's most noble dower—
Be true to God and to yourselves,
For sure a weary life is theirs
Who have no work to do.

THE BAPTISM.

[It is now, we believe, many years since these beautiful lines by Mrs. SIGOURNEY appeared on our pages. Having been requested to re-insert them for the benefit and pleasure of many who may not have seen them, we readily comply.]

'Twas near the close of that blest day, when with melodious swell,
To crowded town and lonely shade had spoke the Sabbath bell,
And on a broad, unruffled stream, with bordering verdure bright,
The western sunbeam richly shed a tinge of crimson light ;—

When, lo ! a solemn train appear'd by their lov'd pastor led,
And sweetly rose the holy hymn as towards that stream they sped ;
And he, its clearing, crystal breast, with graceful movements trod,
His steadfast eye upraised, to seek communion with his God.

Then, bending on his staff, approached the willow-fringed shore,
A man of many, many years, with temples furrow'd o'er ;
And faintly breath'd his trembling lip, " Behold, I fain would be
Buried in baptism with my Lord, e'er death shall summon me."

With brow benign, like Him whose hand did wavering Peter guide,
The pastor bore his tottering frame through that translucent tide,
And plung'd him 'neath the shrouding wave, and spake the Trine name,
And joy upon that withered brow in wondering radiance came.

And then advanced a lordly form, in manhood's towering pride,
Who from the glided snares of earth had wisely turned aside,
Following His steps who meekly bowed to Jordan's startled wave,
In deep humility of soul, this faithful witness gave.

Who next ? A fair and fragile form in snowy robe doth come,
The tender beauty in her eye,—her cheek in youthful bloom :
Yea come, thou gentle one, and clothe thyself with might divine ;
This stern world has a thousand darts to vex a soul like thine.

Beneath its smiles a traitor's kiss is oft in darkness bound ;
Cling to that Comforter who holds a balm for every wound :
Trust in that kind Protector's care who never will forsake,
And thou shalt strike the harp of praise e'en when the heart-strings break.

Then with a firm, unshrinking step, the watery path she trod,
And gave, with woman's deathless trust, her being to her God ;
And when all dripping from the flood, she rose like lily stem,
I thought that spotless brow might wear an angel's diadem.

Yet more ! yet more ! How meek they bow to their Redeemer's rite,
Then pass with music on their way, like joyous sons of light !
But lingering on these shores I stay'd till every sound was hush'd,
For hallowed musings o'er my soul like spring-swain rivers rush'd.

'Tis better, said the voice within, to bear a christian's cross
Than sell this fleeting life for gold, which death shall prove but dross :
Far better, when yon shrivell'd skies are like a banner furled,
To share in Christ's *reproach* than gain the glory of the world.

Reviews.

The Ancient Syriac Version of the Epistles of Ignatius to Polycarp, the Ephesians, and the Romans. By the Rev. W. Cureton, M.A.

As it is an undisputed fact that Ignatius was a disciple of John the Apostle, much importance has been attached to his reputed writings—as many as fifteen epistles. Episcopalians, whether popish or protestant, regarded them as the sheet anchor of the prelatical cause, since in them they found the polity of the primitive church—bishops, priests, and deacons. But many doubted their authenticity, and others affirmed they were spurious. Reports spread among the learned of a genuine Syriac version of the epistles of Ignatius in the monastery of St. Mary Deipara, in the Nitrian desert in Egypt, thirty-five miles from the Rosetta mouth of the Nile. In 1670, one of our English bishops made an unsuccessful attempt to obtain these writings. In 1707 the Pope sent Elias Assemani on the same errand, who obtained about forty ancient volumes of Syriac writings, but the boat conveying them was upset, a monk drowned, and the books went to the bottom, from whence they were fished up again and conveyed to Rome sadly mutilated. In 1715 the Pope obtained a few more. In 1839 and 1842 Archdeacon Tattam secured a larger number of ancient Syriac volumes which were lodged in our British Museum. Mr. Cureton was engaged to examine them, and the result has been the publication of the three genuine epistles mentioned above; in which no mention is made of the much-boasted episcopal order of bishops, priests, and deacons! This is a heavy blow and sore discouragement to the episcopalian party, especially the Puseyites, who cannot conceal their rage that such sentences as these, for hundreds of years imputed to Ignatius, were never written by him, but a stupid and wicked forgery by some popish scribe—“*Without them (that is, the bishops, the priests, and the deacons,) there is no church.*”—“*Let no man do anything of what belongs to the church without the bishop.*”—“*It is not lawful without the bishop either to baptize, or to celebrate the Holy Communion.*”

Should any of our readers have access to the *British Quarterly* for October they will find there a sketch of the history of the reputed writings of Ignatius, and an able exposure of the gross fraud which, for so many ages, has been imposed on the christian world. It will be seen, to the mortification of high-flown episcopalianism, that it has no claim to its high pretensions, and that Ignatius was only a humble and faithful minister of a christian church like a congregational pastor, Baptist or Independent, of our own days.

For the amusement of our readers we give a humorous account of an attempt by another party to secure a portion of the much-coveted ancient Syriac manuscripts in the same monastery:—

“The last attempt, previous to Archdeacon Tattam’s, to overcome the virtue of these monastic Cerberuses was made by the Hon. Robert Curzon in 1837. He was not, like Assemani, armed with missives from the great patriarch of the West to his Eastern brethren, but he seems to have formed a tolerably shrewd idea of the sort of sop to throw to these dogs in the manger. His account is so graphic that we can no more resist the temptation to transcribe it than his Nitrian friends could withstand the sparkling rhetoric with which he plied and softened their stony hearts—although, by-the-by, he does not seem to have made the most of the amiable temper to which he brought them. He was engaged, he tells us, during his travels in Egypt, in a brisk chase after old books, especially two which he had heard of—one a Coptic History of Egypt, and the other a Coptic and Arabic Lexicon, said to be the completest known, and having failed in discovering what he was in search of at two of the other monasteries in the Nitrian Desert, he departed for that of St. Mary Deipara, or of the Syrians, as it is otherwise styled, where he arrived in a short time, and with whose inmates he thus makes us acquainted:—

“Here was a congregation of black Abyssinian monks, dressed in wash-leather and tallow, who were howling in honour of some Abyssinian saint, in a strange little room at the end of a garden, which was surrounded by the high fortified wall of the monastery. They had a library, where the manuscripts hung upon pegs by long straps, in a peculiar manner, different from the arrangement of any other library I have ever seen. Be-

sides these black brethren there were ten or twelve Copts. The superior was blind, and very old, with a long white venerable beard, but very dirty. When I inquired for books he showed me the library in a high tower, in a little strong room, with stone niches in the wall. There were some very remarkable Coptic manuscripts—the finest I have ever seen. Two on vellum were lying on the top of an open pot or jar, of which they had formed the lid. There had been jam or preserve of some sort in the pot, which the books had been used to protect; but they had been there so long that the jam had evaporated, leaving some dubious-looking lumps of dirt at the bottom. I was allowed to take all the manuscripts on vellum, as they were too old to read, and of no use as covers for the vases of preserves. Among a heap of dusty volumes on the floor I found the manuscript dictionary of which I was in search, but this they would not sell, but they sold me two other imperfect ones, so I put it in one of the niches of the wall, where it remained about two years, when it was purchased and brought away for me by a gentleman at Cairo. Lord Prudhoe fed the monks, and so found the way to their hearts. Now I have found, from much practice, that the two species of Eastern and Western monks may be divided logically into the drinking and the eating kind. A Benedictine, or even a Capuchin, is a famous hand at a capon, and an oyster pâté or so has great charms for him on a fast-day—*probatum est*; but the monks of St. Basil are ascetics; they know nothing of cookery beyond garlic and red pepper, and such like strong condiments, howbeit they have a leaning to strong drink, and consider *rosoglio* as a merchandise adapted to their peculiar wants.

The old blind abbot had solemnly declared that there were no more books in the monastery besides those I had seen; but I had been told by Mr. Linant, the Pacha's engineer, who had accompanied Lord Prudhoe, that there were some ancient manuscripts in the oil-cellar. Nevertheless the abbot denied the fact; but I got him into my room, with another father who always went about with him, and there I gave them some *rosoglio* which I had brought on purpose. It was very soft stuff, I remember, pink, and tasted as sweet and pleasant as if there was no strength in it. They liked it much, and sat sipping figians—that is, coffee-cups—of it with a happy and contented air. When I saw that the face of the blind man waxed unsuspicious, and wore a bland expression which he took no pains to conceal—for he could not see, and did not remember that those who could might read his countenance—I entered again upon the subject of the oil cellar. "There is no oil

there," said the old man. "I am curious about the architecture," said I: "I hear yours is a famous oil-cellar." "It is a famous cellar," said the other elder, "and I remember the days when it overflowed with oil. Then there were I do not know how many brethren here, but now we are few and poor; bad times are come over us; we are not what we used to be." This monk having become sentimental, and the abbot unsuspicious, "Well, let us go," said I, "and see this famous cellar, and we will have another bottle when we come back." This last argument prevailed. We went to the oil-cellar, which was under the great tower, and there were some prodigious pots which once held the oil of gladness, but which now sounded hollow and empty to the touch. There was nothing else here; but taking the candle from the hands of one of the brethren—for they had all followed us into this hole like sheep—I found a low door, and passed into a little vaulted room, which was full of loose leaves of Syriac manuscripts, more than knee-deep. These are the famous volumes now deposited in the British Museum. Here I fumbled about a long time, and after a good deal of digging I pulled out four books; and two monks, struggling together, pulled out the great manuscript Evangelistarium. It was tied up with a string. "Here is a box," shouted the two monks, who were nearly choked with the dust. "A box!" echoed the blind abbot. "Bring it out—make haste—where is the box? Heaven be praised, it is a treasure." "Yes," screamed all the monks, "a treasure. Allah Akbar!—a box—out with it—bring out the box." Out they all rushed with the treasure, and I issued forth into the dark (for they had run away with the candle in their anxiety about the box), with three octavos under one arm, and a quarto under the other. I found no more, except fragments. These I took to my room, and the abbot and the other brother soon came after me for the promised bottle of *rosoglio*, which they now much wanted to keep up their spirits, when they found the box of treasure to be only a great book. They mumbled and murmured to themselves between their cups; and when they were gradually getting comforted again, I began to say, "You found no box of treasure in the vault; but, behold, I am a lover of old books. Give them to me, and I will give you a certain number of piastres in exchange: and so you will have found a treasure, and I will go my way in gladness." "Ah!" said they, "how much will you give?" "How much do you want?" said I. And so we settled it over the *rosoglio*, which smoothed many difficulties. The Coptic manuscripts on vellum were ensconced in one side of a great pair of camel-bags.

"Now," said I, "I will put these into the other side, and you shall take it out, and help to load the camels." All we could do, we could not put all the books in; and the two monks would not let me have any extra parcel lest the other brethren should see it and smell a rat, and claim their share of the spoil—at least I suppose that was the reason. In this extremity I looked at each of the three octavos and the quarto, not knowing which to leave behind. At last, the quarto being imperfect, I left that, and great is my sorrow that I did so, for on looking at the manuscript again, I believe that very quarto is the famous book dated A.D. 411, now the great pride and treasure of the British Museum. However, I am glad that establishment is now possessed of it, and I hope it will be duly made use of."

A Vindication and Rejoinder, in a Letter to A. G., respecting his "What is Christian Baptism?" by David Wallace, baptist minister. London: Houlston & Stoneman. Price Twopence.

On turning to page 106 of our April number, our readers will find a brief

notice of a pamphlet on "Christian Baptism." That pamphlet, it appears, met with some kind of a reply from an anonymous writer who gave the initials "A. G." This is a rejoinder to that. We are pleased that Mr. W., in replying to his opponent, not only shows his full acquaintance with the subject under discussion, but continues to display the same christian spirit which marked his first essay on this controverted subject. He says:—

"I have read your reply to my pamphlet carefully, and some parts of it with considerable pleasure. I respect the man who holds firmly what he deems to be truth, and who is ready to defend it. Controversy for its own sake I deprecate. The love of truth I admire, and wish it were more manifested. If men sought truth more, loved it for its own sake, controversy would be more elevated in its tone, more imbued with the christian spirit, and free from those personalities and meannesses by which it is so frequently characterised."

Correspondence.

THE "BAPTIST REPORTER."

It is now some time since we published any extracts from the letters of our correspondents on this subject. We always have felt some reluctance to do this, lest our motives in doing so should be called in question. But after thirty years labour we hope to meet with a little charitable indulgence. Every month we are receiving some kind expressions of encouragement, or some valuable suggestions; and we see no reason why we should not make our subscribers acquainted with them, and especially as most of them are from old attached friends—ministers and others, of good repute and standing, whose testimonials are more valuable because they came unsought and unasked. For, we take the liberty of reminding our readers, it is not, and never has been, our custom to canvass for recommendations. We have never gone about to request any Baptist Association to countenance our publication, or engaged any influential

friend to move and advocate a resolution in our favour in such assemblies. We have seen others do so, but we never attempted such things. We preferred to stand on the ground we first chose for our position—independence of all, impartial to all, influenced by none. On that ground we yet stand, and shall never desert it for any other. For we have observed that as it is in the Church and State system of National Establishments, so it is even among dissenters; that if you ask for patronage you must expect interference and controul. Passing events in the Congregational Union, with regard to its publications, painfully illustrate these remarks.

We do not advocate freedom in this matter that we may abuse it. We fearlessly say that we never have, and we again promise that we never shall. As far as we have been able, and we have been carefully anxious to do so, we have been rigidly impartial in reporting the proceedings of Evangelical Baptists,

whatever their views may have been with regard to the extent of the provision made by the atonement of Jesus Christ, and the gift of the Holy Spirit for the conversion and the salvation of man.

For these and other reasons, we in-

dulge the hope that we shall continue to meet with the support of the baptist body. Next month we may furnish a few extracts from the letters referred to above, and at the same time offer a few suggestions for the increase of our circulation for 1857.

Christian Activity.

A WORD FOR NEGLECTED PRAYER MEETINGS.

Will you read it? Will you ponder it? Will you not lay it to heart? We take it from the "Circular Letter" of the Oxfordshire Baptist Association for this year. When will our busy members of churches—who after all can find time in the week for many things—when will they so contrive matters as to give one hour on the week-night to this neglected but important service? Never can our churches prosper so long as their prayer-meetings are neglected. A willing mind and a humble heart form all the preparation that is needed for the exercise. Where these are, time will be found, and the opportunity desired and enjoyed.

"There is one subject, brethren, which we cannot pass unnoticed, though so frequently mentioned—one intimately connected with our prosperity or decay—namely, your treatment of our stated meetings for prayer. You believe in prayer, as a means of advancing your own welfare and the success of the gospel—yet, who would learn this, who should casually enter one of our meetings for prayer? Could the opposite conclusion be resisted? We do not misstate, when we say, that, on the average, not an eighth of our usual congregation, not a fourth of our members can be found, who think it of sufficient importance to give one hour in six days to unite with their brethren in asking for the blessing which each would acknowledge to be of infinite importance. We have frequently vacant seats, and the prayers offered up by the faithful few, ever to be found at the post of duty, in-

dicate that their feelings are not always proof against the chilling atmosphere pervading such gatherings. Brethren, this ought not to be! It betrays indifference to your own condition. It is a crime against the world. It is an insult to God. It is practical infidelity. How would it tend to promote individual piety, encourage your pastor, promote vigour in the church, were our prayer-meetings crowded with zealous, warm-hearted christians, having before them objects, such as would kindle their earnestness, and secure the approval of God. Character, again, in you, as in us, constitutes a matter of first importance. How sad it is to see religion too often put on as a Sunday garb, and placed aside and forgotten during the week. In our homes, in the factory, the workshop, the field, how seldom does the christian distinguish himself from the man of the world. How little does Christ's spirit grace our daily conduct, quelling temper, elevating our tastes, and making us what we ought to be in every condition of life—living embodiments of the beauty and purity of christianity. If our religion does not distinguish us from others, it does little for us. If it does not make us honourable in business, gentle at home, self-denying for Christ's cause, and active in Christ's work, then we may well conclude that our religion is vain, and begin, with all penitence and humility, to learn of Christ.

Let us then, as men and women imbued with his spirit, manifest that quiet dignity, uniform consistency, unwavering principle, and sweetness of disposition, which will make our religion attractive to others, and lead them to glorify our Father in heaven."

Narratives and Anecdotes.

ONENESS OF THE HUMAN RACE.

"Behold the people is one, and they have all one language."—Gen. xi. 6.

It was, and with a few still is, the fashion, to deny the *Unity of the human race*. The chief reasons assigned were, 1st, the difference of colour, figure, and physiognomy, obvious in the human family; and, 2ndly, the marvellous difference of language. With the oneness of the human race, would fall at once the truth of revelation, the doctrine of original sin or inherited depravity, and the common relation of Christ, the second Adam, to the family which descended from the first Adam. According to these anatomists, some of them found out that there must have been four, and some even reckoned sixteen, Adams. The black complexion, the woolly hair, the retreating forehead, the animal mouth and cheekbones, the long arms, and separated legs, of the Negro, could never be descended, they said, from the same original parent as the opposite complexion, features, &c., of the intelligent European. Believers in revelation had again but to sit still, and let true science rebuke the vagaries of the pretenders. Lovers of truth in the natural world pressed their inquiries, and no philosopher of note impugns now the Mosaic statement. It has been found, that all *infants are born* of the same colour,—that not till several days after birth the blackness of the negro begins to appear and to spread,—that darkness of colour is a providential protection against the heat of a tropical sun,—that some Europeans and Jews have become, in the course of a few hundred years, nearly as dark as Negroes,—that the intermediate skin contains a peculiar provision for thus adapting man to every climate of the earth,—that in respect of features, hair, and form of limb, negroes are found resembling Europeans, and Europeans resembling Negroes, while other nations form intermediate links between these two great classes; so that no line of demarcation can be drawn between them, as there can be between different species of animals,—that, in short, no such difference can be discovered in the skeletons

of the two most diverse tribes of man, as to suggest to the intelligent anatomist a different original father for each. To quote the words of Blumenbach,—“All national differences in the form and colour of the human body are far less striking than those into which so many species of animals (domestic animals especially) degenerate, *even under our own eyes*.” Any of our readers, having means and ability, and wish to investigate, may consult most safely the works of Dr. Pritchard on this subject.

But, then, the hundreds of diverse languages! do they not combine with the above-mentioned diversities of form, &c., to indicate many Adams for our race? Just the reverse. The unlearned in this department can form no fair conception of the tendency of discoveries in the department of language. Two prominent facts they may receive as undoubted by the most sceptical,—1st, that as investigation proceeds, the vast host of languages are found to resolve themselves into a few families; and between most of these families such a relation is discoverable, as points to an original language at Babel; a confounding of it there, so that several mutually unintelligible varieties of the same original tongue compelled separation; and that then again these varieties branched off into new dialects, which were again modified by all the interminglings of conquest, colonization, and commerce. Thus Hebrew, Chaldee, Syriac, Arabic, and Æthiopic, form one family, with such strong family likenesses, that he who has learned one of them, much more easily learns the rest—it is called the Aramæan family of tongues. Then come the great Indo-Germanic family, and it will doubtless surprise many of our readers to learn, that the Sanskrit of India is *closely* related to the Persian, to the ancient Greek and Latin, to the Sclavonic, the Lithuanian, and the German; and, therefore, also to Spanish, French, English, Dutch, Danish, Swedish, and others! yet this is an unquestioned fact. Then, again, these two great families, the Aramæan and the Iudo-Germanic, are closely bound together; so that each of our readers is employing some of the very

words of the language of the Jewish patriarchs! Want of space compels us merely to mention the 2nd striking fact, that the more ancient a language, the more perfect its grammatical forms are found to be. Thus the Sanskrit is more perfect than the Latin and Greek; and the Greenlanders, one of the earliest races, driven by those who subsequently arose, into the most inhospitable of climes,—without writing, without education, without philosophers to do it,—were found in their barbarism to have a language, in a grammatical point of view, the most perfect in the world! What an indisputable proof that man was not created half a brute to gain a language as he could, by putting interjectional cries together; but that this noble gift was bestowed by the same power which showed itself once more in the wonders of the day of Pentecost. We may just add, that all investigations—historical, lingual, and anatomical—point to Asia, and the country round Ararat, as the cradle of the human family.

AN AWFUL CATASTROPHE!

WITH feelings of pain and sorrow we have to record an event which we fear has filled many families with mourning and lamentation. Our readers may anticipate to what we are about to refer. We mention it here from want of space in our "Intelligence" columns.

It appears that the crowds which attended at Exeter Hall on sabbath evenings to hear Mr. Spurgeon, caused some interruption to the thoroughfares, and this led the proprietors of the hall to close the building for such services. Mr. S. and his friends then engaged the new Music Hall in Surrey Gardens, which, it is said, will accommodate 10,000 persons. On sabbath evening, Oct. 19, Mr. S. proceeded to occupy it for the first time, when from 12,000 to 14,000 persons were crowded into the place, and yet several thousands could not gain admission. It is said that soon after Mr. S. had commenced the first prayer an alarm of fire, or that the roof was coming down, was raised. The alarm was indescribable, the rush to the avenues tremendous. There was no danger, and the people were told so, but they could not be restrained. Seven persons were killed, and many bruised

and wounded. We would rather not give all the harrowing details. Many remained in the place under great excitement. We copy what follows from the public prints:—

Mr. Spurgeon said, in reply to the reiterated demand of the audience that he should continue to preach:—

"My friends, what shall I preach about? You bid me preach to-night. I am ready to do all I can, but in the midst of all this confusion what shall be my subject? May God's Holy Spirit give me a subject on this solemn occasion. My friends, there is a terrible day coming, when the terror and alarm of this evening shall be as nothing. That will be a time when the thunder and lightning and blackest darkness shall have their fullest power; when the earth shall reel to and fro beneath us; and when the arches of the solid heavens shall totter to their centre. The day is coming when the clouds shall reveal their wonders and portent, and Christ shall sit upon those clouds in glory, and shall call you to judgment. Many men have gone away to-night in the midst of this terrible confusion, and so shall it be on that great day. I can, however, believe that the results of that day will show that there will be a great many—not a less proportion than those who now remain to those who have left—who will stand the ordeal of that great day. The alarm which has just arisen has been produced in some measure by that instinct which teaches us to seek self-preservation. But in the more numerous of the cases, it is not so much the dread of death which has influenced them, as the dread of something afterwards—that undiscovered country from whose bourne no traveller returns. 'Tis conscience that makes cowards of them. Many were afraid to stop here because they thought it was to stop and be damned. They were aware—and many of you are aware—that if you were hurried before your Maker to-night, you would be brought there unshriven, unpardoned, and condemned. But what are your terrors now to what they will be on that terrible day of reckoning of the Almighty, when the heaven shall shrink above you, and hell open her mouth beneath you? But know you not, my friends, that grace, sovereign grace, can yet save you? I thought this night of preaching from the text, 'The

curse of the Lord is in the house of the wicked: but he blesseth the habitation of the just.' I feel I cannot preach as I wish. You will have another alarm yet, and I would rather that some of you would seek to retire gradually, in order that no harm may be done. My text will be found in the third chapter of Proverbs, at the 33rd verse." The rev. gentleman had just repeated the words of the text when another panic ensued, and the most terrific confusion took place. Comparative silence was again obtained, after singing a part of another hymn, when the rev. gentleman proceeded to comment upon his text, and after saying that although his congregation might suppose that there were fifty classes of persons, there were in the eyes of God but two, the righteous and the wicked. God knows nothing of any class save the righteous and the wicked, the wicked and the just. Here the agitation and tremor of the preacher became painfully visible, and he broke off his discourse by saying, "You ask me to preach, but how can I after this terrible scene? My brain is in a whirl, and I scarcely know where I am, so great are my apprehensions that many persons must have been injured by rushing out. I would rather that you retired gradually, and may God Almighty dismiss you with his blessing, and carry you in safety to your homes. If our friends will go out by the central doors, we will sing while they go, and pray that some good may yet come out of this great evil after all. Do not, however, be in a hurry. Let those nearest the door go first." The second verse of the hymn previously announced,

"His sovereign power without our aid,"

was given out, and many persons began to leave the hall. At the conclusion of the hymn, one of the deacons shouted out, "Another signal has now been given from the galleries, but do not become excited, there is nothing to fear." In spite of this warning another rush was made, and numbers of persons, smashing the windows of the ground floor, made their exit into the gardens. Mr. Spurgeon exclaimed, "God be pleased to pardon those who have done this great wrong; retire quietly, my friends, and may God carry you home in safety!" Having pronounced the benediction, Mr. Spurgeon, accompanied by several of his deacons, withdrew, exhausted and

agitated, as may well be supposed, after the extraordinary scene which he had witnessed.

We have not space this month to offer any remarks of our own on this sad catastrophe beyond saying, that there ought to be some limits to in-door gatherings. At all events the egress from such places ought to be more ample and fully adequate to every emergency.

REV. C. H. SPURGEON.

DURING the past summer Mr. S. was preaching at Bradford, Yorkshire, when the following description of his pulpit oratory appeared in the *Bradford Observer*:-

"He possesses a good voice, is exceedingly fluent in words; and may attain superiority in gesture and action—he possesses them naturally, but they are now carried to excess; he has great power of delivery—vehemence is his forte; he pours his sentences hot upon his hearers; there are 'thoughts that breathe, and words that burn.' He is energetic, impassioned, arouses and keeps up the attention of his hearers; has good choice of language. He possesses, indeed, some of the highest qualifications of delivery; but when we coolly examine the matter delivered it is certainly not of the highest order. He abounds in metaphor: you have a bundle of comparisons let loose upon every point of his discourse, and some of them only of an inferior order—you listen in vain for argument, sound investigation, profundity of thought, or sublimity of diction. His ideas are plentiful but poor; the soil wants more cultivation. His metaphors, though abundant, are but meagre—they are of an inferior class. He produces too much for the material to be of high quality. He wants more of the ground-work and foundation of solid reading and study; without this his popularity will scarcely outlive his youth. Retirement and cultivation of his mind are what he most requires; then, instead of being the meteor of a day, he may become one of our fixed stars of pulpit oratory, and attain a rank amongst those eminent men, who, though dead, still live in our language as models alike of sound christian doctrine, and patterns of pulpit oratory."

Baptisms.

FOREIGN.

INDIA, Agra.—Mr. Williams says:—"Since my last I have baptized a native woman, and I trust that she may be kept in the good way unto the end. Having lately had an attack of fever, I went over to Muttra on a visit to brother Evans for change of air. I am glad to say he is making rapid progress in the Hindi, and will soon be able to preach to the people in it. I went out with him and the native brethren to preach in the city for a few days. Great crowds came together to hear—very many with attention, while others offered all the opposition in their power."

Jessore.—Mr. Anderson writes—"It is with much pleasure that I inform you of the increase of the church at Satheriya. On Monday, June 9, I baptized eight persons at Begampur, a short distance from Satheriya. I feel much confidence in regard to the majority of these that they will not relapse as many others have done. Three of the number are wives of church members. Then there were a man and his wife who have come over from Musalmaism; a son and a son-in-law of our native preacher Warish; and a lad whose mother is a christian. Of the three women mentioned first, one was, until lately, one of Mrs. Sale's school girls. There are three or four other individuals whom I hope after a while to baptize."

Pipli, Orissa.—Mr. Miller, under date of July 10, writes—"I am happy to inform you that we had a baptism last sabbath of two persons, who were afterwards received into our church here. Brother Taylor was the administrator, for the first time, in India."

WESTERN AFRICA, Bimbia.—Mr. Fuller writes:—"I have had two baptisms, adding six members to the little church. I cannot describe to you the joy felt when examining them on the grounds of their belief; all I heard was satisfactory. I trust that the spirit now working among them will continue until many be ingathered to Christ."

I have now a class of six anxious inquirers after truth, who are, I hope, under

penitential sorrow for sin, with seven more who come for spiritual conversation, but are still halting. They have been to some of the members and expressed a wish to join; but the weight of sin does not yet drive them to Christ."

In regard to the progress of the gospel here, writing in July, Mr. Fuller remarks, "God is still at work. Upon the hearts of some he seems now to be opening the pledges of his grace. Four of the inquirers are making rapid progression in spiritual knowledge. Others also are doing well, so that God is not leaving us without witness."

Last week I was going to speak with one who had been awakened to a sense of his sins. In passing along the seashore, turning round a large tree standing close to the water's edge, I saw a young man deeply engaged in prayer, I wished to join him, but fearing to disturb him I passed on, but with fresh courage to go on my errand. It was the first thing of the kind I had seen. I cannot describe the pleasure with which I spoke when I reached the place to which I was going. I felt as if all that was asked in that young man's prayer was for me. Doubtless there are many more who, like him, have their temple in the woods."

FRANCE, Morlaix.—The little church here, which has had to struggle with so many difficulties, has lately been a good deal encouraged. Mr. Jenkins reports some fresh additions, and altogether matters wear a more hopeful aspect than for some years past. The little community begins to show signs of personal activity, and now that they have been strengthened are endeavouring themselves to do good. If they set about the work in earnest we shall have better tidings than these:—

"In giving you an account of the labours of the mission, I am glad to say that it was our privilege to receive last sabbath fortnight two Bretons as members of our church. They were baptized before our usual service in the morning. A good number of our Breton friends from the country were present on this interesting occasion. One of these

brethren, though sixty years of age, had walked full seven leagues on the sabbath morning in order to be present. The preaching was chiefly in Breton. The Lord's supper was also administered among us; and it was precious thus to meet together on so joyful an occasion in the union and communion of Christ the Redeemer. The two friends received are natives of the neighbourhood of this town, and are young. One of them is a sailor and widower, his wife having died about a twelve-month ago of the cholera, while her husband was at sea. She died in faith in Christ; and though she had not yet made a profession, still she remained stedfast in that faith, and resisted to the last all interference of the priest. At her request I visited her in her illness. Nevertheless the priest would have to bury her. The husband returned home in a very shattered state of health, after a long illness with the yellow fever, and on his arrival learnt the death of his wife, and the circumstances. His mind was now seriously impressed with his need of true religion. After a certain stay at home, which proved a blessing to him in his affliction, he went to sea again and made a voyage of nine months, during which he read his bible much, and conversed on religion among his comrades. On his return his attachment to the gospel was evident in his sentiments and life, and he soon made known his desire to join us in the Lord. The other brother received is a young man about twenty-five years of age, the good eldest son of a widow advanced in years, who keeps a little farm, mill, and public oven, a short distance in the country. By means of reading the New Testament, and a few good religious books, and a regular attendance for about eighteen months at our place of worship, he is become a truly evangelical christian, and has followed Christ, uniting himself to his people. Thus the Lord blesses his work, and there are still signs of good and further progress."

Mr. J. then mentions the efforts his friends are making by the distribution of tracts, lending of books, sale of Testaments, and religious conversation, to extend the knowledge of the gospel—"the favourable disposition manifested by the government with regard to religious liberty, being valuable and encouraging."

DOMESTIC.

CEFN MAWR, *Denbighshire*.—After many anxious prayers offered at the throne of grace, the Lord has answered the supplications of his servants. With very great delight I now inform you that the baptist church at this place, under the pastorate of Mr. Ellis Evans for nearly forty years, is now becoming a fruitful tree, shooting forth branches that will, we trust, bear fruits of righteousness to the praise and glory of God. Sept. 14, seventeen were added to the church by baptism. One of these was a dear brother (Cy. of the writer?) And on last sabbath, Oct. 12, after a sermon preached by our pastor, Mr. Robert Roberts, of Plasymona, immersed five males and seven females—three brothers of one family, and three sisters of another. The solemnity of the service, I need scarcely say, had a most impressive effect upon the congregation, though many were unable to witness it through the crowded state of the chapel. Others are looking forward, and we hope to inform you of many more before the present year expires. J. T. J.

As the friend who sent the above report only gave his initials, we were under the necessity of sending to the pastor of the church for his confirmation. In reply, our venerable friend says:—"The account on the other side is very correct, only he might have added, that our first baptism in this revival was administered on August 14, when four women were baptized on a profession of their faith in Jesus Christ; and also that most of the candidates were from our Sunday School, which is a circumstance that gives great encouragement unto the teachers in their labour of love."

DONNINGTON WOOD, *Shropshire*.—On sabbath morning, Oct. 12, Mr. J. Jones, of Dunley, baptized two females after an appropriate sermon. One of the candidates is the youngest daughter of our senior deacon. She is a devoted teacher in the sabbath school, and has been the subject of many prayers. The other is his daughter-in-law, and the mother of a young family. More are coming forward. Our congregation has increased since Mr. Brindley has been our pastor. May the Lord revive his work! J. P.

LONDON, *Borough Road*.—On the morning of Lord's-day, Oct. 5, Mr. C. T. Keen baptized three believers in the Lord Jesus.

BRINGTON, near Northampton.—The reports of baptisms which you give from time to time in your valuable periodical are to us very interesting. Our pastor reads them monthly to us at the prayer meeting, and many times after thus hearing of the success of the gospel we have been led to thank God and take courage. Thinking that others may rejoice that we also have received of the grace of God, we send you the following. In April last two believers, on a profession of their faith in Jesus, were baptized by our pastor, Mr. Daveuport. In June two others publicly professed attachment to their Lord by being buried with him in baptism; and on Lord's-day, Oct. 12, three young females were immersed into the names of the Sacred Three. Two of them were once in the sabbath school, and are now teachers. The other ascribed her impressions and convictions to the serious and pious conversation of one of our female members, which shows the importance of personal effort for the conversion of souls. May they be faithful unto death!

ANGLE, Pembrokeshire.—*Home Mission Station.*—Mr. B. I. Evans, of Manorbear, after a discourse from "What doth hinder me to be baptized?" immersed one believer in the Saviour, October 19. The morning being fine, and the service being in the open-air, many assembled to witness the administration of the ordinance, all of whom seemed to listen with earnestness and attention to the truths advanced on the occasion. The candidate had been for many years a consistent and useful member among the Independents, but, convinced of the scripturalness of believers baptism, he now felt it his duty to obey. If all who know that this is also their duty did so, we should have large accessions. What doth hinder them? They know.

J. T.

KEYSOE, Beds.—After a suitable discourse by Mr. M. Edwards three persons were baptized and received into communion, Sep. 21. We trust that the Lord is blessing the word preached, so that we hope others may soon be led to follow their example.

J. G.

IPSWICH, Turret Green.—On Thursday evening, Oct. 2, our pastor, Mr. Lord, had the pleasure of baptizing two young friends. One of them a teacher in our sabbath school. May they follow on to know the Lord!

G. R. G.

BEULAH, Monmouthshire.—Since we wrote you last, two males and one female put on the Lord Jesus in baptism, and were added to the church; and on Sep. 28, we had the pleasure of meeting on the banks of the river Ebbw, to see the divine ordinance administered, when Mr. M. James, our minister, made some suitable observations on the baptism of the eunuch, and, after singing a beautiful baptismal hymn composed by the late venerable Christmas Evans, Mr. J. led down into the river one male and two females, and immersed them into the names of the Sacred Three. These were from our Sunday school. They were added to the church the same morning, and sat down with us at the Lord's table. May they be faithful unto death! Another young female from our sabbath school was to be baptized with them, but before she had the privilege of shewing her love openly to her Saviour in baptism, she was called by her Lord to join the church triumphant. Our loss, we believe, was her eternal gain. M. M.

BEAUMARIS, Anglesea.—With great pleasure we report that, on Lord's-day, Oct. 5, after an interesting sermon by Mr. W. Morgan of Holyhead, our pastor, Mr. S. Morgan, baptized five believers in the Lord Jesus Christ—two males and three females. In the evening our pastor gave the hand of fellowship to six individuals, one of whom was baptized a few evenings before. May God enable them to live as it becometh the gospel of Christ, and induce many more thus to devote themselves to the Lord! J. E.

BRADFORD, Wilts—Zion Chapel.—Our pastor, Mr. W. Newell, had the pleasure of baptizing four believers in the river Avon, on Lord's-day morning, Oct. 12. They were received into the church in the afternoon of the same day. One is the first-fruit of the bible class, who dates his first impression from a letter sent him by a friend of the sabbath school.

J. B.

EAST DEREHAM, Norfolk.—On the afternoon of Lord's-day, Sep. 26, our pastor, Mr. Williams, addressed the congregation on the subject of baptism, and then four believers put on Christ by being baptized into his name.

R. B.

HELMDON, Northamptonshire.—Our pastor, Mr. W. Hedge, immersed three believers, Sep. 28, who were subsequently received into church fellowship. They are all teachers in our sabbath school.

CARMARTHEN, Tabernacle.—I have long taken the *Reporter*; but as I have not seen any reports from our church in it, and feeling persuaded that you like to hear of baptisms, I venture to send you this report, hoping that you will give it a place in your columns. On sabbath evening, Sept. 14, our pastor, Mr. H. W. Jones, delivered a short address from, "What saith the scripture?" after which fourteen believers put on Christ by being baptized into the names of the Father, and of the Son, and of the Holy Ghost. Ten were young men, and four were young women, and they were all added to the church the same evening. We have yet about thirty candidates before the church. T. H.

We have also received the following:—
"On Lord's-day, Oct. 12, after an impressive discourse by our minister, Mr. H. W. Jones, twenty-three persons made a public profession of faith in Christ by baptism, and were admitted to church-fellowship the same day. Several more have given in their names as candidates for baptism. May the Lord continue to shine upon us. W. M. E.

HADDENHAM, Cambs.—After an impressive discourse from, "one baptism," by Mr. I. Mostyn, three females were baptized upon a profession of their faith in Christ, Oct. 5. They were welcomed to the table of the Lord the same evening. We hope several others are the subjects of serious concern for salvation and eternal life. May many more be constrained by divine love to rank themselves among the followers of the Lamb. T. C.

COWBRIDGE, Glamorganshire.—It is with the greatest pleasure that I always read the reports of baptism in your valued periodical, and I wish more were reported from Wales. On Lord's-day, Sep. 21, after an excellent address on believers baptism, our pastor baptized two females, both of whose parents are members. They were then received and partook of the Lord's supper. W. N.

SARN, Montgomeryshire.—On Lord's-day, October 5, two young men put on Christ by baptism, and were received into the church at the Lord's supper the same morning.

ABERGAVENNY, Zion Chapel.—The first sabbath in October was a good day with us, when our pastor, Mr. Young, baptized four candidates—believers in Jesus. B. E.

BURWELL.—On Lord's-day morning, June 29, our new minister, Mr. Lewis, baptized four believers, and the wife of one of the four followed on Lord's-day, Sep. 14. On each occasion we had a large concourse on both sides of the river, and along the bridge, all listening with attention, and conducting themselves with order and decorum. Our chapel is very well attended at each of the three services every Lord's-day. Our sabbath school is enlarged, and our minister has weekly a bible class of more than fifty young people. J. S.

HADDENHAM, Bucks.—Two young believers were baptized on Wednesday evening, Oct. 1, when a very serious and affectionate address was delivered by Mr. Giles Hester, and a deep impression was produced on the minds of an orderly and attentive audience.

"Do we not know that solemn word,
That we are buried with the Lord?
Baptized into his death, and then
Put off the body of our sin."

BOSTON.—On Lord's-day, Sep. 28, four believers were immersed at the General Baptist chapel in this borough, when Mr. Matthew's delivered an impressive discourse to a large congregation. Deep seriousness prevailed; and it is hoped that the result of this service may be that others shall say, "I am the Lord's." The baptized are all young people. J. N.

PENTYHOEL, Brecknockshire.—Our hearts have been made glad by witnessing the baptism of three believers in our blessed Lord, on Oct. 19, when Mr. Richards, our pastor, delivered a suitable discourse on the mode and subjects of christian baptism, and then immersed the candidates. P. S.

BRADFORD, First Church (G. B.).—Two believers, husband and wife, put on Christ by baptism, and were afterwards received into the church, Sep. 7; and on Lord's-day, Oct. 5, we had the pleasure of baptizing three young females from our sabbath school, who were also received.

AUDLEM, Cheshire.—Mr. Needham baptized two believers in Jesus, Oct. 5, who were added on the same day. One of the candidates had been several years a member among the Wesleyans. R. T.

TOWERSEY, Bucks.—On Tuesday evening, Sep. 16, two believers were baptized. The waters had not been moved here for a long time. We would indulge the hope of better days.

Baptism Facts and Anecdotes.

BAPTISM ANECDOTES TOLD BY
DR. CHALMERS.

IN the fourth volume of Dr. Hanna's Life of his reverend father-in-law, he says, "Connected with the sacraments, Dr. Chalmers often told a favourite story about a highland baptism. A clergyman went to administer the rite in the house of one of his hearers, near which there ran a small burn or river, which, when he reached it, was so deep and swollen with recent rains, that he could not get across. In these circumstances he told the father to bring his child down to the burn-side. Furnished with a wooden scoop, the clergyman stood on the one side, and the father, holding his child as far out in his arms as he could, stood on the other. The service proceeded, and when the time came for sprinkling the babe, the minister, dipping the scoop into the water, flung its contents across, aiming at the baby's face. He failed more than once, calling out to the father after each new trial, 'Weel, hast gotten any yet?' Dr. Chalmers wondered what the great sticklers for form and ceremony in the sacraments would think of a baptism by a burn-side, performed with a wooden scoop."

"Sticklers" might perhaps think that the prevalent style of administration in the apostle's days was preferable; reminding the doctor that in his commentary on the epistle to the Romans he had said—"The original meaning of the word baptism is immersion, and though we regard it as a point of indifference whether the ordinance so named be performed in this way or by sprinkling, yet we doubt not that the prevalent style of the administration in the apostle's days was by an actual submerging of the whole body under water. We advert to this for the purpose of throwing light on the analogy that is instituted in these verses. Jesus Christ by death underwent this sort of baptism, even immersion under the surface of the ground, whence he soon emerged again by his resurrection."

"Sticklers" might also observe that if once the principle be admitted that it is a point of indifference whether the ordinance be performed in a way accordant

with the original meaning of the word used by the Lord in appointing it or not, it becomes a mere matter of taste whether or not to use a wooden scoop; and it would be as easy to defend the Highlander's scoop by reference to the appointment, or to apostolic practice, as the Lowlander's basin.

In his last visit to England, Dr. Chalmers being at the house of a relative in Bristol, was unexpectedly called upon in a large party to baptize. The following description of the process, in his own words, contained in the same volume, may form a suitable accompaniment to his story of the Highland clergyman and his wooden scoop.

"Our tea was followed up," says the venerable doctor, "by the baptism of the younger children, which was laid upon me with the full consent and approbation of Mr. Haines, their clergyman; it was a very awkward affair, one vivacious boy of fourteen months was kicking and sprawling and laughing during the whole of my address; and then, to complete the thing, the bairn instead of being held out to me horizontally was held out perpendicularly; so that I could not apply the water to the face of it, but by touching its brow with my wet handful, and letting as much as I could trickle down. The child (Alexander Robert) thought I was playing with it, and got up with a great guffaw of a laugh, as the water flowed down its cheeks. I learned afterwards that the Independent ministers, like the Episcopalian, take the child in the one arm and baptize with the other, a thing which I could not have managed, and more especially with a boy so active and athletic as he was. This explained, however, the perpendicularly of the presentation by the father."

"Sticklers," as we have long been, for exactness of conformity to apostolic practice, in respect to both mode and subjects, we must confess that after reflecting on these instances of modern improvement in the art of baptizing, with all due respect to the advocates of progress, we must still continue to be "sticklers."

Bar. Mag.

Sabbath Schools and Education.

BRITISH AMERICA AND THE UNITED STATES.

Now at this critical juncture, when the great question of slavery or freedom hangs in the balance of the Presidential Election in the United States, we would refer teachers and the friends of universal instruction to the following extract from the speech of Mr. R. S. Ward, himself an escaped slave, now an eminent and talented minister of the gospel in British America. The speech was delivered at the Jubilee Meeting of the London Sunday School Union:—

"Sabbath schools have now extended so widely, that they have become necessary appendages to all christian churches. You have no idea of having a church in this country without a sabbath school; and it is the same in America universally,—I mean in British America. In every part of the back woods, in the remotest of our settlements, in our missions among the Indians and among the negroes, we plant the sabbath-school with the church; the two go on *pari passu*, and so may they ever go on. Indeed, the sabbath school has this happy peculiarity,—it has the power, on account of its own intrinsic excellence, of perpetuating itself. Wherever we plant churches—in the remotest districts, where ministers visit the least frequently, we have sabbath schools; so that, in remote settlements, we have more sabbath school teaching than we have of gospel preaching. Allusion has been made to that portion of America from which I came originally—that portion which I do not exactly represent, and that ought not to be represented anywhere. I am here on this platform, and elsewhere in the British empire, just because it is not safe for me to be in my native country. A man came to our city, and another man came to put chains upon him and drag him back as a slave. A lot of men and women, whose faces look very much like the faces of these people, decreed that the man who came as a slave should not be returned as a slave, but should be a free man; and they arose in their might and took the slave out of the hands of his captors, and sent him to Canada. The President of the United States decreed, that whoso-

ever engaged in the affair, directly or indirectly, should be tried for treason; and I happen to be one of them. I cannot, then, say that I represent the country that hurried me out after this sort. I had my fears about this Jubilee; but the Jubilee that would say nothing about freedom would be no Jubilee at all. I am sure that a Jew, who understands what the Jubilee meant under the old dispensation, would object greatly to a Jubilee which should close one's lips in respect to freedom; and I am sure that we, who are not Jews, ought to be as correct as they in that matter. 'The fact is, Mr. Chairman, that while we rejoice at all that is done by institutions like this' in the United States of America, it is to be remembered that three millions of the population of that country are persons to whom the teaching of the Scriptures in sabbath schools is entirely interdicted; and I am sure that I owe no apology, having been born in that condition, for mentioning the fact on this platform. In six States of that country there are no laws prohibiting the teaching of slaves; but you must remember, that every slave is the chattel personal of his master; and he can say, "My slave shall not have instruction," just as well as an Englishman can say, "My horse shall not be fed on Indian corn,"—because the slave is as much a piece of property in that country, as an Englishman's horse in Middlesex; so that if it be the master's caprice to say that his slave shall not be instructed, that ends the matter, in a christian country, in the afternoon of the 19th century! Well, in the other States there are laws, severely penal laws, against the instructing of slaves, either in sabbath schools or otherwise; and in the State of Louisiana—I say it upon the authority of William Jay—any one who instructs a coloured person, whether free or enslaved, is liable, for the first offence, to the penalty of 500 dollars; and I will not tell you what for the second. Much is said about the sabbath school system in America; but it must be remembered, that one variety of the working-classes, namely, the enslaved, are persons to whom the instructions of sabbath schools are not given. I would therefore beg Englishmen, and Scotchmen, and Irish,

men, if they cannot interfere, that they would, at least, pray that the arm of the oppressor may be broken—that the truth of God may have free course and be glorified amid that population. I will also mention another fact, as I am in the way of matters of this sort, that, where black children are received into sabbath schools, they must sit in a peculiar corner, and must not mingle with the white scholars; and thus the white scholars grow up accustomed to have negroes put off in that way, under the sanction of the religious instructions which they have received. Again, when the schools walk in procession at their anniversaries, the blacks are sure to be put behind all the

rest of creation; and when they meet, as they sometimes did when I was a scholar, on any particular occasion, the black schools are always put in a particular corner, and, on going into any place of assembly, they always enter last; so that I say, not only fearless of contradiction, but defying all contradiction, that sabbath schools are so far perverted as to teach that negro-hate which is the curse of that country; and I am quite sure that all friends of sabbath schools will unite with me and with all Abolitionists, in praying that the light of God's truth may break down this part of that abominable system.

Religious Tracts.

A TRACT WORTH FIFTY POUNDS AND MORE!

SIR S. M. Peto, Bart., at a meeting of the Religious Tract Society, said:—

“One of my own people, who worked on one of the lines of railway with which I was connected about twelve years since, so misconducted himself and was so bad an example to all his fellow-workmen, that, although he was most useful to me, I felt bound to write and say that unless there was a change in his conduct I could not continue him in my service. It so happened, while at work in the south of England upon one occasion, a tract was placed in his hands; he read it; deep conviction of his own sinfulness followed; he was in such a state of mind for some time that it was apprehended that he would be obliged to become an inmate of a lunatic asylum, and his sense of remorse was so dreadful that he could not sustain his own feelings and burden. At length the ministry of the good man who gave him this tract (for he was the minister of a small Congregational church in the south of England) was blessed to him, and he found peace. He was afterwards removed to the north of England on other works. He then felt it his duty to make known this salvation, which had been so blessed to himself, amongst his fellow-workmen. That man at the present time is in my employ, and a more honourable example of an upright, conscientious christian character, and of public usefulness, I do not know. I may

mention one incident which will show you how blessed it is in its reflex influence when a man is brought to a knowledge of salvation. The minister who gave him this tract, and whose ministry was blessed to his conversion, lost his wife and three children from a fever. This workman was engaged more than one hundred miles away when he heard of the painful event. He had saved about fifty pounds by his labour. Immediately he went to the south of England, and called on the pious minister the day before the funeral of his wife and children. I need not tell you that their meeting was a very affecting one. I received a letter from this minister, telling me what was his astonishment to find, when this man had left him, that a small bag, tied up, was found laid upon the table, containing fifty pounds. The workman afterwards said, ‘I never should have been able to save this, if it had not been for your giving me that tract, and for its after consequences; and I felt that the least I could do to show my gratitude to God for the great blessing he has vouchsafed to me was to give you of my personal substance, to show my gratitude to him and my love for you.’”

Now, you see how this tract became worth fifty pounds to him who gave it, and worth more than the world to him who received it, for it brought him to the Saviour. So go on, and scatter your tracts everywhere. For who knows?



Intelligence.

BAPTIST

KINGSGATE (LATE EAGLE STREET)
CHAPEL, HOLBORN.

IN our last number, at page 316, we gave a description of the building of which we now furnish an engraving.

On Wednesday, Oct. 1, the building committee and friends held their first public meeting. Having taken tea in the school room, the company adjourned to the chapel. Richard Cartwright, Esq., presided. The report of the committee was read by the secretary, the Rev. Francis Wills. Resolutions were passed, and the meeting was addressed by several gentlemen. The report stated that through great care and watchfulness on the part of the managers, the first contract has not been exceeded—a matter worthy of notice and commendation.

The whole cost, including lighting, fittings, legal expenses, school-rooms, vestries, &c., was £3,886. Towards this sum £1,296 has been raised. £1,000 is on mortgage, leav-

ing a balance of £1,590 to be raised. To meet this the church has no resources whatever; the whole of its funded property having been spent in purchasing the freehold in 1846, and towards the erection of this new chapel, school rooms, &c. Bills for the amount of the balance have been given to the builder, and will be coming due in succession every month. We regret to learn that the friends have not met with that aid from the christian public which they anticipated, although the case was recommended by the most influential ministers in the metropolis. The burden is now left entirely upon a poor but willing people to sustain one of the oldest and most respectable baptist churches in the very centre of the metropolis. We hope our friends will soon meet with more liberal assistance.

If more need be said to induce the religious public generally, and the baptist body especially, to render these friends the aid they ask, we may state, that since Mr. Wills came amongst them nearly one hundred members have been added to the

church, and the sabbath school has been doubled in its numbers. The neighbourhood is very populous but poor, and the new members are chiefly of this class, not able, one in ten of them, to pay one shilling per quarter for a sitting.

BAPTIST ASSOCIATION OF SCOTLAND.—The first annual conference of this association was held in the Religious Institution Rooms yesterday forenoon, when there was a good attendance of members and friends from various towns. The conference sat about three hours, and were engaged in the consideration of questions having reference to the spiritual condition of the denomination, and the means by which a greater amount of spiritual life and activity might be attained. Many valuable suggestions were made, of which the committee may avail themselves in carrying out the objects of the association. A public meeting was also held in the evening, in Hope Street Baptist Chapel, which was numerously attended. The Rev. Dr. Paterson made an introductory statement, explanatory of the constitution and objects of the association. The association consisted of Evangelical Baptists, who were admitted as members on payment of not less than 2s. 6d. annually to the funds. The objects of the association were—first, to promote the revival of spiritual religion in the denomination; second, to encourage young men of promising ability and piety to devote themselves to the work of the ministry, by providing, where necessary, educational aid; and, third, to aid comparatively feeble churches in sustaining the ordinances of the gospel, and to promote similar purposes. The Chairman made several remarks on each of these objects, but dwelt particularly on the first, showing the necessity there was for increased earnestness and activity on the part of the ministers, deacons, and members. Addresses of a practical character, bearing upon the objects of the association, were afterwards delivered by the Rev. Messrs. Martin of Edinburgh, Culross of Stirling, and Williams of Glasgow.

Glasgow Daily News, Oct. 24.

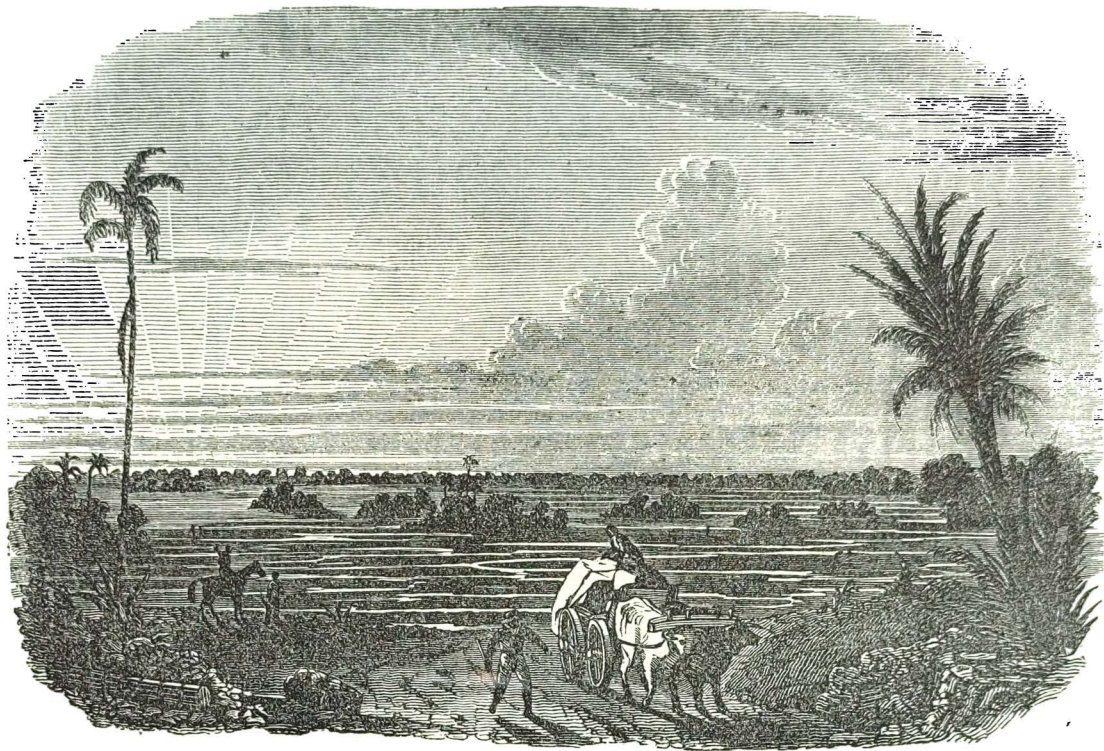
COVENTRY.—On Thursday, Oct. 9, the foundation-stone of a new baptist chapel was laid in this city, by Apsley Pellatt, Esq., M.P., under pleasing and encouraging circumstances. Sir Joseph Paxton, M.P. for the city, was present at the meeting which was afterwards held. The site for the new building is near the two Episcopal Churches whose lofty spires stand so conspicuously in the centre of this ancient city. The place will be called after the name of the nearest of those churches, St Michael's Baptist Chapel. Mr. Rosevear, formerly of Cow Lane chapel, is the minister.

DOWNTON, Wills.—The foundation-stone of a new baptist chapel was laid on Thursday, Sept. 11, amidst somewhat novel and very interesting circumstances. The stone was laid by four little boys, three of whom represented some of the principal members of the congregation and largest contributors to the new building; while the fourth, the son of the minister, represented the remaining part of the congregation; the whole four, at the same time, representing the rising race, and proclaiming the advantage which the next generation, as well as the present, would be likely to derive from the new place of worship. After the stone had been placed in its position, the four little fellows worked vigorously with the trowel for about five minutes, much to the interest of those assembled, and when they had completed their task, an excellent address, suited to the occasion, was delivered by the Rev. T. Hands of Salisbury. The friends then took tea together in large numbers, and in the evening a good and spirited meeting was held. A bottle was deposited in the stone containing a piece of vellum with the following inscription:—"Foundation-stone of new Baptist Chapel, South Lane, Downton. This stone was laid, September 11, 1856, by Edwin Ridgway Blatch Whitechurch, Silas John Taunton, William Whitechurch Taunton, Daniel White Collier. 'One generation shall praise thy works to another, and shall declare thy mighty acts.' Amount of contract, £1,276; amount subscribed by congregation before the laying of the stone, £805. Treasurers of building fund, S. Whitechurch, Esq., Mr. Wm. Taunton; Minister, Rev. J. T. Collier; Deacons, Mr. Wm. Eastman, Mr. Jas. Mitchell; Architect, H. Crisp, Esq., Bristol; Builder, Mr. Robert Fletcher, Salisbury."

LUTON, Union Chapel.—The anniversary of the settlement of the Rev. J. Makepeace, late of the Baptist Mission in India, as pastor, was held Oct. 1. Since Oct. 1, 1855, there had been a clear increase of thirty-one members, the roll exhibiting a total of 432. In connexion with the sabbath schools and bible classes, including returns from two stations, there were 634 pupils. During the year, great efforts had been made for the erection of a fourth gallery, and the purchase of an organ. Sermons were preached by the Rev. C. Vince, of Birmingham, and the Rev. J. Makepeace. The chapel will now accommodate nearly 1,200 persons.

A RESURRECTION!—The celebrated £1000 Prize Picture of the Baptism of Christ has re-appeared. It has been exhibited to the public, at a charge for admission, in Nottingham lately? Where has it been all this time?

(Continued on page 348.)



PITCH LAKE, TRINIDAD.

MISSIONARY.

INDIAN ARCHIPELAGO.

Java.—An intelligent christian cannot but feel a lively interest in every attempt to spread the gospel over these populous regions, and every piece of intelligence on this subject will be welcomed by him.

Mr. BRUCKNER, an American baptist missionary who has long laboured in this interesting, though, as yet, unpromising field, writing from Samarang, says:—

"I am anxious to write you something which is worth writing about, for my strength is very little. You perceive the shaking of my weak hand from the crooked letters which it puts on the paper; and you will not expect a long letter from me. The subject which concerns me nearest is the spread of christianity among the natives of Java, for which I have lived and laboured so long. And now, as the Lord of the harvest is pleased to lay me aside, and send other labourers into the harvest, I am a mere spectator of what is going on, and can but pray for the success of the gospel among the natives. The labourers are still few in such a large field, even fewer proportionally than in Bengal. This island contains 20,000,000 of Javanese, and there are four missionaries for them all. Two new ones have lately arrived at Batavia who are destined to labour in Java, and they have next to go to Surabaja. In that eastern part the gospel has been much blessed to the nation. I hear that persons are daily coming forward who desire to enter into church communion. Here in this place it is different; here is no such a special desire for the gospel, as the people are more under the control of the priests; these fetters the people are not yet strong enough to break, and we have to wait and to pray until the Lord pleases to strengthen them to free themselves. Yet the little church here has been doing well; only one member has been excluded from it for improper conduct since its existance. On the other hand five or six converts have been added to it during this year. True, the progress is not much among a dense population like this is, there being upwards of 40,000 Javans alone, besides thousands of Chinese and Malays in this place. The gospel is preached regularly on Sundays in the chapel, and during the week several times by the European missionary, an excellent pious man, and by a native assistant. Besides they go about visiting the natives in their villages and compounds, to preach the gospel; but it seems as if the people harden themselves more and more against the invitations of the gospel. The little chapel in which the church came together for worship, stood for some time in the midst of a

populous village, but no one of the villagers choose to attend worship, either on Sundays or week-days. On Sundays they used to carry on their work even to the disturbance of the worship in the chapel. When I went to the chapel to attend the preaching of the gospel in the native language, and saw the people leisurely sitting or standing before their houses, I invited them to come with me to attend at the chapel, but they usually laughed at me, and let me go alone. It is really hard work to get the natural blinded man to attend on the means of grace, if there is no hunger for them in the heart; and this hunger can only be raised in man by the Lord himself. These poor people are so satisfied with themselves that they do not feel the least want of spiritual things, though they live without God and without hope in the world, and a great many have been spoken to very frequently about their spiritual interests.

The little church here will now soon be bereaved of its pastor, as he intends to remove from this farther to the east, about fifty miles from here, where a prospect seems to be opened for greater usefulness. The church here will be left to the care principally of a native teacher, and the missionary intends to visit it occasionally. This native teacher appears to be a really converted man. I have known him now several years, always steady in his christian walk and zealously labouring for the conversion of his countrymen. If one sees such a man as this, one is led to admire the divine grace which alone is able to form such men. The difference is almost incomprehensible between such a man and another Javanese who is still in his natural state. The image of Christ appears in a very prominent manner in the first, whilst in the other the animal appears as clearly, yea the image of satan, who goes about to do mischief where he can, by following his carnal desires and evil propensities. I am sorry that this Dutch missionary is about to leave such a populous place as this is, where eight or ten diligent men might find plenty of work among these masses of people. It is certainly not very inviting for a man to remain in a place among a population where a long trial has gone before to move the people for the reception of the gospel, of which so little fruit has appeared: yet all has not been lost labour; a church has been collected.

The labour, if steadily pursued, might in time, with the Lord's blessing, produce more abundant fruit. I fear if no missionary is stationed here, the good cause will suffer greatly, and that which has been gained be lost. My young friend the Dutch missionary here, has an inviting prospect before him to the interior, where a church of natives of twenty members exists and thirty persons

or upwards are waiting to be taken into church communion, but there the population is not so great and dense as in this place, and he may be disappointed after all. It is the intention of the Dutch Mission Society to send their missionaries rather to the interior than to leave them in the principal places or towns, because they imagine that the people in the country will sooner receive the gospel than those in towns. In some cases their ideas have been verified, but it will not prove good in all instances. The Dutch Bible Society in Holland is now printing the whole Bible in Javanese. Some people there are proposing that thirty thousand Bibles should be sent out to Java, but I do not think that such a large number of them will soon be sent to this Island. I think it would even be difficult to find readers for them, for the knowledge of reading is rather scarce among the Javans. I recollect visiting formerly many a village, in which not a single person was met with who was able to read a line; because there exist no schools yet, in which the people are taught to read their language.

BAPTIST, SUPPLEMENTARY.

(Continued from page 345.)

OPENING OF REGENT'S PARK COLLEGE.—On Thursday, October 16, Holford House, Regent's Park, was opened as a college for the education of nonconformist ministers of the baptist body, with provision for imparting a collegiate education to those laymen who have conscientious objections to the great colleges, in consequence of their connexion with the Established Church. Notwithstanding the weather, there was a very large gathering of the leading ministers and laymen of the nonconformist bodies, including Sir Mortou Peto, Bart., the Rev. Dr. Leifchild, the Hon. and Rev. Baptist W. Noel, the Rev. Dr. Angus, Principal of the College, the Rev. Dr. Harris, Principal of New College, Professor William Smith, and Professor Godwin of the same Institution; the Rev. Dr. Jabez Burns, of Paddington, the Rev. Dr. Steane, of Camberwell, the Rev. Dr. Hoby, the Rev. Dr. Ackworth, and many others. Regent's Park College is to take the place of the ancient College at Stepney. We have not space for the proceedings of this month.

BAGILLT, Flintshire.—A new baptist chapel was opened at this place on Oct. 4 and 5, with sermons by various ministers. Our correspondent says, "The church here has done wonders in collecting towards the above building, but being few in number and poor in circumstances, they will be under necessity to send a petition for aid to clear the debt to their christian friends at a distance."

BURWELL, Cambs.—We had a joyous annual meeting on October 2, when brethren Richardson and Bell preached. Next day we gathered our school children, who after tea enjoyed themselves on the adjoining greensward.

"These are the joys he lets us know
In fields and villages below;
Gives us a relish of his love,
But keeps his noblest feast above."

J. S.

LOUGHBOROUGH, Woodgate.—The new and spacious school-rooms erected on the site of those removed, have just been opened with sermons by Messrs. Conder of Leeds, and Pike of Bourne.

REMOVALS.—Mr. Needham of Audlem, to Castle Donington—Mr. Stenson of Nun-eaton, to Audlem—Mr. J. L. Owens of Tal-y-wern to Flint—Mr. T. Michael of Pontypool College, to Mill Street, Evesham—Mr. W. Dovey, formerly of Jamaica Row, South-wark, and lately of Halesworth, to Salem Chapel, Stoke Newington—Mr. D. Jennings of Hampstead, to Newport, Isle of Wight.

RELIGIOUS.

THE BIBLE IN TURKEY.—In the capital of Mohammedanism, and under the very eyes of the successors of the caliphs, the Bible may be freely circulated among all classes of the inhabitants. In Turkey there are now not fewer than fifty places where protestant worship is maintained; and in Constantinople, where, till lately, there was no protestant preaching, save in the chapels of the English and Swedish ambassadors, there are now fifty sermons delivered every sabbath. The war appears to have made known one great fact to the Mohammedans, even that there is a Bible; and they have begun to manifest a remarkable desire to know what it contains, and what it really is which the English believe. To this effect are the following pregnant facts recorded by a writer in the *Rock*:—"The other day I was crossing the bridge over the Golden Horn, which connects Galata with Constantinople Proper, and I noticed on one side a number of open volumes spread out for sale. I soon found that they were scripture in different languages used here, and that the seller was an American protestant young man, who some time since was driven by persecution from Rodosta, his native place, and had come to Constantinople to secure the protection of the Porte against his persecutors. Not wishing to wait here in idleness, he had taken these books from the Bible depot, and day after day did he come to this crowded thoroughfare to find purchasers. Nor did he come in vain. At the end of a week he had sold twenty four copies of the Turkish New Testament, and eleven copies of the Turkish Psalms, besides

several other books in other languages. It is marvellous with what new desire the Mohammedans are now seeking for the gospel. Such a thing never was known before."

AGED PILGRIMS' FRIEND SOCIETY.—The secretary of this excellent institution has favoured us with various papers, from which we gather that as it was instituted in 1807, a preparatory meeting has been held to arrange for the celebration of its jubilee, when it is proposed to attempt the erection of another asylum in addition to that now open in Southampton-street, Camberwell, into which are admitted poor aged christians of sixty years and upwards of all protestant denominations. Alderman Wire presided, and put down £10, and another old friend of the society offered 100 guineas. During the past forty-nine years £48,000 has been applied to the relief of 1600 aged and poor christians in all parts of the kingdom. At this time there are upwards of 400 persons receiving aid, and 42 in the asylum at Camberwell. More room is required for the numerous applicants, and hence the proposal for another asylum of larger dimensions. Such a truly benevolent design as this deserves general support. The Great Saviour will surely bless such efforts for the benefit of his poor disciples—"Inasmuch as ye did it unto one of the least of these, ye did it unto me." Mr. W. Jackson, 2, Warren Road, Camberwell, is the Honorary Secretary.

PERSECUTION IN FRANCE.—The Lyons papers state that for the last ten years the protestant service has been celebrated openly in St. Bel, about four leagues from Lyons. A fortnight past, the mayor of St. Bel, acting on the authority of the prefect, ordered the protestant church to be closed. When the worshippers flocked to their wonted place of worship on Sunday, they found the church doors closed, and guarded by hirsute gendarmes. Arrangements were made accordingly for them to meet in another building. On Sunday week they were rudely interrupted in the celebration of their simple service by the clash of gendarmes' spurs; a body of these rough functionaries marched up the aisle of the room which did duty for the church from which the protestants had been driven forth, and again were they dispersed, and the names and addresses taken down.

BONNER'S FIELDS.—A pleasing instance of that alliance between christians of different churches which ought to be so common as to excite no remark, occurred a Sunday or two ago in Bonner's fields. It had been announced by advertisement that the Rev. Newman Hall, of Surrey chapel, would preach at the entrance to Victoria park. The Rev. Hugh Allen, Vicar of St.

Jude's, Whitechapel, gave notice of the service, and he was on the ground at the time announced, with the choir of his church, to lead the singing. After a hymn, at the request of Mr. N. Hall, Mr. Allen offered an extempore prayer. Mr. Hall then addressed the people, who numbered about 1,000, from the words—"I have set before you an open door and no man can shut it." He made a short allusion to the fact of the door of the park having been shut against the preachers of the gospel, but expressed the hope that in answer to prayer the door might be opened next season so that no one could shut it."

THE PARAGRAPH BIBLE.—Mr. G. H. Davis, secretary of the Religious Tract Society, in a letter to the Times, says: "The subject of Bible revision is at present occupying the public mind, and will probably continue to occupy it for some time to come. The Paragraph Bible issued by the Religious Tract Society has met with universal approbation. This encouraged the committee to issue an 'annotated' edition, in which the text is printed in paragraphs, and not in chapters, while the notes contain the translations approved by the greatest number of the best scholars, and the most probable meaning of obscure passages in the fewest possible words. Such a Bible avoids the offence, and at the same time furnishes the benefits, of a new translation, with the addition of a practical commentary. The New Testament is not as yet published, and, as the work demands no ordinary care, some time may elapse before its completion. Meanwhile, I take the liberty of sending you a copy of the Old Testament, in the hope that you may not consider it unworthy of a review in your columns, which have been opened to letters on the general question."

PREACHING ON THE SEA-SHORE.—An open-air service was held on Sunday afternoon, Sep. 28, on the sands at Scarborough. There was a very large congregation, including not only townspeople and fishermen, but a number of the visitors. Among the latter was the Earl of Roden. The ex-Queen of the French, and several members of the family of the Duc de Nemours, were on the sands, and occasionally stopped to listen or look on. The Rev. Newman Hall preached from Mark iv. 1,—“And he began to teach by the sea side.”

DR. EWALD, one of the missionaries of the society for Propagating the Gospel among the Jews, stated that there were now more Jews in Whitechapel than in Jerusalem, and more Jews in London than in the whole of the Holy Land. The total number of Jews in the metropolis is estimated at 20,000, and Dr. Ewald stated that during the last five years he had baptized 124 or 125 converts.

MR. SPURGEON.—Many reports have been in circulation since the catastrophe in Surrey Gardens, of the health of this gentleman. Some reporting him as utterly prostrate, and others, the latest, as improving and likely to resume preaching in a few days. A collection on behalf of the sufferers by the accident is proposed. The Coroner's inquest was "accidental death," with a recommendation for more spacious means of egress for such assemblies in buildings.

BISHOP MAKING.—Lord Palmerston has now made his third and fourth episcopal appointments, in filling up the vacant sees of London and Durham; and, as both are to be divided, and the promotion of the bishop of Ripon creates another opening, his lordship, if he weathers next session, will have made seven "successors of the Apostles," or about one-fourth of the occupants of the episcopal bench!—*Liberator*.

NEW CONGREGATIONAL CHURCH AT SALTAIRE.—On Saturday, Sep. 27, Mrs. Salt laid the foundation stone of a new Congregational church at Saltaire, of which town her husband, Mr. T. Salt, was the founder. The building, which will be in a handsome style of architecture, will accommodate 600 or 700 persons, and will cost £9,000.

THE CONGREGATIONAL UNION should have held its autumnal meeting at Cheltenham this year, but Dr. Brown, the President, objected, in consequence of the disputes between Mr. Binney and his friends, and Dr. Campbell.

GENERAL.

MUSIC HALL, SURREY GARDENS.—The damage done by the accident is not very considerable. It consists principally of broken windows, and £50 will cover it all. The building was minutely inspected on Monday, Oct. 20, by Mr. Tyler, the manager of the gardens; Mr. T. K. Holmes, one of the directors; Mr. Horace Jones, the architect; and Mr. Ellis, the secretary; all of whom expressed themselves convinced that, beyond the broken windows and balustrades, the structure had sustained no injury, and that there was no cause for the alarm which unhappily led to the lamentable results that have brought sudden bereavement to several families, and deeply wounded the public mind.

EARTHQUAKE.—On Sunday, Oct. 12, at precisely eleven minutes before two A.M., the islands of Malta and Gozo were visited by shocks of an earthquake, so violent in their nature and so long in their duration, that the oldest inhabitants do not remember ever to have experienced anything so severe.

CHINA.—The latest reports state that the Insurgents are again making head against the Imperialists.

A CELEBRATED DRINKING CLUB, in a large town in the west of Scotland, which had formerly great influence at the local election, is broken up. Two of its members were sent to a lunatic asylum; one jumped over a window and killed himself; one walked or fell into the water at night and was drowned; one was found dead in a public house; one died of delirium tremens; upwards of ten became bankrupt; four died ere they had lived half their days. One, who was a bailie when connected with the club, is at present keeping a low public house.

ALDERMAN FINNIS, Lord Mayor of London, said, at his election,—"I recollect full well, some forty-two years ago, when my respected father brought me to this city, and placed me as an apprentice in the very premises I now occupy, that he impressed on my mind, that by the honest and faithful discharge of my duty to my employers, and by obedience to my superiors, I might at some future time rise, in consequence of the privileges which the city of London possessed, to the highest office."

A SCHOONER, of 387 tons register, has brought a cargo of wheat to Liverpool direct from Chicago on Lake Michigan—a distance of 4,470 miles. The voyage was performed in sixty days, including a detention of twelve days in the St. Lawrence. It was a trial trip; and its satisfactory performance is expected to have a great effect on the corn trade with the United States.

THE HEBBING FISHERY at Great Yarmouth has been exceedingly successful this year. The boats have arrived very heavily laden, and the daily average catch has amounted to 100 lasts, or 1,320,000 fish. One boat alone brought in on one occasion the enormous quantity of 12 lasts. The price has ruled at from £12 or £14 per last.

THE PASHA OF EGYPT has made a contract with a Parisian company to light Alexandria with gas. Of late years Alexandria has made great strides in improvement. The "sound of the church-going bell" is now heard from three christian temples. There are new streets of handsome houses. A railway runs to Cairo.

DRAID LETTERS.—In three months, no fewer than 150,000 "dead letters," from foreign countries, have accumulated in the post offices of the United States; this arises mainly from the constant movement of new emigrants, whose whereabouts are unknown.

MRS. HARRIET BEECHER STOWE is now on a visit to Ireland, and intends to winter in London and Paris. We are glad Mrs. S. is amongst us, for we question if she would be safe in the United States at this moment.

THE STEAMER NIAGARA took fire off the coast of North America, when it is supposed 100 persons were drowned or burned.

SPARE MOMENTS are like the gold dust of time. Of all the portions of our life, spare moments are the most fruitful in good or evil. They are the gaps through which temptations find the easiest access to the garden of the soul.

CIRCASSIA.—Advices from Constantinople, of Oct. 9, state that Sefer Pasha has gained two victories over the Russians in Circassia, and has taken from them about 800 prisoners and twenty-one guns.

FRANCE has recently suffered a severe monetary crisis, which did not materially affect English funds.

REVIEW OF THE PAST MONTH.

Monday, October 27.

AT HOME.—After a sojourn of seven weeks at her Highland palace, the Queen has returned in safety. On Oct. 15, her Majesty reached Edinburgh from Balmoral, and on the 18th flew from Edinburgh to Windsor Castle. We say "flew," for the journey was accomplished in twelve hours! We always tremble for the safety of our beloved sovereign, when we hear that a long journey is contemplated by the court, and we wish her Majesty had better advisers in this matter of rapid speed by rails.

ABROAD.—Russia seems to be throwing impediments in the way of the conditions on which peace was agreed upon; and

Austria is playing her old game of coming in for the lion's share, by retaining possession of the Principalities, but England and France seem to be aware of their movements. They have also joined in recalling their ambassadors from Naples, and have told its wretched king that if any of their subjects now resident in that country are molested they shall visit him with a rod. This stupid tyrant—we hope the very last of the Bourbons—continues to rule his own with rigour.—Spain has again reverted to despotism. The two queens—mother and daughter—aided by priests and soldiers, have done it all. But General O'Donnell—the tool which they used to perform this stroke of state—has been kicked out, and a worse than he—Narvaez—again rules in Madrid. Ah! Spain, thou art yet reaping what for ages thou didst sow!—But to the United States the eyes of the civilized world are now directed with intense interest. In a few days the election of President will, it is expected, decide the question of liberty or slavery. In the meantime, the planters of the South are acting like mad savages. The conduct of the British planters in the West Indies during the struggle for freedom there, though bad enough, never reached the climax of American slaveholders. These men must feel that they are now in desperate circumstances, and hence their outrageous ferocity. Oh that the wickedness of the wicked were come to an end!

Marriages.

August 24, at the baptist chapel, Cowbridge, Mr. R. Pring, to Miss M. J. Roberts, niece of the late Mr. John Roberts, baptist minister, of Cowbridge; and on Sep. 20, Mr. John Rees to Miss Mary Jones. Also, Sep. 27, Mr. John Davies to Miss E. Jones.

Sep. 11, at Silver-street baptist chapel, Worcester, by Mr. Crowe, William, third son of J. B. Sherring, Esq., of Bristol, to Millicent Rebecca, only daughter of W. Price, Esq., of Worcester.

Sep. 18, at the baptist chapel, Wokingham, by Mr. Harcourt, Mr. John Quick, of Tiverton, to Rebecca Maria, eldest daughter of Mr. James Watts, Wokingham.

Sep. 18, at Battersea baptist chapel, by Mr. Soule, Mr. Charles Baker, Congregational minister, of Wilton, Wilts, to Miss Charlotte Henderson, of Wandsworth.

Sep. 21, at the baptist chapel, Grimsby, by Mr. Hogg, Mr. J. Todds, to Miss S. A.

Pearson—and, on Oct. 2, Mr. R. Brown, to Miss I. Frith.

Sep. 21, at Mint Lane, baptist chapel, Lincoln, Mr. J. S. Flanders, to Miss Jane Slight.

Sep. 27, at the baptist chapel, Wakefield, by the father of the bride, Walter, youngest son of W. Biggs, Esq., of Bromham, Beds., to Janet, second daughter of Dr. Perrey, and niece of Mr. Lillycrop, baptist minister, Windsor.

Oct. 1, at the baptist chapel, Sacheverell street, Derby, by Mr. Sarjant, Mr. H. Webster, to Miss E. Dobson.

Oct. 2, at the baptist chapel, Crowle, by Mr. R. Storey (Ind.), brother of the bride, Mr. F. Amery, to Miss Sarah Storey.

Oct. 2, at Cross Street baptist chapel, Islington, by Mr. Thomas, Mr. George Greey, to Elizabeth, daughter of Mr. Octavius Nutter.

Oct. 2, at the baptist chapel, Money-street, Nottingham, by Mr. Hunter, Mr. H. A. Taylor, to Miss Sabina Harrison.

Oct. 3, at the baptist chapel, Ramsey, Hunts, Mr. H. Perry, to Miss Alice Smith.

Oct. 6, in Arthur Street baptist chapel, Walworth, by Mr. George, Charles E. Jackson, Esq., of Douglas, Isle of Man, to Phæbe, eldest daughter of T. N. Baker, Esq., of Walworth.

Oct. 7, at the baptist chapel, Ripley, near Derby, by Mr. Gray, Mr. T. Bolland, to Miss A. Henstock.

Oct. 8, at the baptist chapel, King's-road, Reading, by Mr. Harcourt, Mr. E. C. Targett, of Sindlesham, Berks, to Mary, only daughter of Mr. H. Fuller, of Ashampstead, Berks.

Oct. 9, at the baptist chapel, Derby Road, Nottingham, by Mr. Jones, T. J. Birkin, Esq., son of Richard Birkin, Esq., mayor of that borough, to Harriet, youngest daughter of Matthew Tebbutt, Esq., of Bluntisham.

Oct. 14, at the Union baptist chapel, Luton, by Mr. Makepeace, Philip Oakley, fourth son of John Fysh, Esq., of Islington, to Esther, daughter of W. Willis, Esq., of Luton.

Oct. 14, at the baptist chapel, Wokingham, by Mr. Sale, Mr. T. Barnes, to Miss C. Goddard, both of Hurst, Berks.

Oct. 15, at Portland baptist chapel, Southampton, by Mr. M'Laren, Mr. G. Butcher, of Aylesbury, third son of T. Butcher, jun., Esq., of Tring, to Fanny Elizabeth, youngest daughter of Mr. Marshall, of the former place.

Oct. 19, at the baptist chapel, Mansfield, by Mr. Wood, Mr. R. Riley, to Miss M. Neale—and on the 20th, Mr. J. Wess, to Miss A. Holmes.

Oct. 22, at the baptist chapel, Towcester, by Mr. Davies, of Willenhall, J. O. Adams, Esq., of Bugbrook, to Mary, second daughter of Joseph Goodman, Esq., of Braden.

Deaths.

Aug. 29, after a lingering and painful illness, Margaret, wife of Mr. R. G. Beesley, Manchester. As a member of the General Baptist church, Salford, she was consistent and useful—in life she was modest and retiring—in suffering resigned, peaceful, and happy.

Sep. 9, at New Basford, Mrs. Ann Hewes, aged 66 years, widow of Mr. John Hewes, to whose influence and exertions may be attributed in a great measure the rise of the General Baptist cause in that village. Mrs. H. had been connected with the church at Broad-street, Nottingham, nearly forty years, during which time she had maintained a consistent walk and conversation becoming the gospel of Christ. The goodness of God, as manifested in the work of redemption, was with our departed friend the principal subject of conversation. For her to live was Christ, and to die was gain.

Sep. 10, at Stogumber, Somerset, aged 60, Mr. Godfrey T. Pike, pastor of the baptist church in that place, formerly of Belper, and last surviving brother of the late Mr. J. G. Pike, of Derby.

Oct. 8, Mrs. Ann Ball, aged 81, for many years a member of the baptist church, Hillsley.

Oct. 10, Mr. George Pitt, aged 63, a member of the baptist church, Hillsley. His end was peace.

Oct. 28, at her residence, Oak Villas, Haverstock Hill, Hampstead, in the sixtieth year of her age, Mrs. Elizabeth Powell, widow of the late James Powell, Esq., of her Majesty's Customs, and sister to the

Rev. Francis Wills, of Kingsgate baptist chapel, Holborn. She was a believer in Jesus, and her end was peace.

It was not until a few days ago that we heard of the decease of the subject of this brief memoir. We then wrote to his pastor, who says:—"Mr. Samson Deeley died at Birmingham, May 19, aged 73. He was baptized July 7, 1805, and had been a member of the baptist church in Lombard-street about fifty-one years, and a deacon thirty-eight years, and used the office well. In 1820 he received the sanction of his brethren to preach in the villages. He also held in his own house weekly meetings for young inquirers, and was made very useful to many. He was a liberal supporter of the cause of Christ, nor was he forgetful to entertain strangers; many can bear their testimony to his hospitality. During the last two or three years of his life his faculties became greatly impaired, and such was his loss of memory that he could not recollect those with whom he had been intimate. He did not, however, forget his Saviour, and though he could not converse as formerly, we have no doubt he is now

"Where every power finds sweet employ,
In that eternal world of joy."

We may also mention that Mrs. Derry, relict of the late Mr. John Derry, baptist minister, Barton, Leicestershire, died at the house of her son, Mr. W. Derry, in peace and hope, after long and patient suffering, on Jan. 18.

THE
BAPTIST REPORTER.

DECEMBER, 1856.

THE EMPEROR OF AUSTRIA'S CONCORDAT WITH
THE POPE.

FROM AN ORATION BY LOUIS KOSSUTH,

Formerly Governor of Hungary, now an Exile in England.

AFTER some appropriate preliminary remarks, the illustrious Magyar observed that he was about to offer some remarks on "The Concordat between the Pope and Francis Joseph of Austria, with special reference to Hungary in general, and the Protestantism of Hungary in particular." He desired his audience to remember that concordats were agreements between temporal sovereigns and the Pope relative to ecclesiastical matters, especially the mutual relations between Church and State. It was a long time since England had to submit to agreements with the Pope. She had had too much to do with them in former times. Three hundred years ago the Pope sent his collector to England to receive the penny of St. Peter, telling the people of England most candidly that really he could not promise them that St. Peter would open the gates of heaven to any Englishmen if they retained what belonged to St. Peter on earth, and bidding them to rest assured, that unless St. Peter got his own, anathema and malediction would be the share of England, and would bring down on her the revenge of God and an eternal succession of national misfortunes. England had remained ever since under that malediction. He was not sure that it was not repeated year by year. However, England was in

tolerable health, and likely to continue in good health, provided she committed not the sin of wrapping herself too fondly in her own security; but like her sailors, who never neglected to take heed of the smallest speck on the distant horizon, lest a storm be couched in it, did not allow her sworn enemy despotism to combine spiritual and temporal arms into a coalition, the tempest of which might eventually prove too powerful to weather, even for England's proud barque. Such a collusion of spiritual and temporal arms in aid of the spirit of despotism, the Concordat was well calculated to bring about. The thunderbolts of the Vatican might be very harmless now-a-days in themselves, if not combined with the bayonets of political despotism; but combined with those, they might prove thunderbolts in earnest. Englishmen should remember that one nation subjected to this combination was the strength of one nation acquired for the onward assault. He mentioned these facts to exemplify the statement that it was not religion about which the Pope cared, or ever did care. The penny of St. Peter was but the tribute of the world to ambition and supremacy. The Concordat had nothing to do with religion; in fact, if the object of the Concordat had been to secure religious freedom and liberty of con-

science, he should not have raised his voice against it. He demanded religious freedom and liberty of conscience, as a sacred human right, and he was thankful for the lot that had fallen to his share. He considered the regions of faith—the boundaries of which began where the limits of human reason ceased—he considered those mystic regions reserved by the Eternal Legislature for the property of man's own conscience. Interference with this was the worst of tyranny. "Do unto others as thou desirest others to do unto thee." To this law he bowed in humble obedience. He would not hold communion with any man who was not willing to grant to his neighbour, whatever his creed, the same freedom to worship God according to the dictates of his conscience which he claimed for himself. His Roman Catholic fellow-countrymen in Hungary, he trusted, would rest assured, at all events, that imitating their own noble example, he should be, to his dying day, ready to battle for their religious freedom as for his own. But religion was one thing, priestcraft and Papal ambition another. None knew this better than the Hungarian Catholic. The Concordat concluded between the Pope and Francis Joseph of Austria, on the 18th of August, 1855, had absolutely nothing to do with religion. Its object was to make the civil structure of society subordinate to ecclesiastical supremacy; to make religion itself a tool for the unrelenting aspirations of Papacy towards universal dominion. It enacted that the canonical institutions of the Roman church should be the supreme law of the land, indiscriminately superior to all civil law, and that the civil government should have neither control nor inspection over the mutual relations between Church and State; and the emoluments of the bishops and prelates of every description were made to depend upon the mere pleasure of the Pope, who thus became their sovereign master, the bishops being invested with arbitrary jurisdiction over the priesthood. The clergy were organised instruments of Papal ambition.

They were placed without the pale of civil society, owning a realm of their own, their administration, their regulation, their revenues all withdrawn from the control and the inspection of the Government. They were placed above the laws of the country, exercising arbitrary control over public and private instruction, the whole education of the people, schools, sciences, the press, and even the book trade. All these means of power were held by the Pope, who moved them as the engineer moved the steam engine. In a word, the Concordat claimed supremacy over the State for the clergy, and by the clergy for the Pope. Such, and nothing else, was the Concordat. Now, all this was certainly not religion. To name the sacred name of religion in connection with such a compound of craft was profanation and blasphemy. In fact, it was a daring step to revive the political supremacy of the Papacy—more dangerous in its public results than the most daring aggressions which Pope Pius IX. had ever achieved. It would be necessary to take a general survey and a retrospective glance at the history of Hungary and her relations with the Vatican. The hereditary Princes of the house of Austria never were allowed to let Protestantism prosper in their dominions. In Hungary the Protestants had to fight for nearly two centuries in defence of their liberties. The empire of Austria was an empire eminently Roman Catholic. Even Hungary in a great measure remained Roman Catholic. The Catholic religion held a dominant position by law. Its clergy were endowed with social and civil privileges. The hierarchy of the Catholic clergy were immensely rich. Yet it was a remarkable fact that though the house of Austria, with the exception of Joseph the Second, were all that the most sanguine expectations of Papal ambition could desire, and though every Austrian domination presented Papacy with a mightier array of the elements by means of which it had worked its way towards public supremacy, still all powerful as it was with the Austrian Court, Papacy

could never make of the Austrian dominions a former Spain—a second Spain—nay, not even a France of old. There was scarcely any Protestant country where the Popes had had less of real power, whilst there was many a Protestant country wherein the Pontifical See had a greater political influence than in the dominions of the bigoted house of Austria. And if with the lamp of critical history in hand they enquired into the cause and origin of these remarkable phenomena, they would come to the conclusion that this triumph of personal, social, and civil independence, incalculable in its beneficial influences on the past, and, perhaps, future destinies of the world, was chiefly, if not exclusively, due to Hungary. In saying Hungary, he did not mean to say Protestant Hungary alone. He meant all Hungary. Roman Catholic and Protestant alike. Yes—truth standing with him higher than party, and justice higher than self-complacency—he proclaimed aloud that in the meritorious work of clogging the wheels of Papal ambition greater were the deserts and higher the glory of Roman Catholic Hungary than that of the Protestant portion. He felt proud in paying this tribute of public affection to all his race; and if his testimony had no merit, it would, at least, have that of impartiality, because he was a Protestant himself, and numbered in the honoured list of his ancestors two who had died on the scaffold, and a third who became an exile for the sake of religion, whilst of his own attachment to the religion of his fathers, he might perhaps be allowed to remember that Divine Providence having placed him in a position where he had to choose between fidelity to his religion and security to his life, he did not find the choice either dubious or difficult. The struggle of Roman Catholic Hungary with the Pope was 500 years older than Protestantism itself. When other nations were crushed in the dust before papal ambition, Hungary alone—alone in all Christendom—stood

erect, and maintained her independence and dignity of position, and presented an insurmountable barrier to the encroachments of the Papacy. Hungary, at all times, had known how to distinguish between religion and priestcraft, and by being zealously attached to the first had determinedly opposed the other. It was a maxim with his nation that papal interference was a wind that blew nobody good. Therefore every attempt at encroachments on their rights, on the part of the Pope, found the nation united as one man—united to oppose it. (Many proofs of this M. Kossuth quoted.) In the gigantic struggle which it had been his destiny to head, the great majority of the Roman Catholic clergy had stood always for the nation, and with the nation, against whoever dared to encroach upon the nation's right, whether it were King, Emperor, or Pope. The Hungarian nation, thus supported by their spiritual chiefs, in one of their earlier struggles, not only did not wince before the thunderbolts of the Vatican, but thundered back again; the Pope excommunicated Hungary, and the Hungarian clergy assembled at Buda excommunicated the Pope. Mighty indeed and manifold indeed were the services which Hungary had rendered to christian Europe; in fact, it was Hungary, Roman Catholic Hungary, that had clogged the wheels of papal ambition in her onward course towards universal dominion. This she had been able to do by the free word in her diets. It was in these fifty-two parliaments of freedom that she was enabled to maintain her position as a nation, and repel every attack upon her. Now, mark the effect of this. By the Russian bayonets the word was quieted, the doors of their assemblies were closed, and German lazzaronis, imported from abroad, dictated to the Magyar in his own house what he was to be and what he was to do. Now was the time, or never, to break the glorious spirit of Hungary—now was the time, or never, to make Hungary a slave, and at the same time a tool

for the Roman Popes, leaving them such an acquisition of power as would make them dangerous to a great portion of Christendom. What danger to Christendom was implied in the fact that Hungary had been chosen as the battle-field for the revival of pontifical supremacy, when that nation had no means to defend herself and the world! (To complete this general survey, M. Kossuth sketched the peculiar characters of the two individuals who were parties to the Concordat, Pope Pius IX., and Francis Joseph of Austria.) It was rather a strange example of the vicissitude in human affairs both that it should have fallen to these two men to commit such an act, and that he should stand before an English assembly to comment on it. Indeed, it looked very much like a mockery of fate, because it so happened that he—to whose broken accents they were thus patiently listening—had to be made a homeless wanderer, an exile, friendless and poor, to make the Concordat possible. If he were not an exile they never would have heard anything of it. In his own time he had had some little to do with the Hapsburgs, which they might know; but perhaps it was not generally known that his name was not entirely unconnected with the other party likewise. Time was when his name was coupled with the name of Pope Pio Nono in thundering cheers along the sunny shores of the Adriatic Sea. Pope Pius the Ninth had once the reputation of being a liberal man. The Emperor had sacrificed his honour, his conscience, morality, the loyal attachment of his subjects, the renown of his house; he had loaded his own head with treachery, murder, pillage, every crime by wholesale, down to the infamy of calling upon the brutal force of a foreign nation to aid in murdering the generous Hungarian nation. What for? To what purpose? Only for the purpose of arriving at arbitrary dominion and illimitable despotism. And how could it have come to pass that this unscrupulous despot could, without a shadow of

compulsion, have surrendered his ill-gotten power to such a weak, feeble, irresolute old man as Pope Pio Nono? And, on the other hand, how came it to pass that that feeble, weak, irresolute old man should have achieved in the line of papal supremacy what none of his gigantic predecessors had achieved—because none of them, not the Gregorys, the Innocents, nor the Bonifaces, had ever succeeded in bringing Hungary within the pale of their supremacy? What was the key to this mystery, so strange that it would be bordering on the ludicrous were it not so tragical in its results? He would give his key to the mystery. One thing in papacy there was that never changed; another thing there was always on the change. The one thing never changing was the eternal aspiration to spiritual despotism, and by it to political supremacy. The ever changing was papal tactics and strategy. Time was when the Pope rivalled with kings for supremacy, when he found it advantageous to throw himself for support on the people. In the times of feudalism it constituted a part of the design of papacy to attack kings and emperors, and to rise to power in spite of them. But times had changed. It would require a long time to relate the progress of the change. The spirit of liberty, the spirit of God, moved o'er the face of the waters, and infused the eternal aspiration of freedom into the heart of the land. Their realisation is the goal towards which the race of nations is bent. Many may stumble, and many may fall. Though misfortune and misery may mow down the ranks of the racers, and others will fall off, the more will rush on towards the goal of liberty. And that liberty is one and indivisible, like God himself. The Father, the Son, and the Holy Ghost are one. Again, civil, social, and religious liberty are one liberty. Men are as little inclined to support the despotism of the popes as the despotism of Kings. Both are despotisms, and man will be free. The spirit of freedom stands in the way of spiritual

and temporal despotism; that spirit must be crushed to make either of them safe, and to crush it they think no means more permanently sure than to permit the church to rule over the land. What neither hangman nor bayonets could achieve the holy mother church can, if permitted to have the power. Therefore despotism changed its tactics to suit the emergency. Kingcraft and priestcraft, formerly rivals, are to-day confederates against what they consider their common adversary, liberty. Should their combination prevail, then they will return to their ancient rivalry; but, in the meantime, they combine against their common adversary, liberty. That was the key to the mystery. It was a fact, and not mere speculation, that at the congress of Verona, in 1822, a secret treaty was stipulated between Austria, France, Prussia, and Russia. England was governed by Canning then; and, to her glory be it remembered, withdrew from the compact. The third article of that treaty was as follows:—"Convinced that the principles of religion contribute most powerfully to maintain nations in a state of passive obedience which they owe to their princes, the high contracting powers declare that it is their intention to sustain in their respective dominions such measures as the clergy may adopt for strengthening their interests, intimately connected with those of the prince. The high contracting parties offer their common thanks to the Pope for all that he has already done for them, and solicit his continued co-operation with them for the subjugation of nations." Such was the third article of the secret treaty of Verona, concluded in 1822. The present Concordat was but a complement to it. But very likely it was only one of the complements to it. Let Englishmen look around as patriots over the political situation of the moment. Let them consider what was the basis and what the manner in which the pacification with Russia had been brought about, and they must come to the conclusion that the

true key of the situation was the reunion of the despotic principle into a new Holy Alliance for an exterminatory campaign against the principle of liberty. Had the English government a place in this? No, certainly not. God grant that they might not be the dupes! He had told them what the third article of the treaty of Verona was. It was fit that he should tell them what the first and second articles were. The first compelled mutual support for the annihilation of representative government, which the high contracting parties declared to be incompatible with that passive obedience which they had a right from God to expect from their people. The second compelled mutual support for the suppression of the liberty of the press, not only in the dominion of the high contracting parties, but throughout the rest of Europe likewise. Now, what did this mean in other words? It meant a continental collusion of despotic Europe against England—against the great England of representative government and of the free press. That was the next triumph. Therefore the link between the Concordat and the political situation, in his opinion, was evident. Let England pray that the Concordat should not triumph over Hungary, because, if it did, the first and second articles of the treaty of Verona would yet bring sore trials on England. M. Kossuth, in conclusion, proceeded to observe, that after the delivery of his lecture in Liverpool on this subject, a distinguished clergyman in that town told him that he had caused him two sleepless nights—that he had pondered over his words, and was deeply impressed with the conviction that an immense danger was gathering over the christian world. He was anxious to avoid even the appearance that he, a foreigner, intended to act the part of an agitator in this country. But this much he owed to truth, to the principle of christian fraternity on which the hopes of humanity rested—he owed it to God himself that he should say to them all, that as they valued their religion, their

freedom, and the glorious light of intellect, which was so wide-spread over the country, they ought to bestow the most anxious consideration on this subject. They saw that the Pope was conspiring with a despot for the subjugation of civil and religious liberty, to extinguish the light of intellect, and to enslave the consciences of 36,000,000 of human beings, because thinking men would dream of freedom. Did they think that the effects of such a combination would stop at their pleasure at any geographical frontier, or that protestantism would be a strong barrier to the evil? Protestantism itself was the prey on which the fascinating eye of the rattlesnake was fixed. Let them bring the catholic world under despotism, and they would have armies to lead against protestantism such as Peter the Hermit never dreamed of. He would say, as a protestant, that it was of great importance that catholicism in Austria and Hungary should not be made a tool in the hands of the Pope. Protestantism was interested in the freedom of catholic countries. The people of England were protestant and free, and therefore the object of hatred to every despot. Their enemies were one. The thunderbolt of the Vatican entwined the axe of despotism. The press abroad was fettered, and there were indications of still more being attempted in this direction. If Luther were to arise, where was the prince who would give him protection? Spielberg

would be his resting-place. The world wanted a new Luther; the Reformation wanted reform. While the Roman see acted on the principle of unity, protestantism had till now acted on the principle of division. The Reformation wanted a reform, not for reforming its dogmas or its ritual, but for uniting what is divided. Even the clergy wanted a Reformer—not for reforming their manners or morals, but to bring their sacred vocation in closer union with practical life. They wanted a Reformer to make their sacred office an instrumentality in the hands of providence for securing the greatest possible happiness of the greatest possible number. They wanted a Reformer to make them, the teachers of mankind, know how best to glorify our Father in heaven by best contributing to the happiness of his children on earth. Let the light of religion thus identify itself with the practical interests of humanity, and oppose its ranks to the union of spiritual and temporal despotism, protestantism would be saved, and freedom must stand her ground; but should the clouds of obscurantism be allowed to roll onward, the time may come when, from the excess of volcanic re-action, the words of the poet may yet prove true, that “religious have their turn, and new years see new creeds arise.” These might have seemed strong words, but he could only say with Luther—“God help me; I cannot say otherwise.”

(To be concluded in our next.)

Spiritual Cabinet.

RECOGNITION IN HEAVEN.

From, “Macdonald’s Heaven of the Bible.”

THE Holy Scriptures plainly teach that the redeemed are to possess bodies so far resembling the bodies they had on earth, and which were “sown” in the grave, as the nature of the case, or their new state admits. Andrew Fuller suggests that “our bodies, after they are raised from the dead, may be ‘flesh

and blood,’ and yet not what they now are.” They will entirely differ from what they now are, in being incorruptible, immortal, and spiritual. Hence, were we to admit that there is, for the most part, a general silence, in holy writ, on the subject of the recognition of our friends in the future world, the

supposition is not only congenial with our best feelings, but "appears to be so natural a consequence of the general doctrine of the resurrection, as clearly set before us by the Word of God, that we might be expected, in common course of things, to take it for granted, unless it was contradicted or opposed by that Word; or, unless it were encumbered by great and insurmountable objections."*

But there are not wanting express declarations, in the Bible, which clearly intimate the truth of this doctrine. King David, when a beloved child was sick unto death, fasted, and prayed, and wept; but when he perceived, from the conduct of the servants of his household, that the child was dead, he arose and washed himself, and changed his apparel, went to the house of the Lord, and worshipped, and then returned to his own house, and partook of food. To his servants, to whom his conduct appeared strange and inexplicable, he said, "Wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me."† He was evidently comforted with the hope—the hope that sustains many a christian parent called to weep over the grave of infant children—that he should, ere long, go where his child had gone, and there see, know, and embrace him again. Our Lord warned his hearers that it would aggravate their doom when they should "see Abraham, Isaac, and Jacob, and all the prophets, in the kingdom of God,"‡ and they themselves thrust out. The language is unnecessary, and conveys a wrong impression, if to "see" the patriarchs and prophets does not also imply that they were to know them. "And I say unto you, that many shall come from the East and the West, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."§ Sitting down with these ancient servants of God must mean introduction to their society, and enjoyment with

them; but how would this be possible, how could they be said to enter and enjoy the society of those whom it was impossible for them to know? "The happiness of the saints is represented under the emblem of a festive scene, and the point of allusion, which deserves our notice, and on which rests the evidence contained in the passage, relates to the gratification which guests of kindred sentiments find in the circumstances of being able to identify each other. Multitudes of strangers are to come from the four quarters of the earth, and are to sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven. Here is a special honour and felicity promised to them; and how can the declaration be realized in any manner, consistently, which does not imply the knowledge of these distinguished individuals?"* In the parable of the rich man and Lazarus, the Saviour represents the rich man as seeing Abraham, as knowing him, and addressing his discourse to him. If this lost soul knew Abraham afar off, and Lazarus also, shall we suppose that these two saints, one of them reclining on the bosom of the other, did not know each other? or that all saved sinners shall not know their associates in the realms of bliss?

"Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus."† These words express the extreme earnestness and anxiety with which the apostle Paul sought the salvation of his fellow-men. But the last clause of the passage contains within it, by implication, the doctrine that saints, in a future life, will meet and be known again to one another. The clause is this, "That we may present every man perfect in Christ Jesus." "By which, I understand," says Dr. Paley, in a sermon from these words, "St. Paul to express the hope and prayer that at the general judgment of the world, he might present to Christ the fruits of

* Mant's Happiness of the Blessed, p. 26.
† 2 Sam. xii. 23. ‡ Luke xiii. 23. § Matt. viii. 11.

* Maston's Recognition in the World to come, p. 102.
† Col. i. 28.

his ministry, the converts whom he had made to his faith and religion, and might present them perfect in every good work. And if this be rightly interpreted, then it affords a manifest and necessary inference, that the saints, in a future life, will meet and be known again to one another; for how, without knowing again his converts, in their new and glorified state, could St. Paul desire or expect to present them at the last day."* "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ, at His coming? For ye are our glory and joy."† The Thessalonian church was distinguished for its piety. The Apostle bestowed commendations on their faith, love, and devoted zeal. What, then, does he declare to be his hope, his joy, and the crown of his rejoicing? Is it not the honour of presenting before the throne of God those whom he regarded as his spiritual children? How could he present them, and say, "Lord, here am I, and the children Thou hast given me," unless he was able to recognize them as those who had been converted through his instrumentality? The language proves that "Paul anticipated on the last day a personal knowledge of those on his part, and a personal re-union with them, with whom he had been connected in this life, by the ties of pastoral offices and kind affection."‡ What was Paul's privilege as a minister of Christ, will, doubtless, be the privilege of every faithful minister and faithful servant of Christ. Their hope, and joy, and crown of rejoicing will be the souls saved, through their instrumentality, "in the presence of our Lord Jesus Christ, at His coming." "The manner in which Paul speaks of the Thessalonians," says Dr. MacKnight on this passage, "shows that he expected to know his converts at the day of judgment. If so, we may hope to know our relatives and friends there. And, as there is no

reason to think that, in the future life, we shall lose those natural and social affections which constitute so great a part of our present enjoyment, may we not expect that those affections, purified from everything animal and terrestrial, will be a source of our happiness in that life likewise? It must be remembered, however, that, in the other world, we shall love one another, not so much on account of the relation and friendship which formerly subsisted between us, as on account of the knowledge and virtue which we possess. For, among rational beings, whose affections will all be subject to the high state of moral and intellectual perfection, to which they shall be raised, the most endearing relations and warmest friendships will be those which are founded on excellence of character."

But the objection will arise, that if the followers of Christ are to meet with full recognition in the heavenly world, they will know that some who were their kindred, or beloved friends on earth, are not there. How the effect of such knowledge is to be counteracted so that it shall, in no wise, be incompatible with the perfect happiness of the redeemed, is more than can be fully answered at present. We must leave this to be regulated by a God who Himself has shown a tenderness to those feelings of affection which He has implanted in us, and who can work by means of which we know nothing. All that can be said is, that affection in heaven will, doubtless, be excited by superior motives, viz. by the relation of our friends to Christ—their perfect holiness—their being joined in the same blessed society—engaged in the same holy employments. When the Christian shall be made "as the angels of God," he will have such a regard to the holiness and justice of God as will lead him cheerfully to acquiesce in His righteous judgments.

The great practical use of the doctrine we have been considering is, to give us just and Scriptural, and, at the

* Sermons on Several Subjects, xxxiv.

† 1 Thessa. ii. 19, 20.

‡ Mant's Happiness of the Blessed, p. 82.

same time, attractive views of heaven. It shows how false is the imagination which many have of heaven, as a place "where all the warm and sensible accompaniments which give such an expression of strength, and life, and colouring to our present habitation, are attenuated into a sort of spiritual element, that is meagre and imperceptible, and utterly uninviting to the eye of mortals here below."* And with what force does it appeal to all the tender sympathies of the heart not only to make preparation ourselves, but to promote preparation in others, especially "our kindred according to the flesh," for that world. And, O, how soothing is this doctrine to the christian, mourning for those "who sleep in Jesus!" It says to the Rachels who weep for their babes, "Sorrow not as those without hope; you shall see,

* Dr. Chalmers.

and know, and embrace them again; and they shall still be yours in heaven." "You will never," as has been pleasingly and plausibly suggested, "be without an infant child. The children of others—your other children may grow up to manhood and womanhood, and suffer all the adverse changes of mortality; but the one that gladdened your parental eye for a few short months, and at the end of its little period expired, is alone rendered an immortal child. Death arrested it with its kindly harshness, and blessed it into an eternal image of youth and beauty. Yes! yes, thou christian! parent! husband! wife! child! by faith in Jesus thou shalt hereafter see, and know, and love those dear ones who have gone to that peaceful shore, where

"Adieus and farewells are a sound unknown."

Poetry.

THE FINAL MEETING-PLACE.

BY THE REV. H. BONAR.

WHERE the sleep of sin is broken,
And the dreamer dreams no more;
Where no shadow shall bewilder,
Where life's vain parade is o'er;
Where the bond is never severed,—
Partings, claspings, sob, and moan,
Midnight waking, twilight weeping,
Heavy noontide,—all are done.
Where the child has found its mother,
Where the mother finds the child;
Where dear families are gathered,
That were scattered on the wild.
Brother, we shall meet and rest,
'Mid the holy and the blest!

Where the hidden wound is healed,
Where the blighted life re-blooms;
Where the smitten heart the freshness
Of its buoyant youth resumes;
Where the love that here we lavish
On the withering leaves of time,
Shall have fadeless flowers to fix on,
In an ever spring-bright clime!

Where we find the joy of loving
As we never loved before;
Loving on, unchilled, unhindered,
Loving once and evermore.
Brother, we shall meet and rest,
'Mid the holy and the blest!

Where a blasted world shall brighten
Underneath a bluer sphere,
And a softer, gentler sun-shine,
Sheds its healing splendour here;
Where earth's barren vales shall blossom,
Putting on her robe of green,
And a purer, fairer Eden,
Be where only wastes have been;
Where a King in kingly glory,
Such as earth has never known,
Shall assume the righteous sceptre,
Calm and wear the holy crown.
Brother, we shall meet and rest,
'Mid the holy and the blest!

Reviews.

The Divine Life:—a Book of Facts and Histories. By the Rev. John Kennedy, M.A. Religious Tract Society.

WE are told by the author that this Volume is designed to answer the old and momentous inquiry—"What is truth?" He then illustrates "The truth as it is in Jesus" by the religious experience of eminent persons in all ages of the christian era. We commend this new contribution to the practical value of vital christianity as a suitable present to youth at this season. Its facts cannot, we conceive, be read by any thoughtful young person, without profit.

Margaret Craven, or Beauty of the Heart. By the Author of "*The Lost Key*," &c.

Is another neat little book, published by the Religious Tract Society, and which, with its well-told tale and pretty pictures, might be selected as an appropriate gift to girls in our families and schools.

1 *The Scripture Pocket Book* for 1857.

2 *The Young People's Pocket Book* for 1857.

3 *The Christian Almanack* for 1857.

4 *The People's Almanack* for 1857.

WE now feel some objection to notice books without prices. Formerly we

must not, as the mention of both publisher and price too was considered an advertisement, and liable to the tax. But that tax being now repealed, there is no necessity to withhold either the one or the other. Besides people do not like, according to the homely adage, "to buy their pig in a bag." Moreover we regard it as a bad policy on the part of the publishers, as purchasers always suspect the charge for a book is high if the price is withheld. These remarks apply to all the above publications.

The four annuals mentioned are got up in the usual neat style, and convenient form. No. 1 is in roan tuck, with gilt edges, and has a beautiful coloured frontispiece of Clifton and the river near Bristol. No. 2 is in the same form, but of smaller dimensions, and is ornamented by a coloured representation of Osborne House, the marine residence of Her Majesty, on the Isle of Wight. No. 3 sustains its well-earned reputation—the astronomical observations are of the first order, and the general information of a very useful character. No. 4—This we know to be *One Penny*; and we further know it to be the best and most reliable of all the Penny Almanacks with which we are acquainted.

Correspondence.

BAPTIST REPORTER.

WILL our readers favour us by turning to our last number, in which, at page 332, they will find our reasons for producing the extracts which follow. Should that number not be at hand, we again briefly repeat that it is now some time since we published any; and, further, that it has not been our custom, "as the manner of some is," to go about to obtain such testimonials, either from influential individuals or denominational associations.

We have declined doing so from principle. We conceived that we could not have "sanction" without "interference," and we were unwilling to purchase "patronage" at the expense of "independ-

dence." The whole thing appeared to us too much like a shadow from that colossal monument of human folly, "State patronage and control." Not that we would maintain our independence for improper or sectional purposes. Much as we have loved independence, we have loved impartiality too; and we may confidently appeal to our pages in proof that all Evangelical Baptists have ever found those pages open to their communications.

We depend, therefore, entirely, and yet with the utmost confidence, on the voluntary support of the baptist body—General and Particular. From each of these sections indiscriminately the

following extracts, unsought and unsolicited by us, are given. They are inserted without the knowledge or permission of the parties, who, it is evident, did not pen them for publication. But they are ours; and we claim our right to make this use of them. We keep back only the names of the writers, who cannot therefore complain of our having abused their confidence, but we retain the originals as vouchers of authenticity.

"As a subscriber to the *Baptist Reporter*, I wish to say that I regard it as one of the most instructive, interesting, and valuable works I have ever seen: and so cheap. What a pity that you was obliged to reduce the size of it! When it was threepence a month I liked it better. But now it is reduced to twopence I like it very well. I would not part with it; for, though I am not a baptist, yet the *Reporter* is my favourite. I am always glad when the first day of the month appears, as I know your valuable *Reporter* is very near at hand. Go on, dear sir, with your praiseworthy efforts. Your object is to do good. May the Head of the Church prosper all your attempts to enlighten the minds of your fellow-men! I consider it a reflection upon the christian portion of the community that your *Reporter* has not a wider circulation. But I hope the circulation will increase, so that you may be able to enlarge it again to its former size and price; and if any one would scruple to give the other penny for so valuable a work it shows they are too fond of Mammon."

J. N. F.

"I have a brother, now in Australia, who always took delight, as well as myself, in perusing the pages of your *Reporter*. I myself was principally through that means led to embrace the opinions of the baptists. So I hope that when he hears of my baptism, he also will follow in my steps."

J. S. L.

"Permit me, as a constant subscriber from the commencement to your exceedingly valuable *Reporter*, to congratulate you at the close of another year on the able and satisfactory manner in which that periodical has been conducted, and also on the extensive circulation it has obtained, notwithstanding the rival claims of similar publications. In my opinion—and I believe in the opinion of your readers generally—the *Reporter* is the best expositor, for its size, of our sentiments as baptists, which is at present published, while, at the same time, full justice is done to all other denominations. To wish increased success to your efforts in future without any corresponding exertion to that end, is, at best, but an empty sound. I, for one, shall therefore

use any little influence I may possess for its more extensive and deserved circulation."

C. R. S.

"It gives me much pleasure to read your records of baptisms every month. I feel, when reading your *Reporter*, I am perusing a thorough baptist periodical, and one calculated to do good to the great cause of religious knowledge and liberty. Wishing you a large share of the divine blessing."

J. G. D.

"Having been a reader of the *Baptist Reporter* for some years, I wish to give my testimony that it is a very interesting periodical, and I think that it ought to be in the hands of every member, teacher, and senior scholar connected with the baptist body. It has taught me something which I defy the world to root out of my heart. My best wishes are for your success."

A. B. B.

"I have been a subscriber to the *Baptist Reporter* for some years, and feel great interest in its prosperity from the truly christian manner in which it has been conducted, as well as for the pleasing intelligence it reports. I should have made it my business to communicate intelligence on various subjects, but have thought my ability to do so not altogether up to the standard you may require; but from this time I intend to forward to you from this town reports of baptisms, at least, and will leave it to you either to notice them or not."

E. M. R.

"Your *Reporter* continues to interest us, as it has done for many years. I make it a practice when it is my turn to lead a prayer-meeting to read extracts of missionary and other intelligence. This was the case last Monday, when, although several brethren engaged, time was found to read some of those deeply interesting paragraphs relative to the increase of the churches in many places. This practice not only imparts information, but excites a prayerful and a missionary spirit."

E. J. S.

"Your valuable *Reporter*, I am glad to say, finds increasing favour with our people; so that the circulation here has doubled during this year."

J. C. I.

"I am nearly seventy years of age, and have been a reader of your *Reporter* for many years. I feel great pleasure in recommending it whenever I have opportunity. I trust you will be spared to go on with your labour of love to a lengthened period, and that its circulation will be greatly increased."

M. C. S.

"Doubtless many of your subscribers, like myself, are Calvinistic in principle, but they are one with you on the great leading principles of protestantism and nonconformity, and admire your undiminished advocacy of New Testament institutions. We wish you every success."

T. S. W.

"I have lately left college to settle here. I intend to persuade the people to take the *Reporter*. As I very much approve of it, I shall try to promote its circulation.

D. S. D.

"We have circulated a considerable number of *Reporters* for several years. As many as *thirty-three* copies have been sold monthly. It now appears in our midst with the interest of an old friend. We are always pleased to read of the progress of the good cause. Next year I hope to do more for its circulation here."

T. B. S.

"I am always much pleased with the *Reporter*, which I have now taken many years, and have endeavoured to circulate it as far as lies in my power."

S. C. C.

"Another welcome arrival of the *Reporter* reminds me that I have long wished to express my regret that such a publication has not a far wider circulation in our churches and congregations; and to say that I should feel pleasure in doing what lies in my power in the circulation of your prospectuses for obtaining more subscribers in this city and the neighbourhood."

W. D. B.

Soon after a young baptist minister in London commenced his popular career,

we received from him a brief note, in which, among other approving and complimentary remarks, and offers of assistance in the contribution of occasional papers, he says:—

"I like your magazine better than any, as a thorough baptist magazine. I am a decided Calvinist myself; but you keep to your engagements so well, that I wish you the largest possible circulation."

We might furnish other similar unsought and unsolicited testimonials, but we forbear. We only add one from an esteemed missionary in India:—

"I must say a word or two to encourage you in your editorial duties. I am a regular subscriber to the *Reporter* and the *Children's Magazine*, which I obtain through a Calcutta bookseller. The *Children's Magazine* appears to be admirably adapted to its purpose. We always anticipate the arrival of the *Reporter* with pleasure, and read it with great interest. Let a voice of encouragement from distant India animate you onward!"

Narratives and Anecdotes.

NAPLES.—As this beautiful but misgoverned country has lately attracted much public attention, we furnish a few facts of its present condition. "The great mass of the Neapolitans," says a writer who speaks from personal acquaintance, "still live in the thirteenth century." This terrestrial paradise, replete with classic and glorious associations, is now inhabited by the most ignorant and idle population of Europe. The quickness of parts they possess are, in the main, made subservient to intrigue, frivolity, deceit, and superstition. "The upper and middle classes derive all their little knowledge from French literature. So far as general cultivation is concerned music is their sole passion. "But in all other arts, especially in mechanics, the Neapolitans are sadly deficient. They possess neither the commonest knowledge nor the most ordinary instruments; commerce, manufactories, and the military service, are all in the hands of foreigners. Agriculture is equally neglected. We hear of no experimental

farmers or capitalists endeavouring, by a large expenditure, to multiply the productions of the soil. The lands of the nobility are chiefly managed by agents, who enrich themselves at the expense of their masters." The women of Southern Italy are at once the victims of pleasure, frivolity, and superstition, whose notions of virtue are utterly repugnant to our English standard. "The pleasures of the day, and the gratification of some momentary passion, are their sole pursuits." They are the slaves of the priests and monks, who, to the number of 20,000, cover the land like locusts, and worm themselves into every domestic circle. Few of them educated, many unable to read, and taken from all ranks of the population, it is but too easy to imagine the baneful influence exercised by these ecclesiastical idlers upon the social habits and morality of the population. Many of the nobility make a regular trade of letting lodgings. "If a family wishes to hire a good pianoforte, it can be had, even from a duchess, for a

sufficient price; and one of the royal princes condescends to permit wine to be sold at his gate, whilst his palace is almost entirely occupied by his friends, or, in plainer language, his creditors. The parties at the houses of the nobility are little more than private gambling tables. There is no attention shown by the host to his guests—no conversation. All press round the faro table—lose or win, and take their departure, without being noticed by any one." Naples has no literature—not even a press; her men of genius are obliged to fly to other lands; her artists find the soil unfavourable, their best works being bought by the King at his own price. The lazzaroni, who, to the number of ten thousand, lead an indolent life in Naples, are vindictive and cowardly, as they are superstitious and unscrupulous. In a word, society in Naples, from the noble to the beggar, is corrupt to the very core. We fear it will be many years before such a people can be prepared for constitutional freedom. Pure christianity must first visit and enlighten them.

THE NILE WATER.—After a month's continual use of it, I can regret, but cannot wonder, that the blinded heathen, who saw that this marvellous river, filling the land with plenty, produced his food and furnished him with a drink surpassing all other fluids in its exquisite savour, worshipped it, and paid offerings to it as a god. I can still less wonder that the inhabitants of Egypt at this day regard this water as a universal medicine. You see the mother fill her palm out of the muddiest pool flowing from the blessed stream, and give it to her child to drink. The cleanliest Arab will present you with a cup of the unfiltered fluid. I am convinced, though no believer in a catholicon, that the water of the Nile must be a cure for many human sufferings, were it only that it is a cup which "bathes the drooping spirits in delight." I can well believe Moore, when, repeating from De Pauw, he speaks of "that sacred river, for a draught of whose sweet flood the royal daughters of the Ptolemies, when far away on foreign thrones, have often been known to sigh in the midst of their splendour;" and I can sympathise with those who, after residing in many lands, have at last finally fixed their home by the side of this voluptuous river. The waters of the East, whether good or bad, are all soft.

About the analysis of the water of the Nile I have no curiosity, and I would not be pleased to receive information. To be made acquainted with the chemical elements which compose our food or our drink is enough to destroy all pleasure in eating or drinking; and to subject the substance of the venerable old Nilus to the torture of scientific analysis looks very like impiety. The Nile water is particularly soft: it fills the mouth with a rich creamy taste; and in drinking it in order to enjoy it, it is well to spread it over every part of the palate. It should be drunk, not to quench thirst, but to create high pleasure. It should not therefore be swallowed in large draughts at a time, but taken at short intervals every other hour or so. In the house, the water-jar—the admirable Egyptian water-jar, which is so much more porous than the Indian jar—should be at hand by day and by night continually. Much refreshment of soul will be obtained by your rising from bed during the night and taking repeated draughts—allowing them to remain some little time in the month, so as to keep an abiding sense of pleasure on your palate. —*Bruce's Scenes and Sights in the East.*

CHRISTIANITY AND PEACE.—The most remarkable revolution of the earth was the promulgation of christianity by a few fishermen of Galilee, and their associates, changing the religion and moral habits of a large portion of the civilized world. It may be thought that this should not be adduced as an instance, as it was under the special and miraculous direction of the Most High; but we are taught that all events are, in reality, guided by his Providence; and, if the progress of peace principles is predicted, and their promotion enjoined by this revelation, there is as much reason to expect his divine aid in their extension, as in that of the gospel, of which it forms so essential a part. Again, it should be recollected, that under the perpetual advance of christianity and civilization, mere physical power is everywhere losing, and moral power gaining social and political influence. In former ages, it might perhaps be said, that before the proud thrones or passion-led multitudes of the world, moral effort would avail but little in presenting truth, or advocating humanity. Already has the religious and intellectual change been such, that no oppressive abuse of physical

power can be long continued in face of the unequivocal rebuke of religious enthusiasm, or intelligent philanthropy; and under the obvious progress of society we have every promise that the claims of enlightened benevolence must be heard, and will be effectual. But the friends of universal peace, if guided by truth, and warmed with zeal, are plainly possessed of a moral influence superior to the power of brute force, however imposing; and, if efficiently sustained by those who are in sentiment with them,

so that they could bring all the religious and benevolent of the civilized world into an united, energetic protest against the practice of war, neither despotism, nor custom, nor chivalric delusion, could withstand it; the pride of the martial world must bend before the frown of christian reproof. Let us not, then, in timid distrust of moral power, withhold it. Give it in sanguine faith, and it will be decisively victorious.

Herald of Peace.

Baptisms.

UXBRIDGE.—I always read with great pleasure the reports of baptisms in your valuable periodical, which I have taken many years. It is now about four years since we had any additions at Uxbridge. At that time we had no chapel, nor a settled minister; but I am happy to say, we have now a chapel, built in 1854, and opened by Messrs. Noel and Brock. In June last, Mr. G. Rouse Lowden, was settled over us as our pastor, and we rejoice to say that the Lord is making him the instrument of doing great good amongst us. Our congregations are increasing, and our prayer-meetings and week-day services are encouragingly attended. We have lately erected a school-room, minister's vestry, and a baptistry, and made various other improvements, which have involved us in debt, and as we are not strong in wealth we need help. On Lord's-day, Nov. 2, our minister baptized four believers on a profession of their faith in Christ; one was an Independent, the other two were man and wife. May they all adorn the doctrine of God their Saviour! This being the first baptism in Uxbridge, it has made a great stir among other denominations.

W. H. B.

LIVERPOOL, *Great Crosshall Street—Welsh Baptists.*—On sabbath afternoon, Nov. 2, Mr. Edward Williams, Aberystwyth, preached to a large congregation, after which Mr. B. Thomas baptized six believers in the Lord Jesus, viz., five females and one male. May many more be brought to the knowledge and obedience of the truth.

J. S. H. E.

LANTHEWY, *Rhytherch, Monmouthshire.*—After an impressive discourse to a large and attentive congregation by Mr. Sidney, the young minister of the church meeting at Lion Street, Abergavenny, four females were baptized by him, Oct. 26. The service was conducted in the open-air. Two were twin-sisters, daughters of a respectable farmer. One of them had been in a very delicate state of health for some time. When at the water-side, she requested to be permitted to go down first; and she walked down into the stream and was immersed with much composure. The other two have been attentive scholars, and now are teachers. We have not had any baptism during the last two years, but we hope this is the first-fruit of an abundant harvest.

W. L.

LOUTH.—*Baptism of a Household at Walkergate.*—On Lord's-day, Oct. 26, a father, mother, and their only son, were, on a profession of their faith in Jesus, baptized by our pastor, Mr. Kiddall. The morning sermon was based on, "Christ, the Shepherd of his flock." In the afternoon a baptismal address was delivered at the water side, and the friends mentioned were immersed. In the evening a sermon was delivered to an attentive congregation, founded on the words of the apostle Paul, "I baptized also the household of Stephanas," after which, at the closing service of this interesting day, the Lord's supper was administered, and the candidates were received into the church by the right hand of fellowship.

W. G.

LONDON, *New Park Street*.—Finding that I omitted to send you an account of our baptisms for September, I beg to say the number baptized was seventeen; five more, however, were added to the church with them, who had been immersed, but for many years remained members of churches practising infant sprinkling. Such conduct, which is too prevalent, is, I think, what every consistent baptist ought not to do, and thus seem to sanction, by their presence in such churches, a practice which they know, in their conscience, to be contrary to the word of God. "I dwell among mine own people." Since then we, as a church, have been called to pass through a "fiery trial," and satan has been permitted, for a short time, to hinder us. By the sad calamity at the Surrey Music Hall, of which so much has been said and written, our pastor's health was so far affected as to render him unable to baptize in October, but in the course of the present month we expect to have the pleasure of again reporting a goodly number having followed their Lord and Master. Verily God always hears and answers his people's prayers, but he sometimes answers them by "terrible things in righteousness," and often

— "moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm."

I am happy to say, however, that our dear pastor's health is so far restored that he was able to resume his beloved work on the first sabbath in November, and preached with great power (though feeling weak in himself) on the exaltation and mediatorial glory of the Son of God, from Philippians ii. 9. D. E.

PEMBROKE, *Berean Chapel*.—After an impressive discourse by our pastor, Mr. J. Walker, two believers in Jesus Christ were immersed, Nov. 16. From the serious attention of the spectators, many of whom could not restrain their tears, we are convinced that the service was peculiarly solemn and impressive, and that many fervent prayers were directed to the throne of grace for mercy and divine guidance. May those who thus publicly devoted themselves to God be preserved faithful; and may He who is the Father of all Mercies still further bless the efforts of his servant amongst us, by granting many such times of refreshing from his presence and the glory of his power! T. F.

WOOLWICH, *Queen Street*.—With great pleasure we report the following baptisms. On Lord's-day, March 30, our pastor, Mr. Hawson, had the pleasure of baptizing eleven believers into the names of the Sacred Three, who, with three others, were received into the church. On August 31, Mr. H. preached an appropriate sermon, after which he immersed six believers. One an Independent, who remains with his own people. The other five were added to the church the next sabbath, and sat down at the Lord's table. Two were from the bible class.—Again, on October 26, Mr. H. led twelve others down into the baptismal waters, "in honour of their Head." There were husband, wife, and son; two others, father and daughter; and two were from the bible class. These were added to the church the next sabbath, with two others from other churches. I am happy to say that the Lord is blessing the labours of our young pastor. Our prayer-meetings and week-night lectures are well attended, and the chapel is crowded on the sabbath. The Lord is doing great things for us, whereof we are glad. To Him be all the praise! J. P.

Another correspondent says, "I was invited by one of my brothers, who is a high churchman, to witness this baptism, as among the candidates were three of his friends. I was much pleased and edified. The congregation was immense, and the utmost solemnity prevailed."

B. B.

FOLKESTONE.—Our pastor, Mr. D. Jones, B.A., after preaching an appropriate sermon, baptized two young men, on sabbath evening, Oct. 26, of whom we have good reason to hope that they will prove useful and honourable members of the church of Christ. One of them is the son of an eminently pious and active christian, but is now bereft of father, mother, brothers, and sisters. May their former prayers for him be fully answered! R. O.

FOWNHOPE, *Herefordshire*.—The baptist church at this place is prospering under the faithful ministry of Mr. Mudge. The congregations are good, and great attention is paid to the word. The sabbath school is also well sustained. On Lord's-day, November 9, Mr. Ewence, of Ragland, preached an argumentative sermon on believers baptism, after which Mr. Mudge baptized three females.

A. W. H.

NEWARK.—Our pastor had the satisfaction of burying with Christ in baptism on sabbath evening, Oct. 26, five believers, two males and three females; one of the latter being from the sabbath school, and another the wife of a brother baptized on a previous occasion. The other female is a daughter of brother Frisby of Nottingham, who preached a sermon on this interesting occasion, on the nature and constraining influence of christian love. Of the brethren, one has, we hope, been many years in the good way; and the other is a young man who, after halting between two opinions for some time, has now publicly professed his decision for Christ. The chapel was crowded in every part, and the service was solemn and impressive. They were all added on the following sabbath.

R. P.

WOLSHINGHAM, Durham.—We had the pleasure of witnessing the baptism of two believers, Oct. 26. The chapel was crowded with an attentive audience, and we have grounds for believing that many were deeply affected, and that before long we shall have the satisfaction of seeing at least some of them thus put on Christ.

J. A.

WHITEHAVEN.—Again we have the pleasure of reporting additions by baptisms. On Lord's-day, Sept. 21, our pastor, Mr. W. J. Wilson, immersed a female, the daughter of Roman Catholic parents; and on Thursday evening, Oct. 30, a son of one of our deacons, and a sister of one of our members.

E. D. W.

DUNKERTON, near Bath.—On the last sabbath in October, two believers put on Christ by baptism. It is hoped that others will soon follow their example.

BLACKWATER.—On Lord's-day evening, Oct. 26, three young disciples were baptized by Mr. S. Sale, after a scriptural and earnest address. The chapel was full, and serious attention prevailed. We rejoice with the brethren who travel from Wokingham to preach Christ to us, to see that souls are converted to God. These young persons are usefully employed in our sabbath school, which is in a flourishing condition. They were received into communion and partook of the Lord's supper on the next sabbath evening with the friends here, who are a branch of the church at Wokingham, under the pastoral care of Mr. Harcourt. It is pleasing to know that the good cause is progressing in this neighbourhood. We thank God and take courage!

J. G.

MANCHESTER, York Street.—After a very instructive discourse from the words, "What doth hinder me to be baptized?" our pastor, Mr. Chenery, immersed three young females, Oct. 26, on a profession of repentance towards God, and faith in our Lord Jesus Christ. May they go on their way rejoicing, and be enabled to take up their cross daily, and follow their Lord.

E. W.

LEICESTER, Vine Street.—On sabbath evening, Nov. 16, Mr. Chew, our new minister, baptized eight believers in the Saviour, and afterwards preached to a very crowded congregation.

GREENWICH, Mission Church, Trafalgar Road.—After a sermon by Mr. Cornish, on baptism, he baptized three female disciples on sabbath evening, September 6.

B. B.

Baptism Facts and Anecdotes.

"THE OLD IS BETTER."

WHEN the new is human and the old divine, then is the old infinitely superior to the new.

No greater evil has befallen the christian religion, than that man has attempted to mend it—one after this manner, and another after that. In trying to mend, he has marred? What else could have been expected?—"Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? With whom

took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding." In the Christian Scriptures we have the latest divine revelations, institutions, precepts, and promises. Whatever, therefore, in the Christian religion, is not as old as the New Testament, is human, inferior, and corrupt, and deserves immediate and universal rejection. Since the Scriptures were completed, many new things have

been introduced, claiming the faith and obedience of Christians, but without exception—the “old is better.”

For instance, *The old Creed was the Bible, and the Bible alone.* But, not satisfied with this, men have invented new creeds without number. Yet who can deny that “the old is better?”

The old Gospel was the good news of salvation by Jesus Christ. It was short, and therefore soon told; simple, and therefore understood; adapted, and therefore convincing. But the simple facts of Christ’s death, burial, and resurrection, which Paul declares is “the gospel,” (1 Cor. iv. 1—4.) have not gratified man’s philosophic vanity. Hence he has invented new gospels, about everything except Christ and salvation. If such be the new gospels, surely “the old is better.”

The old Baptism was the immersion of a

believer in water, into the names of the Father, and of the Son, and of the Holy Ghost. Because it was an immersion in water, it constituted a burial with Christ (Rom. vi. 4, Col. ii. 12.) Because its subject was a believer (Mark xvi. 16) who thus professed his faith as a disciple of Christ, it formed an introduction into the kingdom of Christ (Gal. iii. 26, 27.)

But the new Baptisms (for there are many) are either refinedly spiritual, or grossly material; and, in both extremes, useless. They are perversions of the ordinance; not only is the mode wrong, but the subjects are infants and persons without faith.

Are we not, then, warranted in saying, that the new baptisms are visionary and grovelling; useless and deceptive; and that, consequently, beyond all question, “the old is better?”

Sabbath Schools and Education.

ONE-FOURTH of our usual space being required this month for the necessary title, preface, and contents, we are under the necessity of omitting several articles under this and other headings, to make way for as much “Intelligence” as we can crowd into the limited space. Next month we shall resume our usual course, with some further improvements in the appearance and arrangements of the work.

Religious Tracts.

OUR DONATIONS OF TRACTS.

IN conformity with our usual custom, we give below a summary of these for the past and former years. If, on examining the details, any of our long and constant readers should discover the fact, for it is one, that our grants are not now equal to those of some former years, we beg to assure them that we lament that fact as much as, or perhaps more than, they do. But we take refuge under another fact, and that is, that our circulation is not now what it was then. We are not conscious that we have not done our best to sustain the character of the publication. Undoubtedly, had we received all the aid which some of our friends are capable of affording us—especially by promptly sending intelligence of all kinds—we could have made our columns far more

interesting. But we have done our best with the materials which have been furnished us, and we have used as much discretion as we possessed in the selection of other matter. It may seem to impinge closely upon egotism to say so, and yet, our readers being judges, we humbly claim for the volume of this year as great an amount of original and interesting intelligence as any that has preceded it; and we dare venture a fair comparison in these respects with any similar religious periodical. We fear that any decrease in our sales—and there has been a decrease though not a serious one—may rather have arisen from some of our former subscribers having, through a love of novelty or from some other influence, withdrawn their support. As we have said elsewhere, we are not surprised at

this at a time when so many new publications come teeming from the press, every one of which is using extraordinary means to secure countenance and support. We do not say in this matter that "the old is better;" our friends must judge of that. But if it be only "as good," let not the "old" be sacrificed on the altar of novelty. The fact now is, we want for the coming year a revival of the spirit which once animated our subscribers generally. Could they catch that spirit our sales for 1857 might be doubled with comparative ease. We respectfully but earnestly request every one of our present subscribers to do his best to secure this desirable result. It would be no serious or weighty task for any one to secure one additional name from the circle of his acquaintance; for that circle must be limited indeed which would not admit this, or four times this, for a publication whose average charge is not one half-penny per week. Next month we intend to venture on the expense of giving a superior portrait of a distinguished preaching missionary in India; and if every one of our subscribers will just take the number for January in his hand, and, as soon as it arrives, shew it in his own circle, there will then be little difficulty in raising our circulation at once to

10,000 monthly. The baptists of Britain can do this if they will—for the *will* is all that is wanted.

Then we should be enabled to grant 10,000 tracts monthly where now we are only able to grant 1000; for the proportionate increase of sales would place this power in our hands, which could not be trusted with an office they would more readily or willingly discharge. In the meantime, entreating that these hints may not be forgotten, we furnish our annual summary of grants.

DONATIONS have been forwarded to—			
	Handbills.	4-page.	
Hugglescote	500 ..		
South Molton	400 ..	25	
Crayford	400 ..	25	
Necton	400 ..	25	

SUMMARY OF DONATIONS.

FROM THE PROFITS OF THE "BAPTIST REPORTER," AND THE "BAPTIST SABBATH SCHOOL HYMN BOOK."

	Handbills.	Tracts.
To Dec., 1855	565,800 ..	28,700
To Dec., 1856	11,400 ..	700
	577,200	29,400

In addition to these, many thousands of Invitations to Worship, and several hundred copies of the *Reporter*, have been forwarded.

Intelligence.

BAPTIST.

FOREIGN.

BAHAMAS.—On the 3rd of November, Mr. Trestrail, Secretary of the Baptist Missionary Society, addressed the following note respecting this calamity to the religious newspapers:—"By the last West India Mail, I received a letter from our missionary, the Rev. W. Littlewood, who is stationed at Inagua, one of the islands in the southern division of the Bahamas. The narrative is very distressing, and as I am anxious to secure some assistance to the sufferers, I request the favour of a space in your columns for this letter. Mr. Littlewood writes on Sept. 1:—"I have now to tell a tale of woe. A hurricane of the severest character swept over this island on Monday last, spreading devastation in its flight, and leaving ruin in its track. It seemed that nothing could resist the shock. Stone buildings, such as the church and school, were unequal to the

pressure upon them. The American Consul's house, with many others around it, fell in the early part of the gale. In every direction from the mission house one scene of ruin met our view. Our two chapels are down, and I was obliged to hold a service in our house yesterday. Both the Wesleyan chapels are in ruins. Over a hundred dwelling-houses are down, about seventy of which are totally destroyed. My own out-buildings are blown away, and many of the chapel shingles are lost. I am not aware that the property of one of my members has escaped injury. With few exceptions their houses are shivered to atoms. All are sufferers alike, and none can help the other. The salt season—the main dependence of the people—never worse, is broken up. The people are without employment, with but little to eat, and but ill-protected. Sickness of a fatal character is anticipated. Should I fall, remember my motherless babes. The question arises, What shall we do for

a chapel? The walls are uninjured, and a roof could be put on them immediately, if we had the means and material. I do not ask help of the committee, for kindness, great as theirs has been, must not be imposed upon. Besides, I hope it will not be necessary to do so. But help is needed, and cannot be obtained here. Our out-houses must be rebuilt, and the chapel too. Would you, dear brother, recommend our case to the consideration of christian friends? I would make a personal appeal were it practicable. A few pounds from the wealthy would be an immense service to us in our distress. And then, what are our poor people to do, with their houses gone, ground provisions destroyed, and their clothes lost? Think of our destitution! Behold parents with their children kneeling round the ruins of their former dwellings, blessing God for having spared the lives of their beloved ones. I have, in company with the established clergyman and magistrate, paid each family a visit; and we were much pleased with the humble christian spirit exhibited by every sufferer. I trust that good will come out of the evil. Seven lives were lost, and many have been seriously injured. Consider our obligations to Almighty God, and praise and bless Him with me for His goodness to us in the time of trouble.—It is needless for me to add any words to enforce the request which Mr. Littlewood makes in his simple, but touching narrative. I shall be glad to receive and send forward any donations, or parcels of suitable clothing. Whatever is done should be done speedily. As these tidings reached me too late for our *Herald*, I must avail myself of your pages, and those of kindred papers, to make them known. I trust it will not be a fruitless appeal."

DRS. WAYLAND AND WILLIAMS.—In the *American Pulpit*, a work recently prepared, we find the following comparison made between two of the most eminent divines in the baptist denomination: "Dr. Wayland, although an accomplished scholar, makes, we presume, no pretension to the almost unlimited range of erudition which characterizes his younger contemporary. Dr. Williams, although a vigorous and original thinker, would readily yield the palm to Dr. Wayland in respect to the power and habits of close logical reasoning and analysis. Dr. Wayland is a sound scholar, and a distinguished thinker; Dr. Williams is a sound thinker, and a distinguished scholar. Dr. Wayland illustrates sparingly from history, but always with great propriety and effect; Dr. Williams almost overwhelms us with the affluence of his historical illustrations. In Dr. Wayland the metaphysical element predominates over the rhetorical; in Dr. Williams the rhetorical and imaginative are more conspicuous."

DOMESTIC.

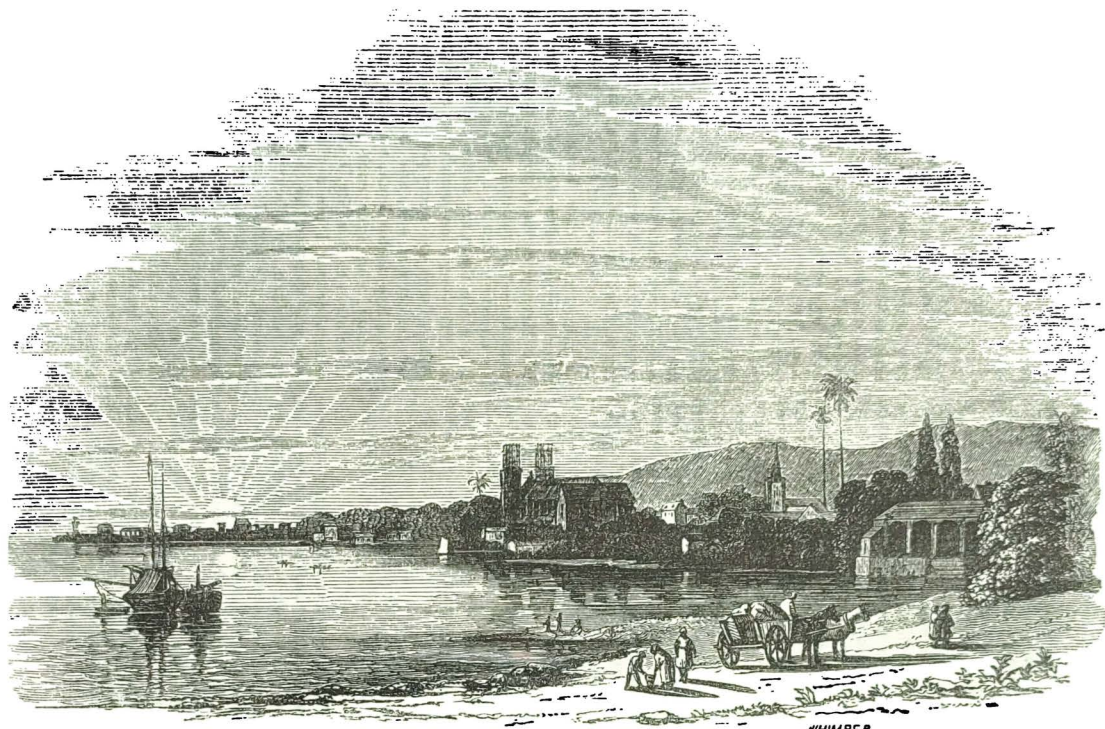
ISLINGTON, Cross Street Chapel.—A social meeting of the friends was held in Myddelton Hall, on Thursday evening, Oct. 23, when upwards of 400 persons partook of the refreshments, gratuitously provided by the ladies. After tea a public meeting was held, over which the pastor, Mr. Alfred C. Thomas, presided, who stated that in February last they resolved to raise, during the year, for chapel debt and new school-rooms, the sum of £1000; £260 had to be yet raised, and about £400 to enlarge the dimensions of the schools and vestries. Towards this £600 they hoped to realize £200 from the sale of articles left from their former bazaar, and from other sources. The meeting was then addressed in pertinent and encouraging terms by several gentlemen. Joseph Payne, Esq., barrister, spoke with his usual good humour, and concluded with some lines composed for the occasion. Promises were received amounting to about £100. It is gratifying to know that the church at Cross Street, after so many vicissitudes, has, during the first year of Mr. Thomas's ministry, received large and constant accessions.

COVENTRY.—A very interesting tea meeting was held in St. Mary's Hall, in connexion with the settlement of Mr. R. P. Macmaster, as minister of Cow Lane baptist chapel. After various addresses of congratulation, Mr. Macmaster said, in the course of his remarks:—"In relation to other sections of the christian church, I shall ever remember that while there are some points on which we differ—and on which we can agree to differ—there are many points on which we are perfectly at one, and that therefore we should live as brethren, walk in unbroken affection, and bear each other's burdens. In relation to this city, I shall always try to remember that I am a citizen of no mean city, and to prove that a true christian is a good citizen, by labouring to promote the physical, the moral, and the religious improvement of the people. I have made up my mind that I will work for no people who will not work for themselves; but I am willing to work with heart, and soul, and all besides, when I see that the people themselves have a mind to work."

UXBRIDGE.—The neat and convenient chapel in this town was re-opened with several interesting public services early in October. New and spacious school-rooms, and a vestry, have been erected, and the chapel has undergone various alterations and improvements.

WARMINSTER.—Mr. John Price, late of Weymouth, was recognized as pastor of the baptist church in this town, on Thursday evening, Oct. 30. Many ministers and friends were present, and spent a profitable and delightful evening.

REMOVALS in our next.



#HIMPER.

PORT OF SPAIN, TRINIDAD, FROM THE ROAD TO ST. JOSEPH'S.

MISSIONARY.

GERMAN EVANGELICAL MISSION.

WE gladly present to our readers the following extract from the sixteenth Report of the GERMAN EVANGELICAL MISSION ON THE WESTERN COAST OF INDIA. Contributions in aid of this mission will be gratefully received by the Rev. A. F. Lacroix, Circular Road, Calcutta.

If, in former reports, we could joyfully acknowledge the Lord's blessing on us, in granting a marked increase to our congregations, or in extending our field of labour, or in sending fresh labourers into the harvest; we have this time to give another account of His dealings with us, to humble ourselves under His chastening hand, and to speak in sorrow of stations deserted and weakened, of an irreparable loss by death, sadder losses by sin, and of a great diminution in the increase of our congregations.

Two new brethren joined us in the commencement of the year. They are now beginning to put their hands to the work. In March we received the first warning of the trials that were in store for us, by the sudden destruction of a considerable part of the buildings in the Cannamore Mission Compound, laid in ashes by an incendiary.

On the 7th of June our dear Mr. Weigle, in the prime of life and the full exercise of his talents, was suddenly called to his rest. We were deeply afflicted; but this was only the beginning of sorrows. In August the distressing discovery was made, that the head-master of the Catechist Institution, who had come four years ago with the most excellent character, and of whose usefulness and piety both our Committee and we entertained the highest hopes, had fallen into secret sins, and lived a miserable life of real ungodliness, while deceiving himself with a form of piety. We were stunned by this second blow. Mr. K's. immediate departure from the country appeared to us a matter of necessity, and accordingly he left us a few days after the lamentable discovery had been made. Yet neither was this the end of our sorrows. In December the Mission-house at Udapi, our new station in the Northern Tulu Country, was set on fire, a few months after it had been completed. Whilst our sympathy was fresh for our much tried fellow-labourer, who just succeeded in escaping from the flames with his only son, the gravest charges were brought against him by some members of the Tulu Congregation. To our perfect dismay they were proved true, and we found ourselves deceived for years in the character of the oldest Missionary of the Tulu district, Mr. G. He left India before the end of this January. His case made us

shudder and tremble for ourselves: the deceitfulness of the human heart, the depth of satan's cunning, appeared unfathomable. None of us had ever entertained the least suspicion of this danger. There had been no discipline, no brotherly warning. It is for this cause, that we take to ourselves burning shame, that we should have lived together as Christian brethren and fellow Missionaries, and that the zeal of our love and the discernment of our spirits should have been so dull and blunt, that men like these two should have been able to exist among us without repenting, without being discovered! May the Lord have mercy upon us and pour out His Spirit of grace upon us after these vials of wrath!

Also the church at Udapi, which had remained intact and served as a temporary abode to the Missionaries, who had no other place of shelter, was burnt on the night of the 2nd March, 1856. It was filled with the property of Bro. Ammann, who had come from Honore to take charge of this more important station. A new Tulu translation of the New Testament, just finished, the labour of several years, was completely destroyed. The enemies triumph openly over the success of this weapon, and threaten to use it also against Moolky. May the Lord stay the hand of the destroyer!

As Udapi required Bro. Ammann's presence, Honore has been temporarily occupied by Bro. Lehmann. Shimoga was deserted in consequence of Bro. Albrecht's return to Europe for the recovery of his shattered health. In December we indeed received an addition of two new brethren; but even after this reinforcement no one could be spared for Shimoga, as the gaps left at Tellicherry and Mangalore had first to be filled up.

In connexion with these chastisements, which mark the year as the saddest of the twenty one that have passed over our Mission, we would remark that our work has of necessity partaken more of an inwardly searching, purifying, and reforming tendency, than of the aggressive and expansive character which it bore in other seasons. We have all come to the conclusion, that we must demand a high standard of holiness, both from ourselves and from our converts. May we be preserved from an increase in numbers without a corresponding fresh supply of the Spirit of life. The Lord will give this, if we ask, seek, and knock according to His word. To His praise we may add, that there have been cheering circumstances even in our misery; the sins of the European masters were brought to light, under many an inward struggle, by native Christians, their subordinates; and the wholesome fruits of the tremendous

warning were perceptible in most congregations.

Whilst we regret the depressing effects, which communications like these must have upon all God's servants, we yet think the same may be counterbalanced by the instructive lesson, conveyed to all that are not above availing themselves of it. If our disease and shame are any how made serviceable to the welfare of the church; if but one member of Christ's body be thereby roused, warned, established in the narrow way of life; if native brethren cease, in some degree, from indiscriminate reliance on European leaders; and church-members, vulgarly called laymen, from fancying their pastors, by virtue of their office, safer from the assaults of satan, so as hardly to stand in need of their united and special intercessions; if the undue prominence given to financial wants and difficulties, or to showy results of missionary operations, be any way curbed and corrected; if there result any diminution of undeserved praise bestowed upon us, of carnal boasting, invidious distinctions, or traditional security, indulged in either by ourselves or by sympathising friends; if the real difficulties in the way of doing God's work be more clearly discerned and appreciated; if we watch more jealously over the simplicity that is in Christ, and turn with our whole hearts to Him without whom we can do absolutely nothing: then our defeat will be by so much the more tolerable. We would entreat our brethren to watch and pray, both for themselves and for us—to pray for the fallen also, that He whose long-suffering and tender mercy are far beyond what we can conceive, may, if possible, yet raise and save them.

We believe that our Master can and will bring good out of this evil. May He at the very time, when men become liars, magnify His grace and truth among us. May He take the work into His own hand, and carry His victorious arms into the camp of His enemies, subduing their hearts, and ours also, that He may reign there supreme, to the praise of His grace!—*Oriental Baptist.*

RELIGIOUS.

ARRIVAL OF THE REV. W. ELLIS IN MADAGASCAR.—We have the pleasure to announce that authentic information has been received of the safe arrival of our esteemed brother, Mr. Ellis, at Tamatave, the usual place of debarkation on this island. Leaving Port Louis in the *Castro*, on the 9th of July, he reached Tamatave on the 13th of the same month, and received on landing a cordial welcome from the local authorities and foreign residents. In further prosecution of his important enterprise, Mr. Ellis was, upon the invitation of the Queen's

Government, to set out for the capital on the 5th of August, and every preparation had been made for his accommodation on the journey, and for his reception on his arrival. —*Evangelical Magazine.*

AMERICAN MISSIONARY SHIP FOR THE PACIFIC.—The American Board of Commissioners for Foreign Missions have determined to build a vessel of 150 tons burthen, to send out to the Sandwich Islands, from whence it is to ply to the thousands of islands westward of that group, known as Micronesia. The Sandwich Islands are Christianised and no longer regarded as a missionary field; but those beyond, in the Pacific, are still inhabited by heathens. The native Hawaiian Christians offer to accompany missionaries sent out to preach the gospel to those who are yet in darkness among the islands of that great sea, and it is only required that means should be furnished for sending them. This ship, to be called the "*Morning Star*," is therefore to be built, and sent round Cape Horn next January, the most favourable time for doubling the stormy cape. An appeal has been made to the children of the Sabbath-schools, to contribute to this object. Twelve thousand dollars are required, which seems a large sum for children to raise; but they will do it.—*Rochester Democrat, (U.S.)*

THE NEW BISHOP OF LONDON AND THE BIBLE SOCIETY.—One of the first acts of the Bishop elect of London has been to allow his name to be added to the list of Vice Presidents of the British and Foreign Bible Society. The *Record* says:—"We are not aware that any Bishop of London has filled this office since the time of good Bishop Porteus, and we hail the fact as one which augurs well for the christian spirit in which the new Bishop encounters the responsibilities of his new office, as well as for his appreciation of that blessed written Word, which Tractarians disparage by their traditions, and latitudinarians by their bitter attacks on its divine authority and plenary inspiration."

THE JOHN WILLIAMS MISSIONARY SHIP.—The owners of the John Williams, viz., the Congregational Sunday-school children of England, will hear with pleasure of the safe arrival of that vessel at the Cape, where she landed her passengers—the missionaries, with their families and friends—on the 1st of October, after a very prosperous voyage of ten weeks from London.

QUAKERS.—There are at the present time in the United States 715 churches belonging to the Quakers, and the number of attendants is estimated at 283,000.

NOTICE.—Various other Intelligence—Baptist, Missionary, Religious, and General, we are under the necessity of postponing, from want of space.

GENERAL.

A NEW WONDER.—Of all the wonders that a wonder-loving and wondering world has wondered at during the one hundred years, since—

—“Katerfelto with his hair on end
At his own wonders, wondered for his bread,”
is, that the Grand Turk has been made a Knight of the Garter, a special delegation having been sent to Constantinople for the purpose! How the Sultan and his court must have stared at the grotesque array. Once every Knight swore to shed his blood if needs be for “Christ’s faith and the liberties of the church,” as well as “the just and necessary defence of them that be oppressed and needy.” Of course the former was omitted; but the latter would serve for a useful hint. Now, the French Emperor, the King of Sardinia, and the Sultan, are all Knights of an order of which Queen Victoria is sovereign. What wonders we live to see!

THE DEATH OF THE PRINCE OF LEININGEN, son of the Duchess of Kent by her first husband, and therefore half brother to her Majesty, has placed the English court in mourning.

PRINCE ALFRED, the second son of her Majesty, is now on a tour with his tutor in Switzerland.

THE TEMPERANCE ALLIANCE recorded 2,211 cases of casualties or violent deaths from intoxication, viz., 711 brawls and violent assaults, including many cases of stabbing, cutting, and wounding; 294 robberies, being upon drunken persons; 237 cases of atrocious cruelty upon wives and children; 166 serious accidents; 162 actual or attempted suicides; 520 horrible deaths; and 121 murders or manslaughters.

THE GREAT CANAL OF THE GANGES, completed and opened during the administration of the Earl of Dalhousie, is one of the greatest works of the kind in ancient or modern history. It is 520 miles long, 10 feet deep, and 170 feet wide. Its lateral branches extend over 900 miles, and are made to irrigate 1,470,000 acres.

THE SALE OF “DRED,”—Mrs. Stowe’s new story, has already reached one hundred thousand copies, and the demand is unabated. It is estimated that by Christmas a quarter of a million of copies will be in circulation; a sale which, in so short a time, is quite unparalleled.

A NEW PRINTING MACHINE is now being constructed by Mr. Whitworth, of Manchester, which is to turn off 30,000 impressions an hour! Before steam power was applied 250 impressions an hour was good work at the hand presses.

REVIEW OF THE PAST MONTH.

Monday, November 24.

AT HOME, all is quiet. Little has taken place to call for particular remark, if we except another visit from the Prince of Prussia on an errand with which the people of this country are now familiar, and the visit of Lord Palmerston to Manchester and Liverpool, where the wily premier, with his usual adroitness, managed to increase his “political capital,” by pleasing the cotton spinners and merchants of these two great neighbouring emporiums of manufacture and merchandize.

ABROAD.—It is reported that a powerful armament has been sent from Bombay by the government of India against the Persians, who have broken treaty and attacked Herat, it is supposed at the instigation of Russia. —The Presidential contest in the United States will, it is expected, result in the election of Buchanan the slavery candidate. This, it appears, from information received up to this date, is now certain; though returns have not been received from all the States, and therefore the second nomination, according to the forms, cannot have taken place. The houses of legislature will also, it is said, give to Buchanan a working majority; but this is not certain. We are not surprised at this result, neither will our readers be when they are reminded of the violent intimidation and reckless ruffianism which have been brought into play by the slavery party, who, though in a contemptible minority as regards the population, so ply the bowie knife and the revolver as to alarm timid and peaceful people, and thus accomplish their mischievous designs. Reports are in circulation already of wounds and death at the polling booths. But such scandalous conduct cannot last for ever. The New York papers, which are in favour of liberty, are full of hope. The spirit that has been raised in the North cannot again be quenched. Twelve of the old states have acted nobly. Never before were such efforts made. The friends of freedom have been roused, and now, being conscious of their strength, feel confident, as they never did before, of ultimate success. The slavery party seem conscious that this victory is only of that character which always precedes final defeat, and they are already proposing the admission of Kansas as a free state, and the division of Texas into two states as a counterpoise! We look on in England at these disgraceful doings by men who are our relatives, who speak our language, and who make their vain boast of constitutional freedom, with shame and indignation. May the God of heaven interpose, and, in his own way, bring the wickedness of these wicked men to a perpetual end!

Marrriages.

Oct. 21, at the baptist chapel, Coningsby, near Lincoln, by Mr. Judd, Mr. J. Johnson, to Miss A. Fanthorpe.

Oct. 22, at the baptist chapel, Weston-by-Weedon, Northamptonshire, by Mr. Hedge, Mr. Ibberson, late pastor of the baptist church at Weston, to Miss Eagleston, of Culworth.

Oct. 23, at the baptist chapel, Barrowden, Rutlandshire, Mr. H. J. Swann, to Miss C. J. Bates.

Oct. 25, at the baptist chapel, Boston, by Mr. Mathews, Mr. W. Wilson, to Miss Betsey Clark.

Oct. 26, at the baptist chapel, Grimsby,

by Mr. Hogg, Mr. W. Cowlbeck, to Miss Judith White.

Oct. 31, at the baptist chapel, Hinckley, by Mr. Verow, Mr. J. Payne, to Miss E. Leeson.

Nov. 2, at the baptist chapel, Ramsey, Hunts, Mr. John Frost, to Miss Jane Smith.

Nov. 4, at the baptist chapel, Lombard Street, Birmingham, by Mr. Cheate, Mr. J. D. White, to Miss E. Barratt.

Nov. 6, at the baptist chapel, Friar Lane, Leicester, by Mr. Wigg, Mr. W. Barsby, to Miss Bramley.

Nov. 20, at the baptist chapel, Leominster, by Mr. Nash, Mr. Joseph Daniel, to Miss Eliza Jones—Nov. 8, Mr. Walter Shinn, to Mrs. Ann Hatfield.

Deaths.

Sept. 8, in her 36th year, Mrs. Sarah E. Paniour, daughter of Mr. E. Payne, baptist minister, King's Heath, Birmingham.

Sept. 20, at Corfe Mullen, near Poole, Mary, the beloved wife of Mr. Joseph Apsey. She was born at Poole, Nov. 12, 1790. At the early age of sixteen she became the subject of concern for her soul, and the next year joined the baptist church in that place, being one of the first three candidates baptized by the late well known Rev. Samuel Bulgin, then lately come to Poole. Throughout the lengthened period of nearly fifty years she maintained an exemplary christian character, steadily filling her place in the house of God when not prevented by illness; and long after the development of her very painful disorder, internal cancer, she persevered in her attendance at the chapel at Corfe Mullen (a branch from Poole), where she resided the last twenty-one years. She was also much looked up to by the young around her, to whom she acted as a mother in Israel. Her affliction grew upon her, and in the spring of the present year confined her to her bed. Her sufferings now became most fearful, but her patience was unshaken, and her reliance on the Saviour steadfast. On one occasion she said to the writer, "I am willing to bear all that the Lord sees fit to lay upon me." An habitual desire to depart and be with Christ, which is far better, abode with her until, without a sigh or groan, she fell asleep in Jesus. Nearly her last words were—when asked by her dear husband if Christ was still as precious?—"Yes, he is altogether lovely." She lived

to see her many prayers answered in the conversion of her children, and died much respected by all around.

Oct. 17, at Killingbolme, near Barton-upon-Humber, Lydia, the beloved wife of Mr. George Crooks, pastor of the ancient General Baptist church in that village. Her end, after much suffering, was peace.

Oct. 29, Mr. Joseph Cave, Spalding, aged 51, for thirty-three years a useful and consistent member of the General Baptist Church. Truly his was a blessed end! The Saviour whom he loved he found very precious to him in his affliction, which he bore with fortitude and meek resignation to the divine will; and relying on Christ alone he enjoyed peace in his last hours.

Oct. 29, at Wirksworth, near Derby, Mary, the beloved wife of Mr. Thomas Yates, baptist minister. Mrs. Y. was highly respected by many friends for her piety, and the propriety of her conduct as the wife of a christian pastor.

Nov. 7, at the house of her son in Sheffield, aged 78, Sarah, relict of the late Mr. Thomas Rogers, many years the respected pastor of the General Baptist Church, Fleet, Lincolnshire. Mrs. R. was an amiable and peaceful christian, deservedly respected by a large circle of friends.

Nov. 15, Mr. Joseph Lerry, of Tenbury, Broad Heath, Worcestershire. Our young friend was, we have reason to believe, a decided christian, though he had not, before his illness, joined the church of which his mother is a member and his grandfather a deacon. His end was peaceful.

EDITORIAL ANNUAL ADDRESS.

OUR readers will perceive that this number completes the Thirtieth Volume of this periodical. The Editor hopes he may be permitted, without exposing himself to the charge of self-laudation, to refer to the remarkable fact, that these thirty volumes have all been prepared, printed, and published, by the same individual; and that during this extended period, nearly half his own life-time, no single monthly issue has failed to appear in due course. This could not have been accomplished—no one is more sensible of this than himself—but through Divine favour, in preserving to him the use of his mental and physical faculties. To Divine goodness, therefore, be all the praise!

During this long period how many of our early contributors have passed away! A few of these yet remain; and when we recognize their well-known signatures, we feel cheered and encouraged. And then when we look back and remember how, from year to year, the places of the departed were filled up with new, and, in some cases, more vigorous correspondents, and that up to the completion of this, the thirtieth volume, we continue to enjoy the confidence of an extensive circle of attached friends—as our monthly list of correspondents testifies—we feel invigorated to renew our labours, and continue in them until we receive from Him we serve unequivocal intimations that we must lay down our pen, and resign our task to other, and, we hope, more competent hands.

So long, however, as Providence permits, we shall be found at our post. And we think we may indulge the hope that our long experience in this peculiar department, will enable us to make such improvements, from time to time, as may be deemed desirable.

It may not be amiss to remind our readers that throughout this lengthened period we have, we believe, faithfully adhered to the principles we first adopted—of reporting impartially the proceedings of evangelical baptists.

A cheap monthly publication of this character was, thirty years ago, a thing to be desired, and a novelty. The larger periodicals of the body were too expensive for many of the laborious classes in our churches and congregations, and their literary character was often beyond their power of comprehension. Something cheaper, and more adapted to the capacities of such persons, appeared to be desirable.

The experiment was tried, and after much patient labour it succeeded. The results have been, a better knowledge of each other by the two leading sections of the body—a wider diffusion of knowledge, in the religious world, of our principles and proceedings—and, we trust above all, the interests of true piety have been promoted.

Recently, however, and we rejoice in the fact, numerous cheap periodicals, of a religious character, have made their appearance; many of which, we have reason to believe—and some have candidly acknowledged this—had their origin in our example. And although some of these have, for one reason or other, drawn away a few of our former readers, we complain not. It was a thing to be expected. Some are fond of novelty; and it is natural that they should indulge it. On the other hand, we are thankful in being able to repeat, that we yet retain many fast friends, and that others are coming forward from time to time, to render us their valuable assistance.

But none of the new periodicals we have referred to, occupy our ground. To us there appears to be as much necessity for this publication now as at its commencement. Do our readers think so? If they agree with us in this persuasion, we hope that they will continue to sustain and increase its efficiency by continuing to contribute early information for its pages, and by giving us a kind word of commendation among their acquaintance.

We are quite aware that some of the above remarks are only in repetition of what we have said on former occasions of this kind; but at this juncture of our history we may be excused for reminding our old friends, and informing our new friends, on the subjects to which they refer.

Next year our usual readers will find one word added to its designation. We have now—“*The Oriental Baptist*,” and “*The American Baptist*,” and by way of discrimination we shall designate ours, “**THE BRITISH BAPTIST REPORTER.**” This will involve no change in price, or form, or matter. We have also made provision for giving our subscribers, in the January number of the coming year, without any additional charge, a superior portrait, on steel, of one of our brethren in India, who was designated by the Rev. John Stoughton, Independent minister, of Paddington, at the last anniversary of the Baptist Missionary Society—“A model missionary preacher!”

Finally, should a gracious Providence spare us to prosecute our labours to a yet more extended period—and thanks to his mercy we have as yet felt no indications of failing power—we shall endeavour to sustain this periodical in its integrity and efficiency. In the mean time, on behalf of all our readers, we would pray the “Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. 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.”

THE EDITOR.

Leicester, Dec. 1, 1856.

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