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THE BRITISH
BAPTIST REPORTER,
YOUTH'S MISCELLANY,
AND
MISSIONARY INTELLIGENCER.

NEW SERIES, VOLUME XIX.—WHOLE SERIES, VOLUME XXXVI.

EDITED BY JOSEPH FOULKES WINKS.

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Editorial Annual Address.

EIGHTEEN HUNDRED AND SIXTY-TWO has been a remarkable year, and it is not improbable that it will live in the memory of many now rising into life should the days of their years be prolonged to "threescore and ten," as a year of intended gladness which became overshadowed by the deepest gloom.

This year another Exhibition of the Works of Art and Industry of all Nations was to be opened on a more extended scale—another daughter of the Queen, an amiable and beloved Princess, was to be married—and the Prince of Wales would attain his majority. Events like these, under ordinary circumstances, would have been celebrated with rejoicing; but the lamented decease of the great and good Prince Consort, who was expected to take a prominent part in these proceedings, in the last month of the past year, threw an overshadowing gloom over these interesting events.

And then, the blockade of the southern ports of America, in consequence of war between the States, preventing the supply of raw cotton for our manufactures, stopped the mills, and threw out of employment hundreds of thousands of industrious workmen. And so far has this calamity extended, that, at the time these remarks are published, it is expected half a million of our countrymen in Lancashire and its vicinity will be receiving public or parochial relief.

Those distressing events excited a great amount of sympathy in the whole nation—sympathy for our beloved Queen, bereaved of the best of husbands, and the royal children bereft of the best of fathers, as well as sympathy for the myriads of patient sufferers, who had been brought into a state of unprecedented destitution by no fault of their own.

May the "Blessed God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation," comfort the heart of our widowed Sovereign; and soon, very soon, in his kind providence, open the way for hands willing to work to be again employed in honest labour!

But we must now remind our readers that 1862 brought round the two-hundredth anniversary of the expulsion of about Two Thousand Ministers from the Established Church of England. It was only natural that the Nonconformists of the present day should commemorate that memorable event, and thus do honour to the memory of those noble-minded men who chose rather

to "suffer affliction" than violate their own conscientious convictions of truth and righteousness. And though this was done as inoffensively as possible, some of the Clergy were mightily offended. In this they were not wise. For the religious public were thereby led to further inquiry, and a strong contrast was visible between the nonconformists of 1662 and the conformists of 1862, the whole resulting, we feel confident, in advantage to nonconforming principles.

The terrible war which has raged during the whole of this year in the once United States is the greatest world-wide event of the year, and should teach an emphatic lesson to all coming ages of mankind, that when love of money and lust of power are indulged, passion and pride will lead to the perpetration of the most outrageous crimes and monstrous cruelties. May God protect the families of them that fear him in that land, and make the wrath of the violent man to praise him, by restraining his power, and bidding the oppressed go free!

With regard to other nations, we only remark that nothing has transpired to impede the onward progress of the glorious gospel in the earth; on the other hand, new and promising fields, as in Madagascar, are white unto the harvest, inviting christian labourers to come and reap.

At home, the concern excited by the appearance of the "Essays and Reviews," had nearly died away; when a book of a similar character, by a Colonial Bishop of the Established Church in South Africa, startled the friends of the Bible by its avowed disbelief of the Mosaic narrative. A tree is known by its fruits; and these writings are the fruits of our famous English universities, where the blossom "Puseyism" has ripened into full-grown "Infidelity."

With regard to our own denomination, we have, as we have now done month by month for Thirty-six years, faithfully and impartially recorded every fact of importance that came under our notice, without preference to any of the sections into which the body may be divided. The columns of the *Reporter* have been open, and will be open, to correspondence and intelligence from all evangelical Baptists.

We are not aware that any other matter of general importance calls for immediate notice. But we cannot conclude without expressing our gratitude to the Father of mercies in permitting us to complete another volume of this publication. To our constant readers and correspondents our thanks are also presented, with an earnest desire that they will continue to afford us their valuable aid, and so far as in their power introduce this publication to the notice of their friends, that it may obtain, through their efforts, a yet wider and more general circulation.

THE EDITOR.

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THE
BAPTIST REPORTER.

JANUARY, 1862.

DEATH OF THE PRINCE CONSORT.

THIS unexpected and appalling event has filled the whole nation with grief—grief for the amiable Prince himself, grief for our beloved Queen, and grief for the royal children—grief, we believe, for this three-fold reason, more poignant and profound than was ever felt by the British nation at any former period of its history, and which could only have been exceeded by the decease of Her Majesty.

We have been told by our historians of the lamentations of our forefathers on the premature death of EDWARD VI. But their cup of grief was dashed with the bitter ingredients of disappointed hopes. His father had been a selfish and cruel tyrant. True: he had broken the yoke of popery from off the nation's neck, but only to bind around it one of his own invention. When, at length, he died, the people saw in the person of the Prince the fair form of Freedom, like the sun on a clear morning, rising to bless the land. For a time they "rejoiced in that light," but anon they turned pale, when a cloud of sickness and death hid him from their view, and there came looming from the shades of popish darkness the form of the gloomy, and bigoted, and cruel Princess who succeeded him. We

live at too remote a period to ascertain the full measure of their grief.

No doubt also, and for similar reasons, the true friends of civil and religious freedom were grieved to hear of the accident which resulted in the death of WILLIAM III, before he had done all that was in his heart to consolidate and extend the principles of the "Glorious Revolution of 1688."

But the much-lamented death of the PRINCESS CHARLOTTE in 1817, and the pungent grief then displayed by the nation, is most powerfully brought to our recollection by the present bereavement. And here we may be permitted to state that on the occasion of the birthday of old King George III. on June 4th, 1809, we saw the Princess step from her state carriage to enter St. James's Palace. She was then in her teens, and, for her age, of womanly appearance. Like the young Prince first mentioned, her father was a man who indulged his passions at the expense of the well-being of the people. Great were our hopes of better days whenever he passed away, and his illustrious daughter reigned in his stead. But those hopes were doomed to meet with bitter disappointment; for before her unloved father died, the

Princess, who had married Prince Leopold, departed this life, after giving birth to a still-born male child; and all England wept for her, as England had never perhaps wept before.

But only as to the extent of the grief indulged were any of these parallel cases with this. Edward VI., William III., and the Princess Charlotte were lamented, as we have already suggested, partly because of the disappointment of cherished expectations. Our grief for the departed Prince does not arise from the same source. Our expectations with regard to him have never been disappointed. He was a virtuous and good husband to our youthful Queen. God gave them children, and he faithfully discharged the duties of a father. He never engaged in party politics, but devoted his talents and leisure in aiding Her Majesty in the discharge of her onerous duties, in promoting arts and sciences, and in furthering the great objects of civilization and philanthropy; in short, he was a "pattern husband" of a Queen reigning in her own right—a REAL PRINCE CONSORT.

And this is why we lament him. Had he been like George of Denmark, the husband of Queen Anne, a mere voluptuary or a stupid dolt—and the Dane was both—the grave of Albert would not have been watered this day* with the tears of a great nation. Doubtless those tears have flowed more copiously from sympathy to our widowed Queen and her nine fatherless children; but would there have been such a general unrestrained burst of public grief had the character of the Prince been the counterpart of that which we have described?

Happy will it be for him, and happy will it be for the nation, if his eldest son emulates the virtues and example of his illustrious father.

We have no reasons to apprehend that he will not; we would rather indulge the hope that he will. But we know that high stations are often slippery places. We are old enough to remember something of the conduct of the elder branches of the large family of George III., and the consequences of that conduct to the nation. Words of warning are therefore not irrelevant or unseemly at this juncture, and we rejoice to observe that the *Times* has faithfully discharged its duty to the country and the Prince of Wales, in reminding him of what this great nation now expects from his Royal Highness. One sentence deserves to be emblazoned on the walls of every Palace of Her Majesty in letters of gold. It is this—"IF EVER THE PRINCE OF WALES IS A WISE AND GOOD KING, HE WILL NOW BE A WISE AND GOOD SON."

We presume that our readers are acquainted with the personal history of the departed Prince. Briefly we may remind them that Albert Francis Augustus Charles Emmanuel, of Saxe-Coburg-Gotha, was born at Erenburg, August 26, 1819. He was a lineal descendant of that Elector who was the first to sign the famous Protest at Spires against the Diet of Augsburg, from which the term "Protestant" is derived. His mother dying when he was eleven years of age, he was sent to England on a visit to his aunt, the Duchess of Kent, at Kensington Palace, where he remained fifteen months, a companion and playfellow of his cousin, the Princess Victoria, who was about the same age as himself. On his return to Germany he was sent to the University at Bonn, where he acquitted himself with such satisfaction, that when he left in 1838 he received a diploma of Doctor of Laws. The same year, in company with his father, he came to England to the coronation of the Queen, when it was observed that they after-

* We wrote on the day of his funeral.

wards remained several days at Court. Returning home, he travelled in Bohemia and Italy, and when again he arrived at his father's house, he found in his own room a portrait of the Queen sent by her majesty. This was an intimation easy to be understood; and in October, 1839, in company with his father and King Leopold, of Belgium, his uncle, he again visited the court of the Queen of England, when no doubt arrangements were made for the royal marriage; for in December the Queen informed her Privy Council of her intention, at the same time expressing her belief that the union would, "by the blessing of God, secure her domestic happiness, and serve the best interests of her country." A similar communication was made to both Houses of Parliament, and the proposal met with the general approval of the nation. His Royal Highness received the title of Prince Consort in 1857, to enable him to take a position of precedence in our own and foreign courts. His "manner of life" during the time he was amongst us is familiar to us all.

We now approach the mournful event which has deprived us of his valuable services. On Monday, Dec. 16th, one of our public journals, referring to the illness and decease of the Prince, observes:—

"The Prince Consort was taken ill some twelve days since. Symptoms of fever, accompanied by a general indisposition, made their appearance. For some days the complaint was not considered to be serious, but from the early part of last week the medical men in attendance and the persons about the Court began to feel anxious. It became evident that, even if the disorder did not take a dangerous turn, a debilitating sickness would at least confine the Prince for some time to the Palace. It need not be said that no statement was made

which could unnecessarily alarm her Majesty or the public. It was not till Wednesday, when the fever had gained head and the patient was much weakened, that the first bulletin was issued, and even then it was said that the symptoms were not unfavourable. In short, it was considered to be an ordinary though severe case of gastric fever, from which a person of the Prince's age and strength, aided by the skill of the first physicians in the country, might be reasonably expected to recover. The usual routine of the Court was consequently not departed from, and though, as we have said, much anxiety prevailed, it was not thought necessary to communicate these apprehensions to the Queen.

"We believe, however, that the Prince himself had for some days a melancholy conviction that his end was at hand. The recent death of his relative the King of Portugal from a similar disorder is understood to have had an unfortunate influence upon him, and possibly assisted the progress of the malady. It is said that as early as Wednesday morning the Prince expressed his belief that he should not recover. On Thursday no material change took place in his condition, and on Friday morning the Queen took a drive, having at that time no suspicion of immediate danger. When, however, her Majesty returned to the Castle the extremities of the patient were already cold, so sudden had been the fresh access of the disorder. The alarming bulletin of Friday was then published. From this time the state of the Prince was one of the greatest danger. On Friday evening it was thought probable that he would not survive the night, and the Prince of Wales, who had been telegraphed for to Cambridge, arrived at the Castle by special train at three o'clock on Saturday morning. All night the Prince continued very ill, but in the fore-

noon of Saturday a change for the better took place. Unhappily, it was only the rally which so often precedes dissolution; but it gave great hopes to the eminent physicians in attendance, and was communicated to the public as soon as possible. The ray of hope was fated soon to be quenched. About four o'clock in the afternoon a relapse took place, and the Prince, who from the time of his severe seizure on Friday had been sustained by stimulants, began gradually to sink. It was half-past four when the last bulletin was issued, announcing that the patient was in a critical state. From that time there was no hope. When the improvement took place on Saturday it was agreed by the medical men that if the patient could be carried over one more night his life would in all probability be saved. But the sudden failure of vital power which occurred in the afternoon frustrated these hopes. Congestion of the lungs, the result of complete exhaustion, set in, the Prince's breathing became continually shorter and feebler, and he expired without pain at a few minutes before eleven o'clock. He was sensible, and knew the Queen to the last.

"It must have cheered the last moments of the illustrious patient to see his wife and nearly all his children round his bed. The Princess Royal, who is at Berlin, was prevented by recent indisposition from travelling, and, indeed, the death of the Prince followed too soon on the discovery of his danger for such a journey to have availed her. Prince Alfred is serving on board his ship on the other side of the Atlantic; but the Prince of Wales and the Princess Alice were by his side, together with several of the younger members of the family. Of the devotion and strength of mind shown by the Princess Alice all through these trying scenes

it is impossible to speak too highly. Her Royal Highness has, indeed, felt that it was her place to be a comfort and support to her mother in this affliction, and to her dutiful care we may perhaps owe it that the Queen has borne her loss with exemplary resignation, and a composure which under so sudden and so terrible a bereavement could not have been anticipated.

"This fact will, we are sure, give the greatest satisfaction to the country, and we may add that, after the death of the Prince, the Queen, when the first passionate burst of grief was over, called her children around her, and, with a calmness which gives proof of great natural energy, addressed them in solemn and affectionate terms, which may be considered as indicating the intentions of a Sovereign who feels that the interests of a great nation depend on her firmness. Her Majesty declared to her family that, though she felt crushed by the loss of one who had been her companion through life, she knew how much was expected of her, and she accordingly called on her children to give her their assistance, in order that she might do her duty to them and to the country. That her Majesty may have health and strength to fulfil these noble intentions, and that she may live many years in placid cheerfulness and peace of mind, alleviating the recollection of her loss by sharing the happiness of her children, will be the earnest prayer of all her subjects.

"For Her Majesty the deepest sympathy will be felt on every side. The life of the Queen and her husband for nearly twenty-two years was so calm and happy and domestic, that we have been accustomed to look upon them as realizing that ideal of earthly happiness which, it is said, seldom falls to the lot of Princes. Until within a few months no severe family loss had troubled

the Queen. All her children had lived; she had seen her eldest daughter married to the heir of a great monarchy; another daughter was about to form an alliance prompted by mutual affection. The country, which on her accession was still shaken by political tempests, had become quiet and loyal to a degree which the most hopeful could not have expected; and the Queen had, moreover, the happiness of feeling that in every province of the Empire her personal character and that of her Consort were credited with many of the blessings which her subjects enjoyed. The death of her mother, the Duchess of Kent, though a heavy blow, was not calculated long to affect the Royal happiness. The departure of the aged is an event to which the mind gradually reconciles itself, and, happily for mankind, new affections spring up to obliterate the traces of past griefs. But in the loss of her devoted husband a dreadful blow has indeed fallen upon our Sovereign. The world in general knew that in public affairs Her Majesty consulted her husband, but it hardly appreciated how constant were the services, how unwearied the attentions, which this position of the Prince Consort involved. For years he hardly ever stirred from the side of the Queen; and, knowing how much the direction of a large family, the management of a great Court, and the administration of public affairs must tax her strength, he gave her his help with an energy, an acuteness, a tenderness, and a solicitude of which there are few examples. He has been cut off just when his mind was most vigorous, his experience verging on completeness, when his children are at the age when a father's authority is more than ever necessary, and—by a singular fatality—at a moment when the country is threatened with a most terrible conflict."

Within a few minutes of the decease of the Prince a telegraphic message was sent to London to Sir George Grey, the Home Secretary, who forthwith informed the Lord Mayor, and then that note of awful omen, the great bell of St. Paul's, tolled at midnight, to tell the millions of London the doleful fact. In the provincial towns and villages of the Kingdom, some ministers after praying on sabbath morning for the recovery of the Prince, were told when they descended from the pulpit that he was gone! Others in Episcopal places of worship who had just heard, by omitting the name of the Prince from the prayers for the Royal Family, gave the first fearful intimation of his decease. What thousands, yea what millions of prayers were offered in places of worship and in christian families on that solemn sabbath evening, for our beloved and bereaved Queen!

But we must bring our remarks on this afflictive dispensation to a close. Perhaps the death of no man in these realms could have left such a wide and awful void. What, we might humbly ask, can be the design of Providence by this mysterious dispensation? We cannot now tell. Time alone will show. For the present it says to *all* men,—“Ye shall die like men, and fall like one of the princes.” “Be ye also ready.” Of one thing however we may rest assured, that as the Lord has done it, some purpose of goodness and mercy will surely follow to our Queen, her family, and the nation. Ought we not as a people to pray for such a gracious manifestation; and especially on behalf of the young Prince, already within a few months of the age of his honoured father when he came to share with his beloved mother the cares and duties of royalty, and standing as he now does on the steps of the throne, that *he* may be taught a solemn lesson—a lesson such as no other

event could have taught him, and for which this *may* have been sent—of the supreme importance of piety towards God and faith in our Lord Jesus Christ; thus better fitting him to aid his widowed mother in the discharge of the duties of her high office, and fitting him to fulfil them with wisdom and propriety, should Divine Providence permit him to occupy that exalted position. Times of peace, prosperity, and happiness, are yet, we would fain hope, in store for our country; and hence our deep concern that the “Throne may be established in righteousness,” for ages yet to come.

Many christians may be anxious to know something of the personal

piety of the departed Prince, and of his thoughts in his dying hours. But information on these subjects is not easily obtained; not being allowed, for obvious reasons, to transpire, except incidentally. A few pleasing facts however have transpired, with some of which we are already acquainted. Others will probably be mentioned in the numerous funeral discourses which may be expected to appear in print. We intend in some future number to furnish our readers with some of those which are well authenticated. In the meantime we bow to the will of HIM who doeth all things right, and “Whose mercy endureth for ever.”

Spiritual Cabinet.

A PRAYER FOR EIGHTEEN HUNDRED AND SIXTY-TWO.—Blessed Redeemer! King of the future! help us lovingly to identify ourselves with thy great purposes of mercy. May the river of our existence flow evermore in the channels of thy will! hasten those bright days for earth, which prophets of old predicted, of which sainted bards have sung, and for which thy disciples have ever toiled and prayed. Let this year be the dawn of a better era for our race. Raise up more effective agencies for putting down the wrong and promoting the right. Give us statesmen whose hearts shall be sound in the statutes of moral rectitude, who shall condemn a temporalizing policy and make the senate-house so luminous with the utterances of righteous principles, that the hollow and seeming caterers to popular prejudices shall be compelled to reform or retire. Give us writers, philosophical enough to see the truth and honest enough to proclaim it, regardless alike of popular plaudits and of personal interests.

O deliver us from those miserable scribes, who for the gain and the fame of the hour, advocate, in thy holy name, the slaughter of men wearing a nature like their own—members of the race thou camest to redeem. Fill our pulpits with men who shall be the organs, not of human dogmas, but of divine doctrines; the advocates, not of systems, but of truths; ministers not to the prejudices of men, but to the consciences of humanity; men, who by diligent and devout study, shall *take of thine*, and give it honestly, naturally, generously, to the world that is yet “lying in the wicked one.”

TRUE GREATNESS OF CHRIST.—In Christ we have the highest form of human greatness. In the whole history of the past there is no one in moral majesty to be compared to Him. That earth's greatest sovereigns and sages, philanthropists, heroes, and reformers, look mean in His presence; that He towers in moral grandeur above all the great men of the ages that are

past, like some tall cliff lifting its head above the pebbles of the shore, is what the greatest sceptics have admitted. If the display of moral virtues determines a man's greatness, whoever displayed such high virtues in such high forms, as Christ? Or, if the extent of influence upon the world is any gauge of a man's greatness, whoever wielded such influence as Christ? His ideas have reformed governments, created institutions, changed the character and destiny of the millions of every age; are admired by the greatest thinkers, and devoutly cherished and advocated by the best men of modern Christendom. He is, by well-nigh universal consent, the greatest being that has ever appeared in the history of the world; shining out amid the generations that are gone, like the central light amongst the planetary orbs. Now, what was the secular condition of this truly majestic being? He was the poorest of the poor. A stable was His birth-place, the wife of a humble mechanic His mother, His daily associates the lower classes. "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." What does this teach? Why, it speaks to humanity with the tongue of thunder, that true greatness is independent of external circumstances, and may co-exist with secular destitution: it says that greatness is not in *having* but in *being*; not in external circumstances, but in internal states; that man, stripped of all that the world can give, having nothing under these heavens but sheer existence, may be great, happy, and divine.

LIVING OF THE GOSPEL.—Paul recognizes and enforces this natural and common-sense claim. "Who goeth a warfare, any time at his own charges. Who planteth a vineyard, and eateth not of the fruit thereof? Or, who feedeth a flock and eateth not of the milk of the flock? For

it is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care of oxen? If we have sown unto you spiritual things, is it a great matter if we shall reap your carnal things? Even so hath the Lord ordained, that they which preach the gospel shall live of the gospel." In the light of these words, how unreasonable does the conduct of some people appear in relation to their minister. There are men who receive, and expect, large services from him, and who make little or no return. For a paltry pound or two per annum, he must preach to them thrice in the week, pay them frequent pastoral visits; or else they set up their complaints against him and seek to spread a spirit of dissatisfaction through his sphere. There are families in connexion with congregations who spend more on pertumery, or on toys for their children, than to support the man who is giving the best energies of his cultivated mind to save their souls. A man takes a pew in the church, pays his five or six pounds per annum—a less sum than he pays his scullery-maid—and for that he expects twelve months' preaching, and great pastoral attention. What is still worse—still more unreasonable, he regards the paltry sum he subscribes, rather a *charity* than a debt. Charity, indeed! Call the money you pay to your grocer, draper, physician, or landlord, charity; but in the name of all that is true in reason and justice, don't call what you tender to the man, to whom you owe your best ideas, your holiest impressions—who gives to you the choicest products of his educated and sanctified intellect, *charity*! It is he that shows charity, not you; your gold is a miserable compensation for the results of his sweating brain and ever-anxious heart.

Poetry.

DEATH OF HIS ROYAL HIGHNESS THE PRINCE CONSORT.

A MOURNING cry sweeps through the land, a voice of solemn wail,
It issues from the palace gates and turns the stoutest pale;
'Tis echoed in the noble's hall and by the cotter's fire,
It heaves the breast of youth and old, meek maid and hoary sire.

Alas! alas! our Prince is dead, gone from the hopes of time
Down to the land of silentness, in manhood's glorious prime,
Away from all the joys that flashed their rainbow wings about him,
Away from all the loving hearts, now desolate without him.

It is as if some radiant star, just at its 'lumination
Should fall adown the spherical slopes from its resplendent station;—
As if the Autumn's luscious wealth, just in its rosiest bloom,
Should drop untimely to the earth at blast of sudden doom.

O sovereign lady of the isles; O Queen of many lands!
Thy people share thy grief, and lift to Heaven unwearied hands,
They ever cry, "God comfort her amidst her mighty woe;
Across her sorrow-stricken soul let streams of healing flow."

Thou sway'st a realm on which the sun ne'er goes in darkness down;
Thee, nations of the far-off West and golden Orient crown,
Bleak islands of the Northern seas, and wide-spread lands that shine
'Neath Southern suns, are proud to own that gentle rule of thine.

And as thy sorrow shalt be felt, on shores howe'er apart,
One sympathetic gush of grief shall flow from voice and heart
For thee, the widowed, severed from thy best beloved one,
From him, thy own heart's chosen in the sunny years ago.

Queen of our hearts, be comforted, be sure no love can die—
It passes from the earth, but lives for ever in the sky;
Thou shalt rejoin the noble Prince, and yet again possess
In holier, calmer glow, that love which had such power to bless.

Leicester, Dec. 19th.

RUTH.

OUR NATIONAL LOSS.

MYSTERIOUS are the ways of God!
Man cannot fathom them; nor know
Wherefore He now inflicts the rod,
Or suffers sorrow here below.

Nations before Him rise and fall:
He overturneth whom he will.
The lowly rise up at His call,
And some the highest places fill.

He taketh whom He will away;
No hand can stay His mighty power.
The wisest, noblest, here to-day
May sink and die in one short hour.

Our nation mourns! Long will it mourn
For ALBERT, Consort of our Queen!

Death has been here—and, ruthless, torn
Away an oak—all fresh and green.

Millions of hearts in sadness bow;
Millions of knees all humbly bend;
A nation mourns; and men feel now
That they have lost a dearest friend.

A nation mourns! with her they mourn,
Now widowed Queen, of Queens the best!
God comfort her! all lone, forlorn!
God give her comfort, sweetest, best!

Almighty! hear us! whilst we pray;
Look down upon this mournful scene!
Our widowed Queen's deep sorrow stay!
A nation prays "God save the Queen!"
Islington, Dec. 15. JOSEPH SOULE.

Reviews.

The Works of Thomas Adams; with Memoir by Joseph Angus, D.D. Vol. 1. Sermons from Texts in the Old Testament. Edinburgh: James Nichol. London: Nisbet.

THIS is another volume of "Nichols' Standard Divines" of the "Puritan Period." The Editor tells us that a Memoir of the Author, by Mr. Spurgeon, was to have appeared with it, but unfortunately the state of Mr. Spurgeon's health did not permit. Dr. Angus, of Regent's Park College, has been engaged to furnish one with a future volume. Adams was a singular and eccentric preacher. His style is almost unique. The Editor says:—

"The absence of the Memoir referred to from this volume seems to make it necessary for the Editor to introduce Adams to the reader. This I shall do in a few sentences. He is a writer of the earlier Puritan period, and belongs to the class that were called doctrinal Puritans, while he is as far as possible from being a Puritan writer according to the ideas that are usually attached to that term. A high Tory in church and state, an uncompromising advocate of the divine right of kings and bishops, he is never weary of pouring forth invectives against Papists on the one hand, and those whom he regards as schismatics, on the other. There is something exceedingly amusing in the pertinacity with which he launches forth indignant abuse of all who differ from him. But there is not a particle of sourness in his abuse; while there is much of hearty, witty, sarcastic, trenchant bitterness. He was a 'good hater,' evidently because he was an ardent lover."

"The style of Adams, though frequently disfigured by what I must be permitted to call wretched puns and conceits, is exceedingly lively and racy; sometimes rising into pure eloquence, always clear, vigorous, spirited; a style that, in these days, would be deemed more suitable to our light periodical literature, than to the conventional formalities of the pulpit. Every reader who can appreciate genuine English manliness, decided sentiments, and frankness in expressing them, will receive a rich treat in the perusal of the works of Thomas Adams. He has been styled the Shakspeare of the Puritans; and a claim may be laid to the compliment, as the fertility of his imagination, and his intimate acquaint-

ance with human nature in its graver and lighter moods, are frequently evinced with a power which warrants the comparison.

It only remains to explain that Adams was in the exercise of his ministry while the Authorised Version of the Bible was in preparation. He occasionally refers to it as 'the new translation'; but does not seem to have habitually made use of it. In some cases his argument depends upon readings of texts different from that in that Version. It will also be noticed that he quotes the Apocrypha with the same freedom with which he quotes the canonical books."

We have only space for a specimen paragraph from these sermons—

"Oh that we had hearts to bless God for his mercy, that the Scriptures are among us, and that not sealed up under an unknown tongue! The time was when a devout father was glad of a piece of the New Testament in English; when he took his little son into a corner, and with joy of soul heard him read a chapter, so that even children became fathers to their fathers, and begat them to Christ. Now, as if the commonness had abated the worth, our Bibles lie dusty in the windows; it is all if a Sunday-handling quit them from perpetual oblivion. Few can read, fewer do read, fewest of all read as they should. God of his infinite mercy lay not to our charge this neglect!

God hath dealt with us as he did with Elijah: 1 Kings xix. 11, 'The Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: after the wind came an earthquake; but the Lord was not in the earthquake: after the earthquake a fire; but the Lord was not in the fire: and after the fire a still voice;' and the Lord came with that voice. After the same manner hath God done to this land. In the time of King Henry VIII., there came a great and mighty wind, that rent down churches, overthrew altars, appropriated from ministers their livings, that made laymen substantial parsons, and clergymen their vicar-sabadcs. It blew away the rights of Levi into the lap of Issachar. A violent wind; but God was not in that wind. In the days of King Edward the Sixth, there came a terrible earthquake, hideous vapours of treasons and conspiracies, rumbling from Rome, to shake the foundations of that church, which had now left off loving the whore,

and turned Antichrist quite out of his saddle. Excommunications of prince and people; execrations and curses in their tetrical forms with bell, book, and candle; indulgences, bulls, pardons, promises of heaven to all traitors that would extirpate such a king and kingdom. A monstrous earthquake; but God was not in the earthquake. In the days of Queen Mary came the fire, an unmerciful fire, such a one as was never before kindled in England, and, we trust in Jesus Christ never shall be again. It raged against all that professed the gospel of Christ; made bonfires of silly women for not understanding that their ineffable mystery of transubstantiation; burnt the mother with the child. Bonner and Gardiner were those hellish bellows that set it on flaming. A raging and insatiable fire; but God was not in that fire. In the days of Queen Elizabeth, of blessed memory, came the still voice, saluting us with the songs of Sion, and speaking the comfortable things of Jesus Christ. And God came with this voice. This sweet and blessed voice is still continued by our gracious sovereign. God long preserve him with it, and it with him, and us all with them both!"

The Earnest Man: a Memoir of Adoniram Judson, D.D., First Missionary to Burmah. By H. C. Conant. Edited by Joseph Angus, D.D. London: Heaton and Son.

THIS forms the third volume of what is called the "Bunyan Library."

Only by a foot note at page 115, would a stranger be aware that this very carefully-compiled and well-written memoir is the work of a Lady.

Dr. Angus, in his "Introduction, observes, "*It is the duty of the Church collectively, in each generation, to preach the gospel to every creature.*" He offers, from his long experience, some excellent suggestions for carrying out this great object; and his words burn with fiery indignation, enough to cover all our faces with shame, when he points out the paltry "one guinea a year" which many content themselves to give for "the conversion of the world," while they begrudge not hundreds, and in some cases thousands, on frivolities and luxuries!

After perusing every page and foot note of this—what shall we call it—*Romance of Missions*, we could not help mentally exclaiming, "Oh! that all our British Youth could be excited to peruse it." Here, at all events, fact

is more interesting than fiction. No work of mere imagination can equal it in thrilling interest. And the best of all is, it is *true*.

We have only space to add, that, in our opinion, the heads of schools and families, baptist especially, who do not place this volume within the reach of the young, will be culpable of neglecting their interest and advantage.

The Bible and Modern Thought. By the Rev. T. R. Birks, M.A. London: Religious Tract Society.

SINCE we received a copy of the work before us, we have not been able to read all the 400 pages it contains. But on carefully going over its nineteen chapters and their contents, we may be allowed to recommend it as a portable handbook on "Divine Revelation," adapted to the present juncture in our religious history; when, not from the dens of low infidelity, but from the high seats of our universities, men who have voluntarily taken a sacred oath of allegiance to the Bible as the word of God are using their talents and influence to undermine its authenticity. But all this comes of putting young men into the office of the ministry who are not converted to God. A few years ago some of these men attempted to freeze us into statues with the formalities of "Puseyism," *alias* "Laudism revived;" and now, as a natural consequence of that, we have downright infidelity, adorned in the specious garb of candour, and fringed with eloquence. From all such "false doctrine, heresy, and schism," may the Lord deliver us and our children!

Footsteps of the Reformers in Foreign Lands. London: Religious Tract Society.

A BEAUTIFUL Book; just adapted to the season, as a new year's gift to the young. The contents are, "Prague, and John Huss—Zurich, and its Great Reformer—Antwerp, and William Tyndale—Geneva, and its Reformers—Spire, and the Protest—Johan Brentz, the Swabian—Wittenburg, and Martin Luther—Angsburg, and Melancthon—The Vaudois, and their Valleys."

This elegant book is enriched with coloured sketches of these cities, affording a pleasing conception of their situation and appearance.

Christian Activity.

WHAT HINDERS THE GOSPEL OF CHRIST?

THIS is one of the most serious and important questions that can occupy the mind of a devout Christian. Doubtless various causes operate to hinder the spread of the Gospel; such as the inconsistency or folly, the selfishness or sluggishness of its professors; the two latter especially. But trace these to the hiding place into which they always contrive to skulk, and you will find them taking shelter under perverted quotations of holy writ, as the devil did with our Lord in the wilderness. Oh, say they, "You are running before you are sent. The Lord's time is not come; when it comes his people will be willing in the day of his power, and a nation will be born at once. Nothing is too hard for the Lord, who has told us to be still and know that he is God. When he pleases he will be exalted in the earth."

There is one phrase, however, which is ever on *their* lips; I refer to the "sovereignty of God," which when once uttered by them, is expected to seal *ours*. Now I have turned to my "Cruden" but cannot find the word, and my own memory, though I have read the Bible for sixty years, does not furnish me with a single instance of its occurrence. If I have overlooked any passage where the word occurs I shall be thankful to be informed.

Now let us not be misunderstood. we are not either so foolish or so wicked as to deny the first doctrine of natural religion—that God is a sovereign and exercises sovereignty; but we do deny most emphatically that he is represented in his own word as exercising that sovereignty in the dreadful manner in which he is represented by these selfish and sluggish professors. We quote an able writer on the subject.

"This hinderance is not to be traced to the sovereignty of God. It is easy and common to refer the want of success in evangelical enterprises to the decrees of heaven. If it can be made out that it is the sovereign will of God that Christianity should remain thus

limited in its influence, and that the millions of every age should pass into eternity without a saving knowledge of the truth, it is for us assuredly to bow with reverent submission to his decrees, and remain content with the present state of things. But is it His will? How shall I ascertain His will on the subject? Shall I *consult nature*? Do we find in nature any provision for any particular class of men, to the exclusion of others? Are not "His tender mercies over all his works?" And is it likely that He, who opens the treasures of His bonothood to all in nature, would, by His decree, exclude the great bulk of the race from the blessings of eternal life? Shall I *consult the history of His conduct with mankind*? When men began to multiply, in the antediluvian age, and sink into the depths of ignorance and crime. Did He not raise up Enoch and Noah to call their contemporaries to repentance, and to invite them to mercy. And did He not strive with them by his Spirit? When, after the deluge, men as they grew in numbers increased in crime, and degenerated into the lowest impiety and vice, did he not call Abraham, as an evangelist, to preach the Gospel in the darkest parts of the known world? Was not the Levitical Institution, with its temple, and priests, and prophets, and splendid ritualism, a kind of great world-lamp, kindled and set up by Almighty God in the centre of the race, and by Him kept burning for long centuries in order to light up the earth with the beams of saving mercy? Did not Jesus distinctly teach that He came to save, not any particular men, but universal man? What was the commission of the apostles? Was it not race-wide? I call, then, the whole history of God's conduct towards our kind, to prove, what in words He often declares: that He has no pleasure in the death of a sinner, but desires that he should turn unto Him and live. Wherever, then, the impediment to the universal diffusion of the Gospel may be, it is not in the decrees of Heaven. My reason pronounces the idea heretic; my heart calls it blasphemy; it is the

miserable dream of an ignorant and fatalistic theology; an impious excuse for an indolent and recreant church; it finds no sanction in the fair deductions of intellect, no sympathy in the genuine intuitions of the human soul, no record in the bright book of God.

I foresee the question that will here rise in the mind of some thoughtful reader. It will be enquired, does not your doctrine virtually charge the divine will with *impotency*? If He desires a certain result, and that result is not realized, is there not an implied weakness? Does not the non-existence of a volition indicate the want of power in the agent? Our reply is not necessarily so in the moral field of action. God deals not with mind, as with

matter. His ordained methods of acting, in each sphere, is as different, as the *substances* to be acted upon are different. God's power in the material realm is resistless. He can do *there* whatsoever He wills. With Him all things *there* are possible. He can create universes *there* and destroy them at pleasure. But in the moral department, resistless force is an absurdity in idea—an impossibility in fact. God could extinguish moral mind if he pleased; but there seems to us an impossibility of his keeping it *moral*, and yet acting upon it resistlessly. Moral force alone—force of truth and love—can act upon moral mind; and the characteristic and perfection of that force is *resistibility*."

LIVE TO DO GOOD.

LIVE to do good—"Tis a maxim worth knowing:
Leave to the world a name worth bestowing:
Strengthen the ties that bind friendship and love:
Though fortune may frown thy reward is above.

Enter the cell and seek out the lowest:
Tell to the fallen the truths which thou knowest:
Emulate JESUS in actions of love:
Though fortune now frown, thy reward is above.

This life is a short one: Oh! work whilst you may:
The night is now coming, make use of the day:
Speak to the outcasts in accents of love,
And tell, that for them, there is pardon above.

Live to do good, and the world when thou'rt gone
Will acknowledge the good which to it thou hast done;
And thousands will pray—"May his labours of love
Follow after him into the regions above."

OUR ONE LIFE.

'Tis not for man to trifle. Life is brief,
And sin is here;
Our age is but the falling of a leaf—
A dropping tear.
We have not time to sport away the hours,
All must be earnest in a world like ours.

Not many lives, but only one have we—
One, only one.
How sacred should that one life ever be—
That narrow span!
Day after day filled up with blessed toil,
Hour after hour still bringing in new spoil.

Revivals and Awakenings.

THE LATE REVIVAL IN JAMAICA.

A RESIDENT on the island makes these remarks on the results of that mysterious movement which a few months ago passed over this land like a rushing mighty wind. "Nothing could be more premature than to attempt to offer a summary of these at present. This year must run out, and another must be entered on, before reliable statistics can be gathered in. And even then it will be next to impossible for those at a distance, strangers to our people, to arrive at accurate conclusions. To you who dwell in crowded cities, and in a country where facilities of intercourse bring the most remote places into proximity with each other, so that the state of one district soon becomes assimilated to another, and the intellectual and social status reached in one part of the country is speedily the attainment of all other parts, the state of things here must seem almost incredible. The parish of St. Mary's, knows next to nothing of that of Trelawny. There are thousands of people who have never passed from one to the other, although they are not fifty miles apart. And what would be true of manners, habits, and education in the one, would be no criterion at all as to the state of those in the other. Between the mountains and the lowlands again the physical differences are hardly greater than the social. I am disposed also to the opinion that different localities have been settled in times of slavery from different African tribes; and that the traces of these original differences of race are still observable. Some districts, moreover, have been under a much higher degree of missionary culture than others; and the differences in intellectual and social, as well as religious advancement, consequent upon this, are most perceptible. Now in such a country, and amongst such a people, you will see how next to impossible it is to generalise statements with accuracy. What may be perfectly true of one place may be totally false as to another, even though speaking of the same class of phenomena in both. Hence the difficulties in endeavouring

to estimate the late "revival;" and hence probably many mistakes. Should any one conclude that because superstition has been rampant in one place it has been rampant in all, he would blunder grossly; or should he conclude that good has prevailed everywhere alike he would equally deceive himself. While there have been points of similarity in the movement in all places which identify it, it has assumed phases almost as various as the districts through which it has passed: and these have mostly been determined by the moral and social condition of each. In some localities the work of God has been hardly obscured by a single cloud; while in others unfruitful works of darkness have so abounded as almost to shut out of view the Divine operation. And yet I believe it will ere long appear, that even where the movement was most unpromising a large amount of good has been done; so as to leave no doubt that amidst all the evil the Holy Spirit was graciously renewing the souls of many to life and holiness. Large numbers still continue to be added to our churches: thousands still flock into our penitent and inquirers' classes; and, I believe, for multitudes gathered into the fold of Christ, this year will be almost unexampled in the history of our Jamaica mission.

Rev. Thos. Lea about three years ago entered on his work at Stewart Town, where his labours were eminently successful. A short time since the church at Falmouth sent him a cordial and unanimous invitation to become their pastor. Having felt it his duty to accept it, public services were held, October 22 and 23, recognising him as the successor of his sainted relative, William Knibb. It would have done you good to see that magnificent chapel crowded to the very doors with earnest hearers of the Word of God. The services were deeply solemn and impressive, and our brother commences his work with every prospect of building up the church of God, and witnessing a revival of the Redeemer's cause at that important station.

Narratives and Anecdotes.

BUDDHISM.

GAUTAMA, the founder of Buddhism, flourished in Hindostan about 626 B.C. His teachings, perpetuated by tradition through five centuries, and at length, 450 years after his death, reduced to writing by one of his disciples in the island of Ceylon, form the *Bet a-Gat*, or Buddhist Scriptures, "the only rule of faith and practice." In the tenth century after Gautama, "they were transcribed by Buddh-ha-gantha, with an iron pen of celestial workmanship," and brought by sea to Pagan; and in the tenth century of the Christian era, Buddhism, after some unessential modifications, became the established religion of Burmah.

The leading ideas of Buddhism, as gathered from Dr. Judson's view of the subject, may be stated as follows: 1. The eternal existence of matter and of finite spirits. 2. Fate the supreme ruler of the universe. 3. The eternal transmigration of souls. 4. The development of Buddhs. 5. Annihilation the supreme good.

The cosmogony of Buddhism is very peculiar. Perpetual dissolution and reproduction is the great law of matter. The infinite number of systems, or *Sack-yas*, which compose the material universe, have, from all eternity, been coming into existence, perishing, and again reorganising; a process which, as it was without beginning, will be also without end. "Each system consists of one central mountain, the surrounding seas and islands, the celestial regions, including the revolving luminaries, and the infernal regions. The earth on which we live is the southernmost of the four grand islands, each of which is surrounded by four hundred of smaller size. The celestial regions consist of six inferior and twenty superior heavens. Of the six inferior heavens, the first occupies the middle, and the second the summit of the central mount, the remainder rising above each other in regular gradation. The same remark applies to the superior heavens, which are again distinguishable into the sixteen visible and four invisible." Im-

mediately beneath the central mountain, in the space enclosed by the three immense rocks on which it rests, "is a race of beings resembling the Titans of old, who have been banished from the celestial regions. Below this are ranged eight hells, one beneath the other, and extending through a layer of earth 120,000 miles in depth. The earth rests on a rocky stratum of the same depth, beneath which is a continually restless flood of water, and still below this a similar body of air, by the mighty force of whose continued action and reaction the whole structure is supported." These several systems are arranged compactly in a vast plane, each enclosed by a circular wall of incalculable height and thickness.

One complete revolution of nature, or the age of a world, is termed a *ma-ha-kat*, and each *ma-ha-kat* witnesses the destruction and reproduction of 10,000 systems like those just described. This grand period, or cycle, consists of four cardinal periods, and each of these of sixty-four intermediate periods, or *a-then-ky-ays*, which latter embrace only the brief term of "one hundred quadrillions of quadrigintillions of years."

Pain and change are the inseparable conditions of living existence. The universe swarms with an infinite number of souls, which, from all eternity, have been transmigrating through different worlds and various forms of life, rising or falling in the scale of existence according to the degree of merit brought to each new birth. "All beings are continually revolving on the great wheel of transmigration, from man to monster or the vilest reptile, from the celestial inhabitant of an upper heaven to the blackest demon in hell, with no hope of rest or reprieve, save in utter extinction." "However highly exalted in the celestial regions, and whatever number of ages of happiness may roll on," say the Burmans, "the fatal symptom of a moisture under the armpits will at length display itself. The mortal being, when this presents itself, must be prepared to exchange the blandishments and dalliance of

celestial beauties for the gridirons, pitchforks, mallets, and other instruments of torture of the infernal regions." Such is the predominance of moral evil in the universe that this process is one of infinite suffering to every individual spirit. "The Bet-a-gat," says Malcom, "declares that the tears shed by any one soul, in its various changes from eternity, are so numerous that the ocean is but a drop in comparison."

No supreme intelligence presides over this teeming universe of material and spiritual forces. Inexorable fate, or the eternal, inward necessity of things, regulates all events.

Certain of the grand periods are distinguished by the development of one or more superior beings called Buddhs, the feature of this religion from which it derives its name. These beings are not to be confounded with the incarnations of deity found in Brahminism. The Buddh is simply a finite spirit, of the same nature as the others, which people the universe, who, having passed through an infinite series of existences, at length by a happy accident has become an inhabitant of the earth, the only part of the Sak-yah in which a Buddh can be developed. Here, after another incalculable series of transmigrations through inferior animals, he is born of human parents, and by a life of austerity and contemplation attains to a state of abstraction in which he is insensible to pain or pleasure, and receives the attribute of omniscience. He is then a Buddh, the supreme object of adoration to the universe. This dignity imparts, however, no control over its affairs, and he is himself still as liable to pain, sickness, and death, as the meanest reptile. Accordingly, the grand ultimatum, the supreme good, towards which the Buddh directs all his efforts, is nighan, that is, annihilation.

The present cycle is favoured with five Buddhs, four of whom have already attained to nighan, and one is yet to be developed. Gautama, the fourth, is the only one whose communications have been preserved. His annihilation occurred in the sixth century before Christ. As his successor is not to appear till the ebb of the next Grand Period, the universe is now, and will remain for an incalculable series of ages, destitute of a living God. In

the meantime, the images, temples, books, and priests of the last Buddh are to stand in place of himself, as objects of worship; and the great aim of human beings is, so to conduct themselves that they may remain within the sphere of men and gods till the manifestation of the fifth deity,—the yet slumbering Lord Arimiteya, "whom they may hope to accompany to the golden world of nighan." Thus it appears that the idea of an eternal Creator, Upholder, and Moral Ruler of the universe, nay, even of an ever-living infinite Intelligence, is unknown in Buddhism; that it is, in fact, atheism.

Buddhism is not, in itself, an immoral system. The communications of Gautama, forming an exceedingly voluminous body of sacred literature, have proved, so far as examined, remarkably pure in their moral tone. The stories of Gautama's transmigrations, extending through many hundred volumes, though a tissue of extravagant and absurd fancies, are entirely free from that obscene spirit which taints the sacred legends of the Hindcos. Its moral code, though aiming chiefly at the regulation of the outward conduct, is based on the foundation principles of morality. "Thou shalt not lie; thou shalt not kill; thou shalt not steal; thou shalt not commit adultery; thou shalt not drink intoxicating liquors," are its five cardinal precepts. It also inculcates government of the temper, kindness to the needy, and purity in thought as well as in action.

But were its morality a hundred-fold more excellent, Buddhism would still be entirely wanting in vital power. Its incentives to a life of virtue are purely selfish and sensual, and hence cannot touch the moral nature. What tendency, on the one hand, has the fear of becoming a wild beast or loathsome reptile, or of being broiled for ages on a gridiron; or, on the other, the hope of the physical enjoyments of their material paradise, or of the unconscious repose of nighan, to change a sinful being into one who is pure, truthful, benevolent, and holy? The means are not, in the slightest degree adapted to the end. Even were the penalty annexed to sin suited to influence a moral being, its force is nullified by the idea that guilt may be balanced by merit, and that the merit of prostrations and

offerings to priests, of the recitation of prayers, of the erection of pagodas and kyounge, stands on the same level with the highest moral excellence. The act highest in the scale of virtue is the making of an idol. Almsgiving has its regular gradations of merit, founded not upon the necessities, but the rank of the recipient. Thus, while charity to a common labourer insures "long life, beauty, strength, knowledge, and prosperity," only through a hundred transmigrations, the influence extends through two thousand if bestowed on one of the upper classes, still more if on a priest. Pure benevolence, founded on heartfelt love to our neighbour as a man and brother, is unknown to this system. Merit or virtue being, moreover, merely so much capital to be invested in the next state of existence, it knows nothing of the virtue of gratitude. So thoroughly has the selfish principle of their religion moulded the popular life, that no expression equivalent to "I thank you," is found in the Burmese language. The donor bestows, and the needy receives, with the perfect understanding on both sides that it is all a matter of pure selfishness. That divine spirit of love, by which christianity seeks to draw all mankind into one great brotherhood, is wholly wanting to this cold and dreary system.

Buddhism has been not inaptly compared to an alabaster image, perfect and beautiful to the eye, but utterly destitute of life. No living Creator watching with infinite father-love over the universe which he has made, caring even for the sparrow, and numbering the very hairs of our heads; no Redeemer, to whom the weary, guilty soul, may flee for pardon and for comfort; no source of spiritual life, through whose divine influence the soul can be created anew in the image of its Father; no heaven of eternal bliss, above the fear of pain or change, as the joyful close of the earthly pilgrimage. Imagine, for a moment, these glorious truths blotted from our faith. What would it be to us, though its moral precepts were left in all their purity? What motives to virtue, what strength in temptation, what consolation to the fainting soul under the trials of the present state, could it offer? The change would be like that of passing from the regions of life and

light into those of eternal despair and the shadow of death. But it is especially at the final hour that christianity reveals its superiority over every false system of religion. Buddhism has no comfort for the dying sinner. All his external observances and selfish acts of virtue cannot silence the voice of that law, written on the soul of every human being, which demands "truth in the inward parts." They cannot extinguish the sense of guilt, and of coming misery due to the transgressor. We can hardly wonder, then, that the poor Buddhist, casting his thoughts forward from the verge of life into that dark, restless, shoreless sea of transmigration, should sigh for the eternal sleep of nigan, as the one boon of his religion worthy of the aspirations of the truly wise.

Such, at this moment, is the only religion of four hundred millions of the human family.

The five millions of readers whom Mr. Judson found in Burmah, owed the ability solely to the gratuitous schools taught by the priests, every rainy season, in their beautiful kyounge. Religion and education were thus inseparably united in the mind of the community. Add to these things, that Buddhism is the established religion of the empire, sustained by the monarch to whom belong the property, person, lives, and consciences of his subjects; that in its outward forms it is a gorgeous system, well adapted to dazzle the senses and imagination; and finally, take into the account the tenacity with which the human heart ever clings to a religion of works, in preference to that which offers salvation freely as the gift of God,—and we see that, in undertaking to undermine this hoary structure, the young missionary put his hand to no light task. But he knew that it had one vulnerable point,—its inadequacy to meet the deepest necessities of the human soul. It was not by lectures on cosmogony and geography that he proposed making his assault, but by speaking directly to the conscience; proclaiming an eternal, holy God, the Creator, Upholder, and Judge of men, and an atoning Saviour, able and ready to save unto the uttermost all who come unto God by him.

From "The Earnest Man."

Baptisms.

FOREIGN.

CEYLON.—Kandy was formerly the capital of the island of Ceylon, while it yet possessed native kings. It lies in the centre of the island, and is surrounded literally by a munition of rocks, the mountains embracing it on every side, only traversable by passes of frightful grandeur and terrific beauty. It is the seat of the Buddhist worship; and its great temple, the Malagawa, is famed for the possession of the tooth of Buddha, which is kept enshrined in numerous bell-shaped coverings of silver and gold, and exhibited to the people only on occasions of great solemnity and importance. The Rev. Charles Carter is the resident missionary, having under his care a native church of thirty members and a few Europeans. Stations at Matelle and Gampola, where two native brethren reside, have also his constant supervision. Mr. C. is also revising and printing a new edition of the New Testament. The progress of the Gospel among the Buddhists of Ceylon is very slow. The nature of the religious belief of the people tends to destroy all earnestness, and to render torpid the spiritual affections. But even where this is in some measure overcome, and a belief in Christ has been substituted for faith in Gaudama, the religious sentiments are weak, and the converts largely participate in that placid, quiet character which is so marked a feature of Eastern life. The ease with which a livelihood can be secured from the fertile soil, quickened into rapid fecundity by the tropic sun, adds to this apathy. The cares of life are few, and press with little force on the mind. A dreamy existence is encouraged, in which powerful emotions are rare, and the sense of sin and the need of a Saviour are but feebly felt. A strange effect has been produced by the forcible baptisms which characterised the Dutch rule. Then every child was sprinkled, under heavy penalties for the omission of the rite. Multitudes now bring their children to the missionaries who are Pseudo-baptists, and obtain the performance of the ceremony, thinking it indispensable, and giving themselves the name of Christian Buddhists! It is a matter for regret

that native missionaries of these bodies so readily administer baptism to the children brought to them. Mr. Allen has enjoyed the pleasure of baptizing three persons at the Pettah. Two of them were formerly Presbyterians. One had been an attendant for years, but the Word of God seemed to have no effect till some months ago. She has now experienced the power of the truth, and a deep sense of sin has been induced. The conversation of the other proves him to be a humble christian. He has sought baptism from the sheer force of the teachings of the New Testament on that subject. In the jungle churches there has been here and there an addition. At Gonawelle, after close examination, eight persons were accepted for baptism; and two others at Makawitte have also shown the marks of true conversion. At Hendelle a woman has been baptized who has long importuned for fellowship. Her knowledge and experience of divine things do not extend far, but the missionary hopes that she is converted. More persons, indeed, might be received; but the missionaries endeavour to discriminate and to accept only such as in their judgment have truly believed the Gospel. But they deeply feel the need of a large outflow of divine grace to give wider effect to the ministry of the Word.

JAMAICA.—*Salter's Hill.*—As a year had elapsed since the commencement of the great awakening in the island of Jamaica, the church at Salter's Hill resolved to set apart a day for thanksgiving, and, in accordance with this resolution, a meeting was held on Friday, Nov. 1. Praises were sung, and prayers and thanksgivings were presented to God for the gracious outpouring of the Holy Spirit's influence upon the island generally, and especially for what he had done for the church at this place. In the course of the meeting short addresses were given by the minister to those who were now inquirers, and to the older members of the church. A statement was made of the increase that had taken place during the year of revival in the church, from which it appeared that 138 had been baptized in

the Salter's Hill district, and 85 in the Maldon district, making a total of 223. Sixty-four backsliders had been restored to the church. The present number of members is 983, and of inquirers 648; being an increase at both stations of 265 members, and of about 403 inquirers. To God alone be all the glory!

Muldon.—On Saturday, Oct. 26, in the Spring-post river, twelve men and sixteen women were baptized by Mr. Dendy, the pastor of the Salter's Hill church. Among the baptized were two Africans, man and wife, and a young woman a cripple in both feet, who had lost the use of those limbs when quite a child through improper treatment of a disease common in the country. After the baptism a service was held in the chapel, at which, as well as at the side of the river, there was a large number of people, who apparently paid considerable attention to the addresses given. On the following Lord's-day the newly baptized were admitted to the full communion of the church.

DOMESTIC.

Ipswich, Stoke Green.—I have much pleasure in informing you that our pastor, Mr. Webb, baptized two believers on the first sabbath in October, and five on the first sabbath in December. One of the number is a sabbath scholar, and one a teacher. Others are inquiring the way to Zion, especially the young, and the elder scholars in our sabbath schools. Our schools are so large that we are about to enlarge our chapel and school-rooms, and hope to commence early in the spring. We have every encouragement to work, seeing the Lord is prospering us and blessing the labours of our pastor in answer to the prayers of his people.

G. K.

Wotton-under-Edge.—Sabbath school teachers be not discouraged, for "in due time ye shall reap if ye faint not." We had a very pleasing instance of the fulfilment of this divine promise on sabbath morning, Nov. 24, when our pastor, Mr. Francis, immersed ten believers in the blessed Saviour, nine of whom were, four teachers, and five from the bible class. It was an interesting sight to see these young friends identifying themselves with the church of the living God. May they have grace to devote themselves fully to his service.

G. T.

Nuneaton.—A very interesting union meeting took place on sabbath-day, Dec. 15, of the Baptists of Nuneaton and of Chilvers-Coton, when R. J. Langridge, late pastor of Nuneaton church, now of Chilvers-Coton, preached in the morning from "Why baptizest thou then?" after which he immersed seven believers in the Saviour, four females and three males. One was a soldier, who waded to decision for Christ in a children's prayer meeting in London. He has been holding meetings in nearly all the dissenting chapels of the neighbourhood with good results. Another of the candidates was a "Wesleyan Reformer," who remains with his own people. He was convinced of the scripturalness of baptism by reading those words, "Buried with Christ by baptism." In the afternoon the soldier preached to a very crowded place. After the sermon the ordinance of the Lord's supper was administered to both churches in the Nuneaton chapel. In the evening Mr. Langridge preached to a very large congregation. How good and how pleasant for brethren to dwell together in unity! Six of the baptized will be united to the baptist church Chilvers-Coton.

Cinderford, Forest of Dean.—We had the pleasure of witnessing five believers put on the Lord Jesus Christ by baptism on the first Lord's-day in December. Mr. Elliston, late of Kimbolton, preached, after which our pastor, Mr. Prees, led the disciples down into the water and immersed them into the Sacred Names before many witnesses. Some paedobaptists appear alarmed at the numbers which are now obeying this New Testament command. But in the name of the Lord we have set up our banners.

W. W.

Sudbury, Suffolk.—On Wednesday evening, Dec. 18, Mr. Bontley baptized two believers; one had been a "hearer of the word" for many years, but it was not till the hand of Providence laid him on a bed of affliction, that he was brought to see his state as a sinner before God. The other is a young disciple. May they both be steadfast unto the end.

G. B.

Rhydymney, Monmouthshire.—A new English interest has just been started at this place; and on Lord's-day, Dec. 15, the ordinance of baptism was administered, when four disciples were buried with their Lord in baptism. May many more follow.

J. L.

HILL CLIFF, Cheshire.—Two disciples testified their love to the Saviour by being baptized into his name on Lord's-day, Oct. 20. The ordinance was administered in a lovely vale in the neighbourhood, in the presence of many people, who conducted themselves in an orderly manner, and listened attentively to a plain but unanswerable discourse on baptism by the pastor, Mr. A. Kenworthy. We hope this is but the harbinger of many more such scenes. W. C.

ROARDEAN HILL, Forest of Dean.—Five believers in the Lord Jesus Christ were baptized by Mr. Mountjoy, on the Lord's-day, Nov. 10th; and on the 24th, seven more disciples, all females, followed their example, and thus avowed their attachment to their Redeemer. On the evening of the same day all these were added to the Church. We are expecting more to follow. To the grace of our God and Saviour be all the glory!

LEICESTER, Archdeacon Lane.—On the morning of the first Lord's-day in December, Mr. Stevenson, after preaching on the subject, led seven disciples of the Saviour down into the water and baptized them. Several of these were young persons from the sabbath school. The spacious chapel was filled by an attentive audience to witness the solemn spectacle.

WOOLWICH.—We are happy and thankful to report that sixteen followers of the Lamb were baptized by Mr. Toall at Queen Street Chapel on Lord's-day, Nov. 24. It is gratifying to be able to state that nearly all were sabbath school teachers. Seven were males and nine females. W. H. W.

LIVERPOOL, Great Cross Hall Street, Welsh Baptists.—On Lord's-day, Nov. 24, the ordinance of believers' baptism was administered, when Mr. W. Thomas immersed five candidates, one of whom was a youth of fourteen; and on Lord's-day, Dec. 15, another believer thus put on Christ by baptism. T. G.

HASLINGDEN, Lancashire. Pleasant Street.—Eight believers were baptized into Jesus Christ, by Mr. P. Prout, on a profession of their faith in him as their Saviour, Nov. 30. May each of them find favour of the Lord in that day!

AUDLEM, Cheshire.—On Lord's-day, Nov. 17, four believers were baptized by Mr. Pedley, and the same day they were added to the church. They had all been scholars in our sabbath school. R. T.

LITTLE STAUGHTON, Beds.—Our pastor, Mr. T. Robinson, had the pleasure of baptizing three believers in the Lord Jesus on the first sabbath in December. Two were husband and wife, one of whom had been a scholar in the sabbath school; the other was a man advanced in life. These were added to the church. J. D. W.

LONDON, Church Street, Blackfriars Road.—On sabbath evening, Nov. 24, Mr. Barker immersed four young disciples on profession of their faith in Christ. One of these young persons was from the sabbath school; and is the last of a family of six thus drafted from our school into the church. G. S.

The Metropolitan Tabernacle.—Two more baptismal services took place here on the last week in November, when Mr. Spurgeon baptized fourteen disciples of the Lord Jesus on Monday evening, and eighteen on Thursday evening.

BURLINGTON.—Three believers in Jesus were baptized by Mr. Morgan on the last sabbath in November. One was a Wesleyan, and another was a Primitive Methodist. Lord Teynham preached at our place on the previous Friday.

WALLES, Pembroke.—We had a very delightful season here on Lord's-day evening, Dec. 8, when a large concourse of people assembled to witness the ordinance of christian baptism administered. After a sermon from, "Choose you this day whom ye will serve," Mr. D. Davies led down two candidates into the water and baptized them according to the apostolic mode. One had been a member of the Established Church; the other had lingered long, but had been under deep impressions for some years. These, with one who was restored, were received. D. E.

[NOTICE.—We should be greatly obliged if any friend who resides where a baptism takes place, would inform us as early as convenient; and at the same time mention any details of the circumstances of its administration, or any incidents of a practical character respecting the candidates. None need hesitate to undertake this service. All we want are the facts, which we will put in order for the press.]

Baptism Facts and Anecdotes.

THE DESIGN OF BAPTISM, Chiefly from *Pædobaptist Testimonies*.

Altingius. "As in ancient times the persons to be baptized were immersed into water, continued under water, and emerged out of the water (Matt. iii, 16; Acts viii, 38) so the old man in them died and was buried, and the new man rose again."

Dr. Balguy. "Baptism represents to our view a purification from sin. The Apostle, indeed, carried his idea farther, and considered the act of immersion in water as signifying a burial, the termination of our sinful life, and the rising again from the water as a new birth—as an entrance on a life of piety and virtue."

Dr. Barrow. "The mersion also in water, and the emersion thence, doth figure our death to the former (worldly defilements) and reviving to a new life."

Richard Baxter. "In our baptism we are dipped under the water, as signifying our covenant profession, that as he was buried for sin, we are dead and buried to sin."

Bengelius. "He that is baptized puts on Christ, and therefore is baptized also into his death; and it is like as if, in that very moment, Christ suffered, died, and was buried, for such a man; and such a man suffered, died, and was buried with Christ."

Dr. Bloomfield. "There is here (Rom. vi. 4) plainly a reference to the ancient mode of baptism by immersion; and I agree with Koppe and Rosenmüller that there is reason to regret it should have been abandoned in most Christian churches, especially as it has so evidently a reference to the mystic sense of baptism."

Bochartus. "The plunging performed in baptism signifies a death to sin; and the emersion a new life."

Botsaccus. "Baptism is a sepulchre. 'We are buried with Christ by Baptism into death.'"

Dr. Boys. "The dipping in holy baptism has three parts: the putting into the water, the continuance in the water, and the coming out of the water."

Braunius. "By baptism we are plunged under the water, and as it were

buried; but we do not continue in a state of death, for we immediately rise again from thence, to signify that we, through the merits of Christ and with Christ, mortify the old man, are buried with Christ, and with Him arise to newness of life."

Buddeus. "Immersion, which was used in former times, was a symbol and an image of the death and burial of Christ."

Cajetan. "He who is baptized is put under the water, and by this bears a likeness of him that is buried, who is put under the earth. Now because none are buried but dead men, from this very thing, that we are buried in baptism, we are assimilated to Christ when He was buried."

Cyril. "As he who is plunged in water and baptised is encompassed by the water on every side, so are they that are wholly baptized by the Spirit."

Dr. Cave. "As in immersion, there are in a manner three several acts, the putting the person into water, his abiding there for a little time, and his rising up again; so by these were represented Christ's death, burial, and resurrection; and in conformity thereunto, our dying unto sin, the destruction of its power, and our resurrection to a new course of life."

Cranmer. "Baptisme and the dyp-pynge into the water doth betoken that the olde Adam, with all his sinne and evil lustes ought to be drowned and kylled by daily contrition and repentance."

Bishop Davenant. "In baptism, the burial of the body of sin, or of the old Adam, is represented when the person to be baptized is put down into the water; as a resurrection when he is brought out of it."

Doutrin. "What did this dipping (in the administration of baptism) signify? By this dipping in, and remaining for a little space under and rising up out of the water, was signified the communion of believers with Christ, in his death, burial, and resurrection."

Dr. J. Edwards. "Those that were proselytes to the Christian religion were interpreted to make an open profession

in their being plunged into the baptismal water, and in being there overwhelmed and buried, as it were, in the consecrated element. The immersion into the water was thought to signify the death of Christ; and their coming out denoted his rising again."

Bishop Fowler. "Christians being plunged into the water in baptism, signifies their obliging themselves, in a spiritual sense, to die and be buried with Jesus Christ, (which death and burial consist in an utter renouncing and forsaking of all their sins) that so answerably to his resurrection, they may live a holy and godly life."

"MY CHRISTIAN NAME."

It is surprising with what facility unscriptural practices are adopted and how tenaciously they are retained. This is one of them. Bible names were usually given to indicate some peculiar circumstances that took place at the birth of the individual, and often by divine direction. But the New Testament affords no authority for calling the name given to a child a "christian name." Christianity *then* had nothing to do with the matter. It was a civil custom. The parents gave the child its name and there was an end

of it. Not until infant baptism was thrust in the place of believers baptism was the term "christian name" known. But some of our infant sprinklers, and others who ought to know better, seem determined to do all they can to keep up this worse than silly custom. The other day we saw a little book of "Hymns for Infant children," printed by our old friend, "Joseph Masters, Aldersgate Street, London," one of which, called "My Christian Name," contains these verses—

I have a christian name,
So I am a christian now,
But when I first was born,
It was not always so.

My father and my mother,
Who loved their little child,
They wished I should be holy,
Obedient, good, and mild.

So when in holy baptism,
By the priest all robed in white,
A cross was on my forehead made,
With water clear and bright.

So I was made a christian
With holy Name and sign,
A new name then was given me
Which always will be mine.

Now is it not pitiful that any English children should be taught to swallow such a double dose of doggerel and doctrine in one draught?

Sabbath Schools and Education.

FACTS OF A STAFFORDSHIRE RAGGED SCHOOL.

JACK. A number of young men and women (some of the worst characters in the town) came into the school, more out of curiosity than from a desire to learn. One of these, J. R., was a character of considerable notoriety. As the saying is, he was up to anything and everything—drinking, fighting, running, betting, bagatelle, bowls; in any and all of these he was expert and at home. J. R. was a good bass singer, and a somewhat popular vocalist in some of the ale-houses. Our singing seemed to please him, and he became a regular attendant at the school. The influence of the school began to tell upon him for good, and our

short and pointed addresses appeared to lodge some conviction in his mind. He became much attached to the school, and ultimately lost all relish for the ale-houses, and for his old companions in sin. His old cronies teased and jeered him. "Why, Jack, are you going to be such a fool as to turn religious? Why, you won't hold it for a week. Well, we did not think you was such a fool." When Jack's persecutors found that these taunts could not turn him from his purpose, they pressed him to go with them to the races, the dance, and the singing-saloon. But still Jack remained steadfast, and was more than ever wedded to our singing. Seeing that he had become very sober and thoughtful, I spoke pointedly

to him about his soul. One Sunday evening I invited all who seriously intended to amend their lives to remain with me in the room after the school was dismissed. Jack was one who stayed: his heart was sad; he wept much, and then he opened his mind to me. We agreed to meet together at the throne of grace between the hours of one and two o'clock each day through the week. On the Monday, when J. R. had finished his dinner, he quietly went upstairs to pray. Now, his mother knew nothing about his state of mind, except that she thought him more serious than formerly. As John remained a long time up-stairs, his mother thought he had stolen something, and was hiding it. After he was gone to work, she had a good search for what she supposed he had been hiding, but nothing could she find. On the Tuesday, John was still more serious, and again went up-stairs; and now his mother felt certain all was not right; but did not like to ask him what was the matter. She made up her mind, that if he had not stolen something he had done worse, and she nervously expected the police. On Wednesday, John went up-stairs with tears in his eyes. His mother could stand it no longer, so she took off her shoes, and crept quietly up-stairs, to peep if she could see anything going on. She heard him talking, supposed he had let in some one through the window, and her worst fears were confirmed. She listened at the room-door in breathless silence, and at length she heard her son crying to God for mercy, as if his heart would break. So deeply distressed was the young man about his soul, that his mother came to me to inquire if I thought God would have mercy and forgive her son; for if the Lord did not, she thought her son could not live. After about two weeks of mourning and prayer, John was enabled to obtain peace and rest through believing in Jesus. John became a total abstainer, and I and his poor old mother had the pleasure of hearing him address the school on the subject, and well he did it too. Here is another "brand plucked out of the fire."

THE ORPHAN LAD.—In the autumn of 1860 one of our boys was taken very ill. He had been a member of the school for some time, and had given satisfactory indications of an amended life. Having no parents or friends to look after him,

he laboured under great disadvantages, and, during his illness, became dependent on the lads in the school. He was removed to the hospital, where his affliction soon ended in death. The boys who had been the friends of the deceased, both in health and sickness, would not leave his body to be neglected; they subscribed among themselves, and begged sufficient to bury him decently. To improve the death of this poor boy—the first taken out of our number—six of the boys were to give each a short address on the sabbath evening. When the time arrived the school was crowded to excess, and there was a feeling of deep sorrow prevalent among us; the poor lad had no one else to mourn for him. One had invited the deceased to join the school, and told of the troubles their departed friend had gone through. His parents died when he was quite a child. At nine years old he was put to work, and not half fed. At ten years of age he ran away from his place, walked about fifteen miles into a strange town, and there obtained employment. Many times the deceased had been almost lost for want of food; this had greatly weakened his constitution, and no doubt hastened his death. While this lad was telling the sufferings of his departed friend he fainted away. Another said he looked upon heaven as a large house, and he thought that their dear friend who had lately gone from them had got into that house. Now when any one is invited to a strange place, and asked to sit down, if they are not very intimate with the folks, they feel strange, and sit down on the first chair they come to, and nearest the door. Now I think our friend is in the house if he is on the first chair. But you know that when you are invited to visit people that you know well, you walk straight in, and up to the fire-place, where it is most comfortable, and make yourself at home. Our friend is gone to a strange place, but there is One there that he knows well. He knows his Saviour, and he will be very comfortable, and quite at home. So I should like us all to know God and Jesus so well there, that when we die, we may go right up into the middle of heaven, where Jesus is, and where we can have the greatest happiness. Another had worked at the same place with the deceased, and had noticed the difference in his conduct since he began to attend the ragged school,

All of them believed that the deceased had gone to heaven. The love and attention shown by these lads to their deceased friend in his trouble and sickness, gained the respect and praise of all who knew them and the circumstances. This first death in our school made a deep impression upon many of the scholars, who promised to amend their lives.

JANE is a girl about twenty years of age, residing in a low neighbourhood. Her father is a very unkind man, and a great drunkard. Her brother has run away because of the father's cruel treatment, and Jane only stops to protect the life of her mother. Cursing, drinking, and quarrelling, fill up the principal part of this man's life. He will not allow them to go to a place of worship if he knows it; he uses disgusting language before his daughter, and has gone so far as to recommend her to a life of sin upon the streets, as the easiest way of getting a living. Jane is a nice, clean-looking girl, and having to work in a shop where

many wicked young men are employed, she is constantly under temptation. This poor girl strives hard to lead a godly life, and would leave her wretched home, and do well in service, but for the fear that the father might kill the mother. She said, "He can't bear to see us happy. If he was in heaven he would try to make some bother: he would quarrel with some one, or he would not stay there. If he sees a cat lying comfortable, he gets up and kicks her. He can't be happy."

I visited the wicked father, and in conversation, he said:—"Oh! Mr. A., wicked Ahab's house has been nothing to mine; I have done everything that a wretch could do to make my family uncomfortable. I have taken their clothes while they have been in bed, and pawned them for drink. I have put my poor wife upon the fire to burn her to death; and Jane is a good girl, and loves you and your school. When I hear her pray to God, I think what a wretch I am."

"Good Words."

Religious Tracts.

"THE SWEARER'S PRAYER."

It must be now nearly fifty years since a four page tract with this catching title first appeared. It was written by the late Mr. Rust, who was a respectable jeweller in Hull. Mr. R. was, we believe, a member of the congregational church then under the pastoral care of the Rev. Mr. Lambert. He was an active and benevolent christian, taking always a prominent part in all local efforts to do good. We remember him well. He was a little man with a placid cheerful countenance. At an Annual Meeting of the Hull Sabbath School Union about forty years ago, we had the pleasure of affording him the aid of an arm when walking in the procession of the schools through the streets to the place of meeting; for he was then becoming aged and feeble.

But about his famous Tract—for it soon became famous for its usefulness, in silencing swearing and closing the lips of blasphemers; numerous instances of which its pious author was permitted to

hear before he entered into rest. We mention all this, because we have reasons for thinking that this very useful tract has of late years almost passed out of sight. Certainly there is as much need to circulate it now as ever, perhaps more; and for this reason we give one more instance of its usefulness; and this is a more recent case:—

"A gentleman, resident in Staffordshire, employed a christian man to circulate religious tracts. About six months ago, in the course of his interesting employment, he called upon a poor afflicted female; he immediately entered into conversation on religious subjects, and was pleased to find she was not a stranger to the hope of the gospel. She gave him to understand that she was the subject of painful trials, and had to suffer much from the violence of a 'wicked, swearing husband.' To use my informant's own words, 'Before I left her, I presented her with a tract called 'The Swearer's Prayer;' but she had no hope

that her husband would receive it. I then directed her to lay it in his way, that he might meet with it by accident; thinking with her, that he might pay more attention to it than if presented in the ordinary way.' She acted according to the direction given, and in a short time the tract met the husband's eye. He read it over, and appeared agitated; he read it over several times, and became greatly alarmed; he saw his own spiritual character so strikingly set forth, that a deep anxiety for his spiritual

interests, and an ardent desire for salvation, were awakened. In the midst of these impressions he sent for a companion in iniquity. They both read the tract together, and it produced similar results in the second instance. The awful statements of that tract were like 'a nail fastened in a sure place.' From that time they began to attend a place of worship; they yielded to the impressions of Divine grace; and both became united to a christian church, in which they remain."

Intelligence.

BAPTIST.

FOREIGN.

PRUSSIA, *Berlin*.—The enlarged Baptist Chapel was opened November 10th. Mr. Lehmann says:—"The building now erected faces the street in its flight and in a length of ninety-two feet at a breadth of forty-four feet. The lower part and some others are arranged for dwellings, the rent of which serves to pay the interest of the debt incurred, which may amount to £1,200. The upper part forms the chapel, which gets its light by nine large windows from the street and the garden behind, eighteen in all; the inward height of the chapel is twenty-three feet; a gallery is at one end opposite the pulpit. Behind the latter a smaller saloon serves for the Sunday-school and prayer-meetings, and which at the same time can be divided into three parts for dressing-rooms at baptisms. A platform of two feet above the floor of the chapel is next to the saloon, on which at the wall the pulpit is erected; before the pulpit the baptistry is constructed. The baptistry has a peculiar construction; it is always open, painted like marble, the idea of which I got in the Rev. C. Stovel's chapel in London, which appeared to me always as very adapted and convenient to the rite. I only objected to the deficiency that the second movement of baptism, viz., the resurrection, did not realise there a full expression by ascending out of the water, and I have endeavoured to supply this also. In answering this purpose there are three steps in the rear of the baptistry before getting to the doors, which, however, have still some inches of water in which the candidates pass out and disappear, thus

avoiding all further exposure and also every wet which should be removed within the chapel. After one trial only we find the whole arranged most appropriately, and are entirely satisfied with it, as it answers all its purposes. The celebration also of the Lord's Supper, served on the very low platform and close to the bulk of the people, is most delightful. There are seats for about 500 or 600, but a good deal more people can find room to stand if necessary, and thus for the present and for a good time to come provision is made for the growth of the church. We had written an announcement to our dear King, under whose reign we are so largely delivered from all restriction which had pressed upon many of our churches, and also to the Prince and Princess Royal; but we could not expect their presence amongst us. However, on our respectful invitation, a deputation, from the magistracy of our metropolis, and another of the council of the town, in their official dresses and golden chains, honoured us with their attendance from the beginning till the end of our morning service, while a very large congregation filled up the beautiful chapel, the pulpit of which had been very tastefully surrounded with flowers and garlands by our ladies." After the service Mr. L. says: "I then rendered my thanks to the deputation, who took a very deep interest in our worship and in our building, asking several questions respecting our baptistry and the mode in which we baptized." After the evening service followed the administration of baptism. "It made a glorious impression, when nine candidates (mostly females) entered the chapel from the dressing-rooms, and placed themselves on both sides of the baptistry. I then, standing on

the latter, addressed the candidates and the congregation, and engaged in prayer, after which I led the former into the watery grave and immersed them in the name of the Triune Jehovah. It was the first time in Berlin that before a crowded and most devout and respectable congregation the rite was administered, and the impression was most powerful. I rejoice to say that our new baptistry answers entirely its end, and will tend greatly to bring our views before the public at large. Then we sat down at the Lord's table in the largest number, and rejoiced in the love of a dying Saviour, after I had received our nine new candidates into our church, and laid blessing hands on them. O! it was a delightful season, when, in so beautiful a place, lit up brilliantly by gas, we could see each other into the faces and hearts, and feel one in Christ, united for time and eternity in the sweetest love! "Bless the Lord, O my soul, and all that is within me praise His holy Name." On Monday we had a morning service, and in the evening we had a love-feast, which was also the most numerous, interesting, and affectionate we ever celebrated. Thus our gracious Lord has fulfilled our heart's desire, and granted unto us the opportunity of professing Him and His full truth before the multitude, and we look unto a bright future, and into a glorious organisation of the kingdom of Christ."

AUSTRALIA.—Brisbane.—The third anniversary of the baptist church at Brisbane was celebrated on Wednesday evening, Sept. 17, on which occasion a tea meeting was held, and was largely attended. After tea a public meeting was held, the pastor of the church, the Rev. B. G. Wilson, in the chair. After singing, and prayer being offered up by the Rev. E. Griffith, the annual report of the year was read by Mr. Moore, one of the deacons. During the year three members had withdrawn, and forty-four had joined the church, making the present number of members 177. Services are regularly kept up at the German station, at Boggo, and at the Presbyterian chapel, South Brisbane. In connection with the church are two sabbath schools: at North Brisbane 133 scholars and eighteen teachers—average attendance seventy-five scholars; and at South Brisbane 120 scholars. Both schools are in an efficient state. Another minister is on his way from England for Brisbane and was expected in a few months. The meeting was addressed by Mr. D. R. Somerset, Rev. E. Griffith, Rev. W. Colley, Rev. W. S. Roberts, and Messrs. Kingsford and Jarrett. The meeting throughout was a most pleasant and harmonious one.

Collins Street, Melbourne.—The quarterly meeting of this church was held on Sept. 4. The attendance was very large. While the chapel in Collins Street is being considerably enlarged, services are held in the Theatre Royal, Bourke Street, morning and evening. At the morning service there is usually about a thousand persons present, and in the evening the immense building is crowded.

Geelong.—On Lord's-day, Sept. 22, anniversary services were held in connection with the Fenwick Street sabbath school, Geelong. In the morning the Rev. J. Slade preached, in the evening the Rev. Mr. Frazer; an afternoon service was held especially for the scholars, when an address was delivered by the Rev. Mr. Dare. On the Tuesday evening following a tea meeting was held, which was well attended, after which the children sang several hymns, and recited various sacred pieces. Interesting addresses were delivered by Messrs. Poolo, Hall, and Pawsey. During the evening Mr. Broadbent, the superintendent, was presented with a handsome writing desk, as a slight mark of esteem and gratitude of teachers and scholars.

Shellharbour.—On Wednesday, Sept. 25, a tea meeting was held at this place, followed by a public meeting, Mr. E. Graham presided. After prayer by the Rev. W. Wilson, the chairman stated the object of the meeting—to recognise the Rev. G. Whiteford as a minister of the gospel in that locality. The Rev. Mr. Whiteford then addressed the meeting, stating the reasons which had led him to Shellharbour, that as they had had no minister regularly officiating here since the departure of Mr. McKail, he had determined to do so. The Rev. R. Wilson then cordially welcomed the Rev. Mr. Whiteford to his new sphere of labour, although of a different denomination. Mr. David Lindsay moved, and Mr. R. Hall seconded, the following resolution, which was carried unanimously:—"That this meeting gratefully acknowledges the services of the Rev. George Whiteford, who has come forward to fill up the vacancy seriously felt since the removal of the Rev. Hugh McKail, and that it pledges itself to do all in its power toward his support." A vote of thanks was passed to the ladies who had gratuitously provided the tea, and also to the chairman.

DOMESTIC.

RICKMANSWORTH.—Public services were held here on Tuesday, Nov. 12, to celebrate the erection of New School Rooms, adjoining our place of worship, which were opened free from debt. Rev. J. Harcourt, of London, preached in the after-

noon. Tea was provided in the school room; after which we met in the chapel, the Rev. T. D. Jones, formerly pastor of the church, presiding. After a financial statement had been read by Mr. Tracy, addresses were delivered by Messrs. Warn, C. Bailhache, J. Harcourt, and F. D. Waldock of Regent's Park College. We were also favoured with an eloquent speech from Gerald Massey, Esq., the well-known poet. The total cost of the erection was £204, £109 of which had been collected; the balance of £95 was obtained during the services of the day. The greater part of the money was raised by friends in the neighbourhood, but several friends at a distance also kindly helped us. The services were of an extremely interesting character, and well attended. The church is now making efforts to build a ministers vestry, and will be thankful for aid towards that object. J. P. T.

BATTERSEA.—A public meeting on the occasion of the enlargement of the Ploughlane Girls' School, was held on Thursday evening, Nov. 14, Philip Cazenove, Esq., in the chair. The Rev. I. M. Soule presented a report, which stated that this school, together with one for boys, was established in 1799 by the Rev. Joseph Hughes, M.A., and a few wealthy inhabitants of the parish. Until the year 1840 no permanent building had been erected for these institutions; since that time, not only have two substantial structures been reared, but both of them, within the last three years, have been considerably enlarged at a cost of £1,065, the whole of which has been nearly obtained. The speakers were D. Watney, W. Evill, A. Webster, J. Gurney, S. Urwick, Esqs., Thomas Ferne, a working man, the Rev. S. Bardsley, and the Rev. I. M. Soule. At the close of the meeting nearly £40 was collected towards the enlargement fund. The school contains upwards of 200 girls, a similar number being in that of the boys.

KINGSDOWN, Kent.—The opening services of a new chapel in this village took place on Wednesday, December 11th. The Rev. G. Haigh, of Bessell's-green, delivered an appropriate discourse. Refreshments were supplied at the close to the numerous friends of different denominations who came from various parts of the country to show their sympathy and support towards the truly desirable movement. Mr. G. Cressy, of Sutton-at-Home, presided at the evening public meeting. Earnest and practical addresses were afterwards delivered by Messrs. Field, Haigh, Constable, May, Webb, Rogers, and J. S. Featherstone, who gave some original verses prepared that day for the occasion. The cost of the building was £155. Of this sum there was paid on the day and collected at the two services, £105, leaving a balance due of

£50, lent by the chairman without interest, to be repaid in five years by instalments of £10 each year.

WARRINGTON, Cheshire.—The church and congregation formerly worshipping in Golborne Street chapel, have suffered very considerably from various untoward circumstances for several years past. Recently they have assembled in the Music Hall, the services being conducted by the Rev. J. Davis, formerly a baptist missionary in Ceylon and India. As it appeared desirable that arrangements of a more permanent character should be completed, a meeting of the church and congregation was held, when it was resolved:—"That feeling thankful to Almighty God for favouring us with the services of the Rev. J. Davis, and being anxious to retain them, we hereby pledge ourselves to use every exertion to make such arrangements as will enable him to settle amongst us permanently as our pastor, should the movement in which we are now engaged prove successful." As the Music Hall can only be temporarily engaged, it has been proposed to purchase the above-mentioned place of worship. After mature consideration, it was found that, under existing circumstances, it would be necessary to rely—to a large extent—upon the liberality of the christian public. As the undertaking has the sympathy of many well-known baptist ministers in the county, and numerous friends of various denominations in the town, we hope that hearty and generous support will be accorded.

BRAMLEY, near Leeds.—On Monday evening, December 9th, a public tea meeting was held in the School-room, when 250 persons sat down. After tea the chair was taken by the Rev. W. Colcroft. The chairman briefly explained the special object of the meeting, which was to take an affectionate leave of the Rev. J. Compston, and to present him with a small token of the high esteem in which his labours and character are still held. The Rev. H. Dowson made the presentation, which consisted of a purse containing £30 10s. Mr. Compston responded in the spirit of grateful affection, expressing his deep solicitude for the eternal welfare of the people amongst whom he had laboured. Mrs. Compston was also presented with a handsome tea service by the ladies of the church and congregation and other friends, as a mark of their affectionate esteem.

MOTTISFONT, near Romsey.—The opening of a new baptist chapel was celebrated in this village Nov. 4. An early prayer-meeting was conducted by Mr. John Baily, senior deacon of the baptist church, Lock-erley; after which two very effective sermons were preached by Mr. John Warn, of Portsea, to crowded congregations. On

the following day about 400 sat down to tea, after which stirring addresses were delivered by Messrs Parker, Collier, Drow, Morris, Brastad, Walters, Hicksman and Baily. The erection of this new and comfortable chapel must be attributed to the energetic and faithful labours of Mr. Parker, the pastor of the church at Lock-erley, with his active deacons.

SUNDERLAND.—The anniversary sermons on behalf of the church in Sans Street, were preached on Lord's-day, Dec. 1, by Lord Teynham. As it was supposed the chapel would be too small, the large hall of the Athenæum was engaged. It was well filled in the morning, notwithstanding the inclemency of the weather; and in the evening it was densely packed in every part, and hundreds were unable to gain admission. The sermons were simple, earnest, and impressive, free from oratorical display, and thoroughly evangelical. On Monday evening the annual *soiree* was held in the Athenæum, when upwards of 700 sat down to an excellent tea, provided by the ladies of the congregation. The chair was taken by John Candlish, Esq., the mayor, and addresses were delivered by Messrs. Maitland, Parkes, Geikie, Hodgson, Angus, Everett, and Dr. Bannister, pastor of the church.

SALFORD.—A tea meeting was held on Wednesday evening, Dec. 4, in the school-room of the baptist chapel, Great George Street, to celebrate the extinction of all debts connected with that chapel, which was opened in 1852. The total cost, including lighting, heating, furniture, &c., was £2,098 2s. 1½d. Ever since that year, effort after effort has been made to get the chapel thoroughly free from debt, and at last the desired object has been secured, and the whole debt wiped out. During the past two years, under the pastorate of the Rev. S. Borton Brown, B.A., £400 have been raised and collected towards the debt. Mr. Brown presided over the meeting, and several addresses of a congratulatory tone were delivered.

KNIGHTON, Radnorshire.—The members and friends of the Baptist cause of this town held a very interesting tea-meeting on Tuesday, 12th November, in the large Assembly Room, Knighton, when upwards of 300 partook of tea. A public meeting was afterwards held, presided over by Mr. Isaac Rutter. Addresses were delivered. The speakers expressed a hope that there might soon be a baptist chapel built here.

SHEFFOLD, Beds.—Sermons were preached by Lord Teynham, and the pastor, Mr. Whitmarsh, on behalf of the new school and vestries, Nov. 24. The place was crowded, and all were delighted with the simple and scriptural discourses delivered by the noble peer.

BILSTON.—A new lecture-room in connection with Salem Chapel, was opened on Tuesday, Dec. 3, by Mr. Baylis, a venerable member of the church, who has given the shell of the building. At the close of the service a good collection was realised to enable the trustees to purchase suitable benches. This is one of the closing events in the two years' ministry of Mr. Jackson, which has been very successful at this place. Last year the miserable and unsightly chapel was remodelled and enlarged, and made quite a gem of a sanctuary; a new vestry was built, and other improvements were made at an outlay of about £700. The congregation has much increased, and the church has multiplied from twenty-nine to seventy-two members.

MONMOUTHSHIRE ENGLISH BAPTIST ASSOCIATION.—The half-yearly meetings of this association were held in Lion Street chapel, Abergavenny, on Tuesday and Wednesday, 5th and 6th of November. The services throughout were exceedingly well attended, notwithstanding the unfavourable weather. Friends belonging to other churches in the town most willingly accommodated ministers and others from a distance. A most happy influence seemed to pervade all the meetings; and it is to be hoped and believed that what was done will, under the blessing of heaven, contribute to the extension of that kingdom which is not of this world.

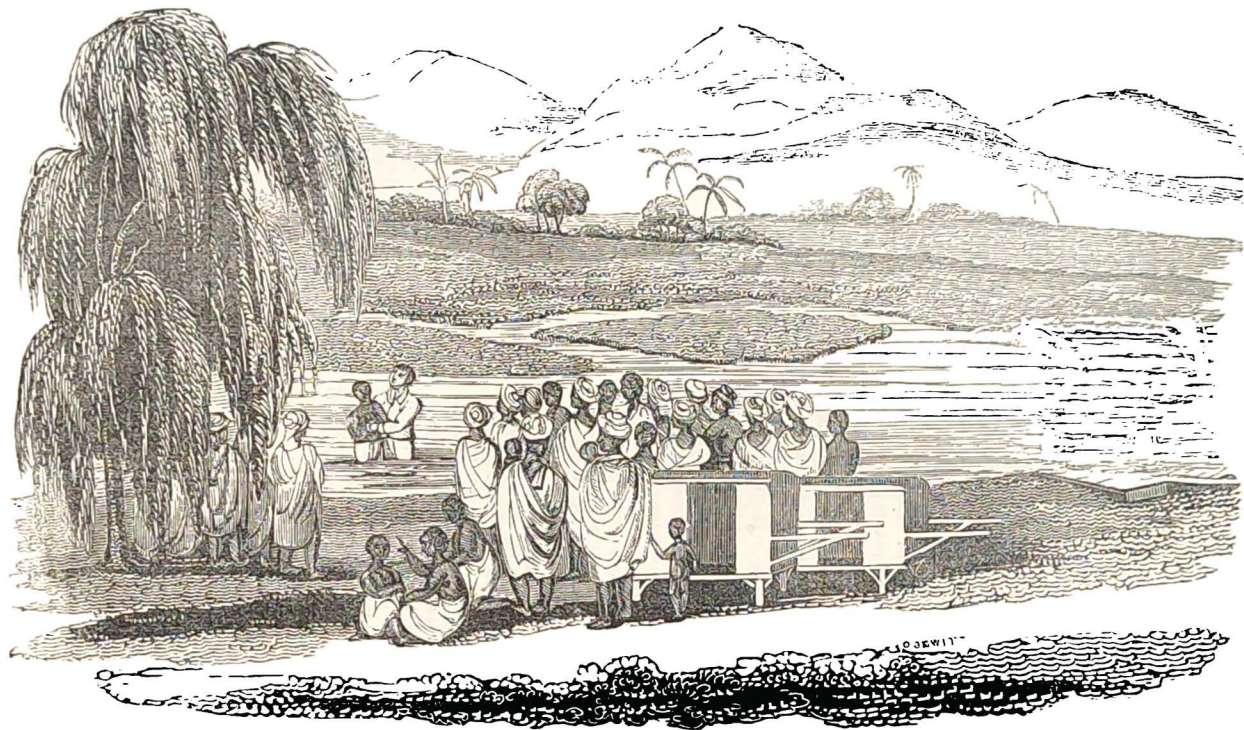
TWICKENHAM.—The anniversary of the baptist chapel, Twickenham, was held on Tuesday, Nov. 12, when two sermons were preached, that in the morning by the Rev. J. H. Millard, B.A., of Maze-pond, that in the evening by the Rev. A. M. Henderson, of Claremont Chapel, Pentonville. A special service was held in the afternoon at three o'clock, in recognition of the newly-formed church, and of the settlement of Mr. William Freeman as its pastor. The Rev. J. Burns, D.D., presided. The following ministers took part in the service:—Messrs. G. S. Ingram, W. Barker, J. H. Millard, R. Davies, and J. W. Goucher.

TENTERDEN, Kent.—Services were held to celebrate the opening of new school-rooms on Thursday, Nov. 21, when a sermon was preached by Mr. D. Jones. After tea a large meeting was held, Harper Twelvrees, Esq., in the chair, when £50 were subscribed, liberating the rooms from debt.

RIDGE, Salisbury.—The new chapel at this place was opened with two sermons by Mr. P. Ballhache, and one by Mr. Quick, on Wednesday, Nov. 13.

OLDHAM.—The Bazaar for the new chapel in King Street, has left a clear profit of £500 for the object, notwithstanding the unfavourable state of trade in Lancashire.

Continued on page 38.



A BAPTISMAL SCENE IN INDIA.

MISSIONARY.

INDIA.

THE following remarkably interesting letter was addressed to the Rev. Dr. Duff, of the Free Church Mission, Calcutta, on the occasion of the receipt of a very handsome contribution of ninety nine pounds, from the scholars in connection with the Free Church Sabbath School in Sydney, Australia. The writer is a native convert, and a student in the Free Church Mission School :—

"Free Church Mission House.

"My Dear Sir,—Born and brought up in a heathen family, my notion of Christianity was a few years ago very imperfect, and dim, and feeble. The Hindu Shashtra I began utterly to despise as a mere imposition, and 'a cunningly devised fable,' and the Bible as unworthy to admire. But my conscience was still in a deep slumber, and the fascinations of this world made me blind to the sublime and glorious truths of the Gospel. Towards the end of the year 1857, when I was in the first class of our mission school at Cullin, I happened to read that wonderful book, the Pilgrim's Progress, which conveyed to me a strong and lively impression of my lost and ruined condition before God. Losing, therefore, no time, I immediately embraced the Christian religion as the sure way to the heavenly Zion. The inward satisfaction, my dear sir, which I now experience is indeed indescribable.

"A noble field of observation now opened to my view. I could not but look with a feeling of deep regret upon my deluded countrymen, grovelling in sin and superstition. Remote and isolated as they live from the immediate reach of Christendom, they are not, however, left unnoticed by many a generous and charitable people. It is base Hinduism that inculcates, in the most ignominious terms, the spirit of selfishness and pride—it is Mahomedanism that enjoins its votaries to have recourse to arms for its promulgation—but it is Christianity that moves these kind-hearted people to stretch forth their hand to assist the ignorant Hindu's, who are 'sitting in darkness, and under the shadow of death.'

"I cannot tell how I feel, when I look with reverence and gratitude upon the disinterested kindness of those, who, living as they do, in far distant regions of the world, yet take a warm interest in behalf of benighted India. My joy, dear sir, was still more heightened, when I lately heard from you the unremitting and zealous interest which our Christian brethren at Sydney take in the regeneration of India's sons and daughters—even the very children are eagerly contributing to the spiritual amelioration of our countrymen. Oh what

a spirit of holy love does Christianity breathe into the hearts of its true believing disciples.

"All true Christians, however scattered they may be over the face of the globe, try their best to help each other to convey light to the regions of darkness, and sound the trumpet of peace and good tidings to distant lands. Oh what a noble tie of sympathy and love binds together the sons of God! what a Christian charity that animates them to deeds of benevolence! All the largest cities and towns of Bengal, and many of India, are now entreated every day by the preachers of the Gospel to throw their idols of silver and gold to the moles and to the bats and come to the only Redeemer, who is ready to help to the uttermost all that come to Him with a pure, contrite, and penitent heart. Fresh labourers are resorting frequently to this dominion and stronghold of Satan, to proclaim the gospel of peace to all people, whether learned or illiterate, rich or poor, high or low, old or young; oh, may the labours of these missionaries, who are carrying on a continual and sharp warfare with the powers of evil on the burning soil of India, be crowned with success. I can, my dear sir, hardly pass here without noticing the immense loss which the mission cause, in general, has sustained in the death of our venerable and revered father, Dr. Ewart. For upwards of twenty-six years he carried on that mighty warfare with unsurpassing patience, and many tokens of the divine blessing.

"I need, dear sir, scarcely mention the manifold oppositions which a preacher meets with in the evangelization of India, since you have felt them personally for a long, long time. What we now want is a sufficient number of labourers—especially native labourers, full of faith and the Holy Ghost, who would carry the triumphant banner of the Captain of our salvation throughout the length and breadth of this idolatrous land. We have lately read and heard of the marvellous visitation of the Lord God Almighty in many parts of Europe and America. The Holy Spirit, as in the Pentecostal effusion of old, has again visited the sinful children of men in a wonderful way. We ask the fervent prayers of our Christian brethren over the whole world for a mighty revival in India—a revival which will lead the lost sheep to the lowly and meek 'Lamb of God which taketh away the sin of the world.'

"The internal tranquility of India is certainly rent asunder by numerous sects of religionists. Hindoos, Deists, Brahmists, Bhudists, and Mahomedans, all contending for mastery, all destined gradually to sink away, while the Christians are slowly gaining ground. All oppositions, though now somewhat impeding the pro-

gress of the gospel, will at last prove vain. Truth will prevail, not only over Judia, but over the whole world. What can the feeble hand of the Hindoos do to resist christianity, which at first braved the imperia and irresistible power of Rome, and which has come down unopposed through the past centuries in spite of the opposition of kings and the corruptions of apostate churches and nations?

"My countrymen do not think upon the awful consequences which will overtake them in that solemn day, when the Son of Man shall sit upon the judgment throne, surrounded by the angelic hosts above, and when they will have to give an answer for their now rejecting the offered grace. This world, think they, is their home, and the enjoyment of it the height of felicity. Oh may the Lord deliver them from this fearful delusion! May they come to know that now is the accepted time, behold now is the day of salvation! The height of earthly splendour, when compared with the happiness of eternity, is nothing, yea, less than nothing. At the last day Christ shall call up his disciples to the mansions of everlasting glory. The wicked he will send down to hell, where the worm dieth not and the fire is not quenched. May the Lord pour out a double portion of his Holy Spirit in our hearts, and enable us to preach his word with zeal and earnestness! May we try our utmost to further the glory of the blessed Immanuel in this dark and heathen land! Remember me, sir, often in your prayers.

"I remain, sir, yours very affectionately,
"RA'M CHARAB MUKERJEE."

BAPTIST, SUPPLEMENTARY.

Continued from page 35.

SHADWELL.—The baptist chapel was reopened after enlargement, in October. A prayer meeting was conducted in the morning. At halfpast two a sermon was preached by John King, Esq. At five a tea-meeting was held, when three hundred and eighty sat down to tea. In the evening a plain but thrilling discourse was delivered by the Rev. John Parker, of Lockerley. The chapel was crowded in every part, and numbers had to remain outside. After this service was over the people who were outside came into the chapel, when Mr. Parker preached again till his physical strength was quite exhausted. The proceeds of the day amounted to nearly thirty pounds.

LINCOLN.—On Dec. 8th and 9th, special services were held in the Corn Exchange in aid of the funds of the General Baptist church. As was anticipated the attendance at each service was very large. Sermons were preached by Mr. C. Clarke on the 8th

and on the 9th there was a public tea, at which 370 friends sat down. Rev. T. W. Mathews, of Boston, presided; and addresses were delivered by Messrs. W. Underwood, Clarke, Akrill, and Poppleton. The proceeds of the meetings leave a profit of £18. Our readers may be interested in knowing that plans and elevations are prepared for a new chapel, which is intended to be both commodious and elegant, although not extravagant, in its style of architecture.

REMOVALS.—Mr. James Macfarlane, of Aberchirder, to Elgin.—Mr. G. H. Roberts, of Tabor, to Casletown.—Mr. J. Compston, of Bramley, to Barnsley.—Mr. J. Crampin, to Somersham, Huuts.—Mr. W. B. Birt, of Rawdon College, to Atherton, near Monckchester.—Mr. Isaac Thomas, of Pontypool College, to Birkenhead. Three other students are also engaged, Mr. T. F. Williams, to Zmar and Sharon, Carmarthenshire; Mr. J. George, to Llandewi, Monmouthshire; Mr. H. Jones, to Tottenham Court Road, London.—Mr. J. Wiltshire, of Bideford, to Clarence Street, Penzance.—Mr. T. Gill, of Melbourne, near Derby, to Shore, near Todmorden.

RECENT RECOGNITIONS.—Mr. J. Teall, at Queen Street, Woolwich, Nov. 12. Four hundred sat down to tea; then a crowded meeting in the chapel, when Mr. Cox, the former pastor for twenty five years, presided, and Messrs. Gill, Isaac, Davies, Pearce, Box, and Beal, delivered addresses.—Mr. O. H. Hosken, at Gildencroft, Norwich, Nov. 19. Messrs. Collins, Gowing, Ivory, Wilkinson, Wheeler, Kempster, Cooper, Govett, and J. Tillet, Esq., took part in the services.—Mr. Edward Merriman, at Dorchester, Oct. 23. Messrs. Price, James, Sincox, Fox, Birt, and Alford, were engaged.—Mr. A. Powell, at Appledore, Devon, Nov. 21. Sermon by Rev. T. Wiuter, and addresses by Messrs. Ivory, Thompson, Lang, Darracott, and Vinson.

RELIGIOUS.

ELBA.—This small island of the Mediterranean, it will be remembered, was the first place of confinement to which Napoleon was limited, and from which he escaped to disturb Europe. "An interesting movement has of late taken place at Elba in favour of the Gospel. A Waldensian student visited the island to instruct a few converts in the town of Porto Ferrajo, and in the villages of Longone and Rio. His arrival excited the wrath of the priests, who angrily denounced the heretical intruder. At Longone, a priest broke into the room where he was holding a meeting, and publicly threatened him, that if he did not leave, he should be beaten by the people of the village. At Rio, where the celebrated iron-mines are, he held one

meeting attended by more than a score of people; but when he returned a second time, the populace, headed by the priest, actually brought faggots, and heaped them round the house where he was, so that for his entertainer's sake he was obliged to leave. Nothing intimidated, he immediately entered proceedings against his adversaries for violating the religious rights accorded by the State. On his return to Florence, he was succeeded by an ex-priest, who, however, found himself unable to cope with the difficulties of the situation. One of the Waldensian ministers has since gone over to preach openly, and so to defy the priests and their abettors among the police. Those who frequent the meetings are systematically annoyed and persecuted, but go on their way in dependence upon the strength of God.

PULPITS AND PLATFORMS.—At the opening of a Congregational chapel at Stowmarket. the Rev. T. Binney, said he would now say a word about that platform. He was somewhat old fashioned in his ideas, and he rather liked a pulpit. He was very decidedly opposed to a platform before he went to Australia, but there he saw in many comparatively small churches, without galleries, a raised dais, with a table and desk. This he liked very well in churches without galleries, but if they had platforms, he should say, do let them have what it pretended to be, and not those sort of wings—and, again, the great iron spikes around it! He would have all these things done away with, and a plain rail in their place. Again, he never could see the use of setting a man to speak over a great soft pillow. Counsellors and members of Parliament did not speak over pillows, and why in the world should preachers have to do so? He usually took them off when he preached, and if he had not been a stranger, he should have taken the pillow off that morning.

"ADULT BAPTISM BY IMMERSION IN THE CHURCH OF ENGLAND.—On Sunday evening an unusual occurrence took place in the parish church of East Ardley, near Wakefield. After the third Litany service at six o'clock, Josiah Armstrong Carr, son of Robert Lascelles Carr, baptist minister, late of Ardley and Sheffield, was publicly admitted into the Church of England by baptism by immersion.—*Record.*" [But who is "R. L. Carr, baptist minister, Sheffield." We do not recollect such a name.]

GENERAL.

RUSSIA AND POLAND.—Russian cruelties in Warsaw continue. The number of priests arrested and imprisoned is very large—one hundred and sixty two. The successor to the Archbishop recently deceased, who has been sentenced to ten years' exile in

Siberia, is eighty years of age, and very infirm.

POST OFFICE ORDERS.—A very important change is about to be made in the money order offices of the kingdom. From the 1st of January, 1902, they will be empowered to send £10 instead of a maximum of £5 as heretofore. This will be a great public convenience.

CHINA.—We are now informed that Prince Kung, who is well known as favourable to Europeans, is not, as had been reported, out of favour at Court, and that the peace party are therefore still in power. We regret to hear of the murder of two American missionaries in China.

REVIEW OF THE PAST MONTH.

Thursday, December 28th.

AT HOME.—After the lamented decease of His Royal Highness, the Prince Consort, the Queen and the Royal Family removed from Windsor Castle to Osborne House, in the Isle of Wight, where, we are happy to hear, Her Majesty has found that calm repose which was so necessary after the heavy stroke she had been called to endure. The King of the Belgians and his sons, with other relatives of Her Majesty, are now with the Queen, doing all they can to console and comfort her. It is a hopeful sign that night by night Her Majesty finds rest in sleep. May the Father of our Lord Jesus Christ, the Father of mercies, afford her divine consolations! Numerous addresses of condolence have already been adopted, and no doubt thousands more will be presented, for the grief of the nation is universal and sincere. This mournful event has, by its vast importance, nearly absorbed public attention, and now diverts our thoughts from all matters of less general interest.

ABROAD.—What rendered our afflictive national bereavement more distressing was the painful fact, that the nation was daily expecting unfavourable intelligence from America. But up to the day on which we write no decisive information has been received. We may however mention that both France and Austria have informed the government of the Northern States that they regard its conduct in boarding the British Mail Packet as a violation of international law. But we much fear that the Americans will be stupid enough and wicked enough to refuse restitution, and then a dreadful war will be the result. How shocking is the bare idea of England and America being involved in war! Such a contest would partake much of the character of a civil war. All war is horrible, but civil war is most horrible. Now, if ever, the friends of peace may ask, "Shall the sword devour for ever?" and pray earnestly that the Lord would "scatter the men that delight in war."

Marrriages.

Nov. 7, at the General Baptist chapel, Spalding, by the Rev. J. C. Jones, M A., Mr. John Johnson, of London, to Mary Ellen, second daughter of Mr. D. Newling, Spalding.

Nov. 10, at North-street baptist chapel, Halstead, by the Rev. W. Clements, Mr. F. H. Willings, to Mary Anne, daughter of Mr. Tyler, of Witham.

Nov. 11, at Cambridge, by the Rev. W. Robinson, baptist minister, the Rev. R. Webb, of Albany, Georgia, to Mary Sarah, youngest daughter of Mrs. Allen, formerly of Richmond, Surrey.

Nov. 12, at the baptist chapel, Thornbury, Gloucestershire, by the Rev. J. Morgan, Mr. Edwin Boyes Lannon, of Poole, Dorsetshire, to Ann Elizabeth, eldest daughter of Mr. H. J. Dodd, of Thornbury.

Nov. 20, by licence, at the baptist chapel, Naunton, by the Rev. A. W. Heritage, assisted by the Rev. J. Wassal, Mr. J. B. Hanks, of Roel, to Catherine, second daughter of the late Mr. E. Wood, of Hawling Lodge.

Nov. 21, at the baptist chapel, Brixham by the Rev. W. W. Laskey, Mr. William G. Tully, to Kate, youngest daughter of Mr. W. Spark.

Nov. 22, at the baptist chapel, Lydney, by the Rev. M. S. Ridley, Mr. Charles Parsons, to Miss Mary Ann Pearce, both of Newerne.

Dec. 3, at the baptist chapel, Great Ellingham, by the Rev. G. Williams, Mr. William Thurling, Stow Beidon, to Jarnah, only daughter of the late Mr. Barnabas Burroughes, Old Buckenham.

Dec. 5, at the baptist chapel, Oldham, by the Rev. Mr. Ashworth, Benjamin, fifth son of Mr. Robert Payne, of Braybrook, Northamptonshire, to Sarah, third daughter of Mr. William Rainbow, of Cooknoe, Northamptonshire.

Dec. 11, at the baptist chapel Great Cross-hall Street, Liverpool, by the Rev. W. Thomas, Mr. James Rowland, of that town, to Jane, eldest daughter, of Mr. Thomas Morris, Church Street, Llangollen, Denbighshire.

Deaths.

Oct. 23, Mr. Edward Foster, of Cadwell, near Hitchin. Mr. F. was born in 1777, and had been a member of the baptist church at Hitchin sixty-five years, and a deacon many years. From a relative we have received some valuable information of the deceased and his ancestors, five of whom were brothers in the days of John Bunyan. These interesting facts we shall endeavour to arrange for our next number.

Nov. 11, Mr. Thomas Baxter, of Waterbeach, Camb., aged 47. It is now twelve months since we lost our aged superintendent, Mr. Watts, whom you kindly reported, and now it is our painful duty to record the name of Mr. T. Baxter, another superintendent. He was diligent in his office, endeavouring at all times to set before the rising generation the example of a consistent life. He was of a meek and quiet spirit. His piety at all times was most remarkable. He was only confined to his bed a few days. His calmness and submission to the divine will were very exemplary and consoling. He held the office of superintendent fifteen years. But he has gone to swell the countless throng of the church triumphant.—Another of our members, Mr. Thomas Boyd, died in the same week, aged 36 years. May the bereavement

be sanctified to his widow and fatherless children!

Nov. 22, after only a few hours' illness, at Southsea, Portsmouth, Mary Ann, wife of the Rev. J. H. Cooke, baptist minister.

Nov. 30, at Harlington, aged 70, after long and severe affliction, Mary, wife of Mr. Thomas Burness, formerly an acceptable local baptist preacher in Leicester. Mr. B., a few years ago, attempted to introduce baptist preaching in the Isle of Man, where he then resided.

Dec. 7, at Nottingham, very suddenly in the street of the town, Priscilla, wife of the Rev. J. F. Stevenson, B.A., minister of the General Baptist Chapel Mansfield Road.

Several deaths have taken place in the Royal Family and Household during 1861. The Duchess of Kent; Col. Sir G. Conquer, Comptroller; Miss Wood, Housekeeper; Mr. J. Roberts, in the Lord Chamberlain's office; and on the same day as the Prince Consort, Col. Bowater, who had charge of the young Prince Leopold in the South of France. A letter from Cannes, states, that when Lord Brougham heard of the death of the Prince Consort he was for some time unable to leave his room, so deeply was he affected.

Lately at Calcutta, Countess Oanuing, the Lady of the Governor General of India.

YOUTH'S MISCELLANY.

THE WANDERER RECLAIMED.

On the 9th of August, 1808, the day on which he completed his twentieth year, ANONIMUS JUDSON commenced a tour on horseback through the Northern States. His departure from his father's house was marked by painful circumstances. He went not forth, as formerly, accompanied by the cheerful blessing of his parents; for he had turned their fond hopes into bitter grief and humiliation. Urged by his natural ingenuousness, or by that pride of character which scorned to appear other than he was, he had taken an opportunity, before leaving home, of disclosing his infidel sentiments to his father. The blow seems to have fallen on the excellent man wholly without preparation; and it awoke all the emotions of disappointed pride, injured affection, and pious grief not unmixed with anger, which might be expected from his character.

He had still every reason to expect that his son would attain some conspicuous station in the world's eye; but the moment which told him that the object of his ambitious love was an apostate from his God, turned the garnered hopes of twenty years to bitterness and anguish. Probably, however, the tone of authoritative rebuke was not the one best adapted to influence such a mind. The prayer in which the father's heart poured itself out at the domestic altar, on the morning of his departure, the look of trouble on that father's countenance, and the silent tears of his mother, as they bade him farewell, were much more dangerous to his new philosophy. Its armoury furnished no defence against weapons like these. Pride, indeed, forbade his yielding to their influence; but they fastened themselves in his heart, and went with him in all his wanderings. Thus they parted in mutual pain; the son to dissipate his uneasiness, if he could, in the excitement of new scenes and pleasures; the parents to weep and pray for him in that home which his error had so unexpectedly and so sadly darkened.

After visiting several of the New England States, he left his horse with an uncle, a clergyman in Sheffield, Mass., and proceeded to Albany. Thence he took passage for New York, in the Fulton steamer, then starting on her second trip down the Hudson. It was a trip rich with pleasure to his sensitive and cultivated mind. The new revelation of beauty furnished by the

grand river scenery, comparatively little known at that time, stamped itself upon his fancy, with a force which all the changes of his subsequent life could not obliterate.

In addition to the general objects of this visit to New York, Judson had a special errand,—that of acquainting himself thoroughly with theatrical life, and the regulations of the stage, in case he should conclude to adopt dramatic authorship as his profession. For this purpose he attached himself, for a time, to a theatrical company,—a connection which must have furnished sufficiently striking contrasts with his previous life.

From New York he returned to Sheffield for his horse, with the intention of extending his journey in a western direction. The story of the next two days is among the most striking in the history of religious conversion. At his uncle's he found a young clergyman who was supplying the pulpit in the minister's temporary absence. Whether he was aware of the full extent of Judson's unbelief is not mentioned; but finding that he was not a Christian, he took the opportunity to urge upon him the importance of personal religion, with a tender, gentle earnestness, which greatly affected him. Under this softening influence, he left his uncle's house, and pursued his journey through one day. The solitary ride was favourable to the continuance of serious feeling; and the impressions of the morning were not yet wholly dissipated when he halted, for the night, at a country tavern. As the landlord showed him to his room, he apologised for placing him next door to a young man who he feared was in a dying condition. With a stoicism which we must believe was more than half assumed, Judson assured him, with an expression of pity for the sufferer, that, so far as he himself was concerned, the proximity was a matter of entire indifference. But such philosophy demands admiring witnesses, and his vanished in the silence and darkness of his solitary chamber. He could not sleep. The sounds from the sick room fastened on his ear, and suggested the most agitating reflections. Was the dying man prepared for the change which awaited him? He blushed, as he felt the prejudices of childhood again creeping over him. Prepared! What preparation was needed for an eternal sleep? But still the question would return, Into what scenes is his

spirit about to pass? The landlord had spoken of him as a young man. Was he, like the faithful friend whose warnings of yesterday were yet fresh in his mind, a Christian; or, like himself, a sceptic, the source of unutterable sorrow and anxiety to pious parents? What were the feelings of the dying youth, in this testing hour? What would be his own, in a like situation? Suppose he were now stretched on the bed of death, could he look with philosophic calmness towards the final moment, sure that the next instant his soul, with all its capacities for joy and sorrow, would have gone out like an extinguished taper? Ah! there was a shuddering in that soul, which prophesied of a future, a future of conscious bliss or woe, a future of righteous retribution!

He tried to rouse himself from these childish terrors, by recalling the arguments which once had seemed so convincing. He thought of his deistical friends, and asked what they would think of such weakness. Especially the witty and sagacious E—, his dearest friend, his master in the philosophy of reason; what would he say? The poor youth covered in his bed, as he imagined the pitying smile and the keen shafts of ridicule with which that firm mind would meet such nursery superstitions.

But all would not do; and through the whole night his spirit was tossed upon a restless sea of disquietude and doubt. Daylight proved a much more effective ally of reason. The cheerful dawn banished these midnight spectres as by a spell; and the young philosopher sprang up, relieved, reassured, and ready to smile at the tricks which fancy can play the wisest in the dark.

On leaving his room, he went immediately to the landlord, with kind inquiries after the sick man. "He is dead!" was the reply. "Dead!" "Yes, he is gone,

poor fellow; the doctor thought he could not survive the night." "Do you know his name?" "O yes; he was from Providence College,—a fine fellow; his name was E—."

Where now was reason and philosophy? Those few words had struck away their very foundations. Judson made his way back to his own room, where he spent several hours in a state of wretchedness, bordering on stupefaction. The words, "Dead! Lost! Lost!" rang continually in his ears. He needed no arguments to convince him that the doctrine in which he had trusted was a lie. Every instinct of his awakened soul bore witness that, after death, there is a dread beyond, into which his miserable friend had entered, and on whose slippery brink he himself stood, just ready to follow. When at length he again mounted his horse, it was not to pursue his journey westward. Humbled, broken hearted, almost despairing, he had said in his heart, "I will arise, and go to my father!" Filled with indescribable yearnings for the counsel, prayers, and tender sympathy, which might bring a healing balm to his wounded spirit, he turned his horse's head towards Plymouth, and, after a most sorrowful ride, presented himself, unexpectedly, to his parents. The overwhelming surprise, gratitude, and joy, with which they learned the cause of his return, and the welcome with which they met the downcast wanderer, may easily be imagined. He returned not, indeed, as a Christian; but surely there was joy in heaven, as well as on earth, over that contrite sinner, crushed under a sense of guilt, and humbly inquiring for the way of pardon and salvation.

From the "Earnest Man."

And this young wanderer from his father's house, afterwards became an apostle to Burmah, giving to its millions of atheists the word of the living God.

HAPPY DEPARTURE OF A YOUNG CHRISTIAN,

EMILY ANN ELLIS the subject of the following sketch, was the eldest daughter of a Baptist Minister, who was born in the year 1842, and died, March 21st, 1861, in the eighteenth year of her age.

Her early history was not distinguished by any incident of a remarkable character. She was always an amiable child, and down to the latest period of life it was said by those who were acquainted with her, "It was impossible to know her without loving her." Not one instance of disobedience to her parents can be brought to mind. She was naturally of a lively and cheerful

disposition, and manifested much affection towards those whom she regarded as her friends.

At a very early age she was the subject of convictions of sin in the sight of God, but these feelings continued to depart and return until she heard a sermon preached by her father from the words "Prepare to meet thy God"; a deep and abiding impression was then produced, which resulted in the surrender of her heart to the Saviour, and in the fourteenth year of her age she was baptized and received into communion with the Church of God.

Previous to her decision for Christ she conducted a class in the Sabbath-School, a work in which she greatly delighted, and having declared herself on the Lord's side, it was evident that all her energies were employed in endeavouring to do good unto others, but more especially to the children of her charge; and in addition to the instruction imparted to them in the class, a correspondence was carried on with several of the elder girls by letter, in which they unfolded the state of their minds, and received suitable replies; the letters were of the most cheering character, affording ample proof that the Holy Spirit was powerfully working upon the minds of the members of her class. But her exertions were not confined to the Sabbath-School; the distribution of religious tracts was a favourite employment. She would also visit the cottages to read the Scriptures and pray with the inmates, and living witnesses testify that she led them to the Saviour.

She grew so rapidly in height that great fears were entertained that her bodily strength would be most seriously affected thereby, and so it proved. Her health gradually gave way, and notwithstanding means were employed for her restoration by change of air, and medical skill of a high order, it became evident that her days on earth would soon terminate. Amidst all her weakness she was submissive to the will of her heavenly Father, and begged of her friends to pray that she might have patience while waiting for the rest of heaven.

When the Lord is about to remove his saints out of the world early, they often advance rapidly in the experience of divine things, and the fruits of the Spirit ripen fast as they draw near to the close of their earthly existence. So, as the setting sun of dear Emily's mortal life approached its horizon, her spiritual faculties enlarged, and she exhibited the character of a long experienced believer.

It was now evident to those in attendance upon her that she was fast sinking. For a short time her mind was beclouded, but soon she was enabled to say, "The cloud is all gone. Precious Saviour!"

On one occasion while the 14th chapter of John's gospel was being read to her, and the verse mentioned, "In my Father's house are many mansions," she joyfully exclaimed, "Ah, that's it, that's it." She was soon expecting to be admitted into the blessedness there referred to; and the next day she was with her Saviour. About two hours previous to her departure she said "I am quite happy." At midnight a fit of coughing came on by which a blood-vessel was ruptured, and in a few minutes

after, the immortal spirit took its flight to the abode of the blest, and "her sun went down while it was yet noon." Blessed be God, she did die "in the Lord," and all the rest is sure as His eternal word has ever been. Her mortal remains were deposited in the same grave with those of her beloved mother's. They both now sleep in Jesus, and therefore the survivors who loved them are not sorrowing as those without hope, for as they believe that "Jesus died and rose again, even those who sleep in Jesus will God bring with Him."

Since beloved Emily's departure, amongst her papers have been found a private journal, the existence of which was not previously known, and no human eye but her own had looked upon its pages. Many extracts cannot be given for want of space, but a few will suffice to shew the state of her mind.

The first entry in this journal is dated April 1, 1857. "This day felt very comfortable, made a public profession of Christ by baptism; could not but reflect upon the strength I had given, for my own strength is perfect weakness; much did I wish that one of my class was with me."

April 4. "Felt comfortable. Thought of the sabbath and prayed that I might be in the Spirit on the Lord's-day. Enjoyed much communion with God."

April 5. "Attended the sabbath-school. Taught from the parable of the 'ten Virgins,' trust some good has been done. In the afternoon was much tempted. Partook of the Lord's Supper for the first time, and was received into Church-fellowship. O that I may go on my way rejoicing, be kept faithful to the end, and discharge my duty as a Member of Christ's Church."

April 6th. "Much engaged in worldly concerns, but I trust my affections are not on earth but on things above. I was tempted once very much, and did not look up to God for strength,—therefore yielded; O that I may watch more."

April 12th. "Very comfortable, attended sabbath school, taught from Matt. xxiii. O that the children may serve God in their youth. Enjoyed the afternoon very much; heard a sermon on the Resurrection; may the Lord bless me and make me fit for the resurrection at the last day."

April 10th. "This sabbath I enjoyed the morning very much; heard a Sermon on Faith. Sat with the children in the afternoon. May I reduce to practice what I know."

July, 1858. "I have not recorded the Lord's dealings with me a long time. To my sorrow I have grown cold, very cold in his service, and felt little or no inclination to the ways of God or prayer. This year

I have been deprived of an earthly parent, my dear Mother; from experience I can say there is no one like a Mother. O Lord, kindle a flame of sacred love in this cold heart of mine; may I for the future enjoy thy presence above all things, and feel great love to thy ways."

The prayer contained in the last entry was certainly answered, for Emily became more than ever zealous in the Saviour's cause; her delight was in doing good; the letters sent to her friends breathed the spirit of holiness and love, and led those who knew her best to say "that her experience and her character were far riper than her age."

Her illness, with one brief exception, was greatly relieved by a clear and steady prospect of future blessedness, and those who dearly loved her, while regretting the removal from their midst of one so lovely and amiable, are nevertheless cheered by the thought that dear Emily was one of

the Saviour's lambs, and therefore is now and ever will be with the Lord in his kingdom of glory; she did what "she could" to promote his honour while living, and the gracious approval is now bestowed.

Let my youthful readers learn the importance of being prepared for an exchange of worlds, by the fact that when dear Emily publicly professed her attachment to Jesus she was possessed of youthful bloom, and not the slightest indication was apparent of failing health; but, exactly four years after her baptism she was consigned to the grave, and just the same length of time after admission into the Church her funeral service was delivered. Surrender then dear young friends immediately your hearts to the Saviour who died for you; employ all your powers to the enlarging of his Kingdom and live daily under the influence of that holy religion which will

"Fit you for declining age,
Or for an early tomb."

THE MISSIONARY'S WIFE TO HER HUSBAND.

Nor through the quiet shadows of our vale
Have I pursued thy path—thy God's and thine;
Not where the violet rises on the gale,
Not where the green fields in the summer shine.

White was our little dwelling, and around
Where kindred ancient friends and countrymen;
Not often did it know a ruder sound
Than when the childlike brook laugh'd through the glen.

We left our country, and we left our home,
For other stranger lands beyond the sea,—
Thou at the bidding of thy God to roam,
Strong in thy faith, and I to follow thee.

The wild woods heard our voices, and the name
Of the Redeemer—till that hour unknown:
Praises and prayers amid the desert came,
Stirring its depths with their eternal tone.

Has not the rosy morning heard our hymn,
Heralding in the labours of the day?
And when the twilight's purple shades were dim,
Our tasks were closed, with words that praise and pray.

Be this the omen of all coming time,
To spread THY WORD from rise to set of sun—
Till the One God be known from clime to clime;
And the great work of Christian love be done.

L. E. L.

THE

BAPTIST REPORTER.

FEBRUARY, 1862.

REVIEW OF THE PAST FORTY YEARS.

OUR regular readers will have in remembrance that "Forty years ago," was the subject of the leader of our last number for the past year. Permit us to remind you, and also inform our new readers, of some of the facts to which we then referred.

We then stated that in 1821, ROBERT HALL and JOHN FOSTER, were living; and CAREY and MARSHMAN were pursuing their mighty labours. We referred to the state of our colleges, missionary societies, places of worship, and periodical publications.

We find, on re-perusing what we then wrote, that we made one omission. We mentioned the publication of the *General Baptist Magazine* in 1798, and the *Baptist Magazine* in 1809; but we omitted to notice "*Rippon's Baptist Annual Register*," which should have had priority of both. For although it was not a monthly magazine, yet it was a periodical. The "Index" tells us that the volume is "For 1790, 1791, 1792, and half of the year 1793." But where one year ends and the next begins we can scarcely ascertain. The contents consist chiefly of letters and briefs of baptist associations in England, Wales, and

America, with obituaries, and notices of new books. We ought to have had all this in recollection, for in the *Reporter* for 1852, we made some curious extracts from its pages.

Having referred to this unintentional omission, we now proceed to our task of reviewing the proceedings and progress of the baptists during the past forty years, that is, from 1821 to the close of 1861. We do not, however, intend to refer to dates, or statistics. Our first remarks will be of a general character.

The peace which resulted from the decisive conflict on the gentle hills of the open fields of Waterloo, was not immediately followed by the beneficial effects that were then expected. The enactment of a corn-tax, with scarcity of work and low wages, led many of the working classes to seek redress by illegal means, and they were put down by spies and soldiers, and coercive Acts of Parliament. Then came the Queen's trial; but the people rose in her defence, and George IV. and his subservient ministers were defeated. The Queen soon died, and in a few years the King, unregretted by all, and despised by many, went down to the grave, and

William IV., his next brother, reigned in his stead. The hopes of the nation were now directed to "Reform." The Tories, led on by the Duke of Wellington, opposed the movement; but the people, who had ascertained their own power during the trial of the Queen, again put forth their strength, and the conqueror of Napoleon quailed before the voice of public opinion. Parliamentary, municipal, social, and financial reforms, were the results, while peace with other nations left the people at liberty to pursue their avocations in confidence. Most of the events we have noticed took place during the first fifteen years under review. The advances made during the next twenty-five years, in all that constitutes the well being of a nation, are familiar to us all, and they are such that the history of the world cannot furnish a similar instance of progress.

Our readers will perceive that we date our advancement as a nation, from the enlargement of our civil and religious liberties, which under the reign of our beloved Queen have been perpetuated and extended.

During the reigns of the four Georges, the Dissenters were only tolerated. Acts of indemnity had to be passed on the meeting of Parliament to protect them from penal statutes yet in existence. It was not until the "Test and Corporation," and other repressive acts, after a hard struggle, were repealed, that the brand of degradation was removed from the brow of the Dissenter, and he stood up in all the conscious dignity of a freeman in the land which his ancestors had nobly aided to rescue from that "Babylonian woe," with which the treacherous Stuarts attempted again to curse the nation.

From the commencement of the present century to the close of the great war in 1815, and on to the ascension of Victoria in 1837, the

dissenters, among whom we include the baptists, were quietly making slow but steady progress, faithfully preaching the gospel to their congregations, cherishing and enlarging their schools and colleges, and establishing their missions at home and abroad. In the great struggle for the freedom of the slaves in our Colonies they were among the foremost in the contest; William Knibb, and his colleagues, the baptist missionaries in Jamaica, never ceasing their intrepid advocacy until the act of entire emancipation was consummated. They were also found among the most earnest advocates of the repeal of the Corn Tax.

The peculiar principles of the baptists being founded on the spiritual nature of the kingdom of Christ, and individual profession of faith in him, in opposition to state-made and hereditary religion, their ministers and leading members were found, with but few exceptions, among the earliest advocates of the separation of the church from the state. The agitation of this important matter was followed by the appearance of a remarkable essay, from the pen of a distinguished evangelical clergyman—a Queen's chaplain—who ultimately offered himself for christian baptism, and who became, and is yet, the pastor of a baptist church. This circumstance excited much public attention, and resulted in a more favourable consideration of the principles of the baptists. We might also briefly mention the celebration, in 1842, of the Jubilee of the Baptist Missionary Society at Kettering, in which town it was originated, as bringing before the public the labours and successes of its devoted agents.

During the period under review the British baptists have commenced missions to Western Africa and China; and in connection with their missions have formed a "Bible Translation Society," and a "Young

Men's Missionary Association." Their "Home" and "Irish" Missions have steadily pursued their useful course. Their colleges too, for the instruction of candidates for the ministry, have met with increased support. That at Bristol maintains its ancient reputation—the Stepney has been removed to Holford House, Regent's Park—the Bradford has found a new and handsome habitation at Rawdon, near Leeds—the Abergavenny has been removed to Pontypool, and a new one formed at Haverfordwest—and the General Baptist, after several removals, has found a settled home at Chilwell, near Nottingham—a new college has also recently been established at Glasgow. New Hymn Books have been compiled and published in both sections of the body; and as to the monthly periodicals, why, their name is "legion," or "Gad," for behold "a troop cometh."

The numerical increase of the baptists in England and Wales—in the Principality especially—is very cheering. Even in popish Ireland

and presbyterian Scotland there are now hopeful signs of progress.

We referred, in our leader for December, to the old barn-like meeting-houses of our forefathers in out of the way places. We now see handsome baptist chapels rising every year in eligible positions in towns and cities; whilst the "Metropolitan Tabernacle," built by the friends of a young baptist minister, the Rev. C. H. Spurgeon, is one of the most conspicuous objects of the great metropolis.

We have thus taken a rapid glance at our onward progress. We have done so, we trust, in no boastful spirit, or from a desire to depreciate others. Indeed others may have made equal or greater advances. Our design has been simply to encourage our own brethren, that, thanking God and taking courage, they may gird themselves to renewed conflict with the powers of darkness; and, like their noble fathers, be valiant for the truth of God in opposition to the authorities and traditions of men.

THE LATE PRINCE CONSORT.

THE remarks we made on the unexpected and affecting decease of His Royal Highness, in our last number, were written on the day of his funeral, our hearts saddened as our ears listened to muffled bells

"Swinging slow with sullen roar,"

to tell a nation's grief for a great and irreparable loss.

The funeral took place on Monday, December 23, the day before that on which "Christmas Eve" is usually welcomed with gladness and joy at thousands of British firesides. But the Christmas of 1801 will never be forgotten by the present generation, because of the gloomy

shadow which was cast over it by this mournful event.

Only a select number were permitted to witness the funeral ceremonies of the departed Prince. But amid a nation's tears and lamentations, his mortal remains were conveyed to the royal vault. On that day England's shops were closed, and its sanctuaries opened. Decent mourning met the eye in every direction; voices spoke in subdued tones, and with tender accents; bells solemnly tolled; the wheels of business made an awful pause; each man looked as if he had lost a friend, and each

woman as if she were bereaved of a brother.

It being the expressed wish of the Prince Consort that his funeral should be private, this desire was complied with, so far as was befitting the husband of the most illustrious lady in the world; and this comparative privacy was much more in keeping with the nation's heart-felt grief than gorgeous decorations and pompous obsequies. Precisely at twelve o'clock the first mourning coach began slowly to move from beneath the Norman gateway of Windsor Castle; and at five minutes to one the coffin was lowered into the "deep black aperture" of St. George's Chapel; when a herald, with deep emotion, rehearsed the prolonged titles of the deceased Prince. The Prince of Wales with great difficulty was enabled somewhat to restrain his struggling emotions till the moment when he stood with hands clasped looking after the coffin down into the vault, when a rush of tumultuous thoughts burst open the flood-gates of the heart; he wept, hid his face, and was slowly led away by the Lord Chamberlain; while little Prince Arthur, who had been crying and sobbing bitterly, was now quite composed.

There for the present, in darkness and silence, the coffin is left, until the completion of a mausoleum to be erected hereafter. Death levels all distinctions, and even the "High and Mighty Prince" Consort there, in effect, says "to corruption, Thou art my father; to the worm, Thou art my mother."

"The glories of our birth and state
Are shadows, not substantial things;
There is no armour against fate:
Death lays his icy hand on kings;
Sceptre and crown
Must tumble down,
And in the dust be equal made
With the poor crooked scythe and spade."

Soon after the lowering of the coffin down into the vault, a Queen's messenger brought from Osborne to Windsor three little chaplets of

moss and violets, wreathed by the three elder Princesses, also a bouquet of violets, with a white camellia in the centre, sent by the widowed Queen. These beautiful mementoes unsal founts of emotion that had remained untouched by all the heraldic insignia of the decorated coffin, and once more we feel that—

"One touch of nature makes the whole world kin."

We confidently affirm that there is not a heart that beats in a British bosom that could restrain the instinctive prayer that the "Husband of the widow, and Father of the fatherless," would greatly strengthen the widowed Queen and her sorrowing children in this affecting bereavement.

The service at St. George's Chapel was very impressive. The officiating clergyman was evidently labouring under deep emotion, and could scarcely articulate the solemn words of the ritual. One of his Royal Highnesses yagers, a fine stalwart man, was so affected that he staggered under the weight of his grief, which he could not repress, and nearly fainted when he saw the coffin descend out of sight.

In respect to the religious life of the late Prince Albert, we have necessarily but scanty detail; but a life so benevolent, virtuous, philanthropic, and unblemished, undubitably indicates a good heart, as certainly as a tree is known by its fruit. It is stated in the letter of a nobleman who attended him to the last, that "the Prince continually repeated on his death-bed that hymn,

"Rock of ages, cleft for me!"

His veneration for the Bible was exemplified in the motto he selected for the London Royal Exchange, "The earth is the Lord's, and the fulness thereof." The chaplains of the Royal household bear their testimony that the more faithful their sermons the more the Prince Consort was pleased.

The Hon. and Rev. Baptist Noel, in a discourse on this great national bereavement, observed:—"We meet to-day to a certain extent in gloom and sorrow. A prince has been taken from us, who has descended to the grave with a universal title to respect and affection. There are very few princes who have merited so well of their country as he has done. He has promoted whatever was estimable, and whatever was likely to advance the civilisation and comfort of this country, and the way in which he has abstained from those party politics which are so apt to create dissension and rancour among men entitle him to our greatest respect and esteem; and if the family of our beloved Sovereign is more to be respected than any other imperial family, how much of that respect is owing to his wise and prudent counsels? On that point I have one special subject of satisfaction. When I was preaching lately at Ryde I learned, from one or two sources, that the clergyman at whose church the Royal family were in the habit of attending was a singularly pious and truly evangelical christian, and that when he was more than usually plain and impressive in preaching the Gospel, he has been on more than one occasion thanked by the Prince. When we know how apt men of rank and wealth are to contract a positive feverish dislike to the Gospel, and what men in his position sometimes think of religion, it is with still more bitter grief and profound sorrow that we contemplate his departure from among us."

In order further to shew the kind disposition of His Royal Highness, and the preference he gave to works of a religious character, we may be permitted to mention that when, ten years ago, it occurred to the author of the "Boys of the Bible," that he might possibly be permitted to present copies of that work to

the Prince of Wales and Prince Alfred, two splendidly bound copies, enclosed in morocco cases, were forwarded to Col. the Hon. Charles Grey, Secretary to His Royal Highness, accompanied by notes, of which the following are copies—

"Leicester, Dec. 21, 1852.

Sir,—Permit me to request your kind assistance in presenting the enclosed books to His Royal Highness Prince Albert.

I am, Sir, most respectfully,

Your very obedient servant,

JOSEPH F. WINKS.

TO HIS ROYAL HIGHNESS, ALBERT, PRINCE CONSORT.

MAY IT PLEASE YOUR ROYAL HIGHNESS,—Having written the 'Boys of the Bible' with a view to excite in the minds of the Boys of Britain a greater reverence and love of the Holy Scriptures, I humbly request that your Royal Highness will kindly receive the enclosed copies of that work for the Prince of Wales and Prince Alfred.

Permit me, Illustrious Prince, to subscribe myself, your Royal Highness's

Most dutiful and obedient servant,

JOSEPH FOULKES WINKS.

Leicester, December 21, 1852."

Within three days the author was honoured with the following reply—

"Colonel Gray has received the commands of His Royal Highness Prince Albert to acknowledge the receipt of Mr. Winks's letter with the accompanying copies of his work on the 'Boys of the Bible,' and (though it is contrary to the rule that it has been found necessary to establish of not receiving presents) His Royal Highness will have much pleasure in accepting them, and desires Colonel Grey to convey to Mr. Winks the expression of his best thanks.

Windsor Castle, December 24, 1852."

In the address to the Royal Princes which prefaced the work, the author observed, "The ancestors of the Prince Consort—your Father—have ever been distinguished as the firm friends of the Bible; and the Prince himself has, on various occasions, displayed a discriminating acquaintance with its sacred pages."

More expressive and hopeful are the verses from certain German Chorales sung at the funeral, for

which the departed Prince had expressed a decided preference. We give a few verses.

"I shall not in the grave remain,
Since Thou death's bonds hast sever'd;
By hope with Thee to rise again,
From fear of death deliver'd.
I'll come to Thee, where'er Thou art,
Live with Thee, from Thee never part,
Therefore to die is rapture.

And so to Jesus Christ I'll go,
My longing arms extending;
So fall asleep in slumber deep,
Slumber that knows no ending
Till Jesus Christ, God's only Son,
Open the gates of bliss—leads on
To heaven, to life eternal.

To Thee, O Lord, I yield my spirit,
Who break'st in love this mortal chain;
My life I but from thee inherit,
And death becomes my chiefest gain;
In Thee I live, in Thee I die,
Content for Thou art ever nigh."

Every condition of life has its disadvantages, royalty not excepted; for it is so surrounded and guarded by conventional customs, that however laudably, and not intrusively, anxious we may be to know whether

the dying hours of the Prince were cheered by faith and hope in Christ, we are not allowed to be informed. We may however mention that within a few days of the decease of the Prince, a clergyman informed us, who said he had it from the best sources, that for several days before his death the Prince was in the habit of engaging in solemn prayer with the Queen when none were present but themselves.

But we must close these desultory remarks. Our departed Prince has "gone the way of all the earth," and we must follow him. Peace to his memory! Let us now listen again to the solemn voice which comes to each of us from eternity, sounding down through centuries of generations—"But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

Spiritual Cabinet.

EARLY CHRISTIANS AND THE NEW TESTAMENT.

MODERN objectors to the Books of the New Testament would fain persuade us that the Early Christians were a people of such a character, and so conditioned, as to be ready to believe they knew not what, and knew not why. In blind sincerity they somehow became strong and numerous. Deceived or artful men then brought some intelligence to their side. The darkness of the Middle Age soon came on, to be followed by a reformation necessarily imperfect, thus leaving it to the last hundred years or so to subject the Christian Scriptures to anything like a critical investigation.

But a tissue of misrepresentation more unwarranted or more immoral than this it would be hard to weave

together. Its effrontery is of a piece with some of its other qualities. From character, and from circumstances, the christians of the first two centuries were led to extend a guardianship over their scriptures of the most cautious and jealous description. That they should combine to deceive men on such matters was simply impossible. Their whole moral nature was repugnant to any such attempt. The loss of all things, even of life itself, was the not improbable penalty of the profession they had made. To suppose them indifferent to the evidence of the faith which they had embraced in the foresight of such consequences, would be to the last degree absurd. The entire texture of the Scriptures

of the New Testament suggests that nothing was further from the thoughts of the Evangelists and the Apostles than the notion that the people of that age could be brought to receive the Christian doctrine, except on the grounds of evidence adapted to convince thoughtful and well-educated men. The age was not an age of darkness. The intelligence abroad was the ripest and the most diffused the world had ever seen. To be brought into obedience to the Gospel, it must be subdued by intelligence. The manner in which Paul marshals the evidence in support of our Lord's resurrection, is merely a sample of the method in which the Apostles, and all the early preachers of the Gospel, trained their converts into the habit of giving a *reason* for the hope that was in them. Men asserted that they were the followers of cunningly devised fables. It was for christians to demonstrate the falsehood of that assertion. In that age, greatly more than in our own, the christian teacher was a polemic, and christian evidence was always a foremost theme with him. We address men, for the most part, who profess to be believers in the Gospel. Our great work is to vitalize this admitted and common faith. But it was otherwise in the times when the canon of our Scriptures was in process of formation. The preachers of those days had to begin farther back. They had to convince men that christianity itself was not a fiction or a fraud. In place of being less disposed to concern themselves with questions relating to the Divine origin of the Gospel than ourselves, the difference, as the natural effect of circumstances, was quite the other way. The first question put to a man on his avowing himself a christian would be—what reason have you to think this religion true?

How often has it been shown that

the christians of the first two centuries looked on the corruption of their Scriptures as a daring impiety. But if this was the light in which they regarded the four Gospels before the close of the second century—and no one can question that fact—it is utterly inconceivable that these documents should have been forged at first, or materially mutilated afterwards. We have sufficient evidence from Papias, that the Gospels by Matthew and Mark were received as we receive them before the close of the first century; and from Justin Martyr, that the four Gospels were so received before the middle of the second century. But let a later date be assumed, let it be only admitted that before the close of the second century those documents had acquired that place among christians, and it will be easy to demonstrate that they must have been genuine and substantially pure. The only rational conception is, that those books were written by the men whose names they bear; that they were received as such from the first, and that they were guarded from mutilation as sacred books ever afterwards. We know enough of what was done by Celsus, and Porphyry, and Julian, to enable us to see that the christian faith in its early history was anything but an unquestioned faith. Every position assumed by it was debated. Every inch of ground gained by it was gained in the face of an antagonism guided by a higher and a more general intelligence than had existed in any preceding age.

Pliny, about the year 100, and Tertullian a century later, both bear testimony to the great number of early christians.

Gibbon, indeed, estimates the christians in the empire, when Constantine declared in their favour, at not more than one in twenty. If we take this very low reckoning, and suppose (which is anything but

probable) that the christians of a century earlier were not more than one in forty, this gives us three millions of christians out of the one hundred and twenty millions subject to Rome. To those three millions the Gospels must have been very precious. How many of these people may be supposed to have had copies of one or more of the Gospels in their possession? The bulk of one, or of the whole, was not great. The cost, too, in an age when the transcription of books was a trade as busily prosecuted as printing is now, was not such as to place such a book beyond the reach of the majority desiring to possess it. Origen says of these writings that they were not rare books, read only by a few studious persons, but were in the most common use. Now, if we suppose not more than one man in fifty of the christians existing at the close of the second century to be possessed of copies—and this is extravagantly below what was probable—this gives us sixty thousand copies in the hands of christians at that time.

"If there had been important discrepancies among these sixty thousand copies, no series of events could either have destroyed the evidence of those discrepancies, or could have produced the present agreement among existing copies, derived as they are from those in use at the period in question. The agreement, then, at the end of the second century, among the numerous copies of the respective Gospels, proves that an archetype of each Gospel had been faithfully followed by transcribers. This archetype, as we have seen, there is no ground for imagining to have been any other than the original work of

the author of that Gospel. It follows, then, from all that has been said, that, long before the latter part of the second century, our present Gospels were composed by four different authors, whose works obtained general reception among christians as authentic histories and sacred books, and were everywhere spread and handed down, without any essential alteration from transcribers."

What can Niebuhr criticism, talk about myths, and the like, do with such evidence as this? Nothing—nothing to the world's end. So far from being demolished by speculations of that order, it has not been touched by them, and never can be touched by them. It would indeed be a marvellous thing, if a religion founded thus upon documents, appealing thus to intelligence and scholarship in an age the most memorable in history for its intelligence and scholarship; a religion which made its way purely by such means to the camp and the forum, in the Imperial household and to the very throne of the Cæsars; a religion which not only gained that ascendancy, but has perpetuated it through more than a thousand years — marvellous truly would it be if it had been left to this later time to take this whole matter to pieces, to proclaim it a sham, and to show that christendom has been writing itself down an ass through all those long centuries! The vanity which can account the performance of such a work as possible is enormous. It would fill us with amazement, had we not grown so old as to be amazed at nothing in this mad world.

British Quarterly.

Poetry.

THOU ART NEAR, O MY FATHER!

THOU art near, O my Father! on life's troubled sea;
How sweet and sustaining this thought is to me!
As an anchor my sorely-tossed spirit it keeps,
When temptation's wild blast like a hurricane sweeps;
For though perilous oft-times my transit appears,
Thy presence sufficeth to banish my fears;
Not all the rough billows my bark can o'erwhelm,
While Omnipotent wisdom and love guide the helm.

Thou art near, O my Father! The friends that have smiled
On the days that are past, and my sorrows beguiled,
Are now far away from the home which they blessed.
Some the Saviour has called to the mansions of rest;
Some amidst the confusion of life and its cares,
Rarely think of the heart that once echoed to theirs,
And others regard me with glances that chill,
But unchanged and unchanging Thou lovest me still.

Thou art near, O my Father! How clear and how bright
Ought those actions to be which are full in thy sight;
Then help me with childlike affection each day,
To study thy will and thy precepts obey;
O nerve me for conflict with self and with sin,
And teach me the way steady conquests to win:
And when wearied with failure, hope seems to decline,
O point to the crown which through grace shall be mine.

Reviews.

A Handbook of Revealed Theology. By the Rev. John Stock. With Prefatory Notice by the Rev. C. H. Spurgeon. London: Elliot Stock.

THE author of this book is an industrious man, working hard in what he seems to regard as his peculiar field of labour—the vindication of Calvinistic theology. Mr. S. tells us that the present work aims “to give a complete system of dogmatic and ecclesiastical theology.” These are bold words, but Mr. S. is a bold and fearless man. In his own Preface he wishes his readers to study his pages “in the same spirit of charity and honesty in which they have been written,” and adds, “We ask for a candid perusal; for a faithful reception of what we have written that is in accordance with God's will; and for as thorough a rejection of everything that will not bear the test of

comparison with the infallible standard.” This is all fair and open.

Then we have another brief but characteristic Preface from the pen of Mr. Spurgeon, in “cordial approval” of the work, though he is careful to add, “I do not endorse every sentence in the book.”

One excellence in this book we readily notice, and that is, a very copious “Table of Contents.” Guided by this table, we turned to two of the chapters, “The Responsibility of Man,” and the “Doctrine of Election,” on which we were aware our author held some peculiar notions. We expected that we should find him striking right and left at the Arminians, and we were not disappointed. “The Scriptures,” Mr. S. says, “always address MAN as a free agent; but such a freedom of the will as Arminian divines contend for is an

absurdity." In this summary manner our author, following, alas! in the wake of many other writers of his class, condemns his christian brethren without furnishing from one Arminian writer a single proof of what he affirms. This is *dogmatical* theology with a vengeance! Again we would ask, what is Arminianism, and who are Arminians? We have asked before, but the oracle gave no reply. We presume our General Baptist brethren, and the whole body of Wesleyans in the land. Are these all agreed to hold fast an "absurdity?" Mr. S. is no coward, not he. He dare say anything he believes to be a fact; and as he seems to know so much about these matters, it would be an easy task for him to tell us.

Of Election, Mr. S. says, "This is the Thermopylæ of the Arminian and Calvinistic controversy." We protest against this as mere "*high-sounding Greek*." But further—

"If the Arminian theory be true, apostolic language must be differently rendered, and we ought to say, 'God hath saved us and called us, not according to His purpose and grace, which were freely given to us in Christ before the world began, but according to His foresight of our good works!'"

Here again Mr. S. furnishes no proof. It is enough for him to affirm his own dogmatical theology.

We therefore challenge Mr. S. to produce from the writings of evangelical Arminians, whether baptist or pædobaptist, a sufficient vindication of this distorted parody. Our columns are open to him; but we remind him of his own words—"The word of the living Jehovah must never be twisted to reconcile it with any favourite scheme of doctrine." Again—

"The doctrine of election presents no positive obstacle to the salvation of any man. It has to do exclusively with salvation. It has no bearing upon the ruin of the lost, no connection with it whatever. Election is, as we have proved, an act of pure sovereignty, and sovereignty has no place in the infliction of evil, but is exclusively concerned with the communication of good. In the punishment of the wicked equity alone will be displayed. Sovereignty and equity have their distinct spheres; the former is exhibited in the recovery of the saved, and the latter in the ruin of the impenitent and unbelieving."

Of this passage we remark that "Sovereign" and "Sovereignty" are words continually dropping from the lips or pens of preachers and writers of the school of Mr. S. in support of their peculiar views. The use here made of them is unwarrantable, inasmuch as neither of these words are, we believe, and we have consulted Cruden, to be found in Holy Scripture.

We conclude with a few more extracts, leaving our readers to compare the doctrines contained in them with "the infallible standard," and reconcile them with each other if they can.

"Predestination provides for the certain salvation of some, but it creates no impediment to the salvation of any. The lost will be moral suicides; the redeemed will be trophies of the saving power of the Most High."

"The testimony of Jehovah to the person and work of His Son, is given to all who possess the gospel; every man who has that testimony is required to believe it with his whole heart; this claim renders such a belief every man's duty; and all who thus believe shall be saved."

With these important truths the doctrine of election is in perfect agreement. The invitations of the gospel are addressed to all men, and election simply secures the acceptance of these invitations by some. 'God commands all men everywhere to repent.' (Acts xvii. 30.) 'And this is his commandment, that we should believe on the name of His Son, Jesus Christ.' (1 John iii. 23.) He thus addresses the ungodly, 'Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon.' (Isa. lv. 7.)"

"It is evident that the gospel calls upon men sincerely to repent of their sins, and cordially to embrace Christ; and that this is all that it requires as essential to salvation. Now this call may be addressed to the non-elect with as great propriety as to those whom the Father hath chosen; for it is equally the duty of all men to repent of their sins, and to believe cordially whatever God has revealed."

The sovereign purpose of God has determined the number who shall be brought by grace to obey the general outward call; and we do not hesitate to affirm that not one more will receive the glad tidings of mercy with cordiality and faith. But this does not interfere with the freeness of the proclamation, nor with the obligations of men to attend to the voice of God. Sinners, *as such*, are bound to repent of their sins, and to believe with their whole hearts

the testimony which the gospel bears to the Son of God; and these are the only things requisite to salvation."

But what is all this but solemn mockery if the gifts of the Holy Spirit to sinners, indispensable to their salvation, are withheld?

Having thus noticed what we cannot but regard as unfair and objectionable

in two of the chapters, we have reason to believe, after referring to several other portions of the work, that Mr. S. has rendered good service to evangelical religion at this juncture, by his fearless vindication of most of the essential doctrines of the Christian Religion.

Correspondence.

THE LATE MR. EDWARD FOSTER, OF HITCHIN.

[Among the "Deaths" in our January number is the name of this aged disciple of the Saviour. We stated then that we had received some valuable information of the deceased and his ancestors from a relative, which we now give.]

To the Editor of the Baptist Reporter.

DEAR SIR,—The late Mr. Edward Foster lived at Cadwell, near Hitchin, Herts., and had followed the occupation of a farmer till within a few years. He was a grandson of John Foster, who was born in the year 1642, so that it is a remarkable fact that the ages of Mr. F. his father and grandfather, spread over two hundred and nineteen years. It is worthy of note that the above named John Foster, with five younger brothers, occupied a farm at Preston, a few miles from Hitchin, a short distance from the Dell in the Wood, mentioned in the life of the immortal BUNYAN, and whither he used to resort at midnight to preach when released from Bedford gaol. It was at their house he made his home, finding it an asylum when he was "hunted as a partridge upon the mountains."

The deceased, Mr. E. Foster, was a man of good endowments, of social disposition, and intensely fond of reading and writing. As a Christian he was firm in the faith, as his fathers were; and though not called to bear the heavy fines and persecutions they endured, yet in the providence of God it was his lot to suffer many things, but amidst them all he was enabled, through grace, to say, "not my will, but thine be done." Through a long life he served God in the duties devolving upon him with humility and godly

sincerity. Like his father and grandfather he was a member and a deacon of the baptist church assembling at Hitchin for many years, into which he was admitted in the year 1796. He was only confined to his home a few weeks before his death, being able up to that time to walk to chapel on the sabbath, though at a distance of more than two miles. His last days were peaceful and happy. Trusting in Jesus only for salvation, and waiting the Saviour's call, he gently fell asleep, Oct. 23, 1861. "Blessed are the dead that die in the Lord."

The following interesting information respecting the *six* brothers, not *five*, as stated in our last, will be read with pleasure.

"John, Edward, Matthew, Michael, Joseph, and Richard Foster, were brothers living together at Preston. They carried on the business of the farm by uniting their stock together. They were all industrious in their calling, and gave evidence of their being pious, conscientious, godly men. Living in the reigns of those royal rascals, Charles II. and James II., they nobly and cheerfully risked the spoiling of their goods and the loss of their liberty for conscience sake.

Mr. Wilson, the first pastor of the church meeting for worship near Tilehouse Street, Hitchin, (where these six brothers all attended) suffered imprisonment for the sake of a good conscience for seven years in Hertford gaol; and these worthy brothers nourished him there according to their capacity and opportunity. But had not James been obliged to abdicate the throne he had too long disgraced, to all human appearance they would have had nothing left wherewith to

nourish Mr. Wilson or themselves either. They had all been fined twenty pounds a month each for not going to church, till all they had in the world was confiscated. However, their fines had not been exacted when the 'Glorious Revolution' was effected under William III., who gave them, as it were, a receipt in full of all demands, and they never actually lost anything, except a few half-crowns which they used to make a present of to the constable when he came to give the notice of another twenty pounds penalty being incurred.

While these six worthy brothers lived at Preston, their house used to be an asylum for persecuted ministers. There were sometimes several of them together, and they had their appointed times for meeting. Among these was JOHN BUNYAN. It is said that one thousand people have met in that dell at midnight to hear Mr. Bunyan preach; and as there was danger of being interrupted when he was in the dell by his enemies, there were friends stationed at the sides of the wood to give the preacher and congregation time to separate before their enemies could apprehend them.

The church assembling at Hitchin covenanted together in brother Field's house, in 1681. But many years before that, as far back as 1666, if not before, there was preaching in the wood. The covenant was as follows:—

'We, who through the mercy of God and our Lord Jesus Christ, have obtained grace to give ourselves to the Lord and one to another by the will of God, to have communion with one another as saints in one gospel fellowship:—

Do, before God our Father, and our Lord Jesus Christ, and the holy angels, agree and promise to walk together in this one gospel communion and fellowship as a church of Jesus Christ, in love to the Lord and one to another, and endeavour to yield sincere and hearty obedience to the laws, ordinances, and appointments of our Lord and lawgiver in his church.

And also do agree and promise, the Lord assisting, to follow after things which make for peace, and things wherewith one may edify another, that so living and walking in love and peace, the God of love and peace may be with us. Amen.

To which we add the Amen, and universal consent of all.

Signed by } JOHN WILSON,
 } JOHN FOSTER,
 } THOMAS FIELD.'

And by more than thirty other members."

Purwell Mill, Hitchin.

We have also received some further facts respecting this remarkable family, which will be given next month.

Christian Activity.

THE PREACHING WEAVER AND THE PEER.

MANY good people try to excuse themselves from doing anything because they cannot do some great thing. Had they only plenty of money and influence, then you should see what they would do! These brethren forget that their Master is not "a hard man, reaping where he has not sown," but one who only requires service from us according to our ability and opportunity, and for our encouragement has, with wonderful condescension, said that he will, in that day, reward those

who have been faithful in doing a "few things" for his name. As for money and influence, why he can dispose the hearts of others to furnish them if he sees them needful. Here is an instance.

"At the period when the Earl of Weymouth, afterwards Marquis of Bath, was one of the British Secretaries of State, there resided on his manor, appertaining to Longleat House, a pious Congregationalist, named Driver, a cloth-weaver, who belonged to a church about four miles from his place of abode. As he and his family in stormy weather were obstructed from

attending the services of the sanctuary, and as Driver possessed both 'gifts and graces' for usefulness, he was disposed to open his own house for meetings for prayer and exhortation. The dwelling, however, belonged to the nobleman, and was occupied by Driver as his tenant. It was 'the Lord's doing!' and the evangelical work prospered until a church was formed, and with the sanction of the earl's bailiff (Davies), and by the aid of neighbouring churches, in which it is believed John Thornton assisted, a house of prayer was erected; and Driver added to the secular occupation of weaving, the spiritual office of preaching the Word. The hand of the Lord was with him. The word of God increased; and a number believed and turned to the Lord.

During this interval, the earl, who was obliged to reside in London on account of his public duties, had either not been made acquainted with Driver's proceedings, or had paid no regard to his course. At length, however, his successful labours became too marked for continued scorn or ridicule. The parish church exhibited such an evident proof of habitual desertion on the part of the people, while the Nonconformist sanctuary was filled with the attentive and devout parishioners, enjoying the 'communion of saints,' that the parson could no longer brook either the indifference with which he was treated, or the respect paid to the preaching weaver. He therefore resolved, if possible, to crush the mechanic who dared, he said, to 'set up a conventicle' in his parish. Some time, however, elapsed before he had the opportunity to commence operations. But when circumstances transpired through which the earl resigned his Secretaryship, the nobleman returned in the summer to occupy his princely mansion at Longleat.

Without delay the rector had an interview with his ecclesiastical patron, the manorial baron. He complained of Driver's fanatical proceedings; denounced the weaver and all his brethren as disturbers of the peace; and reviled Driver himself as 'a pestilent fellow,' adding his request, that as Driver lived in the earl's cottage, and the conventicle, as he entitled the house of prayer, was erected on the earl's domain, that

he would summarily eject the ring-leader and his whole community. The earl promised to examine into the complaint, and do what was proper.

The bailiff (Davies) was apprized by the earl of the rector's communication, and the necessary inquiries were made respecting the truth of the representation by the rector of the affairs of the parish. Mr. Davies candidly unfolded the entire course which he had sanctioned; testified to the great worth of the humble preacher, and the numerous moral benefits which had resulted from Driver's efforts to evangelize his neighbours; and enumerated several instances in which the ungodly, who had been formerly subjects of the earl's judicial cognizance as a magistrate, had become exemplary persons for all good conduct and religious consistency; and convinced the earl that the best method which he could adopt would be to disregard the rector, and to encourage the sober industrious weaver. Upon which Davies was directed to invite the Nonconformist to dine with the earl. As they were about to begin their meal alone, the earl remarked, 'Driver, I suppose you *say grace* whenever you eat.' 'Yes, my lord,' was the weaver's reply; 'I always desire to acknowledge the Divine goodness.' 'Well, then,' rejoined the earl, '*say grace* now.' At which Driver made an appropriate petition for the Lord's blessing, both upon the food and the earl who provided it. After a long conversation, the earl added, at parting: 'Go on, Driver, and do all the good among the people you can.'

The story soon flew around that Driver had dined with the earl of Weymouth, and that the earl was highly delighted with the preaching weaver. This induced the rector a second time to expostulate with the earl, with earnest sollicitation that the conventicle might be stopped, and the people be forced to return to the parish church. The earl again engaged to inquire into the matter, and do the best he could to promote the peace and welfare of his dependents. Towards the close of the season, just before his return to London, Davies was ordered again to invite Driver to dinner with the earl at Longleat House. The peer had passed the summer and autumn

exploring his large demesne; and he ascertained that the impure, the intemperate, and the vicious, in many instances, were 'transformed by the renewing of their mind;' that the brawlers and fighters were become prayerful and orderly; and that wherever Driver's influence and principles swayed, all was comfort and decorum; and in the greatest contrast to that portion of the inhabitants who either attended the parish church, or professed to follow the rector. Having dined, the earl summoned Davies, and called for the deed which he had directed the bailiff to prepare. By that instrument the earl transferred the Nonconformist place of worship, grave-yard, and the dwelling which Driver occupied, with the adjoining field, garden, and orchard, to trustees, for the use of an Independent church; to which was appended a sum of money as an annual payment for the benefit of the minister of the church. When

he had formally signed the deed, he presented it to Driver, with a donation for himself. As he bade him farewell, he said, 'Now, Driver, you must quit weaving cloth, and do nothing else but *weave sermons!* Go on as you have begun; and nobody shall molest you as long as my name is Weymouth.'

The next day the rector hurried to Longleat House, to remonstrate with the earl upon his '*fanatical doings*;' and was about to open his ecclesiastical artillery, when the earl stopped him, and after communicating the result of his investigations among the rector's parishioners, he drily told him that the only thing he could do to *drive Driver* out of the parish, was to—'*PRAY HIM DOWN! PREACH HIM DOWN!*' But as these were things the rector did not understand, Driver continued to work in his Master's service, until that 'good and faithful servant' was called to 'rest from his labours' in christian peace."

Revivals and Awakenings.

THE WEEK OF PRAYER, 1862, AND INCIDENTS OF THE LATE REVIVALS.

LAST year, at the suggestion of a few missionaries in a remote part of India, the first "Week of Prayer" for the general pouring forth of the Holy Spirit on all flesh was held, and the results were very encouraging. What may be the results of the "Week of Prayer" held in many places during the past month, no one can yet tell, but the year may declare it.

Were we to judge from the local meetings we enjoyed the opportunity of attending we should indulge much hope. Three noon-day meetings were appointed, but so many attended that five were held. Every evening, the largest Hall in the town was crowded, and on the closing evening two other large rooms were opened, and yet hundreds could not obtain an entrance; and this was on a dark and rainy night.

These meetings were conducted by ministers and friends of various denominations. Certainly not by all the clergymen in the town, nor yet by all the Dissenting ministers—for we have

dignified dissenting ministers amongst us as well as dignified clergymen.

From the county many pious oligergymen came in. We know not that there were so many in the villages around us. These especially, heartily joined in the proceedings. Thirty years ago, before church-rates were abolished in every parish, we could not have obtained such united meetings for prayer. The other day we received a note from a friend in another county town, who states that they could not hold any such meetings there, because of existing church-rate contests. We mention these facts to show that the advocates of these objectionable rates are supporting a serious obstacle to the union of the disciples of Christ and the advancement of his kingdom in the hearts of men.

Many earnest prayers were offered for a revival of religion in the locality, and christians were exhorted to put forth their best efforts to bring their neighbours to a knowledge of the truth by all the means within their power, depending entirely on the Divine

blessing. Among others, *religious conversation and correspondence* were mentioned. How these were blessed of God during the late revivals in Ireland is known to many. We give a few instances.

Mr. Denham Smith of Kingstown, Dublin, related this incident at a public meeting:—"He remembered a gentleman in Kingstown who had returned from America, having previously amassed a very large fortune in India, and who began to build a terrace. Although his near neighbour, they were comparative strangers to each other, only saluting one another when passing, and giving the 'word of the morning.' At last he (Mr. S.) thought it was time he should speak to him, and meeting him one day he remarked that his terrace was rising rapidly. 'Yes,' he said, 'no sooner is a house built than it is taken, and I think I will continue it, for it is a profitable speculation.' He (Mr. S.) then said, 'We are friends, are we not? I am sure you will not mind me putting a question to you. Have you ever thought of what the Lord said, 'What shall it profit a man, if he gain the whole world and lose his own soul?' He (Mr. S.) thought he never could forget the calm, quiet look of that man as he replied, 'Sir, I am thankful to you—it is seldom one is reminded of these things; you mean it for my good, and I thank you.' A week after he (Mr. S.) went to Obeltenham to preach, and on returning, the first thing that met his eye was a hearse, with its nodding plumes, and the mourners; and on enquiry he was surprised to find that it was the gentleman to whom he had been speaking the week before, and who had died very suddenly."

Mr. Sewel of Londonderry mentioned the following pleasing fact:—"B. was a lady highly educated,—a member of a church in town. I received a letter from her one morning, requesting I would call on her. I did so immediately. She met me at the door, showed me up stairs, and when I was seated, she addressed me in some such language as the following:—"Mr. S., I must apologize for asking you to call, as I do not belong to your church; but I am very unhappy. I have always passed for a christian. I thought myself a christian, but I have been deceived. What am I to do?" I replied,

'The blood of Jesus Christ, God's Son, cleanseth us from all sin.' 'I know that,' she replied; 'but I fear Christ has not died for me.' 'Why not for you?' 'Oh,' she replied, as the big tears coursed down her cheeks, 'I have been brought up to believe that Christ died for only a few; and I fear I am not of the number.' It was a critical moment. Having lifted my heart in prayer to God, I took up her own Bible, opened on the fifty-third chapter of Isaiah, and read the sixth verse, slowly, thus (knowing she would soon correct me) —'All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of *some of us*.' 'No,' she replied, with a radiant countenance, 'it is—*of us all*.' We knelt to pray; and as we rose, she was enabled to exclaim, 'Behold, God is my salvation! I will trust Him, and not be afraid!'

'O. is an artisan—a young married man, possessed of considerable intelligence and information. It was sabbath evening; the anxious were invited to wait. Among the many who remained, was this young man. I went up to him, and asked, 'Do you wish to speak with me?' 'Yes,' he replied; 'I should like to see you in the vestry.' Having entered the vestry, he said, 'Sir,—and his frame shook, and his tongue faltered,—'I am anxious to tell you that I am a great sinner. I am a profligate, sir, although I had a pious mother, who is now in heaven; but I fear I shall be lost. I know, if I were to die this moment, I should go to hell. For seven years since I left England (he is an Englishman,) I have not been in a place of worship but three times. Oh, I feel that I am guilty! What am I to do?' I replied, 'The jailer at Philippi, who asked the same question, was directed to 'believe on the Lord Jesus Christ.' 'Yes,' he said, 'I have been trying to believe, but I cannot. Do tell me how I am to believe.' My answer was, 'I cannot tell you how. I might as well begin to describe to you how you are to see. As to the mode of believing, the Scripture says, 'Faith cometh by hearing, and hearing by the Word of God.' Ask 'What am I to believe?' and I can answer you; but I can't tell you how.' Never shall I forget the look of anxiety which he cast at me, as he said, 'Oh, do then tell

me, what am I to believe?" I took his Bible, which he held in his hand, opened on that glorious chapter, the fifty third of Isaiah. I requested him to look on, whilst I read and explained the substitutionary work of Christ, as contained in the fourth, fifth, and sixth verses. With astonishment he read and listened. The words were new to

him, though he had, I doubt not, often read them before. We knelt in prayer; and as he rose, hope had taken the place of blank despair. He returned home a new man; has joined the church. His consistent life proves the work to be genuine, and he enjoys the confidence and esteem of all who know him."

Narratives and Anecdotes.

BUDDHISTICAL ATHEISM.

OUR readers will have in recollection the extracts we furnished in our last number at page 22, on "Buddhism," and the references which were made to the labours of Messrs. Allen and Carter, British baptist missionaries, among the Buddhists at Ceylon, at page 25. Since that number appeared, a pamphlet has been placed in our hands by a relative of Mr. Carter, with this title, which will explain its subject and object. "Buddhistical Atheism, and how to meet it. A lecture delivered before the Kandy Young Men's Christian Association, by the Rev. C. Carter, Sep. 13, 1861. Colombo, Printed for the Association, by E. H. Peterson, 11, Chatham Street, Fort."

Mr. C. opens his lecture by quoting some well-known sentences from John Foster on the being of a supreme God, and then proceeds to the discussion of his great theme, in which he shows that he had made himself well acquainted with the arguments of the metaphysical Buddhists, or rather the subterfuges behind which they seek to shelter themselves. From which we gather that our English Atheists are indebted to their brethren in the East for most of the objections they urge against the existence of our Creator and Upholder of all things. It is evident, from the statements of Mr. Carter, that what is called the "Argument of Design, Adaptation, or Suitability," will not suffice to satisfy these subtle reasoners, who will not fail to admit the design, but immediately ask who designed the Designer? Thus they evade that argument, and would fain lead you up to think of millions of Designers, until they and you are lost in inextricable confusion! Mr. Carter would adopt the

argument of *Dependence* as a more conclusive method. He says:—

"It is often conceded by theologians that we cannot *demonstrate* the existence of God. I confess, that to me this seems an unnecessary concession, and that, unless the term "*Demonstrate*" be restricted to the science of geometry, we can demonstrate the existence of God as satisfactorily as any proposition in Euclid. The argument from *dependence* does not adduce moral or probable proof of the existence of God, but *PHYSICAL*; and draws the only possible conclusion from premises founded upon axioms which can no more be rejected than those of Euclid. Nothing can produce nothing; something *is*, and, therefore, there never was absolute nothingness, or, in other words there must always have been something. That which *is*, exists either necessarily—i. e. by some inherent power—or by the power of another. The world which *is*, does not exist by any inherent power, and therefore does exist by the power of another."

Mr. C. proceeds to explain that the argument of adaptation "is not suited to the generality of buddhists. The accumulation of facts which, to make any impression, it requires, and which must be drawn from various parts of nature, is too burdensome for them; and the exquisite skill, power, and adaptation displayed in the examples adduced are not appreciated. That the eye is suitable to the light and light to the eye; the lungs to the atmosphere and the atmosphere to the lungs, are with them matters of course, and so common place that the possibility of such things being different never occurred to them. It is not the fact, that things are suitable to each

other even when pointed out which produces the conviction of a Creator, but the prior fact, that these things are not capable of *self-existence* and in themselves possess none of the skill and power which they display. Take for example the watch. I open it and trace its motion back from the hands as it is communicated to each piece by its predecessor until I come to an elastic spring; and I find that *its* motion arises from its peculiar nature and the position in which it is placed. But though the spring is thus the source of motion, it can give no account of all that flows from it; it does not even understand itself, and once uncoiled is unable to coil itself up again. Were my object to prove the skill and power of the maker, nothing could be more appropriate than to dilate in detail upon the adaptation of the parts of the watch to each other, and the accuracy of the effect of the whole; but it is manifest that this can be of little service in simply proving the *existence* of a maker. In this case I have only to shew that the watch has no power of *self-existence*; that it will gradually wear out or may meet with sudden destruction any moment; and that, so far from being able to make itself or exist by any inherent power, it is continually *dependent* upon external aid to keep it going. From the works of art we turn to the works of nature; and here, in dealing with the buddhist it is desirable to take some very palpable instance of *dependence*. My own opinion is, that we might prove the existence of God from the existence of a grain of sand; but the illustration would not be sufficiently obvious to meet the case of the buddhist.

We take up a grain of sand in the presence of an atheist, and remark that it must have been created by some one. To this it is objected, that it may have existed, for aught we know, from all eternity. We reply, that though, in consequence of our inability to conceive any period at which it was impossible for God to create, we are not able to *deny* that the particle of sand may always have existed, yet, we can still fairly maintain that it is *dependent* upon God for its existence.

But in dealing with the buddhist we must illustrate our argument by something so obvious that we can easily

gain and maintain his assent to its *dependence*. We may begin by asserting very briefly the existence of an eternal, omnipresent, omniscient, omnipotent God, who is the Creator and righteous and kind Governor of all, and then proceed to support our statement; or, which is generally better, we may begin without stating our object, and by a number of simple propositions or questions lead him to the acknowledgment of the existence of God. Take the eye, or the possession of sight, as an illustration. We observe to him that we possess sight, but cannot tell *how* we see. We cannot give eyes to the blind. If one eye be destroyed, man can make a glass eye like the other, but can he give sight? No. Can our parents bestow sight upon us? No, they did not know before we were born whether we should have eyes or not. Then it is evident *they* did not make our eyes. Can no man make an eye having the power of vision? No. Why? Because it is too difficult; no man knows *how* to make an eye. Since, then, *man* has not intellect and power enough to give the faculty of vision, it cannot have been given to us *by man* or by any being inferior to man; and eyes do not come by chance, for in that case we should see them anywhere and everywhere. Now, can we give that to another which we do not possess ourselves? No. Sight, then, must have been given by some One who is greater than man, and who both knows what sight is and can himself see.

Again, we are now living, but can we tell how long we shall live? We cannot. Can we live as long as we please? No, when death comes we must go; if men could live as long as they pleased, they would never die. It is manifest then, my friend, that we do not live by our *own* power, and there must, therefore, be some living being by whom we are preserved; and as the same may be said of all creatures in the world, many of whom live thousands of miles apart, and some of whom now live thousands of miles from the place where they lived formerly, it is evident that the God who preserves them must be in all those places.

Again, we can make an image of man or of any part of man, but can we make a *thinking* image? We cannot. True. We are conscious of thought,

but do not understand by what power or how we think. A piece of wood or of clay cannot think, and no man can make it think. There must, therefore, be some living, thinking Being greater than man, who does this which man cannot do, viz., give us the power of thought. Now, if I make an instrument, no matter how complicated and wonderful, do not I, the maker, know every part of it and all that it can and does effect? Of course. Just so, to apply the conclusion we have arrived at to ourselves, the Being who gave us thinking minds knows all our thoughts, and we shall have one day to stand before His judgment seat, and give an account of all our thoughts, words and actions, and of our disposition towards himself. We have sinned grievously against Him, and unless we obtain the pardon of those sins in the way He has appointed we shall be condemned. Now, my friend, do you not often say 'God help me?' Yes, very often. But you do not always say it aloud; sometimes it is only a prayer of your heart; and not only you but thousands of other persons, thousands of miles apart, offer this same prayer, at the same instant of time. The God, therefore, who can answer those prayers must be in every place, and must know the thoughts of every heart, and must know everything else, or perhaps in answering a prayer he would do some injury or injustice; and He must be a just and kind being and have all the world under his control.

I think I have said sufficient to indicate what my own experience has led me to regard as the best method of seeking to communicate and impress upon the heart of the buddhistical atheist, the idea of God, as we obtain it from the christian scriptures.

If, as is often the case, any buddhist acknowledges that the universe must have been made by some one, then we have an advantage and may proceed at once to point out our relationship to that Being and the duties we owe Him. In our efforts to enlighten and save the buddhist, it is absolutely necessary that we should state, and, generally, more or less testify, as a fundamental truth, the existence of a creating, governing God, and the allegiance we owe to Him. Paul's sermon to the heathen Athenians may be taken as an example, and

it will often happen, as in his case, that just as we are about to speak of Jesus who rose from the dead, and of the forgiveness and salvation which are to be obtained through Him, that the audience will get offended at some thing or other and mock, or make some excuse for hearing no more just then. But, notwithstanding all, the everlasting Gospel must and will advance until all not only acknowledge but *love* the only living God and His son Jesus Christ. The obstacles still to be overcome are immense; the darkness to be penetrated and dispersed is so thick that it may be felt, but to remove those obstacles and to turn that darkness into light we rely not upon an arm of flesh, nor bring the candle of some man-made scheme, our hope is in the mighty arm of the Lord of Hosts, and in the Sun of righteousness fixed in the firmament of heaven. There is a great work to be done, and who will come up to the help of the Lord against the mighty? Whilst I would discourage any man who had not himself made his peace with God from touching the sacred work, I would urge upon every one who has really obtained pardon and peace through the blood of Christ, the duty of seeking to announce the glad tidings of salvation to the benighted heathen amongst whom we dwell. Many such persons are doubtless able or might become able to tell the people in their own language the unsearchable riches of Christ. If it be the duty of christians in distant lands to send men here to become acquainted with the people and their language, and then preach the Gospel to them, how much more is it the duty of christians living on the spot, and already acquainted with them and their language, to seek their enlightenment and salvation. If shame and the fear of man will rise up against you, then, I say, endure them as afflictions for Christ's sake, and in spite of them communicate the knowledge of salvation, as you have ability and opportunity, to as many of the heathen as you can; not reviling their religion, but in an humble and sympathising spirit pointing out their errors, and affectionately and earnestly seeking to win them over to the truth; looking and praying at the same time for that blessing from God, which alone can make your efforts of any avail."

Baptisms.

FOREIGN.

POLAND.—Brother Alf writes from Adamow: "Nov 9th, we arrived at Wladislaw, a new station, with sixteen members. On the way thither we visited some brethren in a wood, where we rested a little; they were heartily rejoiced at our visit. At W——, the schoolmaster, who had for eight years been a believer, became convinced of the truth of baptism; he is now a zealous opposer of the errors and superstition of the church—has been baptized with his wife, and the little flock has gathered round him, whose numbers seem to be increasing, though many storms have passed over them. We held two meetings, which were attended by numbers from far and near, and baptized five candidates. On the 16th, I continued my course along the Vistula, frequently entering German villages; but on inquiring for converted persons, was always told there were none. As I approached—I met a messenger from some dear brethren there just starting on foot to Adamow, a distance of sixty-four miles, to request me to come over and baptize them. There was great joy when I returned with him, but also great fear of the enemy, for a great prosecution had already arisen against the awakened here. They endeavoured to bring me in privately, but the enemy became aware of the intention. We resolved to enter at once on the examination of the candidates, and then with nine of whose conversion we were fully satisfied, we proceeded in the dead of the night, a distance of four miles, to the Vistula, where I immersed them into the death of Christ. We then partook of the Lord's Supper at the house of a brother residing here, and at break of day I prepared to depart, for I felt that it would be dangerous to remain longer; but the solicitations of the friends were so urgent that I was over-persuaded to stay a few hours longer. We were quiet till the middle of the day, when suddenly the enemy came in like a hurricane. The brethren told me to hide quickly, and I climbed up into a hayloft, but was discovered there. I and two of the brethren were immediately carried off to

——, the residence of the Lutheran minister, who had instituted the persecution, and there handed over to the magistrate. At —— we were again imprisoned, in the midst of all sorts of bad characters. Whilst these people were scoffing, cursing, and abusing, I took my Testament out of my pocket and began to read, and then we began to sing. They stared at us, and seemed quite astonished, saying, 'Praying and singing are only for a church, not for such a place as this.' When they were all full of astonishment and expectation, I began an address in Polish. Whilst I was speaking, a voice from behind the wall asked my name, and whether I were in the prison? I replied in the affirmative. He said, 'I have brought two bottles of beer for you, and should like to speak to you.' I asked who he was? He said 'I am the town chimney-sweeper in ——, where you were arrested. I have heard a great deal about you, and should like to take the opportunity of seeing you, and doing you a service.' I told him to go to the jailer, who immediately allowed him to come in to us. He gave us some bread and beer, and told me he was a very wicked man a short time ago, but was now 'on the way to conversion.' I asked him what had brought him to this resolution? He told me he had got to hear of us baptists, and some of our writings had fallen into his hands, which had given rise to the change. He would willingly have told me more, but was obliged to leave us. On the 22nd there was a great disturbance in the town, a great fair. We had seven men brought in towards evening for picking pockets, and other offences, all of them very wicked people. The night before we had slept on the ground, but we had not even this indulgence, and we had scarcely anything to eat or drink. On the 23rd many purchased their liberty for money, and it was quite at our option to be free if we had money. We were nearly starved and devoured by vermin, and were compelled to pay the ten roubles, and were at liberty in an hour. Such is the state of things here. Whoever can pay money in Poland is an honest man. The brethren hastened home, and

I followed their example. We were like birds set free. Dear brethren, do not forget to pray for Poland."

RUSSIA.—God has made a way for the promulgation of his truth amongst the Russians by natives of that country, who had been converted whilst at Memel, on the Baltic, and added to the baptist church there. And, as in the days of the early christians, and in all ages since, chains and imprisonment have but fostered the work they were intended to destroy. The letter from Bro. Niemetz, pastor of the church at Memel, shows that twenty-two more of these beloved Russian brethren have braved the dangers of the deep, that they might have the privilege of putting on Christ by baptism in His own appointed way, and uniting themselves with His people in Church fellowship; and, thus strengthened in spirit, have returned to their native land prepared to suffer all things for the Lord who died for them. By later intelligence from the same quarter, we learn that one of the Lettish brethren, after remaining some time at Memel, returned to Courland, and there baptized sixty-seven more converts, who had been awaiting an opportunity of thus following their Lord. Shortly after he baptized ten others, but was then arrested by the civil authorities, and thrown into the Russian town prison, where he still remains incarcerated. We have no doubt that those things all transpire *against the will of the Emperor*, but it is impossible for us to reach his ear. The Lord has, through our feeble instrumentality, awakened in many the inquiry, "What must I do to be saved?" especially amongst the Lettish population of Courland. Just one hundred of them have been baptized this year, making one hundred and thirty in all. These all belong to the lower classes, and live in the simplest manner, but they are happy and joyful in the Lord; the word of God works mightily amongst them, and soon hundreds more will fall down at the feet of Jesus. Thus far the movement has been confined to the north of Russia; we have now the cheering prospect that also in the southern part of the empire the Lord is opening a door for us.

German Baptist Reporter.

[We have just received papers with details of baptisms in Australia and India, which we must now reserve until next month.]

DOMESTIC.

WENDOVER.—On Tuesday evening, Jan. 14, Mr. Crate, pastor of the General Baptist church, preached an appropriate sermon on the conversion of Saul, after which Mr. Jeffcock, a converted engine-driver, and now an evangelist in the revival cause, gave an address, stating his views on baptism, and giving his reasons for attending to that ordinance. The pastor then led him and his wife, and two other female friends down into the water and baptized them. Mr. J. afterwards addressed the congregation again from Acts xvi. 31—33, in a very interesting discourse. The services were kept up by singing and prayer until a late hour. Mr. J. has been delivering nightly lectures alternately at the Independent and Baptist places of worship to crowded and attentive audiences for about five hours each night. We trust the Lord is working with him. J. D.

DARLINGTON.—Agreeably with your request for reports of baptisms, I herewith give you particulars of some baptisms at this place. On Thursday evening the 21st of November, two female friends were baptized by our minister; and on the following sabbath six young men, in the presence of a large assembly, thus publicly professed their faith in Christ. Again, on Thursday evening, Dec. 26th, six females were baptized. And again, on New Year's day, four more were baptized; and a local preacher amongst the Methodists, on Friday, Jan. 3, making nineteen baptized during two months. I am glad to say that this church, which had for a long time been in a very low state, has, since Mr. Grant came amongst us, been increasing, and we hope will yet increase with all the increase of God. J. W.

STONY STRATFORD.—Our pastor, Mr. Foster, baptized four candidates on the last sabbath of the past year. One was an old man, who had been addicted to all sorts of worldly pleasure. When he was awakened to a sense of his guilt and danger, he got rid of his fiddle, which had been a great snare to him. He now comes a distance of two miles every Lord's-day to worship with us. Another of the candidates was the wife of one of our deacons. She had for a long time struggled against her convictions. At every baptismal service her conscience reproved her, and made her feel uneasy.

She at length determined to obey her Lord, and she now goes on her way rejoicing. The other candidates were our British school-master and his wife. The father of the former, Mr. Hargreaves, of Sabden, preached a very useful sermon on the occasion to a large and very attentive congregation.

WOLSTON, near Coventry.—On the last sabbath in November, our pastor, Mr. Low, baptized five believers; one an old disciple who had been a member amongst the Independents for many years; but seeing baptism a duty, willingly and cheerfully obeyed the divine command, and is now in full fellowship with us. The others were young, and were also received into the church. Again, on the 29th of December, nine others were baptized on a profession of their faith in Christ before a large and attentive audience. They are mostly young married people, and are now all united with us in church fellowship. May they all be found faithful! Surely the Lord has done great things for us, whereof we are glad. To his name be all the glory! We have had large and very interesting prayer meetings every night during the "Week of Prayer," which, we hope, have been made a great blessing to many.

J. M.

COLEFORD.—On the last Lord's-day of 1861, Mr. Best baptized six young friends, who were received into the church the following sabbath. I am happy to say the Lord is giving us his blessing; and we pray it may be poured out yet more abundantly. Our pastor has an inquirers class, which he meets on Monday evenings, numbering from forty to fifty, many of them from the sabbath school, and we hope the Lord is leading them to himself. Our chapel is also well filled on sabbath evenings with an attentive congregation. Mr. B. also baptized six in July, and seven in September, of last year. We hope to have a baptizing again shortly.

J. L.

[We are also informed that two of the young candidates who thus put on Christ in December, were grand-children of our venerable and beloved friend, Mr. James Thomas, of Winnal's Hill, who has long "used the office of deacon well." We mention this, for we believe many will hear of it with pleasure, and yet more be encouraged to pray and hope for the salvation of their children and their children's children.]

WOTTON-UNDER-EDGE.—Having noticed your desire to have reports of baptisms with any attending facts, it is with pleasure and thankfulness I now inform you that we had another baptism on the last sabbath morning in December, when our pastor, Mr. Francis, immersed three females, two of whom were members of an Independent church, in the presence of a crowded and attentive audience. An Independent being present to witness the baptism, came forward after the service and offered himself for baptism. After a little conversation, it was agreed to baptize him on the following Tuesday evening, when two other male members of Independent churches were baptized with him. G. T.

PADTHAM, Lancashire.—Death has lately been busy in our cottages as well as in the palaces of princes. Three of our friends have lately been removed from us, we trust to the assembly above. But others have been "baptized for the dead." On one of the last sabbaths of the past year four disciples put on Christ by baptism. One was the mother of the master of our British School, and another was his sister. The mother had been a member of the New Connexion of Methodists about forty years. Another was my own dear sister. Mr. Brown preached on the occasion to an attentive audience. A. B. B.

MACCLESFIELD.—On Monday evening, Dec. 30, the ordinance of believer's baptism was administered in the General Baptist chapel, when four believers thus put on Christ. Our pastor delivered a convincing discourse on the subject from the words of the apostle, "Can any one forbid water, &c." The cause here wears a pleasing aspect. The congregation, notwithstanding the depression of trade in the town, steadily increases, and the sabbath school is in a very interesting condition. May the Lord send greater prosperity!

HORITON.—Mr. W. C. Foote baptized seven believers in the Lord Jesus on the last sabbath of the past year. One was an aged woman; two were husband and wife; two were sisters; and two from the sabbath school. One was the only son of a much-loved deacon of the church long since gone to his rest. The Lord our God is the hearer and answerer of prayer; we have proved it, and hope to prove it yet more and more.

T. H. G.

MAINDEE, Monmouthshire.—On New Year's eve, after a sermon from our pastor, Mr. T. L. Davies, three females were baptized on a profession of faith in our blessed Redeemer. One of these, advanced in years, had been a member of the Wesleyans; the other two were in the bloom of youth. May God preserve them! These were the first-fruits of our new cause at this place. I may also add that when Mr. D. came here he knew of none who would aid him in his attempt, but we thank God that he put it into his heart. On new year's day a church of sixteen members was formed, with Mr. D. as pastor, Dr. Thomas and Mr. Consins conducting the services, which were impressive and affecting. T. F.

DONINGTON, near Louth.—On the second sabbath in January the divine ordinance of believers baptism was administered at this village after a discourse on the conduct of Naaman the captain of the host of the King of Syria, in despising the waters of Jordan, as some now despise this divine command. T. I. B. [Our friend has omitted to state if one or more were baptized.]

NEWPORT, Isle of Wight.—On the last sabbath-day in December, Mr. Gray baptized five believers in the Lord Jesus. Three of these were from the sabbath school; another gratifying proof that teachers do not labour in vain, or spend their time and strength for naught.

A. H. S.

LEEDS, Call Lane.—We have to mourn over our low spiritual state at present, yet we hope to see better days shortly. We commenced the year by baptizing on the first sabbath a recent convert, who desired to begin the year in visible union with God's people.

OAKHAM.—Mr. Jenkinson baptized four disciples of Jesus, all young in years, on the first sabbath of the new year. One was the eldest son of a deacon, and another the son of a widowed member of the church.

LONDON, Church Street, Blackfriars Road.—On the last sabbath evening of the past year, Mr. Barker immersed an aged woman, and a youth from the sabbath school. G. S.

ODDEN, near Rochdale.—On Lord's-day morning, Dec. 29, our pastor, Mr. Nuttall, baptized seven disciples on a profession of their faith in the great Redeemer. T. B.

WALES.

New Radnor.—The baptist friends at Evenjobb, some twelve months ago, established meetings in a room at New Radnor, there being no baptist cause in the town. During the past year the Lord has been pleased to bless the efforts put forth to the saving of souls. On Lord's-day, Jan. 5, the ordinance of believers' baptism was administered near Radnor, when one disciple of Jesus was immersed after an address by Mr. G. Phillips, of Evenjobb. A large number of spectators assembled on the banks of the little rivulet that winds through the picturesque valley at the foot of the forest, to witness, what was to them, a strange scene. It was thought, as it was the first time that believers' baptism had been observed here, that some disorder would take place. But the administrator—understanding a little of the philosophy of the human mind—lovingly urged the *little* children to remain quiet during the celebration of the solemn service. This gentle hint was taken and acted upon by the children of "a larger growth," so that the greatest order and decorum prevailed. The ordinance of the Lord's Supper was administered on the following sabbath evening, when the candidate was received into fellowship, and a little branch formed; there were twelve who partook of the Lord's Supper. Others are inquiring the way to Zion. Let none despise the "day of small things" in New Radnor.

SARN, Montgomeryshire.—On the first sabbath of the new year, after a brief discourse on the subject by Mr. T. Rees, of Newtown, seven believers were "buried with Christ in baptism" by our pastor, Mr. E. Owens, before a large congregation, which seemed to be deeply affected. Several of these are in the prime of life. Three are mothers, and we hope that the Lord has planted grace in their hearts that they may bring up their children in the nurture and admonition of the Lord. Two were girls of eleven and thirteen, who, we hope, have turned their eyes from vanity to fix them on their Saviour, who in his word has said, "I love them that love me, and those that seek me early shall find me." More are waiting to follow their Lord in the same way. D. R. O.

Gladestry, Radnorshire.—We had an interesting service on Lord's-day, Dec. 8,

when the ordinance of believers' baptism was administered by Mr. G. Phillips. The candidate was a young man in the prime of life. The congregation seemed much impressed in witnessing the solemn scene. Several others are inquiring the way to Zion.

Calvary, Brynmawr.—I have much pleasure in informing you that our pastor, Mr. Roberts, baptized six believers on Lord's-day, Jan. 12. Two were from the sabbath school. Others are

inquiring the way to Zion, especially the young. Sabbath school teachers, be not discouraged. J. J.

Cardiff.—On the evening of the first day of the new year Mr. Bailey baptized two disciples at Hope chapel, who were added to the church.—On the first sabbath in December Mr. Tilly baptized four candidates at Splotland, Salem chapel; one was a Wesleyan, who remains with his former friends.

Baptism Facts and Anecdotes.

MIKE HEALY, THE IRISH BIBLE READER.—Mike had been a strict Roman Catholic for fifty years. One day he accidentally met with a Bible, and commenced reading it. The more he read, the more he neglected the Romish service. The priest at length heard of it, and visited Mike, and sought to get the Bible from him. Failing in this he began to expostulate with him. He told him he must not read it any more; and reminding him that he had not been to confession for a long time, he told him he must come and confess, for it was his duty. Mike held out the Bible to the priest, and said, "Will your reverence please to show it to me in the Book." Now this is just what we say to all the arguments of pædobaptists. They tell us that all christians should have their infant children sprinkled. We say, "Will you please to shew it to us in the Book." They tell us that sprinkling will do as well as to go "down into the water," and be "buried in baptism," and "come up out of the water." We say, "Will you show it to us in the Book." After some time Mike united with a protestant church; and many put questions to him to hear his answers:—"Must everything in religion be proved

by the Bible, Mike?" "Yes: whatever is not so, is only moonshine." Now our pædobaptist friends ask us why we do not sprinkle infants; we reply, "*It is not in the Book.*" They wish to know why we "go down into the water," and immerse those who believe, and "come up out of the water." We reply, with Mike, "Oh! sure, it is all in the Book."

THE HEREDITARY INFLUENCES.—A Wesleyan minister, writing from Wicklow, in Ireland, to the *Methodist Recorder*, observes:—"We have been wont to depend chiefly on 'revivals' only. We have, therefore, rather repudiated and decried the hereditary influences, and, with them, the simply doctrinal and worshipping means of attaching a people to us. The very children we have baptized, we have not only been obliged by circumstances to lose sight of too often, but we have acted in reference to them, in general practice, as if we were doctrinally *Anti-pædobaptists*." That is, we suppose, they have had to do as the baptists do—teach the children, and pray for them; and what better can they do? No other means are so good; "hereditary influences," such as the writer would fain use, are "not in the Book."

Sabbath Schools and Education.

GLORIOUS RESULTS.—Sabbath school operations in our opinion are intended by Providence to affect the entire world. The truth of christianity, by which the work is to be carried on, is eternal as

God, and ever flowing in quiet, but nevertheless elevating power, like the springs of immortality. And that truth embodied in the lives and deeds of the young, one generation after another, will

affect at some future period the whole human family: To nations that are blackened by the burning sun of an Asiatic sky, or frost-bitten by the cold of Polar regions; to isles standing in all their created glory in the bosom of the great Pacific; and to continents on whose structures time has left the withering influence of its touch, and on whose inhabitants vice has left its brand of infamy,

shall the sabbath school send forth its redeeming influence, and cease only with the introduction of the new heavens and new earth, and the joyful outburst of acclamation from heaven's responding spirits; "The Lord hath made bare his holy arm in the eyes of all nations, and all the ends of the earth have seen the salvation of our God."

Religious Tracts.

OUR GRANTS OF GOSPEL AND BAPTISM TRACTS.

WE wish to inform our readers, especially the ministers or members of small or poor churches who cannot afford to purchase tracts, that we continue to make gratuitous grants of parcels to all who apply in accordance with our regulations, which, for their information, we

again repeat. Persons applying must state their case as one coming within our design as stated above—six penny stamps must be sent to pay the *Book-Postage* of the parcel—address, the Editor of the *Baptist Reporter*, care of Winks & Son, Leicester. Applicants who do not follow these directions cannot be supplied. We expect all who apply read the *Reporter*.

Intelligence.

BAPTIST.

FOREIGN.

GERMAN MISSION.—Mr. Oncken says:—"Our friends will rejoice to learn that the annual support of six of the missionaries given up by America has been undertaken as follows:—Two by Mr. Spurgeon's church; one by the church under the pastoral care of my esteemed brother Landels, of the Diorama Chapel, London; one or more by the churches in Suffolk; one by Mr. and Mrs. Rouse, of Chudleigh, Devon, and one by G. S. L.; and from the deacons of Rev. W. Brock's church, Bloomsbury, London, I have received a very cordial letter, assuring me of their deep interest in the mission, and that early this year a collection would be made on its behalf. I would also tender my especial thanks to those churches who have spontaneously invited me to come and receive their contributions, and I hope before I leave this country to be able to comply with these invitations."

Persecution in Mecklenburg Stralitz.—Brother Kemnitz writes from Templin:—"My wife was last week visiting some christian friends at a town, two of whom had just been baptised at Templin. At

nine o'clock in the evening, as they were assembled at family worship, the mayor of the place suddenly entered the house, accompanied by his brother, a cavalry officer, and a gendarme. They inquired who belonged to the family, and immediately required my wife and another visitor to accompany them to the police court at Mirow, eight miles distant. Remonstrances were in vain: a vehicle was at once procured; and, in spite of storm, rain, and darkness, they set off; and reached Mirow at one o'clock on the following morning. My wife thought, all the way, of the *Inquisition*, by which people were, without any cause or reason given, dragged in the night from their homes. On arriving, they were given in charge to the gaoler, who put them in a miserable little room, lighted by a tiny window, protected by iron grating and placed near the ceiling. The only article of furniture was a little bedstead, with some straw on it. My wife assured the magistrate on being brought before him, that she was only on a friendly visit, and that the family worship was only that which we constantly practised in our families. The magistrate replied, 'It might be all very well in Prussia!' but in *Mecklenburg* it could not be allowed! She was then told that if ever she shewed herself in the

country again, she would be immediately imprisoned. Her Bible, and the hymn and tune books which had been on the table, were taken possession of; and she was then conveyed, in a cart, under escort of a cuirassier, across the borders. And the Grand Duchess of this very country is an English princess—H. R. H. Princess Augusta of Cambridge! Surely, if appealed to through the Committee of the Evangelical Alliance, in England, Her Royal Highness would willingly use all her influence to induce the Grand Duke to introduce to his Government such measures as should give to her adopted people that glorious liberty enjoyed by the poorest in her native land, 'FREEDOM TO WORSHIP GOD.'

DOMESTIC.

GLASBURY, *Radnorshire*.—We have just commenced a new baptist cause here. This neighbourhood is very thickly populated, but they know very little of our principles as baptists. Mr. Thomas Nicholls, a faithful brother in the neighbourhood, has rented a large room, and has made it very convenient for preaching. It will contain about three hundred people. Our meetings are very well attended, and, with the Lord's blessing, we are likely to do much good. Those who profess religion in this neighbourhood are very full of prejudice against what they call "baptism by immersion." We must have a few hundred tracts on baptism to enlighten them.

IRELAND, *Ballymena*.—When Lord Teynham visited this town in December, Mr. M'Vicker, the baptist minister of the place, sent a note inviting Dr. Dill, the Presbyterian minister, to hear him. The doctor, in reply, assigned reasons for declining, to which Mr. M'V. replied, and the correspondence was published in the local paper. The reply is lengthy, but spirited and to the point. It will do good; and teach the Presbyterians that their assumptions are simply ridiculous.

HALIFAX, *Trinity Road*.—We have much pleasure in reporting that at a public meeting on Tuesday evening, Jan. 7, John Crossley, Esq., mayor, in the chair, it was stated that after the most strenuous efforts the whole of the debt on the chapel was cleared off, and a balance of £129 left on hand; to which Mr. Frank Crossley, M.P., added £11 towards painting and beautifying the place.

BRAINTREE.—On the evening of new year's day, after a tea meeting, Mr. Mostyn, the pastor, was presented with a handsome tea and breakfast service, in token of esteem for his faithful and successful ministerial services.

PONTYFRIDD, *Glamorganshire*.—The old small chapel being on a hill outside the town, a new one has been erected on a good central site to seat nearly 1000 hearers, with vestries and schools, at a cost of £2,100. The place was opened on Dec. 18. Subscriptions and collections, £360; leaving a debt of £1,750. All are hard at work, but they are crying, "Men of Israel, help!"

DEVONPORT, *Morice Square*.—After a tea meeting in the Mechanics' Hall, Jan. 2, a report was made respecting the chapel and new school-rooms. The cost was nearly £400. About half of this sum was subscribed by the friends, and the rest was obtained by the pastor, Mr. Stock, by letter only, thus saving all expense of travelling.

NEWBURY.—On the eve of the new year a social tea meeting was held, after which the friends of the Rev. S. Drew presented him with a handsome purse of gold, in token of esteem and attachment after seventeen years of peaceful ministerial services.

LOUTH.—A purse, containing twenty guineas, was presented to the Rev. William Orton, pastor of the church in Northgate, on Monday, Dec. 10, by the members of his congregation, "as a token of their warm attachment to his ministry."

THE OLD COLLEGE CHAPEL AT STEPNEY.—The Primitive Methodists of London Third Circuit have purchased the College chapel, Stepney, formerly belonging to the baptist college, which was originally the royal residence of King John.

BIDEFORD.—Before leaving this scene of his former labours for Penzance, the friends of Mr. Wilshire invited him to a tea meeting, after which they presented him with a very handsome timepiece.

DUBLIN, *Abbey Street*.—The friends here are making a vigorous effort to clear off an old debt on the chapel, and raise a fund for painting and repairing their place of worship.

YORK.—We rejoice to hear that a Hall has been engaged in this city for preaching by the baptists, and that the first services were well attended.

LEEDS, *South Parade*.—On the retirement of Mr. Edwards from the pastorate, his friends, after a tea meeting, presented Mr. E. with an elegant timepiece.

PERTH.—Mr. Macdonald, on retiring from the pastorate of the church in South Street, was presented by his friends with a purse of forty sovereigns on Jan. 6.

REMOVALS.—Mr. Rees Griffiths, of Pouthir, near Pontypool, to Bethany, Cardiff.—Mr. J. D. Williams, of Canton, Cardiff, to the Temple, Newport, Monmouthshire.—Mr. S. Packer to Burford, Oxon.—Mr.

J. G. Davies, of Haverfordwest College, to Benliah, Monmouthshire. — Mr. Watson Dyson, of Oxford, to Long Sutton.

RECOGNITIONS.—Mr. B. E. Thomas, at Horeb, Gelligaer, on Jan. 8 and 9.—Mr. J. W. Lance, at Commercial Street, Newport, Monmouthshire, on Jan. 7.—Mr. J. C. Pike, Secretary of the General Baptist Mission, at Friar Lane, Leicester, Dec. 20. Addresses by Messrs. Mursell, T. Stevenson, McAll, Winks, Pike, junr., E. Stevenson, Underwood, and the pastor. The senior deacon, Mr. Wright, was presented with an easy chair and tea pot, after fifty years' membership.—Mr. W. E. Watkins, of Haverfordwest College, at Conway, Dec. 25.—Mr. James Scott, at Kiess, Caithness, N. B., on Jan. 1.

MISSIONARY.

INDIA.—The administration of Lord Canning, as Governor General, will be remarkable for two great facts—the suppression of the great sepoy mutiny, and the colonial land system. Of the latter we might not have heard but for the former; but whether so or not, the offer of the cheap sale of land to emigrants is one of the greatest boons ever conferred on India, and may lead to inestimable results. Writing from India, "G. P." says—the initials will be recognized:—"But I wish to call attention to the religious bearing of these measures. As in other colonies, so here, with the influx of numbers there will be many godly persons to bless the land. Every one must be convinced that it is utterly impossible for missionary societies, with their present resources, to overtake the spiritual wants of the myriads of this land. Why, after sixty years' labour, we have hardly touched it, scarcely scratched the ground. If our godly countrymen come not to our help, with past experience, our present prospects are far from cheering. Europeans will naturally congregate and form new towns and settlements where their property lies. Here they will erect churches and chapels, establish christian worship, and in due time will materially help forward the great cause, not only by contributions, but in respect to some, by their personal labours among the heathen. This is no baseless vision, no mere chimera. Already we see the thing carried out wherever there is the opportunity. Since the mutiny, care and efforts for our countrymen have greatly increased and multiplied. The Church of England is taking the lead in this matter, and dissenters are following in the same train. The baptists have English congregations in Delhi, Agra, Benares, Monghyr, Seram-

pore, Dacca, Howrah, Cuttack, and Calcutta. At Allahabad, where an immense city has recently sprung up, there is a very large congregation under the care of the Rev. Mr. Williamson, of the Church of Scotland, a most godly and worthy man. Half his people are baptists, and they are exceedingly desirous of having a cause of their own. A chapel might be erected in the midst of a large European population, whose settlement is called Canning Town, at a distance of at least three miles from Mr. Williamson's place, and where, up to the present time, there are no public means of grace. They have money to erect a suitable building, and are waiting and longing for our Society to help them. Were a minister to go out to labour among them, they would guarantee half his salary at first, and there is little doubt if he were an acceptable person that they would entirely support him after the lapse of two or three years. I hope that this remark will meet with a favourable reception by the Committee of the Baptist Mission. Since the mutiny, and the changes which have come over the land in consequence, I have felt deeply that the time is come for our society to modify its action in this country. The mission should henceforth embrace in its sympathies our own countrymen as well as the natives. English congregations will in future come to be the basis of missionary operations in this land. Already, where there are such congregations, your missionary brethren obtain large local support. A meeting has taken place in Calcutta within the past week, which remarkably illustrates and confirms the above observations. It was the first anniversary of the Calcutta Sunday School Union, and the report made known the most interesting fact that there are 1,100 European and East Indian children attending Sunday schools, and that 130 young men and women are devoting their energies to this important work in this city, where formerly such operations were deemed impracticable on account of the adverse climate. It is a most pleasing and encouraging feature that those schools and this society are conducted by private christians only, missionaries and ministers having little to do with these labours of love. Here, then, our members of churches are putting their hands most vigorously to the dissemination of the Gospel. These efforts will, doubtless, increase and spread. Most of these young people, it is presumed, will become permanent residents in the land. They belong generally to a class who have neither the means nor the disposition to leave the country for England, as the wealthier classes are accustomed to do. If God give them hereafter the dispo-

sition to do good among the natives, they have already some knowledge of the vernaculars, and are so far prepared to work in the Lord's vineyard."

HOPEFUL SIGNS OF MISSIONARY PROGRESS.—The new year dawns full of promise. Never did christianity give signs of greater vitality. "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof." In the enumeration of missionary successes there is always, however, a danger of over-estimating their influence; but the instances recorded represent a power in operation, not a work achieved; they indicate a growth often feeble and imperfect, which only long years of painful culture can bring to maturity. The revivals by which the past year has been distinguished, and the remarkable manner in which a highway has been opened for the truth into regions once inaccessible, are proof of the presence of God with His people, both as Life-giver and Guide; while the increased activity of religious thought, and the widening sympathies and the greater prayerfulness of the Churches of Christ, encourage the hope that future labours will be undertaken in a humble, reverent, and energetic spirit, such as becomes men confronting the mightiest and deadliest evils that can oppress humanity.

RELIGIOUS.

SOUTHERN RUSSIA.—In Tulcha, a small city near the Black Sea, are a people called Molakans, from their habit of living chiefly on milk. They reject the ritual of the Greek Church, and all pictures in churches; they spiritualise everything concerning religion; they are simple and earnest in their worship, which is always in private houses, and very much secluded, as the government of Russia is hostile to them. The account they give of themselves is, that about ninety years ago two respectable persons, a gentleman and a lady, were attached to the Russian Embassy in London. While residing there they became acquainted with a people who worshipped God in private houses, prayed extemporaneously, sung with great freedom and spirit, and rejected all pomp and ceremony in their service, were of grave and honest deportment, and given to industry, frugality, and benevolence; that their intercourse with these people so impressed them, that when they returned to Russia they spread their own religious views and experience among the people, until now they say more than five millions of people in the South of Russia, and in the adjoining provinces of Turkey, belong to their association.

NOVA SCOTIA.—The Census of our province was taken in the spring of this year. The number of inhabitants is reported to be 330,857, being an increase of about twenty per cent. since 1851. The population is thus divided in a religious point of view:—

Roman Catholics	86,281
Presbyterian Church of the Lower Provinces	69,450
Baptists	62,040
Church of England	47,744
Methodists	34,055
Church of Scotland	19,063
Lutherans	4,382
Congregationalists	2,183
Universalists	840
Christian Disciples, and Reformed Baptists	901
Reformed Presbyterians	236
Quakers	158
Evangelical Union	143
Bible Christians	112
Sandemanians	46
Campbellites	32
Mormons	27
Swedenborgians	13
Deists	3
Other Creeds, not classed	822
No Creed given	2,314

The rate of increase during the last ten years varies considerably. The Baptists have increased forty-six per cent.

A RUSSIAN PRELATE.—Innocent, Archbishop of Kamschatka, has been described upon the testimony of a Pole, at the Evangelical Alliance, as setting a noble example of missionary activity, incessantly traversing immense distances over land and ice in a reindeer sledge, visiting every quarter of a diocese 7,000 miles in breadth, and preaching to the heathen natives who flock for baptism to the sides of the rivers, as in the early ages of christianity. He has also invented systems of writing for them, and has translated the New Testament into the language of the Aleutian Isles.

THE "ALLEN GARDINER" MISSIONARY SHIP.—This vessel has arrived at Bristol, whence she has been absent in the South American seas since 1854. The Rev. G. P. Despard (of the Patagonian mission) and family returned in the *Allen Gardiner*, and landed on the coast of Ireland, where the vessel was detained by easterly winds. Among the present crew is Alfred Cob, the sole survivor of the massacre of the ship's company in Terra del Fuego, in November, 1859.

THE SPANISH PRISONERS.—The Secretary of the Protestant Alliance has received information from Spain that Matamoras and Albama have been sentenced to seven years at the galleys, and Trigo to four years at the same. There will be an

appeal from the sentence, but it is feared it will be in vain. They had been previously tried and acquitted of alleged political offences, so that the present sentences are solely for reading the Word of God.

GENERAL.

THE LATE PRINCE CONSORT'S WILL.—His Royal Highness has willed the whole of his property—a very considerable sum—to the Queen, for the ultimate benefit of their younger children. His care of the revenues of the Duchy of Cornwall will result in the Prince of Wales having nearly half a million in hand when he comes of age next November, together with the annual income in the best possible order.

THE LATE PRINCE CONSORT.—The death of the Prince was recorded in the Windsor Registration-book like that of any other individual. "Typhoid fever, twenty-one days." It is singular that his relatives—the King of Portugal and two of his brothers have also recently died of the same disease.

THE AFRICAN SLAVE TRADE.—All the American ships of war, except one sailing vessel, have been withdrawn from the coast of Africa, in consequence of which cargoes of slaves are shipped for Cuba wholesale. The British cruisers are not permitted to capture vessels, although full of negroes, so long as the American flag is flying on board; and the result is a most flourishing state of the traffic by American ships.

EMIGRATION.—The Government officials at Liverpool have issued their annual report of the emigration from Liverpool in the past year. When compared with the year 1860, there is a decrease of about 29,000. This is attributed to the deranged state of American affairs. The numbers are,—1860, 83,774; 1861, 55,020.

THE GREAT EXHIBITION OF 1862.—We are authorised by her Majesty's Commissioners to contradict a statement which has been made that it is the intention of her Most Gracious Majesty to open the Exhibition in person.—*Daily News.*

THE TELEGRAPH IN AUSTRALIA.—The four colonies of New South Wales, Victoria, South Australia, and Queensland, are now united by the telegraph, the distance between the extreme ends of the chain being no less than 2005 miles.

HUNGARY.—The Austrian Government is now enforcing the payment of taxes by military power, and the people are passively resisting. But for how long is doubtful.

MOOUL BEG, one of the sons of the ex-Emperor of Delhi, who cut down Mr. Fraser, the resident, and afterwards took an active part in the general massacre of christians at Delhi in May, 1857, has been arrested in Scinde, and sent to Delhi to stand his trial.

POST OFFICE SAVINGS BANKS.—The number now in operation throughout England and Wales is about 1,700. It is, we believe, intended that the system shall, in the month of February, be extended to Ireland and Scotland.

REVIEW OF THE PAST MONTH.

Monday, January 27th.

AT HOME.—Hitherto, every month of every year, since the marriage of the Queen, it has been our pleasing duty to report the health and happiness of the royal household. But Death has broken in upon our order, and again taught us a solemn lesson of human frailty! Our widowed Queen "mourns apart," one of her children at a time, we are told, being her only companion at dinner. But her Majesty has a feeling heart. Hearing of the awful loss of life in a coal pit in the North by which above 200 men and boys met with death, the Queen, after anxious inquiries, sent down £200 for the 400 widows and orphans.—The Prince of Wales is about to visit the East—Egypt, Palestine, Greece and Turkey.—The Duke of Devonshire has been unanimously elected Chancellor at Cambridge in the place of the late Prince Consort.—Parliament is expected to meet in a few days; when an unusual number of members will take their seats to fill up the vacancies which have taken place, chiefly by deaths, during the recess.

ABROAD.—Our fears were not realized. The Federal Government having acceded to the demands of England, peace has not been broken; but the preparations for war have cost this country two millions of money! No conflict has yet taken place between the American armies.—The Pope and the French Emperor have been exchanging "new year" civilities; but that is all.—From China, Japan, India, and Madagascar, the intelligence is more hopeful.—It was reported that the infamous Nana Sahib had been taken; but this seems doubtful. The Earl of Elgin is going out as the new Governor General of India—an excellent appointment. From India, and other foreign countries, we are receiving supplies of raw cotton, but not nearly sufficient to make up the deficiency caused by the American war. It is a singular fact that Liverpool merchants are shipping raw cotton to the Northern States, at a higher price than it obtains in England.

Marrriages.

Dec. 7, at King Street baptist chapel, Bristol, by the Rev. F. Bosworth, Mr. W. Griffo, of New Orleans, to Miss Joyce James Saunders, of Pensford.

Dec. 11, at the baptist chapel, Great Crosshall Street, Liverpool, by the Rev. W. Thomas, Mr. James Rowland, to Miss Jane Morris, Llangollen.

Dec. 12, at the baptist chapel, Blisworth, by the Rev. C. G. Bailey, Mr. Whitlock, to Miss Ayers.

Dec. 18, at the baptist chapel, Attleborough, by the Rev. W. S. Brown, Mr. Rix, East Dereham, to Miss Mary Calver.

Dec. 24, at the baptist chapel, Oakham, by Mr. Jenkinson, Mr. Henry Watson, to Miss Ermina Frisby.

Dec. 25, at Frogmore Street baptist chapel, Abergavenny, by the Rev. R. Johns, the Rev. H. Harries, Haverfordwest, to Miss Magdalene Lewis.

Dec. 25, at the old baptist meeting house, Gamlingay, by the Rev. E. Manning, Mr. Porter Ulysees Paine, of Hatley St. George, to Miss Jane Cox, of Gamlingay.

Dec. 26, at the baptist chapel, Stockton-upon-Tees, by the father of the bride, Mr.

William James Watson, to Margaret Amelia, fourth daughter of the Rev. Wm. Leng.

Dec. 31, at Grosvenor Street baptist chapel, Manchester, by the Rev. B. C. Young, of Coseley, Mr. John Thomas Young, of London, to Miss Louisa Mary Young.

Jan. 1, at the Independent chapel, Market Drayton, by the Rev. H. Sturt, the Rev. T. Clark, baptist minister, of Market Drayton, to Miss Martha Moore.

Jan. 8, at the baptist chapel, St. Albans, by the Rev. Thomas Fisk, brother of the bride, assisted by the Rev. William Upton, minister of the chapel, and by the Rev. William Fisk, also brother of the bride, the Rev. G. W. Moore, baptist minister of Monks Kirby, Warwickshire, to Louisa, eldest daughter of Mr. W. Fisk, St. Albans.

Jan. 8, at the baptist chapel, Wellington, Somerset, by the Rev. J. Baynes, Mr. S. Fisher, of Cotham Park, Bristol, to Elizabeth, daughter of the late J. Gay, Esq.

Jan. 8, at the baptist chapel Northgate, Louth, by Mr. T. Burton, father of the bridegroom, Mr. T. I. Burton, to Miss Harriet Balding.

Deaths.

Nov. 2, at Shanghai, in his 61st year, the Rev. Dr. Bridgman, of the London Missionary Society, who has laboured in the mission-field for thirty-two years.

Dec. 17, at Grimsby, Mrs. John Rennison, aged 34 years; for 10 years a consistent member of the baptist churches in North Shields and Grimsby. She was daughter of the late Rev. James Williamson, for many years minister at Shields.

Dec. 20, after a heavy and protracted affliction, borne with exemplary patience, Mr. Samuel Cope Cox, of Stratford-on-Avon, for twenty-five years a devoted member of the baptist church.

Dec. 21, at his residence, Milford Haven, suddenly, of disease of the heart, the Rev. James Hughes Thomas, baptist minister, commonly known as "The Apostle of Pembrokeshire," in the 40th year of his ministry, and the 72nd year of his age. Mr. T. is said to have preached 7000 sermons, and baptized 711 believers.

Dec. 21, after a short illness, Mrs. Harriet Cheater. She had been a member of the baptist church in Salisbury more than 40 years. Her end was peace.

Dec. 27, at Riddings, Derbyshire, Elizabeth, the beloved wife of the Rev. H. H.

Bourne, baptist minister, who had commenced his labours there only a few weeks since. "The memory of the just is blessed."

Jan. 5, suddenly, after conducting the usual services, the Rev. F. W. Meadows, aged 68. For the last sixteen years minister of the Independent chapel (late Dr. Bogue's), Gosport.

Jan. 8, suddenly, of heart affection, and immediately after his return from a prayer meeting, at Reading, in the 75th year of his age, the Rev. T. Welsh, greatly beloved and sincerely lamented. He was for 25 years the devoted minister of the baptist congregation, Newbury.

Jan. 11, at the house of Mr. C. Robinson, St. Ives, Huntingdon, after five weeks' illness, aged 25, Matilda A. Shadwell Keen, the youngest daughter of the Rev. C. T. Keen, baptist minister, of Sudbury. She was "ready" long before the summons came, and departed in peace.

Jan. 12, Sophia, the beloved wife of the Rev. W. Cherry, baptist minister, of Milton, near Chipping Norton, Oxon, after a long affliction borne with christian patience, and her whole life exemplifying the reality of her religion.

YOUTH'S MISCELLANY.

MILLENNIUM BLESSEDNESS;

OR, THE SPIRITUAL REIGN OF CHRIST UPON EARTH.

WE have received from our son in Australia, a copy of an excellent lecture by our esteemed friend, the Rev. Isaac New, with this title. After explaining the term "millennium" as one thousand years, Mr. N. refers to the present condition of the world—the predicted millennium—and the preliminary indications of its approach. In discussing these subjects he shows how fallacious and unscriptural are the expectations of a *personal* reign of Christ on earth, and concludes with this eloquent description of the expected scriptural millennium.

The millennial state will be distinguished as a period of superior spiritual intelligence. The face of the covering cast over all people will be destroyed, the veil spread over all nations will be removed. Many shall run to and fro, and knowledge shall be increased. Men shall have no more occasion to say each one to his neighbour and each one to his brother, "know ye the Lord;" for all shall know him from the least to the greatest. Vague and indefinite views of Divine truth will not be prevalent; a distaste for the excellency of the knowledge of Christ will not then be felt; the eyes of them that see will not be dim, and the ears of them that hear will hearken and will attentively consider. The hearts of the rash will understand, and the tongue of the stammerer will speak plainly; the light of that period shall be as if there were no night, but only day. There shall be no twilight or darkness. The spirit of wisdom and revelation shall have spread his radiant illuminations over all, so that at even-time it shall be light. The moon shall be confounded and the sun shall be ashamed when Jehovah shall reign in Mount Zion and in Jerusalem and before his ancients gloriously. The fruits of the human intellect which have been clustering on the tree of knowledge for ages, will yield a rich repast; the truths of science, of philosophy, of the arts, and of genius, which are just as much truths of God as those of Divine Revelation, shall be appreciated at their true value, while the trash and the filth and the poison which in books are circulated throughout society will flow down the great sewer of corruption and empty themselves into the Dead Sea.

Holiness at that period will be diffused and prevalent—impurity shall disappear—"from all thy filthiness and uncleanness," says God, "I will cleanse thee." The truths of religion operating with power through the Holy Spirit on the heart, shall purify the soul, the feelings, and the affections, and shall develop themselves in

the temper, disposition, and character, and throughout the entire life. Righteousness shall be seen everywhere; the character shall exhibit the image of God; moral beauty shall invest it. Whatever is just, and honest, and pure, and true, and lovely, and virtuous, and of good report, shall then be the rule and not the exception. "Thy people," says the prophet, "shall be all righteous," holiness shall be inscribed on everything, all will be consecrated to God, all deeds will be done to his glory. "Thy merchandise and thy hire shall be holiness unto the Lord." The haunts of vice shall become the sanctuaries of worship, and the abodes of infamy and uncleanness the very temples of prayer.

Religion thou shalt have the pre-eminence—Christianity shall have won its grand conquest, it shall reach then the summit of its glory. "The kingdom and the dominion and the greatness of the kingdom under the whole heaven will be given unto the saints of the Most High God." The followers of the Redeemer, like their Master, have often been the victims of scorn and contempt, of ridicule and of reproach. To be called a saint has been considered many a time a brand of infamy, and worthy only of the sneer of derision; but then the scales will be turned, the disciples of Jesus shall be in honour, they shall occupy the high places, sit on thrones, be kings and priests unto God, and be invested with the highest official dignity, authority, and trust.

Peace, and kindness, and love, shall be universally prevalent. Men shall practise war no more; swords shall be beaten into ploughshares, and spears into pruning hooks. Peace shall flow as a river, and righteousness as the waves of the sea. The bow shall be broken, the spear shall be shivered, the tomahawk shall be buried, the war chariot shall be burned in the fire, the wolf shall dwell with the lamb, and the lion shall lie down with the kid. Strifes, contentions, litigations, bitterness, malig-

nity, revenge, shall be hushed to repose. Sectarian bigotries and prejudices, animosities and hostilities, there shall be none. All evangelical alliances will cease to be a grand pretence, and they shall become a grand reality. The sweetest amenities of life shall prevail; the fruits of meekness and gentleness, and goodness and loving-kindness, shall be conspicuously displayed. In disposition men shall resemble the Lamb of God, in temper and character the lovely Jesus. The body shall be conformed to the head; Jew and Gentile shall be one community, for there shall be one fold and one shepherd.

Everything in the form of misrule and oppression, and civil disorder, shall disappear. Governments will no longer legislate on narrow, contracted, selfish principles for the few, but with a reference to the interests of the many, and the well-being of the community. Prisons, jails, hulks, the places and the instruments of punishment will have survived their grand necessity, and will be converted into a more benignant utility; the world will have merged into the church; the church will be commensurate with the world, and society everywhere shall present an aspect of order and regularity, of symmetry and beauty.

The highest degree of temporal prosperity will be realised—man's earthly well being will have reached its limits—nothing more will be needed to improve it—the earth shall yield its increase—the seasons shall return, bringing no pestilence, no disease, no disaster in their train—scarcity and famine shall be unknown, and the blessing of heaven shall be on the labours of men to an extent hitherto unenjoyed. The primal curse will be exhausted; everything will be subservient to the comfort, the pleasure, and the best interests of humanity. Trade, commerce, and barter, in all their ramifications, will be conducted on principles of rectitude, and without hindrance or restraint—no grasping cupidity—no exorbitant exactions—no unrighteous gains—no fraud, chicanery or avarice shall mingle in the fellowships of business. "The vile person shall become liberal, and the churl shall become bountiful." All our railways and steamships, and electric telegraphs, and diversified machinery—all the novelties of invention, all discoveries in science, all improvement in the arts, all the results of enterprise, shall be in still more extensive and subservient requisition for the gratification, comfort, and happiness of the world.

Hence it will be a state of most exhilarating joy—the passage from the cradle to the tomb will cease to be a vale of tears—earth will smile with the beauty of a second paradise—something more than

the primitive Eden will come back to us—the golden age will have dawned on the earth once more—man will be delighted with the abundance of the glory. "They shall go forth with joy—they shall be led forth with peace—the mountains and the hills shall break forth before them into singing, and the trees of the field shall clap their hands," and the forests wave in concert. Men shall obtain joy and gladness, and sorrow and sighing shall flee away. "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Self-discipline and self-control, temperance in the gratification of the appetites, moderation in all sensual enjoyments, shall promote the general health. The activities of the intellect in the pursuit of knowledge will contribute to mental vigour. The temper, chastened by celestial influences and controlled by the principles of a celestial love, shall give a charm to social fellowship, and impart an elevated worth to social intercourse. The tongue, that little member capable of such a world of mischief, shall be sanctified with all the other faculties, and instead of slander, whispering, backbiting, and calumny, poisoning mutual communion, that communion shall tend to edification, and shall minister grace to the hearers—every heart will palpitate with joyousness, and every spirit be baptized in an element of delight—everywhere the Almighty Father will be worshipped—Christ will be honoured—the Spirit will be adored—the triune God will be glorified, and all heaven will be kindled into rapture as it looks down on a ransomed and a happy world.

"Oh, scenes surpassing fable! and yet true.
Scenes of accomplished bliss! which, who can see,
Though but in distant prospect, and not feel
His soul refreshed with foretaste of the joy!"

Delightful vision! When the groans of nature in this nether world, which heaven has heard for ages, shall have an end!

But, remember, you need not wait for the millenium in order to be happy: you may in your measure enter upon its righteousness, and purity, and felicity now. Let your religion be the pervading element of your life—seek that your faith be deep and strong and active—cultivate the love which christianity inculcates—practise the beautiful morality which the New Testament enjoins—let your communion with God be constant—let your fellowship with Christ be intimate—let your prayers for the influence of the good and the generous Spirit be earnest and importunate, and you may enter on the millennium to night, and e'en on earth taste the bliss of heaven.

THE GENEALOGY OF THE ROYAL FAMILY OF ENGLAND.

QUEEN VICTORIA is the niece of William the Fourth, who was the brother of George the Fourth, who was the son of George the Third, who was the grandson of George the Second, who was the son of George the First, who was the cousin of Anne, who was the sister-in-law of William the Third, who was the son-in-law of James the Second, who was the brother of Charles the Second, who was the son of Charles the First, who was the son of James the First, who was the cousin of Elizabeth, who was the sister of Mary, who was the sister of Edward the Sixth, who was the son of Henry the Eighth, who was the son of Henry the Seventh, who was the cousin of Richard the Third, who was the uncle of

Edward the Fifth, who was the son of Edward the Fourth, who was the cousin of Henry the Sixth, who was the son of Henry the Fifth, who was the son of Henry the Fourth, who was the cousin of Richard the Second, who was the grandson of Edward the Third, who was the son of Edward the Second, who was the son of Edward the First, who was the son of Henry the Third, who was the son of John, who was the brother of Richard the First, who was the son of Henry the Second, who was the cousin of Stephen, who was the cousin of Henry the First, who was the brother of William Rufus, who was the son of William the First.

A HUNDRED YEARS AGO IN AMERICA.

ONE hundred years ago there was not a single white man in Ohio, Kentucky, Indiana, or Illinois territories. Then what is now the most flourishing part of America, was as little known as the country round the mountains of the moon. It was not until 1769 the gallant and adventurous Boone left his home in North Carolina to become the first settler of Kentucky. The first pioneer of Ohio did not settle till twenty years after that time. A hundred years ago Canada belonged to France, and the whole population of the United States did not exceed a million and a half of people. A hundred years ago the great Frederick of Prussia was performing those exploits which have made him immortal in military annals, and with his

little monarchy was sustaining a single handed contest with Russia, Austria, and France, the three great Powers of Europe, combined. A hundred years ago the United States was the most loyal part of the British Empire, and on the political horizon no speck indicated the struggles which within a score of years thereafter established the great Republic of the world. A hundred years ago there were but four newspapers in America; steam-engines had not been imagined, and railroads and telegraphs had not entered into the remotest conception of man. We find that to the century which has passed has been allotted more important events than almost any which has elapsed since the creation.

Chicago Journal.

WORTHY ONLY IN CHRIST.

I AM not worthy to be called thy child,
For I am all unholiness; defiled
I stand before thee, Lord, and self-condemned;
And thou art holy, yet the sinner's Friend.

I am not worthy, Jesus, to be owned
By thee, my soul's beloved; yet enthroned
In my heart's deep affections thou dost reign;
And, though I grieve it not, I bear thy name.

I am not worthy; wherefore didst thou call
One so polluted to thyself? I muse
On thy great love, and marvel: Saviour, keep
My footsteps as I climb life's weary steep.

For I have stumbled often, and I feel
I cannot walk alone; but thou dost lead
So tenderly with all thy people, Lord,
That, though unworthy, I am not abhorred.

But thou art worthy, thou hast died for me,
And thy atoning merit makes me free:
O Jesus, I would tell thy worth again
To other souls; nor let me tell in vain.

Reveal to them thy beauty, as I speak;
Show them thy preciousness, that they may seek
To know thee here on earth; and then their eyes
Shall open on thy glories in the skies.

THE

BAPTIST REPORTER.

MARCH, 1862.

THE GREAT STRUGGLE IN AMERICA.

RUSSIA, INDIA, and ITALY, have been, each in turn, during the past few years, scenes of strife and bloodshed. Now the eyes of the world are directed to the northern continent of the New World, where a million armed men confront each other, ready for deadly warfare. What a scene for heaven to look down upon! And these, be it remembered, are not heathen, or mahomedans, or even papists; the majority on either side are of the various leading denominations of protestants. What an awful spectacle to present before the world in the middle of the nineteenth century, and while nearly all the other nations of the earth are at peace!

And why this mighty conflict, into which England had nearly been dragged. Slavery has done it all! Disguise or distort the facts as men will, this is the simple truth.

That millions of men could always be held in bondage in America we never believed. The day of liberation must come; but how or when we knew not. And now we only know that the first act in this eventful drama has been performed by the mad masters of the slaves amid the hisses of the civilised world.

JOHN STUART MILL, in one of our leading monthly periodicals* has,

with his accustomed talent, entered upon an extended examination of the American question. We quote some extracts:—

“The cloud which for the space of a month hung gloomily over the civilised world, black with far worse evils than those of simple war, has passed over our heads without bursting. The fear has not been realised, that the only two first-rate Powers who are also free nations would take to tearing each other in pieces, both the one and the other, in a bad and odious cause. For while, on the American side, the war would have been one of reckless persistency in wrong, on ours it would have been a war in alliance with, and, to practical purposes, in defence and propagation of, slavery. We had, indeed, been wronged. We had suffered an indignity, and something more than an indignity, which, not to have resented, would have been to invite a constant succession of insults and injuries from the same and from every other quarter. We could have acted no otherwise than we have done; yet it is impossible to think, without something like a shudder, from what we have escaped. We, the emancipators of the slave—who have wearied every court and government in Europe and America with our protests and remonstrances,

* Fraser's.

until we goaded them into at least ostensibly co-operating with us to prevent the enslaving of the negro—we, who for the last half century have spent annual sums, equal to the revenue of a small kingdom, in blockading the African coast, for a cause in which we not only had no interest, but which was contrary to our pecuniary interest, and which many believed would ruin, as many among us still, though erroneously, believe that it has ruined, our colonies—we should have lent a hand to setting up, in one of the most commanding positions of the world, a powerful republic, devoted not only to slavery, but to pro-slavery propagandism—should have helped to give a place in the community of nations to a conspiracy of slave-owners, who have broken their connexion with the American Federation on the sole ground, ostentatiously proclaimed, that they thought an attempt would be made to restrain, not slavery itself, but their purpose of spreading slavery wherever migration or force could carry it.

A nation which has made the professions that England has does not with impunity, under however great provocation, betake itself to frustrating the objects for which it has been calling on the rest of the world to make sacrifices of what they think their interest. At present all the nations of Europe have sympathized with us; have acknowledged that we were injured, and declared, with rare unanimity, that we had no choice but to resist, if necessary by arms. But the consequences of such a war would soon have buried its causes in oblivion. When the new Confederate States, made an independent power by English help, had begun their crusade to carry negro slavery from the Potomac to Cape Horn, who would then have remembered that England raised up this scourge to humanity, not for the evil's sake, but because somebody had offered an insult to her

flag? Or even if unforgotten, who would then have felt that such a grievance was a sufficient palliation of the crime? Every reader of a newspaper to the furthest ends of the earth would have believed and remembered one thing only—that at the critical juncture which was to decide whether slavery should blaze up afresh with increased vigour or be trodden out—at the moment of conflict between the good and the evil spirit—at the dawn of a hope that the demon might now at last be chained and flung into the pit, England stepped in, and, for the sake of cotton, made satan victorious.

The world has been saved from this calamity, and England from this disgrace. The accusation would indeed have been a calumny. But to be able to defy a calumny, a nation, like an individual, must stand very clear of just reproach in its previous conduct. Unfortunately, we ourselves have given too much plausibility to the charge. And it has been an additional misfortune that some of our most powerful journals have been for many years past very unfavourable exponents of English feeling on all subjects connected with slavery: some, probably, from the influences, more or less direct, of West Indian opinions and interests; others from inbred toryism, which, even when compelled by reason to hold opinions favourable to liberty, is always adverse to it in feeling; which likes the spectacle of irresponsible power exercised by one person over others; which has no moral repugnance to the thought of human beings born to the penal servitude for life, to which for the term of a few years we sentence our most hardened criminals, but keeps its indignation to be expended on "rabid and fanatical abolitionists" across the Atlantic.

In considering this matter, we ought to dismiss from our minds as far as possible those feelings against

the North which have been engendered not merely by the Trent aggression, but by the previous anti-British effusions of newspaper writers and stump orators. It is hardly worth while to ask how far these explosions of ill-humour are anything more than might have been anticipated from illdisciplined minds, disappointed of the sympathy which they justly thought they had a right to expect from the great anti-slavery people, in their really noble enterprise. It is almost superfluous to remark that a democratic government always shows worse where other governments generally show best, on its outside; that unreasonable people are much more noisy than the reasonable; that the froth and scum are the part of a violently fermenting liquid that meets the eyes, but are not its body and substance. Without insisting on these things, I contend that all previous cause of offence should be considered as cancelled by the reparation which the American government has so amply made; not so much the reparation itself, which might have been so made as to leave still greater cause of permanent resentment behind it; but the manner and spirit in which they have made it. These have been such as most of us, I venture to say, did not by any means expect. If reparation were made at all, of which few of us felt more than a hope, we thought that it would have been made obviously as a concession to prudence, not to principle. We thought that there would have been truckling to the newspaper editors and supposed fire eaters who were crying out for retaining the prisoners at all hazards. We expected that the atonement, if atonement there were, would have been made with reservations, perhaps under protest. We expected that the correspondence would have been spun out, and a trial made to induce England to be satisfied with less; or that there would have been

a proposal of arbitration; or that England would have been asked to make concessions in return for justice; or that if submission was made, it would have been made, ostensibly, to the opinions and wishes of continental Europe. We expected anything, in short, which would have been weak, and timid, and paltry. The only thing which no one seemed to expect is what has actually happened. Mr. Lincoln's government have done none of these things. Like honest men, they have said in direct terms, that our demand was right; that they yielded to it because it was just; that if they themselves had received the same treatment they would have demanded the same reparation; and that if what seemed to be the American side of a question was not the just side, they would be on the side of justice; happy as they were to find after their resolution had been taken, that it was also the side which America had formerly defended. Is there any one, capable of a moral judgment or feeling, who will say that his opinion of America and American statesmen is not raised by such an act, done on such grounds? The act itself may have been imposed by the necessity of the circumstances; but the reasons given, the principles of action professed, were their own choice. Putting the worst hypothesis possible, which it would be the height of injustice to entertain seriously, that the concession was really made solely to convenience, and that the profession of regard for justice was hypocrisy, even so, the ground taken, even if insincerely, is the most hopeful sign of the moral state of the American mind which has appeared for many years. That a sense of justice should be the motive which the rulers of a country rely on, to reconcile the public to an unpopular, and what might seem a humiliating act; that the journalists, the orators, many lawyers, the Lower House of Con-

gress, and Mr. Lincoln's own naval secretary, should be told in the face of the world, by their own government, that they have been giving public thanks, presents of swords, freedom of cities, all manner of heroic honours to the author of an act which, though not so intended, was lawless and wrong, and for which the proper remedy is confession and atonement; that this should be the accepted policy (supposing it to be nothing higher) of a democratic republic, shows even unlimited democracy to be a better thing than many Englishmen have lately been in the habit of considering it, and goes some way towards proving that the aberrations even of a ruling multitude are only fatal when the better instructed have not the virtue or the courage to front them boldly. Nor ought it to be forgotten, to the honour of Mr. Lincoln's government, that in doing what was in itself right, they have done also what was best fitted to allay the animosity which was daily becoming more bitter between the two nations so long as the question remained open. They have put the brand of confessed injustice upon that rankling and vindictive resentment with which the profligate and passionate part of the American press has been threatening us in the event of concession, and which is to be manifested by some dire revenge, to be taken, as they pretend, after the nation is extricated from its present difficulties. Mr. Lincoln has done what depended on him to make this spirit expire with the occasion which raised it up; and we shall have ourselves chiefly to blame if we keep it alive by the further prolongation of that stream of vituperative eloquence, the source of which, even now, when the cause of quarrel has been amicably made up, does not seem to have run dry.*

Let me, in a few words, remind the reader what sort of a thing this

is, which the white oligarchy of the South have banded themselves together to propagate, and establish, if they could, universally. When it is wished to describe any portion of the human race as in the lowest state of debasement, and under the most cruel oppression in which it is possible for human beings to live, they are compared to slaves. When words are sought by which to stigmatise the most odious despotism, exercised in the most odious manner, and all other comparisons are found inadequate, the despots are said to be like slave-masters, or slave-drivers. What, by a rhetorical license, the worst oppressors of the human race, by way of stamping on them the most hateful character possible, are said to be, these men in very truth are. I do not mean that all of them are hateful personally, any more than all the inquisitors, or all the buccaneers. But the position which they occupy, and the abstract excellence of which they are in arms to vindicate, is that which the united voice of mankind habitually selects as the type of all hateful qualities. I will not bandy chicanery about the more or less of stripes or other torments which are daily requisite to keep the machine in working order, nor discuss whether the Legrees or the St. Clairs are more numerous among the slave owners of the Southern States. The broad facts of the case suffice. One fact is enough. There are, Heaven knows, vicious and tyrannical institutions in ample abundance on the earth. But this institution is the only one of them all which requires, to keep it going, that human beings should be burnt alive. The calm and dispassionate Mr. Olmstead affirms that there has not been a single year, for many years past, in which this horror is not known to have been perpetrated in some part or other of the South. And not upon negroes only; the *Edinburgh Review*, in a recent

* In the pages of the *Times*.—*Ed. B. R.*

number, gave the hideous details of the burning alive of an unfortunate Northern huckster by Lynch law, on mere suspicion of having aided in the escape of a slave. What must American slavery be, if deeds like these are necessary under it?—and if they are not necessary and are yet done, is not the evidence against slavery still more damning? The South are in rebellion not for simple slavery; they are in rebellion for the right of burning human creatures alive.

But we are told, by a strange misapplication of a true principle, that the South had a right to separate; that their separation ought to have been consented to the moment they showed themselves ready to fight for it; and that the North, in resisting it, are committing the same error and wrong which England committed in opposing the original separation of the thirteen colonies. This is carrying the doctrine of the sacred right of insurrection rather far. It is wonderful how easy and liberal and complying people can be in other people's concerns. Because they are willing to surrender their own past, and have no objection to join in reprobation of their great grandfathers, they never put themselves the question what they themselves would do in circumstances far less trying, under far less pressure of real national calamity. Would those who profess these ardent revolutionary principles consent to their being applied to Ireland, or India, or the Ionian Islands? How have they treated those who did attempt so to apply them? But the case can dispense with any mere *argumentum ad hominem*. I am not frightened at the word rebellion. I do not scruple to say that I have sympathised more or less ardently with most of the rebellions, successful and unsuccessful, which have taken place in my time. But I certainly never conceived that there was a sufficient

title to my sympathy in the mere fact of being a rebel; that the act of taking arms against one's fellow citizens was so meritorious in itself, was so completely its own justification, that no question need be asked concerning the motive. It seems to me a strange doctrine, that the most serious and responsible of all human acts imposes no obligation on those who do it of showing that they have a real grievance; that those who rebel for the power of oppressing others exercise as sacred a right as those who do the same thing to resist oppression practised upon themselves. Neither rebellion nor any other act which affects the interests of others, is sufficiently legitimated by the mere will to do it. Secession may be laudable, and so may any other kind of insurrection; but it may also be an enormous crime. It is the one or the other, according to the object and the provocation. And if there ever was an object which, by its bare announcement, stamped rebels against a particular community as enemies of mankind, it is the one professed by the South. Their right to separate is the right which Cartouche or Turpin would have had to secede from their respective countries because the laws of those countries would not suffer them to rob and murder on the highway. The only real difference is that the present rebels are more powerful than Cartouche or Turpin, and may possibly be able to effect their iniquitous purpose.

Suppose, however, for the sake of argument, that the mere will to separate were in this case, or in any case, a sufficient ground for separation, I beg to be informed whose will? The will of any knot of men who, by fair means or foul, by usurpation, terrorism, or fraud, have got the reins of government into their hands? If the inmates of Parkhurst Prison were to get possession of the Isle of Wight, occupy its military

positions, enlist one part of its inhabitants in their own ranks, set the remainder of them to work in chain gangs, and declare themselves independent, ought their recognition by the British government to be an immediate consequence? Before admitting the authority of any persons, as organs of the will of the people, to dispose of the whole political existence of a country, I ask to see whether their credentials are from the whole, or only from a part. And first, it is necessary to ask, Have the slaves been consulted? Has their will been counted as any part in the estimate of collective volition? They are a part of the population. However natural in the country itself, it is rather cool in English writers who talk so glibly of the ten millions (I believe there are only eight), to pass over the very existence of four millions who must abhor the idea of separation. Remember, we consider them to be human beings, entitled to human rights. Nor can it be doubted that the mere fact of belonging to a union in some parts of which slavery is reprobated, is some alleviation of their condition, if only as regards future probabilities. But even of the white population, it is questionable if there was in the beginning a majority for secession anywhere but in South Carolina. Though the thing was pre-determined, and most of the States committed by their public authorities before the people were called on to vote; though in taking the votes terrorism in many places reigned triumphant; yet, even so, in several of the States, secession was carried only by narrow majorities. In some the authorities have not dared to publish the numbers; in some it is asserted that no vote has ever been taken. Further, as was pointed out in an admirable letter by Mr. Carey, the slave states are intersected in the middle, from their northern frontier almost to the Gulf of

Mexico, by a country of free labour—the mountain region of the Alleghanies and their dependencies, forming parts of Virginia, North Carolina, Tennessee, Georgia, and Alabama, in which, from the nature of the climate and of the agricultural and mining industry, slavery to any material extent never did, and never will, exist. This mountain zone is peopled by ardent friends of the Union. Could the Union abandon them, without even an effort, to be dealt with at the pleasure of an exasperated slave-owning oligarchy? Could it abandon the Germans, who, in Western Texas, have made so meritorious a commencement of growing cotton on the borders of the Mexican Gulf by free labour? Were the right of the slave-owners to secede ever so clear, they have no right to carry these with them; unless allegiance is a mere question of local proximity, and my next neighbour, if I am a stronger man, can be compelled to follow me in any lawless vagaries I choose to indulge.

But (it is said) the North will never succeed in conquering the South; and since the separation must in the end be recognised, it is better to do at first what must be done at last; moreover if it did conquer them, it could not govern them when conquered, consistently with free institutions. With no one of these propositions can I agree.

Whether or not the Northern Americans will succeed in re-conquering the South, I do not affect to foresee. That they can conquer it, if their present determination holds, I have never entertained a doubt; for they are twice as numerous, and ten or twelve times as rich. Not by taking military possession of their country, or marching an army through it, but by wearing them out, exhausting their resources, depriving them of the comforts of life, encouraging their slaves to desert, and excluding them

from communication with foreign countries. All this, of course, depends on the supposition that the North does not give in first. Whether they will persevere to this point, or whether their spirit, their patience, and the sacrifices they are willing to make, will be exhausted before reaching it, I cannot tell. They may, in the end, be wearied into recognising the separation. But to those who say that because this may have to be done at last, it ought to have been done at first, I put the very serious question—On what terms? Have they ever considered what would have been the meaning of separation if it had been assented to by the Northern States when first demanded? People talk as if separation meant nothing more than the independence of the seceding states. To have accepted it under that limitation would have been, on the part of the South, to give up that which they have seceded expressly to preserve. Separation, with them, means at least half the territories; including the Mexican border, and the consequent power of invading and overrunning Spanish America for the purpose of planting there the ‘peculiar institution,’ which even Mexican civilisation has found too bad to be endured. There is no knowing to what point of degradation a country may be driven in a desperate state of its affairs; but if the North over, unless on the brink of actual ruin, makes peace with the South, giving up the original cause of quarrel, the freedom of the territories—if it resigns to them when out of the Union that power of evil which it would not grant to retain them in the Union,—it will incur the pity and disdain of posterity. And no one can suppose that the South would have consented, or in their present temper ever will consent, to an accommodation on any other terms. It will require a succession of

humiliations to bring them to that. The necessity of reconciling themselves to the confinement of slavery within its existing boundaries, with the natural consequence, immediate mitigation of slavery, and ultimate emancipation, is a lesson which they are in no mood to learn from anything but disaster. Two or three defeats in the field, breaking their military strength, though not followed by an invasion of their territory, may possibly teach it to them. If so, there is no breach of charity in hoping that this severe schooling may promptly come. When men set themselves up, in defiance of the rest of the world, to do the devil’s work, no good can come of them until the world has made them feel that this work cannot be suffered to be done any longer. If this knowledge does not come to them for several years, the abolition question will by that time have settled itself. For assuredly Congress will very soon make up its mind to declare all slaves free who belong to persons in arms against the Union. When that is done, slavery, confined to a minority, will soon cure itself; and the pecuniary value of the negroes belonging to loyal masters will probably not exceed the amount of compensation which the United States will be willing and able to give.

The assumed difficulty of governing the Southern States as free and equal commonwealths, in case of their return to the Union, is purely imaginary. If brought back by force and not by voluntary compact, they will return without the Territories, and without a Fugitive Slave Law. It may be assumed that in that event the victorious party would make the alterations in the Federal Constitution which are necessary to adapt it to the new circumstances, and which would not infringe, but strengthen, its democratic principles. An article would have to be

inserted prohibiting the extension of slavery to the Territories, or the admission into the Union of any new Slave State. Without any other guarantee, the rapid formation of new Free States would ensure to freedom a decisive and constantly increasing majority in Congress. It would also be right to abrogate that bad provision of the Constitution (a necessary compromise at the time of its first establishment), whereby the slaves, though reckoned as citizens in no other respect, are counted, to the extent of three-fifths of their number, in the estimate of the population for fixing the number of representatives of each State in the Lower House of Congress. Why should the masters have members in right of their human chattels, any more than of their oxen and pigs? The President, in his message, has already proposed that this salutary reform should be effected in the case of Maryland, additional territory, detached from Virginia, being given to that State as an equivalent; thus clearly indicating the policy which he approves, and which he is probably willing to make universal.

As it is necessary to be prepared for all probabilities, let us now contemplate another. Let us suppose the worst possible issue of this war—the one apparently desired by those English writers whose moral feeling is so philosophically indifferent between the apostles of slavery and its enemies. Suppose that the North should stoop to recognise the new Confederation on its own terms, leaving it half the Territories, and that it is acknowledged by Europe, and takes its place as an admitted member of the community of nations. It will be desirable to take thought beforehand what are to be our own future relations with a new power, professing the principles of Attila and Genghis Khan as the foundation of its constitution. Are we to see with

indifference its victorious army let loose to propagate their national faith at the rifle's mouth through Mexico and Central America? Shall we submit to see fire and sword carried over Cuba and Porto Rico, and Hayti and Liberia conquered and brought back to slavery? We shall soon have causes enough of quarrel on our own account. When we are in the act of sending an expedition against Mexico to redress the wrongs of private British subjects, we should do well to reflect in time that the president of the new republic, Mr. Jefferson Davis, was the original inventor of repudiation. Mississippi was the first State which repudiated. Mr. Jefferson Davis was governor of Mississippi, and the legislature of Mississippi had passed a bill recognising and providing for the debt, which bill Mr. Jefferson Davis vetoed. Unless we abandon the principles we have for two generations consistently professed and acted on, we should be at war with the new Confederacy within five years about the African slave trade. An English government will hardly be base enough to recognise them, unless they accept all the treaties by which America is at present bound; nor, it may be hoped, even if *de facto* independent, would they be admitted to the courtesies of diplomatic intercourse, unless they granted in the most explicit manner the right of search. To allow the slave-ships of a Confederation formed for the extension of slavery to come and go free and unexamined between America and the African coast would be to renounce even the pretence of attempting to protect Africa against the man-stealer, and abandon that continent to the horrors, on a far larger scale, which were practised before Granville Sharp and Clarkson were in existence. But even if the right of intercepting their slavers were

acknowledged by treaty, which it never would be, the arrogance of the Southern slaveholders would not long submit to its exercise. Their pride and self-conceit, swelled to an inordinate height by their successful struggle, would defy the power of England as they had already successfully defied that of their Northern countrymen. After our people by their cold disapprobation, and our press by its invective, had combined with their own difficulties to damp the spirit of the Free States, and drive them to submit

and make peace, we should have to fight the Slave States ourselves at far greater disadvantages, when we should no longer have the wearied and exhausted North for an ally. The time might come when the barbarous and barbarising power, which we by our moral support had helped into existence, would require a general crusade of civilised Europe, to extinguish the mischief which it had allowed, and we had aided, to rise up in the midst of our civilisation."

Spiritual Cabinet.

THE DIVINE ORACLES.—This book, a multifarious collection of oracles, written in various ages and countries, and at intervals of two thousand years—having in it every form of composition, familiar and profound, songs and history, ethics and biography, scenes from the hearth and episodes from national annals—numbering, too, among its authors him who wore a crown and him who threw a net, the Persian prime minister and Cæsar's fettered captive—written, too, sections of it, under the shadow of the pyramids, and others on the banks of the Euphrates, some in the isle of Patmos, and others in the Mammertine dungeons, this book, so lofty in its tone and harmonious in its counsels, has become the more venerable from its age, and the more wonderful as its history and results are examined and understood. Whence springs its originality if its claims are disallowed? It tells us of expeditions prior to Jason and the Argonauts; it describes martial adventures long before Achilles and Troy. Its ethioal system preceded Thales and Pythagorus. Its muse was vocal before Orpheus and Hesiod.

Its judges flourished before consuls and archons. Its feasts and gatherings rejoiced the tribes when the Nemean games had no existence; and it reckoned by Sabbaths and jubilees when neither Olympiad nor lustrum marked and divided the calendar. It embodies the prophetic wish of the Athenian sage; for it "scatters that darkness which covers our souls, and tells us how to distinguish good from evil." The valley of the Nile has now uncovered its hieroglyphics to confirm and illustrate its claims; and Nineveh, out of the wreck and rubbish of three thousand years, has at length yielded up its ruins to prove and glorify the Hebrew oracles.—*Dr. Eadie.*

UNITY OF HOLY SCRIPTURE.—Between the events described in the opening of the Book of Genesis and those at the conclusion of the Apocalypse the interval cannot be less than about six thousand years. Observe, now, there are the same characteristics in both these books. One is reflected in the other. The book of Genesis reveals to us Almighty God, the Creator of all things very good; Adam, formed

from the earth; Eve, taken from his side; the Serpent in Paradise; man tempted and driven from Eden; and the way of the tree of life guarded by a flaming sword; and a promise made in mercy that the seed of the woman should bruise the serpent's head. Such are the first records of Holy Scripture. Pass now from the first chapters of Genesis to the last chapter of the Apocalypse. The same God is revealed, seated on his throne; heaven and earth adore him; man also is there; Adam is there in Christ, the second Adam; Eve also is there in the bride of the second Adam, the Church; Paradise also is there, not lost, but regained; and the tree of life is there, no longer fenced with a flaming brand, but open to all "for the healing of nations;" and promised to all "who overcome." We see also there the Dragon, that old serpent. According to the first prophecy of Scripture, "he has bruised the heel of the woman's seed." Christ has been "wounded and slain;" but "he liveth, and was dead; and, behold, he is alive for evermore, and has the keys of hell and of death;" and he has now bruised the serpent's head, and he chains him, and opens the bottomless pit, "and casts the old serpent into the lake of fire and brimstone, there to remain for ever." Here we see striking evidence of unity in the whole texture of the sacred volume; and when we consider how long a period of time separates the events of the book of Genesis from those of the Apocalypse, we recognise a remarkable confirmation of the truth, that the history and the prophecy are from the same divine hand, and that the events which they describe are under the control of Him with "whom a thousand years are as one day."—*Wordsworth*.

Poetry.

THOUGHTS OF HEAVEN.

No sickness there—
No weary wasting of the frame away;
No fearful shrinking from the midnight
air—
No dread of summer's bright and fervid ray!

No hidden grief—
No wild and cheerless vision of despair;
No vain petition for a swift relief—
No tearful eyes, no broken hearts are there.

Care has no home
Within the realm of ceaseless prayer and
song;
Its billows break away and melt in foam,
Far from the mansions of the spirit throng!

The storm's black wing
Is never spread athwart celestial skies!
Its wailings blend not with the voice of
spring,
As some too tender floweret fades and dies!

No night distills
Its chilling dews upon the tender frame;
No moon is needed there! The light
which fills
That land of glory from its Maker came!

No parted friends
O'er mournful recollections have to weep!
No bed of death enduring love attends,
To watch the coming of a pulseless sleep!

No blasted flower
Or withered bud celestial gardens know!
No scorching blast or fierce descending
shower
Scatters destruction like a ruthless foe!

No battle word
Startles the sacred host with fear and dread!
The song of peace Creation's morning
heard
Is sung wherever angel minstrels tread!

Let us depart
If home like this await the weary soul!
Look up, thou stricken one! Thy
wounded heart
Shall bleed no more at Sorrow's stern con-
trol.

With Faith our guide,
White-robed and innocent, to lead the way,
Why fear to plunge in Jordan's rolling tide,
And find the ocean of Eternal Day?

Reviews.

*Consolation. By J. W. Alexander, D.D.
New York. Edinburgh: Elliot.
London: Hamilton, Adams, & Co.*

CONSOLATION! How much we need it. Our blessed Lord knew this, and hence his promise of the Comforter. Every minister of the gospel should also be "a son of consolation" to the weary.

We expected, on such a subject, to find some of the divine promises set forth in a strong doctrinal form, and our author allows that there is a "large amount of doctrinal discussion" in his pages. But he tells us that evangelical comfort cannot be promoted by mere exhortation, and adds:—

"We do not reach the case of the disheartened by commanding or imploring him to be of good cheer, but by setting before his mind those great everlasting truths, the acceptance of which lays the basis for joy and peace. Such are the glorious attributes of God, his wonderful providence, his covenant of grace, his magazine of precious promises, and his rewards of heavenly bliss. In discussing the attributes and the providence of God, it is not possible to avoid some truths which are subjects of controversy among christians; and the writer has not sought to disguise his views on these articles by omission or compromise."

This is candid and honest, without dogmatism or reproach of others. And hence, though our views of the promises as conditional, not on God's faithfulness, but on ours, may be somewhat different from those of the author, we can assure our readers that they will find many consoling reflections and most delightful considerations in this excellent volume. Here is a specimen.

"God's mercy endureth for ever, in the sense that in future eternity, otherwise called *the world to come*, there will be glorious developments of this very attribute, as known to us. In that coming age, that expanse of blissful knowledge and possession, which we hope and pray for, and to which every returning day brings us so much nearer—what is it, think you, that shall make our heaven? An everlasting drowsiness and dream of listless inaction? mountains of odours, fragrant meads, crystal rivers, Elysian fruits, melody and harmony?—simple rest? simple exemption

from pain? simple lamblike innocence? Is this heaven?—learning nothing, doing nothing? This is *not* heaven. I will tell you what it is: it is seeing God; it is seeing him more and more; it is going from star to star, and from system to system, in this voyage of divine discovery. There is enough in God for all eternity; for all that there is in creatures, is in him by way of eminence. There are attributes of God, we may reasonably suppose, of which we have not even a conception, and in relation to which we are now in the condition of a man born blind in relation to colours, or a man born deaf in relation to sounds. An animal with one sense (there are such) can know but little of nature; less, far less, in comparison, do we know of God. I suppose there are faculties absolutely latent in the human mind which are to reveal themselves in that new state, in the presence of objects now beyond their reach. It will not be a lesson of a day to expatiate on the divine nature. Duration must expand. Astronomy has revealed certain binary stars, as *66 Ceti*, one of which revolves around the other in a period of several thousands of years. Conceive the uniting line, the radius of these two suns, as the hand that moves upon the celestial dial-plate. It has proceeded a revolution. Worlds may have perished during this hour of heaven; but the soul is still learning to know more of that infinite benignity which shines in the face of Jesus Christ. Some have rendered the text, 'His mercy is for the coming age': it is true. Then shall we see face to face, and know even as also we are known; and this in regard to the mercy which has ransomed man. We shall better comprehend all the transactions of Gethsemane and Golgotha, and look more nearly into the heart of God, when the Man Christ Jesus, bone of our bone, and flesh of our flesh, shall be the day-man and the interpreter. Then shall we know the privilege conferred on us, in that we are made immortal beings. Then shall we discover that this world has revealed but the beginning of his kindnesses unto mankind. Then shall the overflowing goodness of the Divinity display the true bliss of Him whose power is exerted in every direction to make his people happy. With no stinted hand will he cast abroad the greatness of his benign endowments on the family of redeemed ones, while each one of the palm-bearing multitude, pointing out to its sister spirit the now exalted cause of all this favour, shall cry, 'This is my Beloved, and this my Friend.'"

Russia, Ancient and Modern. By Rev. G. Trevor, M.A. London: Religious Tract Society.

Of this vast Empire, we are told that

"Independently of the American possessions, Russia contains the largest territorial dominion in the world, and, in place of being scattered, like the British empire, over distant seas and colonies, she occupies one enormous block of land, washed by four oceans, and comprising an area exceeding seven millions and a half of English square miles, or more than an eighth of the whole solid earth.

The greatest part of this gigantic area, however, is sterile and almost uninhabited; partly in consequence of the severity of the climate, and partly from the rivers having their outlets in the northern seas, where they are closed by ice for a considerable portion of the year."

To bring within a portable form the history of the peoples inhabiting these regions, must have been a laborious task. But Mr. T. has condensed into this volume a considerable amount of information, with statistics, maps, and a copious index.

Of the Primitive Russians, Mr. T. observes:—

"Like other barbarians, they practised a rude, unlettered idolatry. Their divinities were evil spirits, whose hideous outlines are still occasionally found scrawled on the houses of the peasantry. The principal idol, called *Perune*, or *Pegrubius*, was hewed with a hatchet from a log of wood, adorned with a gilt beard, and worshipped with libations of ale or mead. Animal sacrifices also were offered, especially the goat; the blood was sprinkled

on the earth, and the flesh was eaten with cakes and strong drink. *Perune* was the god of the spring. A sacrifice was offered to *Zaznick* before harvest, and to *Dzinck* at its conclusion. Other idols presided over the earth, air, sea, and rivers; there was a god of sailors, of thunder, and of riches. A prince of darkness, with a whole train of demons and goblins, haunted the woods, and were propitiated by oblations of food left under the elder-tree.

The Russians pretend that the apostle Andrew, who is generally believed to have preached in some of the unknown regions denominated Scythia, ascended the Dniéper, and planting the cross on the hills above Kief, prophesied that in that spot should arise a great city, where God would have many churches to his name. On the strength of this tradition, the apostle is claimed as the founder of the Russian church. In fact, however, no vestiges of any evangelical labours are discernible for nearly nine centuries after this apocryphal incident. The expedition of Oskold to Constantinople, A.D. 865, is the earliest date that can be assigned to the introduction of christianity; and to understand the form it assumed in Russia, it is necessary to refer to the long controversy between the Eastern and Western Churches."

The Fugitive of the Cevennes Mountains.

From the French of M. J. Porchat.

By the Rev. J. T. Haverfield. London: Tresidder.

A THRILLING tale of the first revolution in France, the purport of which is to teach the young to put their trust in Him who is able to deliver in every emergency. It is a neat book, illustrated with engravings, and suitable for presentation as a reward or a gift.

Correspondence.

THE LATE MR. EDWARD FOSTER,
OF HITCHIN.

To the Editor of the Baptist Reporter.

DEAR SIR,—I send you some further particulars and memoranda, which perhaps will be useful. But in doing this I wish you to understand I feel that there is nothing to boast of in belonging to such an ancestry, but much to be thankful for, especially for that grace which is manifest in the

fulfilment of God's promises to his people from generation to generation. We are now reaping the fruits of their bold and uncompromising adherence to principle in those perilous times; and these facts of our forefathers seem more interesting as we approach the Bicentenary of the ejected ministers, which is likely to make a great impression upon the religious public.

It is a remarkable fact that only six ministers were settled over the baptist

church at Hitchin since it was formed in 1677 up to the time when Mr. Broad was recognised as pastor in 1841.

I now copy some further information of the six brothers.

"In process of time three of the six brothers, John, Matthew, and Joseph, married; the other three never married. After the respective marriages of the three brothers, they all left Preston, and divided themselves into three branches, and settled near Hitchin; one single brother living with a married brother. It does not appear that Joseph had any children. Each of the married brothers died before the single brother who lived with him; and after the death of each married brother, the single brother took the particular charge of the family of that brother with whom he had resided, and these respective families were eventually benefited by their death as well as by their lives.

John, the grandfather of the late Edward Foster, was born in the year 1642, and died in the year 1709. He was one of the first members of the baptist church at Hitchin, and continued in membership and served the office of deacon well thirty-two years.

The father of Edward Foster was also named John—he was born in the year 1700, and died in the year 1782. He was a member of the above church sixty years, and a deacon forty years.

The late Edward Foster was born in the year 1777, and died Oct. 23, 1861. He was a member of the same church sixty-five years, and a deacon for several years."

E. F. says in another memorandum :

"Respecting my great grandfather, born in 1613, becoming a baptist, or having probably about 1648 embraced the opinion of adult baptism, I am led to this conclusion from the circumstance that in the family bible,* where

the registers of the family are to be found, the first three entries are made when the children were said to be *baptized*, the other entries are made *on the day when they were born*. This difference most probably arose from change of sentiment on the subject of baptism.

About this time, too, there were some able and learned men who embraced this opinion, such as Henry Denne, of Pirtou, near Hitchin, Jessie and Tombs, ejected ministers, also some in the surrounding neighbourhood amongst private christians, who began to question infant baptism."

E. F. also says:—

"I was about five years old when my father died; but I have heard the Rev. Dr. Peers, rector of Ickleford, who was a pious clergyman and very intimate with my father, speak very highly of him; Dr. Peers followed him to the grave when he was interred in the baptist burying-ground. The venerable vicar of Everton, the late John Berridge, used occasionally to preach at Ickleford, and visit and preach at *my father's house* at Cadwell, near Hitchin."

In reference to myself—I am a nephew of the late Edward Foster, and son of John Foster his elder brother, who died Nov. 27, 1829, aged fifty-seven. He was a member of the Hitchin baptist church thirty-three years, and a deacon twenty-five years. He was the direct descendant of the *original John Foster* of whom we have any record, viz., the *grandfather* of the *six brothers*, who was born about the year 1550, and died in the year 1621. John, the eldest of the six brothers, and nearly all his descendants have successively lived near Hitchin, and have been connected with the baptist church and congregation up to this time—1861.

WILLIAM FOSTER.

Pursell Mill, Hitchin.

* This bible is of the reign of Elizabeth; a folio.

Christian Activity.

HINTS FOR PERSONAL EFFORTS.

"We want more individualism in our christianity—to learn to act singly, as well as with others."
Baptist Noel.

JESUS CHRIST himself set the example of personal individual labour. What

works of benevolence he performed within the twelve hours of one day! His apostles and followers imitated their Master. They went everywhere preaching the word.

In works of benevolence we are

accustomed to rely too much on human, and too little on divine, aid. When we attempt to do good, we commence by forming large associations, and suppose that our success depends upon the number of men whom we can unite in the promotion of our undertaking. Every one is thus apt to forget his own personal duty, and rely upon the labour of others, and it is well if he does not put his organization in the place of God himself. Would it not be better if we made benevolence much more a matter between God and our own souls, each one doing with his own hands, in firm reliance on divine aid, the work which Providence has placed directly before him? The little band of disciples in Jerusalem accomplished more for the conversion of the world than all the christians of the present day united. And why? Because every individual christian felt that the conversion of the world was a work for which he himself, and not an abstraction that he called the church, was responsible. Instead of relying on man for aid, every one looked up directly to God, and went forth to the work. God was thus exalted, the power was confessed to be his own, and, in a few years, the standard of the cross was carried to the remotest extremities of the then known world.

Such has, I think, been the case ever since. Every great moral reformation

has proceeded upon principles analogous to these. It was Luther, standing up alone in simple reliance upon God, that smote the Papal hierarchy; and the effects of that blow are now agitating the nations of Europe. Roger Williams, amid persecution and banishment, held forth that doctrine of soul-liberty which, in its onward march, is disenthraling a world. Howard, alone, undertook the work of showing mercy to the prisoner, and his example is now enlisting the choicest minds in Christendom in this labour of benevolence. Clarkson, unaided, a young man, and without influence, consecrated himself to the work of abolishing the slave trade; and, before he rested from his labours, his country had repented of and forsaken this atrocious sin. Raikes saw the children of Gloucester profaning the Sabbath-day; he set on foot a Sabbath-school on his own account, and now millions of children are reaping the benefit of his labours, and his example has turned the attention of the whole world to the religious instruction of the young. With such facts before us, we surely should be encouraged to attempt individually the accomplishment of some good design, relying in humility and faith upon Him who is able to grant prosperity to the feeblest effort put forth in earnest reliance on his almightiness.

Revivals and Awakenings.

A SHIP'S COMPANY CONVERTED.

THE extracts which follow are from the journal of Captain McKelvie, of the ship "Thomas Campbell," when on her voyage home from Calcutta. Mr. McK. is a member of a Presbyterian church in London.

"*Tuesday, May 21st, 1861.*—During the day the two young converts and two other seamen held a prayer-meeting in the boat, and in the afternoon one of the seamen came down to my room under conviction of sin. After reading a portion of scripture we engaged in prayer. While thus engaged, I heard the steward in the pantry crying for

mercy. At half-past six o'clock we met in the cabin for prayer. All were invited. The third chapter of John was read; the carpenter then engaged in prayer, and Mr. Heans next. While the latter was praying, his voice was drowned with cries for mercy. Jesus was in the midst of us—the spirit of penitence and prayer was poured out upon us. Some were crying for mercy, others weeping for their sins against a loving Saviour. And it was truly an affecting scene to see the boys, Archie and Jack, kneeling over the strong men, now broken down before God, and endeavouring to point them to the Lamb that was slain. One of the men

ran away apparently afraid. Our meeting did not break up till about eleven o'clock; several were rejoicing in the Saviour's love; all of them engaged in prayer, and all seemed to have the spirit of prayer, *especially the boys*. Hearing *their* earnest and eloquent prayers, we remembered the words of our Saviour, 'Out of the mouths of babes and sucklings thou hast perfected praise.' It was a glorious night, rich in blessings to all our souls, except poor B——, who was in despair; he said there was no mercy for him. In the evening I expostulated with those who would not attend our meeting, warning and entreating them; but they did not come. While we were engaged in the cabin, Mr. Heans was enabled so far to prevail with the impenitent on deck, that at last they all knelt with him on deck in prayer.

Wednesday, 22nd.—Morning set apart for special prayer. I went forward and expostulated with those who would not attend our meetings, warning them of the danger of resisting God's Spirit, and entreating them to come and join us in our worship. We met again at two in the afternoon. About four o'clock, while one of the boys was engaged in prayer, the Spirit came down upon us in much power. Some of those who did not attend on the previous evening were now crying for mercy, and professed to have found the Saviour before we dismissed. Poor B—— also found relief. Thus were three more added to our number that day, which constrained us to say, 'Praise the Lord, O our souls, for his wonderful mercy and grace to us poor sinners!'

Thursday, 23rd.—I went on deck about half-past five this morning, and found the long boat full of men praying and praising; and the very man that ran away yesterday was now engaged in prayer, having found the Saviour! In the afternoon we had a meeting in the cabin; all were present except two Swedes; and two others, shortly after the commencement of the service, ran away terrified, and nothing would induce them to come back. I can never forget the solemnity of that afternoon; it seemed as if we were in the immediate presence of the great God. Yes, our God was near us to bless and protect us, for satan seemed to rage, see-

ing his strongholds pulled down; but our God was for us, and who could be against us? Our meeting went on; it was truly a blessed time; well might we be lost in 'wonder, love, and praise.'

Oh, the wonders of redeeming grace! to hear the bold blasphemer confess his heinous sins, and plead, with earnest cries, for mercy; and what a happy sight to see so many faces beaming with joy, happy in the Saviour's love; to see the boys, with a hold of each other's hands, weeping, and saying, We shall never fight again, we shall always love each other now. 'Glory to God in the highest.' Three to-day profess to have found the Saviour."

Friday, 24th.—Another blessed day. In the morning some met in the cabin, and others in the longboat. We in the cabin had a rich blessing poured out upon us. In the afternoon we all met in the cabin, when another, who previously refused to attend our meetings, came and knelt with us; he is a Swede, and prayed in his own language. After six o'clock a few met in the cabin, when the carpenter, and chief officer, and the rest of the converts went into the fore-castle to plead for a hardened sinner who had been constrained to kneel with them. When our meeting in the cabin was over we went forward and joined them. God magnified his own name; we heard the penitent's cry for mercy, and before we dismissed, the man professed to have found the Saviour.

'Oh thou, my soul, for ever praise,
For ever love his name,
Who turned thee from the fatal paths
Of folly, sin, and shame.'

None but God such grace can show. All the converts seem growing in grace. Many offer delightful prayers, and all have *penitential* prayers.

Saturday, 25th.—A day of rich blessing. We met in the cabin in the morning, and enjoyed much of God's love; all the converts joined in prayer; many of them are growing fast; the afternoon was set apart by all to plead for the only hardened sinner left. All now profess to have found the Saviour but two. One of them seems determined to continue in the service of satan, but I trust our prayers in his behalf will yet be answered. Our ship

has become a house of prayer, the songs of Zion are now ascending night and day from some part of her.

Sunday, 26th.—Another happy day. We had service in the forenoon, and also afternoon. In the evening, while a few were met in the cabin for prayer, an aged man, who had hitherto resisted every entreaty, now came and knelt with us, and ere long of him it might be said, 'Behold, he prayeth.'

After this our meetings were continued day by day, and the result is,

that on arriving in London, on June 23rd, we are enabled to record the mercy of God in giving us reason to believe that all our ship's company have been converted to the Saviour.

Blessed Jesus! still march on triumphantly in this thy day of grace, until all hearts shall be subdued to thee as ours have been, and the whole universe be filled with the sweet savour of thy name! 'Let the whole earth be filled with his glory. Amen, and amen!'

Narratives and Anecdotes.

THE JEWS OF MOROCCO.

THE *Revu Contemporaine* contains a second paper by M. Cotte on the social state of Morocco, from which we condense the following barrowing picture of the condition of the Israelites in that unhappy country.

The Jews are considered by the Mussulmans of Morocco in the light of unclean animals and of enemies of God, and if they do not exterminate them, it is only because they are useful, and because true believers have a right to turn everything to account. Indeed, were the Jewish population suddenly removed from the country, such an event would be a public calamity of incalculable magnitude; for it is the Jew alone who can mend a lock, build a house, make gold and silver trinkets, coin money, decorate a room, or weave silk, all such handicrafts being regarded by the Mussulman with supreme contempt. Even the Sultan himself is obliged to have recourse to them for the collection of taxes or negotiations with Christians. Slaves in appearance, the Jews possess in reality all that power which superior talent and cunning can confer.

Every night the Jews are shut up in a particular quarter enclosed with a wall, and it is only after sunrise that they are allowed to enter the Mussulman town where they have their shops. The Jewish quarter is called "Mellah," which means a place of damnation. Tangier alone has none, because that town is already "defiled" by the pre-

sence of the Christian consuls. The Jew is obliged to wear black clothes, that colour being the emblem of misfortune and malediction. If he passes before a mosque, a zaouia or chapel, or if he meet a holy man, a marabout, or a sheriff, he must take off his shoes and carry them in his hand until he has passed them. They are not allowed to cross a Mussulman cemetery, and their women are publicly flogged on the slightest pretence by a Mussulman woman, especially designed for this function, and who is called the *Akrifu*. If a Mussulman strike a Jew, the latter is not permitted to defend himself otherwise than by flight or stratagem. Mussulman children, not more than eight or ten years old, may sometimes be seen beating and throwing stones at vigorous young Jews twice their size and age; they bite them, box their ears, scratch them, and yet the unfortunate Israelites, with agony depicted on their faces, dare not retaliate, and limit all their defence to endeavours to escape from their tormentors. When the Sultan passes through a town the Jews of the place are obliged to offer him rich and magnificent presents. Yet, with all this burden of servitude upon them they never abjure their faith; but this constancy, certainly commendable in itself, is coupled with the grossest ignorance and superstition. The creed they are taught is this—that God has dispersed them for a time, and that they must bend under his wrath until all the nations of the globe

have passed over them, but that the day will come when they shall all be re-assembled in the land of their fathers, and be as powerful as before. Meanwhile, all that the other nations possess they have been unjustly deprived of, and they therefore have a right to get possession of it again by any stratagem they can devise. They hate the Christians quite as much as the Mussulmans, although the little protection they enjoy at Tangier is due to the Christian Consuls. When a Christian

enters the house of a protected Jew he is received with every mark of hospitality; but no sooner is his back turned than the glass out of which he has drunk is broken into pieces, and everything he has touched is subjected to a rigorous purification, performed with many complicated ceremonies. A Jewish servant will not eat the meat she has cooked for a Christian, although bought at a Jewish butcher's, because it has been cooked in Christian vessels.

Baptisms.

FOREIGN*

BURMAH, Tounghoo.—The Rev. Dr. F. Mason writes:—"The Young Men's Normal School for preachers and teachers under Mr. Cross has had about fifty pupils; and the Female Institution, of which Miss Mason is the teacher, has had between forty and fifty girls. My daughter has been giving special attention to teaching the Karens music, and it has been quite a success. The Karens have a better taste for music, English music, than any natives of the East I have met. Since the Association closed, the ordained preacher among the Pakus has baptized in nineteen villages, one hundred and sixty-seven persons. Our Bghai pastor is now making a tour, and had baptized twenty-five at his last dates. We have about four thousand five hundred church members in a little over one hundred different villages where the foundations of churches have been laid."

AUSTRALIA, Castlemaine.—On Lord's-day, Sept. 29, after a lecture on "Christian Discipleship," two persons were immersed into the Sacred Names. The large chapel was well filled, and deep interest and solemnity pervaded the congregation. The cause at Castlemaine is growing rapidly.

Maryborough, Queensland. On Aug. 25, after an address by Mr. Hinton, pastor of the church, three persons were immersed on a profession of their faith in Christ. The service was held in the open air and was one of deep interest, and many of the audience seemed much impressed.

Kew.—On Lord's-day, Sept. 29, two young females were immersed by the pastor, Mr. Foy, on a profession of their faith in Jesus. The congregation was large, and seemed to feel the solemnity of the occasion.

Albert Street, Melbourne.—On Thursday evening, Oct. 1, after a discourse by the pastor, Mr. New, six friends were immersed on a profession of faith in Jesus. The weather was extremely unfavourable, which made the attendance smaller than usual.

York Street, Emerald Hill.—On Thursday evening, Oct. 8, after a discourse by Mr. Taylor, of Collins Street church, Melbourne, founded on John xv. 14, five candidates were immersed on a profession of their faith. Notwithstanding the extreme inclemency of the evening there was a large and very attentive congregation.

Sydney, N.S.W.—On Thursday, Oct. 3, at Bathurst Street chapel, kindly lent for the purpose, Mr. J. B. McCuro immersed eight persons on a profession of their faith in Jesus, after an impressive discourse from Acts viii. 12.

INDIA, Poonah.—Mr. Cassidy had the privilege of baptizing a native of about sixty years of age from Shillegaon, near Ramoreo. He is a simple-hearted man, and described the change of heart he felt about a year before as a flood of light shed upon his darkness. As he is unable to read, he has been dependent solely on oral instruction. He has a patriarchal appearance, and a countenance beaming with intelligence and candour.

Severy.—Mr. Williamson writes, under date of Oct. 4, that his health has improved, and that, in conjunction with Mr. Ellis, who has acquired the language so as to be very useful, the native work proceeds with energy. The recently baptized converts conduct themselves with christian propriety. Our aged brother has also had the joy of baptizing and receiving into the church his eldest daughter, who has long hesitated to give herself to the Lord, through a deep sense of her unworthiness.

AMERICA.—A correspondent of the *Philadelphia Christian Chronicle* says:—"As a fitting matter of public record, I send you a brief notice of a public service, held at the Shiloh church, on Dec. 29, on the occasion of the baptism by Mr. Asher of the Rev. C. Woodyard, who for some years has been connected with the Methodist Episcopal Church. The occurrence being somewhat unusual, the meeting-house was literally crowded, whilst it is supposed that hundreds left the building at an early hour unable to obtain admission. After an appropriate discourse by the pastor, Mr. Woodyard spoke at length of his reasons for renouncing Methodism and becoming a Baptist. I give them in brief as announced by the speaker himself, premising, however, that he enlarged upon each at some length." These related to the church government of the Episcopal Methodists. Having also given his views of believer's baptism, Mr. W., his wife, and one other candidate, were baptized.

DOMESTIC.

CALSTOCK, Cornwall.—The pastor of the baptist church at this place writes:—"The packet of tracts which you kindly sent me came to hand in due time, for which accept my thanks. They are very good, and hope they will do good in this neighbourhood. Since Lord's-day, Feb. 9th, the subject of baptism has agitated the whole of this locality. We had not had a baptism here for some years past. But on that day a very large concourse of people assembled. There were nearly five hundred in the chapel, which was crowded to excess in every part, and a large number went away who could not come even within the doors. I baptized two males and one female, all young teachers, who, I hope, will be ornaments to their pro-

fession, and the means of strengthening and carryng on the cause of Christ at this place. We have more before the church, and I expect to baptize a larger number in a few weeks. I hope that the Lord is about to give us a little reviving in this desolate place."

WOOLWICH, Queen Street.—On Lord's-day evening, Jan. 26, ten believers were baptized, six of whom were females and four males. The chapel was crowded to excess; and what made the service more interesting was that one of the candidates was the only daughter of the pastor, and three others the son, daughter, and daughter-in-law, of one of the deacons. These make a clear increase of forty members to the church since the settlement of Mr. Teall in August last. Surely we have need to be most thankful to God and take congnage. W. H. W.

LEEDS, York Road.—A new baptist church has recently been formed in this much neglected and densely populated neighbourhood. For this purpose thirty-three persons were dismissed from the baptist church at South Parade. Twelve believers have since put on Christ by baptism. The congregations are overflowing, and there are many inquirers. Mr. Stutterd, the baptist missionary, supplies the pulpit.—On Feb. 9, four believers were baptized at *South Parade*, and on the same day four young men were baptized at *Hunslet*.

AIRDREE, Scotland.—We thank our friend, J. L. M., for his communication, but his report of a baptism of eight friends on the second sabbath in August of last year is much out of date. His report also, of the annual tea meeting of the church in December, we have read with pleasure, but cannot now remove more recent facts for its insertion. "Better late than never" is a sorry saying, and not worthy of acceptance by Editors of newspapers and magazines. All "news" should be new.

GAMBLESIDE, Lancashire.—On the first sabbath in February we had the pleasure of witnessing the ordinance of baptism administered, when ten young persons, all scholars from our sabbath school, thus put on the Lord Jesus Christ. The service was highly interesting, and hundreds of spectators were present. In the afternoon they were received into the church, with one from a neighbouring church. May they all continue faithful unto death! A. M.

COALVILLE, Leicestershire.—Since we opened our spacious and handsome new chapel in September last, we have had the following baptismal services. In November five thus put on the Lord Jesus, and were united to our fellowship. One of these had been an acceptable local preacher among the Wesleyans for many years. In January two more were baptized; and in February five, one of whom, who had been a Wesleyan thirty-five years, says that the day of his baptism was the happiest of his life. He also was added to our fellowship. We have more candidates, and many inquirers. J. G.

COLEFORD.—Mr. Best, our pastor, baptized four young men on a profession of their faith in our dear Redeemer, Jan. 26, who were received into the church the following sabbath. I rejoice also to state that our late pastor, the Rev. John Penny, is going on prosperously at Buckingham Chapel, Clifton, near Bristol, whither he removed when he left us. The number of members united in church fellowship there when he took the pastorate amongst them was *forty-eight*; now they number *one hundred and twenty*. To God alone be all the praise! J. L.

LATCHFORD, near Warrington.—A new chapel has lately been erected at this place in a more convenient situation for the locality than the old one. An interesting and affecting scene was witnessed here on Lord's-day, Jan. 19, when eight young men, mostly from the sabbath school, came forward and set an example of humble obedience to their Lord and Saviour by being buried with him in baptism. This was the first baptismal service in the new place. We hope to witness more such instances of happy obedience ere long, for we have several other serious inquirers. J. W.

RUARDEAN HILL.—Mr. Mountjoy baptized eight believers in the Lord Jesus on Lord's-day, Jan. 19. These were all men. And on Feb. 2, four females thus put on the Lord Jesus. The Spirit of the Lord appears to be at work in the minds of many. His be all the praise!

LONDON, Metropolitan Tabernacle.—The Rev. B. Davies had the pleasure of baptizing seventeen approved candidates for the Rev. C. H. Spurgeon, on Thursday evening, January 30th.

SKENFRITH, Monmouthshire.—On sabbath morning, Feb. 2, it was our privilege to attend a baptismal service at Skenfrith, when Mr. T. H. Jones, of Pontypool College, delivered an impressive sermon from our Lord's commission, after which he immersed ten believers on a profession of their faith in the Lord Jesus Christ. The service was held by the brook-side, and about five hundred spectators witnessed the sacred burial beneath the crystal stream. The friends of the Redeemer will be glad to hear that there are also many inquirers waiting the same privilege. D. L.

SALFORD.—Our pastor, Mr. Brown, after a suitable discourse, baptized six candidates, on Lord's-day, Jan. 26. One was the daughter of the late Mr. Charles Garrat, General Baptist minister, Salford. Four were the fruits of our sabbath school, one was from the Independents, and one is about entering a college to study for the ministry. We hope to report again in the course of a few weeks. F. C.

WALES.

Cardigan.—We have been for some time destitute of a pastor, but the Lord has been with us. For some months we have had baptismal services, and several backsliders have been restored. Our recent baptisms were as follow:—one female friend in October—four brethren in November—one male and two females in December—and on Jan. 5, three seamen by the Rev. G. H. Roberts, of Tabor, who also was once a seaman. The ordinance this time was administered in the river Tivy, and was an interesting service. All the rest were baptized within doors, as also were four others on Jan. 26—three females and a young sailor, thirteen years of age, from Holyhead. Would that our sea-boys in general acted like him! He arrived here Dec. 24, and the following night, when "Our Christmas Party," a meeting similar to that recorded in the *Reporter* for March, 1859, was held, he came forward, seeking permission which was granted him, to recite some verses on behalf of the sabbath school, and the rehearsal had much effect on the large assembly. He then "assayed to join himself to the disciples," and publicly professed Christ ere returning to sea. May he continue to walk in "the good old way." One of the candidates had

been brought up an Independent; and another had been "christened" a few years ago, after attending the National day school and Church sabbath school. However, both were now convinced that sprinkling was not sufficient, not being the scriptural mode of baptism. All the rest were the fruit of our sabbath school. Among these was one who had for years been an invalid, and had given up all hope of ever being able to follow his Saviour in baptism, inasmuch as he desired it. But lately he so far recovered his strength as to attend to this duty, and is now enabled to attend every religious service amongst us, rejoicing in the Lord. M. D.

Pembroke, Mount Pleasant.—After a sermon on christian baptism, Mr. Davies immersed six believers on a profession of their repentance toward God and faith in our Lord Jesus Christ, on Wednesday evening, Feb. 5. One was the last convert in a pious family, one of whose sisters was a missionary's wife, and died in India. He stated that a sermon by Mr. Spurgeon, of London, when in Monmouthshire last summer, under the divine blessing, was the means

of bringing him to see his ruined state as a sinner. His aged father, who was present that evening, had at last the pleasure of seeing his son, whose head was already sprinkled with grey hairs, follow the Redeemer before he himself descended into the grave. D. E.

Holyhead, English.—The new chapel for our English friends was opened on Tuesday and Wednesday, Jan. 14 and 15, with sermons by Lord Teynham and the Rev. D. Evans, of Dudley, when fifty pounds were collected. On the next sabbath four believers were baptized in the new place by Mr. Evans, when a respectable audience assembled to witness the solemn service. There are now more candidates for baptism and fellowship with this newly-formed church, and the sabbath school already numbers 200 children. Unto God be all the praise! J. L.

Brynmawr, Calvary.—Our pastor, Mr. Roberts, baptized nine believers on Lord's-day, Feb. 9, before a crowded congregation, among whom we trust the good seed was sown, the fruit of which we hope to see in future days. J. J.

Baptism Facts and Anecdotes.

COALVILLE, LEICESTERSHIRE.

Forty years ago there was but one house in this now populous coal region. The "Baptists" and the "Primitives" have laboured among the people on friendly terms from the beginning. But lately, as will be seen by a report in a preceding column, some "Wesleyans" have been baptized. This may have led to the result we are about to mention. A few weeks ago the Editor was requested to act as chairman for the baptist advocate in a public discussion with a Primitive brother. He went; for having much respect for the "Primitives," he was anxious, if there must be a public controversy, that it should be conducted in a christian spirit. The discussion excited great interest, and crowds filled the baptist school-room. The combatants, we believe, had never been in battle before; but at the close, as usual, each party claimed possession of the

field, the Primitives being loudest in shouting victory. Having done all we were required to do in preserving order, we did not expect that we should find it necessary to send the note to one of the local newspapers of which the following is a copy:—

"THE LATE BAPTISMAL DISCUSSION AT COALVILLE.

To the Editor of the *Loughborough Monitor*.

SIR,—This morning, enclosed in an envelope, bearing the 'Ashby' post mark, I received a printed slip, apparently clipped from a newspaper. I found it to be a copy of a letter addressed to the 'Editor of the *Loughborough News*,' and signed 'A Methodist of the Primitive order.' Of that paper and this writer I know nothing.

It is not my intention now to notice the contents of this singular letter, in which are some things hard to be understood, and some harder to be believed;

for some of his statements, especially those which refer to myself as the baptist chairman, are *very* incorrect.

The concluding paragraph, however, reads like a personal challenge to myself. I copy it:—'Perhaps after all, the Baptist Chairman might find a "Goliath" in the Primitive Methodist camp to engage with him. At all events, I have no hesitation in stating that "David," the stripling collier, would prove himself sufficient for the undertaking.'

This is rather 'too bad' to be threatened with a 'Goliath' and a 'David' from the *same* 'camp.' 'One at a time' ought to be enough. However, if it must be so I will take both, 'one down, the other come on.' I am in earnest, so

I shall not skulk under an assumed signature, as this writer has done.

I now call upon a 'Methodist of the Primitive order' to throw off his mask, show his own face, tell us who he is, and where we can find him, and then name his men, and the time and place of discussion. If he does not, or dare not do this, let him never croak again about the baptists being the 'conquered party,' or tell funny tales about Daniel Isaacs.

I am, dear Sir, yours truly,

J. F. WINKS.

Leicester, Feb. 15, 1862."

Of course we shall tell our readers whether anything or nothing comes of this correspondence.

Sabbath Schools and Education.

A POETICAL ADDRESS TO VILLAGE TEACHERS.

BEING AWARE that the peculiar obstacles which stand in the way of village sabbath school teachers are calculated to discourage them, we insert these lines, not for their poetic merit, but as expressive of the views and feelings of one of those humble but useful labourers. Village teachers and preachers have need of every encouragement they can obtain. The world neither knows nor cares for them, and newspapers acknowledge them not. But in "that day" they will not be forgotten by Him whom they serve.

Now, my dear fellow teachers, I rise to address you,
And I hope that much patience the while may possess you,
To bear with my blunders and many defects,
Though I would not your minds for a moment perplex.
But the subject on which a short time I shall dwell
Is of vaster importance than language can tell;
For the blessings resulting from sabbath school teaching
Is to every class of society reaching;
And a wide field is open for thought, word, and pen,
In a work of such worth to the children of men.

Ere sabbath schools were formed, how sad, alas !
Was the condition of the poorer class;
And towns and villages on every hand
Sent forth their youthful sabbath-breaking band.
But now the scene is changed. Oh ! happy thought,
Our sabbath schools this blessed change have wrought.
Where sabbath desecration once prevailed,
God's word is read and sin's strongholds assailed;
And children hasten to the house of prayer,
While anxious teachers wait their coming there;
Who, while they teach their youthful charge to read,
Tell them of Jesus, how he came to bleed
And die on Calvary's cross to save from hell,
And how he rose again in heaven to dwell,
Our advocate and intercessor there,
To save from endless ruin and despair,

And thus where ignorance and darkness reign'd
 The light of truth on youthful minds hath beamed.
 Amongst us now, who are met here to-day,
 Are, who of sabbath schools can gladly say,
 "Twas here I first received those gleams of light
 That showed the path to heaven so fair and bright;
 For this I know, the seed of gospel truth
 Began to germ in me in early youth:
 That seed was sown within my infant mind
 By sabbath school instructors good and kind.
 Since then for years, though in a feeble way,
 I have engaged upon the sabbath-day
 In this most blessed work of faith and love,
 Leading the rising race to things above."

For are there not some facts upon record,
 Of sabbath scholars brought to fear the Lord
 In early youth, the morning of life's day,
 Who then were led to walk in wisdom's way;
 And even some, who had neglected been
 By parents harden'd in the ways of sin,
 Have been by sabbath school instructors sought,
 And to the Saviour's fold in kindness brought.
 And some dear children who have early found
 The priceless pearl, have nobly stood their ground
 Amidst the rage of some, the scorn of others,
 And proved the means of saving wicked mothers;
 And fathers who had run the downward road
 Have been by such dear children brought to God,
 Forsaking the broad road that leads to ruin
 Are found, through them, the path of life pursuing.
 And then how many now are gone abroad
 To tell the heathen of the love of God,
 And point them to the Saviour of mankind
 Who came on earth the broken hearts to bind.
 Strong in the strength of Israel's God they went
 To tell poor heathen sinners to repent:
 And some who heard, believed, and were baptized,
 Displayed their love to God, and how they prized
 That blessed word which brought to them salvation,
 By filling in the church a useful station.
 And many thousands, oh! the blissful thought,
 Who in our sabbath schools to Christ were brought,
 Have triumph'd over death, and now are where
 No eye was ever dimm'd with sorrow's tear,
 Where grief can never come, where friends ne'er sever,
 But all is joy, and peace, and love for ever.

Oh! then, dear friends, such thoughts as these must give
 Strength to our faith, our drooping zeal revive.
 Come then, dear fellow teachers, be not weary;
 Let us not faint because the prospect's dreary,
 For there's a time when we shall surely reap,
 Though while we sow the seed we sometimes weep;
 Though we may not now see our labour blest,
 And oft vexation may disturb our breast,
 Yet still our bread-seed on the waters cast
 Will spring and grow when many days are past.
 It may be our example hath not been
 As it should be to let our light be seen,
 And lead our little charge to love the Saviour,
 And prove their love to Him by their behaviour.
 It may be too, dear teachers, we may trace
 Our failure to a slighted throne of grace;
 If so, let us be found more frequent there,
 And plead more earnest for our scholars dear.
 And let us seek, by self-examination,
 To be more useful in our place and station;

Assured that if our talents we improve
 In works of faith, benevolence, and love,
 To each at last the vast reward is given,
 A crown of life laid up for us in heaven.
 But just before my rhyming speech I close,
 I fain would give another hint to those
 Who say the children's ways they cannot bear,
 And must give up their scholars in despair.
 O! let us pause, dear friends, to think of ONE,
 No less a person than God's only Son,
 Who, though creation is His sole possession,
 Bears long with all our follies and transgressions;
 Who gave His life a ransom once for all,
 To rescue us from sins accursed thrall.
 O! let us ponder well these things, my brother,
 Lest we give up first one thing then another,
 And find at last our dreadful portion where
 Eternal ruin reigns, and fell despair.
 But let us think of what I said above,
 That patience, perseverance, faith, and love,
 Must steer our course, while we alone depend
 On Him who said, "I'm with you to the end;"
 For faith in Him alone can give us power,
 And those who faithful to the end endure
 Shall make their calling and election sure.

Pattishall.

S. S.

Religious Tracts.

FRANCE.

NOTWITHSTANDING the violent opposition of the papists, evangelical religion is spreading in France. A writer on this subject furnishes some valuable information, from which it will be seen that by preaching, schools, religious tracts, visitations, prayer meetings, and other means, the good cause is advancing as rapidly as under existing circumstances could be reasonably expected.

"The progress of Protestantism in France is exciting alarm. Not only is it acquiring a subtle influence among the schools of thought, its statistics of tangible success indicate gradual advancement in every department of labour. While amenities are passing between Emperor and Pope, and controversies are prolonged between civil and ecclesiastical magnates, the evangelical churches, notwithstanding opposition and infidelity, are steadily pursuing their course in humble dependence upon the Divine favour. In the bulletin of the Society of St. Francis de Sales an account was recently published of the protestant schools of Paris. According to the

Ultramontane writer, as many as 5,155 children are now being educated in these establishments, and of these he reckons that nearly 3,000 must belong to Catholic families; while as a counteractive he suggests the immediate founding of fifty new Romish schools for boys, and fifty more for girls. These figures of a hostile inquirer have directed attention to the subject, and in contrasting the present condition of protestantism with what it was fifty years ago, a great advance is apparent. In 1807 there were but three pastors of the Reformed Church in Paris, and but two places of worship, in each of which there was but one sermon every sabbath. In 1819 an assistant pastor was accorded, and by that time the Lutheran Church had two pastors and one place of worship. Thus protestantism in the capital was represented by six pastors and three places of worship. There are now forty-eight pastors of different denominations, and thirty-one places of worship; the sermons may be estimated at about eighty-three weekly, and the prayer and other religious meetings at fifty. The first

Sunday school was opened in 1822, with twenty scholars; there are now from twenty-five to thirty schools, with more than 2,500 attendants. Throughout France the total number of protestant pastors in 1807, allowing for the alterations of boundary, may be set down at 451; the numbers last year were, of the Reformed Church, 653; of the Lutheran, 405; total, 1,058. Further, the first protestant religious journal was established in 1818, and there are now twenty-one such journals published. These statistics evince encouraging progress, and show that Ultramontaniam has yet a formidable enemy to encounter. In this connexion it is interesting to note that the Roman Catholics have in Paris now, with its population of nearly two millions, only sixty-five places of worship, large and small, providing accommodation for about 26,000 persons, while there are as many as fifty-eight licensed theatres or rooms for public amusements. The various churches are uniting in fresh efforts to evangelise the people. Tracts are distributed more widely than

ever, and in quiet ways it is sought to reach the homes of the poor. 'There is certainly,' says an observer, 'an increasing preparation of heart among the people. They are more and more willing to listen to the gospel, when clearly and boldly put to them.' Prayer meetings have been held to supplicate a revival of religion, and the aid of English evangelists has been cordially accepted. In some instances the meetings have been guarded by regulations designed to prevent undue excitement, and the use of dubious means. The Presbyterian elections, to which special importance was attached from the recent formation of the 'Liberal Union,' have resulted in a great triumph of orthodoxy. It is also to be chronicled that, in a circular addressed by the Minister of Worship to the prefects respecting the 'brethren of the Christian Doctrine,' instructions have been given by which the clerical and lay schools will be put upon an equal footing, and thus another check imposed on priestly proselytism."

Intelligence.

BAPTIST.

FOREIGN.

AUSTRALIA.—*Sydney, Oddfellows Hall.*—A public meeting was held, October 23, in this place, to adopt means towards raising funds for the erection of a place of worship, for the accommodation of the congregation worshipping there. The pastor of the church, the Rev. J. Bunyan McCure, presided, and stated the objects of the meeting, and also gave some particulars in connexion with the church since his acceptance of the pastorate. There were many objections to their remaining at the present place—the high rent paid—thirty-five shillings a week—the difficulty strangers had in finding the place—and the great disadvantage, that they could not hold any special services during the week. Various resolutions were proposed, and carried unanimously, affirming the necessity of procuring a more convenient place to worship in, and pledging the meeting to immediate action by subscriptions and collections.

Maryborough.—The baptist chapel, Maryborough, Wide Bay, was opened for public worship on Lord's-day, Oct. 20, on which occasion sermons were preached by the Rev. B. G. Wilson, of Brisbane. On the Monday evening following, Mr. J. T. Hinton was publicly ordained as a baptist minister; and on the Tuesday evening a public tea meeting was held, which was well attended. The report of the building committee was read by the secretary, from which it appeared that the total expenditure incurred in the purchase of land, the building, and fittings, amounted to £342; towards which had been received £203, leaving a debt still due of £139. The Rev. Mr. Wilson then addressed the meeting and handed in a cheque for £50, as a gift from the Baptist church at Brisbane, and £5 from a widow member of his church. Interesting addresses were then delivered.

Hilton Chapel, South Australia.—Special services were held on Lord's-day, Oct. 6, at this place of worship, in connection with its transference to the use of the Baptist denomination. In the afternoon Mr. S. Mead preached, and Mr. G. Stone-

house in the evening. The chapel was filled on both occasions. On Tuesday evening a tea meeting took place, when a considerable number of friends from Adelaide united with the residents of Hilton in partaking of the ample and very agreeable refreshments provided by the ladies. A public meeting followed, when Mr. G. W. Cole, M.P., was called upon to preside. A cordial vote of thanks was awarded to the Hon. G. F. Angus, for his liberality in relieving the chapel from its principal debt, and thus securing it for the purpose of divine worship. The meeting was a crowded one, and great interest was awakened in the new and brighter prospects that surround the cause of God at Hilton.

Brisbane, Queensland.—The third anniversary of the baptist church was celebrated on Wednesday evening, Sep. 17, when a tea meeting was held, and largely attended. After tea, a public meeting was held, the pastor, Mr. B. G. Wilson, in the chair. After singing, and prayer by Mr. E. Griffiths, Independent, the annual report was read by Mr. Moore, one of the deacons. During the year three members had withdrawn, and forty-four had joined the church, making the present number of members 177. Services are regularly kept up at the German Station, at Boggo, and at the Presbyterian chapel, South Brisbane. In connexion with the church are two sabbath schools, both in an efficient state. Another minister is on his way from England for Brisbane, and is expected in a few months. The meeting was subsequently addressed by ministers of various denominations.

CANADA WEST.—The blessed results that have followed the comparatively feeble efforts we have been able to make to evangelise the growing but destitute regions of the province, call upon us to thank God for what has been done, and take courage for the future. One fact will give an idea of what is being accomplished by our missionary organisation. In the report of one of the missionaries of the Convention the following summary is given:—"Nine years ago the first small church within the present bounds of the Huron Association, was formed in a private room in Durham village, and consisted of twelve members (if I remember correctly). Now within that territory there are over 600 members. There are seven chapels completed, where there was not one nine years ago, and two more are in process of erection." This is a specimen of what God is doing through the instrumentality of our missionary organisation, and this is the result only in one part of our vast territory. Though working at great disadvantage, the means of the Convention being very limited, and the right kind of men very scarce, yet our

God has been pleased to own and bless our efforts. But we have the prospect of larger supplies of suitable ministers soon, and we trust that a corresponding enlargement will take place with regard to contributions flowing into the treasury of the Convention.

DOMESTIC.

NORTH WALES.—The baptists in this division of the Principality held a meeting at Bangor, on Feb. 3, J. Lewis, Esq., in the chair, when it was resolved to commemorate the Bicentenary of the Bartholemew Ejection by the establishment of a baptist Theological College for North Wales, to be opened at Llangollen, with Dr. Pritchard and Rev. S. Jones as Tutors, on Aug. 24. This is a move in the right direction. The baptists of the North are now far behind those of the South, and must run hard to overtake them. They may: we hope they will; and then keep pace with them. The following qualifications will be required of the candidates:—"1. A deportment in every way worthy of his christian profession. 2. That he has been an active labourer in the church of which he is member, and has identified himself with its sabbath schools. 3. That he is possessed of the power of expressing himself acceptably before a congregation, viz., having talents for preaching as well as for study. 4. That candidates in order to admission must be recommended by the monthly or quarterly meeting in which he has preached; this in addition to the recommendation of the church of which he is a member."

DEWSBURY.—We are informed that the Yorkshire General Baptists are about to commence preaching in the hall of the Mechanics' Institute in this town, where there is not any baptist place of worship. The Deputation—Wood, of Bradford, and Tunnichiff, of Leeds—were cordially welcomed by the Independent minister, who went with them to secure the hall. And further, we hear that the Yorkshire Conference of General Baptist churches intend to erect a new chapel somewhere in that region, in commemoration of "Black Bartholemew," and hence this attempt at Dewsbury. We heartily wish them success.

SHORE, Yorkshire.—A tea meeting to welcome the Rev. T. Gill, late of Melbourne, as pastor of the General Baptist church at Shore, was held in the school-room on Saturday evening, Jan. 18, when above five hundred friends sat down. A crowded public meeting was then held in the chapel. Music and addresses cheered the assembly, and a happy evening was enjoyed. We wish our esteemed brother much success.

HOLYHEAD.—On Tuesday, June 21, the New English Baptist Chapel was opened for divine worship. The site is most eligible, and the building presents an aspect of architectural neatness, and will comfortably seat 250 persons. There is under the chapel a large lecture or school-room. In the morning, after prayer by the Rev. D. Evans, of Dudley, Lord Teynham preached. In the afternoon, the recognition of the Rev. A. Davies, as pastor of the newly-formed church, took place. Lord Teynham read and prayed. The Rev. D. Evans delivered the introductory discourse. Dr. Morgan proposed questions, and then offered the ordination prayer, accompanied with the imposition of hands. After this, Dr. M. delivered a faithful and affectionate charge to the young minister. Mr. Evans then gave a practical and impressive address to the newly-constituted church. In the evening the service was conducted in the Welsh Baptist Chapel, when Lord Teynham preached. On Wednesday evening the Rev. D. Evans preached in the new chapel to a respectable and numerous assemblage. The collections amounted to £55.

FEMEROE.—We had long desired a more commodious place of worship; the old chapel, with its two chimneys, being in a dangerous state. The first thing required was to raise a fund. This we did by tea meetings and weekly subscriptions. Land was then purchased for the purpose, and our new chapel was opened for divine service in 1860. All this time we had no stated minister, but we prayed God to send us a "man after his own heart." Last year Mr. D. Davies, of Narbeth, was recognised as our pastor. Since then the cause has been in a very progressive state. Our chapel cost about £800. There still remains a heavy debt on it, and we are nearly all of the working class. What are we to do now? for the people are so anxious to listen to the words of eternal life, that the place is crowded to excess. We are doing all we can, but we wish the Lord would open the hearts of our richer brethren to aid us in this good cause.

New House, East End. DAVID EVANS.

CHESTERFIELD.—It affords us much pleasure to report that the Town Hall has been engaged by the baptists for public worship. In October last, Mr. Larom, of Sheffield, preached the first sermons in the hall, and formed a church of twenty-two members. The friends there now contemplate the erection of a place of worship. The town is an improving place, and now contains about 12,000 inhabitants.

LANONHAM, Essex.—At the annual tea meeting of the members of the baptist church, Mr. R. Bayne, the pastor, was presented with a handsome purse of gold, as a token of affectionate regard.

HAY, Brecknockshire.—Some kind friend has sent us a longer report than we are able to publish of the happy doings at the annual tea meeting of the baptist church on Feb. 11, when about two hundred and fifty friends sat down. He tells us of the evergreens and flowers, gives us a list of all the ladies who made tea, describes the Lecture on the "Ancient Britons," to hear which the people crowded until there was not room to stand, and furnishes such a pleasing description of the proceedings that we could not help wishing we had been present to witness them. May our friends enjoy many more such happy annual festivals.

DRIFFIELD, Yorkshire.—It affords us much pleasure to hear that, after a long season of depression, the baptists in this town have been revived to a state of activity, by the divine blessing on the labours of their zealous pastor, the Rev. W. F. Monck. A new chapel, at a cost of £1000, is now in the course of erection. The attempt is a serious one for the parties, and they hope to meet with public support.

NEWTON ABBOT, Devon.—Being much limited for room both for the congregation and the schools, the friends are making a vigorous effort to raise funds for enlargement. Ground has been secured for school-rooms, but it is not intended to build until half the sum required is secured.

SWANSEA, York Place.—Great improvements having been made at this chapel, both internally and externally, it was reopened in January with several sermons by various preachers, and the collections were very satisfactory.

EDINBURGH, North Richmond Street.—We hear that the baptist church under the pastorate of Mr. Johnstone has doubled its membership during the past year, whereby the friends feel stimulated to further united and vigorous efforts.

REMOVALS.—Mr. J. Haslam, of Rawdon College, to Gildersome, near Leeds.—Mr. Armstrong, of Ashton-under-Lyne, to Berrwick. Before leaving Ashton, the friends of Mr. A. invited him to a tea meeting, and presented him with a handsome timepiece.—Mr. R. Morris, of Hunmanby, Yorkshire, to Westmancote, Gloucestershire.—Mr. Eli Dyson, of Rishworth, to Long Crendon, Bucks.—Mr. Rees Evans, of Ystrad, to Stanhope Street, Liverpool.—Mr. R. P. Macmaster, of Cow Lane, Coventry, to Counterslip, Bristol.

RECENT RECOGNITIONS.—Rev. Thomas Goadby, B.A., at Commercial Road, London, Jan. 21. Messrs. Stovel, Underwood, Richards, Batey, Dawson Burns, Hickman Smith, Stanion, and Temple, were engaged.—Mr. J. George, of Pontypool College, at Llanddewi, Monmouthshire, Jan. 14 and 15.

MISSIONARY.

MADAGASCAR.—No time has been lost in taking advantage of the auspicious change in the government of Madagascar. The Rev. J. J. Lo Brun, of the London Society, has already reached the capital; he received a cordial welcome, and has been preaching in the private chapel of the royal palace, as well as in more public places. A school, established by the King since his accession, has been placed under the missionary's superintendence. On his way up the country he was met by a special messenger, bearing a letter from the Christians of Antananarivo. "We are filled," they say, "with joy that the kingdom of God gains ground, and establishes itself more and more in our country. We have begun to meet for public worship at Antananarivo since Lord's-day, 20th September last. As one house was not large enough to contain us all we had to meet in eleven separate houses, and they were all crowded to excess. When the people saw how great was the number of Christians they were exceedingly amazed, and what still increased their astonishment was the appearing in public of Christians who, having been hidden for so long a period, were considered by all as dead. Everybody could not but exclaim, 'Truly God is great, who can thus watch over those who place their confidence in Him!' A general disposition to join us seems to take hold of the people. The King, Radama II., tells us to write and persuade the missionaries to come and settle at Antananarivo, as well as all our friends and countrymen who are at Mauritius. There is now no obstacle in the way; the road is open to everybody. Everyone can pray in all security; the Word of God has free course in our midst. Bring, therefore, with you all sorts of Malagasy books—the Bible, the New Testament, tracts, and alphabets, yea, everything printed in the Malagasy language, for everybody here scrambles, as it were, for the Word of God; so ardent is the desire expressed for it that they throw themselves upon any portions they find! French Roman Catholic priests have already reached Antananarivo, and use every means to instruct the people in their religion. Pray ardently to the Lord that he may prevent any of us who are Protestants at least from being tempted to listen to their teachings. Everybody, young and old, are eagerly learning to read. All the Christians who were in bonds have received their liberty, and are living at the capital." This is joyful news indeed, after so many years of gloom and terror, scarcely relieved by a ray of hope.

FERNANDO PO.—After prolonged correspondence, the treasurer of the Baptist Missionary Society has at length received from the Government of Spain the sum of £1,500, the compensation granted for the losses of the Society by the exclusion of the missionaries from Fernando Po. It is due to Earl Russell and to his predecessors in the Foreign Office to acknowledge the kind assistance which has all through been rendered by her Majesty's government. It is very doubtful whether any compensation would have been obtained, had not the society enjoyed the powerful advocacy of the Secretary of State for Foreign Affairs.

SOUTH AFRICA.—The Rev. J. C. Adams, late of Port Natal, having been approved by the Baptist Missionary Society, is about to proceed to Port Elizabeth, Algoa Bay, to take the oversight of the baptist church in that place.

RELIGIOUS.

"THE REV. G. H. O. DWIGHT, D.D., was killed on the Troy and Rutland Railway on Saturday week. The car in which he was a passenger was blown off the track by a high wind, and was thrown down an embankment thirty feet high. Some other passengers were injured. Dr. Dwight was, for thirty years, a missionary at Constantinople." [We have copied the above mournful paragraph from the *Morning Star*, American Free-will baptist paper, of Feb. 5. How awfully mysterious are the dispensations of God! This devoted servant of Christ had been permitted to do more for the inhabitants of Western Asia in reviving vital christianity amongst them than had been done for centuries. See *Reporter* for 1861, pages 73 and 105.]

THE BIBLE IN AUSTRIA.—The Austrian Government has published a decree modifying a previous regulation which prohibited the distribution of foreign Bibles in the provinces of the empire. The present decree permits free circulation to foreign Bibles, subject to the ordinary regulations and formalities prescribed by the law on the bookselling trade.

DR. STANLEY, Regius Professor of Ecclesiastical History at Oxford, accompanies the Prince of Wales to the East as interpreter of the scenes of Bible lands, such as Egypt and Palestine.

THE BRITISH AND FOREIGN BIBLE SOCIETY have recently voted a grant of £2,000 to the American Bible Society. This is a graceful and well-timed act of brotherly sympathy.

IN THE NORTHERN STATES, we are told by the *Philadelphia Presbyterian*, the "Week of Prayer" was generally observed with great interest and solemnity.

CHINA.—The *Shanghai Weekly Times* mentions the publication, by authority of the rebel chief, Taeping, of the whole of the New Testament in Chinese characters; and Genesis to Deuteronomy from the Old. The translation is that by Gutzlaff.

GENERAL.

A PRIVATE SOLDIER, named Thomas Nelson, hitherto attached to one of the troops of the 6th Dragoon Guards, now stationed at Norwich, is stated to have become the possessor of a fortune of £70,000, besides a fine estate near Liverpool, of the value of £9,000 per annum. The lucky fellow has purchased his discharge from the service.

THE COLLIERY ACCIDENTS.—It now appears that two hundred and fifteen lost their lives at Hartley, leaving above four hundred destitute; but the subscriptions have been more than adequate to their future support. At Merthyr Tydvil, a few days ago, an explosion took place in one of the pits, when fifty men and boys were killed!

AS WE EXPECTED, the demand that existed for printing paper in October last, just after the removal of the tax, has since been followed by a corresponding dulness. Fully one-third of the cheap periodicals that were started three months ago at one penny and a halfpenny have ceased to exist.

AN IMPUDENT FELLOW named Gale, a commercial traveller, has been convicted in the Divorce Court of bigamy. It is said that he had married, in three years, as many as thirteen wives! What distress the villain must have caused.

LONDON.—In ten years 25,000 inhabited houses have been added to those previously erected in the metropolis, and a very large proportion of them are better-class houses.

THE DEATH OF THE PRINCE CONSORT is to be the subject of a prize poem, for which the new Chancellor of the University of Cambridge offers a gold medal.

THE PRESENT FATHER OF THE HOUSE OF COMMONS is the Premier, Viscount Palmerston, who was first elected for Newport, Isle of Wight, in 1807.

NEWSPAPER PRINTING.—One of the London daily papers engages to meet every possible demand by five A.M., at the rate of 45,000 copies an hour!

AN ELECTRIC TELEGRAPH, it is said, has been stretched from New York to San Francisco, a distance of 6,000 miles across the northern continent of America.

WANT OF EMPLOYMENT.—It is calculated that nearly one million of our population are now receiving parochial relief.

GARIBALDI, the Italian newspapers report, is busily employed in cultivating his own little island territory, passing his evenings in reading the public journals.

REVIEW OF THE PAST MONTH.

Monday, February 24th.

AT HOME.—We are thankful in being able to state that Her Majesty, a few days ago, resumed her usual out-of-door exercise, for the first time since the death of the Prince Consort. The Princess Alice accompanied Her Majesty. The Prince of Wales has gone on his tour to the East, but his absence has been supplied by the visit of the Princess Royal from Prussia, and Prince Alfred is expected in a few days.—Parliament was opened by Commission, but the proceedings were shaded by gloom. The chair of the Prince, near the throne, was removed; and sadness was the leading feature of a scene, which for twenty years had been one of surpassing splendour!—Several vacant seats in the Commons have been filled up by the return of Tories, but it appears to be understood that, for the repose of the Queen, no attempt will be made to disturb the present government during this session, which is expected to be shorter than usual. Several measures affecting dissenters have been introduced into parliament, among which are, Abolition of Church Rates, Marriage with a Wife's Sister, Disuse of Dissenters' Oaths on taking office, and affirming their right to administer Charitable Trusts.

ABROAD.—Until this day no news of importance had arrived from America, but this morning's papers mention another naval success of the Federal party, after a severe contest, attended by much loss of life and destruction of property. There appears to be a growing conviction both in the congress and in the Federal States generally that freedom must be offered to the slaves, at all events to those who belong to parties who are actively engaged in the war.—The new-year's speech of the Emperor of France was pacific; but it is now intimated that the French army is to leave Rome in April. Prince Louis Napoleon strongly urged this step in the Senate a few days ago, and an unusual scene of commotion ensued. But the cautious Emperor is silent, observing the results of the agitation, in agreement with which he will doubtless form his measures.—The tory *Standard* newspaper excited alarm a few days ago by giving reports of new risings in India, it now appears without foundation.—Nothing of importance is reported from China, Japan, or Australia.

Marrriages.

Dec. 20, at Dinapore, by the Rev. J. Parsons, the Rev. J. Gelson Gregson, of Monaghan, baptist missionary, to Mary Anne, eldest daughter of N. Brice, Esq., Deegah.

Jan. 15, at the Baptist Chapel, Brixham, by the Rev. W. W. Laskey, Mr. William P. Couch, to Miss Peters.—Jan. 18, Mr. Christopher Youlden, to Miss Jane Mathews. Jan. 19, Mr. Richard Stockman, to Miss Elizabeth Ferris, and Mr. Thomas Robertson, to Miss Ellen Ponsford.

Jan. 22, at Bramley-lane chapel, Lightcliffe, near Halifax, by the Rev. Henry Dowson, baptist minister, assisted by the Rev. J. Hoyle, Mr. John Holdsworth, of Birkby House, near Lightcliffe, to Elizabeth, only daughter of David Abercrombie, Esq., of Perth House, Lightcliffe. This being the first marriage in this place, a

handsome Bible was presented to the couple.

Jan. 22, at the baptist chapel, Fishergate, Prestob, by the Rev. F. Bugby, Thomas, second son of John Goodair, Esq., Moorlands, Preston, to Kate, third daughter of John Hamilton, Esq., Stanley-terrace.

Jan. 22, at South-parade baptist chapel, Leeds, by the Rev. Dr. Brewer, Mr. James Gledhill, of Hunslet, to Miss Hannah Stead, of Leeds.

Jan. 22, at Bunyan Meeting, Bedford, by the Rev. John Jukes, the Rev. H. Killen, of Bedford, baptist minister, to Miss Barrand.

Feb. 6, by license, at New Park-street chapel, Southwark, by the Rev. J. A. Spurgeon, the Rev. H. Hardin, baptist minister, Towcester, to Miss Jane Gray, of Woolwich.

Deaths.

Jan. 17, at Saffron Walden, Mr. Charles Nichols, a respected deacon of the baptist church, in his 76th year.

Jan. 10, at Andover, James Baker, Esq., in his 72nd year. His loss is sincerely lamented by the baptist church, of which he held the office of senior deacon for the long period of 38 years.

Jan. 24, at Park-place, Stirling, after a long illness, patiently endured, Catherine Grant, wife of the Rev. James Culross, baptist minister.

Jan. 20, Mr. John Edy, of Cardiff, Glamorganshire, at the age of 73. He had been a most devoted servant of Christ during the greater part of his lifetime. His connection with the Bethany English baptist church had extended over a period of forty-seven years, for fifteen of which he had acted in the capacity of deacon. He had laboured continuously in the Sunday-school for thirty-eight years, filling with almost unexampled diligence and earnestness the position of superintendent during twenty years of that period.

Jan. 27, aged 81, the Rev. Thomas Hartwell Horne, B.D. Mr. H. was author of one of the most celebrated works on biblical literature—"An Introduction to the Critical Study of the Holy Scriptures," beside many other valuable works.

Feb. 2, Rev. J. H. Muir, of Sheffield, aged 58. Mr. M. had been pastor of the Independent church in Queen-street

twenty-one years. He preached in the morning, but dined in the vestry. The church met for the Lord's-supper in the afternoon, but he did not appear. On forcing an entrance into his vestry, he was found on the sofa—dead!

Feb. 3, at Gildersome, Leeds, Mrs. Sarah Webster, aged 90. For more than sixty years she had been a consistent member of the Gildersome baptist church. During the last six years severe affliction had confined her to her abode. This she bore with exemplary patience, and entire resignation; and to the inquiries of friends invariably replied, "I am waiting for the coming of our Lord Jesus Christ."

Feb. 5, at Bury St. Edmunds, Suffolk, aged 83, Mrs. Sarah Quant, mother of the Rev. E. F. Quant, of Bolton. She was for 65 years a member of the baptist church in Bury.

Feb. 5, at Oxford, aged 68, the Rev. James Hinton, second son of the late Rev. James Hinton, M.A., baptist minister, of that city.

Feb. 10, at Marylebone, aged 60, James Blake, father of the Rev. W. A. Blake, of Shouldham-street, and the Rev. J. H. Blake, of Sandhurst, baptist ministers. His end was peace.

Feb. 15, at Blackheath, the Rev. James Sherman, aged 65, the successor of the late celebrated Rowland Hill at the Surrey chapel, of which Mr. S. was the minister many years.

YOUTH'S MISCELLANY.

THE LATE RISE OF THE RIVER NILE IN EGYPT.

In a letter from Alexandria, a resident thus describes the extraordinary rise of this famous river at the time.

"It is hardly more than a week ago that fears were excited by the extraordinary height of the river. Gradually the embankments along the river and canals became crowded with the village-population, watching and strengthening the weak points of the dikes, upon which the safety of their lands depended. The governors of the provinces, and the whole official staff downwards, very soon followed, and took up their quarters in tents pitched at the several points of danger, where they had to occupy themselves in urging and directing the peasantry in their labours for the common safety. The scene, as viewed from the river, has been described as a most singular and exciting one; and at night, from all directions, far and near, the fires of the watchmen came gleaming through the darkness over a wide expanse of swift-rolling and angry-looking waters. The next intelligence we received at Alexandria was, that the flood had attained the level of twenty-four cubits, and sixteen carats, or twenty-fourths,—a height unparalleled for some twenty-five years past, and by which the whole country is thrown into a state of consternation. Then followed accounts of damage and losses in various districts, all more or less severe, though fortunately still of a local character. But the progress of the water had now become a question of inches; and it was felt that with the slightest increase every embankment must give way, and the entire length and breadth of the country be abandoned to a devastating flood.

Since then the information that has come to hand is to the effect, that the river is subsiding, though not without having caused a lamentable amount of damage.

One night the waters broke through from a canal on the western side of the river, near the railway. The latter has been destroyed, telegraph posts and wires torn up and washed away, and some ten miles, at least, of country laid under water. A goods-train that was sent up with an engineer and plate-layers pulled up for a moment at a place where the regular passenger-train had just passed before them. The embankment immediately began to give way from under them, and the

carriages sank down into the water. The men took refuge upon the roofs, but after a while found that both before and behind them the earthen embankment had entirely melted away from under the rails. They had to adopt the only means for saving themselves that offered—to drag themselves through the water along the rails, their only guide in the darkness that set in, until they reached dry land, in a state of utter exhaustion; some among them having been on the point of letting go their hold, and of resigning themselves to what seemed an inevitable fate.

Cut off as we are from communication with the interior, both by rail and telegraph, it is impossible to come to any conclusion as to the amount of injuries and losses that have been experienced throughout the country. But day by day we have received intelligence of fresh disasters. The greater part of the standing crop of Indian corn is universally declared to be lost. In Upper Egypt, the crops of holcas, which, as in the case with Indian corn in the Lower Country, forms there the staple article of food, must in like manner have been swept away. Many villages have been entirely overwhelmed, and immense losses of cattle are spoken of, and even of human life. Granaries, both government and private, have been flooded; and already, it is said, there is an intention to prohibit the further exportation of grain from Alexandria, so as to secure a sufficiency of food until next harvest. From the cotton-districts, where the process of picking the first ripe pods had just commenced, we have also accounts of heavy losses, to the extent of (at least in great measure) reversing the anticipations so lately entertained of an unusually heavy crop: an event the more deplorable at this moment, when the value of this description of property is raised to an extraordinary point. Steamers have been collected for the transit of the outward Calcutta mails and passengers. The passengers will be conveyed by rail from the landing place at Kafr Damar, the first station beyond Alexandria, and thence by way of the canal and Nile to Boulac. It is calculated that at least two or three months will be required to repair the damages to the railway, and to admit of a resumption of the traffic."

EFFECTS OF THE APPEARANCE OF A COMET IN 1712.

In the year 1712, Mr. Whiston having calculated the return of a comet, which was to make its appearance on Wednesday, the 14th of October, at five minutes after five in the morning, gave notice to the public accordingly, with this terrifying addition, that a total dissolution of the world by fire was to take place on the Friday following. The reputation which Mr. Whiston had long maintained, both as a divine and as a philosopher, left little or no doubt with the populace of the truth of his prediction. A number of persons in and about London seized all the barges and boats they could lay hands on in the Thames, very rationally concluding that when the conflagration took place there would be the most safety on the water. A gentleman, who had neglected family prayer for better than five years, informed his wife that it was his determination to resume that laudable practice the same evening; but his wife, having engaged a ball at her house, persuaded her husband to put it off till they saw whether the comet appeared or not. The South-sea stock immediately fell to

five per cent., and the India to eleven; and the Captain of a Dutch ship threw all his powder into the river, that the ship might not be endangered. The next morning, however, the comet appeared according to prediction; and before noon the belief was universal that the day of judgment was at hand. About this time, one hundred and twenty-five clergymen were ferried over to Lambeth, to petition that a short prayer might be planned and ordered, there being none in the Church-service for that occasion. Three maids of honour burnt their collections of novels and plays, and sent to a bookseller's to buy each of them a Bible and Taylor's "Holy Living and Dying." The run upon the Bank was so prodigious, that all hands were employed from morning till night discounting notes and handing out specie. And, to crown all, Sir Gilbert Heathcote, at that time head-director of the Bank, issued orders to all the fire-offices in London, requiring them to keep a good look out, and have a particular eye upon the Bank of England!

"WHY TARRIEST THOU? ARISE AND BE BAPTIZED."

OUR young readers know to whom these words were first addressed. Paul heard the question and obeyed the command. And yet these words come sounding down through all the ages, to every hesitating christian—"Why tarriest thou? arise and be baptized." From over many waters we are again reminded of them. We have found them in the *Australian Evangelist* as the motto of a baptismal address at Maryborough, by Mr. J. T. Hinton, the son of our venerable friend, the Rev. John Howard Hinton, of London. After noticing that some hesitate because not satisfied of their own conversion, Mr. H. allows that until they do love Jesus, baptism will profit them nothing. He then proceeds—

"Others there are among you who I trust do love the Saviour. You have felt the power of his blood to cleanse from sin. Your eyes have been attracted by the excellency that there is in Christ; and your hearts have responded to the invitation—'Come out from the world, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.' You have got something to say for Christ. Your ears have listened to the joyful sound. Your hearts have believed the record true. You have bowed in grateful adoration before the cross of Jesus, and have taken his vows upon you. 'Why tarriest thou?' Why delay to confess his

name in his own appointed rite? Why refuse to be 'buried with Christ in baptism,' that you may live with him? Why should your lips be silent? Why should your act be wanting? 'Arise, and be baptized.' If you have known the grace of God—if you have experienced the power of Jesus to forgive sin—if you have believed the word of promise, and are resting on it—if you have given your heart to Christ, and taken him for your portion—if you are a soldier ranged under the banner of the cross: show it, confess it, publicly declare your 'death unto sin, and life unto righteousness,' descend into the liquid grave with Christ and there be 'buried with him;' 'For he that confesseth me before men,' saith our Lord, 'him will I confess before my father and his holy angels.'

'Why tarriest thou?' O young christian, let nothing stand between you and Christ. Let no earthly love, no earthly pursuit, occupy Christ's place in your soul; but rather press forward to know and do all of his will, and difficulties shall vanish, mountainous obstacles shall be removed; 'the crooked shall be made straight, and the rough places plain;' and to you shall be given to know that 'Wisdom's ways are ways of pleasantness, and all her paths are peace.'

And you, beloved friends, who are about to put on Christ by baptism, understand

exactly the position you occupy. You are witnesses for Jesus, witnesses to his power, his love, and faithfulness. Not as a work of merit by which your sins are to be cancelled or you are to earn God's love—not as an act which gives you right to claim peculiar favour; but as an expression of your faith in Jesus, your love to God, and your intention of living the rest of your lives devoted to his service—are you this day publicly professing his name before men, and putting on Christ by baptism. May God give you grace to carry out this profession in a life of quiet earnest christian labour, to the glory of your Master! Amen."

THE DAY IS FAR SPENT.

COME, for thy day, thy wasted day is closing,
With all its joy and sun;
Bright loving hours have pass'd thee by unheeded,
Thy work on earth undone, and all thy race unrun.
Folly and pleasure hast thou still been chasing
With the world's giddy throng;
Beauty and love have been thy golden idols,
And thou hast rush'd along, still list'ning to their song!
Sorrow and weeping thou hast cast behind thee,
For what were tears to thee?
Life was not life without the smile and sunshine;
Only in revelry did wisdom seem to be.
Unclasp, unclasp, the syren hand of pleasure,
Let the gay folly go!
A few quick years will bring the unwelcome ending—
Then whither dost thou go? To endless joy or woe?
Clasp a far truer hand, a kinder, stronger,
Of Him the crucified;
Let in a deeper love into thy spirit,
The love of Him who died, and now is glorified!

REST FOR THE WEARY.

Rest, weary soul!
The penalty is borne, the ransom paid,
For all thy sins full satisfaction made;
Strive not to do what Christ alone has done;
Claim the free gift and make the joy thine own;
No more by pangs of guilt and fear distress,
Rest, sweetly rest!

Rest, weary heart!
From all thy silent griefs, and secret pain,
Thy profitless regrets, and longings vain;
Wisdom and love have ordered all the past,
All shall be blessedness and life at last;
Cast off the cares that have so long oppress,
Rest, sweetly rest!

Rest, weary head!
Lie down to slumber in the peaceful tomb,
Light from above has broken through its gloom,
Here, in the place where once thy Saviour lay,
Where He shall wake thee on a future day,
Like a tired child upon its mother's breast,
Rest, sweetly rest!

Rest, spirit free!
In the green pastures of the heavenly shore,
Where sin and sorrow can approach no more,
With all the flock by the Good Shepherd fed,
Beside the streams of life eternal led,
For ever with thy God and Saviour blest,
Rest, sweetly rest!

From "Sacred Songs of Scotland."

THE

BAPTIST REPORTER.

APRIL, 1862.

THE BICENTENARY OF THE ENGLISH "BLACK BARTHOLOMEW."

FESTIVAL DAYS of popish saints more than fill the year's calendar. But who were they? The apostles, of course, with the exception of Judas, who ought to have had a day set apart for him by a community among whom are so many who honour his example by betraying their Master for filthy lucre. At all events he had as good a claim to distinction as the St. George's, and St. Margaret's, and many more of that motley group which crowd their list. Napoleon is said to have remarked that his patron and namesake, St. Napoleon, ought to be much obliged to him for asserting his right to be entered among them after having been long neglected.

But "Black Bartholomew!" We do not quite like the adjective "black" before the name of an apostle, though the two words form a striking alliteration descriptive of two dark deeds which were done on the day set apart for that scriptural saint both by Romish papists and English protestants in their calendars. For who was Bartholomew the apostle? Kitto furnishes reasons for believing that he was, by another name, no other than Nathanael of Cana in Galilee, the pious and sincere disciple to whom

our Lord gave the highest commendation when he said, "Behold an Israelite indeed, in whom is no guile!" What a sad perversion is this, that his honourable name should be now associated with two infamous events, conspicuous alike for craft and cruelty—the wholesale murders of the French protestants on August 24th, 1572; and the expulsion of two thousand pious ministers from the Church of England on August 24th, 1662!

As we have now arrived at the bicentenary year of the last-mentioned event, the attention of the English Protestant Nonconformists has been, very properly, directed to the fact. Two years ago, in anticipation of it, Mr. Coleman, Independent minister at Ashley, near Market Harborough, published a small volume,* containing many well-selected and interesting facts, which we noticed at the time,† as forming a valuable handbook on the subject.

At the Autumnal meeting of the Congregational Union, held in Birmingham in October, 1861, the question of the celebration of the bicentenary was brought forward,

* The Two Thousand Confessors of 1662. London. Snow.

† See *Baptist Reporter*, 1860. Page 303.

when the Rev. R. ASHTON read a paper upon "The Second Centenary of Black Bartholomew," prepared by Joshua Wilson, Esq. It recommended that the year 1802 should first of all be celebrated by carrying on the work of building chapels, gathering congregations, and organising churches more energetically. A hundred new ones should be built, and the foundation-stones of as many might be laid on August 24. Secondly, vigorous measures should be taken for diffusing the knowledge and extending the practical adoption of their principles. This should be done by lectures by the ministers on Puritanism and Nonconformity; by the circulation of cheap and popular tracts; by exciting a more general and lively interest among the members of our congregations in our historical literature; by the erection of a Cenotaph in Bunhill Fields; and by the erection of a Congregational Hall in London, for the accommodation of our denominational institutions, and for the Congregational Library. The reading of the paper called forth repeated expressions of warm approval from the assembly.

Dr. R. VAUGHAN, of the *British Quarterly*, then moved this resolution, which was unanimously received:—"That this Assembly, in anticipation of the 24th day of August, the Bicentenary day of the ejection of two thousand ministers from their homes and livings as ministers of Christ in the Church of England, under the stringent, inhuman, and unjust provisions of the Act of Uniformity, deems it a most suitable opportunity for commemorating the zeal, self-denial, and consistency of these noble men, to whom the Nonconformity of this, and every subsequent age, is, and will be indebted, and of magnifying the grace of God in their high conscientious attachment to religious truth and freedom; and would earnestly call on all the

pastors and churches of the Congregational Order in England and Wales to make such provision for a due observance of the event as to them may appear desirable, not doubting that it will be deemed proper that sermons should be preached on the subject in all our places of worship; and recommending that efforts should be made in all the parishes or localities from which ministers have been ejected, to gather up such particulars of their histories as are likely to be instrumental in reviving the spirit they displayed, and that attempts be made, by prompt and timely measures, to originate new and additional chapels in the midst of large populations, to perpetuate the memory of men who, by their sufferings and zeal, secured to their descendants the liberties we so happily enjoy; and this Assembly instructs the Committee of the Congregational Union, in conjunction with the Committees of the London and English Congregational Chapel-building Societies, to convene, at an early date, a conference, with a view to decide on recommendations to carry this latter object into effect, and to adopt such other measures as may appear proper for the commemoration of Bartholomew's Day in the coming year."

Dr. Vaughan then delivered an animated address. He was quite at home in his favourite field of history. But before we give an extract from his characteristic sketch of those times, we shall attempt, in our own plain way, a few brief explanations, in order that some of our readers may the more readily understand it.

The so-called Reformation from Popery under HENRY VIII., was not worthy of the name. It was rather a contest for power between the king and the pope, than a reformation of religion. Doubtless there were good men who took part with

the king who would have gone further in the way of religious reform, and they did under the brief reign of his hopeful son, EDWARD VI. But to the grief of the nation he soon died, and MARY restored popery. Her reign too, happily for the nation, was also brief; and ELIZABETH re-established the protestantism of Edward. All these changes were made by the ruling sovereigns for the time, by the advice of their political or ecclesiastical councillors, and chiefly for reasons of state, the people having little or no voice in such matters. The parish priests, too, were for the most part passive, changing from papist to protestant, and from protestant to papist, as they were commanded by the ruling power, and as their personal interest and safety indicated. They were regular Vicars of Bray.

But the long reign of Elizabeth afforded the protestant episcopalians an opportunity of establishing themselves, in which they were strengthened by the people generally, who remembered with horror the days of Mary, and were roused to indignation by the attempt of the Spanish Armada to force popery upon the land.

JAMES, and CHARLES, his son, followed Elizabeth, and ecclesiastical matters continued as they were. But the English people had now got the Book, and as "there are no politics like those the Bible teaches," they learned from it the duty of rulers as well as peoples. When Charles therefore attempted to rule without or above the law they resisted him, and his own ignominious death was the result. The bishops were excluded from the House of Lords, mere hirelings, who cared not for the sheep, were turned out, and the Episcopal Establishment was broken up.

OLIVER CROMWELL, having refused the crown, was now made Lord

Protector, or, as he chose rather to call himself, the Chief Constable of the nation. He feared God, and desired the progress of pure religion. By his directions commissioners, called "Triers," were appointed to examine into the piety and gifts of preachers of various denominations, and appoint them to serve the parochial churches. This was done to the spiritual benefit of the nation. But the great Englishman died; after a few months his son Richard retired from a position he had not energy to fill, and CHARLES II. was restored to the throne.

Here it ought to be noticed that from the days of Henry until those of Cromwell there had been outside the Church of England various sects of christians who disapproved of national church establishments, contending that the churches of Christ, as in the times of the apostles, ought to be voluntary and independent associations, or, as they called them, congregations. These were called "Separatists" by themselves, but "Sectaries" or "Schismatics" by their opponents. They were chiefly the Baptists and the Independents. But Presbyterianism—that is Calvinism in doctrine and discipline, had been established in Scotland, and its advocates, during the protectorate of Cromwell, annoyed him greatly by their untiring attempts to establish that system in England in the place of Episcopacy. They composed the majority of the "Triers," and so introduced their preachers into the parish churches, and hence it was that the greater part of the expelled ministers in 1662 were Presbyterians. Their expulsion was brought about in this way.

CHARLES, when at Breda, before he was restored, promised liberty of conscience to all his subjects in matters of religion. But when once seated on his throne he listened to

those of the bishops and clergy who, smarting under the remembrance of their former expulsion, now sought to be revenged. They concocted a new act of uniformity in religious worship, which was passed in May, 1662, requiring all parochial ministers to conform to its requirements before August 24th, or turn out; and they made the act as stringent and objectionable as possible, in order that they might drive them out; moreover, it was published so late that these pious men had no opportunity for consultation or consideration; and yet, notwithstanding, as many as about two thousand of them, with unparalleled dignity and devotion, sacrificed their positions and their incomes rather than violate their own consciences and disobey the word of God at the command of wicked and unreasonable men. Do not these noble-minded nonconformists deserve to be had in everlasting remembrance?

Dr. Vaughan said:—"I need not remind you that the memory of just and noble men should be precious at all times, but there are seasons in which their memory should be especially precious. The resolution I have read suggests that the present is one of those special seasons. Those pious men who ceased for conscience sake to be clergymen of the Church of England in 1662, had lived through changes which may be said to have constituted the great crisis in English history. All that had gone before had been preparatory—slowly, it may be irregularly, but yet certainly preparatory to the great struggle of that time; and all that followed after resulted in great part from that conflict, and derived from it much of its spirit and complexion. You will be aware that by that time our law had become to be strong on the side of the liberty of the subject, and the time had come when the nation was to demand that there

should be liberty according to law. The reason of that demand was that it was denied. What was denied our fathers took, and, as commonly happens in such cases, with that they took a little more. An Established Church that had flourished in splendour for a thousand years was thus brought to the ground. A king that represented a monarchy not less ancient ended his days upon a scaffold. I maintain that our spiritual ancestors, the Puritans of that time, were not to blame for either of those issues. That Church would be a superstitious and intolerant Church, and she paid the penalty; and that king would be a tyrannical king, and would deal treacherously with his subjects to the last, and the natural consequences followed. If that Church had conformed in a very moderate degree to the protestantism of protestant Europe at that time, her day of humiliation would not have come; and if that king had not made pious and honest men to feel that their own lives were not safe while his life continued, history would have had another record to make of his latter days. There was one man in those days who rose high above the rest—a soldier and a statesman. His strong hand brought down the tower of oppression, and his great policy when that was done was to see that no second tyranny came up into the room of that which had been displaced. When the parties that were then formed became angry with each other, and when they vented their anger one against the other it was he who came in with words of caution and exhortation to forbearance, urging them to seek a settlement by mutual consent on the ground of what some men would call compromise, but what he, as an enlightened statesman, called a settlement by mutual concession on the basis of mutual right and mutual duty. He then told

them that if they would pursue that course, what they had gained, and gained at the cost of so much blood and treasure, would be preserved; but if they should pursue another course, he then said, 'Why, you will all be crushed to the wall. Charles Stuart will then come back, and you will all be prostrate again—left to feed upon your little crotchets, and very sorry provender you will find it, I warrant you.' The words of the man were lost, for the most part, upon the men of that generation. What had then been predicted came to pass to the very letter. We English Independents have not had to wait for the light that has come to us from a Carlyle, in order that we might be able to estimate the character of that great Englishman, Oliver Cromwell. He has always been this manner of man in our estimate, and a purblind public has come round at last. And if we are only patient enough and hard-working enough, we may teach that dull scholar a thing or two more yet. It came to pass, then, as he foretold; but everything that was expected to happen when monarchy came back did not really take place. We hear no more, for instance, about Englishmen being taxed without their consent, of the Court of High Commission—that great engine of ecclesiastical oppression, that inflicted such terrible penalties upon the good men whose names have come up to us this morning in connection with those tracts which Dr. Waddington is now publishing. That was not to be restored. The Court of Star Chamber was not to come back. Now, when our fathers were very careful about this matter of taxation, you must remember it was not the mere payment of this tax. They knew that where the power of the purse was, the power of keeping the public liberty would be, and they were resolved to have that power in their

hands, that they might be free men. And it was not a little when those comparatively modern institutions, the Court of High Commission and the Court of Star Chamber, were swept away as excrescences from our noble constitution, and when all the administrations of law were made to take place in the antique but established and recognised courts of law. Be sure of this; that our common country would never have seen the Revolution under William III. but for the previous revolution, coming from loftier thought and based on deeper principle, that began under the Long Parliament, and culminated under Oliver Cromwell. But though every thing could not be accomplished that intelligent men wished at that time in relation to the civil affairs of our country, you have heard from the paper that has just been read, that in the ecclesiastical department of affairs, spite and intolerance were allowed to go forth and revel in evil deeds, as if to make some compensation for the restraints that had been laid upon them elsewhere. Perhaps it would have been unjust to have expected that at a time like the Restoration the men who then came into power should have pursued just the best course possible; but we might have hoped that they would not have pursued just the worst course possible. They might have halted somewhere short of that. What was the course they did take? They not only decided that all that had been most objectionable to the Puritan ministers under Elizabeth and James should be retained, but amidst all the many little changes that they brought about, nearly everything was put upon the anti-Puritan side. Nor was it enough that these things should be so presented, and presented so as to be enforced; men were required not simply to promise that they would observe these

things, they were required to express opinions about them. I suppose all of us have, more or less, to observe things which we should not ourselves have originated. I apprehend that when a thoughtful man connects himself with any religious body, he finds some things there that he would not have put there. But then he takes his ground there because of the great principles which he does approve, and the church of his choice is not that because it is in all respects just such as he would have shaped, but because it comes nearest to his impressions of what a New Testament church should be. But the pious men of that day were not allowed any discrimination of that sort. They were required to give, as you know, their unfeigned assent and consent to all and everything contained in one book as being scriptural and proper. What was this but to call upon those men to unsay the controversies of their whole lives? It was to require of them to write themselves down as apostates from principles which they had avowed and proclaimed times innumerable as of the greatest moment. They were to do this, or else to become homeless and penniless—a disowned and proscribed class. It was a cruel alternative! What is worse, every shade of the cruelty involved in it was an intended cruelty, a designed inhumanity. The intention was that these pious men should be converted into knaves or outcasts; that they must either remain in the Church of England *minus* their character, or they must go out of it *minus* the means of subsistence for themselves and their families. A courtier of that time said to one of the men in lawn—‘You have made the door so strait that I fear very few of those who have scruples on such matters will enter in.’ The Episcopal answer was,—‘If we thought that many would enter in,

we would have done our best to make it straiter still.’ But the persecutor is not always the wisest man of his generation. He overshoots his mark very often. God brings good out of evil. The effect of this course of proceeding at that juncture was not to cure men of tendencies to Nonconformity; it tended to identify the prelacy of that age with the persecutions of that age. The Church of England was restored, but she had come back with her temper unimproved, unsoftened. Ecclesiastics had gone into the school of adversity; they had come out of it not a whit better for being there. And the result was, that instead of disaffection being eradicated, it was more widely diffused. It went down deeper into the English heart, and the ground then taken has made half the empire to be now no longer of the Church of England. Yes, and if a milder course had been taken we hardly know what the result might have been. Many of these good men did not hold our views as to State-Churchism. They did not, for the greater part, take exception to the principle of an Established Church. Their grand complaint was about things that were in the Ritual, and if these had been for the most part removed—and it would have been a very easy thing to have done so—we had hardly have looked on two thousand men coming out on the day of St. Bartholomew. But the men of power of that day said to our fathers—‘Will you lie to continue in your living; or will you be truthful men at the cost of the losses which your fidelity will now bring upon you?’ Having this alternative before them, our fathers gave the answer which was to be for the benefit of that generation, and of all time to come; ‘We will not lie for emolument or place; we will be truthful men, if it be at the loss of station, at the loss

of the means of existence, at the loss of the means of usefulness; we will not do evil that good may come, come what may.' Now surely, this was a lesson, a noble lesson, for the men of that time; and is it not a lesson for those among ourselves who can drift so easily in that direction—who can go over there and do what these good men dared not do—profess to believe what they do not believe? And what shall we say of certain in that Church who have lately been at so much pains to show not only how lightly they hold the matters of its ritual, but that they account even the Book upon which the Church is professedly founded to be a book more disfigured almost than any other ancient book by false science, false history, false teaching of nearly all descriptions? What shall we say when we look at men like Baxter and Howe, and bring them into the same room with men like Dr. Williams and Mr. Wilson? Baxter and Howe believed nearly all the teaching of the Church of England. Their exceptions were about these matters of ritual. These men believe scarcely anything. Yet Baxter and Howe could not conform; but these men, dressed in the trappings of the priesthood, stand at the altars of the English Church and avail themselves of all the influence which that status gives them. What a difference in consciences! No doubt pious members of the Church of England deplore this, and, for one, I must say I deeply deplore it too."

Dr. Vaughan then made honourable mention of the bishops who protested against the papistical encroachments of James II., and the noble men who seceded from the Presbyterian established church in Scotland. "Honour, say I, to the protesting bishops; and honour greater, say I, to the Scotch friends of last century and of this; but

honour, above all, say I, to our Nonconformist forefathers! They were faithful in the face of trials and losses greater by far than all the rest put together. Oh, yes, ye departed spirits! here as in your presence I speak. Partakers, we trust, of your faith and feeling, we lift up our hearts to that Father who bestowed upon you the gifts that were yours. We lift up our voices to Him who himself was made perfect through suffering—who has long since made you perfect through suffering—and the deepest prayer bursting from our spirits is this,—that He would give it to us if we have to suffer, like you to suffer and be strong—to live while we live as you lived—to die when we die as you died."

He then referred to the present evangelical clergy of the Church of England. "The revival of religion in the Church of England during the last half-century has been of a marvellous effect. But for that, by this time three-fourths of the people of England would have been Nonconformists. The evangelical clergy of England, upon whom the Rationalists on one flank and the Romanists on the other are pouring so much scorn, have saved the Church of England thus far. But then, at what cost have they done it? Why, their principles as evangelical clergymen—the very principles that were held by the Puritan clergymen of 1662—oblige us to look with painful feelings upon the assent and consent they are compelled to give. We cannot help thinking that they ought, as a body,—if they must be a State-Church establishment—to go together and say,—'We will have this Prayer-book revised; there shall not be that Baptismal Service, that Absolution Service, that Church Catechism, that Regeneration Service.' And if they cannot get it by their joint protest, let them be men and come out. Why, they would form,

as the Free Episcopal Church of England, the most powerful church in the empire. Why woult they do it? We dont want to deprive them of their bishops and their hierarchy, or their Prayer-book, or anything that they value, but as Englishmen we should like to see them free men. At all events, my brethren, be it ours, whatever others may do, to live and die with the feeling that we have pure consciences. If the wealth, and rank, and *prestige* of this world cannot be ours with a clean conscience, let them go; and if to be known as Nonconformists is to be branded as schismatics, as of inferior caste, and if we are to be made to feel that supposed inferiority in a thousand ways, let it be so. There are reproaches in that direction which for us have no sting. A certain kind of obloquy we can look upon until we see it brighten into glory. The nobilities that are created by the Divine patent will come out in imperishable splendour when the last fires shall have done their work. The riches that shall be of worth then will be the riches that shall make spiritual natures rich toward God. The great of the earth then will be the men who hold fast their integrity, through honour and through dishonour, through evil report and through good report; and such were the men of 1662. Each one of them said to his conscience—'Come what may, I will be at peace with thee;' and we have hero to-day to echo that sentiment and to act upon it."

The delivery of this address, of which we have only given a portion, was received with great approbation. Since then, the recommendations of the resolution have been brought into operation; books and pamphlets have appeared; newspapers and magazines have taken up the subject; the Church party are trying to screen or vindicate the conduct of the persecutors of 1662; the provincial towns are

moving; Birmingham has taken the lead, where Canon Miller for the church and Mr. Dale for the dissenters, have delivered eloquent addresses to crowded audiences; the Congregational fund is approaching £50,000; and all denominations outside the Church, including the Unitarians, and the Wesleyans of all classes, as well as the Presbyterians, and the Congregationalists, baptist and pœdobaptist, are united, with wonderful unanimity, to do honour to the memory of the expelled ministers of 1662.

At present we have only space for a few concluding remarks.

Glancing at certain recent ecclesiastical movements we cannot but notice two remarkable facts. Could the Dissenters have wished for a background by which to set off in striking contrast the conduct of the Two Thousand, whom, as in some splendid panorama, they would make to pass before our view during the present year, they could not have selected any more appropriate than these two events have afforded them. We refer to the dark shading of Puseyism, *alias* Laudism, of thirty years ago, and the yet darker shades of its natural offspring, infidelity, as seen in the pages of the "Essays and Reviews." The dissenters had no hand in preparing this background. That was done for them, and they have a right to use it. Little did they imagine, however, that the evangelical clergy—their brethren on Bible Society platforms—would be foremost to dash and daub the glorious picture they were about to present to the view of an approving and admiring nation.

We shall notice in our next the proceedings of another organization for the commemoration of this event, consisting of a United Committee of dissenters, who, objecting to the raising of funds, propose, by the diffusion of information only, to extend the principles of nonconformity.

Poetry.

WAITING THE DAWN OF NEGRO FREEDOM.

BY WHITTIER, THE AMERICAN QUAKER POET.

In imitation of Martin Luther.

We wait beneath the furnace-blast
 The pangs of transformation :
 Not painlessly doth God recast
 And mould anew the nation.
 Hot burns the fire
 Where wrongs expire ;
 Nor spares the hand
 That from the land
 Uproots the ancient evil.

The hand-breadth cloud that sages feared
 Its bloody rain is dropping ;
 The poison plant the father's spared
 All else is overtopping.
 East, West, South, North,
 It curses earth :
 All justice dies,
 And fraud and lies
 Live only in its shadow.

What gives the wheat-field blades of steel ?
 What points the rebel cannon ?
 What sets the roaring rabble's heel
 On the old star-spangled pennon ?
 What breaks the oath
 Of the men o' the South ?
 What whets the knife
 For the Union's life ?
 Hark to the answer : SLAVERY !

Then waste no blows on lesser foes
 In strife not worthy freemen.
 God lifts to-day the veil and shows
 The features of the demon !
 O North and South,
 Its victims both,
 Can ye not cry,
 " Let Slavery die !"
 And union find in freedom ?

What though the cast-out spirit tear
 The nation in his going ?
 We who have shared the guilt must share
 The pang of his o'erthrowing !
 Whate'er the loss,
 Whate'er the cross,
 Shall they complain
 Of present pain
 Who trust in God's hereafter ?

For who that leans on His right arm
 Was ever yet forsaken ?
 What righteous cause can suffer harm
 If He its part has taken ?
 Though wild and loud
 And dark the cloud,
 Behind its folds
 His hand upholds
 The calm sky of to-morrow.

Above the maddening cry for blood,
 Above the wild war-drumming,
 Let Freedom's voice be heard, with good
 The evil overcoming.
 Give prayer and purse
 To stay the curse
 Whose wrong we share,
 Whose shame we bear,
 Whose end shall gladden Heaven !

In vain the bells of war shall ring
 Of triumphs and revenges.
 While still is spared the evil thing
 That severs and estranges.
 But, blest the ear
 That yet shall hear
 The jubilant bell
 That rings the knell
 OF SLAVERY FOR EVER !

Reviews.

The Golden Opportunity: and how to improve it. Being Prize Essays on the best means of infusing a missionary spirit into the education of the young. With an Introduction by the Rev. W. W. Champneys, M.A. London: Elliot Stock.

OUR hopes for the perpetuity and progress of the glorious missionary enter-

prise must, next to the Divine promises, rest on the rising generation. But those hopes will, in all human probability, be doomed to disappointment except our children and youth are well instructed as to the great work of missions, and their minds imbued with an ardent desire for their further extension. We have, there-

fore, much pleasure in recommending this small volume to parents and guardians, and the instructors of the young, whether in day or sabbath schools.

"The present volume," we are told "owes its existence to the Rev. C. Hodgson, M.A., Rector of Barton-le-street, Yorkshire, through whom prizes of £50, £20, £10, and £5, were offered to the public for essays on 'The Best Method of Infusing a Missionary Spirit into the Education of the Young.' The competition for these prizes was entirely unrestricted. Among the large number of essays sent in to the Adjudicators, the following Three were the only ones deemed by them worthy of publication."

The Adjudicators were the Rev. W. W. Champneys, M.A., Canon of St. Paul's, and Vicar of St. Pancras, London; the Rev. C. R. Alford, M.A., Principal of the Metropolitan Training Institution, Highbury, London; and the Rev. James Gabb, B.A., Domestic Chaplain to the Earl of Carlisle, Castle Howard, Yorkshire. And they awarded the First Prize to the Rev. John Stock, Devonport; the Second to Miss Catharine Pain, Cambridge; the Third to Miss Katherine Ashley, Bath; the Fourth to Mrs. Earnshaw, Pickering.

"A painful interest will attach, in the reader's mind, to the perusal of the Second Essay, from the fact that, while it was passing through the press, its amiable and devoted writer passed away from the scene of her early and successful labours, to her eternal rest. She died of consumption, in the twenty-second year of her age. The brief period allotted to her for work in life calls us to early diligence in the Mas-

ter's service, and lays a solemn emphasis on those passages of her essay in which she enforces the duty of training the young to take an interest in Missions, by the consideration that, to many, youth is the only period when they can labour for God, and by faithfulness on earth lay up for themselves a blessed recompense in heaven."

The Acts of the Apostles: an Exposition for English Readers, on the basis of Professor Hackett's Commentary on the Original Text. By the Rev. Samuel G. Green, B.A., Rawdon College. With a new and literal version. Vol. I. London: J. Heaton & Son.

THE Publishers of the "Bunyan Library" have, so far, exercised a wise discrimination both in their choice of works and of Editors.

Our space would not permit us, were we competent, to give a critical notice of this laborious work, which claims the special regard of students for the sacred office. But ministers who, like ourselves, have not enjoyed the advantages of a collegiate training, and know little more than their mother tongue, as well as sabbath school teachers, must not imagine that this "new and literal version" is not adapted to their use. It is all understandable by any English reader; for the Editor has, in kind consideration of our incapacity to comprehend them, not encumbered his pages with Greek characters. What he has given us for our enlightenment and advantage is all in plain English.

Correspondence.

CALVINISM versus ARMINIANISM.

WE are not disappointed. If our readers will turn to our February number, at page 53, and notice our remarks on "A Handbook of Revealed Theology," they will find that we there complained of the unfair manner in which the Author of that book had represented the views of our christian brethren, whom he calls Arminians,

and we challenged him to prove his dogmatical assertions. We have received a brief note from Mr. Stock, which, had it contained one proof "from the writings of evangelical Arminians"—and this was what we challenged him to produce—we would have published it; but we cannot allow our pages to be occupied with what we cannot but regard as mere

evasions. Not long ago we asked the question, "What is an Arminian?" and a very worthy brother replied by telling us what a Calvinist is! And now when we ask brother Stock to prove his assertions, the only answer at all relevant to the subject which he gives us is of this negative character—"If you really do believe" so and so, and so and so, "You certainly are not an Arminian." We feel that we are not fairly dealt with, and our minds immediately revert to our excellent courts of justice, in which no such negative evidence would be allowed for a moment.

But we have no desire to go further with this matter. We did not seek occasion to oppose the peculiar views of our esteemed brother. The book was sent to us with a *special* request from its Publisher that we would notice it; and the Author himself, in his Preface, invited the rejection of what would not bear the test of the infallible standard. We thought he had greatly misrepresented the views of many of

his christian brethren. We said so, and called upon him for proofs, but they are not forthcoming.

For five-and-thirty years we have studiously avoided all irritating discussion on this subject, our readers being witnesses. Our object has been rather to make the two chief sections of the baptists better acquainted with each other, that they might love as brethren; and we have reasons for believing that we have not laboured in vain. We regret, however, to notice that the old "mad dog" cry of "Arminianism" is again raised in certain quarters, by parties who seem to regard it as a capital name to conjure with. But it is "too late." We believe, and we will cherish the belief, that the great majority of both the General and Particular baptists know each other too well now to bandy nicknames with each other. Men were saved by the good old gospel before either John Calvin or James Arminius was born, and they would be should their names never be mentioned again.

Christian Activity.

LONDON LAMPLIGHTERS.

CHRISTIAN ACTIVITY is now using a wise discrimination in selecting the various sections of the working classes, especially in populous places like London, and adapting its agencies and instruments to the circumstances of the parties. Previously to the adoption of this plan all efforts to spread the knowledge of the gospel among the masses was of a general character. Now the men, women, or children of a certain class are selected, and direct efforts are brought to bear upon them for their special benefit. In this way the masses are classed according to their employments or pursuits, and it was soon found that these had a natural sympathy with each other, which could not be brought out on the general plan. But our readers will better understand what we are attempting to explain, after reading what follows respecting a meeting of lamplighters lately held in London. The meeting,

which was of a very interesting character, was held in a school-room near the King's Cross Station. Robert Baxter, Esq., presided, and in his opening remarks stated that this meeting was only another evidence of God's wonderful working at the present day. "Every week," added he, "we see new proofs of faithful and devoted men coming forward to speak, and of men willing and anxious to hear. It is a blessed sight to find men assembling to inquire together, to stir up each other, as well as to find men and women coming out to give themselves to the service of God, and to seek the good of each other's souls." The speakers were Rev. M. Andrews, incumbent of the parish, and two other clergymen of the district, Messrs. Jago and Brown, Judge Payne, Messrs. Elwin, Kirkham, Sewell, and Sawell, Mr. Keys, an inspector, Mr. Oatlie, late lamplighter, now scripture-reader, and Messrs. Lodger and Bain, lamplighters. The

lamplighters' missionary was present, but for lack of time could not address the meeting.

The extensive evangelizing operations amid all classes and sections of the community throughout London were spoken of, and with this, the distinct approximation of christian persons to each other, and the respect and love mutually exhibited; every class was being met, and God was raising up preachers and faithful diligent workers for each department of society. They had had meetings for the scavengers and dustmen, for the police, the barge and boatmen, the cabmen, the thieves, the fancy, the young men, the young women, the shoeblacks, the sweeps, &c.; and now we have a meeting for gasmen and lamplighters. The addresses were interspersed with many practical illustrations, and with many very bright touches of the pure and simple gospel of Jesus. The hearers were warned as to the solemn responsibility of living in a day like the present, when the gospel not only shone so brightly, but when it was brought individually to every man. Man's natural degradation, selfishness, and folly, were pointed out, and these working-men appealed to on the ground of reason, as well as of religion. The very high wages of some classes of working-men, and the moral and social misery in which they lived, were used as reasons for our immediate and pressing appeals to them as to the claims of God and his gospel. The worldly man, with his, "I will," "I," "I," was contrasted with the godly man, who says, "What wilt Thou have me to do?" The houses of the christian working-men were compared with those of the ungodly working-men, and two of the lamplighters spoke plainly of their happy homes, their children, their circumstances, and of inviting their fellow-lamplighters to "Come to Jesus."

The practical result of the meeting was that lamplighters were found capable of preaching to lamplighters, and of proffering counsel and help; the clergy offered to do all they could to assist these men, and the Inspector present engaged to meet the men, as a brother, at any time they pleased. He said he was an open-air preacher himself, that he had a love for souls, and was willing to be a drop in this great

ocean of blessing. He showed how a man necessarily wants to tell to another the gospel of salvation immediately he is saved himself. The life of God in the soul is just like a seed sown in the ground, it swells, expands, and must burst forth. The lamplighters were entreated by a fellow-lamplighter not to hinder their wives going to mothers' meetings; he said that his wife was converted at a mother's meeting before he was saved. He used to go to the playhouse himself, but he didn't hinder his wife from going to the mothers' meeting: however, he got converted, and he soon forsook the playhouse. The feelings of working-men were to be respected, and he urged all to treat them with kindness: kindness breaks a working-man's heart. He had been pleased to see a carriage drive up to —, and a lady or gentleman would get out and give the hand to the working-man. He observed also that the religious working-man had the blessing of a contented mind, and added that religion puts a good coat on a working-man's back, enables him to turn his money to right purposes, gives him a happy home, and teaches him to bring up his children for heaven. The dangers and accidents of lamplighters were alluded to; one speaker said three had come to sudden death since he was on, and a little while ago he was himself nearly falling over a high lamp; if he had done so, he must have pitched on his head, but, thanks be to God, he would have gone to glory. The respected chairman closed the meeting with a simple and lucid, though very brief, explanation of what the gospel was, and how a sinner might be saved. The whole proceedings must have left a powerful impression upon the minds of those present who had not before attended such meetings. Four or five men, who had been concerned about their souls, left this meeting rejoicing in Christ, and some who came unconcerned left under conviction of sin. It was stated that several gas companies were willing to take immediate steps to lighten the Sunday labour of the gasmen, and that some companies had been doing all they could to supply the spiritual need of their men by providing rooms for meetings and a library.

Revivals and Awakenings.

REVIVAL INCIDENTS.

WE select a few from a small weekly publication called *The Revival*. A writer says:—

"I promised to send you an account of some special cases in which the Lord's power has been manifested in the conversion of sinners in answer to prayer, in connexion with the work of revival in Frome.

Mrs. D. was the first-fruit. She attended the united prayer-meetings at the Old Mechanics' Hall from the commencement; but for some time continued unimpressed, till one Sunday afternoon, as she was on her way home, she was led to serious reflection, and when she entered her house, she stood for a few minutes absorbed in serious thought. Suddenly conviction of sin seized upon her soul, and a deep sense of deserved wrath overwhelmed her. She felt as if she should sink through the earth into the bottomless pit. She began to cry for mercy, and became unconscious to everything except that she was a sinner. She entreated those who were with her to call some one to pray for her. They sent for Mr. Holroyd, and when he came, such was her agony of mind that she had become almost insensible. He wrestled in prayer for her. They felt the powers of darkness were striving to hold her soul in bondage; but the Lord gave the victory. He graciously heard and answered. Terror and despair were removed, and hope began to dawn upon her soul; she felt the Lord would be gracious. But the burden of sin still pressed heavily on her mind until Tuesday morning, when the Lord was graciously pleased to shine into her mind, and give her happy liberty by showing her sins forgiven. Then she was so filled with joy she could scarcely contain herself; it was 'joy unspeakable and full of glory.' She entreated all about her to go and publish to her neighbours and all who knew her that she was now happy, for she had found Christ. Her soul was in raptures of joy for six weeks; her days were spent in singing the songs of salvation. During this time she constantly prayed that the Lord would take her home to heaven at once, for she wished to have

no more to do with this sinful world. But though those raptures have passed away, and she has had to enter into conflict frequently with sin, satan, and the world, yet she still lives, and for two years has continued a humble, prayerful, warm-hearted member of this christian church, and has had the unspeakable pleasure of witnessing her husband, two daughters, and two sons, baptized upon a public profession of their faith in Christ, who are now fellow-members with her of this church. One of these daughters was invited one evening by the mother to attend a cottage prayer-meeting, which Mr. Holroyd had commenced in addition to the daily prayer-meetings. She laughed and refused to go; but the next meeting that was held she felt constrained to attend. She crept in, and endeavoured to conceal herself in a corner behind the people, 'but,' she says, 'the Lord knew where to find me out.' She had not been there long before the arrow of conviction wounded her heart, and when the meeting was closed she was observed to be weeping. Mr. Holroyd went to her home and prayed with her there; and for nearly three hours, which she says passed like a few minutes, she continued on her knees uttering earnest cries for mercy. She was several weeks before she found peace. One evening she returned home, after hearing Mr. Holroyd preach from, 'Choose you this day whom ye will serve.' She was sitting by the fireside in deep thought on what she had heard. Her mother, afraid her convictions were passing away, said she feared she would not be saved after all. This remark went to her heart like an arrow. She retired immediately to her bed-room; her mother heard a distressing cry, and went up stairs to see the cause, and found her daughter in agonizing prayer for mercy, which lasted for two or three hours. The Lord was pleased on this occasion to set her soul at liberty and bless her with the experience of peace. She has continued a happy consistent christian for two years. She carried her religion with her into the factory where she worked, and when opportunity offered she would read the Scriptures

and engage in prayer. A young woman one day, observing her in prayer, laughed and throw stones at her. She did not resent, but at once prayed that the Lord would forgive, and manifest his converting power, and save the soul of the persecutor. In the evening she was led again most earnestly to pray for the conversion of this scoffer; and in answer to those prayers, the Lord led that young woman that evening to a prayer-meeting, where she was deeply convinced of sin just about the time she was being prayed for. The next day she came to work with a heavy burden upon her soul, and earnestly entreated forgiveness for her conduct on the past day. It was with expressions of joy she was assured she was freely forgiven. She was then invited to attend the anxious inquirers' meeting in the evening, and after about six weeks she found peace through faith in Christ.

Mrs. W., a poor woman who describes herself as having been a poor wretched sinner, was invited by a lady to attend the daily prayer-meetings. She went, and when she came out began to accuse the lady of having told Mr. Holroyd all about her, which she thought was too bad. She was assured this was not the case. She said, 'I thought he was talking to me all the time and telling me what a sinner I had been; he seemed to know all about me.' She was from this time heavily burdened with sin, and carried the load for nearly twelve months before she found peace. She used to fall upon her knees in the house in the presence of her family, and cry in the anguish of her soul for salvation. Her daughter, a young woman, used to laugh at her, and tell her she was going out of her mind. She never ceased to attend these meetings; and after many months the Saviour revealed himself to her, and spoke pardon and peace at one of the prayer-meetings in Lock-lane. She says, 'I shall never forget the happiness I felt when I first felt my sins forgiven. Wherever I went afterwards everything looked so different; even the trees looked more beautiful than I had ever seen them before.' She has since had the great privilege of seeing two of her sons converted to God and added to the church, who are among the first-fruits of God's work of grace in our sabbath school.

Before Mr. Holroyd began the work of the Lord in Lock's-lane, which grew out of what had commenced at the Mechanics' Hall, he asked the Lord to give him some special sign of his approval of this movement in the conversion of sinners on the first occasion of preaching the gospel there. Three date their conversion from this period. One of these was a mason engaged in preparing the chapel. One day in the week preceding this first meeting this man was working there. His little brother, a lad about thirteen years of age, coming in, he said to the boy, 'What is the best news?' The lad replied, 'Jesus Christ came into the world to save sinners!' The answer that fell from the lips of this little boy went home with power to his heart. He began to reflect seriously, and determined to live a different life; but this resolution was soon broken, for on Saturday night he went to the public-house as usual, where he stayed till late. On Sunday he did not rise and dress himself till the evening, when he left home to go again to the public-house; but meeting with his sister, she requested him to accompany her to this first service. He went. Mr. Holroyd preached from Jacob's vision of the ladder. He returned home that night burdened with a sense of sin, not to sleep, but to spend the whole night in weeping over a misspent life, and in crying, 'What must I do to be saved?' After some weeks he found peace, was baptized, and united to the church, and has had the joy of seeing his wife, father, four brothers, and four sisters, converted to God and united with him in church-fellowship, and they all continue honourable members.

About ten of the scholars in the sabbath school have also given satisfactory evidence of thorough conversion to God, and some of these were rough unruly lads when they entered the school, from whom nothing pleasing was expected without the manifestation of God's converting grace. But, glory to God in the highest, he has heard the prayers of the teachers, and now for some time these dear youths have adorned the profession they have made of their attachment to the Saviour who died to redeem them by their consistent christian conduct and exemplary daily walk."

Narratives and Anecdotes.

THE PREACHER AND THE CANDIDATE.

1.—*The Preacher.*

THE preacher was not the same who had been there before, but a stranger who had providentially been sent to fill his place. He was a man about forty years of age, rather below than above the ordinary size; his complexion dark, his hair slightly silvered with grey, and the top of his head almost bald. His eyes, and indeed the whole expression of his face, were somewhat peculiar. He seemed to have been long in feeble health, and his face was marked with lines of suffering. Its habitual expression was one of sad and sorrowful resignation. The casual observer saw in it no evidence of lofty genius, nor of even extraordinary talent, and yet he was an extraordinary man. Though he had but slight acquaintance with the technicalities of logic, he was a clear and powerful reasoner. Though he knew little of the scholastic theories of theology, he was wonderfully familiar with the teachings of Jesus and the Apostles. Though he professed no acquaintance with the metaphysical subtleties of mental philosophy, he knew full well how to convince the understanding, and move upon the hearts of his hearers. He was not familiar with the ancient classics, yet his style was pure and strong, and not entirely void of elegance. His tones and gestures were not formed by any rules of oratory, yet he was sometimes very eloquent. When he first rose there was a slight rusticity in his manner, and something in his dress which for a single moment struck Theodosia unpleasantly—but there was also such an air of trusting meekness, that this impression was removed almost as soon as made. His text was John xv. 14—"Ye are my friends, if ye do whatsoever I command you." And the main object of his sermon was to show the vast difference which there is between the so-called obedience which springs from hope, or grows up from fear, and the willing and true obedience of the Gospel which is produced by love. It

was a deep heart-searching discourse, and must have left on every attentive hearer's mind the sad conviction that genuine Gospel obedience is much more rare than is commonly imagined. We cannot follow him through all his argument; but we may not omit one portion of it. "The obedience of love," said he, "makes no division of Christ's commandments into essential and non-essential. 'Ye are my friends, if ye do *whatsoever* I command you,' whether you think it important or not. We know that we love Him, when we have respect unto *all* His commandments. The obedience of hope says, how much *must I do* to be permitted to enter heaven? The obedience of fear asks, what may I omit to do, and yet escape from hell? The obedience of love simply inquires, 'Lord, what wilt Thou have me to do?' It does not ask, what *must I do*, but what *can I do* to show my love to Jesus? It does not ask, how far I *can venture to disobey*, and keep my hope of heaven? How far off can I follow Jesus, and yet not be disowned of Him? Oh never, never! He who will obey Christ no farther than he may fancy is *essential to salvation*, has never obeyed him at all. Love of self, not love of Christ, is his controlling motive. He is striving not to please his Saviour, but to secure his own personal happiness. Love teaches a different way. Love delights to do his will. Love delights to do *all* his will. Love never asks what is essential to salvation, but what did Jesus Christ command? Love never asks how little may I do, but how much can I do? If He commands, that is reason enough. He is no loving child who will obey his father only in those things which he must do, or be disowned and disinherited. He is no loving child who will do all he dare to grieve a doting parent who he believes will pardon all, and love him though he grieves him. He who truly loves him will obey his slightest desires as well as his most peremptory commands. He who truly loves will study to know all his will, and in his very heart delight to do it—not to avoid disinheri-

ance—not to secure his estate—not to enjoy his father's bounty, either present or prospective—but simply because the father wishes, asks it, or commands it.

And yet men call themselves obedient children of God, while they refuse to do what He commands, because He does not add to the command a promise of heaven or a threatening of hell. Oh, it is terrible to think how fearful will be their disappointment. Obeying only to secure salvation is itself sufficient proof that they have not obeyed unto salvation. Omitting all but what they think essential to salvation is of itself sufficient proof that they have omitted all that is essential to salvation. The faith of the Gospel works by love, and love is obedient to all his commandments, so far as it is able to know and to do them. When, therefore, Christ Jesus gives a plain command as that to 'believe and be baptized,' love will not be content merely to believe. It will do both. It will do whatever Christ commands, and he who stops because there is no penalty of hell attached to the last, as there is to the first part of the command, is no friend to Jesus. He does not obey from love to Jesus, but from love to self. And further, the obedience of love takes the command as it is given. It obeys in the same order that Christ requires. It not only does the very acts which He commands, but does them in that very way that He requires them to be done. If Christ commands first to believe, and then, when thus prepared, to be baptized, the obedience of love will never venture to reverse Christ's order. It will not seek to be first baptized and then believe. And as the command requires personal obedience, it will ever seek to substitute obedience rendered by another. Christ commands you yourselves in your own right, and for yourselves to believe, and then to be baptized. It may be you have not done either. Oh, what a fearful state! Not to have ever begun to obey! It may be you have believed, but are fancying that an act done by your parents, and your pastor, without your knowledge and consent, and which they called baptism, has released you from the obligation to obey yourself. But do not mistake. The religion of Christ is a personal religion. The

obedience it requires is an intelligent and personal obedience. You must be baptized for yourself. It must be an act of your own. He that believeth and is baptized shall be saved. The one is to be your own act as much as the other. But this command you have never even tried to obey. You have never made the slightest effort. Oh, if you love Jesus, will you not at least try to obey all his commandments.

One thought more. The obedience of love does what he commands. 'Ye are my friends if ye do whatever I command—not what others may put in the place of it—not what you may fancy would do as well. You are not to 'teach for doctrines the commandments of men.' Jesus is the sole Law-giver of his church. But men have done away with what he commanded and substituted sprinkling in its place. To believe and be sprinkled, therefore, is not to *do whatever He commands*, but to teach and practice for his commands the doctrines of men, and of those who do such things, He says, 'In vain do they worship me.' Don't call me bigoted for reminding you of this. They are not my words, but the words of Jesus Christ. It is He who says it; and I believe that He means just what he says. There are many professed believers, men who would be grieved if I should intimate that they did not love the Saviour—who in his name and as his ordinance practise the *commandments of men*. The very time and place when and where these changes were thus made by popes and councils is recorded by themselves. They claim to have authority as the viceregents of Christ to make such changes. But the obedience of love will never recognise their rule. It obeys *Jesus Christ*. It does whatever HE commands. And whenever professed religious teachers, whether Catholic or Protestant, teach other commandments as a substitute for his—it rejects them with disdain."

After the sermon, he came down from the little platform which had been erected for his convenience, and announced the church as ready to receive applications for membership, requesting those present who desired to unite with it, that they would come forward while the brethren sang a hymn, and take a seat allotted for that purpose.

The brethren immediately commenced singing the hymn—

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

Before they had completed the first couplet, Theodosia arose and walked to the appointed seat. And when they had finished, the minister asked her to give to the church some account of her religious experience, that they might be able to judge of the nature of her faith and hope.

My reader, who is familiar with her strength of mind, firmness of purpose, clearness of thought, and habitual command of the most appropriate language, can form little idea of the surprise which was excited, as much by her manner as her words. She did not wait to be questioned, and simply

answer yes or no, as is customary on such occasions, but modestly arose and turned her face to the audience, and began to relate in a low, but still in a perfectly audible voice, her experience of grace before she made any profession of religion. The house was still as death. Every eye was fixed, every ear attentive to even the slightest modulation of her voice. After describing in her modest and simple, yet most impressive style, her conviction and conversion, she paused a moment as if to think of the propriety of saying what was yet upon her mind.

"And why," inquired the minister who was ignorant of her history, "did you not then unite with the people of God?"

[We shall give the voluntary confession of the candidate and her immediate baptism in our next.]

Baptisms.

FOREIGN.

AUSTRALIA, Melbourne, Collins-street.—On Thursday evening, Dec. 26th, after a discourse by Mr. Taylor, the pastor, from Romans vi. 4, eight candidates were immersed on a profession of their faith in Jesus. The attendance was good and the whole service solemn and interesting. The ordinance was administered in Albert-street chapel, kindly lent for the occasion.

Upper Hawthorn.—On Tuesday evening, Jan. 7th, seven candidates were baptized by Mr. J. G. Perrin, minister of the Union Church, in the baptist chapel, Cotham, after a suitable address by Mr. Foy.

Caulfield Union Chapel.—On Dec. 22, the pastor, Mr. Poole, immersed one disciple, and on Jan. 6th, another, on profession of faith in Jesus.

DOMESTIC.

COALVILLE, Leicestershire.—The ordinance of believers' baptism was again administered here on March 9th, when two believers thus put on Christ, and were received into fellowship on the same day. One of these friends had been connected with the Wesleyan Re-

formers for about four years at Birchwood, near Riddings, Derbyshire. About two or three years ago, he and some of his friends became very much concerned about the subject of baptism. At last some of them agreed to have a large wooden trough made, and they stood in it and poured water upon one another, and thus they considered they were baptized. But this young friend, with two others, stood out against this novel scheme, and said that if they were baptized at all, they would follow Christ's example, and go down into the water and be dipped. At length our friend came to this village, and now he has carried his former convictions into practice. I may also mention that one of the other young men that stood out against being poured upon in the trough came all the way from Birchwood to witness the baptism of his friend. J. G.

LIVERPOOL, Great Cross Hall Street, Welsh Baptists.—On Lord's-day, Feb. 23, the ordinance of believers' baptism was administered by our pastor, Mr. Thomas, when four disciples thus made a public profession of their faith in the Redeemer. Others are enquiring the way to Zion, with their faces thitherward. T. G.

KETTERING.—It affords us pleasure to report that the Lord continues to lead by his good Spirit some amongst us to come and declare in the gates of Zion what he has done for their souls. On Wednesday evening, Feb. 26, Mr. Mursell immersed twelve disciples on a profession of repentance toward God and faith in our Lord Jesus Christ—six males and six females. Two were sisters, servants of Mr. Mursell; two were from Mrs. Mursell's Bible Class; one was a widow, and one from the sabbath-school. Of the males, one was a farmer from the neighbourhood, who, having been brought up to attend the Established Church, has met with considerable opposition in becoming a dissonant, but having been brought to decision by the preaching of Mr. Mursell, he determined to unite with the people under his charge. One had recently been honourably dismissed from our sabbath-school. Two were members of Independent churches; one of these was the brother of one of the female candidates. The last was also a member of the Established Church. Another would have been added, but was unexpectedly called to a distance. As this was the first time this ordinance had been administered in our new chapel, there was a large concourse of interested and attentive spectators. The service was short, Mr. Mursell having taken occasion to preach on the subject of baptism on the preceding sabbath. E. W.

SKENFRITH, Monmouthshire.—The first sabbath in February will long be remembered here as a day of sacred joy, when ten converted young persons put on Christ by baptism. Mr. Jones, of Pontypool College, officiated. Probably few public baptisms have ever taken place in a more retired spot; almost out of sight or sound of a house, where there is but a very spare population, and yet about 1000 congregated. This addition is mainly attributable to the efforts of Mr. Rodway, the revivalist, of Stroud. Twenty more of the poor unlearned country folk are now earnest inquirers. Such places call loudly for Home Missionaries. J. H.

FLEET, Lincolnshire.—Two disciples were baptized by Mr. Chamberlain early in March. A large and attentive audience listened to a discourse on the subject, and witnessed the administration of the ordinance. We hope we are reviving. R. N.

BRISTOL, Old King Street.—On the last sabbath in February, after an able discourse on believers' baptism, our pastor, the Rev. F. Bosworth, M.A., baptized thirteen believers in the Lord Jesus—nine females and four males, all young persons, several of whom were from the sabbath school. They were all added to the church on the following sabbath. We have more candidates, and many inquirers. To add to the solemnity of this service, one of the candidates was taken from us by death after having been received by the church, and is now, we trust, before the throne of God and the Lamb. B. P.

City Road, New Baptist Chapel.—The ordinance of baptism was administered for the first time in the above beautiful and commodious place of worship on sabbath morning, March 2, when Mr. S. Leonard preached from 1 Peter iii. 20, 21, from which he showed that believers, and they only, were the proper subjects for baptism, as none else could be said to have the answer of a good conscience towards God. The discourse, which was very effective, was heard by a crowded audience with marked attention; after which the Rev. E. Probert, pastor of the church, baptized eighteen candidates—eight males and ten females. The whole service will be long remembered as one of more than ordinary interest, and, we trust, will result in lasting good. R. G.

BEDFORD, Mill Street.—After preaching to a crowded congregation, Mr. Killen baptized nine candidates on Lord's-day morning, Feb. 23. One of these was a Major in the army, who, from reading the New Testament, was convinced that it was his duty thus to confess Him who died and rose again, in loving obedience to his command.

METROPOLITAN TABERNACLE.—"Feb. 24, twelve; Feb. 27, twenty; by Mr. Spurgeon."

[We are thankful for these very brief reports, but wish the kind friend who sends them would lay us and our readers under greater obligation to him by furnishing us with a little more information, so far as he could give it with propriety. We have no desire to make a parade of baptisms, but in reporting them the example of the writer of the Acts of the Apostles, who has told us something about the candidates, might safely be followed.]

LYDBROOK, Gloucestershire.—Fifteen believers in Jesus, the fruits of a gracious visitation from the Lord, followed the example of their Master in baptism, on Lord's-day, March 9. They were baptized at Lay's Hill, by the Rev. J. Camp, of Ross. Lydbrook is an old station, as may be seen by the "Hand-book," and is supplied by friends from Cinderford and Coleford. The Lydbrook brethren have recently bought the old chapel, and are about having it renovated and enlarged. They stand in need of pecuniary help. There are many persons anxiously inquiring after the way of salvation for their souls, and ere long we hope to report another, and another baptizing scene. T. W.

P.S.—Thanks for the tracts you sent for distribution.

Another correspondent says:—"A blessed work has begun at this place. The chapel is crowded night after night, the voice of prayer and praise is heard in scores of houses, and the working men are heard singing praises to God as they come from their labour and approach the house of prayer. Truly this village is receiving showers of blessing. There are many now before the church, and we expect in a few days to hear that more will follow their Master through the flood. To God be all the glory!"

LAY'S HILL.—A gracious awakening has taken place here and at Coppit's Wood, and many sin-smitten souls are seeking after salvation—the little hills are rejoicing on every side, and the inhabitants of the rock are singing praise to God. On Lord's-day, Feb. 16, Mr. Camp baptized four disciples.

SHEFFIELD, Cemetery Road.—The solemn ordinance of believers' baptism was administered at this place, Feb. 23, by our pastor, Rev. H. Ashbery, when nine disciples of Jesus thus put on the profession of his name. Five of these were young, two being from the first class of boys in the sabbath-school. We had one of the largest congregations ever assembled in our new and commodious chapel. W. L. H.

CALSTOCK, Cornwall.—Four followers of the Saviour were baptized at this place by our pastor, March 16th. The tracts you sent us were distributed, and we hope they will be read and pondered. We are expecting more candidates.

BURTON-ON-TRENT, Station Street.—Eleven believers in the Holy Saviour were baptized on Lord's-day, Feb. 23: seven men and four women. Three were of one family, father, son, and daughter; the mother, now in heaven, was to have been one of the number. There were also a father and son of another family, and a sister and her sister-in-law. Two others were to have been baptized, but ill health prevented. The chapel was crowded; and several have been moved to anxiety about their souls through the service. This was the first baptism in our new chapel. To Father, Son, and Holy Ghost be all the praise!

MACCLESFIELD.—The ordinance of believers' baptism was administered in the General Baptist chapel on March 2, when our pastor preached from "For thus it becometh us to fulfil all righteousness;" after which he immersed four believers in Jesus. The discourse was heard with great attention by a large congregation; many going away unable to obtain even standing room. The newly baptized were cordially received into the church in the evening of the same day. May they be kept steadfast unto the end! W. B.

GAMBLESIDE, Lancashire.—We had the ordinance of baptism administered here on the first Lord's-day in March, when our pastor, Mr. Maden, baptized five candidates in the presence of several hundreds of spectators. Mr. M. afterwards preached a sermon on the subject, taking the narrative of the Ethiopian eunuch as his theme. These were added to the church on the same day. May they all continue steadfast.

IRSWICH, Turret Green.—On Thursday evening, Feb. 27, our pastor, Mr. Morris, baptized three females. Two of these were admitted to membership the following sabbath; the other friend continues to worship where she has long attended, under an evangelical minister in the Established Church. G. R. G.

DUNDEE, Meadowside.—On Lord's-day morning, March 16, Mr. John Henderson, one of our pastors, baptized one disciple on a profession of his faith in the Lord Jesus Christ. J. S.

WALES.

Measbrook.—On the last Lord's-day in February, our pastor, Mr. Rees, after a sermon by Mr. Embry, led three

believers in Jesus down into the water and baptized them. Two of these were from the Independents. Last year we baptized a young man from the same denomination who is now a local preacher amongst us. The baptism of these friends has excited opposition; and all the pædobaptists around us—Independents, Church, and Primitives—are up in arms against us. The tracts you sent us have been useful in diffusing information on christian baptism; and, upon the whole, we thank God and take courage, believing that truth will yet prevail.

J. W.

Brynmawr, Calvary, Brecknockshire.
—I am happy to inform you that our pastor has lately baptized five more

believers, three of them from the sabbath school. These make a total of twenty baptized since January. We hope they are the first-fruits of a glorious harvest for the year. J. J.

Bethlehem, Pembrokeshire.—For a long time we had but few additions by baptism, and some of us began to be discouraged. But we have now engaged a young minister, and we are reviving. We had a baptism in December and in January; and on Feb. 16, Mr. Lloyd led five young friends down into the water and baptized them, all from our sabbath school. We now hope that the Lord will lead many more into the way of salvation.

Baptism Facts and Anecdotes.

VARIATIONS OF PÆDOBAPTISTS.*

As to the grounds of Pædobaptism. Cyprian says it is the universality of divine grace; Austin, the faith of the church; Church of England, the faith of sponsors; a New England synod, church membership; Beza, federal holiness; Baxter, the faith of parents; Henry, a profession of faith by the parents; others, the faith of pious ancestors; Witsius and others, a relative state of grace; Pridcaux, infants having the faith of the covenant, though not the faith of covenantees; Luther and others, the faith of the *infants themselves*; Chamierus, infants being in a *certain respect* believers; Calvin and others, infants having faith and repentance, *in semine*; some say they have an *imputed*, some a *passive* faith, and others a *relative* faith; Dr. Hammond, Jewish proselyte bathing; Knatchbull and many others, Jewish circumcision; Dr. E. Williams lays a capital stress on the capacity and *moral* qualifications of infants; Dr. Wardlaw, the covenant relation between believers and their seed; Dr. Halley, the commission to baptize all nations.

As to *whose infants* have a right to baptism. With some it is those infants *both of whose parents* are believers; with

others, the infant has a claim to baptism if but one *parent* be a believer; with others, it is the infants of *nominal* christians; with others, *all* infants; one writer says infants should be baptized because they are in the covenant; another that baptism brings them into the covenant. One says it brings them into the church; another says they are baptized because they are already in the church. One says it makes them *holy*; another that they are baptized because they are *holy*.

Dr. Halley founds infant baptism on "the commission to baptize *all the nations*." Dr. Wardlaw says, "No such thing is contemplated by him who gives the commission as the baptism of nations." Dr. Wardlaw says the ground of infant baptism is "the covenant relation between believers and their seed." Dr. Halley says, "In all arguments which assume any distinction of privileges among children on account of the faith of their parents, we must disclaim all participation!"

Richard Baxter might well say, "It may seem strange that after 1625 years' use of christian baptism, the ministers of the gospel (he is speaking of Pædobaptists) should be yet unresolved to whom it doth belong, yet so it is."

* See Page 130.

THE BAPTISMAL DISCUSSION AT
COALVILLE.

As we expected, "A Methodist of the Primitive order" has neither thrown off his mask nor produced his champions. We stepped from our usual course in our reply to him in order to bring him out into open day, but he won't leave his hiding place. Let him not flatter himself, however, that he is unknown. The swaggering style of his letters reveal the

writer. They are just like him. We have done with him for the present, and hope that for the future he will "study to be quiet, and mind his own business," which business, if he faithfully discharges, he may do much good, and this will be more to his own credit and comfort than in fomenting angry discussion, or misrepresenting his neighbours under the cowardly cover of a feigned signature.

Sabbath Schools and Education.

TEACHING CHILDREN BENEVOLENCE.

EVERY christian teacher, like Paul, is constrained by the love of Christ to acts of benevolence. Having tasted the rich goodness of God himself, it is as pleasant as it is easy to him to tell of its sweetness. If he be "a teacher of babes" he will desire to imbue their minds with the same spirit of kindness and love. Mr. Champneys, in his Introduction to the Prize Essays noticed at page 117, says:—

"The man who has found 'peace with God through our Lord Jesus Christ,' who 'rejoices in hope of the glory of God,' who loves God now as his gracious and loving Father, and obeys him, not from slavish fear of punishment, but because his heart is melted by grateful love,—that man will ever earnestly desire that others should partake of his peace, his safety, and his blessedness.

Such an interest, if honest, *must* be **ACTIVE**. It will do, as well as wish; and while those nearest to it will be the first for whose spiritual good its efforts will be made, it will not neglect those that are afar off. Wherever there is a human soul without Christ, and therefore 'without hope in the world,' the love of God in the christian will desire the salvation of that soul, and *do what it can* to secure its salvation.

And as God has so constituted our body that every time we *exercise* our bodily powers we *increase* them, so has he constituted our spiritual nature. Nothing tends more effectually to increase a christian's own faith, and hope, and love, than to exercise these in pray-

ing for, labouring after, and giving of his means to advance the salvation of his fellow-men. Who that has sent the first portion of meat from his table to some sick and afflicted one has not found his thankfulness for his own health and abundance immediately increased? Who that has clothed a half-naked fellow-man has not found his heart filled with gratitude for the love that has clothed himself? So with every effort for the good of another's *soul*: such effort is, in itself, a proof of a just appreciation of the spiritual blessings which the true christian possesses; since the desire to impart demonstrates our estimate of the goodness of the thing imparted, as well as of the need of those to whom we impart it; but this re-acts at once on ourselves, in the direct tendency which it creates to make us value our own mercies the more, *because* we have been endeavouring to communicate them. And this principle acts with equal certainty of operation on a body of Christians, as on the *individual christian*. Where there is no missionary effort in either, there is no christian love; where there is much prayerful effort, there is much christian love.

Let me add, that my own personal experience for about twenty years has convinced me of the direct spiritual benefits which children derive from having an interest in the missionary work called out and cherished in them. By monthly lectures, with the aid of a very large and clear map—by collections made, not by compulsory efforts, but from pure good will of the little ones themselves—by letters written by the

children of our schools to the little ones whom they maintained and educated—by our yearly meeting, at which the children, sometimes 1,400 in number, were allowed to attend and hear such facts and anecdotes as would interest and instruct them—by these means, which the masters and mistresses of the various schools most kindly and wisely seconded and followed up, a deep interest in the spiritual welfare of those heathen children, to whose especial help the collections were applied, was excited in the hearts of the children of our schools in Whitechapel. And no better proof can be given that their interest was real and honest, than the simple fact that they contributed the sum of nearly £400 in farthings and other small money during my incumbency. At the last missionary meeting, at which I was present as their rector, 934 pieces of copper, besides small silver, were put into the plates. While the reflected influence of their interest in the souls of others was to be seen in their own correct behaviour, their respectful attention to the Word of God, and a general quietness and subduedness of manner,

when divine things were brought before them. And so completely was the habit of giving what they could spare for this purpose formed, that many of the children never entered their school on a Sunday without dropping into the box their offering, but so quietly that their 'right hand did not know what their left hand was doing.'

I entirely concur as to the undesirableness of 'monster meetings' of children. Spade husbandry is the only effectual way of working missionary objects among children. They are most likely to be interested when they are acted on in *small numbers*. But when, by various plans, they have been thus interested, a yearly gathering of the little ones to join in prayer and praise, and to hear from some well-known and valued friend some well-chosen and simply-told missionary facts, to meet their own teachers, masters, and mistresses, and the other little ones who, in the same parish, are bound together by the strong tie of a common ministry, —such yearly gatherings of children are, in my judgment, only not prejudicial but desirable."

Religious Tracts.

DONATIONS OF OUR TRACTS.

WE have lately forwarded several parcels of tracts on the gospel and baptism to all those applicants who, according to our directions, forwarded six stamps to pay the "book postage." But our stock of baptism tracts is now getting low, and those on hand being chiefly of twelve or twenty-four pages, which are too heavy for postage, we are contemplating the issue of a *New Series of Tracts on Baptism*. We have not yet made our selection. Most of them will be new; but some of the old ones, too good to be left out from any selection, will be republished. To make this new series more attractive and readable, we think of issuing them, not in the old tract form, but in the portable form of small books, with or without coloured covers. In the meantime we wish it to be understood that parcels of tracts on the gospel, with a few on baptism intermixed with

them, may yet be had on the above conditions, of Winks & Son, Leicester.

"TESTIMONIES OF EMINENT PÆDO-BAPTISTS."

A few months ago we gave some extracts from a sixpenny pamphlet, published by Mr. Burton, of Ipswich, with this title. We have now received from Mr. B. a copy of a sixteen page penny tract with the same title, containing selections from that pamphlet. We strongly recommend this new tract to the notice of the baptist public. By placing one in the hands of a "pædo" and asking him to read what "his own prophets" have said, a baptist may better convince him of his error than by adducing the arguments of baptist authors. At page 128 we have given the concluding section of this tract, that our readers may form a better judgment of its style and merits.

Intelligence.

BAPTIST.

FOREIGN.

AUSTRALIA.—*Sydney, Bathurst Street.*—

On Wednesday, Jan. 8, a social meeting was held to commemorate the anniversary of the pastor, the Rev. J. Voller, and also to give a welcome to the Rev. R. Wing, recently arrived under the auspices of the Baptist Colonial Missionary Society. The attendance at tea and at the public meeting which followed was large. Mr. Etherington presided. The chairman explained the objects of the meeting, and the Rev. J. Voller, in a short address, expressed the pleasure with which he welcomed Mr. Wing, and referred to the efforts of the Missionary Society, after seven years exertions, being successful. The progress of the church during the past year had been satisfactory, more so than during the preceding years. The meeting was then addressed by the Rev. R. Moneyment, (Baptist), Rev. Messrs. Johnson and Humphries (Independents), Rev. Dr. Lang and Rev. J. Dougall (Presbyterians), and Rev. R. Hartley (Primitive Methodist), all of whom expressed their sympathy with the objects of the meeting, and gave a hearty welcome to Mr. Wing, who, in a short address, thanked the ministers and friends present for their kindness to him since his arrival, and, after referring to the disasters attending him on the first two attempts to come out, in consequence of the vessel being nearly totally wrecked, and on two occasions, compelled to put back, he solicited an interest in the prayers of all that he might be restored to health and enabled to assist in the great work he had before him.

Melbourne, Collins Street Chapel.—This chapel was re-opened for divine worship on Lord's-day, Jan. 12. Mr. New preached in the morning from Rev. i. 4, last clause, and Mr. Taylor, the pastor, in the evening, from Haggai ii. 9. In the morning every seat was occupied, and at the evening service the large building was densely crowded in every part. The collections during the day amounted to £106 0s. 11d. A very large sum considering the efforts of the church and congregation during the previous quarter to liquidate the balance of the former debt, to meet their ordinary expenses, and the extra expenditure connected with the special services in the theatre. On Tuesday evening a tea meeting was held, which, notwithstanding the extreme heat of the day, (the thermometer

being at 110 degrees in the shade) was very largely attended. Tea being over—and it was a long time before a conclusion was arrived at—a public meeting was held, and the chapel was now crowded in every part. Mr. Taylor occupied the chair, and on the platform were ministers of different denominations. The chairman said he could not help thinking last sabbath, and again that evening, what a change had taken place in five years. About that time he was preparing to come out to this colony, and many people thought he was mad for doing any such thing. When he arrived the congregation was very few in number, but from those few he met with a very kind and cordial reception; and though the building in which they then worshipped was now swept away, he would say that it reflected great credit on all concerned in its erection, for it was a model of taste and neatness. The building, however, had to be enlarged, and by and by still more accommodation was required; and then came the Theatre services. Mr. Kyte, the proprietor, granted the use of the theatre on favourable terms. Had it not been for this arrangement, the congregation, while the chapel was being enlarged, would have been scattered, and at the re-opening, instead of the crowded congregation that filled the chapel last Sunday, they would probably have had to commence a new. There had been forty-eight theatre services, extending over twenty-seven Sundays, and he would not only say that his audiences were always most attentive, but that a more orderly congregation never assembled in any cathedral in the old country. Appropriate addresses were delivered by Messrs. New, Morrison, Barlow, Moss, Landells, Smith, Crosby, Dr. Cairns, and other gentlemen. The building is in the Corinthian style of architecture, presenting to Collins Street a four column portico, flanked with a single bay on each side. The columns stand on solid fine axed bluestone plinths, and are surmounted by a pediment. Pilasters are continued along the sides of the building, dividing it into bays, these bays are occupied by the windows, twelve in number, which give light to the building. The building measures one hundred and twenty-five feet long by fifty-eight feet outside measurement, and stands on a block of ground having sixty-six feet frontage to Collins Street. The floor of the building is twelve feet above the level of the street, and is approached by a flight

of steps of fine axed bluestone, which extend the whole width of the portico; at the bottom are fixed ornamental iron gates. The sloping ground on each side of the steps which is to be planted with evergreen shrubs, is protected from the street by dwarf walls architecturally treated. The chapel is entered from the portico by steps, and running right and left, they lead to lobbies from which the principal floor is gained by swing doors, and the gallery by wide and lofty stairs. The interior presents a fine large hall, measuring one hundred feet long by fifty-two wide, and thirty-three feet high. At one end is a raised platform containing the baptistery, a table and a desk for the minister, and two very handsome polished cedar pedestals, with six gas lights and large globes. On each side of the platform a door leads into the vestries, and large lecture-hall behind. At the south end of the chapel there is a gallery containing sittings for about 250 persons. The centre of this gallery is occupied by an organ imported from England at a cost of £500. The main floor is modelled into the form of an amphitheatre, and from the centre of the building rises one foot in ten, which will conduce greatly to the perfect hearing and seeing of the congregation. Ventilation is amply provided for by five shafts which ascend from the ceiling through the roof, carrying off all vitiated and heated air. The ceiling is perforated under shafts and is decorated with a neat but appropriate embellishment, while fresh air is admitted through the valves in the windows, and numerous openings in the floor. The seats are all of polished cedar, placed widely apart, and afford comfortable space for 1,050 persons, but several hundreds more can be accommodated. The total cost of the building, which is with one exception the largest and most handsome in the colony, is above £8000, of which amount some £3000 still remain unpaid, which it is intended to clear off in three years.

Victoria.—Special services were held in the baptist chapel, *Castlemaine*, Dec. 8, and collections made in aid of the building fund. On the following Tuesday evening a tea meeting was held. The Rev. Mr. Smith, pastor of the church, presided. After prayer by Mr. Landells, the chairman gave an interesting account of the progress of the church, and of the various institutions in connection with it. The church was formed on June 6, with nineteen members, and now numbers fifty. The total sum expended on the building and fittings, amounted to £1260, leaving a balance still due of £915.—The Rev. John Crosby has arrived from London to

undertake the pastorate of the baptist church at *Emerald Hill*.—The first anniversary of the baptist church *Maldon* was held on Dec. 8th and 9th. Rev. Mr. Smith of Castlemaine, preached two sermons; and on Monday evening a tea and public meeting was held. The pastor, Mr. Morton, presiding. The meeting was a very happy one throughout, and the speakers aimed at stirring up and profiting the hearers, and in this they were entirely successful. About £25 was realised at these services, which is to be applied to the purchase of the house on the chapel ground for the minister.—The second anniversary of the *Newstead* church was held on Nov. 17, when Mr. Poole preached morning and evening; and on Monday, the 18th, a meeting was held. After an address by Mr. Poole, on "Christians doing what they can," the Rev. Mr. Smith, from Delhi, gave a thrilling description of "India—its people, and its religion." Nearly £20 was raised at these services.

Baptist Association of Victoria.—On Wednesday, Jan. 15, a meeting of ministers and delegates was held in Albert Street Chapel, Melbourne, for the purpose of considering the propriety of forming an Association. Rev. J. New, the pastor of the Albert Street church, presided. Fifteen ministers were present, and about the same number of delegates from various churches. A number of resolutions were passed with great unanimity, and a Provisional Committee appointed.

South Rhine, South Australia.—Special services were held at South Rhine, on the 19th November, in connection with the laying of the foundation-stone of a new baptist chapel for the accommodation of the church and congregation under the pastorate of Mr. E. Evans. The ceremony was performed by Mrs. Evans. In the evening about 200 persons met at tea, after which a public meeting was held, Mr. Evans presiding. Mr. Hannay, pastor of the church at Angaston and other gentlemen delivered addresses. The correspondent of the *Observer* says: The proceeds of the tea and the collection amounted to about £20, and I believe about £80 has been subscribed in all, besides £50 promised by the Hon. G. F. Angas, on condition that £80 should be raised from other sources.

Adelaide, S. A.—A series of services in connection with the recently formed baptist church in this city was held during the month of December. On Lord's-day, Dec. 15, the Rev. I. New, of Melbourne, preached in White's Rooms, to large congregations, morning and evening. On Wednesday, the 18th, the foundation stone of the new baptist chapel, Flinders Street, was laid by Mr. David Randall; in the

afternoon of the same day a tea meeting was held at which upwards of 700 persons were present; after which a meeting of 1000 friends was held, the Hon. G. F. Angas in the chair. On Thursday, the 29th, a recognition service in connection with the call to the pastorate of Mr. Silas Mead, M.A., LL.B., over the baptist church now worshipping in White's Rooms, and his acceptance of the same, took place. The introductory services were conducted by Messrs. F. W. Cox and Wilson. Addresses were delivered by Mr. Manthorpe (Independent), Mr. Stonehouse (Baptist); the pastor being addressed by Mr. New. This church was only formed in August, 1861, and now numbers fifty-four members. The building now being erected will cost, including land and fittings, nearly £8,000, towards which has been raised the sum of £3,300.

DOMESTIC.

ROBBERY AT THE METROPOLITAN TABERNACLE.—On Wednesday night, Feb. 23, some thieves effected an entrance by getting, it is supposed, through one of the windows on the basement floor of the building. They were evidently on the premises for a considerable time. There are boxes placed near every door for the purpose of the congregation depositing weekly whatever they may feel disposed to give towards the support of Mr. Spurgeon's Training College for young men who desire to become ministers. Several of these were broken open, and whatever sum of money was in them of course was stolen. The robbers also broke open the secretary's drawers and abstracted £5 10s. Fortunately they did not get the booty they might have had had they known where the property that was in the Tabernacle was kept. It seems evident that they were disturbed in their depredations, as spots of blood, as well as matches and a candle, were left near one of the chapel windows. The thieves lit one of the gas burners in the secretary's apartment, and left it burning.

DISS, Norfolk.—The commodious chapel in this town, which, with vestries and school-room, was erected at a cost of £2,100, was opened for Divine worship in March, 1860. Christian liberality produced £184 at the opening services, which, with previous contributions, made £1,700, leaving £400 yet to be provided. Lately the friends of the cause met at a social tea in the school-room beneath the chapel, when able speeches were made by neighbouring ministers, urging united effort to remove the entire debt. The result was that the whole amount, excepting £40, was obtained. This also has now been paid. Thus have the workings of willingness, in

less than two years, provided more than £2,000 in connection with this one "house of prayer." The pastor and people offer their cordial thanks to all who have kindly assisted their enterprise.

BAIERLY HILL, near Stourbridge.—Twelve months ago the handsome chapel at this place, owing to a heavy debt, had nearly passed into other hands, when W. Thorne, Esq., coming into the neighbourhood, undertook the duties of pastor. On Monday, Feb. 17th, after 200 friends had taken tea, a public meeting was held, when several ministers and friends congratulated Mr. T. on the success which had attended his benevolent efforts.

LECTURES ON THE EJECTMENT of the 2000 Ministers in 1662, and the conflicts for religious liberty of those times, will be glad to learn that Mr. Stock, of Paternoster Row, is engaged in preparing a series of large coloured illustrations depicting the most memorable scenes connected with this subject. They will be lent for the use of Lecturers throughout the country.

PORTSEA.—Four hundred friends sat down to tea in the Commissioner's Hall, Landport, on Tuesday evening, Feb. 18th, after which, Mr. Kitchen, the pastor of the church in Lake Road chapel, was presented with a purse of twenty sovereigns. Mrs. K. also received several articles of tea service. The proceedings were very harmonious and encouraging.

LOWESTOFT.—At a crowded meeting held in the Town Hall, on Tuesday, Feb. 18th, the Rev. J. E. Dovey, baptist minister, was presented with a purse of eighty guineas as an expression of the esteem of numerous friends, previous to his removal to Charlotte-street chapel, Edinburgh, after seventeen years ministerial services.

FORD, Bucks.—After a tea-meeting on Feb. 13th, at the General Baptist chapel, the friends presented the pastor, Mr. W. Hood, with a beautiful purse, containing twenty-five sovereigns, as a testimonial of respect, after twenty-one years faithful services.

R. D.

YORK.—We are rejoiced in being able to report that the attempt to introduce baptist preaching in this ancient city is meeting with cheering success. The congregations continue to increase, a week-night prayer meeting has been commenced, and a sabbath school will be opened on the first Lord's-day in April.

REMOVALS.—Mr. D. R. Jones of Rhmney, to Abernau.—Mr. W. Harris, of Cwrbaach, Aberdare, to Mill Street in the same town.—Mr. Richardson of Barton Mills, to Bures, Suffolk.—Mr. H. Harris of Hill Park, Haverfordwest, to Granby Row, Manchester.—Mr. J. Baxendale of Rawdon Colledge, to Agard Street, Derby.—Mr. S.

Williams of Pontypool College, to Hackleton, Northamptonshire.—Mr. O. T. Keon of Stafford, to Londonderry, Ireland.—Mr. Rees Griffiths of Ponthir, to Bethany, Cardiff; who received a purse of £27 10s. collected by Miss Fanny Jones, and several other presents previous to his departure.

RECENT RECOGNITIONS.—Mr. Isaac Thomas of Pontypool College, over the Welsh Church, Birkenhead, Feb. 6.—Mr. T. Tollerfield, as co-pastor with Mr. Arnot, at Southsea, Feb. 18.—Mr. E. O. Pike, B.A., late of Regent's Park College, at West-street, Rochdale, March 12th.—Mr. Ebenezer Davis, at Lessness Heath, Kent, March 12th.

MISSIONARY.

INDIA.—The reports recently received are of a varied character. It is said that the Church Missionary Society is successfully carrying on its work in the South. The reports are all confirmatory as to the progress made. Within the last six years the number of native agents, congregations, and communicants, has greatly increased; ten thousand souls have been added to the church in Tinnevely; and there has been "a visible improvement, both as to the deepening of vital godliness in individuals, and as to the expansive and missionary character of the native church at large." The three institutions at Palamcottah for the training of native agents are full of promise. The Harris School, at Madras, is attracting many young Mohammedans. The Society for the Propagation of the Gospel at Bombay, as also in the other Presidencies, has of late directed much of its attention to the best means of bringing the more influential and educated natives to a knowledge of the truth.—The baptist missionaries at Delhi have experienced great discouragement in the falling away of many who a short time since assumed the christian profession; but a salutary impression appears to have been produced by their exclusion from the church. From Jessore, also, we have disappointing intelligence. The movement which, about three years ago, originated in the north-west amongst the lowest castes is dying out; the fruits remaining do not correspond to the hopes that were cherished. Some families have gone back to heathenism; others have accepted the bribes of a Roman Catholic priest, who has lately taken up his abode in the country. These fluctuations illustrate a transitional state of feeling, in which the old superstitions have lost their power, while as yet no living faith has grown up in the heart to give energy and constancy to the character.

"I was powerfully impressed," writes one missionary, "by a conversation I had with a young Anglicised Brahmin, at Kluohnah, a short time since. 'Sabib,' he said, 'I will speak honestly what I think. Your religion is a very excellent one; I should like to see it adopted; and I feel sure that before long it will be embraced by thousands. Through your much preaching and book-giving, the minds of the people are becoming very unsettled; and if one day any of our leading men should become christians, I cannot tell you how many would follow their example. Although my religion is different from yours, nevertheless I give you this advice, *try and make the people more unsettled still*. Go to the marts, go into the bazars and the villages, give many books, and then I think you will not have to wait for a hundred years for your religion to become the chief religion of this country; I should think twenty years would be a much nearer guess.' Making all due allowance for the flattery which Hindoos almost universally are addicted to, still I think such a testimony is not without its value. It confirms me in the conviction that has sprung up in my mind, that, on the one hand, the people of England set far too high a value upon the visible results of mission work in India, and far too low a value upon that immense preparatory work which seems to be gathering within its capacious self the various elements of future glorious success."—Mr. Shoolbred, of the United Presbyterians, describes a preaching tour made by him in the Muga or hill country of the Mairs, in which he was privileged to proclaim in many villages for the first time the "glad tidings of great joy." He was everywhere welcomed by the people, and found attentive and inquiring audiences. In crossing one of the plains he narrowly escaped the bullet of a robber, who fired upon him in the hope of obtaining plunder, but was captured, with an accomplice, and only let go on the authorities pledging themselves to protect future travellers from like danger.—Notwithstanding the remarkable success which has attended the formation of the native churches among the Karens, Dr. Mason reports that there is great difficulty in securing competent teachers. "We have in Toungoo," he says, "more than one hundred and forty christian villages, with a population in the aggregate of upwards of twenty-five thousand persons. I am pretty well acquainted with the whole, and have given special attention, all the years I have been here, to looking up promising young men for the ministry; but the proportion of such is lamentably small. Enough can be found to study, acquire knowledge, and preach with considerable

ability; but the most of them lack the power of endurance. They can go with the stream, but not against it. They succumb to circumstances without a struggle."

CHINA.—From China we learn that Dr. Lockhart has succeeded in establishing a hospital at Peking, renting the premises from the British Legation. The presence of a Protestant missionary directly engaged in preaching is not yet conceded; but as both our Minister and the Admiral on the station have expressed themselves favourably, it is not likely the privilege will be much longer withheld. Much good is augured from the liberal tendencies of the new administration. The Rev. Griffith John, of the London Society, is prosecuting his labours at Hankow with some success. The authorities are friendly. "As we have no regular chapel," he writes, "the services are conducted in a large hall in my house. The door is opened every afternoon for two or three hours. The native assistants (two in number) and myself preach in turns. At the close of each service books are given away to all applicants who can read. My audience generally consists of the representatives of several provinces. The Gospel is listened to invariably with much attention. Most come with the sole purpose of learning what this new doctrine is. The questions asked by them, and the answers elicited by questions put to them, are indicative of a state of mind far more inquisitive than that of any part of China that I have yet been to. The books are received thankfully, and, what is far better, are read by many. Those who have obtained one part of the Scriptures often come for the other part, or parts, having read the first through. Others come for explanations."

THE BAPTIST MISSIONARY SOCIETY.—ANNUAL SERVICES.—The Rev. C. J. Middleitch will preside at the Mission-house prayer meeting on the 24th of April, and the subscribers to the Missionary Society will meet at the same place on the 29th. The annual meeting will be held on Wednesday, the 30th of April, at Exeter Hall, chair to be taken at eleven o'clock, Edward Baines, Esq., M.P., to preside. The Revs. Dr. Vaughan, E. White, Arthur Mursell, and W. H. Watson, Esq., have engaged to be present to advocate the claims of the society on that occasion. The annual sermon will be preached at the Metropolitan Tabernacle, on the evening of April 30th, by the Rev. S. G. Green, B.A., Resident Tutor of Rawdon College. The morning sermon will be omitted, as the usual day (Thursday) for the annual meeting is the day fixed for the opening of the Exhibition.

RELIGIOUS.

A LUTHER MONUMENT.—A new statue of Luther has just been erected at Mohra, his native village. It is in bronze, nine feet high, and stands upon a pedestal of ten feet in height. He wears his gown, his head is bare, his right hand is open and stretched out; in his left hand he holds an open Bible, with the words printed:—"If ye continue in my word," &c. (John viii. 31, 32.) On the front of the pedestal is the inscription, "To our Luther, in the place of his birth." The bas-relief represents him affixing the ninety-five theses upon the gates of the Church of Wittenberg.—Luther as prisoner at Allenstein, and translating the Bible at Wartburg. This work of art, done by the sculptor Millor, cost nearly £1,200, subscribed almost entirely by the Protestant Princes of Germany.

THE INDEPENDENTS AND THE BAPTISTS IN AUSTRALIA.—The Melbourne correspondent of *The Morning Star*, speaking of the lamented death of the Rev. A. Fletcher, of St. Kilda, says, "He was much respected, not only amongst Congregationalists but amongst all denominations of christians. His loss can but be but ill-sustained by the Independents here, who are singularly deficient in able men. If they are not losing ground, they are certainly not making that progress which other denominations—the baptists for instance—are undoubtedly making. They want good and able men. It is useless sending out second or third-rate men here."

THE FRENCH AND THE SABBATH.—A new Wesleyan chapel at Paris is in course of erection. One of the parties to the preliminary negotiations was the Rev. William Arthur. He writes:—"When we came to sign the contract we insisted on a clause forbidding Sunday work, on which the contractor declared that it would rob him of his profits, and finding us resolved, submitted, saying, '*C'est une clause vilaine pour nous.*'" (It is a villanous clause for us.) But, by virtue of this "villanous clause," the building, in its very progress, will preach to contractor, workmen, and spectators, the blessings and duties of a Sabbath-day.—*Evangelical Christendom.*

· VANITY OF DISSENTERS.—We hold that nothing has tended more to increase the vanity of Dissenters than the conduct of certain clergymen in fraternising with them, thus leading some persons to think there is no difference between self-appointed preachers and rightly ordained ministers.—*English Churchman.*

ROMISH CHARITY.—Here is a choice specimen. M. Venillot invokes curses on the head of Passaglia, the reformer, in

these burning words—"May thy polluted surplice become sackcloth for flames, and may God refuse thee a tear to allay their scorching heat."

FRANCE.—The prayer meetings lately held in Paris have excited much interest, and been greatly blessed. Afternoon meetings are now being held in the aristocratic salons of wealthy christians, and invitations circulated among the higher classes. Special services have also been organised at Lyons and Marseilles, with similar results of good.

GENERAL.

LONDON FIRES.—A return has been published of the fires which occurred in London during 1861, which discloses some curious facts. There were 1,183 fires in the year, of which fifty-three ended in total destruction, 332 caused considerable damage, and 798 slight loss. Only 4 are proved to have been due to incendiaries, but 14 more are suspected; more than 150 were owing to candles, 17 to smokers, 9 to children playing with fire, 17 to lucifers, and 100 to gas. The fire brigade costs some £25,000 a year.

PRINCELY MUNIFICENCE.—Mr. Peabody, an American merchant, resident in London, whose annual income is put down at £70,000, is said to have offered £100,000 if the Albert Memorial were one of utility. This not being the case, he has now devoted £150,000 to the erection of houses for the working class of the metropolis, and other purposes for their benefit, without regard to religious or political views.

THE APPROACHING EXHIBITION.—Goods from the colonies are pouring in. Prince Edward's Isle sends a pole 240 feet high, the tallest yet known, being thirty-eight feet higher than the Monument; Australia a wooden obelisk, dead gilt on the outside, nearly seventy feet high, and ten feet square at the base. It represents exactly the bulk of gold which Australia has sent to this country since 1851, amounting to nearly 800 tons.

FLOGGING IN THE ARMY.—During the year 1860, no fewer than 180 soldiers were flogged in the British army, the number of lashes inflicted being 8,597. Desertion, insubordination, and "disgraceful conduct," were generally the offences committed.

COAL MINES.—A parliamentary paper on accidents in coal-mines has been issued, from which it appears that in the ten years ending in 1860, the astounding number of 9,466 were killed in mining operations. During the same period the amount of coal raised was 605,154,940 tons.

REVIEW OF THE PAST MONTH.

Wednesday, March 20th.

AT HOME.—Her Majesty returned to Windsor Castle in the early part of the present month. On the next day, taking all her children there with her, she visited the tomb of the late Prince, and left tokens of affectionate remembrance. The Queen afterwards went to Frogmore Gardens, and laid the foundation stone of the mausoleum to be erected to the memory of His Royal Highness. The inscription was:—

"The foundation stone of this building, erected by Queen Victoria, in pious remembrance of her great and good husband, was laid by her the 15th day of March, A.D., 1862. Blessed are the dead that sleep in the Lord."

The Prince of Wales arrived in Egypt on March 1st, and after visiting Cairo, ascended the great pyramid. He intended to visit Upper Egypt, and to spend several weeks in that country. Prince Alfred has been constantly with his widowed mother since his return. When abroad he had an attack of fever, but is quite recovered. He is grown taller, and looks sun-burnt with the climate. The Duke of Brabant hastened home a few days ago on hearing of the serious illness of his father, the King of the Belgians.—The Houses of Parliament are proceeding with business. The recent elections have made the two great parties nearly equal in the Commons.

ABROAD.—The news from America is important. The success of the Federals in the Western of the Confederate States has caused the army of the South on the Potomac to destroy their works and retreat. A novel naval battle has taken place, showing the superiority of iron-clad vessels. A Confederate iron steamer overcame, without injury to herself from their broadside shots, two large Federal wooden frigates. A low Federal iron steam-float then encountered her, and at length, after fighting five hours, drove her away. The Federal vessel had not one man hurt or wounded. This is a new feature in naval warfare. But the best news is, that the President has advised the redemption of the slaves by purchase, and the Congress, by a majority of three to one, has agreed. Provision is now made for the employment and instruction of about 20,000 who have already escaped, or have been set free from the house of bondage by the war. These are the best signs of approaching freedom we have yet heard, and show that slavery after all is now regarded, after being long denied, as the source of all the mischief. And we hear that Dr. Cheever, the anti-slavery advocate, has been lecturing on the subject in the Hall of Representatives at Washington!

Marrriages.

Feb. 18, at Atch Lench baptist chapel, Worcestershire, by the Rev. S. Dunn, the Rev. Thomas Michael, minister of the first baptist chapel, Halifax, to Emma Hiles, second daughter of Mr. A. H. Wright, of Evesham.

Feb. 18, at the Bethel baptist chapel, Bury, by the Rev. William Stokes, of Manchester, Mr. Jacob Parkinson, of Bacup, to Miss Mary Ann Duckworth, of Bury.

Feb. 20, at Broadmead baptist chapel, Bristol, by the Rev. William Brock, D.D.,

of Bloomsbury chapel, London, uncle of the bridegroom, Edward G. Clarke, of Sydenham Road, to Mary, eldest daughter of Mr. E. H. Phillips, of Marlborough Hill.

Feb. 20, by license, in the baptist chapel, Blisworth, near Northampton, by the Rev. G. G. Bailey, Mr. Owen Gurney, to Miss Maria Coleman, both of Long Buckby.

Feb. 26, at the Bethesda baptist chapel, Truro, by the Rev. J. Lewis, the Rev. Edward Dennett, of Blackheath, to Ellen, eldest daughter of W. H. Bond, Esq., Truro.

Deaths.

Jan. 12, at Thurlby Grange, Alford, near Louth, aged 28, Mr. Jesse Kemp, jun., an esteemed member of the baptist church at Alford, and an active superintendent of the sabbath school, which he punctually visited, though residing at a distance of three miles.

Jan. 14, after an illness of only a few days, aged 52, the Rev. David Day, baptist missionary in Port Maria, Jamaica, after twenty-three years laborious service on that island. Mr. D. has left a mourning widow and six fatherless children.

Feb. 8, at Bourton-on-the-Water, Gloucestershire, Nathaniel Stenson, M.D., aged 86. He was nearly the last of a select circle of contemporaries, which comprehended Robert Hall and John Foster. The latter was his brother-in-law. His bodily senses and his intellectual faculties were almost unimpaired to the last, although for a long time his general strength had slowly yielded to age and decay.

Feb. 12, at Leeds, Ann Lamb, aged 18. She was one of those who were dismissed from South Parade to form the new church, York Road. At the time of her baptism she met with much opposition from her parents, and had to be supplied by one of the deacons with a change of raiment for the occasion. But she was of a meek and quiet spirit, bore all with patience, and died happy in the Lord. Her last words were, "I am waiting for my crown."

Feb. 17, after a few days illness, aged 50, Mr. Robert Seal. Like his father, he was one of the deacons of the General Baptist church, Broad-street, Nottingham, a generous supporter of its interests, and of the institutions of the connexion. Mrs. S. died two years ago, and now nine orphan children are left to lament their irreparable loss. May they trust in the God of their fathers!

Feb. 17, at Stretford, near Manchester, aged 63, Mary, the beloved wife of Mr. John Hull, and sister of the late Dr. Yates of the Baptist Missionary Society.

Feb. 25, at Cambridge Terrace, Hackney, the Rev. Andrew Reed, D.D., aged 75, for many years an eminent Independent minister in London, author of "No Fiction," and founder of several large benevolent institutions for the destitute.

March 7, at Melton Place, Euston Road, London, aged 77, Mrs. Lydia Preston, widow of the late Rev. John Preston, formerly of Melbourn, near Derby, and the youngest and last surviving daughter of the late Rev. Dan Taylor. Her end was peace.

March 15, at the Shrubbery, near Leicester, C. B. Robinson, Esq., J. P., aged 64, for many years a deacon of the baptist church, Belvoir Street, Leicester. Mr. R. was a generous contributor to religious and benevolent institutions, and especially to those of the denomination to which he was united. Recently, but anonymously, he sent £1000 to aid the funds of the Baptist Missionary Society. We believe that Mr. R. maintained a town missionary, and we hear that he made provision that his subscriptions to certain objects should be continued, but for which and how long we are not informed.

March 15, at Irthlingborough, Northamptonshire, aged 82, Rev. J. Trimming, nearly sixty years pastor of the baptist church there, and father of Mrs. Robinson, whose accidental death at Kotterling on the railway we lately recorded. Three days only after the death of Mr. T., his aged partner, also 82 years of age, was called to follow him to heaven, after a happy union on earth of sixty years.

YOUTH'S MISCELLANY.

CELEBRATION OF "GOOD FRIDAY" IN CENTRAL AMERICA.

POPEERY depends on pageantry. The Bible and the preaching of the gospel are set aside to make way for artistic shows; and men are treated like children with mountebank exhibitions. Stephens, in his travels in Central America, describes a scene of this kind.

"On Thursday, at about ten o'clock, the crowd in the church formed into a procession, and Mr. C. and I went out and took a position at the corner of a street to see it pass. It was headed by Indians, two abreast, each carrying in his hand a long lighted wax candle; and then, borne aloft on the shoulders of four men, came the figure of Judith, with a bloody sword in one hand, and in the other the gory head of Holofernes. Next, also on the shoulders of four men, the archangel Gabriel, dressed in red silk, with large wings puffed out. The next were men in grotesque armour, made of black and silver paper, to resemble Moors, with shield and spear like ancient cavaliers; and then four little girls, dressed in white silk and gauze, and looking like little spiritualities, with men on each side bearing lighted candles. Then came a large figure of Christ bearing the cross, supported by four Indians; on each side were young Indian lads, carrying long poles horizontally, to keep the crowd from pressing upon it, and followed by a procession of townsmen. In turning the corner of the street at which we stood, a dark Mestizo, with a scowl of fanaticism on his face, said to Mr. Catherwood, 'Take off your spectacles and follow the cross.' Next followed a procession of women with children in their arms, half of them asleep, fancifully dressed with silver caps and headdresses; and finally a large statue of the Virgin, in a sitting posture, magnificently attired, with Indian lads on each side, as before, supporting poles with candles. The whole was accompanied with the music of drums and violins; and, as the long train of light passed down the street, we returned to the convent.

On Friday, at nine o'clock, the corregidor called for us, and we accompanied him to the opening ceremony. At the steps of the grand altar stood a large cross, apparently of solid silver, richly carved and ornamented, and over it a high arbour of pine and cypress branches. At the foot of the cross stood a figure of Mary Mag-

dalene weeping, with her hair in a profusion of ringlets, her frock low in the neck, and altogether rather immodest. On the right was the figure of the Virgin gorgeously dressed, and in the nave of the church stood St. John the Baptist, placed there, as it seemed, only because they had the figure on hand. Very soon strains of wild Indian music rose from the other end of the church, and a procession advanced, headed by Indians with broad-brimmed felt hats, dark cloaks, and lighted wax candles, preceding the body of the Saviour on a bier borne by the cura and attendant padros, and followed by Indians with long wax candles. The bier advanced to the foot of the cross; ladders were placed behind against it; the gobernador, with his long black cloak and broad-brimmed felt hat, mounted on the right, and leaned over, holding in his hands a silver hammer and a long silver spiko; another Indian dignitary mounted on the other side, while the priests raised the figure up in front; the face was ghastly, blood trickled down the cheeks, the arms and legs were moveable, and in the side was a gaping wound, with a stream of blood oozing from it. The back was affixed to the cross, the arms extended, spikes driven through the hands and feet, the ladders taken away, and thus the figure of Christ was nailed to the cross.

In the afternoon we were again seated with the municipality in the church, to behold the descent from the cross. The spacious building was thronged, and the floor was covered by a dense mass of kneeling women, with turbaned head-dresses, and crying children on their backs, their imaginations excited by gazing at the bleeding figure on the cross; but among them all I did not see a single interesting face. A priest ascended the pulpit, thin and ghastly pale, who, in a voice that rang through every part of the building, preached emphatically a passion sermon. Few of the Indians understood even the language, and at times the cries of children made his words inaudible; but the thrilling tones of his voice played upon every chord in their hearts; and mothers, regardless of their infants' cries, sat motionless, their countenances fixed in high and stern enthusiasm. It was the same church, and we could imagine them to be the same women who, not long ago, in a

frenzy and fury of fanaticism, had dragged the unhappy vice-president by the hair, and murdered him with their own hands. Every moment the excitement grew stronger. The priest tore off his black cap, and leaning over the pulpit, stretched forward both his arms, and poured out a frantic apostrophe to the bleeding figure on the cross. A dreadful groan, almost curdling the blood, ran through the church. At this moment, at a signal from the cura, the Indians sprang upon the arbour of pine branches, tore it asunder, and with a noise like the cracking of a great conflagration, struggling and scuffling around the altar, broke into bits the consecrated branches to save as holy relics. Two Indians in broad-brimmed hats mounted the ladders on each side of the cross, and with embroidered cloth over their hands, and large silver pincers, drew out the spikes from the hands. The feelings of the women burst forth in tears, sobs, groans, and shrieks of lamentation, so loud and deep, that, coming upon us unexpectedly, our feelings were disturbed, and even with some men the empire of reason tottered. Such screams of anguish I never heard called out by mortal suffering; and as the body, smeared with blood, was held aloft under the pulpit, while the priest leaned down and apostrophized it with frantic fervour, and the mass of women, wild with excitement, heaved to and fro like the surges of a troubled sea, the whole scene was so thrilling, so dreadfully mournful, that, without knowing why, tears started from our eyes. Four years before, at Jerusalem, on Mount Calvary itself, and in presence of the scoffing Mussulman, I had beheld the same representation of the descent from the cross; but the enthusiasm of Greek pilgrims in the Church of the Holy Sepulchre was nothing compared with this whirlwind of fanaticism and frenzy. By degrees the excitement died away; the cracking of the pine branches ceased, the whole arbour was broken up and distributed, and very soon commenced preparations for the grand procession.

We went out with the corregidor and officers of the municipality, and took our place in the balcony of the cabildo. The procession opened upon us in a manner so extraordinary, that, screening myself from observation below, I endeavoured to make a note of it on the spot. The leader was a man on horseback, called the centurion, wearing a helmet and cuirass of pasteboard covered with silver leaf, a black crape mask, black velvet shorts and white stockings, a red sash, and blue and red ribands on his arms, a silver-hilted sword, and a lance, with which, from time to time turn-

ing round, he beckoned and waved the procession on. Then came a led horse, having on its back an old Mexican saddle richly plated with silver. Then two men wearing long blue gowns, with round hoods covering their heads, and having only holes for the eyes, leading two mules abreast, covered with black cloth dresses enveloping their whole bodies to their feet, the long trains of which were supported by men attired like the other two. Then followed the large silver cross of the crucifixion, with a richly ornamented silver pedestal, and ornaments dangling from each arm of the cross that looked like lanterns, supported by four men in long black dresses. Next came a procession of Indians, two abreast, wearing long black cloaks, with black felt hats, the brims six or eight inches wide, all with lighted candles in their hands, and then four Indians in the same costume, but with crowns of thorns on their heads, dragging a long low carriage or bier filled with pine-leaves, and having a naked skull laid on the top at one end.

Next, and in striking contrast with this emblem of mortality, advanced an angel in the attitude of an opera-dancer, borne on the shoulders of six men, dressed in flounced purple satin, with lace at the bottom, gauze wings, and a cloud of gauze over her head, holding in her right hand a pair of silver pincers, and in her left a small wooden cross, and having a train of white muslin ten yards long, supported by a pretty little girl fancifully dressed. Then another procession of Indians with lighted candles; then a group of devils in horrible masquerade. Then another angel, still more like an opera-dancer, dressed in azure blue satin, with rich lace wings, and clouds, and fluttering ribands, holding in her right hand a ladder, and in her left a silver hammer; her train supported as before; and we could not help seeing that she wore black velvet smallclothes. Then another angel, dressed in yellow, holding in her right hand a small wooden cross, and in the other I could not tell what.

The next in order was a beautiful little girl about ten years old, armed cap-a-pie, with breastplate and helmet of silver, also called the centurion, who moved along in a slow and graceful dance, keeping time to the music, turning round, stopping, resting on her sword, and waving on a party worthy of such a chief, being twelve beautiful children fancifully dressed, intended to represent the twelve apostles; one of them carrying in his arms a silver cock, to signify that he was the representative of St. Peter. The next was the great object of veneration, the figure of the Christ crucified, on a bier, in a full length case of

plate glass, strowed with roses inside and out, and protected by a mourning canopy of black cloth, supported by men in long black gowns, with hoods covering all but the eyes. This was followed by the curia and priests in their richest robes and bare-headed, the muffled drum, and soldiers with arms reversed; the Virgin Mary, in a long black mourning dress, closed the procession. It passed on to make the tour of the city; twice we intercepted it, and then went to the church of El Calvario. It stands on an elevation at the extreme end of a long street, and the steps were already

crowded with women dressed in white from the head to the feet, with barely an oval opening for the face. It was dark when the procession made its appearance at the foot of the street, but by the blaze of innumerable lighted candles every object was exhibited with more striking wildness, and fanaticism seemed written in letters of fire on the faces of the Indians. The confusion cleared a way up the steps; the procession, with a loud chant, entered the church, and we went away."

THE PIANO.

LADY C— was brought, a few years ago, to the knowledge and possession of salvation in a way that was as simple as it was unexpected. Her house was being painted and papered. The furniture of the drawing-room was placed in the middle of the floor, and covered with cloths. Going one day into that room with a friend, whilst the workmen were present, and perceiving a good deal of damp about, she said, "I am afraid my piano is suffering from this." Raising the covering, she opened the instrument, and ran her fingers up the keys, and then added, "Oh, how sadly it is out of tune! and at present I know no tuner with whom I am satisfied." One of the painters overhearing these remarks turned round and said, that if her ladyship would allow him to mention a tuner, he thought he could recommend one who would give entire satisfaction. Lady C— was as pleased with the offer as she was surprised, and immediately accepted it. Thinking that the man himself must know something about instrumental music, she asked if this was the case. Finding that he both sung and played, she requested him to be kind enough to give her his opinion with regard to the piano. Putting his fingers on the keys, and playing two bars of a hymn tune, he agreed, he said, with the impression she had expressed. Struck with the sweetness of the bars he had played, Lady C— begged him to play the piece through, and tell her what it was. He played the tune, gave its name, and added that it was one which was frequently sung in the baptist chapel in a neighbouring street, which he attended. For many days the music of the tune kept ringing in Lady C—'s ears; she longed to hear it sung. The

desire continuing and increasing, she resolved to visit the chapel where it was in common use, in the hope of hearing it. She carried her purpose into effect, and quietly repaired to the baptist meeting-house. But she heard, when there, what was better than the tune she wished to listen to. She heard words whereby she was saved. The Lord was in the place, and she knew it not. But the discovery that He was there was soon made. The voice of the preacher became to her the voice of God. The words that were uttered were made the power of God to the salvation of her soul. How wonderful God is in working! With what power He can invest the smallest and feeblest instrumentalities! By means which men would account trifling and utterly insignificant, He can accomplish the loftiest purposes of wisdom and love, and transfer men from darkness to light, and from the dominion of satan to the kingdom of Jesus Christ his Son. Who would ever have thought that the playing of a hymn tune would have been followed by such a result? But, in the hands of the Lord, a few bars of music are quite sufficient to be the means and channel of highest good to human souls. It is by the weak things of the world that He confounds the mighty. No worker, then, in the kingdom of Christ need ever be discouraged in the use of weak means. The feeblest things are mighty through God. The grandest eloquence, the profoundest reasoning, and the most persuasive entreaties, are in themselves no more in the conversion of souls than the feeblest utterance, and the discourse that is without argument and pathos. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

THE BAPTIST REPORTER.

MAY, 1862.

THE BARTHOLOMEW BICENTENARY—THE UNITED MOVEMENT.

BEFORE we proceed, as intimated in our last, to notice this movement, we may be permitted to give expression to a few thoughts respecting the circumstances in which as a nation we find ourselves placed at this juncture.

We have passed through a gloomy winter. The unexpected sickness and almost sudden removal by death of the Prince Consort—the apprehension of war with the Northern States of America, and the necessary expenses of preparation—the failure of the cotton supply, and the consequent want of employment—the awful catastrophes of the coal regions—and, as if to increase our troubles and alarm our fears, the almost unbroken clouds that have overshadowed us, sending down unseasonable showers, and inundating our valleys—have all united to make the winter of 1861—2 a gloomy and portentous period.

Our personal experience of human life, to a somewhat protracted term, has taught us that we can do nothing better, next to trust in God, than endeavour to find for ourselves, in seasons of trouble, some active employment, in order to divert our attention, and relieve our minds from the heavy burden which weighs them down. Far sooner shall we

thus find relief, especially if we engage in some good work beneficial to others as well as ourselves, than in sitting still to brood in melancholy over unavoidable calamities.

And hence it is that we welcome, as calculated to divert our attention and occupy our thoughts, the opening of the New International Exhibition on this day (May 1st), and the proposed commemoration of the noble faith and patient suffering of our fathers, for God and conscience sake, in 1662—both coming to us, as indeed they do, with a peaceful and salutary influence.

After referring in our last to certain remarkable ecclesiastical facts in the history of our country which took place previously to the passing of the "Act of Uniformity" in 1662, and the spirited manner in which the Congregational Union had determined to celebrate the event by pecuniary contributions for the erection of chapels and other buildings, we stated that we should next notice another organisation for the commemoration of that event, consisting of a United Committee of evangelical dissenters, who, objecting to the raising of funds for denominational objects, would confine their attention and efforts to the diffusion of information on the principles of

nonconformity. We now furnish a copy of the statement they have put forth of their objects and plans.

"On St. Bartholomew's Day, Aug. 24, 1662, occurred one of the most important events recorded in English history. On that memorable day, about two thousand clergy of the Church of England, unable, with a good conscience, to make the declaration, imposed by the Act of Uniformity passed a few months before by the Legislative authorities of the realm, 'of unfeigned assent and consent, *ex animo*, to all and everything contained in the Book of Common Prayer,' then recently revised by Convocation, were, in conformity with the provisions of that Act, deprived of the livings which they held, and, with their families, turned adrift into the world, to face privation, suffering, and, it might be, death, as best they could. Without concert, having but little opportunity of becoming acquainted with each other's intentions, innocent of any design of making a political demonstration, these christian ministers, many of them eminent for learning and piety, the greater part of them able and faithful pastors of their respective flocks, left their pulpits, their settled spheres of usefulness, their homes, and their means of subsistence, rather than do violence to their consciences by professing to believe more than they did believe, and by obeying the will of man in opposition to what they regarded as the will of God. The subsequent lives of these confessors, for the most part, justified the integrity of their motives. The history of our country contains no passage which illustrates on so grand and impressive a scale the triumph of religious principle over seductions and intimidations deliberately employed to test its reality and power.

So large, so decisive, and, in its consequences, so fruitful a victory

in favour of the spiritual kingdom of Christ, is at least as worthy of suitable commemoration as any of the great battles by which liberty has been secured or empire won. The Bicentenary of the event naturally prompts those who can appreciate its moral dignity and importance to recal the particulars of that immortal struggle, and, by inducing the mind of the present age reverently to study, and closely to commune with, that of the past, to quicken and strengthen the sentiment of spiritual allegiance to the Divine Head of the Church, as the supreme motive by which the hearts and actions of christian citizens are to be swayed in all ages. No identity of ecclesiastical or theological faith between the willing Nonconformists of 1662 and the forced Nonconformists of 1662 is required to give a meaning to such a commemoration. It is not to the opinions, but to the conduct of the ejected that the present is a fitting occasion to do honour. Their heroic spirit, not their convictions—their fidelity to conscience, not their articles of belief—their unswerving loyalty to their spiritual King, not their ideas on questions of Church relations and Church government, commend them to attention, to sympathy, to imitation, in these times. It is in reference to these high qualities of spiritual citizenship and patriotism that they, 'being dead, yet speak'—and these, mainly, are the qualities the grand historical display of which calls for appropriate celebration.

The Central United Bartholomew Committee of Evangelical Nonconformists has been constituted for the purpose of promoting such an appropriate celebration. They are conscious of no desire whatever to supersede, far less to overbear, either individual, local, or denominational efforts to turn the Bicentenary of St. Bartholomew's Day to

worthy account. They earnestly disclaim any assumption of authority. They have organised themselves in no spirit of rivalry. The sole object of their existence as a Committee is honestly to attempt to do whatever may require central and united exertion in order to be done most effectively, or to be done at all. The work they contemplate will be chiefly suggestive and co-operative. The needs they aim at supplying will be almost exclusively those which can be supplied only by some such organisation. The spheres to which they will direct their activity will be especially those in which, without some external impulse and aid, nothing, or at any rate, nothing adequate to the occasion, seems likely to be undertaken. It appears to them that there is service to be rendered in the collection of information, in the preparation of it for the public mind, in diffusing it throughout the country, particularly the remoter and less populous districts of it, and in enforcing with impressiveness the religious and moral lessons with which the history of 1662 is fraught; service which can best be rendered by a central Committee, representative, to as large an extent as possible, of all denominations of Evangelical Non-conformists. This furnishes the true and only ground of their association. To this end they agree to devote the best energies they can give, and, so far as the object in view shall be effected independently of their assistance, they will not only be content that such should be the case, but heartily thankful.

The Committee are unanimous in their resolution that in their collection of historical facts bearing upon the Ejection of the Two Thousand, and in their presentation of them, in whatever form, to public notice, the most rigid impartiality shall be observed. Implicit deference to truth they recognise as the

most important moral of the event to be commemorated, and they would look upon the indulgence of any predisposition, should it exist, to dress up a case for the purpose of establishing foregone conclusions, as a desecration of the opportunity which God's providence has brought round to them. They are fully aware of the danger they will incur of unconsciously imparting to narrative a bias which the events themselves might fail to justify, and of controversially pressing them to a service foreign to their real significance; and they purpose conscientiously to exercise their utmost vigilance against it. They will neither suppress what may be essential to qualify the judgment, nor supply what rests upon unauthentic evidence, nor select what when put together would be calculated to mislead, nor colour with a view to produce a false impression. Their purpose and endeavour will be to present a photograph of the great occurrence to which they wish to draw attention, that the genuine significance of the picture may not be concealed or marred by an untruthful exhibition of the facts of which it consists.

The Committee are equally anxious that all the practical lessons which an impartial account of the Ejection suggests should be honestly, and, in the proportion of their relative importance, earnestly enforced. They repudiate beforehand the charge which may possibly be brought against them, of intending to make the facts speak a moral which does not belong to them. On the other hand, they will not shrink from giving due weight to any moral fairly deducible from them. They desire to be preserved from allowing either self-flattery or a mistaken charity to prevent them from reading and stating the mind of Christ as disclosed through the medium of this portion of history;

and, whilst they wish that their interpretation of it may be the result of a true religious judgment, they trust that their exposition and enforcement of it will be characterised by 'unfeigned love to the brethren.' In a word, it will be their aim to pursue catholic objects in a catholic spirit.

To carry into effect the purpose shadowed forth in the foregoing paragraphs, it is the intention of the Committee to make immediate arrangements with a competent writer for the early preparation of an historical work, moderate in its compass, attractive in style, perfectly authentic, and fully illustrative of the event to be commemorated, and to give this work as wide a circulation as possible. Meanwhile, to meet present demands, to obviate misapprehensions, to correct misstatements, and to bring out specially interesting and important features of the case, they propose to issue a series of Tracts and Papers, periodical and occasional, as the course and spirit of the movement may appear to them to require.

They will make provision for the delivery of a Course of Lectures in London by men thoroughly qualified to give a fitting tone to all subsequent efforts, and will use every endeavour, not only to secure the attendance of suitable audiences, but, by means of authentic and ample reports in the daily journals, to put the information and instruction, thus guaranteed by responsible names, within easy reach of every reader in the kingdom.

Finally, they will endeavour to bring a stimulating and encouraging influence to bear upon congregations in every part of the country, which may be found upon inquiry to be beyond the circle of effort made by other religious bodies, and, owing to that or other causes, indisposed or unprepared to improve the occasion. They will seek to put

themselves into friendly communication with the officers and committees of such ecclesiastical organisations of Evangelical Nonconformists as may be best qualified to give them correct information of, and ready access to, separate churches, and to point out to them where their exertions are most required, and what kind of exertion would be best adapted to each case. The Committee hope by this means to economise their labours, and to give assistance, whether by suggestion, stimulus, counsel, or co-operation, only where and when it will be really serviceable.

Such, in briefest outline, are the objects and plans of the Central United St. Bartholomew Committee of Evangelical Nonconformists. The Committee are fully aware that schemes of usefulness which it is easy to describe, it is often extremely difficult to reduce to practice. They can pledge themselves to nothing beyond their own earnest resolution to fill in this outline with befitting effort. They foresee an amount of occupation which they would gladly devolve upon others. They take upon them a weight of responsibility which it would be more pleasant for them to forego. They undertake to discharge duties which, were they to consult their inclinations only, they would much rather avoid. But they enter upon their work deeply impressed with the conviction that the Bicentenary of 1662 ought to be hallowed by cheerful self-sacrifice. They are conscious that their most devoted services will, after all, be but a faint reflection of the disinterested and godly spirit of the men whose memory they are intent upon reviving. Hence, looking for guidance and strength to the same unfailing source from which the ejected ministers derived them, they will do what they can. To this end they confidently appeal to Evangelical Nonconformists to give their

active and liberal co-operation. A special opportunity has been vouchsafed to them. An open door is before them. The voices of the sainted dead summon them to be up and doing. Our fervent prayer for them and for ourselves is, that we may all have grace to discern the appointed season and its appropriate work, and to improve the one by doing the other."

"The Central United Committee" which has published this considerate and temperate address is composed of "evangelical nonconformists," with Edward Swaine, Esq., Chairman; Sir S. Morton Peto, Bart., M.P., Treasurer; and the Rev. Samuel Cox, Secretary. The list of above forty names on the Committee includes those of some of the most eminent ministers and gentlemen of the metropolis—both baptist and pædobaptist. Messrs. Morley, Peto, Mathieson, and Edwards have each subscribed £100, and Messrs. Coleman, Salt, Crossley, and Kelsall, £50 each to the funds. Tracts and other documents are now in the course of publication, and several distinguished ministers have been engaged to deliver lectures. Parties desirous of obtaining authentic information are invited to address the Secretary, "Rev. S. Cox, 10, Broad Street Buildings, London." We have been careful to furnish these statements that our friends in the country may know where to apply.

It would not be possible for us to give a full report of all that has already been done, or is proposed to be done, in the issue of tracts, and pamphlets, and books, or the delivery of lectures, either by the "Congregational Union" or the "United Committee." But we may briefly observe that the "Baptist Union" has not, wisely we think, recommended any separate subscriptions for denominational purposes. They seem to prefer the contemplated movements of the "United Committee."

There cannot, however, be any well-founded objection to the proceedings of the "Congregational Union." We recognise the right of the members of that body "to do what they will with their own," and in their own way. Neither are Baptists, or Presbyterians, or the various sections of Methodists, to be blamed if they do not follow their example. In this matter we claim liberty of thought and action for all, as best befitting the remarkable event we all desire to commemorate.

And for these reasons we cannot but regret that the pecuniary movements of the "Congregational Union" have been made the subject of ridicule by a baptist minister, who, writing to the *Freeman*, says, "There are occasions when subscription lists are a desecration; but there are some thrifty souls who would have proposed a collection on the Mount of Transfiguration itself!" This may seem witty, but is it wise? For although such a ludicrous association of ideas may for the moment excite a smile, we think that our thoughtful readers will join with us in regarding it as an irreverent trespass on one of the most sublime and holy scenes ever presented to human vision, and unjust to the parties reprovèd. Not in this way did Robert Hall give play to his matchless wit, or shoot the arrows of his pungent satire whenever and wherever opportunity offered. It has been truly said that "The most foolish man is able to make the most sacred things farcical."

But enough! We felt it our duty to refer to this matter. We have done so, not without pain, and we gladly leave it. Indeed the "Church" party seem determined to find us all work enough to do of another kind; for, stung to the quick by the statements which have already been made respecting the cruel manner in which the Noncon-

forming ministers were ejected, and encouraged by their success a year ago in resisting the abolition of church rates, they are putting on a bold front, and asking, "How did they (the two thousand ministers) get there?" To which we might reply, How did English Episcopalians get there a century before? and if it be replied by the authority of the "ruling powers," so also did the two thousand, and we think by a far more respectable authority.

Again, it is stated by the same party that the majority of the ejected being Presbyterians were not Anti-State-Churchmen. Granted that they were not; the Evangelical Presbyterians in Scotland have since then set an example to the Evangelical Episcopalians of England that they have not the moral courage to imitate.

And further it is affirmed, and we allow it, that many of the congregations afterwards raised by the ejected Presbyterians soon became Unitarian. But what did the great majority of the Conforming Episcopalian clergy become? Their own Bishops being witnesses they were Nothingarians. Such Whitefield and Wesley found them—flock-fleecers but not flock-feeders. Lord Chatham's stinging rebuke of their ambition and inconsistent conduct cannot be forgotten.

"Two blacks cannot make one white" we know. But we think the Episcopalians of the present day ought not to be the first to throw stones like these. Is it not notorious that the boasted Church of England is not one church; but many—high church, low church, and broad church? and do not all its ministers, the "Essays and Reviews" men up to the venerable Primate of all England, swear that they are yet all of one faith?

As for us, why we baptists have always been "Separatists." Our fathers were. There were but few of them among the two thousand.

John Bunyan, Thomas Grantham, and many others, were itinerants—"messengers of the churches" some called them. If they found the doors of a parish church open and people willing to hear, they preached to them; as Andrew Fuller and other dissenting ministers have done in later years, and as we would do again if opportunity offered. But the baptist preachers of those days did not mix in the fray between the Presbyterians and Episcopalians for state endowments. They had other work to do in gathering and feeding their own flocks. Indeed we may regard them as passive spectators of that struggle, anxious only, and above all things, for religious freedom from all magisterial control. When the ejection took place they doubtless sympathised with the expelled as fellow-sufferers for the truth. And this too is why we now join in honouring the memory of those noble men.

We cannot conclude without again noticing some of the effects already produced by the discussion of this subject. The "Church" party as well as the Dissenters seem to be fully aware of the importance of the question. The Evangelical Clergy are the most active, both in lecturing and publishing. Canon Miller has made himself conspicuous in the conflict. In high dudgeon he has not only made use of rough language, but has resigned his position as president of the Birmingham Auxiliary to the Bible Society! Well: we cannot help it. There are some questions which try men's souls, and this is one of them. We do not therefore regret that the evangelical clergy have been made to *feel* the inconsistency of their conduct in continuing to practise ceremonies and use forms of words which on other occasions they are ready to condemn, and from the observance of which many of them are now praying parliament for relief.

Spiritual Cabinet.

THE HUMAN WILL—ITS WEAKNESS AND POWER.

BY HORACE BUSHNELL, D.D.

WHEN the fact of sin, with all its consequences of distemper and disorder, is admitted, the problem is to find by what power the original harmony of nature can be re-constructed, and its currents of penal disaster turned back. Can the human will do this? That it can act upon the courses of nature we know,—sin itself indeed is the staring and incontrovertible proof that it can. But it does not follow, as we have said already, that the power which has broken an egg, or shivered a crystal, can mend it. That is a thing more difficult, and demands a higher power.

Consider simply the change that is needed to restore the lapsed integrity of a soul. Its original spontaneity to good is gone, its silver cord of harmony is broken, the sweet order of life is turned into a tumult of inward bitterness, its very laws are become its tormentors. All its curious, multiform, scarcely conceivable functions, submitted by its laws to the will, are now contesting always with each other, and are wholly intractable to its sovereignty. And still it is expected of the will, that it is going to gather them all up into the primal order, and reconstruct their shattered unity! Why, it were easier, a thousand-fold, for man's will to gather all the birds of the sky into martial order, and march them as a squadron through the tempests of the air! Manifestly none but God can restore the lapsed order of the soul. He alone can reconstruct the crystalline unity. Which, if He does, it will imply an acting on those lines of causes in its nature, by whose penal efficacy it is distempered; and that is, by the supposition, a supernatural operation.

Besides, the work is really not done till the subject is restored to a virtue whose essence is liberty. And how is man, by his mere will, to start the flow of liberty? He may do this and do that, and keep doing this and that, carefully, punctiliously, suffering no slackness. But it will be work, work only, and the play of liberty will never come. He can never reach the true liberty till an inspiration takes him, and the new birth of God's Spirit makes him a son. The light he manufactures will be darkness, or at best a pale phosphorescence, till Christ is revealed within. His self-culture may fashion a picture with many marks of grace, but the quickening of God alone can make it live. If he relish his work in a degree, it will be the relish of conceit, not the living fountain of a heavenly joy, bursting up from unseen depths within. He will advance fitfully, eccentrically, and without balance, making a grimace here, while he fashions a beauty there; for there is no balance of order and proportion till his faith is rested in God, and his life flows out from the divine plenitude and perfection. Meantime his ideals will grow faster than his attainments, and if he is not wholly drunk up in conceit, he will be only the more afflicted and baffled the greater his pertinacity. *Oh, if there be any kind of life most sad, and deepest in the scale of pity, it is the dry cold impotence of one who is honestly set to the work of his own self-redemption!*

Do we then affirm, it will be asked, the absolute inability of a man to do and become what is right before God? That is the Christian doctrine, and there is none that is more

obviously true. Wherein, then, it may also be asked, is there any ground of blame for continuance in sin? Because, we answer, there is a Living God engaged to help us, and inviting always our acceptance of His help. Nor is this any mere gracious ability, such as constitutes the joy of some and the offence of others. No created being of any world, not even the new-formed man before his fall, nor the glorified saint, nor the spotless angel, had ever any possibility of holiness, except in the embrace of God. This is the normal condition of all souls, that they be filled with God, acted on by God, holding their will in his, irradiated always by his all-supporting life. Just this it is that constitutes the radical idea of religion, and differs it from a mere ethical virtue. God is the prime necessity of all religious virtue, and is only more emphatically so to beings under sin.

There is really no difficulty in this question of disability under sin, save that which is created by the fogs of unintelligent speculation. It is taken extensively, as if it were a question regarding man's inherent, independent ability, when in fact he has no such ability to anything. Can he obey God or not? is he able to do God's will or not? is the question raised; and it is understood and discussed as being a question that turns on the absolute quantities of the man, and not in any respect on relative aids and conditions without; much as if the question were whether he has weight, apart from all relative weights or attractions? or whether he can stand alone apart from anything to stand upon? or whether he has power to live a year, apart from all food, and light, and shelter, and air? The true question of ability is different. It is this: Whether the subject is able to rise into a holy life, taken as insphered in God, and all the attractive, transforming, and supporting influences

of the grace of God? Apart from this, he certainly is not able. By mere working on himself and manipulating, as it were, his body of sin and death, he can do just nothing in the way of self-perfection; and, if he could even do everything as regards self-transformation, there would be no religious character in the result, any more than if his works were done before the moon. Religious character is God in the soul, and without that all pretences of religious virtue are, in fact, atheistic. Such is the disability of a fallen man, taken as acting on himself; and the condition of an angel, acting in that manner, is no better; for he could not begin to act thus without being himself fallen, at the instant. But if the question be what a man has power to do, taken in the surroundings of Divine truth and mercy, which in fact include the co-operating grace of the Divine Spirit, the true answer is that he can do all things. He has at every moment a complete power as respects doing what God requires of him at that moment, and is responsible according to his power. And yet, when we say a complete power, we mean, not so much that he is going even then to do something himself, as that he is going to have something done within by the quickening and transforming power of his divine Lord, in whom he trusts. *His power is to set himself before power, open his nature to the rule of power, and so to live.* Even as we may say that a tree has power to live and grow, not by acting on itself and willing to grow, but as it is ministered unto by its natural surroundings, the soil, the sun, the dew, the air. It has only to offer itself openly and receptively to these, and by their force to grow.

Where, then, it may be asked, is the significance of free will, which we have even shown to be a power supernatural? If the disordered

soul cannot restore itself, or by diligent self-culture regain the loss it has made by sin, wherein lies the advantage of such a power, and where the responsibility to a life of holy virtue? Our answer is, that by the freedom of the will we understand simply its freedom as a volitional function; but mere volitions, taken by themselves, involve no capacity to regenerate or constitute a character. Holy virtue is not an act or compilation of acts taken merely as volitions, but it is a new state, or *status* rather, a right disposedness, whence new action may flow. And no mere volitional exercise can change the state or disposedness of the soul, without concurrent help and grace. We can will anything, but the execution may not follow. To will may be present, but how to perform it may be difficult to find,—difficult, that is, when simply acting in and upon ourselves; never difficult, never possible to fail in doing, when acting before and toward a Divine Helper, trustfully appealed to. And this is the power of the will, as regards our moral recovery. It may so offer itself and the subordinate capacities to God, that God shall have the whole man open to his dominion, and be able to ingenerate in him a new divine state or principle of action; while, taken as a governing, cultivating, and perfecting power in itself, it has no such capacity whatsoever. And this is the only rational and true verdict. Say what we may of the will as a strictly self-determining power, raise what distinctions we may as regards the kinds of ability, such as natural and moral, antecedent and subsequent, we have no ability at all, of any kind, to regenerate our own state, or restore our own disorders. Salvation is by faith, or there is none.

Poetry.

BROADCAST THY SEED.

BY JOHN CRITCHLEY PRINCE.

BROADCAST thy seed!

If thou hast aught of wealth to lend,
Beyond what reason bids thee spend,
Seek out the haunts of want and woe,
And wisely let thy bounty flow;
Lift modest Merit from the dust,
And fill his heart with joy and trust;
Take struggling Genius by the hand,
And bid the striving soul expand;
Where virtuous men together cling
To banish some unhallowed thing,
Join the just leaguo, and not withhold
Thy help, thy counsel, and thy gold;
Wouldst have thy humbler brother freed?
Broadcast thy seed.

Broadcast thy seed;

If thou hast mind, thou hast to spare,
And giving will increase thy share;
Put forth thy thoughts with earnest zeal,
And make some stubborn spirit feel
The grace, the glory, the delight
That spring from talents used aright.

The improving wealth, which none can take;
Though fortune frown and friends forsake;
The strength of vision, more and more
Expanding as he dares to soar;
Virtue and knowledge glorious twain!
The more they give the more they gain!
Wouldst help a brother in his need?

Broadcast thy seed.

Broadcast thy seed;

Albeit some portion may be found
To fall on harsh and arid ground,
Where sand, or shard, or stone may stay
Its coming into light or day,
Be not discouraged. Some may find
Congenial soil and gentle wind,
Refreshing dew and fostering shower,
To bring it into beauteous flower,
From flower to fruit to greet thy eyes,
And thrill thee with a sweet surprise:
Do good, and God will bless the deed:

Broadcast thy seed.

HOPE FOR THE BEST.

BY PROFESSOR WHITWORTH.

HOPE for the best, there is energy in it;
 Courage will stand rough adversity's test;
 Strive, strive for the palm, and you're certain to win it—
 You may be tried now, but it's all for the best.

Rough rain-clouds are gathering, greater and greater,
 Obscuring the heavens so recently fair;
 There's a rainbow behind, to come sooner or later,
 And the watchword of wisdom is—Never Despair.

Try again, try again, there is always a turning,
 The lane may be long, but the end you must find;
 Look firmly before you, all obstacles spurning,
 For a fixed resolution will not look behind.

Fail at first, never mind, others did so before you—
 Courage and prudence were never in vain,
 The reward of your toil must be hovering o'er you—
 Have patience and faith, try again, try again.

Hope for the best, it cannot be ever;
 The hardest of trials must all have an end;
 Energy knows not the meaning of never;
 Things may come to the worst, but they're likely to mend.

Hope for the best, there is fortitude in it;
 Patience will triumph o'er poverty's tests;
 Strive, strive for the palm, and you're certain to win it,
 And if you're tried now, why, it's all for the best.

Reviews.

The Chinese Classics: with a Translation, Critical and Exegetical Notes, Prolegomena, and Copious Indexes. By James Legge, D.D., of the London Missionary Society. In Seven Volumes. Vol. I., containing Confucian Analects, the Great Learning, and the Doctrine of the Mean. Hongkong: at the Author's. London: Trübner & Co., Palernoster Row. 1861.

WE have reasons for fearing that this great work has not been brought before the notice of the British public in the way that its extraordinary merit demands and deserves. We are indebted to a lady in the neighbourhood of Leicester, the sister of the wife of Dr. Legge, for a sight of this first volume, which is, in every respect, a literary curiosity. The book is an imperial octavo of 376 pages, inclusive of copious indexes. The types, both Chinese

and English, are new and clear; and the execution of the printing, on superior paper, at the press of the London Missionary Society at Hong Kong, is excellent. And this is the more remarkable, for "the only workmen employed upon it," Dr. Legge says, "have been Chinese."

In his Preface Dr. Legge tells us how he was led to undertake this mighty task. Then came the weighty expense of publishing. The Rev. Josiah Cox, Wesleyan Missionary, mentioning this difficulty to his friend Mr. Jardine, of Hong Kong, Dr. L. had an interview with that gentleman, who said—

"I know the liberality of the merchants in China, and that many of them would readily give their help to such an undertaking, but you need not have the trouble of canvassing the community. If you are

prepared for the toil of the publication, I will bear the expense of it. We make our money in China, and we should be glad to assist in whatever promises to be of benefit to it."

Respecting his own motives in publishing the work, the Author says:—

"He hopes that the volumes will be of real service to Missionaries and other students of the Chinese language and literature. They have been foremost in his mind as those whom he wished to benefit. But he has thought also of the general reader. The Chinese is the largest family of mankind. Thoughtful minds in other parts of the world cannot but be anxious to know what the minds of this many-millioned people have had to live upon for thousands of years. The Work will enable them to draw their own conclusions on the subject."

It seems that Mr. Jardine died before this volume appeared; for Dr. L. thus feelingly refers to this event, and to the unexpected death of his brother, Dr. George Legge, of Leicester:—

"The fact that the Work is inscribed to the memory of Mr. Jardine impresses him (the writer) deeply with the frailty of life

and the uncertainty of all human plans. While he has been putting the finishing hand to this first volume, the same solemn truth has been still more realizingly forced upon him by the news of the death of his own eldest brother, the thought of giving pleasure to whom by the publication was one of the greatest stimuli under the toil of its preparation. Whether he shall be permitted to accomplish what he contemplates, the future alone can determine."

We have read the Author's sketch of the "Life of Confucius" with great interest. We presume that we may regard it as the most authentic history of the great philosopher and his disciples that has yet appeared. Two things we could not but notice—the little wisdom that his boasted "Analects" contain, many of them being little better than our most homely old proverbs—and the contrast his life presents to that of our Great Teacher. We should like to furnish quotations in proof, but we have not space. We hope, however, if opportunity is afforded us, to give a brief outline of his life, and some specimens of his sayings.

Correspondence.

INCONSISTENCIES OF RELIGIOUS PROFESSORS.

To the Editor of the Baptist Reporter.

DEAR SIR,—Let me first mention some of those inconsistencies of religious professors which seem to require special exposure, simply because, though they are unfortunately too common, they are, nevertheless, but seldom noticed. If a man by some sudden and flagrant fall dishonour the name of Christ, every christian feels how great is the catastrophe; and all our churches would be prepared at once to withdraw from such an offender. But it is our growing conviction that those inconsistencies, which are continuously practised, and which from their very nature perhaps cannot subject the delinquent to church discipline, are doing the most extensive injury to the Redeemer's kingdom. When

open and glaring sin is punished by excommunication, the purity of the church is vindicated; and the foul blot is wiped out; but when individuals whom we are compelled to retain among us, and to admit to all the privileges of christian fellowship, daily exhibit these less flagrant inconsistencies, the church is subjected to an almost perpetual disgrace.

Among these let us mention—

1. *Near approaches to actual dishonesty.* These, though practised by the world, should never be heard of among christians. By these we mean what are called the tricks of business; such as taking advantage of the ignorance of a purchaser; concealing some known defect in the article to be disposed of, and exaggerating its good qualities; indulging in luxuries which the means possessed will not justify; and other practices of a similar kind;

all of which are highly dishonourable to the professor himself, and to the cause which he professes to have espoused.

2. *Levity of conversation.* Our conversation is, usually speaking, an index to the prevalent state of the mind; for "it is out of the abundance of the heart that the mouth speaketh." And what opinion will the worldling form of our holy religion when he perceives habitual levity, and it may be occasional indelicacy, in the conversation of its professors. It is impossible to conceive of the extent of the mischief effected by one unbecoming sentence dropped from the lips of a professor! Such a sentence fastens itself like an ulcer upon the mind of the worldling, and eats out, in too many cases, what little tendency towards serious inquiry may previously have existed. Brethren, let us pray with the Psalmist, "Set a watch, O Lord, before my mouth; keep the door of my lips."

3. *Conformity to the world.* Some professors seem anxious to obliterate, if possible, all distinction between the church and the world. They appear desirous of trying how far a man may go in conformity to the world, and yet retain his place in the visible church. They so far adopt the sentiments, observe the fashions, and taste the pleasures of the world, that the worldling might well propose to them the mocking but solemn inquiry, "Are ye become like unto us?" Oh! that we could so thunder in the ears of such professors the following inspired admonitions as to startle them from their carnal repose—"Be not conformed to this world, but be ye transformed." "To be carnally minded is death." "Whosoever therefore will be a friend of the world, is the enemy of God."

4. *The love of dress and display.* We cannot find words which will adequately express the pitiableness of this passion, which we regret to see so prevalent in our various congregations. It is worse than folly—it is infatuation, it is *sin*. It indicates a woful dearth of true religion and heavenly-mindedness. It may be likened unto the custom observed by the ancient idolaters of dressing out in garlands and adornments the victim soon to bleed upon the altar. Do the votaries of dress and display forget that they are only decking themselves for the tomb, and adorning a sacrifice for corruption and the worm? Do they forget that they are offering at the shrine of *self* that money which should be laid upon the altar of heaven? "Will a man rob God?" Yes! the individual who spends his money extravagantly on personal adornments, and gives but little to the cause of Christ, is guilty of this sin!

There are other and too common inconsistencies which we can only mention, but against which we would solemnly caution our readers. We refer to a *spirit of strife and division—to a taste for idle gossip and scandal—and to a neglect of the appointed means of grace.*

We make these observations with all affection. He who searcheth the heart knoweth that our only aim is the good of that church which Jesus purchased with his own blood. We are jealous for *her* honour. We long to see her arrayed in all her virgin purity and loveliness. Oh that she may speedily come forth "Fair as the moon, clear as the sun, and terrible as an army with banners!"

Permit me to refer to the injurious effects of these inconsistencies in your next.

Christian Activity.

THE GOSPEL FOR EVERY CREATURE.

It is the will of God and the command of the Redeemer, involving a direct and positive trust to his Church, that the Gospel should be preached "to every creature." On this command all protestant missions are founded. Every single church is bound to contribute its

quota to the conversion of the world. Every christian is in a high sense responsible for the salvation of his brother man.

This is unquestionably the doctrine at once of the Holy Scriptures, of humanity, and of reason. It can be proved as a duty by the strongest

arguments; and yet, after all, it is rather the instinctive deduction of love than the result of any argumentation, or of any specific authority. Where there is true love there will be fellowship with the good and pity for the bad, commiserating even the wisories men bring on themselves. Love is the very essence of experimental and practical christianity.

It inevitably follows from this view of the case, that every church which either theoretically denies, or practically overlooks, this great commission to "preach the Gospel to every creature" within its reach, is guilty of violating a main condition of its charter, and is un-churched, spiritually, thereby.

And it is to be considered, that when the commission was given to the apostles, it was given to the whole church of Christ, for they were the prospective representatives of that church. Nothing can be more preposterous than the anti-christian supposition, that the commission was given only to apostles, or to any imagined official successors of theirs. The New Testament everywhere exhibits the doctrine that the people are to be as much concerned for the salvation of souls as the ministers are. It is to the church as the body of Christ the charge of the Head is given; every person in that church being as much a member of it, as closely united to Christ, as truly spiritual and sacred, as any minister, whether preacher or pastor, is. That is the unquestionable doctrine of the New Testament. This then being the case, the great work of communicating the Gospel of salvation to perishing souls is a work for every true member of Christ's church. And it is only by being thus understood that the commission can ever even approximate fulfilment.

Nor can one sect claim for itself a greater share in this work than another, for sects are not recognised in the Gospel. No part of the New Testament notices them as of right existing. The church to which the commission is given is one and undivided, that which Christ purchased with his blood and sanctified by his Spirit. Sects have arisen purely from the disturbances of human thought, not from a divine authority. Hence, tolerating existing divisions for the sake of those rights of conscience and

private judgment, with which no human authority has a right to interfere, every form of church administration which gives Christ his sovereignty and due place in faith and love, must be regarded as in possession of the commission, just as much as any other; and that not because of its technical or administrative forms, but solely because the Spirit and word of Christ are in it.

Now comes the application. What must be the state of any protestant church, recognizing as it may the great commission, which can nevertheless allow a sinner within its precincts, unwarned, uninvited, by the loving appeals of the Gospel? And then, how is it, that sin and sinners are rampant around the churches, without a remonstrance, without a single call in fulfilment of the commission of Christ, "to preach the Gospel to every creature."

And further, how is it that churches and ministers can go on quietly in their own restricted course, quite content and at ease if they get good revenues, without feeling that they *must*, at whatever cost of money or self-denial, somehow or other convey the Gospel to every godless inhabitant of the neighbourhood where they dwell.

As to allowing the plea—"We must not interfere with such or such a one, for he is a Roman Catholic, or he is an Episcopalian, or a Presbyterian, or a Methodist, or something else,"—it cannot be admitted for a moment, for it will not stand when Christ shall call his church to account for the commission entrusted to it. If a soul be unconverted, that is an absolute authority for interposing. No church restrictions can prevail against that most urgent necessity.

Much less then can indolence, or self-indulgence, or the love of money, or respectability, or any other form of worldliness, rightly prevail against this tremendous claim of perishing souls. Every true believer must see to it that his own part of the charge be fulfilled, in bringing home the Gospel to his relations, his friends, and his acquaintances, and to every one within his reach. It is strange that we can even sleep before this work be done!—*Sydney (Presbyterian) Christian Pleader.*

Revivals and Awakenings.

REVIVAL EVANGELISTS.

THE Waters of Life—how are they to be administered to men? A stated ministry gives out freely to those who come, and this is about as much as it can do. But what of those who *do* not, or *can* not, or *will* not come? Are all these to be punished for their neglect, or incapacity, or wilful refusals, by no efforts being made to convey to them the living waters? By no means; for the command of the Saviour is, "Go and take it." The apostles and first disciples obeyed him and conveyed the healing streams to thousands. In obedience to the same command the Revivalists of the last century acted. Indeed many of our modern efforts to reach the ignorant, and those that are out of the way, have been attempted and accomplished by a practical recognition of the Great Commission—"Go!"

We therefore rejoice in being able to report another attempt to carry out this important injunction. As we have said, stated ministers have enough to do, and any assistance in their great work would, no doubt, be welcomed by them. They might desire and pray for an awakening or revival, but how is it to be brought about. By the blessing of God on the use of means, of course. And what means more likely than a visit from one of those "Revival Evangelists," who now, we are glad to find, are being extensively engaged, providing he be a man of prudence and piety. But our readers will better understand our remarks by reading this narrative from the "*Revival*."

"We have desired and prayed for times of refreshing, and in the greatness of his mercy the Lord has granted our request. For some months past several have appeared to be under religious impressions, but not one came forward to declare what the Lord had done for his soul. It was impressed upon my mind that under the Divine blessing some extra efforts might be beneficial to the people; and one day I thought I should rejoice if, in the providence of God, an evangelist were

sent to us. The next day I received a letter from Mr. Goldsbrough stating that arrangements were making for an evangelist to visit several villages in the neighbourhood, and that if I wished he would come to Horningsham. This proposal was gladly accepted; and, accordingly, Mr. Pointer, formerly of Woolwich, came and held several special services. There was a good number present at the first service, and great attention was paid to the address delivered. I spoke to one man who for some time had been under impressions, and to his brother, who had been blessed under a sermon I had preached about three weeks before. Nothing more worthy of notice occurred at this service. Another meeting was held on Saturday evening, and Mr. Pointer addressed the young on the following sabbath afternoon. It soon became manifest that a gracious influence was upon the meeting, and after the address several young people remained to be directed to the Lamb of God, who beareth away the sin of the world. In the evening the chapel was completely filled, and again the word was with power. Some appeared to be broken down. Another service was held on Monday evening, when our school-room was insufficient to contain the people, and, accordingly, we went into the chapel, which was soon filled. Requests for prayer were sent in, and again God was present in his power to save. An after-meeting was held, at which great distress of mind was manifested. Inquirers were invited to call at my house on the following morning, when Mr. Pointer and myself were fully engaged in directing them to Jesus. There was a crowded meeting on Tuesday evening, the people filling the aisles and the gallery-stairs. Some found peace and others were awakened. This was the last service Mr. Pointer intended holding; but as the work was prospering, he was induced to remain over another sabbath. We established inquiry-meetings; and a good number attended them. On the sabbath the meetings were again very numerously attended.

Some few more had now found peace, while others appeared in deeper distress. The result of the work is seen in increased attendance on the services, our week-evening meetings being attended by three times more than formerly. Mr. Pointer has paid us another visit, and conducted several services; He left us on the 24th of March for Cheddar, where we have followed him with earnest prayer. On that evening we had no less than two hundred and fifty at our prayer-meeting; and at the Thursday evening service, although the rain poured down incessantly, we had one hundred and eighty. There are now forty who profess to have found forgiveness. For the greater part they are young people. There are others who are now under conviction. God has heard prayer in a remarkable manner. Those who have found peace are thoroughly happy, earnest in prayer, and zealous in their endeavours to bring others to the house of God, and to do good in other ways. The most thoughtless and some very hardened ones have been brought to Jesus. There were several girls in Mrs. Mansfield's Bible class, whose conduct was so bad as to lead to expulsion, who now give satisfactory evidence of true conversion. Teachers in the sabbath school are rejoicing over the salvation of some in their classes, as also of two teachers. Deep seriousness has prevailed in all the meetings. There has been nothing of what is generally understood by excitement. Even when the greatest number assembled they departed as quiet as the ordinary congregation. It is true the young people are so happy that sometimes one band goes one way singing, 'Christ for me!' and another goes another way singing, 'There is a fountain filled with blood;' and also true that one who has made a profession for many years has growled out, 'Why don't 'em go home quiet?' nevertheless it cannot be called excitement unless happiness be called by that name, and therefore we do not attempt to repress it?"

Narratives and Anecdotes.

THE PREACHER AND THE CANDIDATE.

2. *The Candidate's Confession.*

"At that time," she continued, "I had rarely been in any other but a Presbyterian house of worship. I regarded Presbyterians as the true Church of Christ. Perhaps I would not be going too far if I should say, that I regarded them as the only true church, or at least as the only church that was not involved in some most important error of doctrine or practice. It was my mother's church," and her voice faltered and her eyes filled with tears as she said it. "It was the church in which God's truth had been made effectual to my conversion. I had no shadow of a doubt that it was *the church*, if not the only church, and with them I did unite. Nor until last sabbath did I ever have a doubt that I was right in doing so. Last sabbath, you will recollect, one of your number was baptized. I had the

curiosity to go to the river. As I saw her plunged beneath the water, the thought impressed itself upon my mind, '*If that is baptism, I have never been baptized*; for whatever baptism may be, it must always be the same—One Lord, one faith, one baptism.' I went home and commenced a careful and thorough investigation of the subject. I found that it was immersion and not sprinkling that Jesus commanded. It was this that He himself, as our example, submitted to in the river of Jordan. It was this which His disciples practised in His lifetime. It was this which He commanded after His death. It was this, therefore, that He required of me. I have not yet obeyed Him, but I desire to '*do whatsoever he commands me*.' Mine is, I humbly trust, the '*obedience of love*.' I have come here to-day, and it is the first time in my life that I have ever been in a baptist church. I have come to ask you

to baptize me, if you think me worthy, according to the commandment of the Lord Jesus."

"Why this is wonderful!" exclaimed the minister, as she resumed her seat.

"It is the Lord's doing," rejoined Mr. Courtney, "and it is wonderful in our eyes."

"Brethren, what shall we do in regard to this application?"

"I move," said one, "that she be baptized and received into the fellowship of the church," which was unanimously determined on.

"When will you be baptized, my sister?" inquired the minister.

"As soon as it may suit your convenience, sir. I am ready now."

"Then after prayer we will at once proceed to the water's side. Let us pray."

They knelt and offered up a short and fervent prayer, that God would own the ordinance about to be administered in his name—bless her who was to be its recipient—fill her with the comforts of the Gospel—make her a faithful and useful christian—and at death receive her into his heavenly kingdom.

When satan finds that he cannot prevent the performance of a religious duty, he often strives to render its performance as distressing as he can. Theodosia had not yet left the house, before she began to be assailed by the most terrible temptations. First came the magnificent church, with its soft light, its cushioned pews, its richly carpeted aisles, its tasteful and costly pulpit, its deep-toned organ, and its well-trained choir, which had all her life been the accompaniments of her public devotions. And she could not but contrast their rich luxurious elegance and comfort, with the rough platform, the naked floor, the hard benches, and harsh unskilful voices which had surrounded her to-day. In that splendid church she saw her mother weeping over her daughter's apostacy—her brother showing no interest in her fate—her uncle, whom she loved as a father, and upon whose approbation she had confidently relied, yet he had not come near her, though she had earnestly requested his presence—her pastor who had taught her in childhood, and prayed over her at her conversion; and there was yet

another, whom she now scarcely dared to think of. They were all there, all happy, all united. She only was a poor outcast from all—yes, yes, from all she loved. With her own rash hand she had cut the ties which bound her to her kindred and her friends. She had left all the elegance so congenial to her delicacy and refinement of taste. She had left all the affection so necessary to the very life of her fond, clinging, loving heart, and here she stood alone among these strangers whom she felt instinctively, with one or two exceptions, had scarcely a sentiment or taste in common with her own. Then, as she was walking to the river, they passed the very spot where she and Mr. Percy stood on the previous sabbath; and in a single moment what visions of affluence, and ease, of elegant social enjoyment, of domestic bliss, all the happiness of the loved and loving wife extending down through many long and blissful years—came vividly before her mind. She could see nothing else. She forgot for a moment where she was, and why she came there. She walked on unconsciously. Unconsciously she took the offered arm of the minister, as he came to conduct her into the river. The touch of the water recalled her to herself. She paused, and suddenly withdrew her arm, clasped her hands together, and looked up to heaven, and so stood for some moments, lost in silent prayer. Those who could see her face, observed the expression of distress and terror (which they attributed to a natural timidity at entering the water), suddenly give place to one of joy and confidence as she again placed her arm within the minister's and walked on—Jesus had heard her prayer: "Oh, Lord, save me! give me strength to make all this sacrifice for Thee! Thou art my Saviour. Thou hast commanded this. I do it in obedience to Thee. Oh, leave me not! Help, Lord, I have no other helper. Thou art now my all." And as she prayed, the visions of earthly bliss vanished from before her, and she saw Jesus upon the cross in dying agony, and he seemed to say, "I bore all this for thee." And she thought of the words of the apostle—"He died for us." And as she walked along, she remembered what Jesus said, "Blessed

are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and shall cast out your name as evil for the Son of man's sake. Rejoice ye in that day, and leap for joy for your reward is great in heaven." "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life."

So fully was her mind occupied with this delightful thought, that she felt no further anxiety, and not the slightest fear. And as she was lifted from the liquid grave, she could not help exclaiming, in an audible voice, "Jesus, I thank thee!" And then, as they turned towards the shore, such a gleam of heavenly peace and holy joy illumined her beautiful face, that several of the brethren and sisters, who stood upon the bank, simultaneously exclaimed, "Blessed be the name of the Lord!"

"Yes," she exclaimed, "Blessed be His holy name!" And suddenly she stopped, and with a voice which was naturally sweet and powerful, and had been carefully cultivated, and now was rendered deeper and more expressive by intensity of feeling, she commenced singing:—

"Jesus, I my cross have taken,
All to leave and follow Thee;
Friendless, poor, despised, forsaken,
Thou from hence my all shalt be.

And while Thou shalt smile upon me,
God of wisdom, love, and might,
Foes may hate, and friends disown me,
Show Thy face and all is bright.

Man may trouble and distress me,
'T will but drive me to Thy breast;
Life with trials hard may press me,
Heaven will bring me sweeter rest.

Oh, 'tis not in grief to harm me
While Thy love is left to me!
Oh, 'twere not in joy to charm me,
Were that joy unmixed with Thee!"

The effect upon the audience was electrical. Tears streamed from every face; many sobbed and wept aloud. Among these was a voice which instantly fixed her attention. She looked up among the assembly, and was surprised to see that it had increased since she went into the water to a great multitude. The congrega-

tions from several other churches had hurried to the river as soon as they were dismissed from their several places of meeting. Foremost among the crowd stood uncle Jones, with her mother on one side, and Edwin on the other. It was her mother that she heard; for when she saw her daughter standing thus alone, and heard her sing, "Friendless, poor, despised, forsaken," she lifted up her voice and wept. Nor did she weep alone. Strong men, who were not professors of religion, and were thought to care for none of these things, stood and gazed at that sweet face, all radiant with the love of Jesus, as though it had been the face of an angel; and as they looked, the big tears chased each other down their unconscious cheeks. The brethren and sisters of the church wept; old men and mothers in Israel wept, young men and maidens wept. But Theodosia heard none, saw none, but her mother. As she came to the water's edge, that mother rushed down to meet her, and clasped her closely to her heart. The brothers and sisters of the church, who were approaching to give her the hand of fellowship, stood respectfully aside.

"Oh, mother, do you—can you forgive me?"

"Don't talk so, my child, I have never blamed you. You have done your duty; you have done right. You have obeyed the Saviour—He will bless you. I wish I had the courage to follow your example."

"God bless you for those words, my mother! Oh, how full of joy my heart is. 'He maketh my cup run over. Surely goodness and mercy hath followed me all the days of my life.' Uncle, dear uncle, it is blessed to obey."

"Mr. Courtney, I thank you for your teachings. Now I know I am baptized. I have done just what Jesus commanded. I have left all and followed him; and blessed be his name, I have already that peace which passeth understanding!"

The brethren and sisters crowded round to welcome her into the communion of the church on earth; after which, the minister pronounced the benediction, and they led her up the bank, and then each went on his way rejoicing.

Baptisms.

FOREIGN.

AUSTRALIA.—Queensland.—Brisbane.—On the last Lord's-day in December, four candidates were baptized on a profession of their faith in Jesus. Three of them were from the Female Bible Class in the sabbath school. During the year Mr. Wilson has baptized fifty-three believers at Brisbane, and there seems to be an increasing interest in the subject of baptism.—Every time I sit down to write the few facts in connection with our church, I wonder what I should do if I had no baptisms to record. We are such a quiet sort of people here that we are very little disturbed. We have no theatre services to chronicle, for the very good reason that we have no theatres in our colony, and distant be the day before we have. Our services on the sabbath are extremely interesting, and our place of worship is overcrowded every sabbath. The want of more room is so much felt that it has been determined to put a deep gallery across the end over the doorway at the entrance; an appeal has been made to the congregation for the necessary funds, as the church cannot be expected to add to its heavy liabilities. On sabbath, Jan. 19, five more were baptized on a profession of their faith, and one on the following day. Mr. Wilson has announced his determination to make a tour of inspection through the country, so as to find out where the people are most desirous of the ministrations of ministers of the gospel, and to preach the gospel wherever and whenever he can get an opportunity. He expects to be gone five or six weeks. On sabbath, Jan. 26, Mr. Wilson preached at Ipswich, and in the evening baptized five, who have been added to the church. Brethren Hinton and Wilson, of Maryborough and Gayndah, are getting on very well indeed. Since the settlement of our brother at Gayndah, I hear the change that has come over the people is quite visible. He is a teetotaler, and has succeeded in getting upwards of forty persons to sign the pledge.

New South Wales. Sydney, Bathurst Street.—Mr. Murray, missionary from the South Seas, has arrived, and will in a short time, if God permit, give his

practical testimony to the truth of believers immersion. Another convert from "Baptism with Water" to "Baptism in water." Our prospects are encouraging.

Hinton.—On Wednesday, Jan. 1, our pastor, Mr. Henderson, baptized four candidates on a profession of their faith in Jesus. The quarterly tea meeting was held on Jan. 8. God is abundantly blessing the labours of Mr. Henderson in his interesting sphere.

Melbourne, Collins Street.—On Lord's-day evening, Feb. 16, seven candidates were immersed on a profession of their faith in Jesus. The chapel was densely crowded by a solemn and most attentive audience.

Castlemaine.—On Lord's-day evening, Jan. 26, Mr. Smith delivered a sermon founded on the words, "Follow me," after which four disciples were baptized.

WEST INDIES, Jamaica.—The results of the revival in this island, notwithstanding some of the evils which have unavoidably accompanied it, have been salutary; equaling, if not surpassing, those of the best days of the mission. It was reported at the Annual Meeting of the "Jamaica Baptist Union," held at Lucea, in February, that 4,000 had been added by baptism to the associated churches alone during the past year, and above 1500 by restoration, the nett increase being much above 5000. This is truly reviving; especially when it is recollected that the other evangelical churches on the island were also visited with like gracious influences and happy results.

NORTH AMERICA.—We have noticed, on several occasions, the progress of conviction in this country respecting the baptism of believers, among the Presbyterians especially, whose ministers publicly complain that they cannot induce parents to bring their children to be sprinkled. Hence it was, we expect, that in the new chapel erected for Mr. Beecher, a baptistry was introduced for the accommodation of those who were persuaded that immersion only was the scriptural mode. Other paedobaptist ministers, we hear, are now willing to dip their candidates for fellowship rather

than lose them! An American paper has the following short paragraph. "The Rev. H. W. Beecher, last Friday week, immersed a recent convert in the font, which now is a permanent institution in Plymouth Church."

DOMESTIC.

LANCASTER.—Allow me first to thank you most sincerely for the handsome grant of tracts, which I received in time for distribution at the interesting and solemn services of yesterday; and in the second place to furnish you with a brief, though I fear but imperfect account of our position and proceedings. For a very long time it has been a source of deep regret that the baptist section of the Redeemer's kingdom had no church representative in this, the county town of Lancashire, with its borough population of 16,000 souls. On Saturday evening, January 25, a few of us met together in a friend's house for the purpose of considering what could be done towards bringing about the desire of our hearts: and it was resolved, after earnest, and I trust, believing prayer, to meet together every Thursday evening to consider and pray over the matter until we could see our way to make a decided move. After the lapse of two or three weeks, we decided to consult the ministers of Preston, Mr. Bugby and Mr. Webb, both of whom cordially entered into the subject; and in due time arrangements were made to hold a public service in the Upper Assembly Room (which we now have on a rent), on the 30th of March. The attendance on that occasion was very encouraging, and Mr. Bugby delivered two suitable addresses from Mal. iii. 16, 17, and Mark v. 35. Since then we have been supplied by various preachers. Our subsequent meetings have not been so large, but still large enough to give us hope of ultimate success, with the continued blessing of our heavenly Father. As four of our number had never been baptized, they expressed a wish to obey their Lord and Master at as early a period as could be conveniently fixed upon; accordingly, Mr. Burchell, of Blackpool, was written to on the subject, and when here last Lord's-day, he suggested Friday, April 18, as a suitable day, being a general holiday; the day was therefore set apart for baptizing the candidates and forming a church. This

was made known to the congregation in the evening, and being such a "new thing" in the town, was much talked about, and of course ridiculed by many professors. Unfortunately for scores, perhaps hundreds, who would have been spectators, and for us who were deeply interested, the weather was very unpropitious. The rain began to fall at twelve o'clock, and continued in one heavy shower the whole afternoon; notwithstanding this, many females, as of old, were there to witness the solemn ceremony, and evidently seemed impressed by it and the short address given by Mr. Burchell at the brink of the wide open bay. I should have stated that before the baptism took place, the Rev. F. Bugby gave out two verses of the hymn—

"Ashamed of Jesus! can it be?"

after which Mr. Burchell offered prayer for the blessing of our God to rest upon the brethren and upon the spectators. When all was over, each person present was presented with one of your tracts, and an announcement made that the Rev. F. Bugby would preach in our meeting-room at half-past six, on the subject of Christian Baptism. The rain continuing to pour down the whole evening, and being a holiday, not so many attended the service. After singing, prayer, and reading of scripture (Acts viii.), Mr. Bugby selected as his text 1 Cor. xi. part of the second verse; after preaching Mr. Burchell proceeded to address the newly-baptized, and the brethren about to receive the right hand of fellowship. This was indeed an impressive and solemn service, and will long be remembered by us. O, may the Lord our Master give us grace to perform the covenant we then made! After my beloved father, Mr. John Shaw, had given a statement of the great leading doctrines that had brought us together, and by which we hoped ever to be kept a united band, Mr. Burchell administered the Supper in commemoration of the dying love of our Saviour. Thus ended this happy event. I have now given you this outline of our proceedings to use as you may deem best. We are but a handful of poor men and women, none of us possessing more than a sufficiency of this world's goods; but our trust is in the Lord and his people, who, we feel confident, will not suffer us to fail in this attempt to further his truth.

We are surrounded on all hands by many who are prejudiced in favour of infant sprinkling, and our way will be hard and rough, but we are satisfied that the time has arrived when our doctrines ought to be heard in this town. May the blessed Lord soon send us a man after his own heart, who shall not shun to declare all his counsel! H. S.

LONDON, Metropolitan Tabernacle.—March 27, fifteen; April 3, twenty, by Mr. Spurgeon. C. B.

East St. Walshworth.—On Thursday evening, April 3, our pastor, Mr. W. Alderson, after an appropriate discourse to a numerous and attentive audience, baptized seven believers. One had been a member some years with the Independents, two were teachers in the sabbath school, and one a niece of the pastor. One was a young woman then on a visit to her sister, who is a member with us. Convinced that immersion is the only scriptural mode, and believers the only proper subjects, she applied for the privilege of following her Lord with the other candidates, and our pastor, being satisfied with the reason of the hope that was in her, complied with her request. There are several more waiting at the gates of Zion, whom, we trust, the love of Christ will constrain to show their obedience to his commands by observing this ordinance. We have now received into the church since July last, when Mr. A. came amongst us, forty-four members. We thank God and take courage. J. S.

LEAMINGTON.—Our pastor, Mr. Payn, baptized seven candidates, April 13th. Two of these were from the Independents, and two were teachers from our sabbath school. Two more were to have been baptized, but ill-health prevented. Many others are inquiring the way to Zion. E. A.

LEEDS, York Road.—Seven believers were baptized in connection with this new interest by Mr. Bowden, of Hunslet, on March 30. Ten more candidates are waiting for the ordinance next month.

Call Lane.—General Baptists.—Nine believers put on Christ by baptism on April 6. The chapel was crowded to excess. Mr. Tuncliffe faithfully defended our views as baptists. One of the candidates was the minister's youngest daughter. May they all be faithful unto death!

STONY STRATFORD.—On Lord's-day evening, April 6, after a sermon by Mr. Perkins, A.M., late of Aberdeen University, on the Commission of Christ, our pastor, Mr. E. L. Forster, immersed three believers in the Lord Jesus Christ. Two were husband and wife, who had resolved by the grace of God to journey to heaven together. The third is a sabbath school teacher, and a daughter of members of our church. She was the child of many prayers, which have now been answered. Let this encourage parents to pray for the conversion of their children.

BROSELEY, Old Chapel.—Mr. Jones "went down into the water" with two disciples—husband and wife—and baptized them on Lord's-day evening, March 29. The chapel was crowded. The congregation, including persons of every denomination in the town, listened to a convincing discourse upon what Mr. John Wesley designated "the ancient manner of baptizing," by which he doubtless meant the good old apostolic practice, from which he and his followers ought never to have departed. C. E. J.

SUNNYSIDE, Lancashire.—Eight disciples were baptized by Mr. Nichols on Wednesday evening, April 2. Three of these were females, and five were young men. One was the mother of a family, another the wife of one of our brethren, a third was the sister of the senior deacon, and two were brothers. Mr. N. preached on this occasion from Acts viii. 12; and the chapel was densely crowded during the service. On the next sabbath these were received into the church.

SUDBURY, Suffolk.—On Thursday evening, January 30, our pastor, Mr. Bentley, baptized one believer in our Lord Jesus Christ; and on Wednesday, Feb. 26, three more thus publicly obeyed their Lord in his own ordinance. We have more coming forward, and hope soon to report again. G. B.

HASLINGDEN, Pleasant Street.—Three scholars from our sabbath school were baptized by Mr. Prout, March 23; and on the 5th of April, the mother of two daughters and one son, members of our church, was also baptized.

STUDLEY, Warwickshire.—Mr. James led two candidates down into the water and baptized them on the first Lord's-day in April.

LATCHFORD, near Warrington.—Nine followers of the Lamb were baptized on a profession of their faith in Christ in the presence of a large congregation, on the first Lord's-day in April. A man and his wife were among the number, and five were connected with the sabbath school. Several of the candidates were led to decision by witnessing a former baptism. May the Lord keep them all from falling!

BRAYFORD, North Devon.—Our pastor, Mr. Cutcliffe, baptized three believers in Jesus, after a suitable discourse, April 13. One was the son of one of our deacons, and is the fifth of his children who have put on Christ by baptism. We hope soon to have the pleasure of reporting again.

FARNBOROUGH, Kent.—Two disciples were baptized at Bessell's Green chapel on the last sabbath in March by Mr. G. Webb, of Eynsford; the pulpit and the pool being kindly lent in the afternoon for that purpose.

UXBRIDGE.—A very solemn service was held after the prayer meeting on Monday evening, April 13, when our pastor, Mr. Lowden, baptized two disciples of the Lord Jesus Christ.

DARLINGTON.—Our pastor, Mr. Grant, had the pleasure of baptizing two believers on Friday evening, March 21. May the Lord send us greater prosperity!
J. W.

WALES.

Cardiff, Bethany.—Our new pastor, Mr. Griffiths, baptized two sisters, April 6, who were grandchildren of a deceased baptist minister; they were added to the church.
J. J.

Bethlehem, Pembrokeshire.—We visited the waters again on Lord's-day, March 16th, for the baptism of a sister in Christ; and on April 13, another sister was baptized by our pastor, Mr. Lloyd.
T. W.

Brynmawr, Calvary.—Two more young disciples from our sabbath school have been baptized in addition to those reported last month.
J. J.

Cardiff, Bethany.—Mr. How, our pastor, baptized two candidates on March 30; and on April 6, two more.
W. J.

[We should be glad to have more reports of baptismal services from the principality. They are always welcome.]

Baptism Facts and Anecdotes.

THE SUFFERINGS OF CHRIST A BAPTISM.

Jesus said, "But I have a baptism to be baptized with; and how am I straitened till it be accomplished."

OUR LORD, in these impressive words, is referring to the greatness of his approaching sufferings,—and, by a metaphor, he calls them "*a Baptism*." An interesting question from hence arises, Does *sprinkling* a little water on the face, or being totally *immersed* and *overwhelmed* in a large quantity, most appropriately exhibit an image of the severity of the sufferings of Christ? Surely there cannot be two answers to this question. The following extracts are taken from the works of men who were not Baptists, but who were compelled to admit that the idea of immersion is necessary to the explanation of the text.

DR. DODDRIEGE thus paraphrases the text: "Are you able to drink of the bitter

cup of which I am now about to drink so deep, and to be baptized with the baptism, and *plunged* into that sea of sufferings with which I am shortly to be baptized, and, as it were, *overwhelmed* for a time?" *Fam. Expos.*

DR. CAMPBELL'S Translation: "I have an immersion to undergo; and how am I pained till it be accomplished!"—*Four Gospels.*

WIRTSUS: "Immersion into the water, is to be considered by us, as exhibiting that dreadful abyss of Divine Justice, in which Christ, for our sins, was for a time, as it were, absorbed; as in David, his type, he complains 'I am come into deep waters, where the floods overflow me.'"—*Econ. of the Cov.*

HERVEY in his Theron and Aapasio, expresses himself, on this subject, with great energy: "He longed, (beneficent, blessed BEING!) He longed for the fatal hour. He severely rebuked one of his disciples who would have dissuaded Him

from going as a volunteer to the cross. He was even *straitened*, under a kind of holy uneasiness, till the dreadful work was accomplished; till He was *baptized with the baptism of his sufferings*, bathed in blood, and *plunged* in death!

If our Lord intended the ordinance of baptism to exhibit an image of the *overwhelming sorrows of his soul*, in the garden and on the cross, his intention is frustrated by the change of immersion into sprinkling! And if this be admitted,

(and it cannot be denied,) what devout Christian can think of this change but with deep regret! It is no small thing thus to mutilate one of the Saviour's own sayings with regard to his sacred passion. Brother, sister, in Christ, be obedient to Jesus, and return to the old Scriptural plan. Be buried with your Lord in Baptism, and remember how he said, "If ye love me, keep my commandments."

Sabbath Schools and Education.

UNTAUGHT AND NEGLECTED YOUNG MEN.

AFTER all the zealous efforts that have been put forth to instruct the whole of the rising generation, there are yet a larger number of untaught youth around us than many imagine, who, from some cause or other, have not been brought under instruction. Only last sabbath we heard two separate Bible classes, and was surprised to find in each some big lads—young men we might call them—who in trying to read in turn, stumbled sadly at words of only two syllables. Poor fellows! they seemed to feel it; but we were glad that they also seemed resolved to go on and master the difficulty if they could. Anything, therefore, that can be done to help such ought to be done. For this reason we publish the following letter from one whom we have known for some years as an able and experienced teacher. He says:—

"I have long been surprised that though so many books have been issued for the use of those who are learning to read the scriptures, yet not one, so far as my information goes, meets the requirements of a large class of untaught young men and women of the working classes; none that furnish the help most needed by those whose education has been neglected by their own carelessness, or the culpable indifference of their parents. This statement may seem strange, but I have long found the need of some better aid than that already furnished for teaching those young men and women, who now feeling and lamenting their ignorance, desire to learn to read the scriptures. I cannot better shew my ideas of what I think is needed than by

supposing that such a young person has attained a knowledge of monosyllables, and is desirous to begin to read the New Testament. Suppose the first lesson to be the birth of Christ, as recorded in the latter part of the first and the whole of the second chapter of Matthew. He begins the narrative, and he meets with words he has never seen before; they puzzle him—he stumbles at them—he is perplexed—and if reading in class he is ashamed, and may be so disheartened as to lay down the book and never take it up again. It is to enable such to learn to read the scriptures more easily, that I propose a mode which I have tried for years with success. The plan is simple, and if once introduced, would, I believe, soon become general. I propose to construct tables of the most difficult words in such scripture lessons, and to require the learner to spend some time in spelling those words previously to reading the lesson. By this means he will acquire a knowledge of that which would otherwise perplex and puzzle him. It may be said that the first and second part of Spelling Lessons, containing words mostly from the Sacred Scriptures, supply the want. I answer, some of the words which are in the above lessons may be found in those books, but more trouble would be required to find them than many a learner would be able or willing to bestow, and many of the words wanted could not be found at all. The enclosed specimen gives an explanation of my plan, which I submit to your inspection. If you think so favourably of the plan as to believe as I do that it would be useful to a large class of the young, and would print it, I would give

you the result of my labours in arranging the lessons. Certainly I hope to see it brought out by some one. Your connection with sabbath schools, which is extensive, would enable you to introduce it to general notice.

Leicester.

J. J."

We have looked over the specimen to which our friend refers. We see some difficulties in the way which may not have been seen by him. But our readers shall hear further on the subject when we have more fully inspected and considered his plan.

Religious Tracts.

TRACT DISTRIBUTION IN CHINA.

DR. LEGGE, writing from Hong Kong to the Religious Tract Society, says:—

"You will observe that the price charged for the tracts is higher than in former years. The fact is, that the disturbed state of the country has raised the price of paper very considerably. Other circumstances have operated to raise the price of labour in Hong Kong as well.

I was instructed at the meeting of our Committee to apply to you for another grant of £100 for the present year. I hope that this will be voted to us cordially, as the last was. I cannot indeed, report to you individual instances of conversion resulting from the reading of any of your tracts during the past year, but the distribution of them has entered as an important element into our general missionary labours, which have been crowned with a large blessing. In our district between eighty and ninety individuals have come over to the christian camp, and the people there and in the adjacent regions now welcome the preacher and the colporteur. Besides, the peace which has been anew completed, has thrown the country open to a degree that never obtained before. This ought to be a year more abundant in missionary labours in China than any previous one.

I see that a good deal has been published in England and is being published about the rebel movement. I am less hopeful about it myself than I was. When I learned seven months ago that an old friend of my own had become a leading person among them by the name of King Kan, my hopes rose high, as I knew him to be exceedingly well informed in Christian doctrine, and had reason to think that he would be firm to

his principles. He has disappointed me, however, having succumbed to the influence of the chief among them. Some recent edicts issued by the chief in explanation and defence of his religious views are very monstrous. The consequences of this present course have been faithfully and fully represented to the King Kan, but I doubt whether any very desirable results will follow. The prospects of China altogether are melancholy. It will be long before the destroying scourge ceases to pass through it. Doubtless it will ultimately be seen that all her tribulations have worked to prepare the way of the Lord. Meanwhile, what our hands find to do we are to do with all our might."

A Wesleyan Missionary at Canton—Rev. S. Hutton, in applying for a similar grant, says:—

"Our facilities for distributing tracts are very great, and, as far as I can observe, the work is carried on with discrimination. The tracts are not scattered broadcast without any probability of their being read by the parties receiving them.

I wish I could report many instances that have come to our knowledge in which good has been done by the tracts. A young man, who has attended a meeting for catechumens which I hold every week, was favourably impressed by means of a tract given him seven or eight years ago; and although he does not remember what it contained, I think a good Providence has used it to incline him during the last year to listen with earnestness to the preaching of the gospel. Now is our seedtime; the harvest is not yet. We must be prepared to see the seed buried for a time, and hope on for the large ingathering of fruit which we shall surely have in days to come."

Intelligence.

BAPTIST.

FOREIGN.

AUSTRALIA, Baptist Association of Victoria.—Rules adopted January, 1882.

I. That an Association be now formed, under the designation of the Baptist Association of Victoria.

II. That this Association shall consist of all churches making an annual collection, and individuals subscribing not less than ten shillings a year, willing to unite together for the advancement of the cause of the Redeemer, in connection with the baptist denomination.

III. That this Association shall seek to advance the cause of Jesus, by the preaching of the gospel, promoting the formation of christian churches, the sustenance of evangelists, and the temporary assistance of pastors wherever openings for usefulness present themselves.

IV.—That an Annual Meeting shall be held at such time and place as shall be deemed most suitable, to which each church shall send a letter containing a statement of its additions and losses, of its Sunday school, and of its general operations during the year preceding.

V.—That at the annual meeting, all matters pertaining to the Association shall be submitted to the consideration of the assembled messengers, who shall at the same time appoint a General Committee, with Treasurer, and one or more Secretaries, for the purpose of carrying into effect the designs of the society.

VI. That no monies shall be voted by the Committee beyond the amount in the hands of the Treasurer.

VII. That a Provisional Committee be formed to carry into effect the resolutions of this meeting.

VIII. That brother Rees be requested to act as Secretary *pro tem*.

IX. That an appeal be made to the churches of the Association, to aid in removing the remaining debt on the former Association, amounting to about £50.

We may add that Mr. New, pastor of the Albert Street baptist church, Melbourne, is the Chairman, and Mr. D. Rees, pastor of the baptist church, Prahran, the Secretary of the Provisional Committee.

Queensland.—A public meeting was held in the baptist chapel, Brisbane, on Monday evening, Dec. 18, for the formation of a missionary society in connection with the

baptist denomination, more especially to meet the spiritual requirements of the settlers in the bush and remote towns in that colony. Various resolutions were unanimously passed expressive of the necessity for such a mission, and of a determination with Divine assistance of prosecuting it without delay.

JAMAICA. Calabar Baptist Institution.—The annual examination of the students took place during the week commencing the 16th of December last, and occupied the greater part of three days. The following is from the report of the Rev. William Gillies, Presbyterian minister, of Falmouth:—"I am happy to be able to state without effort or affectation that the view I had last week of the Calabar Training Institution was very pleasing. I liked the work-like aspect of its arrangements, in as far as these came under my observation, or could be inferred from appearances. I admired the spirit which seemed to pervade the whole establishment. I rejoiced to observe the interest taken in it by the members of the managing committee. And, with respect to results, the attainments of the students whom I had the pleasure of examining, or hearing examined, were equal to my expectations, and such as I think are fitted to gratify the friends of the institution." During the year, nineteen young men were under instruction in the three departments:—Five theological students; nine normal school students; and five lay pupils.

DOMESTIC.

REGISTRATION OF TRUST-DEEDS.—*Important.*—The following circular has been issued by the committee of the Baptist Union:—"Dear Brother,—I am directed by the committee to call your attention to the state of the law as affecting the validity of chapel deeds. By an act of Parliament (9 Geo. II., cap. 30), commonly called the Mortmain Act, all trusts of land (except where the land was a free gift) for charitable purposes—this term includes chapels and schools—are absolutely null and void, unless, within six months after the date thereof, enrolled in Chancery. Many of our denominational chapel deeds are believed to be in this unsatisfactory state; and it is, therefore, of great importance that, by an act passed during the last session (24 Vic. cap. 9), an opportunity is given for repairing any such mischief by now effecting the enrolment required. Under these circumstances it is urgently

incumbent on all parties in possession of chapel deeds to ascertain whether they are enrolled in Chancery, or not. If a deed is enrolled, that fact will be found stated in writing on the outside of it; so that in any case in which no such statement is found the deed must be taken to be not enrolled. In every such case, the deed should be put immediately into the hands of some respectable attorney, who will, without giving the parties any trouble, and without putting them to much expense, procure the enrolment. This should be done without delay, because the time prescribed by the act expires on the 17th of May next. Confiding in your prompt attention to this business, I am, dear brother, on behalf of the Committee, J. H. HIXON, Secretary."

DERBY, Osmaston Road.—The very handsome structure erected by the General Baptist church and congregation formerly meeting at Sacheverel Street was opened for divine worship on Thursday morning, April 3, when the Hon. and Rev. Baptist Noel preached, we may say, from that favourite text of the first General Baptist preachers—Acts xiii. 38—9. Before preaching, however, Mr. N. said a few words respecting the collection, requesting that it might then be made, and so dismissed from their thoughts. This was done, and £214 18s. was collected. In the evening, Dr. James Hamilton, of London, preached from "And the gold of that land is good." On the next Lord's-day, Dr. Burns, of London, preached twice; and was followed on Wednesday evening by Dr. Ferguson, of London. Next Lord's-day, sermons were preached by the Rev. W. Underwood, the Principal of the General Baptist College and formerly the pastor of the church, in the morning; and by the Rev. W. Jones, the present pastor, in the evening. On Friday, the 18th, after a crowded tea meeting, various addresses were delivered. The financial result of all the services was £565. We have not space now to describe this edifice, which, we are told, is altogether *unique* among the places of worship of this section of the body. But next month, as we hope to see it in the interval, we shall attempt a description of it both externally and internally.

SOUTHPORT.—The chapel formerly used by the Wesleyans was opened and occupied by the baptists on Wednesday, March 5, when sermons were preached by Messrs. M'Laren of Manchester, and Stowell Brown of Liverpool; and on the next sabbath by Mr. Dowson of Bradford. Mr. A. M. Stalker is the minister. The cost was £2,200, towards which £1000 had been subscribed.

TORQUAY.—On Tuesday afternoon, March 25, the foundation stone of a new baptist chapel was laid by J. C. Parry, Esq., of Delhi, India. A sermon was then preached by Mr. Page, of Plymouth, in the chapel, and a tea meeting of 400 was held in the Union Hall, after which, several addresses were given. The Rev. J. Kings, is the pastor of the church, whose labours have been so blessed, that after a considerable enlargement, the present place was yet too small for the increasing congregation.

RYDE, Isle of Wight.—It affords us much gratification in being able to report the progress our friends are making in this town. The foundation stone of a new chapel was laid on March 20, by Sir S. Morton Peto, Bart., M.P., in George Street, one of the principal streets. In the afternoon, at a tea meeting in the Victoria Rooms, five hundred sat down, after which a large meeting was held, Sir Morton presiding.

WELLINGTON, Somerset.—The Rev. J. Baynes has been compelled by the failure of his health to relinquish the pastorate of the baptist church in that town, which he has held for more than forty-one years. Mr. Baynes is only the third pastor the church has had in 102 years. Minister and people have abundant reason for gratitude on account of the blessing which has rested on their union.

A NOBLE PROPOSAL has been made for a "General Assembly of all the Baptist Churches of Great Britain and Ireland" at the Metropolitan Tabernacle, during this Bicentenary year. Why not? We should delight to see such a gathering, providing the proceedings were conducted "without partiality."

LEEDS, Great George Street Chapel.—We hear that this chapel and the site have been sold for the purposes of the New General Infirmary for £4,500. A new place of worship is contemplated. Lord Teynham preached on behalf of the trust funds on Feb. 23.

UXBRIDGE.—We have had very interesting annual services, when Messrs. Brock, of London, and McMillan, of Bayswater, preached. Between the services we had a very happy tea meeting, many ministers and friends being present to cheer and encourage us.

CARDIFF, Canton—Welsh.—The pastor of this church, Mr. J. D. Williams, was presented by his friends with thirty-eight volumes on divinity, and a purse of money, on Tuesday evening, March 23, as expressions of respect and attachment.

FOLKESTONE.—Considerable enlargements and improvements are about to be made in the chapel in Rendezvous Street.

TRURO.—Services were held here to welcome Mr. T. Lewis, as pastor of the church, on Lord's-day, March 23. On Monday, evening, a tea meeting was held in the Council Chamber, after which several addresses were delivered, and £82 subscribed in liquidation of the debt.

DOWNEND, near Bristol.—New and spacious school-rooms in connection with the chapel were opened here on March 17. After tea, a meeting was held, when the whole of the expenses of erection were cleared off. John Foster, the celebrated essayist, was once minister here.

BACUP, Zion Chapel.—This spacious and beautiful place of worship was re-opened after various improvements, April 6, with sermons by the Rev. H. Hall, from Rawdon College, who on that day entered on the duties of pastor under the most cheering auspices.

REHNEY, Monmouthshire.—Mr. D. R. Jones, previous to his removal to Abercarn, was invited to a public meeting, and presented with a handsome purse of eighteen guineas, as a token of the esteem and affection of his friends, after nearly twelve years of faithful service amongst them.

LLANDUDNO, North Wales.—The foundation of a new English baptist chapel was laid on Thursday, April 3, at this popular watering place. It is expected that the building will be completed in August. The site is excellent.

WORCESTER.—The church and congregation now meeting in Silver Street, have resolved to erect a more spacious chapel on a new site. E. B. Evans, Esq., has offered £1,500 to this desirable object.

REMOVALS.—Mr. R. S. Harrington, of Bristol College, to Ross.—Mr. James Bury, of Manchester, to Colne.—Mr. John Thomas, of Pontypool College, to Llandudno.—Mr. Middleditch, Secretary of the Baptist Irish Society, to Bow, Middlesex.—Mr. John Morgan, of Pontypool College, to St. Bride's, near Newport, Monmouthshire.—Mr. Thomas Fisk, of Bristol College, to Kildorminster.—Mr. Thomas Brooks, of Bourton-on-the-Water, to Wallingford.—Mr. T. H. Jones, of Pontypool College, to Tetbury.

RECENT RECOGNITIONS.—Mr. Rees Evans, late of Troherbert, over the Welsh church, Stanhope Street, Liverpool, March 24.—Mr. Llewellyn Jones, of Pontypool College, over the Welsh Church, Tottenham Court Road, London, April 3.—Mr. R. P. Macmaster, late of Coventry, over the church at Counterslip, Bristol, April 9.—Mr. E. Curtis, of Rawdon College, over the church at Hatch Beauchamp, April 9.

MISSIONARY.

MADAGASCAR.—Six missionaries in connection with the London Society have been ordained for Madagascar. The directors have received a munificent donation of £1,000 to aid them in their enterprise, from a friend who withholds his name but expresses his desire that his gift may not supersede, but rather stimulate, the liberality of others. By the latest accounts the Rev. J. J. Le Brun had returned from Antananarivo to the Mauritius, in consequence of an attack of fever. Mr. Ellis was awaiting the healthy season for entering the country. He sends home some interesting details. The christians are active, energetic, and grateful for their wonderful deliverance, and have greatly increased in numbers since the accession of King Radama to the throne. Letters from the capital state that the King had walked at the head of a large procession of christians, from a palace in the suburbs to his residence in the city, and that, at his request, the christians sang all the way. The commander-in-chief is also very favourable; he has given the christians a house near his own for a chapel; and some of the women of his family are believers in the gospel. "The King has ordered schools to be established, as soon as teachers can be provided, in all the villages in which schools were opened by the late king. He has abolished the ordeal by Tangena. He has made it a rule that all who appear before him shall do so in European clothes. He has encouraged the study of English to the utmost extent, having made it the diplomatic language of his government. In this respect the people share fully in his preference. When Mr. Le Brun began to pray in French, before one of the large congregations on the Lord's-day, the native minister stopped him and requested him to pray in English, as the people liked the English language." The young king is stated also to have inquired "freely about the religious proceedings of the christians in Mauritius, and whether the people are contented and happy, as well as rich; and said he wished to be friendly with all foreigners, but to be specially united with the English—that if he had a treaty of friendship with the English he should feel contented." He has advised the native christians not to make any change in their mode of worship or organisation till the missionaries arrive.

SOUTH SEAS.—The voyages of the *John Williams* missionary ship during the past year furnish abundant evidence to the triumphs of the gospel in the islands of the South Pacific. The missionaries have

been eagerly welcomed by crowds of natives on shores not long ago inhospitable and blood-stained. Erromanga, so lately the scene of the murder of Mr. and Mrs. Gordon, has again been visited. It now appears that their death was effected by a chieftain who came from a distance, and was instigated to the act by a native of Singapore, long resident in the island, and notorious for his wickedness. The friends of the truth will rejoice to hear that, notwithstanding the sad reverses of the past, the prospect for the future is surely brightening. "We had thought," writes Mr. Murray of the Samoan Mission, "that, except the seventeen refugees whom we found at Aneitum, the Erromangans were still heathen idolaters. How surprised and delighted, therefore, were we to find that instead of this there is a goodly number besides on whom the truth has manifestly made a considerable impression—who stand aloof from heathenism, and keep up the worship of the true God on this dark and blood-stained shore, and who seem determined, at all hazards, to walk according to their light. The number of those who thus adhere to christianity it is impossible at present accurately to ascertain. There are ten—six men and four women—in the Bay; and at a place called Tapontamasi, in the neighbourhood, where a Samoan teacher laboured in former years, there is a considerable number, both men and women, who were in the habit of attending schools and services while Mr. Gordon was alive, and who assisted him in building his house. These we were unable to see, but they remain steadfast, observing the sabbath and keeping up the worship of God as best they can."

RELIGIOUS.

THE QUEEN AT OSBORNE.—At a recent meeting at Cambridge the Rev. H. Hulsatt, military chaplain, narrated the following:—"The incumbent of Osborne had occasion to visit an aged parishioner. Upon his arrival at the house, as he entered the door where the invalid was, he saw sitting by the bed-side a lady in deep mourning reading the Word of God. He was about to retire, when the lady remarked, 'Pray remain. I should not wish the invalid to lose the comfort which a clergyman might afford.' The lady retired, and the clergyman found lying on the bed a book with texts of Scripture adapted to the sick; and he found out that out of that book portions of Scripture had been read by the lady in black. That lady was the Queen of England."

AUSTRIA.—The first step has been taken towards emancipating the people from ecclesiastical thralldom. The committee of the Chamber of Deputies, to whom was deputed the task of framing a law to regulate the relations of the Church to the State, has proposed a measure which asserts the broadest principles of religious liberty. The concordat is at an end. Civil and political rights are declared to be independent of religious belief. At the age of eighteen every man is free to choose his own creed, and guaranteed protection in the exercise of his religion. There are to be no disabilities; and in the administration of justice even the scruples are respected of those who object to take the oaths in general use. It remains to be seen whether this liberal code can be reduced to practice in a country so long priest ridden, and so often cheated of its political rights.

OPEN-AIR PREACHING BY MINISTERS AND LAYMEN.—A committee for English preaching during the International Exhibition is being organized, of which Major Straith and Mr. Wilbraham Taylor are to be Hon. Secretaries. The chief object is to promote religious services, lectures, and prayer meetings, in churches, chapels, halls, and schoolrooms, under tents and in the open air, to be conducted by clergymen, ministers, and laymen, specially selected, and acting under a responsible chairman. The committee is to be composed of ministers of all denominations, including several gentlemen accustomed to lay preaching such as Lord Radstock, Mr. Macgregor, and Captain Fishbourne. The appointment of a responsible chairman, as a guard against the mischiefs of indiscriminate lay preaching by incompetent parties, is a wise regulation.

FRANCE.—Protestants are increasing in their endeavours to diffuse a knowledge of the truth. Tracts are being privately and more widely distributed; and evangelical books, suitable for every class of mind, are being more numerously published. Twenty-one protestant places of worship were opened in France during the last year, which was an increase of eight on the two previous years, during each of which there were only thirteen.

GENERAL.

LORD PALMERSTON ON CRINOLINE.—Speaking on the distress in Coventry, Lord P. said, "The ladies, who exercise so great a sway in all human affairs by changing their style of dress, inflict distress upon one set of manufacturers, or give abundant occupation to another. The Coventry ribbon-makers are suffering from the absence of ribbons upon the dresses

of their fair countrywomen; but on the other hand, the steel manufacturers of Sheffield are driving a flourishing trade in those implements of destruction which have become so fashionable of late."

SLAVE EMANCIPATION IN THE DUTCH WEST INDIA ISLANDS.—A project of emancipation of slaves has been adopted for the Dutch Islands in the West Indies. The following extract from the *Surinam Weekblad*, of Feb. 15, indicates the chief features of the plan which has been adopted:—"The slave question in the Dutch West India colonies has been settled. All slaves in those colonies will be set free on the 1st July, 1863, under the following conditions:—1. Compensation of three hundred guilders for each slave—man, woman, or child—to be paid to the owner. 2. Slaves to remain under apprenticeship on the estates for a term of three years, during which time they are to be paid wages for their work, half of such wages to accrue to Government."

GREEN PAPER HANGINGS.—Four children in one family at Limehouse having died, as if poisoned, one after the other, the premises were inspected and found healthy; but it was afterwards discovered that they had torn the green paper from the wall of their bed room and licked the surface, which contained the poison of which they died.

SINGULAR DISCOVERY.—The fall of a portion of the cliff near Hastings has revealed a slab of stone bearing on its surface a clean impression of the foot of a gigantic bird, which is supposed to have been at least twelve feet high. There are numerous other impressions, more or less perfect, of the same bird's claw.

WINDSOR CASTLE.—Mr Rawlinson, who has been engaged by Her Majesty to investigate the sanitary condition of Windsor Castle, has certified that he has examined every nook and cranny of the Castle, from the cellars to the roof, and that he is convinced there is not a more healthy habitation in England.

LONGEVITY.—Three brothers and one sister are now living in the neighbourhood of Haworth, whose united ages amount to 335 years. Separately their ages are 80, 85, 84, and 77. Their food through life has been almost exclusively milk and porridge!—*Leeds Mercury*.

WILLIAM PITT was once asked which was the chief qualification for a great statesman—knowledge, eloquence, or industry. "None of these," was his reply, "Patience is the chief."

AUSTRALIAN GOLD.—It has been stated that from May, 1851, to Midsummer, 1861, we have received from Australia 25,081,408 ounces of gold, valued at ninety-six millions of pounds sterling!

DISTRICT OF COLUMBIA.—The bill abolishing slavery in the District of Columbia passed the senate of the United States on Thursday, April 3. The President's proposition for aiding slave states in the work of emancipation has also passed the Senate; and as it had previously passed the House, and has no doubt before this received the sanction of the President, is now in full force. The good work is begun. Let us thank God and take courage.—*Morning Star*.

REVIEW OF THE PAST MONTH.

Friday, April 25th.

AT HOME.—It affords us satisfaction to observe that our beloved Queen takes out of door exercise daily; but her grief does not appear to have much abated. Her Majesty has ordered that her birthday be not observed this year, and that emblems of mourning be used on all communications addressed to her. Prince Leopold, who has been several months at Cannes in the south of France for the benefit of his health, has returned to his widowed mother. The Prince of Wales has visited the burial Cave of Abraham at Machpelah, by special order. It is said that no christians have been allowed to enter it since the times of the Crusades. As it is found that the large granite pillar intended as a monument to the late Prince Consort cannot be conveyed in safety, some other memorial of him is now under consideration.—Parliament is expected to close its sittings early in July.

ABROAD.—The news from America is now of an exciting character. The Federals have taken an island-fort on the Mississippi, called No. 10, with its stores and ammunition. A great battle has taken place in one of the Western States. The fighting which was commenced on the *sabbath morning* by the Confederates, was kept up until Monday evening, when they retired in order, both sides claiming the victory. In Eastern Virginia a great contest is expected, as the main armies of the South and North were arrayed within sight of each other. The Government measures for the emancipation of the slaves are proceeding in a hopeful direction. The President has ordered the observance of a Thanksgiving Service for the late victories, and for deliverance from threatened invasion—we suppose by the British! But this "thanksgiving" matter is very like "shouting before they are out of the wood," and reminds us of the old Scotch parson who, when required to give thanks for a victory, exclaimed—

"Ye hypocritical as these your pranks,
To murder men and give God thanks.
Go, get ye gone, and come no further,
God wants no thanks for wilful murder."

Marriages.

Feb. 7, at the residence of the Rev. Adam Thomson, Surrey Hills, Sydney, Mr. Frederic James Winks, of Leicester, England, second surviving son of Mr. J. F. Winks, of Leicester, Editor of the *British Baptist Reporter*, to Jane, the youngest daughter of William Lawson, Esq., of Greenock, Scotland.

March 8, at Withybrook, by the Rev. Henry Angus, baptist minister, of Rugby, Mr. James Buchanan, of Cailechat, near Stirling, to Susanna, youngest daughter of the late Rev. Edward Fall, of Rugby.

March 11, at Kensington, Bath, by the Rev. O. Winslow, D.D., baptist minister, Mr. George Oatley, of Bristol, to Miss Harriett Copp, of Bath.

March 12, at Portmahon baptist chapel, Sheffield, by the Rev. J. P. Campbell, Mr. Herbert T. Simpson, to Elizabeth, second daughter of S. J. Bult, Esq., of London.

March 13, at the baptist chapel, Pontesbury, by the Rev. J. Dore, Mr. Charles Thomas, to Miss Sarah Downton, second daughter of Mr. Samuel Downton.

March 13, at Belvoir Street chapel,

Leicester, by the Rev. J. P. Mursell, John Manning, Esq., of Orlingbury, to Sarah, widow of the late John Robinson, Esq., and sister-in-law of the Rev. W. Robinson, of Cambridge.

March 15, by license, at the baptist chapel, Naunton, by the Rev. A. W. Heritage, Mr. J. H. Bomford, of Aitch Lench, to Miss M. A. Comely, of Condicote.

March 18, at the baptist chapel, Lymington, by the Rev. R. G. Moses, Mr. W. E. Hawkins, to Hannah, eldest daughter of the late Mr. W. Bath, Lymington.

March 26, at Salem baptist chapel, Burton-on-Trent, by the Rev. A. Pitt, the Rev. D. Peacock, baptist minister, to Sarah, only daughter of the late Mr. Joseph Sanders, of Barton-under-Needwood.

March 27, at Mare Street baptist chapel, by the Rev. D. Katterns, John Frank Baker, of Hackney, to Marianne, third daughter of George Offor, Esq., J.P.

March 27, at the baptist chapel, Stratford-on-Avon, by the Rev. T. H. Morgan, the Rev. R. Hall, B.A., to Mary, only daughter of James Cox, Esq., of Shottery Villa.

Deaths.

Dec. 11, Mr. Daniel Evans, of Blackfriars Road, London, aged 65. Early converted to God, he was baptized by the venerable James Upton in 1813 at Church Street chapel. In 1830, with other friends he joined in forming the church in Waterloo Road, of which he was a deacon. Mr. E. was afterwards an elder of the church now meeting in the Metropolitan Tabernacle; and our readers were indebted to him for many interesting reports of baptisms during Mr. Spurgeon's early ministry. He was a "good man," a lover of good men and good works, though trusting, through a long illness and to the last, on Christ alone for salvation. "Rest will be very sweet," were nearly his last words before he "fell asleep" in Jesus.

Jan. 20, at Wolvey, near Hinckley, aged 74, Mr. Joseph Knight, for thirty-five years the faithful pastor of the General Baptist church in that village.

January 27, aged 81, Elizabeth, wife of Mr. Thomas Brown, senior deacon of the baptist church, Carley Street, Leicester. She was baptized fifty-four years ago. Long prevented by weakness from attending public worship, she was patient and hopeful to the end, and "fell asleep" in peace.

March 14, at Waltham Abbey, in his 60th year, Mr. William Richardson. He was for more than twenty-four years a deacon of the baptist church in the above place. He has left a large family and circle of friends to mourn his loss.

March 17, at the baptist Mission House, East Queen Street, Kingston, Jamaica, Hannah Lusty, the beloved wife of the Rev. Samuel Oughton, aged 56 years.

March 18, at Kirton Lindsey, aged 20, G. W. Parkin, a son of one of the deacons of the baptist church. He was of a quiet spirit, but died triumphing in Christ.

March 25, at Leeds, Mrs. Mary Burton, aged 70. Baptized forty years ago by the late venerable Mr. John Trickett, of Bramley, she "walked with God" all her days, and after long suffering entered into rest.

March 28, at Fakenham, Norfolk, after a most lengthened, severe, and painful affliction, borne with the utmost christian fortitude and patience, Elizabeth, the beloved wife of the Rev. S. B. Gooch, baptist minister, aged 60 years.

April 14, at Louth, aged 66, the Rev. James Kiddall, thirty-seven years pastor of the General Baptist church at Maltby, Alford, and Walker Gate, Louth; highly esteemed by a large circle of friends.

YOUTH'S MISCELLANY.

CRUSHED HOPES CROWNED IN DEATH.

ALEXANDER BROWN was born in the manse of *The Ord*, in the north of Scotland, in April, 1838, and died at sea on his way home, Jan. 3, 1860, at the early age of twenty-one years. Dr. Brown has written a very interesting memoir of his beloved son, which is well worth the attention of intelligent young men.* From the closing chapter, headed "The Lessons," we give an extract, in the hope that it may be useful.

"To young men, especially of the more intellectual class, of generous impulses and noble ambition, resolved, in whatever circumstances, to act their part in life courageously, and as far as possible beneficially—but nothing more—the foregoing narrative has a voice peculiarly emphatic.

Here is a youth highly intellectual, thirsting for mental enlargement and some congenial field of action in life, of irreproachable morals and correct religious thinking. Yet in what state did death find him? Ill at ease. It is not that he had given too little attention to spiritual things—for he had given a great deal—but that he had never brought his own spiritual state to a definite issue. It is not that he had allowed literature and politics and professional prospects to usurp the place due to higher things—no doubt, in the light of eternity, he would have been ready enough to admit that. But what distressed him was that up to that time he had left the great question of his own forgiveness and reconciliation to God, as a dying sinner, all unsettled. By some, I know, this will be set down to narrow scrupulosity. Under the influence of some fine thinkers and tasteful writers, there is a tendency at present, among those who would fain retain what they deem the spirit of christianity without its sharper and more definite features, to resolve sin into a mere disordered state of the heart, and the sorrow proper to a deathbed into mere regret for the small progress made in religion. With such persons the sufferings and death of Jesus are naturally enough resolved into a mere manifestation of God's merciful desire that men should be happy, by ceasing from what is injurious to themselves, and casting themselves into the mould of that sublime self-devotion which

Christ exhibited. Blessed be God, it was no such shallow views of sin that troubled the spirit of my dying boy, nor had he substituted for the Gospel such wretched generalities about the death of Christ. Quite possible it is that when he confessed so affectingly that he had 'gone intellectually astray' in India—'arguing against the plan of the Gospel for argument's sake' he referred to something of this kind. That he may have tried how far the views set forth by the plausible writers I have alluded to would stand their ground in argument, is not unlikely. But it was only 'for argument's sake' that 'the plan of the Gospel' was ever 'argued against.' That there was a guilt in sin, which Christ 'put away by the sacrifice of Himself,' and that 'We are reconciled to God by the death of his Son,' was what he never seriously doubted; and the grief which he now felt lay in his never having surrendered his own heart to this Divine reconciliation—never setting to the seal of his own reconciliation to God in the Gospel of His Son. It was the consciousness of this—as he ingenuously confessed at last—which at home made him recoil from the profession of the Gospel ministry, although in other respects he judged it to be the most suitable to him; feeling it, no doubt, incongruous and distasteful to make it the business of his life to bring men to what yet remained to be accomplished in himself. But now that he saw the time for this drawing to a speedy close, his whole thoughts were concentrated upon it: it was with the anxious desire to have applied to himself that blood which cleanseth us from all sin that he drank in so eagerly the Bible testimonies on this subject from the lips of those dear men whom God sent to him in the hour of need; and it was not until he had come, slowly but surely, to discern his own warrant to appropriate the peace of the Gospel and look up to God as a reconciled Father, that all his difficulties vanished, and his remaining time was spent in breathing this new air, through the medium of conversation, scripture reading, prayer, hymnal celebrations of the glory of Christ and his redeeming love, and anticipations of heaven by the aid of sacred song. O! thoughtful young men, let me freely speak to you of this way to peace of conscience and spiritual freedom. Speculative and critical difficulties may easily be got up against it, and a

* *Crushed Hopes Crowned in Death: Memorial of the Life, Particularly the Last Days of Alexander Brown, Bengal Civil Service.* By David Brown, D.D., Professor of Theology, Aberdeen.

Gospel strip of this element may commend itself to superficial thinking as more consonant to reason. But just in proportion as your conscience, brought into contact with the scripture representations of sin, becomes uneasy in the view of your own demerit, will the flimsiness of such divinity be discerned, and its insufficiency to allay the 'fearful looking for of judgment' at the last be revealed. Nor will the lesson of this narrative be learnt merely when this is seen to be taught by it. The distress of this dying youth arose not from his having lived till then in ignorance of the true way of reconciliation to God, or in any way misapprehended it, but solely from his not having yielded his own spirit to that reconciliation. He had read about it, and had made it the subject of speculative thought, and talk, and argument; but his heart, it would seem, had not till then cordially appropriated that peace with God through the blood of the cross which is the gateway to a new relationship to him and an entirely new life. Think of this, ye who may live to see with him that a great work had to be done, without which no sinner can safely meet his Judge, but unlike him may die without the possibility of its being done. I will not argue here with those who have reasoned themselves out of all definite religious beliefs, into a generalised and merely sentimental christianity, perhaps even an attenuated theism. I address myself to those who yet bow to the Bible as the ultimate court of appeal as to what christianity is: and I affectionately entreat them to place its sharp clear statements regarding sin and salvation alongside the testimony of their own conscience, when it witnesses to their own demerit, and say if in the light of a coming judgment they can extract solid peace out of such miserable views of the purposes of Christ's death as are now fascinating so many; and whether, on the other hand, there be not in the simple assurance from

heaven that 'the blood of Jesus Christ, his Son, cleanseth us from all sin' a source of blessed hope towards God for the troubled conscience, and of peace passing understanding in the consciousness of our own acceptance. Oh! do but taste, and see if it be not so. What deathbed have those empty generalities about the death of Christ which are now current in intellectual circles ever lighted up with joy unspeakable and full of glory? But may I not confidently ask, what thousands of departing spirits have not been irradiated, through the consciousness of peace by the blood of the cross, with assurances and foretastes of heaven? When this is experienced in youth, one is free to serve Christ in any department of life most congenial to him, or into which he has been providentially thrown. In the army it produces a Hedley Viccars and a Havelock; a Sir Henry and a John Lawrence in the Indian Civil Service; in the medical profession a Marshall Hall and a Forbes Winslow—in their life or by their death shewing that those, and those only, whom 'the love of Christ constraineth, to live not unto themselves but unto Him that died for them and rose again,' have reached the highest principle of human action in every department of life, and are alone capable of manifesting the true nobility, sweetness, beauty, and glory of our nature. Oh! if I could impress this upon my readers, and most of all upon the young, cultivated, manly, generous, earnest spirits, whom all along I have had chiefly in view, what joy it would give me! That faith 'takes many forms, but if it is faith any of its forms will suffice to guide us to the end.' That is but one of those sentimental and chilling generalities to which I referred, which can live only on the ruins of all Biblical christianity, and which under any adequate views of sin will leave the soul at last to take its flight into eternity without a ray of light as to its dread hereafter."

REUNION IN HEAVEN.

How short is the earthly history of a family. A few short years and those who are now embraced in a family circle will be scattered. The children, now the objects of tender solicitude, will have grown up and gone forth to their respective stations in the world. A few years more, and the children and parents will have passed from this earthly stage. Their names will no longer be heard in their present dwelling. Their domestic loves, and anxieties, happiness and sorrows, will be a lost and forgotten history. Every heart in which it was written will

be mouldering in the dust. And is this all? Is this the whole satisfaction which is provided for some of the strongest feelings of our hearts? How can such transitory beings, with whom our connection is so brief, engage all the love we can feel? Why should not our feelings towards them be as feeble and unsatisfying as they? But, blessed be God, this is not all. Of this he has given us perfect assurance in the gospel of his Son. Though to the eye of unenlightened nature the ties of domestic love seemed scattered into the dust, the spiritual eye of faith perceives that

they have been loosened on earth only to be resumed under far happier circumstances in regions of everlasting love and bliss. Though the history of a family may seem to be forgotten when the last

member of it is laid in the grave, the memory of it still lives in immortal souls; and when the circle is wholly dissolved on earth, it is again completed in heaven.

OUR ELDER BROTHER.

EVERY relation in which Jesus stands to his people is precious. But there are some peculiarly so, especially under certain peculiar circumstances. He is not only our Saviour, but our Brother. He is bone of our bone, and flesh of our flesh. Possessing our nature, being part of the same family, he watches over us with a brother's eye, and loves us with a brother's love. He is "the Brother born for adversity." He takes the deepest interest in all our affairs, and watches over us to do us good. We may go to him in all our troubles, and open our hearts to him without the least reserve. We cannot go to one who loves us more, or one who is more able or willing to help us. He laid down his life for us, thereby proving the intensity of his love to us. He is gone into heaven there to appear in the presence of God for us. My tried christian friend, the eye of Jesus is

upon thee in thy trial; the ear of Jesus is open, to listen to thy cries; the heart of Jesus is affected with thy griefs and woes; and the tongue of Jesus is employed to intercede with his Father for thee. Sweet thought! We have a Brother in heaven: a Brother that knows all we suffer, and who will frustrate the designs of our foes, sanctify to us our troubles and trials, and eventually make all things work together for our good. His strong arm will defend us, his merciful hand will supply us, and his tender heart will ever sympathize with us. He will guide us through life and death by his counsel, and afterwards receive us to glory. Let us, therefore, go to him in every trouble, plead with him to supply our wants, trust him in every dark and dreary hour, and expect him to show a Brother's love.

LOOK INWARD.

THE great world to us is the world within us. The movements going on there, are of far more consequence to us than what are called events and constitute history. God looketh at the heart: he understandeth our thoughts afar off; he will judge the

secrets of men by Christ Jesus, according to the Gospel. How needful, then, to keep the heart with all diligence, for out of it are the "issues of life,"—both that which now is, and that which is to come.

ALMOST PERSUADED.

ACTS XXVI. 28.

"Almost persuaded," said a youth,
 "But wait a little while,
 Till I have tasted pleasure's cup,
 And gazed on pleasure's smile:
 I am but young—there's time enough
 For me to think of God;
 When I am old, then will I try
 To walk the narrow road."
 But death came sooner than he thought,
 He died—but Jesus was not sought.

"Almost persuaded," said a man,
 The world stamp'd on his brow,
 "I'll come when I have got more gold,
 I cannot come just now:
 When I have left the busy world,
 With all its toils and care,
 Then will be time enough for me
 To give to God and prayer."
 He left the busy world, 'tis true,
 But a Saviour's love he never knew.

"Almost persuaded,"—reader, pause!
 Is this thy answer too?
 Procrastinate no longer, then,
 Oh, strive to live anew.
 If thou art young, thou knowest not
 How long thou hast to live;
 If thou hast wealth, dost thou not know,
 It cannot true joy give?
 For youth shall die, and riches rust,
 And both alike shall turn to dust.
 "Almost persuaded,"—tarry not,
 For time is flying fast;
 The harvest now will soon be o'er,
 The summer soon be past.
 And if thou art not saved now,
 While it is call'd to-day,
 Death, with its iron-hand, may come,
 And bear thy soul away.
 Then choose the way that thou wilt go—
 Whether to endless joy or woe.

From *Old Jonathan*.

THE

BAPTIST REPORTER.

JUNE, 1862.

ANNIVERSARIES OF BAPTIST SOCIETIES—1862.

THE RELIGIOUS INSTITUTIONS of Britain and America, whose great object is the diffusion of the gospel throughout the world, have not only been regarded as the most eminent and extensive, but have hitherto met with progressive, and nearly uninterrupted, support and success.

Last year, the breaking out of the slavery war in America—for deny it as they may, slavery has done it all—caused a serious interruption to the working of their missionary operations at home and abroad, and missionaries were recalled from scenes of useful labour.

In our own country during the past winter, the death of the Prince Consort, the expectation of war with the Northern States, the interruption of the cotton supply and the consequent want of employment and stagnation of commerce, led many to apprehend that our religious institutions would also suffer loss in a considerable reduction of their resources.

We have cause, therefore, for devout gratitude to God that these apprehensions have not been realized to the extent expected. Our constant readers will be able to ascertain the present financial position of our leading institutions

by the reports we now furnish, and on comparing them with those which for many years we have published in our monthly number for June, they will discover that we may yet, as heretofore, “thank God and take courage.”

We follow our usual plan of giving brief statements from the reports, with dates, place of meeting, and speakers. Next month we shall furnish selections from the speeches.

BIBLE TRANSLATION SOCIETY.

THE twenty-second anniversary was held on Thursday evening, April 24, at Kingsgate Street chapel, Holborn. Dr. Gotch, of Bristol College, in the chair. Speakers—The Chairman, and Messrs. John Sale, of Calcutta, J. E. Giles, late of Dublin, H. Wilkinson, of Norwich, late General Baptist missionary in Orissa, and J. C. Marshman, Esq.

The SECRETARY read the following report:—

“The prevailing distress throughout the manufacturing districts has, to some extent, diminished the ordinary income of the Bible Translation Society during the past year; but the committee gratefully record the fact that, through the legacies of some of its former subscribers, the

amount received has reached the sum of £2,301 11s. 11d., being an increase of £352 17s. 7d. over the receipts of the preceding year. Of this sum £926 13s. 11d. was received through Mr. J. M. Chandler, the executor of the late Mr. Thomas Clark, of Bristol; and £50 through Mr. Hawkesford, jun., the executor of the late Mr. William Spire, of Birmingham. During the year the following appropriations have been made:—To the versions of the Scriptures printed at the Calcutta Press, £1,400; to the Oriya new version, printed by the General Baptists at Cuttack, £200; to the revised edition of the Singalese New Testament, £150; and to the Camaroon versions, £100; making a total of £1,850. The Baptist Mission Press at Calcutta has been constantly occupied in the printing of the Scriptures. The Rev. C. B. Lewis, in the preparation and issue of another edition of the Bengali Bible, has availed himself of the notes left by Mr. Wenger on his departure for Europe. It is hoped that Mr. Wenger will be enabled to resume his important work in Calcutta towards the close of the year. The Rev. John Parsons, of Benares, has continued to devote much time and attention to the new Hindi version, which has now proceeded to the close of the Epistle to the Colossians. The committee have presented to Mr. Parsons a few valuable books, to enable him to prosecute his proposed translation of the Old Testament Scriptures. Mr. Parsons, in giving an account of his preaching tours, speaks of the avidity with which the Scriptures are often received, and of the readiness of the people in some instances to pay for them. The Rev. Charles Carter has again revised his version of the Singalese New Testament. The printing has advanced to the end of First Corinthians, and it is expected that the whole will be printed by

next July. The committee regret that they cannot report any progress in the preparation of a new version of the Scriptures in the Chinese language, but they are quite prepared to enter upon this much-desired work as soon as Providence may open up the way for the purpose. The Rev. A. Saker has supplied the following information:—During the past year 1,000 copies of the New Testament from First Corinthians to Revelation have been printed. Also 600 copies of Genesis and Exodus; and 500 copies of Amos, Joel, and Malachi. He proposes to print a revised edition of the Gospels in Dualla, and of the Gospel of John in Isubu. The Rev. John Buckley has proceeded with the new version of the Scriptures in Oriya, and, when he last wrote, expected that the New Testament would be completed and printed in April in the present year. The General Baptist Missionaries, at their last Missionary Conference at Cuttack, passed the following resolution:—

‘Resolved—That we most heartily acknowledge the kind help of the Bible Translation Society in the further grant of £200, making a total of £450, for the revised edition of the Oriya New Testament; and, constrained by gratitude for the generous help, we would warmly commend to all our churches the support of this valuable institution.’

Since 1838, the Cuttack press has printed 117,850 copies of the Gospels and other portions of the Scriptures; 2,000 each of two separate editions of the Old Testament; and 3,550 of two editions of the New Testament. The committee again thank those brethren who have rendered efficient aid to the society during the past year; and they earnestly entreat, from all their friends throughout the country, a juster appreciation of the object and aims of the society, and a more hearty sympathy and support in the endeavour to place the Word of Life

in the hands of the heathen, so translated that it may be easily read and understood by all. To stimulate their zeal, the committee give prominence to the following extracts from the reports of the Baptist Missionary Society for 1860 and 1861 :

'The increasing demands on the society's funds, by the extension of its operations in the work of translation, by the expenses of the new versions in Singalese, in Ceylon; Dualla, in Western Africa; Hindi, Sanserit, and others in India, require augmented support. The Translation Society, therefore, is an indispensable auxiliary to the Baptist Mission. Its grants, however, are not confined to one institution; for it would be a mistake to suppose it is merely a baptist society. It is founded on, and intended to vindicate, great principles. Its conductors declare that they believe it to be a solemn duty faithfully to *translate* the Word of God; and that every man who undertakes the work should be left free to carry out this rule, in its entirety, without let or hindrance; and that no committee of any society is justified in making a prescribed method of dealing with particular words and phrases the condition of its support. These are principles which rise far above all mere sectarian objects. They are the common property of the christian church, and should control every section of it in this important department of labour. (1860.) The committee remark with pleasure the steady increase of the contributions for the translations, from the funds of the Bible Translation Society. With the extension of the work of grace, and the enlargement of our Mission in India, the demand for the Scriptures must continue to grow, while new versions, such as that of the New Testament now in the press, in Ceylon, and new fields like that of China, will receive ampler means than ever to furnish the people with the Word of God.' (1861.)

In closing the engagements of another year, the committee would commend the society to the churches of the denomination, and to all who cherish an earnest concern that the Word of God should be faithfully translated into the languages of the world. They respectfully recommend to all its friends the same 'patient continuance in well-doing' which has been unswervingly exemplified in the zeal and fidelity of the truly distinguished men who have

been engaged in the work of translation. They doubt not that this work, which was commenced in a conscientious conviction of its great importance, and in dependence on the God of the Bible, will still continue to be favoured with his blessing, until the nations amongst whom the society is labouring shall possess in their own languages the uncorrupted Word of God, and 'all shall know the Lord, from the least even unto the greatest.'

In the regretted absence of the Treasurer, Dr. STREANE, the secretary also read the cash account, from which it appeared that the income for the year was £2,361 11s. 11d.; the balance in hand is £21 19s. 7d.; and that the loan of £700 from the Baptist Missionary Society is continued without interest.

THE BAPTIST UNION.

THE Annual Meeting was held at the Library of the Mission House, Moorgate Street, on Friday, April 25th. The Rev. Charles Stovel delivered the preliminary address, after prayer by the Rev. Cyrus Pitt Grosvenor, President of the Central College, New York.

The Rev. J. H. HINTON read the report and cash account for the past year. The report stated that two churches had signified their adherence to the Union during the year. There were now thirty-seven Associations in the Union, from three of which, containing thirty-one churches, no reports had been received. There were 1,232 churches now in union, of which 1,126 had furnished reports as to their state. The clear increase of members during the year was 4,518, or an average of nearly 4½ per church. This was a considerable falling off as compared with the preceding two years, when the averages were ten and eleven respectively. The elements of the rapid increase during the years 1859 and 1860,

were to be found in the principality of Wales, the English churches presenting a more regular rate of progression. The Committee had issued circulars to the churches in reference to chapel deeds. They had also convened a meeting with respect to the Bicentenary movement, which had issued in the formation of the Central United Bartholomew Committee. They had also waited, in company with the three denominations, upon Earl Russell, on the subject of the threatened hostilities with America, and had forwarded an address to their brethren of the United States, from whom a response had been received. They had entered into a correspondence with the British and Foreign Bible Society in relation to the Bible Colporteurs of Sweden, the result being that those colporteurs were now supplied with Bibles from the society, that privilege having been before denied them in consequence of their selling other religious publications. The Burial Bill of Sir Morton Peto had also engaged their attention.

Among the subjects discussed were—the Efficiency of the Union, the War in America, the State of the Denomination, the Enrolment of Trust-deeds, the Bicentenary, and the Burials' Bill.

BAPTIST HOME MISSIONARY SOCIETY.

THIS year the Annual Meeting was held in the Metropolitan Tabernacle on Monday evening, April 28. Edward Miall, Esq., in the chair. There was a good attendance. The speakers were the Chairman, and Messrs. J. H. Millard, H. Dowson, J. Aldis, and H. S. Brown.

The Rev. S. J. DAVIS, secretary, then proceeded to point out the prominent features of the report. He said, that several years ago, the more earnest and intelligent members of their body turned their attention to the great want of bap-

tist churches in large towns. Many circumstances prevented their complete success in that direction, but it would be seen from the list of churches which had become self-sustaining that large towns had not been entirely overlooked. Several new stations had been opened, and at one of them, Tredegarville, an important suburb of Cardiff, they had been eminently successful. An agent had been located at Middlesbrough, and the society had renewed their assistance to the churches of Hartlepool, Tenby, and Hereford, with a fair prospect of their becoming, ere long, self-sustaining churches. In London an effort has been made to meet the want of baptist churches, whilst encouraging reports came in from various parts of the country of the success which had attended the labours of the brethren. Assistance has been given to missionaries and grantees in sixty-five places exclusive of places aided by affiliated auxiliaries. The total number of additions during the year to these sixty-five stations is three hundred and ninety-two, making an average of six to each church. In connection with every station, and in connection with the forty-four substations, there is a sabbath school. The returns from the schools are, in general, very satisfactory. Most of the brethren state that they conducted open-air services during the summer months, and that they intend to renew the work when the season returns. With respect to the abstract of the cash account, the secretary said he must explain that the amount raised in the stations of the society would no longer appear in the abstract, but in an appendix. It would be seen therefore from the circulated abstract that they had received this year £1,843 11s. 6d., that after deducting expenses, payments of loans and interest, and payments to missionaries, which

amounted to £1,341 0s. 10d., there was a balance in the hands of their treasurer of £37 5s. 11d.

BAPTIST IRISH SOCIETY.

THE Annual Meeting of this society was also held at the Metropolitan Tabernacle, on Tuesday evening, April 29. Sir S. Morton Peto, Bart., M.P., in the chair. The speakers were the Chairman, and Messrs. H. Dowson, F. Tucker, T. W. Medhurst, of Coleraine, and James Mursell, of Kettering.

The SECRETARY, Mr. Middleditch, proceeded to make his statement of the operations of the society during the past year. He said he did not think a long printed document would be interesting to the majority of those assembled, and he would therefore only glance at the most important parts of it. He expressed himself as gratified to know that the great object of the society was to preach the simple, plain gospel of Jesus Christ. Their aim was to establish a permanent agency in Ireland itself. They wanted to provide a permanent agency in Ireland, in its cities and large towns, which should grow up into self-sustaining churches, and such self-sustaining churches could only exist in the cities and large towns of Ireland. He was glad to report that success had attended their efforts in Ballymena. They had an admirable place of worship there, which cost about £400, £300 of which had been raised by the people themselves. The congregation numbered about 500, and there was a church of 150 members. They had voluntarily relinquished one half of the society's grant in aid of the ministry. The Lord had also been pleased to bless the society's agents in other parts of Ireland. Their finances were in a most encouraging state. Including the sum received for the sale of the old chapel at Belfast, their income

for the past year was £3,001 5s. 2d., a larger income than they had received for several past years. They had a balance of £321 in hand. He hoped the fact of that balance existing would not operate to retard the liberality of the assembly, for that sum was the hard savings resulting from very careful and economical management. They had been careful to husband their resources, because they wished to provide the means of occupying a larger number of places than they had hitherto done. They had great cause for thankfulness in the past, and they, and he, thought they might rely with confidence upon the support of their friends in the time to come.

BAPTIST FOREIGN MISSIONARY SOCIETY.

THE Seventieth Anniversary was held on Wednesday, April 30, at Exeter Hall. Edward Baines, Esq., M.P., in the chair. The attendance was not so large as in some former years, owing, it is supposed, to the day of meeting having been changed, and the excitement prevailing respecting the opening of the International Exhibition on the next day. The speakers were, in addition to the Chairman, Messrs. Dr. Vaughan, E. White, W. H. Watson, and Arthur Mursell.

The Rev. F. TRESTRAIL read the report, which set out with a comparison between the condition of the Mission in 1852 and in 1862. Ten years ago the society sustained for its various missionary labour in India, Ceylon, the West Indies—including Jamaica—Africa, and France, forty-five missionary brethren and one hundred and fourteen natives as preachers and pastors over native communities. These have increased to sixty-six missionaries and one hundred and forty-eight native preachers and pastors, and China has been adopted by the society as an additional

sphere of exertion. The number of members in the churches at the former date was 5,069. This has now advanced to 5,800. A large part of this increase has taken place in India. In 1852 there were 1,564 persons in membership in that part of the mission; in 1862 they have increased to 2,049; and it was not doubted that, with the divine blessing resting upon the efforts of the missionaries, this rate of increase would continue. During the year just closed eight brethren had been added to the missionary staff; five of them were devoted to the East, one to Africa, and one to France, while one remained for the present at home. Sickness had fallen heavily upon a few of the brethren, but death had in no case borne any away. The fluctuations in the agency had been fewer than for some years past. The report then proceeded to review the condition of the respective stations, and made special mention of the revival that had taken place in Jamaica. The returns of fifty-nine out of sixty-one of the churches in the Union showed that there had been baptized during the year 3,757, and that there were 6,058 inquirers up to the end of last December. Deduct 1,792 individuals, who were on the inquirers' lists before that date, and there were 8,021 persons who, after a trial of several months, are the hopeful results of this awakening. Looking at the net increase, the committee report with gratitude that it is larger than the churches have had during any one year since the commencement of the mission in Jamaica. To the baptist churches which have participated in the outpouring of the divine mercy, should be added a more than equal number of persons who have joined other denominations of christians; and the committee believe that the estimate that 25,000 individuals became the subjects of religion

during the movement, is not far from the truth. In India the work of evangelization goes steadily forward. More than two hundred baptisms testify that the gospel has been preached, not in word only, but with the power of God. Almost every station in Bengal has received converts from the heathen. Of the Mission College at Serampore the committee report very favourably, both as to the efficiency with which it is conducted, the beneficial results which flow from it, and the large number of youths who come under daily instruction. The instruction imparted in this and similar institutions is exhibiting its influence in the waning of the power of superstition, in the spread of divine truth, and in the awakening of the long dormant energies of the Hindoo mind. The work of colportage has been vigorously carried on in France, and upwards of eight hundred volumes of the Scriptures, both of the Old and New Testaments, have been sold, besides one hundred and twenty-seven volumes of other religious works. With respect to the finances the committee report that in their statement last year they had to record with gratitude that, notwithstanding the extreme severity of the winter, whereby the cost of all articles of subsistence was greatly increased, the receipts for general purposes were £2,853 in advance of those of the previous year. They have the satisfaction of reporting a further increase of £1,081 for the present year; the total receipts under this head being £19,952 17s. 4d. Early last year the late Charles B. Robinson, Esq., of Leicester, gave a donation of £1,000, and, besides liberal bequests to various denominational institutions, he has left to the society a further sum of £2,500; and they have reason to believe that the recent gift of £2,000, under the name of a "Thank-offering," came from the same munificent hand.

There has been a diminution in the contributions for native preachers to the amount of £150. As this fund is chiefly supported by the young, it may be that they have diverted some of their liberality into other channels. In the Widows' and Orphans' Fund, there was last year a considerable falling off, owing to the extraordinary severity of the weather throughout the country on the day that the sacramental collection is usually made. This year it has not only recovered again, but exceeded the amount given in any former year, being within a trifle of £700. The contributions to the Translation Fund, especially from the Bible Translation Society, are also in advance of previous years; the committee of this institution having voted £1,650 in aid of the versions now being printed in India, Ceylon, and Africa. After repeated efforts and negotiations, carried on for some years, the committee have at last obtained £1,500, as compensation from the Spanish Government for the property seized by them at Fernando Po, in addition to £200 paid to the Rev. A. Saker about five years ago. The entire income of the society for the present year, from all sources, is £83,151 4s. 10d., the largest income the society has ever received, with the exception of the jubilee year. In the society's expenditure there has been an increase in almost every department of foreign labour. The working expenses are less by £330 than they were in 1850; so that by a considerably augmented income, and by consequence an augmented amount of labour, in conducting the society's affairs, they are managed at a smaller cost. Of the China fund, to meet prospective payments, there yet remains in the treasurer's hands £1,178. The total expenditure for the past year has been £32,743 2s. 3d. The difference between the sum expended and that received, added to the balance of last year, makes up a balance in the treasurer's hands of £3,707 14s. 7d., against which there are liabilities on account of acceptances not yet due, and balances of China and Famine Funds; which not only absorb this balance, but exceed it by £367 4s. 5d. This amount is, however, abundantly provided for by the moneys which have come in since the accounts were closed, for the very first item in the new account is a residuary legacy realised from the estate of the Rev. W. Nicholls, of Collingham, Notts., of £1,183. This review of the society's labours, combined with the gradual increase of the funds for carrying on the work, and the numerous and more hopeful character of the offers for mission service, furnishes the most ample encouragement to renew and increase our efforts to save a fallen world.

Sir S. M. Peto, having read the financial statement, observed that he had never had so satisfactory a statement to present to his constituents on any previous occasion. They were in the happy position of having a balance in hand—almost enough to meet every outstanding liability. No less than £3,750 had been contributed by means of the Calcutta press, which was so constant a source of benefit and aid to the society as well as to India. In connection with India, he might mention the strong feeling of indebtedness which the officers and executive committee had with regard to their dear friend Mr. Lewis, who so admirably superintended the Calcutta press. While he did everything in his power, and did it admirably and well, to superintend the press, he was a brother beloved and consulted by every missionary throughout India, and without claiming for him any sort of episcopacy; he might also style him the Metropolitan of India. With regard to

the finances of the society, although there appeared in the statement a balance in hand, there was practically, after estimating the total assets and liabilities of the society, a balance the other way of £307. It was, however, a source of heart-felt gratitude to the executive committee to be able to present such a report as they had done that day.

Spiritual Cabinet.

GOD IS OUR REFUGE.—The Love of God, under the various names of goodness, bounty, long-suffering, compassion, mercy, and grace, is our refuge. Only convince a man, on gospel grounds, that God for Christ's sake loves him, and, in proportion to his faith, you make him a happy man. Let him only know the things that are freely given him of God, and he is comforted. "When, by the Spirit of God," says Luther, speaking of his conversion, "I learnt how the justification of the sinner proceeds from God's mere mercy, by the way of faith, then I felt myself born again, as a new man; and I entered by an open door into the paradise of God. From that hour I saw the precious and holy Scriptures with new eyes." He had entered the stronghold. Let a man comprehend the import of the declaration that God is good; let him think who and how great God is: what and how copious his all-sufficiency; how boundless his ability to bless; how exquisite the pleasures at his right hand for evermore; and then let him stand and wonder at the greatness of affection affirmed of such a Being, who sits at the fount of all conceivable good, creates all susceptibilities of enjoyment, and floods them with holy fulness. Let him muse on this till he has begun to conceive what God is, what God's love is, and how it must gush from this spring-head, and stream into swelling rivers of deep and spreading

beneficence, of vast and awful bliss, from its sources in the heart of infinite favour; and then let him turn inwards, and shudder to behold that the object of all this is—himself. I say, let a man thus be told, and thus understand, and thus believe that God loves him—and he is a happy man: he now knows that God is a refuge.

THE OMNIPOTENCE OF GOD should be a powerful inducement to the impenitent to repent. To such we would say, Do you desire to have God on your side? then repent. All his power and all his goodness will be yours, and will be pledged to do you good. *God is able*, that is, God is omnipotent, signifies a different thing to the believer and to you. What can you read in it but that he is able to destroy? and to destroy with an intensity of destruction beyond all your possibility of comprehension. God is armed against you, and each of his perfections is a tower from which irresistible assaults are made on your happiness. The infinite and eternal opposition between God's holiness and your sin must make you miserable and keep you so. There is no way to escape this, but by coming over to God's side through the mediation of his Son. But let this once take place, and how extraordinary is the result! What ensues? not simple amnesty, safety, or even forgiveness: these were great unspeakable gifts; but more than these, God descends,

and picks up the poor sunken creature from his footstool, and presses him to his bosom. Is this enough? No. He wipes his tears, clothes him in white apparel, enriches him with glory, and sets him upon a throne. The redeemed sinner finds that all the expensive and amazing plan of redemption, which has been opening out for ages, has had for its object the holiness and blessedness of himself, and such as he; and that the height which he has reached in the joy of his Lord, at the day of judgment, is only the starting-point in a career of endless improvement in all that is pure, lovely, and spiritual. Now make sure that this is really your aim, and you cannot by possibility desire too much, or desire too ardently. Nor can you form any vision of what God is ready to communicate in these respects, which will not be ten thousand times surpassed by the reality.

Poetry.

THE LABOURER.

"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

Sow ye beside all waters,
Where the dew of heaven may fall,
Ye shall reap if ye be not weary,
For the spirit breathes o'er all;
Sow though the thorns may wound thee;
One wore the thorns for thee;
And though the cold world scorn thee,
Patient and hopeful be.
Sow ye beside all waters,
With a blessing and a prayer,
Name Him whose hands uphold thee,
And sow thou everywhere.

Sow when the sunlight sheddeth
Its warm and cheering ray,
For the rain of heaven descendeth,
When the sunbeams pass away.
Sow when the tempest lowers,
For calmer days will break,
And the seed in darkness nourish'd,
A goodly plant may make.
Sow when the morning breaketh
In beauty o'er the land;
And when the evening falleth,
Withhold not thou thine hand.

Sow though the rock repel thee,
In its cold and sterile pride.
Some cleft there may be riven,
Where the little seed may hide.
Fear not, for some will flourish,
And, though the tares abound,
Like the willows by the waters,
Will the scattered grain be found.
Work, while the daylight lasteth,
Ere the shades of night come on;
Ere the Lord of the vineyard cometh,
And the labourers' work is done.

Work! in the wild waste places,
Though none thy love may own;
God guides the down of the thistle
The wandering wind hath sown.
Will Jesus chide thy weakness,
Or call thy labour vain?
The word that for him thou bearest,
Shall return to him again.
On! with thine heart in heaven,
With a purpose good and right,
Until the wild wastes blossom
In the warmth of a Saviour's light.

Sow by the wayside gladly,
In the damp dark places low,
Where sunlight seldom reacheth,
Nor healthful streamlets flow;
Where the withering air of poison
Is the young bird's earliest breath,
And the wild unwholesome blossom,
Bears in its beauty—"death."
The ground impure, o'ertrodden
By life's disfiguring years,
Though blood and guilt have stained it,
May yet be soft from tears.

Watch not the clouds above thee,
Let the whirlwind round thee sweep;
God may the seed-time give thee,
But another hand may reap.
Have faith, though ne'er beholding
The seed burst from its tomb;
Thou knowest not which may perish,
Or what be spared to bloom.
Room on the narrowest ridges
The ripen'd grain will find,
That the Lord of the harvest coming
His harvest sheaves may bind.

A. S.

Reviews.

Theodosia Ernest; or the Heroine of Faith. English Edition Revised.
London: H. J. Tresidder.

We expect that our readers would peruse with some interest the two "Narratives," one of the "Preacher," and the other of the "Candidate," which appeared in our numbers for April and May. They will be a little amused if we inform them how we came by them; and though we may, in so doing, have to tell, rather inconveniently, how we who cater for the public sometimes obtain our materials, yet, as this is a curious instance of the roundabout way in which they sometimes come to us, we have to state, that the stock of this Edition of the book from which the extracts were made was in the hands of a neighbour, whose place of residence was only within five minutes walk of our own, and yet copies of that book had travelled as far as the circumference of the globe before we saw it a few days ago, after the publication of our last number!

The book was written in America, reprinted in London, sent to Australia, and from the *Australian Evangelist* we copied the two extracts we furnished in April and May.

But our readers will wish to know something of the character of the book itself. Some would call it a *Baptist Novel*, but on this subject the writer of the "Preface to the English Edition" observes:—

"The work now presented to the English public for their perusal, is one which has already secured some celebrity in the United States. The publishers report the sales during the first six months of its issue to have been 14,000 copies. It has been favourably reviewed by the press in America, with one exception, which forms the subject of comment in a 'dream which might be true.'

It may be well to define the position the work under consideration occupies in the world of literature. It is not a work of fiction; the characters presented may be somewhat fictitious, but their like may be found connected with most of the churches in our own country as well as America. The veil of fiction is thrown over the argument to draw attention to it; but there is no concealment of purpose. The avowed aim of the work is to present to the reader

the variety of arguments adduced in favour of baptism by immersion, and these arguments urged not by baptist writers, but gleaned from paedobaptist (especially Presbyterian) authorities upon the subject. Whatever, therefore, may be the opinion of the full force of these arguments, there still rests a mass of positive evidence upon the subject to be adduced solely in favour of the baptist principles. The statements made go to prove that sprinkling is not baptism. The argument that immersion is baptism is incidentally introduced to complete the case; but the work may fairly be reckoned as an argument for baptism by immersion."

We have read the book thoroughly, and though we cannot endorse all it contains, and making some allowance for certain American ideas, we were much pleased with it, and do not hesitate to commend it, as remarkably interesting, and containing many forcible and well-sustained arguments in favour of immersion, some of which will be new to English readers. Of course we expect in a work of this kind that the writer will take care to make the advocate of his own views have the best of the argument. At all events this baptist novel, if it must be called one, will contrast favourably with an Independent novel, published a few years ago by Snow, and called, "Confessions of a Baptist."

"A DREAM THAT MIGHT BE TRUE" is given as a supplement. First we have a copy of an unfavourable Review of the work from the pen of Dr. Rice, Editor of the *St. Louis Presbyterian*; and then, in two chapters, the Author's Dream, in which the Review is reviewed, the leading arguments in the book are briefly recapitulated, and further important results are recorded.

The author of the book seems to have had Presbyterians chiefly in view, and he is severe on the inconsistencies of some of their most eminent "DOCTORS OF DIVINITY." We observe that the work has been lately republished in Australia, in three shilling numbers. We should be glad to hear of a cheap edition for the special enlightenment of the Presbyterians of Scotland, and their redoubtable brethren in the North of Ireland.

Correspondence.

INJURIOUS EFFECTS OF INCONSISTENCY.

To the Editor of the Baptist Reporter.

DEAR SIR,—Having in my last (at page 151) noticed some of the inconsistencies of religious professors, permit me now to point out some of the evil effects which result from those inconsistencies.

1. *They are infinitely hateful to the Father.* He is of purer eyes than "to behold iniquity;" but never is sin so aggravated in enormity as when it is found in a professor of religion. The sin which is committed by him, instead of ceasing to be sin because of the religious profession of him who perpetrates it, is immeasurably heightened by that very circumstance. Such sin is committed against the clearest light, against the faithful warnings of conscience, and the gentle pleadings of the blessed Spirit: and the peculiar restraints through which such an one must break before he can sin, increase the turpitude of the act tenfold. His path is fenced in as no other man's is; and consequently the guilt incurred by wandering must be greater in his case than in any other. Oh! that such may be made to feel and to hate the sins of which they have been guilty, and repair at once to the fountain opened for sin and uncleanness.

2. *They wound and dishonour the Son.* Jesus is thus wounded in the house of his friends. Though his heavenly glory and happiness are unaffected by such delinquencies, yet on earth his cause suffers; his gospel is dishonoured; the spread of his kingdom is impeded; and the honour of his name is tarnished! And will you, oh! professor, thus insult your best friend? Is not the name of Jesus dear to you? Are you not accustomed to sing,

"Jesus, I love thy charming name;
'Tis music to my ears?"

And will you cover that sacred name with a cloud of infamy? If you would not, then take care how you speak and act; and let your conduct in all things be "as becometh the Gospel of Christ."

3. *They "grieve the Holy Spirit."* The honour of Christ is infinitely dear

to the Spirit. In fact his principal office is to *glorify* the Redeemer. "He," the Spirit, "shall glorify me," said our divine Lord when yet on earth. And never do any so deeply wound and so effectually grieve the blessed Spirit as when they dishonour Christ. Wound the name of Jesus, and you touch the heart of the Spirit, if we may so speak, in the tenderest place.

4. *They destroy the professor's own joy and peace of mind.* They are sure to bring darkness into the mind, and guilt into the conscience. They becloud the eye of faith; they enervate and palsy every christian grace; and compel the professor to cry out in the bitterness of his spirit, "My leanness! My leanness!" If the Spirit be grieved, and withdraw his light and influence, though but for a time, the consequences to the soul may easily be predicted. Deprive the most beautiful and vigorous flower of the light of the sun, of air, and moisture, and see how soon it will droop! And let but the Spirit leave us to ourselves, and our spiritual strength must fail, and all our graces wither.

5. *They impair, if not destroy, the professor's usefulness.*—In proportion to the degree of our inconsistency, will be the degree of our inefficiency, as labourers in the Lord's vineyard. The efforts of an inconsistent professor are neutralized by his own conduct; and the reviling world will contemptuously fling back in his face his warnings and invitations, repeating to him this proverb, "Physician, heal thyself!" In fact such a professor had far better hold his tongue upon the subject of religion before the world; for if he should speak, he would do more harm than good. A woman of a violent and unlovely temper repeatedly tried to induce her next door neighbour to attend the chapel with her, but had always failed. At length one evening she was more than usually earnest, and would know the reason why her neighbour invariably resisted all her appeals, whereupon the other replied, "Since you put me to it, Mrs. A., I will tell you. When I see that going

to chapel does you any good, and cures your temper, I will go too."

6. *They are injurious to the spirituality and holiness of other professors.* We all know something of the force of example, and especially of an evil example. Inconsistent professors are an injury to the church of which they are members. They make its atmosphere heavy and soporific. They ensnare others by their example and influence. To associate with them is to inflict a grievous injury upon oneself. They are not merely powerless for good, but they inflict an actual and positive evil. Like the five foolish virgins in the parable, they not only fall asleep themselves, but too frequently lull and stupify those who were once vigorous and active!

7. *They perplex and embarrass the Inquirer.* Instead of strengthening the feeble knees they make them more tottering; instead of imparting vigour to "the weak hand," they make it more tremulous. We could refer to cases, did our space permit, in which anxious and seeking minds have been held in suspense and bondage for months, through the distressing influence which the inconsistencies of professors have had over them. But we must content ourselves with reminding our readers of our Lord's solemn words, that it were better for a man that a millstone were hanged about his neck, and that he were drowned in the depths of the sea, than that he should offend one of these little ones.

8. *They confirm the world in its rejection of the Gospel.* Professors are the world's Bible. It is in our conduct that the ungodly will study christianity. They will not trouble themselves to inspect the authenticated documents of our holy faith, but they will narrowly inspect our actions: and if in

our lives we misrepresent christianity, and present it in a false, unworthy, and uninviting aspect to the world, will they not be hardened in their impenitence and unbelief? We are *the salt of the earth*; but if the salt have lost its savour, how shall the world be salted? We are *the light of the world*; but if the light be well nigh extinguished, or utterly concealed by the darkening veil of our inconsistencies, how can it illumine others! Its power to irradiate will be in proportion to the degree of its own brilliancy. We are *the epistles of Christ*, written by the Spirit, and sent to this fallen world, that, in our conduct and conversation, the mind and will of our Lord may "be known and read of all men." But if the epistles be defaced and blotted, if sin and satan be allowed to inscribe their ugly characters thereon, how can they make known the mind of Christ? We are *God's witnesses*. We are to testify for him to the world; and our evidence is to contain the truth, the whole truth, and nothing but the truth. But if the witness's mouth be closed, or if his evidence be false, the world's verdict will ever be *against God*!

The great reason why our churches enjoy so little prosperity is, that they have in them yet too many of this class. Let us, as churches, be more *holy*, and we shall be more *useful*. The world will be awed and won by our consistency. Our message will then be delivered with power, and the Spirit will be poured out upon us from on high. When our righteousness is as the waves of the sea, then shall our peace be as a river. "Let us search our ways, and turn unto the Lord, for he hath smitten and he will heal us: He hath wounded and he will bind up!"

Devonport.

JOHN STOCK.

Christian Activity.

OUR UPPER CIRCLES.

WE are so accustomed to think of a lowly Saviour and of his gospel preached to the poor, so distinctly do we remember what he said about the camel and the needle's eye, that we are prone to turn away from the rich

and noble as though we neither expected to get good nor to do good by intercourse with them. The spirit of the old cynic enters into us. We scorn the pride of those above us; but, it may be, with guiltier pride.

So it is. The noble, in lofty sepa-

ratism, often spurn the poor, and disdain intercourse with beings who are of inferior blood. Vulgar habits, low cunning, and degrading vices, are regarded as the representative type of the whole class. How the poor or ignoble are sometimes treated by those who move in a loftier sphere the apostle James has told us, and verily he was right!

So it is. The poor, the hard-working men, women, and children, struggling for a bare subsistence, or at best for a scanty portion, often reproach the rich as insufferably proud, luxuriantly idle, heartless oppressors, reveling in fashionable sin! "Down with them" is the cry of the lawless mob. But that is not the cry that enters with approval into the ears of the Lord of Sabaoth.

So it is. Even the middle classes, as they are termed, are not exempt from this folly. Those who seem to realize in their position an answer to the prayer of Agur, "give me neither poverty or riches," can wrap themselves proudly in the mantle of mediocrity, and look with mistrust and aversion on both the upper and lower circles. But so it ought not to be.

There is one precious golden chain that can gracefully and permanently unite the separated circles. And there is but one. It is let down from heaven to earth that men of all classes may be united by a willing bond of indissoluble union. This chain is, sympathy with the divine Saviour's love. Love from his heart enters ours. Love from our heart returns to his. It experiences no strain in bringing into immediate contact and conjunction the upper and lower.

One part of the chain, "the missing link," we are told, has been found. It is now proved that the love of Christ can enter the hovels of destitution and the dens of iniquity, and draw pure gold out of these fires to form a fitting part of one great eternal chain. We rejoice at the discovery. We redouble our efforts. We take an interest in the Bible women. We pray for their success. We contribute a portion of our substance to help on the great work. Good. So far good.

But who cares for the rich? Who schemes, and labours, and prays for them? Comparatively few. Wilber-

force took a right aim when he wrote and published his "Practical View of Christianity," and the work has had its reward. There have been and there still are those among the titled and coroneted who are not ashamed to own themselves disciples of the meek and lowly Jesus, and whose bright example brings some of the pure light of heaven within the dazzling circle of worldly glory. The names of Huntingdon, Colquhoun, Teignmouth, Bexley, Roden, Shaftesbury, Noel, and Teynham, and others equally distinguished, dead or living, are familiar to us. We thank God that "the things that are impossible with man are possible with God." Still the question recurs—Who schemes, and labours, and prays for the rich?

But are they not in a condition to care for themselves? Have they not abundance of means and appliances of which the poor are deprived? Why need we trouble ourselves on their account? If we did; what hope would there be of success? Let us beware. There lurks a secret meaning in this questioning. It is only another way of saying, what do we care for their souls!

A mother's love is as lovely under robes of royalty as in plain clothing. A well-trained harmonious household, in the free exercise of all the domestic affections, is as beautiful an object in a palace as in a four-roomed weather-board cottage. We pay our passing tribute to Royalty now widowed, and to the princely departed.

Why should we not look in the same direction for full and clear manifestations of a higher, purer, holier, more unselfish love? Why may we not find in the baronial manor, in the lordly castle, or in the palaces of kings, men and women in whom the spirit of the Lord dwells, and of whom we might take knowledge that they have been with Jesus? All have sinned. All are under the curse. All need a Saviour. The love of Christ knows no class distinctions.

What can we do? The rich may influence us. How can we influence them? Surely the master mind works in the right direction. He begins with the lower and rises to the higher. From the fishermen of Galilee onward

and upward, to the priests, the honourable women, and Caesar's household. Let us not forget that it is the Spirit of God in man that works; and that he can work as easily in one direction as in another. And let us not forget that He did so work in the heart of kings, that one has taught our hearts to pray and our lips to sing, while another has left us proverbs and say-

ings that can never be allowed to wither or die.

What can we do, then, to benefit the rich as well as the poor? One thing we can all do—we can pray for them, that they may be rich in faith and heirs of the kingdom, and then consecrate their wealth and their influence to Christ. We can do more, as we shall see on further consideration.

Revivals and Awakenings.

WESTMORELAND.

MR. WILLIAM CARTER, who, we presume, is an itinerating Evangelist, writes to the *Revival*—

"Dear Brother,—I was in Westmoreland for a fortnight, at Windermere and Kendal, and you will be pleased to hear of the gracious work which the Lord wrought in those places. I arrived in Windermere on the 4th of March; and we held meetings every night that week in the Assembly Rooms, capable of holding not more than three hundred persons. This place was far too strait for the people who flocked to hear the gospel, and this being so scattered a population makes it the more remarkable. During these meetings, the Lord's presence and blessing were realized in a truly blessed manner. Some of the very vilest sinners in the neighbourhood, and also some of the most respectable, nominally religious persons, were broken up and brought to Christ, the Lord giving them a true sight and sense of their guilt and danger.

On the Saturday evening, Robert Somerville, Esq., my host, invited a number of christians and others to tea and social intercourse at his own house. About sixty were present in his drawing room, and the Lord's power was upon us. I spoke a word, chiefly to the building up and edifying of christians, from John xxi., dwelling especially on the Lord's words to Peter, 'Lovest thou me more than these?' (I believe that 'these' meant the fishes which were spread out before the disciples, for surely the Lord would

never incite envy in the minds of the disciples by setting one before another.) After explaining this scripture, I begged the company present to take this question personally to themselves, as from the Lord, 'Lovest thou me more than these?' Answer it to Jesus. Now, you know, and the Lord knows what 'these' are in your case. They are not fishes with you, but houses, perhaps, or lands, or gold, or silver, or, in short, any object that may rival Christ in your affections. While pressing home these truths, the Lord wrought most powerfully on the minds of all present. Dr. — began to sob aloud. He was fairly broken up. The world had had a powerful hold on him. He had been a regular attendant at church, and a most upright man, but had never been converted, never known his sins forgiven through faith in the precious blood of Christ. But now the Lord had out the strings of all that bound him to earth. He was brought there and then on the spot to Christ, and when I went and spoke to him, in the presence of all the people, I found him deeply impressed by a sense of the love of Christ. God had given him a sight of Jesus, and his heart was filled with joy and peace through believing. It was indeed a touching scene; many were weeping. Captain —, only very recently brought to Christ, came up to his friend, took hold of his hand, and sobbing aloud, said, in broken accents, 'Old fellow, I'm glad to see it, I'm glad to see it.' The company broke up, I believe, never to forget that evening party. On the Sunday it was a blessed day. Many were con-

verted. I had to leave on Monday for Kendal, where I was appointed to preach, but it was thought wise to get together those who had been converted in Windermere and meet them for tea. My dear wife stayed at this meeting, while I went on to Kendal. Sixty-four present in that social meeting boldly testified that God for Christ's sake had pardoned their sins; that they could rest upon the finished work of Christ on the cross.

At Kendal the Lord was with us. I had visited this town some six weeks before, and had had much blessing, so that the people were somewhat prepared for these services. I preached in the Town Hall for some nights, and the place was densely packed. The partitions were taken down; and the various rooms adjoining the hall were crowded, and every spot that could be made available for standing room, even down to the street. The Lord gave power in testimony, and most blessed results followed. It would be impossible for me to enumerate the many cases of conversion which came under our notice. Suffice it to say, that we could scarcely get to close the meetings. On Wednesday we were there till after eleven, and on Thursday till past midnight. In these meetings there was the entire absence of all excitement, but there was the calm, solemn, realized presence of God.

On the Friday, a tea meeting was given to those that had received blessing in these meetings, to which the dear friends from Windermere were also invited. Upwards of three hundred sat down to tea in Fell-side school-room. In the evening we had

social intercourse, and liberty was given to any to speak who had received blessing. Upward of sixty spoke, and testified that God for Christ's sake had pardoned all their sins. At the close of the meeting I proposed that the Kendal friends should escort those from Windermere down to the railway station, for a special train had been hired for them. About four hundred of us marshalled through the town to the station, singing as we went, 'The coming of Jesus, oh sinner, draws near.' This was given out two lines at a time, together with a solemn scripture, calculated to arrest the attention of the unconverted. After a word of prayer in the station, the Windermere friends got into the train, and we sung altogether the hymn, 'In loudest strains this note shall swell,' &c.; and while singing this the train carried them away.

The company now dispersed, and I hurried to my lodgings, exceedingly tired. Scarcely had I taken off my boots, however, before I heard singing; the whole of the Kendal people had gathered in front of the house, and my host came in and said, 'It's no use, they won't go away until they have seen you and bid you good night. I went down in my slippers, and after speaking a few words, asked them to be satisfied with my bidding them good night altogether, when they struck up singing, 'Shall we ever all meet again?' After this they quietly dispersed, and I retired, weary in body, but praising the Lord for the manifest blessing he had vouchsafed through the preaching of Jesus."

Narratives and Anecdotes.

THE WESTERN COASTS OF AFRICA.

At this juncture, when the question of the bondage or freedom of millions of the negro race, has provoked a tremendous conflict in the northern continent of America, it may afford some relief, not unmixed with hope, if we glance at what has been done for the benefit of the natives on these coasts, from which chiefly the negroes of the

Southern States, or their fathers, were sold into the hateful bondage of slavery.

"The whole history of European and American effort for the elevation of Western Africa may be comprised generally within the last thirty years. At Sierra Leone, which with its vicinity is the principal seat of the English Episcopal missionary operations, we find that that church has fifteen sta-

tions, twelve European and ten native missionaries, ten European and sixty-four native teachers, three seminaries, sixty schools, five thousand scholars, and thirty-seven hundred church members.

The Wesleyan Missionary Society of England has in the same region six stations, thirty-seven churches, ten European missionaries, one hundred and fifty-six local preachers, upwards of seven thousand communicants, thirty day schools, and seventy teachers, one theological institution, and an attendance on public worship of thirteen thousand persons.

The Rev. T. J. Bowen remarks, in regard to some of the results of missionary labours in this locality, 'that thirty thousand civilized Africans in Freetown worship God every sabbath-day, in twenty-three churches built of stone, handsome edifices, which cost from two to twenty thousand dollars each, as I have been told, and some of them even more. There are Africans, recaptured slaves, qualified to preach the Gospel in their native lands, who are scattered in widely separated parts of the continent.'

In the Sherbro and Mendi countries the American Missionary Association has a mission consisting of four stations and out-stations, besides nine places in the neighbouring villages, where the Gospel is preached to the people. There are three churches connected with these stations, and three schools. In some of the native villages there are small schools taught by those connected with the mission, where the native language only is used. The number of missionaries is being increased, and when all now under appointment join it, it will consist of twenty members, including five native assistants.

Immediately adjoining stands the free, self-sustaining, accredited republic of Liberia, with its constitution, its president, its judiciary, its legislature, its militia and navy, its schools and churches, its arts and manufactures, its trade and commerce; all the political insignia of a prosperous and independent nation. Its internal condition is the exponent of its influence on the well-being of the surrounding tribes. A large extent of sea coast has been rescued from the iniquities of the slave-

trade, and the arts of civilization are penetrating into the interior.

Religion is here also advancing its dominion wider. The Liberia Annual Conference of the Methodist Episcopal Church, comprises nineteen regular itinerant missionaries, and twenty-seven local preachers, besides a large number of lay assistant-teachers, &c., all coloured. There are seventeen missionary stations, comprising fifteen hundred and sixty members, over one hundred of whom are native converts, eight hundred and sixty-two sabbath school scholars, an academy and seminary, and an African bishop.

The Presbyterians (Old School) Church has four ministers, nine male and three female assistants, one hundred and ninety-one communicants, one high school, and fourteen boys at a boarding school, and one hundred and twenty-five day male scholars. The Presbytery of Western Africa was formed more than a year since.

The Episcopal Church has a bishop, four white missionaries and eight coloured, three of whom are natives. Day school scholars five hundred and fifty; communicants two hundred and fifty, more than half of whom are natives. Their most important station is at Cavalla, near Cape Palmas.

The Baptist Church has over seventy missionaries and teachers, and, according to the report of the association, which met in Monrovia, December, 1857, near one thousand members.

The missions of the Wesleyan Church on the Gold Coast extend from Cape Coast to Lagos. They now have seven principal stations, besides thirty less important preaching places. The most interior station is that of Kumashi, among the Ashanti people, two hundred miles from the coast. The number of foreign missionaries is three, and nine native assistant missionaries, and thirty-one native local preachers. They have two thousand one hundred and thirty-five church members, thirty-five schools, twenty-eight school teachers, one thousand three hundred and forty-seven day scholars, thirty-eight places of worship, and seven thousand nine hundred and ten persons who attend public worship.

Several large missions of the Basle and Bremen Missionary Societies exist on this coast. The former have

flourishing stations at Christiansbourg, Akropong (forty miles in the interior) Abude, Gyadam, and Abokodi. The Akra and Otyi (Ashanti) languages have been mastered and introduced into their schools, besides the English; and grammars, vocabularies, primers, Bible histories, and some parts of the Holy Scriptures, printed in both of them. Two hymn books are in the press. A seminary for the education of native catechists is established at Akropong.

On the slave coast, further to the east, christian missions are doing a great work. In Lagos are one baptist missionary, one Wesleyan church, well attended, two churches of the Episcopal Church Missionary Society, one in charge of a native minister, and connected with these two churches are three hundred communicants and two hundred candidates.

At Abeokuta, about one hundred miles north of Lagos, is a Wesleyan church, well attended, and three churches of the Episcopal Church Missionary Society, under two foreign and two native ministers, in which are six hundred communicants and four hundred candidates.

At Ijaye, Oyo, Ibadan, and Omohoso, towns north and east of Abeokuta, the English Episcopal Church have stations. The last returns give seven European and six native missionaries, five European and thirty-four native teachers. Total fifty-two. Number of native communicants, eight hundred and twenty-seven. Scholars under instruction, nine hundred and fifty-one. The Southern Baptist Board (American) report five stations in connection with its missions in this region, including as

many cities, from Lagos on the coast to Ogbomishaw, nearly two hundred miles in the interior. It also has about twenty labourers in connection with the Liberia, and two in the Sierra Leone Mission. About five hundred children are in day schools. More than one thousand have been baptized into the fellowship of the churches of these missions.

In the Cameroons river, a few miles from its mouth, the English Baptists are operating. At each place there is a church, with a total of one hundred and fifty communicants. The language of the people has been reduced to writing, and the New Testament entirely printed in the Isubu.

On Corisco Island, forty miles above the Gaboon river, are Presbyterian missionaries (Americans) with three stations and fifty boarding scholars. The language (Benga) has been mastered, and several tracts have been printed.

On the Gaboon river is the mission of the American Board. They have three stations, one eighty miles in the interior, with about thirty-six boarding scholars, and one-third as many day scholars. Two languages, the Mepongue and the Bekele, have been reduced to writing.

We are much interested in the missionary operations recently begun on the Niger, under the leadership of the Rev. S. Crowther (native African). If these be efficiently prosecuted, and settlements be formed on the banks of this noble stream, and the facilities now afforded for reaching them be continued, great and beneficial results to the populous tribes in the very heart of the continent may be confidently anticipated." *Colonization Herald.*

Baptisms.

FOREIGN.

JAMAICA, *Salter's Hill.*—On Friday morning, April 18, after a prayer meeting held in the chapel, fifty-four candidates for baptism, consisting of twenty-five men and twenty-nine women, repaired to the Orange river, at a distance of about a quarter of an hour's walk, where, after an introductory service by Mr. Dendy, the pastor of the church,

they were baptized in the presence of a large assembly, who lined both banks of the river. At half-past ten a service was held in the chapel to celebrate the twenty-sixth anniversary of its opening. An address was given to the newly baptized; after which, two resolutions, relative to the anniversary, were spoken to by friends connected with the church, expressing thankfulness to God for his

gracious protection in past years, in times of trial and of joy, and with special praise for the recent additions to the church of Christ in the island generally, and for the increase to the church at Salter's Hill; at the same time expressing its conviction that prosperity did not consist merely in the numbers, but in the spiritual condition of the members; the duty of earnest prayer was therefore urged, for the further outpouring of the Holy Spirit. The candidates were principally young persons—the ages of forty-four of the number ranged from fourteen to twenty-five. From one family there were one sister and two brothers, from another two brothers, from another two sisters, and from a fourth also two brothers. Many of the baptized had fathers and mothers already connected with the church. On the following Lord's-day these fifty-four were received into full communion with the church, after the morning's discourse, in the presence of a very large congregation. It is hoped that many more will soon be following the example of those who have thus obeyed the command of the Saviour. On the following day, Monday, the 21st, the thirteenth anniversary of the opening of Maldon chapel was held, a sister station to Salter's Hill. There was a good attendance, and a prospect that before long several in the district will yield themselves to the ordinances of Christ.

AUSTRALIA—Baptism of Two Missionaries at Sydney.—On Wednesday evening, Feb. 20, Mr. A. W. Murray and Mrs. Murray, who for nearly twenty-five years have laboured in the South Sea Islands, as missionaries in connection with the London Missionary Society, were immersed in Bathurst Street Chapel, on a profession of their faith in Christ. A large assembly gathered to witness the interesting and solemn act. The engagements were opened by devotional services, conducted by Mr. B. Moneyment, baptist minister, Balmain. After which Mr. Murray delivered an address explanatory of his change of views, and assigning the reasons for it. Mr. J. B. McCure, baptist minister, Sydney, also delivered an address, after which the candidates were immersed in accordance with the command of Christ by Mr. James Voller, pastor of the Bathurst Street church.

DOMESTIC.

LEEDS.—Baptist Mission to the Unconverted.—On Thursday evening, April 24th, seventeen candidates were baptized on a profession of faith in South Parade chapel by Mr. Stutterd—twelve females and five males. Two were formerly Wesleyans, one had been a member of that body thirty years, and in a debate with Mr. S. on the baptismal question was convinced of her duty and had no peace in her own mind until she had obeyed the Saviour's command. Mr. S. addressed the spectators, and entreated them to read the New Testament for themselves, especially the Acts of the Apostles, for there they would find the mind and will of Christ, but especially to read it with prayer. Ten of those candidates will unite with the newly formed church at York Road, the others with the church at South Parade.

"Often, O Sovereign Lord, renew
The wonders of this day."

S. A. S.

WOOLWICH, Queen Street.—Four males and two females made a public profession of their faith and were baptized by Mr. Teall on Lord's-day, April 20th. One of these was the seventh son of pious parents, whose brothers and sister had long been united to the visible church. He was for many years in the army—had run great lengths in sin—was in many posts of danger during the Indian mutiny—at last, through the mercy of God, returned safely to England—heard the gospel preached with power—became converted in his forty-second year—and, with the most heartfelt gratitude and devotion to his Saviour, yielded obedience to his command. Truly God hears the prayers of pious parents! "Though the vision tarry, wait for it."

W. H. W.

GRETTON, Northamptonshire.—On Tuesday evening, May 6, our pastor, Mr. Hardwick, after discoursing on the baptism of John, "whence was it? from heaven, or of men?" baptized three believers; and on Tuesday, May 13, after an impressive sermon from "Buried with him in baptism," four more thus publicly obeyed their Lord in his own ordinance. We are happy to say the Lord is graciously pouring out his Spirit upon us, in answer to the earnest prayers of his people. Our prayer meetings are now held on five nights of the week, and are well attended.

J. B. S.

ILKESTON, Derbyshire.—We are now united in prayer and effort, and God is blessing us. On Lord's-day, May 11, thirteen friends put on Christ by baptism. Our new place of worship was crowded. We have yet many candidates, and we expect soon to baptize a greater number. Some of the roughest characters in our proverbially rough town are now serious and anxious inquirers after the way of life. All our services are well attended, especially the cottage prayer meetings, which are crowded. Our sabbath school, too, is partaking of the benefit. A large number of young men who had left the school have returned, and are now devoted and active. Truly God hath done, and is doing, great things for us, whereof we are glad. Our *Newthorpe* branch has also been greatly blessed. Since July last they have baptized eighty candidates. S. C.

LOSCEE, Derbyshire.—We regret that we have not space for the extended and pleasing report forwarded by D. M. We give the leading facts. Loscoe is in the same region as Ilkeston and Newthorpe, and as at those places a cheering revival has been enjoyed. On Friday, April 18, thirty-eight believers—fourteen women and twenty-four men—were baptized by Mr. Hickling, the pastor, after a brief discourse by Mr. Frisby, chaplain of the Nottingham General Cemetery, from, "And he went on his way rejoicing." In the afternoon a large tea meeting was held in the new and spacious school room, when the pastor was presented with a valuable collection of books, and several stirring addresses were delivered.

HERWOOD, Lancashire.—We have often been delighted and had our hearts cheered by your reports from month to month of the baptism of believers in Jesus. After a lengthened period of spiritual drought, God has been graciously pleased to visit us in love and mercy. On Lord's-day evening, April 27th, after an instructive discourse from "And now, why tarriest thou? arise, and be baptized," our pastor, Mr. Dunkley, baptized two young females, teachers from our sabbath school. We have more candidates, and many inquirers. W. M.

ELGIN, Scotland.—Our pastor, Mr. James Macfarlane, baptized one young woman, April 13. Like many others, she had long resisted, but now yielded her heart to Christ. On the next sab-

bath, a young man, a deacon of an Independent church in Perth, and an occasional preacher, was also baptized, after which he delivered an address, when he assigned reasons for the step he had taken. He had, he said, for the past six years endured some severe lashings of conscience for his neglect of this obvious duty. We had also three baptismal services early in May, when six more thus obeyed the command of their Lord and Saviour. Others are also inquiring for the good old way.

[We wish our friends in Scotland would favour us with reports of their additions by baptism, as we feel much interest in the progress of baptismal principles in that country.]

LYDBROOK, Gloucestershire.—Our friends meet nightly for solemn and earnest prayer to God, and he is blessing us with additions. On April 13, two believers were baptized; and on May 18, eight more followed in their steps, four of whom were sabbath scholars. One of the candidates was a youth of sixteen who was strongly opposed by some of his relatives. So it is now as it was of old, while we were quiet the enemy was quiet, but now he rages. This only serves to draw us closer together, for we know that greater is he that is for us than all that are against us. W. C.

CINDERFORD, Forest of Dean.—On the first sabbath in May, after a discourse by our minister, Mr. P. Prees, to a crowded audience, from "Wherefore didst thou not obey the voice of the Lord?" he had the pleasure of baptizing seven more disciples of Christ. The youngest was fourteen, and the eldest seventy-four. The eldest could say with the youngest, It was the love of Christ which constrained me thus to fulfil all righteousness.

So down into the watery deep,
With willing steps we go;
His kind commands we love to keep,
And do his will below.

J. W.

SWANWICK, Derbyshire.—Six male friends, believers in Jesus, followed their Lord through the baptismal stream, on Lord's-day, April 20. The ordinance was administered by Mr. T. W. Handford, of Rawdon College. Four were from our village station at Amber Row. We pray that they all may adorn their profession by a holy walk and conversation. W. B.

SUDBURY, Suffolk.—On Wednesday evening, March 26, two females were baptized by Mr. Bentley; and on Thursday evening, May 1, six more followed their Lord in this ordinance. Two of these were Independents, who had long seen believers' baptism to be right, and at last yielded to their convictions, by coming to ask our minister to baptize them. We trust the time is coming when those who see believers' baptism to be right will not only thus follow out personally their convictions, but, by joining themselves to the churches of baptized believers, aid in upholding this scriptural and profitable ordinance.

G. B.

SUNNYSIDE, Lancashire.—On Wednesday evening, April 30, eight believers in Jesus were baptized by Mr. Nichols in the presence of a large number of spectators—two were females and six were young men. One had been a Wesleyan. Seeing it her duty to obey Christ in this ordinance, she met with considerable opposition, but has now cast in her lot with us. On the sabbath following they were all received into our fellowship, after an address from "Come in, thou blessed of the Lord."

ARNOLD, near Nottingham.—Five believers were baptized, May 11, on a profession of their faith, and added to us on the same day. Four of them were young in years. Three had been scholars in our sabbath school, and one had been trained up in the Established Church, but now ventured to join the sect everywhere spoken against. It was truly a refreshing season.

M. G.

HINCKLEY.—Looking over your reports of baptisms, I have not seen any from this place. Our pastor, Mr. Parkinson, baptized two female friends on Lord's-day, May 11. On Wednesday evening, May 14, Mr. P. baptized four candidates at *Earl Shilton*. We have had many other baptisms during the pastorate of Mr. P. which have not been reported.

M. M.

FOREST ROW, Sussex, Bethesda.—On Wednesday evening, April 30, four believers were immersed by Mr. H. Flower; and on the following sabbath they, with two other friends, were admitted into the fellowship of the church.

B. C.

LEICESTER, Friar Lane.—Four young female friends were baptized by Mr. Pike on the first sabbath in May.

BEDFORD.—After preaching on the subject, Mr. Killen baptized six candidates, April 27. It was an interesting and impressive service, producing conviction on the minds of two friends that this is the right way of putting on the christian profession—not an unusual result of witnessing the ordinance administered.

FORNCETT, Norfolk.—We have had a few baptismal services recently. On April 6, two young men thus put on Christ; on April 10, one young woman, a Wesleyan; and on May 4, two men, who had long heard the gospel at our place of worship. We have more candidates.

OLNEY, Bucks.—After a sermon from "The glorious gospel of the blessed God," our pastor, Mr. F. Timmis, baptized seven candidates, April 6. Two of them had formerly been Roman Catholics. They were all added to the church. The congregation was good, attentive, and orderly. Others are coming forward.

R. P.

MIRFIELD, Yorkshire.—We had a public baptism on Thursday evening, May 8, when our pastor, Mr. Albrecht, had the pleasure of immersing five believers in the Lord Jesus. These were added to the church on the following sabbath.

G. J.

LONDON, Metropolitan Tabernacle.—April 24, fifteen; May 1, thirteen; by Mr. Spurgeon.

C. B.

WALES.

Neath.—I am happy in being able to report that in the afternoon of the first sabbath in May we were privileged, as the result of an awakening which has taken place in our little congregation, to baptize ten believers, who were all received into the fellowship of the church the same evening at the Lord's Supper. Both ordinances were administered by the Rev. G. P. Evans, of Swansea, our church being at present without a pastor. One of the candidates was an elderly man, whose wife has been many years a believer, and whose heart has been now greatly gladdened by her husband's adhesion to the cause of Christ. The rest were all young men and women. Two were a husband and wife, whose married life had been a very unhappy one until brought under the gospel; but now they "go on their way rejoicing," gladdening also their relatives; the father and

mother of the wife having been followers of Christ for many years. Two others are sisters, and their conversion from a very giddy thoughtless course of life promises to be the means of bringing the whole family to God; their aged father and mother having already begun to inquire the way to Zion, while their sister, who had left us, has also bethought her of her ways, and returned in penitence to the bosom of the church. Another is a young man just married, whose wife had much fallen back from her privileges, but who now sought restoration, and was received with her husband to a renewal of her church covenant. Another was brought to Jesus through the kind and judicious influence of a pious fellow-servant; and another through being led to the house of God by a young friend. The remaining two, both young men, have been brought to Christ by the preaching of the word. So various are the ways of God in bringing sinners to himself. We are deeply thankful for this display of his goodness, as our church has been in a very depressed state for a long time past; but now the congregations are increasing, the prayer meetings are well attended, backsliders are repenting and returning, and one after another is coming to us asking after Christ. and saying, "We will go with you, for we believe that God is with you." To his name be all the glory! A. C.

Cardiff, Bethany.—Our new pastor, Mr. Griffiths, immersed seven males and five females on the first sabbath in May. Two brothers were the sons of one of the deacons; and one was the youngest son of the late Mr. Jones, formerly pastor of the church for forty years; which pleasing circumstance was the means of drawing together a large number of persons who held the memory of his father's long and blameless career, as a sincere and devoted christian and faithful minister, in great respect. The chapel was densely crowded, many being unable to gain admittance. Several of the candidates received their first religious impressions through attending the revival meetings lately held here by Dr. Palmer and his lady, from America, who have been the means of doing much good in this neighbourhood. J. J.

Cardiff, Canton, Hope Chapel.—Mr. Bailey had the pleasure of baptizing six disciples of the Saviour on Wednesday

evening, May 21. We are also glad to report that we have many more coming forward, of whom we have hope.

P.S.—Our *Cardiff Times* tells us of "a grand gala day" in this neighbourhood at what it calls a "christening ceremony," when a brass band "played a number of select pieces, amongst which was the 'Heiress Polka,' composed expressly for the occasion."

Sarn, Montgomeryshire.—Our pastor, Mr. Owens, immersed seven believers in the Lord Jesus on a profession of their faith in him as their only Saviour, on the first sabbath in April. Having thus engaged in the service of a good master, we hope they will continue good and faithful servants until death. And on May 4, another young disciple was baptized on the profession of her faith in Jesus. May her example stimulate many more to devote their youth to God. D. R. O.

Builth, Breconshire.—Our pastor, Mr. Phillip, had the pleasure of baptizing four believers in February, three in March, and four in May. We have a beautiful baptistry in the river Wye, and it is a delightful sight to see crowds of spectators on the banks witnessing the solemn ordinance. Two of those baptized in May were husband and wife, who had been for years members with the Independents. Others are on the way, and we hope soon to report more baptisms. W. T.

Beaufort, Breconshire.—Our pastor, Mr. Tovey, led four believers down into the water and baptized them, April 13. We are making progress, the Lord working with us. J. W.

NOTICE.—We desire to offer our best thanks to the friends who have kindly furnished the above very pleasing and cheering reports. At the same time we cannot hide from ourselves and our readers the strong persuasion, which we have sufficient reasons for entertaining, that many more such might be reported every month. And why not? The Holy Spirit has given such records in the "Acts of the Apostles." Who, then, has a right to forbid the publication of similar instances of obedience and devotion in our day, not for parade or vain boasting, but to the glory of Divine grace and goodness? We hope that none of our friends will allow themselves to be hindered from sending reports, or begrudge a few minutes and a penny stamp in sending them.

Baptism Facts and Anecdotes.

TABAL—BAPTIZE—DIP.

"We were just looking at Barnes on Baptism."

"I did not know he had ever written on the subject, except some very singular remarks he made in his Notes on the third chapter of Matthew."

"It was those we were examining, and I infer that you do not think very favorably of his argument."

"I think he makes a very strong argument for the baptists."

"How so?"

"Simply thus: it is an axiom in logic as well as in mathematics, that 'things which are equal to the same thing, are equal to one another.' Now he states a very remarkable and exceedingly significant fact, when he says that the Hebrew word *tabal* is rendered by the word *baptize*. It occurs, he says, fifteen times in the Hebrew Bible. Now when the Jews translated their Scriptures into Greek, whenever they came to this word, they rendered it *baptize*; and when our translators came to this same word, they rendered it by the English word *dip*. It follows, therefore, since *dip* in English and *baptize* in Greek are both equivalent to *tabal* in Hebrew, they must be equivalent to each other.

Mr. Barnes says further, that the true way to ascertain the meaning of this word among the Jews, is to examine carefully the fifteen places where it occurs in the Old Testament. I see, Miss Ernest, that you have the Bible in your hand; suppose you turn to those places, and let us see how they read. It will not take more than a few minutes of our time."

"I had gotten the book for that very purpose, sir. I like this way of study, comparing Scripture with Scripture. I always feel better satisfied with my conclusions, when I have drawn them for myself directly from the Bible.

Well, here is the first place, Leviticus iv. 6: 'And the priest shall *dip* his finger in the blood.'

The second, Leviticus xiv. 6: 'And shall *dip* them into the blood of the bird that was killed over running water.'

The third, Leviticus xiv. 51: 'And *dip* them in the blood of the slain bird and in the running water.'

The fourth, Numbers xix. 18: 'And a clean person shall take hyssop, and *dip* it into the water.'

The fifth, Ruth ii. 14: 'And Boaz said unto her at meal time, Come thou hither, and eat of the bread, and *dip* thy morsel in the vinegar.'

The sixth, Exodus xii. 22: 'And ye shall take a bunch of hyssop, and *dip* it in the blood.'

The seventh, Deuteronomy xxx. 24: 'And let him *dip* his foot in oil.'

The eighth, Ezekiel xxiii. 15: 'Exceeding in *dyed* attire.'

The ninth, Job. ix. 31: 'Yet shalt thou *plunge* me in the ditch.'

The tenth, Leviticus ix. 9: 'And he *dipped* his finger in the blood.'

The eleventh, 1 Samuel xiv. 27: 'And he (Jonathan) put forth the end of the rod that was in his hand, and *dipped* it in the honeycomb.'

The twelfth, 2 Kings viii. 15: 'And he (Hazael) took a thick cloth, and *dipped* it in the water, and spread it on his face.'

The thirteenth, Joshua iii. 15: 'The feet of the priests that bare the ark were *dipped* in the brim of Jordan.'

The fourteenth, 2 Kings v. 14: 'And he went down, and *dipped* himself seven times in Jordan.'

The fifteenth, Genesis xxxvii. 31: 'And they took Joseph's coat, and killed a kid, and *dipped* the coat in the blood.'

The passage in 2 Kings v. 14, is very remarkable, since it corresponds precisely in the Septuagint to the text in Matthew. The Septuagint says of Naaman, *EBAPTIZATO EN TO JORDANE*. Matthew says of the people baptized by John, *EBAPTIZONTO EN TO JORDANE*. Nobody has ever questioned the correctness of the translation in Kings. He *dipped* himself in Jordan; and had Matthew been translated by the same rule, it must have read, they were *dipped* by John in Jordan."—From *Theodosia Ernest*.

Sabbath Schools and Education.

ON TEACHING CHRISTIANITY TO THE YOUNG.

CHRISTIANITY is manifestly adapted to be universal. It is suited to be the religion of the whole family of man. Its glorious Founder has constituted it upon this very principle. It is suited to the prince and the peasant, to the sage and the savage, to the wealthy and the poor, to the old and the young, to the freeman and the slave. It flatters no class, it excludes none. It requires all to be saved as sinners by the free mercy of God through the sacrificial blood of Jesus; and it rejects none who are heartily willing to be saved on such terms. Now a religion which God has adapted to universality shall one day be universal. Look at the foundation which Jehovah has laid for the magnificent temple of christianity, and from that judge how vast is the edifice which He intends to rear. The building shall be as wide as the basis laid for it. Divine adaptations indicate divine intentions.

But how is this religion to become universal? How does God intend to render christianity everywhere triumphant? Clearly by his own blessing upon the prayers and toils of his church; or in other words, by the mission of the church to the world. At first the religion of the Son of God was confined within the limits of Palestine, the scene of the personal ministry of our Lord; and if now that blessed religion has power elsewhere, it is owing to the radiation of its light through missionary labours. Obviously, the gospel can only be diffused by the efforts of those who believe in its teachings. Who else will trouble themselves to spread it? Will men of the world, who sneer at its holy teachings, accounting its method of salvation a delusion, and its morality a severe yoke? Will mere formalists and pharisees, who have never renounced their own righteousness, and embraced the merits of the Saviour? No; it must, from the nature of the case, remain with the church to spread "the truth as it is in Jesus." If the world is to be converted, the church must be essentially a

missionary fraternity, and every member must consider himself pledged to do what he can to advance this glorious consummation. The gospel of the grace of God, then, and the true church, are essentially Missionary.

But have our instructors of youth sufficiently pondered this feature of evangelical religion? Have they adequately realised this aspect of christianity? And have they properly inculcated it upon their charges?

No man can faithfully teach the religion of Jesus Christ who does not set forth this principle fully and repeatedly. Catechisms and creeds, if scriptural, are excellent in their places; but he who confines himself to these, in the instruction of the young, is acting as unwisely as that medical man would, who, in training a student for the healing art, should teach him nothing but the form and functions of the human skeleton. Teachers must bring out the broad, genial principles of christianity; they must not confine themselves to the mere dogmas of any school of theology; nor to the peculiarities of any form of ecclesiastical polity, however venerable and scriptural; but in addition to all this, must set forth the gospel in its comprehensiveness, in its aspect of mercy towards a perishing world, and in the missionary obligations which it imposes upon all the faithful. This, and nothing short of this, is teaching christianity.

But have our teachers of the young, as a body, done this? We put it most respectfully to their consciences, whether they have given sufficient prominence to the essentially missionary character of our holy religion? Have they not been more anxious to train their disciples to be good Churchmen, or good Methodists, or good Presbyterians, or good Congregationalists, than they have been to make them Missionary Christians? Let there be a faithful review of past labours; and let all resolve, that henceforth the essentially missionary character of christianity shall be one great topic, for teaching and illustration, in our schools.

Golden Opportunity.

Religious Tracts.

OUR NEW SERIES OF TRACTS ON BAPTISM.

WE have reasons for apprehending that some of our good friends who have lately applied to us for grants of tracts on baptism have not read the remarks we made on this subject at page 130 of our April number. We must, therefore, in reply to their applications, refer them to that statement.

It is our intention that the new series we propose to issue shall be adapted, as much as possible, to the circumstances of the times. We intend each of them to be on some leading topic of the baptismal

controversy, briefly but comprehensively stated. With regard to their appearance, we shall drop the old tract size, and adopt the small book form to render them more attractive. And in order to the transmission of a greater quantity by book post they will be printed on thin but good paper, of such a size and shape also, that single or more copies may be enclosed in the envelope of a letter.

But our friends must kindly indulge us with their patience. We are not yet able to say when they will appear, but as soon as we can speak with certainty we shall not fail to announce them.

Intelligence.

BAPTIST.

FOREIGN.

AUSTRALIA.—The latest number of the *Australian (Baptist) Evangelist*, dated, March 18, which has reached us, mentions that the anniversary sermons of the Albert Street Chapel, Melbourne, were preached on March 9; and on the 11th, after a large tea meeting, the pastor, Rev. I. New, stated that £858 17s. had been obtained towards the debt during the year, inclusive of the present collections and profits of tea. Verily "the gold of that land is good," and our friends are making good use of it. At Castlemaine also, £150 had been cleared by a bazaar in the market house.

Proposed Baptist Mission to the South Seas.—A correspondent of the *Evangelist*, at Sydney, in referring to the missionary whose baptism we have mentioned at page 190, observes, "Mr. Murray intends to reside in or near Sydney, and arrangements will be made by which his valuable ministrations will be rendered as efficient as possible to the advancement of Christ's kingdom in our midst. The following question is presented for the consideration of the members, officers, and pastors of all baptist churches in the Australias. May we not, and ought we not, as a denomination, to have a mission to the heathen in the South Seas? There are large islands, largely populated, yet untouched by missionary effort. Could not

men and money be raised by Australian churches with which to begin such a mission and carry it on. Already in anticipation of such a glorious work, a sum quite equal to that with which the baptist missionary movement was begun, has been subscribed at different times by friends at Bathurst Street, at the Monthly Missionary Prayer Meeting. As, however, this is a subject in which our brother Murray is deeply interested, he may write more upon it at another time. As our brother throws himself most unreservedly into our ranks, to be henceforth identified with us, he is, with his estimable wife, most affectionately commended to the sympathy and love of the denomination, as one pre-eminently deserving of it."

DOMESTIC.

DERBY, Osmaston Road.—Having seen this new place of worship, we almost regret that we said in our last that we should attempt a description of it. For the place, externally and internally, so far exceeded our expectations, as to make us feel our incompetency to the task. Briefly, however, we may state that the site is prominent, and the outward appearance of the building, with its high roof and adjoining tower and spire, is commanding. The interior is fitted up very tastefully, but with every regard to convenience and comfort. Altogether this "church," we suppose we must call it, has a very "ecclesiastical" aspect, altogether new among the

General Baptists. Bearing in mind that this section of the body have also a more spacious place of worship in the old part of the town, our thoughts reverted to just seventy-three years ago. On the evening of May 31, 1789, a stranger passing along Willow Row, might have seen a little but stout and clerical-looking man in a bob wig, standing on a chair with his back to a wall, a New Testament in his hand, and a few people around him. He is about to give out his text. Hark! what is it? "I bring you good tidings of great joy." And verily he did! That little man was DAN TAYLOR; who, returning to London, had, after a few years, under his tuition, a young student from Edmonton, whom he baptized, and who afterwards became pastor of the little flock in Derby. That student was JOHN GREGORY PIKE.

OLD CANTERBURY.—We feel certain that our friends will peruse the following paragraph with considerable interest. At a recent tea-meeting of the collectors for a new baptist chapel in this ancient metropolis of Episcopacy, the Rev. C. Kirtland remarked that "no one could say a larger place of worship was not required. Persons had kept away from King-street and went to other places because they could not be accommodated here. It was to him a matter of heartfelt joy and devout gratitude to God, after nearly eleven years of ministerial labour in the face of powerful hostile influences, to see the public means of grace so well attended. Considering what they had to contend with from circumstances which were inseparable from an archiepiscopal city, £800 was a large sum to raise. And he thought that, in a place like this, where formalism was supreme; where the simple Gospel was hid beneath imposing rituals; where State-Churchism had its stronghold; where wealth and social influence were all on one side; and where powerful efforts were made to keep Protestant Nonconformity small and despised, other churches had an interest in seeing the denomination occupy a strong position. The signs of the times were in some respects portentous. They pointed to a great conflict which would shake to its foundations every ecclesiastical and religious organisation which was not of the truth. They might depend on it this would be no sham fight, but an earnest and prolonged struggle, which would be attended with much suffering even to those who would conquer. From his knowledge of what was going on, it was evident that the day was at hand. And Canterbury would be one of the chief battle-grounds. One way of preparing for the conflict was by strengthening their position denominationally. Very generous had been the

assistance which he (Mr. K.) had received from other sections of the Christian Church, and he hoped that by this time next year they would at least see the new building in St. George's-place in progress." Mr. West, treasurer, and other friends, addressed the meeting, and the friends separated full of hope. We wish them every success.

KNIPTON is a small village near Belvoir Castle, the seat of the Duke of Rutland. To raise funds for the renewal of the deeds of the chapel, a tea-meeting—an event unknown before—was held on Monday, April 21. A young friend has sent us a glowing description of the happy scene, for which our space forbids room. Many friends from Grantham and Hosc were present. Some stirring addresses were delivered; and the signs of renewed life in this ancient General Baptist congregation, which dates from before the "Revolution of 1688," are cheering.

RAMSEYTON, *Lancashire*.—A new baptist chapel was opened at this rapidly-increasing place on Friday, April 18, when sermons were preached, and also on the two following sabbaths; as well as two on Monday the 21st, by Lord Teynham. Notwithstanding the depression of trade, £136 was collected. The cost is £1,850, towards which £1,150 have now been obtained or promised. It is a neat stone building, to seat 800 persons, with vestries, school and lecture rooms. The friends have done well.

LEICESTER.—Mr. E. Foster, who, from the time of his leaving the General Baptist college, has been actively and successfully engaged for nearly six years in conducting the "Young Men's Christian Association" as secretary, has resigned that office, and intends entering on some sphere of ministerial service.

CONINGSBY, *Lincolnshire*.—We are much gratified to hear that the General Baptists in this place have resolved to build a new and enlarged place of worship, the foundation stone of which was laid on Thursday, April 24, by W. Lane, Esq., of Tattershal Thorpe.

BURNLEY, *Lancashire*.—The foundation stone of a new baptist chapel in this large town was laid in Yorkshire Street on Friday, April 18, by John Houghton, Esq., of Kirkdale, Liverpool.

ASHBY-DE-LA-ZOUCH. — The foundation stone of the new General Baptist chapel was laid by R. Harris, Esq., during the past month. The site is central and eligible.

LEIGH, *Lancashire*.—A baptist church of twenty-five members was formed in this populous town by Mr. Burebell, of Blackpool, on Monday evening, April 14.

MANCHESTER, *Henrietta Street, Oldham Road*.—A few active friends having engaged a suitable room for preaching the gospel and teaching the young in this locality, it was opened in April with religious services, conducted by Messrs. Brown of Salford, and Chenery of Manchester. We wish success to every attempt to make known our principles in this populous city, where baptist churches are yet few and far between.

"YORK AND LANCASTER."—We rejoice to hear that not only at York, but also at Lancaster, preaching has been commenced by the baptists in one of the public rooms, with pleasing indications of ultimate success.

REMOVALS.—Mr. R. Shindler, of Brenchley, Kent, to Modbury, Devon.—Mr. W. H. Payne, of Regent's Park College, to Presteign.—Mr. W. Chapman, of Longford, near Coventry, to Melbourn, near Derby.—Mr. W. Lloyd, of Eye, Suffolk, to Barton Mills.—Mr. T. Grove, of Rawdon College, to Wednesbury.—Mr. W. Cheetham, of Rawdon College, to New Mill, Tring.

RECENT RECOGNITIONS.—Mr. Rees Griffiths, at Bethany chapel, Cardiff, April 29.—Mr. J. W. Boulding, over the new baptist church, Glasgow, April 13.—Mr. T. Cockerton, of London, at Thorpe-le-Soken, Essex, April 18.—Mr. J. Compston, at Barnsley, April 22.

MISSIONARY.

THE AFRICAN RACE.

EVEN at this day, in the slave-holding States of America, so darkened and corrupted has the moral sense become by obstinate persistence in villany and injustice, that the loathsome and blasphemous falsehood is yet openly maintained, that negroes are not of the same blood, the same stock, the same family with Franks, and Germans, and Spaniards, and Britons; that they are not endowed with the same faculties and the same feelings; that they are lost, stupid, abject, besotted, degraded races of beings that lie outside the farthest outpost of humanity; that their rank and standing in the creation of God is that of beasts of burden; that their manifest providential destiny is to be bought and sold like pigs and oxen; to be the goods, the chattels, the merchandise of their master and proprietor. And, surely, if ever the action of that observant and retributive moral government which God maintains over men and over nations were palpably marked—if ever the hand of Him who reigns and judges in the earth were distinctly visible—it is in the sore judgments

and terrible chastisement with which he is plaguing and troubling the American people. Slavery has been their great national crime, and slavery will be their national curse and downfall. They have perpetrated untold wrongs and barbarities upon the bruised and down-trodden children of Africa; they have laid chains upon their brother, because his skin was black, and not white; they have trafficked in human flesh and bones, aye, and in the immortal spirit of man—the image of the everlasting God, however dim and dark its setting. And He who poured forth the vials of his wrath upon the land of Egypt—he who brought forth his people from that house of bondage, with a high hand and with an outstretched arm—he will most assuredly scourge that guilty people until they put away this accursed thing, and wipe their hands for ever of the atrocious villany of slavery.

The question, what is to be done with the four millions of American slaves, should they be all emancipated, has been asked. We are not careful to answer it; but we give the following from an American paper of April 16:—

"The President of Hayti is proving himself to be a wise and enterprising ruler. His island now contains a population of a little more than 700,000 persons, but is capable of maintaining a population of seven or eight millions; and seeing that an increase of people is a sure increase of power and wealth, the president is making vigorous efforts to incline the coloured people of the United States and of Canada to seek a home in Hayti. His plan is said to be working well; the tide of emigration is setting in with considerable force, and promises to increase. Several ship loads of industrious and moral people have already sailed, and others are preparing to go.

The terms of emigration are decidedly favourable; a married man gets about seventeen acres of land, as a free gift, and if he is poor, his passage is paid from his former home to the island. The immigrants are received at once to the full privileges of citizens, and enjoy entire freedom of religion. The climate is at once healthy and delightful; no part of the world offers a more pleasant home than can be found in Hayti, and especially is it desirable for persons of African descent, both on account of the climate, and the social and political advantages afforded. We feel deeply interested in this enterprise, for religious and political reasons. The Africans who emigrate from this country are mostly christians, and will carry with them a christian influence which will be likely to prove of infinite advantage to the people of the island, who are mostly

papists. These cargoes of emigrants, therefore, may be properly regarded as missionaries of christianity, who will lay the foundations of a more enlightened and saving religion among those people, who have been hindered in their efforts to maintain a free government more by their debased religion than by any other causes.

It is well, too, that a republic of blacks should grow strong and influential in this western world, where they have been so cruelly oppressed and despised. Let them prove their capacity for self-government; let them show a living example of industry, order, and skill; let them put to shame the slanders which have been poured upon them, and roll back the lies of man-stealers, and prove that black-faced humanity is fully equal to the responsibilities of freedom and christian civilization. The prayers of christians should follow these emigrants, and philanthropists should give warm encouragement to all coloured persons, and induce them to emigrate. We are not anxious to have them leave this country, but we are desirous of their redemption from the curse which has so long rested upon them here, and we believe that this is an effectual door, a desirable opening, through which they may enter to their own advantage, and to the advantage of their brethren, wielding a reflex influence upon those they may leave behind. It would be a glorious sight, to view eight millions of free black men, strong and happy in their national position among other nations of the earth."

RELIGIOUS.

PAUL'S PLACE.—1 Cor. xvi. 2.—The following statement of the weekly offertory at St. Paul's Church, Lorrimer Square, Walworth, where the free system has been introduced in lieu of pew rents and quarterly collections, will be read with interest. The total sum collected for general purposes, during the last twelvemonth, amounted to £545 18s., received as follows:—Copper money, £88 1s. 1d.; threepennies, £100 9s. 9d.; fourpennies, £41 17s. 8d.; sixpences, £141 8s.; shillings, £98 15s.; florins, £19 14s.; half-crowns, £18 2s. 6d.; crowns, 10s.; gold, £37. This shows an increase of £130 10s. 4d. over the sum received from the same source last year, and about double the receipts of the best years of pew-rent, formerly in vogue at this church, which is situate in a poor neighbourhood.

CHAPEL AND SCHOOL PROPERTIES.—The Act for extending the time for the enrolment of trust deeds has passed both houses of parliament, and now only waits for the royal assent.

NOVA SCOTIA.—The places of worship are thus divided:—Baptist (Regular, 182, Freewill, 34,) 216; Presbyterian (Presbyterian Church of Lower Provinces, 143—Church of Scotland, 25,) 168; Church of England, 139; Methodist, 136; Church of Rome, 121; Union, 25; Congregationalist, 11; Universalist, 2; not specified, 13.

THE BIBLE IN RUSSIA.—The Emperor has encouraged translations into Modern Russ, the language not only of the National Church, but of from two to three millions of various "Dissenters."

GENERAL.

TERRIBLE CONFLAGRATION.—A telegram from Amsterdam states that the manufacturing town of Enschede has been destroyed by lightning. Fifteen manufactories, four churches, and the Town Hall, besides the dwellings of the inhabitants—about ten thousand—are burned to the ground. Everything is destroyed, or being destroyed, without any means at hand for saving the little property which the flames have not yet reached. Several lives have been lost. Provisions are being provided for the inhabitants by the surrounding districts. The distress occasioned by this calamity is reported as heart-rending. By the last account the town is one sheet of flame.

EMANCIPATION OF SLAVERY BY HOLLAND.—The abolition of slavery in the American colonies of Holland has been decreed. A Dutch paper announces that on the 1st of July, 1863, all slaves in the colonies of Holland will be emancipated on terms not unlike those which accompanied the abolition of slavery in the British West Indies. An indemnity of £75 will be paid to the slave-owners for each slave, without distinction of age or sex, and the slaves will undergo a system of apprenticeship upon the plantations for three years, during which period one-half of their earnings will be paid to Government.

DEATH OF DR. WOLFF.—Joseph Wolff was born of Jewish parents, but, on his conversion to the Christian faith, he studied at Rome, and afterwards became a Protestant. His journey to Bokhara, partly in search of the ten tribes, and partly in search of Colonel Stoddart and Captain Conolly, who had been taken prisoners by the Affghans, formed the subject of considerable discussion some years since.

EDWARD MIALL, editor of the *Nonconformist* twenty-one years, has been presented, at the Triennial Convention of the Liberation Society, with £5,000 and other valuable testimonials of respect for his talents and integrity.

REVIEW OF THE PAST MONTH.

Monday, May 26th.

AT HOME.—Previously to the opening of the new International Exhibition, the Queen sought a refuge from the excitement by “fleeing through the night in solitude” to her Highland home. There we are told “Her Majesty has lived in quiet retirement since her arrival at Balmoral. Every thing and place in and around the palace are full of associations of the late lamented Prince, and no doubt, as each sight is brought freshly to her view, an additional pang is added to her sorrowing heart. The palace seems duller than it was before she came. There is not a servant but is clothed in deep mourning. The Queen remains in the strictest privacy. At times she takes a short drive in her carriage to a distance of five or six miles from the castle. She has, as is usual with her at Balmoral, called on a number of the deserving cottagers on the royal estates—kindly inquiring into their circumstances, and relieving their wants when necessary.” The Prince of Wales has visited Constantinople, and may now soon be expected in England.—Parliament is engaged in discussing practical measures. The Church-

rate Abolition Bill is again lost by one vote! although more voted for it than ever. The fact is, the Tories are elated just now, and we have no objection, for their croaking will only rouse the dissenters to renewed exertions at the expected General Election next year.—The visit of the Japanese Ambassadors to England is a most extraordinary event.

ABROAD.—The news from America is nearly all of the successes of the Federals. New Orleans is taken, and that “hell on earth” is under martial law! Norfolk has surrendered; its vast arsenal is destroyed, and the “Merrimac” has been blown up. The Confederate army has evacuated Yorktown and retreated on Richmond, followed by the Federals. The other main army of the Confederates near Corinth is opposed by numerous Federal forces. A great battle is expected at one or both of these positions, that may be decisive of the conflict. But the best news is, that England and America have agreed on the mutual right of search for slaves in vessels hoisting their flags. Another great step in the right direction. Other measures affecting the emancipation of the slaves are before Congress.

Marriages.

March 27, at Penknap baptist chapel, Westbury, Wilts, by the Rev. J. Thurlstone, Mr. David Applegate, of Hysomeley, to Sarah Anne, eldest daughter of the late Rev. James Angear, of Chapmanslade.

March 30, at the baptist chapel, South Molton, Devon, by the Rev. M. Saunders, Mr. John Sampson, to Miss Mary Bowden.

March 31, at the baptist chapel, Barton Mills, by the Rev. W. W. Cantlow, of Isleham, the Rev. James Richardson, to Elizabeth, eldest daughter of Richard Ellington, Esq., Tuddenham, Suffolk. At the close of the ceremony, the officiating minister was requested to present to the bride and bridegroom a handsome time-piece from the church and congregation as a memorial of affection and esteem, on their departure for Bures, Mr. Richardson having accepted the pastorate of the baptist church in that town.

March 31, at the baptist chapel, Uxbridge, by the Rev. G. Rouse Lowden, Mr. James Elbourn, to Louisa, third daughter of Mr. John Rutler.

April 2, at the baptist chapel, Ridgmount, by the Rev. T. Baker, B.A., Mr. James Inskip, to Susan, eldest daughter of Mr. John Ardley, of Crawley Hall, Bedfordshire.

April 2, at Turret Green baptist chapel, Ipswich, by the Rev. T. Morris, Mr. James Hunt, to Mrs. Rebecca Sewell.

April 3, at the baptist chapel, Stanwick, Northamptonshire, by the Rev. A. Smith, Mr. John Shrive, to Miss S. Braybrook.

April 3, at King Street baptist chapel, Bristol, by the Rev. F. Bosworth, M.A., Mr. John Palmer, of Clifton, to Eliza Dight, only daughter of Mr. William Smith, of Kingsdown Parade.

April 5, at Victoria baptist chapel, Windsor, by the Rev. J. Lillycrop, by license, Mr. George Blake, of Portsmouth, to Caroline Deane, widow of the late Mr. Thomas Deane, of Windsor.

April 6, at the baptist chapel, Brixham, by the Rev. Walter W. Laskey, Mr. John Lewis Cox, to Miss Anne Marie Dugdall, youngest daughter of the late Mr. John Dugdall.

April 9, at York Street baptist chapel, by the Rev. B. Chinery, Mr. James Dawson, of Stratford Road, to Grace, eldest daughter of Mr. Fielden Hodgson, of Manchester.

April 14, at Lion Street baptist chapel, Abergavenny, by the Rev. S. H. Young, Mr. William Grundy, Stoke Edith, to Miss E. A. Evans, of Abergavenny.

April 15, at South Parade baptist chapel, Leeds, by the Rev. Dr. Brewer, Mr. James Holroyd, to Julia Ellen, eldest daughter of Mr. Benjamin Collins; and April 17, by the Rev. J. P. Chown, Mr. J. C. Waddington, to Eliza, second daughter of Mr. John Purohon.

April 21, at Broadmead baptist chapel, Bristol, by the Rev. H. Quick, Joseph, youngest son of Mr. Jos. Mitchell, of Kenn, to Sarah Ann, only daughter of Mr. C. Richards, of Bristol.

April 23, at the baptist chapel, Yeovil, by the Rev. B. James, Mr. John Harvey, of Montpelier, Bristol, to Bessie, youngest daughter of the late Rev. J. M. Chapman, of Yeovil.

April 24, at King Street baptist chapel, Bristol, by the Rev. Mr. Bosworth, John Phillips, Esq., of Swansea, to Kate, eldest daughter of Richard Walter, Esq., of St. Paul's.

April 30, at Cambridge, by the Rev. W. Robinson, baptist minister, assisted by the Rev. Dr. Goteh, Edward Rawlings, Esq., of Champion Hill, near London, to Agnes Elizabeth, only daughter of George Ebenezer Foster, Esq., of Brooklands, Tavistock.

May 1, at Union Chapel, Oxford Road, Manchester, by the Rev. A. McLaren, B.A., Joseph Nall, Esq., of Chorlton-upon-Medlock, to Miss Cordelia Maria Beardsall, of that city.

May 1, at the baptist chapel, Whitechurch, by the Rev. John Chapel, Reuben Hutchence, to Elizabeth Benham; also, John Haytor, to Mary Radden.

May 2, at Bethel baptist chapel, Evenjobb, by the Rev. G. Phillips, Mr. John Jones, of Kington, to Miss Jane Ann Powell, of Lyonshall. Being the first marriage in the chapel, a handsome Bible was presented to the happy pair.

May 5, at the Independent chapel, Market Drayton, Salop, by the Rev. T. Clark, baptist minister, Mr. John Matthews, to Mrs. Ann Rogers.

May 6, at the baptist chapel, Oakham, by the Rev. J. Jenkinson, Mr. James Ellingworth, to Miss Anne Towell.

Deaths.

April 5, at the residence of his uncle, Chipping Sodbury, aged 21 years, Edward, second son of the late Mr. Edward Neal, baptist minister, late of Naunton, Gloucestershire.

April 6, aged 78, Miss Elizabeth Ewen, only daughter of the late Mr. Thomas Ewen, many years pastor of the General Baptist church, March, of which she was a consistent and pious member fifty-seven years.

April 8, at the residence of his brother-in-law, Dr. A. Clarke, Coleraine, Ireland, in his 38th year, Mr. James Graham, of Maghamfelt, son-in-law of the late learned Rev. A. Carson, A.M., LL.D., of Tubbermore, Ireland. He had been for several years the beloved deacon, and most useful member of the baptist church at Tubbermore. He has left a widow and seven fatherless children to mourn their loss. He was a good man. Very many in his family and in the church will deeply feel this sore bereavement.

April 10, aged 67, Mr. William Scarlett, of Armley, near Leeds, and eldest son of the late Rev. W. Scarlett, baptist minister, of Gildersome; also on the 6th inst., aged 83, Ann Eliza Scarlett, daughter of the aforesaid Mr. William Scarlett.

April 11, at St. Mellons, aged 82 years, Ann, the beloved wife of Mr. John Davies. She had maintained a consistent profession of religion for about fifty-seven years. Her end was peace.

April 13, at Clapham, Edwin, son of the Rev. J. E. Giles, baptist minister, aged 15 years, in the full belief and hope of the gospel of Christ.

April 19, Miss Sarah Hardman, of Halliwell, near Bolton, aged 69. She had maintained a consistent profession, and been a member of the baptist church, Bolton, for forty-one years. She sleeps in Jesus.

April 20, Susan, wife of the Rev. T. F. Newman, baptist minister, of Shortwood, Gloucestershire.

May 9, at Shotley Bridge, Mary Fairless, wife of the Rev. George Whitehead, baptist minister, aged 42.

May 10, at 28, Clarence Terrace, Holloway (the residence of his son), Mr. John Heatou, of Leeds, aged 60, father of Mr. W. Heatou, of the *Freeman*.

May 13, at Kenninghall, Norfolk, vary suddenly, and in his sleep, John Coulson, Esq., in the 80th year of his age, having been deacon of the baptist church in the above place for nearly twenty-seven years.

YOUTH'S MISCELLANY.

MORNING PRAYER FOR A YOUNG PERSON.

[An experienced Christian Teacher, anxious to exalte in the young persons of his Bible Class the spirit of prayer, wrote and printed for their use the following form of sound words as a pattern, which they might use or imitate; of which we furnish a copy for the private use of our young readers, and that other teachers may adopt the same plan if they deem it expedient.]

ALMIGHTY and everlasting God, thou art my creator, and preserver, and constant benefactor. It is in thee that I live, and move, and have my being; and it is by having obtained help of thee that I continue in the land of the living until the present moment. I thank thee that thou hast invited and encouraged me to call upon thee as my Father and the guide of my youth. Lord, teach me to pray. Give me a praying heart, and a humble, contrite spirit. I have need to humble myself before thee, for thou art a holy God, and I am a sinful, guilty youth. I have sinned against heaven and in thy sight, and have been regardless of the admonitions of conscience, and of thy holy word. God be merciful unto me a sinner! Forgive my sins, convert my soul, and save me for thy mercy's sake. I pray for mercy, and pardon, and salvation, in the name and for the sake of thy dear Son, my Lord and Saviour Jesus Christ, who died for sinners, such as I am, that we might not perish, but have everlasting life. Lord! help me to believe in Jesus Christ. Help me to trust in him alone for salvation, and give me grace to copy his holy example, and to walk in his footsteps, until I am brought safely to thy heavenly kingdom. Though I am young I have learned by sad experience that no true happiness can be found in sinning against thee, my heavenly Father. The way of transgressors is hard. Lord! enable me henceforth to walk in wisdom's ways. Her ways are ways of pleasantness, and all her paths are peace. Enable me to cleanse my way by taking heed thereto according to thy word. Preserve me from every sin and hurtful snare, and give me grace so to live, that I may enjoy the blessedness of an approving con-

science, and, above all, that I may always please thee, my best, my heavenly, my almighty friend.

Heavenly Father, I seek thy protection and blessing as the God of Providence. I pray for health and strength of body, and soundness of mind, that I may labour in comfort for my daily bread. I beseech thee to bless me with all things needful for this present life. Guide me with thy counsel, and afterward receive me to glory. Make me a possessor of that true godliness which is profitable unto all things, having promise of the life that now is, and of that which is to come. I beseech thee to bless (my beloved parents and) all my dear relatives and friends. May all who are kind to me, and seek my welfare, be rewarded a hundredfold with the blessings of thy providence and grace in this life, and in the world to come with life everlasting. Bless my young companions and associates. Sanctify our friendship. May we do each other good and not harm, and become fellow travellers in the narrow path that will conduct us to thy heavenly kingdom.

Heavenly Father, accept of my humble and hearty thanks for the mercies of the past night, and for the comforts I enjoy this morning. Be with me through this day. Protect me from all danger. Deliver me from evil. Preserve me from all sin, and at the close of the day may I have this testimony that I have pleased God. Prepare me for all thy will. Prepare me for death, and judgment, and eternity. Make me thy faithful servant, one of thy loving and obedient children, and save me with a present and everlasting salvation, for Christ my Redeemer's sake. Amen.

TRANSLATION OF A BURMESE LETTER.

Written on hearing that the War in America had so embarrassed the Committee of the Baptist Mission Union, that orders had been sent to stop all the expenses of the Mission in Burmah.

Ye dwellers in all the great country of Burmah—Proos, Sgaus, Pakoos, Bgnais, Mopgahs, Maunpagaahs,—My beloved, my kindred, my countrymen, I, a citizen of Tavoy, a Sgau minister of the Gospel,

your brother, Sau Quala, allow me to address you in a few words of love and kindness, on a matter which concerns both your temporal and spiritual well-being. Grandfathers, grandmothers, uncles, aunts,

cousins, nephews, nieces, grandchildren, teachers, males and females, old and young, chiefs, adherents, pastors, deacons, brethren beloved, one and all, may the blessing of the Father, Son, and Holy Ghost, rest upon each one of you in every place in all fullness, with peace! Amen.

Beloved, before the white foreign teachers, the missionaries, came among us, we had no writings, no books; we dwelt in darkness; we were talked down, degraded, oppressed continually. Was it not so? Ye are all witnesses. But now missionaries from America, the Western Island, have come, and made us books, whereby we have learned to discern between that which is good and that which is evil. It is as if daylight had begun to dawn upon us—as if the morning-star had risen in white effulgence. Many of us have awakened from the sleep which we slept during the darkness; and we are exceedingly glad. Be they human oppressors or demons, they cannot, they dare not, talk us down, shove us out of sight, bend our necks, pull out our tongues, and devour us as formerly. From the time we received the holy scriptures, daylight has clearly dawned upon us. What we formerly feared we now fear not; for the power of God overspreads us, as does the effulgent light of the sun. In former days, if we heard a rumour of any important event, we durst not speak of it, or make inquiries about it openly. We could venture no more than hiss privately to each other bits of rumour

picked up stealthily here and there; and as to intelligence from foreign countries, it never reached us. Now, through the paper we call "The Morning Star," we hear and know things of which our fathers never heard or knew. "The Morning Star" has risen indeed; the day dawns. It is as if Tavoy, Mergue, Toungoo, Ava, Rangoon, Maulmain, Bassein, Hinthadab, were all brought into one locality. Behold, and consider! Was it ever thus in the days of our fathers? That it never was thus, ye know, do ye not? Yes, beloved, ye surely know it. Behold, now, we get intelligence from the distant country of China, from the countries of the white and black foreigners, from America, (a country far west, even beyond the setting places of the sun and moon,) and from the islands of the sea, places of which our fathers never heard. Is not this light, by which we see things so distant, the light of day? Moreover, we see up into heaven, and down into hell. Let us fear the return of our former darkness. Beloved, let us stir up the disciples, and those who are not disciples, and our own selves also, to aid the missionary cause. Let us rely on God, and give ourselves to earnest prayer; for, if the white foreign teachers remain not among us, we have to fear that greater darkness than ever will overspread us, as we are forewarned by an ancient saying. Therefore, beloved, let us urge one another to action. The day of the Lord's coming draweth near.

THE HIDDEN CROSS.

And when that happy time shall come of peace and rest,
We shall look back upon our path and say,
It was the best.

It was a time of sadness—and my heart,
Although it loved and knew the better part,
Felt wearied with the conflict and the strife,
And all the needful discipline of life.
And while I thought on these—as given to me,
My trial tests of faith and love to be,
It seemed as though I never could be sure,
That faithful to the end I should endure.
And thus no longer trusting to His might
Who says, "We walk by faith and not by sight;"
Doubting, and almost yielding to despair,
Tho' thought arose—"My cross I cannot bear."
Far heavier its weight must surely be
Than those of others which I daily see;
Oh, if I might another burden choose,
Methinks I should not fear my crown to lose.
A solemn silence reigned on all around;
E'en nature's voices uttered not a sound;
The evening shadows seemed of peace to tell,
And sleep upon my weary spirit fell.
A moment's pause—and then a heavenly light
Came beaming full upon my wondering sight;

Angels on silvery wings seemed everywhere,
 And angel's music thrilled the balmy air.
 Then One, more fair than all the rest to see,
 One—unto whom all others bow'd the knee;
 Came gently to me as I trembling lay,
 And "Follow me," he said, "I am the Way."
 Then speaking thus, He led me far above,
 And there, beneath a canopy of love,
 Crosses of divers shapes and size were seen,
 Larger and smaller than mine own had been.
 But one there was most beauteous to behold,
A little one, with jewels set in gold;—
 Ah, this, methought, I can with comfort wear,
 For it will be an easy one to bear.
 And so the little cross I quickly took,
 But all at once my frame beneath it shook;
 The sparkling jewels, fair they were to see,
 But far too heavy was their weight for me.
 This may not be, I cried, and look'd again
 To see if any here could ease my pain;
 But one by one I passed them slowly by,
 Till on a lovely one I cast mine eye.
 Fair flowers around its sculptured form entwined,
 And grace and beauty seemed in it combined;
 Wondering I gazed—and still I wondered more,
 To think so many should have passed it o'er.
 But, oh! that form so beautiful to see,
 Soon made its hidden sorrows known to me;
 Thorns lay beneath those flowers and colours fair,
 Sorrowing, I said, "This Cross I may not bear."
 And so it was with each and all around,
 Not one to suit my *need* could there be found;
 Weeping, I laid each heavy burden down,
 As my Guide gently said, "No Cross, no Crown."
 At length to Him I raised my sadden'd heart,
 He knew its sorrows, bid its doubts depart;—
 "Be not afraid," he said, "but trust in Me,
 My perfect love shall now be shown to thee."
 And then with lightened eyes and willing feet,
 Again I turned, my earthly cross to meet
 With forward steps, turning not aside,
 For fear some hidden evil might betide.
 And there, in the prepared appointed way,
 Listening to hear, and ready to obey,
 A cross I quickly found of plainest form,
 With only words of love inscribed thereon.
 With thankfulness I raised it from the rest,
 And joyfully acknowledged it the best—
 The *only one* of all the many there,
 That I could feel was *good for me to bear*.
 And while I thus my chosen one confess'd,
 I saw a heavenly brightness on it rest;
 And as I bent—my burden to sustain—
 I recognized my own old cross again.
 But oh! how different did it seem to be
 Now I had learned its preciousness to see;
 No longer could I unbelieving say,
 Perhaps another is a better way.
 Ah, no! henceforth my one desire shall be,
 That He who knows me best should choose for me;
 And so whate'er His love sees good to send,
 I'll trust; it's best—because He knows the end.

A. L. W.

THE

BAPTIST REPORTER.

JULY, 1862.

SPEECHES AT THE BAPTIST MEETINGS—1862.

BIBLE TRANSLATION SOCIETY.

THE CHAIRMAN, Dr. Gotch, of Bristol.—There could be no object of more importance than the translation of the word of God. But it might be said to the members of this society,—Why do you engage yourselves in such a work? Is it not promoted on a larger scale and with more efficiency by other means than by yours? Is your movement not sectarian, and calculated to create division in the church of God? In reply he would say the name is not sectarian; and he did not believe the object of the society was either. The object of this society was, "To aid in printing and circulating those translations of the Holy Scriptures from which the British and Foreign Bible Society has withdrawn its assistance, on the ground that words relating to the ordinance of baptism have been translated by terms signifying immersion; and further, to aid in producing and circulating other versions of the word of God, similarly faithful and complete." Good and learned men engaged in this department of christian labour must, he repeated, be left to their own conscientious convictions of truth.

And it ought ever to be remembered that their work was a very difficult one; so difficult, indeed, was the translating of the bible for public use, that only those who had been engaged in it were at all aware of its extent. A mere superficial observer would not comprehend the care, labour, prayer, and conscientious scrupulosity, necessary to produce a faithful translation. The great difficulty was so to translate as to present exactly what God had said to men, neither more nor less. Perhaps this was impossible to be done absolutely, but it could and ought to be approached, by careful comparison and long-continued labour. And this had been done by their missionary brethren, with whom the christian public ought to manifest an earnest and constant sympathy, especially because there was so little about their work to excite popular feeling and applause.

REV. JOHN SALE, of Calcutta.—Whenever called upon to speak at an early stage of a meeting, he was reminded of a Bengali proverb which said, "He that comes first is eaten by the alligator;" but whatever might be his fate on the present occasion, he was glad as an

Indian missionary to testify to the great value of this society. He sympathised deeply with the remarks of the chairman with regard to the position the baptists had been obliged to take; and was thoroughly satisfied that they had no option but to act as they did. He loved the society because he believed it to be one of the best that had arisen during the last half century; and he rejoiced in the fact that it stood out, even from the Missionary Society, as a protest against tyranny. For was it not tyranny for a strong society to ride over a weaker one? He loved the society further, because it was a protest against unholy compromise, which was too common in our day; the agreeing to uphold a thing that was not believed to be quite true. Such compromise was bad in reference to any matter, but it was positively awful when it touched the sacred Scriptures. There were other people besides baptists protesting in these days. He had met with a pamphlet recently written by a clergyman of the Church of England, of which this was the first sentence,—the subject under discussion being the Italian versions of the Scriptures circulated by the British and Foreign Bible Society. "The bible is not the Bible Society. Love for the Bible may compel honest, truthful men to blame the conduct of the Bible Society." This was a sentiment with which he entirely agreed; and he was prepared to assert that his love for the bible was far greater than his love for baptist opinions, strongly as he held these, and important as he believed them to be. The dispute had arisen with the Bible Society, and was in respect of a certain word. It had not been alleged that the translations begun by the courageous and devoted Carey and his associates, carried on by the learned and faithful Yates, and by the patient perseverance of the conscientious, prudent, unwavering, and truthful Wenger, assisted by his excellent brother Lewis, and other hard-working men and skilful linguists, were not excellent; but there was just one word to which exception was taken; and he, and the members of this society, maintained that the baptist translators had done what was right by making the light to shine on the subject of baptism, and not to hide it; for it could not be pretended that the Greek word *Baptizo* was more difficult to translate than many other Greek words. He loved the society too because it brought into prominent notice an essential part of the great missionary work, and a part of it carried on by men whose services were too apt to be forgotten by the churches at home. The translation and circulation of the Scriptures should be regarded as occupying a foremost place in the work of missions to the heathen. Depend upon it, the bible was the most powerful means that could be employed for the guidance of a nation which, emerging from its old superstitions and idolatries, was in danger of rushing into scepticism. He had seen the blessed effects of the Scriptures upon the minds of both men and women in India, and had observed how from its hallowed pages they had derived a knowledge of the truth which had changed their whole character. There were large numbers of young men who had been brought into a most hopeful state of mind by the aid of the bible alone; and who could help seeing the importance, therefore, of the book of God being most faithfully translated? It was necessary to have the bible in order to sustain christianity in a man's soul when he had received it—especially in that of the Bengalee, from whose moral character the very backbone had been removed, by ages of

oppression, deceit, and cruelty; and this backbone could only be replaced by means of the bible. Missionaries constantly observed that it was just in proportion as their converts became familiar with the Scriptures that they were able to withstand the assaults made upon their new faith by the supporters of idolatry, and by the Romanists. He had reason to delight in the existence of this society, and he prayed God that all hindrances might be removed from the progress of a society that was designed to give a free and a pure bible to all the nations of the earth.

REV. J. E. GILES. — Before the Bible Society was formed, Carey had commenced his work of translation. Shortly afterwards the Bible Society was established; and in those early days of purer and more liberal feeling, the works of the baptist missionary translators were regarded as marvellous by christians of all denominations, who helped to carry them forward; and without one yellow drop of bigotry in the eye or heart they bade God speed to Carey and his companions. Be it yours, they said, to work, and we will make it ours to pay. Things continued upon this catholic basis for twenty-five years. The baptist missionaries furnished the finest Oriental versions that could be produced, and the Bible Society willingly sustained them with their funds, which were largely augmented by the fame of the translations. At length a pædobaptist missionary made the wonderful discovery that there was in the Greek New Testament such a word as *Baptizo*, and that the baptist translators had rendered it in their versions by words equivalent to "immerse" or "dip." The Bible Society, of course, had known this all along; but through this missionary and his brethren at home there was for the first time infused into the

counsels of the committee of the Bible Society a spirit which out of respect to them he would not call bigotry, but which he could not call charity, because he dared not lie. Time was when a Bible Society meeting was hardly considered in character without the relation of the tale of the death and burial of Old Bigotry; but at the end of twenty-five years it appeared that if they had buried Bigotry at all, they had put the old rascal in the grave alive, for he was restored by pædobaptist resurrectionists, and became as vigorous as ever. The baptists were told that they must cease to translate the word *Baptizo* by the word "immerse;" they must either transfer the word *Baptizo* without translating it, or employ some neutral word that should signify anything or nothing at all; or else cease to have their versions circulated by the Bible Society, to which baptists as well as pædobaptists contributed. How could honest men agree to the terms proposed? They were under the obligation of a stronger oath than any ever administered in a court of law, to render the truth, the whole truth, and nothing but the truth, regarding every portion of God's word, as far as they knew it. In reviving these recollections he wholly disclaimed the design of awakening any animosity against the Bible Society, or of reflecting on christian brethren of other denominations. He was persuaded that the committee acted not only without the consent but even without the knowledge of christian brethren of other denominations who belonged to the Bible Society. The christian public generally knew nothing of what was going on; and there were many pædobaptists who deeply regretted the step which the Bible Society took in the matter. Some were even ashamed of it, and openly condemned it. Among the remonstrants was the late Mr.

Greenfield, a Presbyterian and pædobaptist, the Superintendent of the Bible Society's translations, whose brain was a perfect polyglot of languages. Even this gentleman did not hesitate, contrary to his interests, to defend the baptist translations in a published letter, showing that they were sustained by Greek Lexicons and Teutonic versions. Let it ever be remembered that the baptists did not object to the circulation of the pædobaptist translations, though they contained many words which were believed to be improperly translated. In the Russian version *Baptizo* was rendered, "Make a crossing upon you;" and in a South Sea translation, by a word which the late John Williams once said signified "anything you please." Would any man say that these and similar renderings were better than the word "immerse?" And yet the baptists were expected to assist in the circulation of these translations, while their own were rejected. He referred to these things much more in grief than in anger, and only did so because he thought that the christian, and especially the baptist community, ought to know more than they did of the history of this society, believing that if better understood it would be more generally and more liberally supported.

REV. H. WILKINSON, late General Baptist Missionary in Orissa.—He was also reminded of a Hindoo proverb, a very different one from that which Mr. Sale mentioned, namely, "The tiger always takes the last man." He gladly testified to the great assistance that had been given by this society to the Orissa missionaries. It was indispensable to them, for the people there had been furnished with no other version of the Scriptures than that supplied by this society, which certainly ought to be far more liberally supported than at present; and he

believed that it would be if its history and objects were more clearly understood by the baptist community. He was convinced from what he had seen in the country that it was much misunderstood and misrepresented. That afternoon he had been to see the new picture of "The Railway Station," and had been charmed with the life and character which the artist had thrown upon the canvas; and he thought as he looked upon it how desirable it was that the same or an equally competent artist should paint a picture representing Dr. Carey giving the bible to the millions of India; and another picture, Carey and Yates, and their associates, receiving the thanks of the multitudes who had been, through their means, blessed with the bible. Let the baptists rally round this society, maintain its principles, and do their utmost to circulate the pure word of God throughout the length and breadth of India, and other portions of the missionary field.

JOHN C. MARSHMAN, Esq., late of Serampore.—Of the British and Foreign Bible Society he would speak with all possible reverence, which, for twenty-five years, assisted most cordially and efficiently in the circulation of the Serampore translations, and were always mindful of the fact that the first resolutions for translating the Scriptures into the languages of the East were sent from Serampore twelve months before the Bible Society came into existence. It was, too, an interesting fact, that the first committee formed in India was composed of three dissenters and three members of the Church of England. There was every reason to suppose that things would have gone on as they had been begun, had it not been for the pædobaptist missionary who had already been alluded to, and who was now in heaven, where it

might be vouched for he would have no dispute with Dr. Carey or Dr. Yates respecting the mode of administering the ordinance of baptism. He was an amiable and excellent man, but a strong pædobaptist, and refused to circulate a version of the Scriptures in India in which the word *Baptizo* was translated by the word immerse—a circumstance not a little remarkable, when it was remembered that he had for several years circulated in Europe the Dutch version, in which the word *Baptizo* was rendered “dip.” It was through the means of this missionary and his friends in England that the Bible Society Committee came to the resolution to refuse that liberty to the missionaries in India which was allowed to their brethren in Europe. At first the society resolved not to circulate any version in which the word was translated at all, in order to be consistent; but afterwards it was felt to be necessary to modify the resolution, and say that they would only circulate those versions which had been translated after a specified period; but that period was carefully so fixed as to exclude the first versions of the Serampore missionaries. Thus the Bible Society put itself into the most undignified position of making great concessions to the stronger party, but requiring concessions from the weaker party. Under these circumstances it was absolutely necessary for the baptists to take the ground they had taken. The change was not in the baptists, but in the Bible Society. The baptists did not leave them, but were turned out. How far the object aimed at by the pædobaptists had been accomplished might be judged of from the fact, that the society is still circulating among several millions of people in Europe copies of the bible in which they are told that *Baptizo* means to immerse, while

the pastors are teaching them that it means to sprinkle. He rejoiced to find that the resources of this Translation Society had increased by the sum of £350 during the past year, and he held it to be exceedingly desirable that the funds should be considerably augmented. It was an interesting circumstance that the baptist was the only denomination that had appealed to the public for funds for translations. Mr. Fuller made his appeal at Kettering for three objects: the translation of the Scriptures, the preaching of the gospel, and the establishment of schools; and it might, therefore, be considered that in some measure the present meeting was the anniversary of the original plan of the Baptist Missionary Society. Reference was made in the report to the little that had been done by the society for China. Perhaps all present knew that Dr. Marshman had the honour of being the first translator of the Scriptures into the Chinese language. He performed his task at a distance from the country, and without the literary assistance that subsequent translators had possessed; but his version had been recently so improved by the most eminent Chinese scholar in this country, that Dr. Marshman's version was yet to be preferred to all others, and would be of essential service to the missionaries in China. He hoped, therefore, to see a revised edition of that translation published for circulation in China. Not to detain the meeting longer, he would only, in conclusion, cordially commend to the more liberal support of the churches this excellent society, which was absolutely indispensable to India.

BAPTIST HOME MISSION.

The CHAIRMAN, Edward Miall, Esq.—To labour in any way for the advancement of the spiritual

kingdom of our Lord Jesus Christ, whether by direct personal effort, or indirectly by attempting to remove those corruptions and impediments which to some extent retard its progress, will ever be regarded by me, I trust, as the highest honour which can devolve upon man. We are met this evening for the especial purpose of promoting the cause of Home Missions by the baptist denomination. I am thankful that the first occasion on which I present myself to the public in my present capacity, is in connection with an effort which is associated with my country, and with a machinery that is worked by another denomination than my own. I rejoice to know that this association has turned its attention to the spiritual destitution marking some parts of this great metropolis. I wonder how for so many years past, until quite recently, christian churches should have existed in an atmosphere such as that, without putting forth the utmost of their efforts, despite all regularity and all mere formalism of ecclesiastical proceedings, in order that they might do more by the grace of God to purify the vast mass. I believe that much is now being done to correct the evil, and I rejoice that this association is determined to take an honourable part in the work. And let it be borne in mind that the smallest possible means—in human estimation perfectly trivial and inadequate—can be made by God's Holy Spirit competent to accomplish not only what we want, but far above our most magnificent conceptions. Promises are left with us which, if our faith thoroughly realised them, we should be able to move mountains. These promises surely ought now to be received into our hearts as the grand motive of our exertions; and foolish would it be and vain to go forth in any such enterprise as that undertaken

by this association, unless we went forth in the spirit of humble and complete dependence upon Him who has said, "Not by might nor by power, but by my Spirit, saith the Lord."

REV. J. H. MILLARD.—Patriotism requires that we should seek first the welfare of our own native land. Yesterday we were wandering on foreign shores; our thoughts were directed to India, to Ceylon, to Africa and the West Indies; and to-day we are to return to fix our thoughts upon England, and to ask what it is that England requires at our hands? For it is our common desire that England should be exalted higher and higher among the nations of the earth; not only in wealth and in power; not only by the strength of our armaments, and the splendour of our palaces, and the dignity of our senate, and the purity of our administration of justice, and the liberties of our people, and the illustrious glories which belong to the throne; but exalted chiefly, we desire, by the spread of religion through all ranks and classes of the people. We want our country to be a fountain of divine truth to all the rest of the habitable globe. We cannot think our work at home is accomplished while millions of the people attend no place of worship at all, nor while the attendance of millions more is rather a sign of ignorant superstition than of an exalted religious faith. We cannot think our work at home is accomplished while so many of all classes, and most especially of the working-classes, prefer the alehouse to the sanctuary, and believe in the atheism of a Robert Owen and a Holyoake, or in the mad ravings of a Joe Smith, the Mormon, rather than the precepts and doctrines of God's holy word. For us, as baptists, there is a work to be accomplished, which is not yet half performed even in England;

for I believe that baptists have a special mission of their own. We have great truths committed to us, which it is our duty to proclaim in the high places of the earth; so that if other denominations of christians have gone before us, it is our duty to follow in their track, and, even if the Presbyterians of Ulster work until they have Presbyterianised all Ireland, I should yet hold it to be the duty of all baptists to follow in their track, and show the people of Ireland a more excellent way. So in the various parts of England it is their duty to hold up the truth as they see it in the light of His holy word. It is our opinion that baptists do hold the truth as it is in Jesus, with a simpler regard to the principles of that truth than any other body of christians whatever. And we must remember that this is an age, most emphatically, of great cities. Populations are gathering together in great centres; the mining and manufacturing operations of our country are being most vigorously carried on. Towns spring up like mushrooms, but take root like oaks and grow for centuries. What have we done for them? In some of our oldest cities, as in Lancaster and York, there has not been, until this year, for any length of time, a baptist church. In Bath, with 60,000 inhabitants, there are only two baptist churches. In Plymouth also, with 60,000, there are only two. In Hull, with a population of 90,000, there are but two. In Manchester and Liverpool, with 300,000 and 400,000 inhabitants, there are only four or five baptist churches in each. Is this a state of things which ought to continue? Then turn to the metropolis. What is our duty concerning the great city of London? Its population is two millions and a half; it doubled its population during the last fifty years; and in the next fifty years, if things go on as they do now, there

will be ~~five~~ millions of people gathered together between the hills which encircle this noble city. What progress are we making for meeting the prodigious demand for spiritual provision? We want to see more than we have been able to see yet; we want to preach the gospel in all the large towns of England and Wales, and in all the hives of industry. We want to see the baptists keep pace with the growth of the cities and towns; but we cannot see this unless you are much more liberal than you have been, and more desirous of extending the work of the living God.

REV. H. DOWSON had much pleasure to see Mr. Miall occupying the chair to-night, because he was the champion of civil and religious liberty, which was closely connected with the prosperity of such institutions as theirs. The society was about to enter upon a career of enlarged christian exertion and liberality. Taking this great city as the centre of its operations, it proposed to visit other large and destitute cities of this land. He would confess before that great assembly that the baptists had been sinners in this respect, and had greatly failed of their duty. But the time had come for renewed effort, for, the way having been pioneered, there was an opening for their own efforts, without interfering with the labours of other denominations. While he saw the necessity of extending their operations in London, he still trusted that they would not abandon the rural districts. He was utterly appalled by the coldness of gospel-preaching in many parts; where, from icy lips, homœopathic doses of the gospel were delivered out to the agricultural population. He believed that those who lived in great towns did not fully understand the wants and the condition of the inhabitants of rural districts. He was recently in a

district which was entirely agricultural in its character. He went to a farm and got into conversation with a venerable old man, and said to him, "The day is fine, and Providence is propitious." "Yes, sir," he said, "if we can only get over St. Swithin's day we shall do very well." "St. Swithin!" I asked, "who was that individual? Whom do you mean?" "Why, sir, you know." "Perhaps I do," I replied; "but I want to know what is your opinion?" "I suppose," was the old man's answer, "that he was the man who was saved in the ark when the world was drowned." I asked him, "Do you ever read the Bible?" He answered, "I cannot read a single word." "Do you ever go to church, or to any place of worship?" "I was there, sir, when I was married, and once or twice at a funeral." I then asked him if he knew anything of Christ, who came into the world to save sinners? "No, sir," he said, "I never heard of that person." This was a pitiable case, and there were many like it. We know who, while on earth, went through the villages and cities of Galilee preaching the gospel.

REV. J. ALDIS.—He had been partly instructed, partly amused, by the letter lately sent into circulation concerning the last words of one of our great statesmen. One report stated that the last words of Pitt were, "Oh, my country; how I *love* my country!" or, as was more consonant with his character, "Oh, my country; how I *leave* my country!" How many a devout man of God had closed his eyes in death with the same words uttered with a still deeper meaning! He was afraid there were many members of their denomination who took the least possible interest in the work of this and kindred societies. With them "foreign missions" signified a cause of which they knew little, of which they never spoke, and to which

they never contributed a shilling; and "home missions" were kept very much at home indeed; in fact, there was so much home consumption that there was no possibility of exportation. What he wanted was that foreign missions should become better known, and that home missions should take fresh air and vigorous exercise.

REV. H. S. BROWN.—The word Patriotism had been too exclusively applied to the defence of our country, and to the boasting that it was greater and better than any other on the earth. To fight in the battlefield, to sing a song to the glory of our noble selves, to speak with disrespect of all other countries, and act with extreme rudeness towards foreigners, or to insist upon it that we were the greatest people that ever were or ever would be,—this was the patriotism of a great many. It seemed not to be generally recognised, that after all that was the truest patriotism which sought to remove and destroy every evil that was to be found amongst the inhabitants of our country; and the patriots who turned their attention in this direction met with rather more abuse than praise. He did not wish to find fault with any form which patriotism might assume; even if the people chose to make plates which no ordnance could pierce, and to-morrow to make ordnance which no plates could withstand; if they chose to enter the line at a shilling a-day, or to become volunteers to dress in scarlet and gold, and especially green, and fight sham battles on the Downs. But at the same time it struck him that there was another patriotism that answered the real state, and character, and condition of the country. There were other volunteers besides those to whom we were indebted that the Emperor of the French had not burnt London, and reduced us all to slavery.

He thanked them for the priceless boon, but there were other volunteers, too. There were ministers, thousands of them, who had given up secular advantages, and almost secular comfort, in order to consecrate themselves to the service of their country. There were Sunday-school and ragged-school teachers, a noble army, who denied themselves even the rest of the sabbath, in order that they might save from shame and sin their young countrymen and countrywomen. He thought the endeavour to spread pure and undefiled religion about the best object patriotism could embrace, and if this were not attempted other patriotic efforts would be comparatively valueless. It might perhaps seem severe to state, that the majority of the people of this country were not to be looked upon as christians. It seemed a harsh thing to unchristianise so many who from their cradles had been "members of Christ, and children of God, and inheritors of the kingdom of heaven," but it did seem to him that the idea of a christian nation was one of those fallacies which had been fostered by a State-Church system. By no scriptural or rational standard should he regard those persons as christians who did not understand the simplest elements of christian truth, or manifest the characteristics of the christian life. He did not ask very much. He did not believe that a man must be a baptist, or a dissenter, or even a protestant, in order to be a christian, but still the statistics and records of crime showed that we were not a christian nation. The tone taken by a large portion of the press with regard to such subjects as slavery and war, showed we were not a christian nation. There was a general impression, with regard to our manufacturing towns and cities, that they were uncommonly wicked. He

could testify to some of them, and he believed that the town in which he lived might be matched with any town in the Queen's dominions for wickedness. But he did not at all believe in the notion that there was virtue and piety in the country places any more than in the towns. They had heard one instance of country ignorance. He might give them another, in which no less a person than the clerk of the parish was concerned. The parson was a good man, and wished to enlighten the clerk. "Now, Thomas," said he, "can you tell me what baptism is?" "Baptism, sir? of course if there is anybody can tell you it ought to be me, sir." "What is it, because you know it is a very important and solemn question, Thomas?" "Baptism, sir? why of course you know, its a shilling for me and fourpence for you--that's it." Depend upon it, there were no places in England more wicked than some of our villages, where, between the "Spotted Pig" at one end, and the "Goose and Gridiron" at the other, you would find as much drunkenness comparatively as in any town; and it seemed to him there were influences at work which would bring our evangelisation to a lower point still, if we did not watch. Romanism and Puseyism were about the most active agencies in this country at the present time; and really when he saw such earnestness and self-denial, when he saw the clergy with such tireless assiduity attending to their flocks, and ladies, whether as sisters of charity, or individually, going about to help the sick, and poor, and the distressed, no sneers about jesuitry and priestcraft should check the admiration he felt for the self-denial and earnestness of these people. However greatly he differed from them, he would not oppose them with sneers, much less by insinuations which no honourable

man would ever think upon, but by seeking to induce, on the part of those who held a common faith with himself, a similar self-denial and perseverance in better works than theirs. The Baptist Home Mission could do something to promote this good work. He did not look for the time when all the people of this country should become baptists. But whilst they would not hesitate to state their views with regard to baptism, it was as christians that they were to engage in this work. He rejoiced that while they did not neglect the rural districts, it was the object of this society to direct its attention to cities, because they would best become the centres whence christian light and truth could be spread over the regions around.

Poetry.

THE EXODUS.

HEAR ye not how, from all high points of Time,—
From peak to peak adown the mighty chain
That links the ages,—echoing sublime,
A Voice Almighty leaps one grand refrain,
Wakening the generations with a shout,
And trumpet-call of thunder,—Come ye out !

Out from old forms and dead idolatries ;
From fading myths and superstitious dreams ;
From Pharisaic rituals and lies,
And all the bondage of the life that seems !
Out,—on the pilgrim path, of heroes trod,
Over earth's wastes, to reach forth after God !

The Lord hath bowed his heaven, and come down !
Now, in this latter century of time,
Once more His tent is pitched on Sinai's crown !
Once more in clouds must faith to meet him climb !
Once more his thunder crashes on our doubt
And fear and sin,—“ My people ! come ye out !

“ From false ambitions and base luxuries ;
From puny aims and indolent self-ends ;
From cant of faith, and shams of liberties,
And midst of ill that Truth's pure daybeam bends :
Out, from all darkness of the Egypt-land,
Into My sun-blaze on the desert sand !

Leave ye your flesh-pots ; turn from filthy greed
Of gain that doth the thirsting spirit mock ;
And heaven shall drop sweet manna for your need,
And rain clear rivers from the unhewn rock !
Thus saith the Lord !” And Moses—meek, unshod—
Within the cloud stands hearkening to his God !

Show us our Aaron, with his rod in flower !
Our Miriam, with her timbrel-soul in tune !
And call some Joshua, in the Spirit's power,
To poise our sun of strength at point of noon !
God of our fathers ! over sand and sea,
Still keep our struggling footsteps close to Thee !

From the Atlantic Monthly.

Reviews.

Selections from the Prose Writings of John Milton. Edited, with Memoir, Notes, and Analyses, by the Rev. S. Manning. London: J. Heaton & Son.

So far Mr. Heaton has been happy in the selection of works for the Bunyan Library, and in securing the aid of competent editors. The editor of this volume was just the man to make this choice selection for us from the prose works of Milton. Sitting in his boyhood and youth under the ministry of one who, more than most men, honoured the memory of Milton, and has long been in the habit of quoting some of his most brilliant sentences, we do not wonder that Mr. Manning undertook the task which his own powers of appreciation and cultivated taste have enabled him to perform with singular success.

We are not certain, but we believe that this is the first portable edition of selections from Milton's prose writings that has appeared. The "Memoir," extending over more than fifty pages, has also been carefully prepared. The introductory "Preface" contains some wise criticism on the style of Milton, and explains the plan adopted in making the selections.

For those who imagine that the prose of this great writer does not equal his poetry, we select this sentence from Macaulay, which the editor has made the motto of his title-page.

"It is to be regretted that the prose writings of Milton should in our time be so little read. As compositions, they deserve the attention of every man who wishes to become acquainted with the full power of the English language. They abound with passages compared with which the finest declamations of Burke sink into insignificance. They are a perfect field of cloth of gold. The style is stiff with embroidery. Not even in the earlier books of *Paradise Lost* has the great poet risen higher than in those parts of his controversial works in which his feelings find a vent in bursts of devotional and lyrical rapture. It is, to borrow his own majestic language, 'a sevenfold chorus of hallelujahs and harping symphonies.'"

That Milton was a baptist is now

admitted. The editor, at the close of the Memoir, observes:—

"It is in our views of the ordinance of baptism, however, that we stand alone among the churches of christendom, and from which we take our distinctive name. It had always been thought probable, from various passages in his writings, that Milton was by conviction a baptist, though it was nowhere distinctly stated. The publication of the *Treatise on Christian Doctrine*, however, set the question at rest. He here argues at great length, and with much earnestness, for the baptism of believers only, and for the administration of the rite by immersion. The arguments adduced for the reception of infants, as partakers in the ordinance, he rejects as utterly futile; and dismisses with sarcasm rather than argument 'those who have introduced the practise of affusion in baptism, instead of immersion, alleging that to dip and sprinkle mean the same thing.' The passage on the subject will be found quoted at length towards the close of the present volume. That Milton was actually in membership with any baptist church cannot be proved; but his language in the extract which we quote would imply that he was so. He speaks of the opposers of the baptism of believers as '*they*;' of its advocates as '*us*;' thus, at page 300, 'Again, *they* remind *us* that 'of such is the kingdom of heaven.' Further, having maintained that christian baptism consists in the immersion of believers only, he proceeds to argue that 'the baptism of John was essentially the same as the baptism of Christ;' urging in proof, that 'if it had not been really the same, it would follow that we had not undergone the same baptism as Christ, that our baptism had not been sanctified by the person of Christ.' We should consider this as quite decisive of the fact that Milton was a baptist both in practice and by conviction, had he not, in the concluding paragraph, left it an open question, to be decided by the conscience of each believer, whether, having been baptized in infancy, he should be re-baptized on his conversion. His advocacy of our distinctive doctrinal peculiarities, however, is so full and precise that we need only refer our readers to it, as a sufficient justification of our publication of *Selections from the Works of Milton* in the Bunyan Library."

In a foot note we have also the following interesting facts:—

"In connection with Milton's ecclesiastical position, we may remark that his third wife and widow was a baptist, which confirms the probability that he himself was so. She survived him for many years. In the year 1688 she took up her abode at Nantwich, in Cheshire, in the neighbourhood of which place she was born, residing there till August, 1727, when she died after a few days' illness, in her eighty-eighth year. She was buried in the baptist chapel. Tradition still points out her tombstone, the inscription on which, however, has been for many years obliterated. She appointed as one of her executors

'her loving friend, Samuel Creton,' who was then pastor of the baptist church at Nantwich. There were but few worldly goods to be disposed of,—her whole property (including 17s. in ready money) being valued at less than £40. The items included 'Two books of Paradiso,' 'Mr. Milton's Pictures' (doubtless his two portraits), and his coat of arms."

We cannot close our brief notice without expressing our anxious hope that this volume will find its way into our schools and families.

Correspondence.

ORIGINAL LETTER OF THE LATE SAMUEL DEACON THE YOUNGER.

[For the information of many of our readers we ought to state that Samuel Deacon the elder was one of the first preachers at Barton, and lived nearly fivescore years. His son Samuel, the writer of this letter, was remarkable as a successful preacher of the gospel. Robert Hall wished he could preach like him. He also wrote many small books, which were very popular; and published a Hymn Book, the hymns in which he wrote himself. Mr. D. had some peculiar views respecting the ministry, to which some objected—and this will explain some of his remarks. But he was a good man, and it will be seen how touchingly he laments his own weaknesses. He died at an advanced age, highly esteemed and lamented, and his memory is yet fragrant in the neighbourhood. His successor, of the same name, died lately at a great age, and his children, and their children, are numerous and respectable; and better still, they are all walking in the way of their fathers. We omit a few passages in the letter which would not now be understood; and only add that the church at Barton is regarded as the "Mother Church" of the numerous General Baptist churches in the midland counties.]

Barton, Feb. 27, 1807.

DEAR BROTHER ROGERS,—

Your letter puts me into a considerable dilemma. I should be glad to gratify you and your friends, but I find myself surrounded with complicated difficulties. My business, my age, my mental and corporeal infirmities, the distance, and the difficulty of obtaining a horse, all seem to forbid. Still I feel disposed to comply, if God permit. I feel for you, brother, and for others who are nearly in a similar situation. If you be faithful, you must expect troubles before you have done. The time is coming, if it be not already come, that they will not endure sound doctrine. But be thou faithful unto death, and Christ will give thee a crown of life—a crown of glory. We are told that it is through tribulation, much tribulation, that we must enter

into the kingdom of heaven. It is well that we have some evidence of being in the right road, if it be only the straitness of it.

There are two or three things on which I reflect with pain, with respect to myself. I have had too much zeal for my knowledge. Not too much zeal in reality, but too much for my knowledge. We should be wise as serpents and harmless as doves. I have erred sadly here. I have been too soon offended. This has sometimes led me to speak and to act unadvisedly, and peradventure to hurt and to offend others. I impute a good deal of my cross to this very cause. How often have I prayed,

"Celestial patience! lovely maid!
Come to my bosom, come!"

This is a grace of great value and importance in the christian life, but difficult to obtain in a sufficient degree. I

have also been too soon discouraged. This has often led me to stop too soon; to give over without a sufficient trial. I have been very defective in knowledge, prudence, constancy, and perseverance. On this account I have done but little good these sixty years of my life; and now I am grown old and incapable. O that I had been more wise! What happiness might I have enjoyed; what evils might I have shunned; what good might I have done. But I must cast myself on the divine mercy, with "God be merciful to me a sinner!" and I ought to be thankful that I may do that. I hope you will excuse my prolixity, and take heed that you don't err in the ways which I have. Fight the good fight of faith, lay hold on eternal life. Run with patience and prudence the race set before you. Instead of looking to other preachers, look to the great High Priest, who is able to save to the uttermost all those who come to God by him; who has a heart to feel for his lambs and his sheep, and for his poor despised shepherds too; and who will never leave

us nor forsake us. I have not time to enlarge.

But I am, Dear brother,
Yours affectionately,
SAML. DEACON.

*Rev. Thos. Rogers, Beeston,
near Nottingham.*

P.S.—To save further trouble you will permit me to say, that if God permit me to come, it most likely will be on the 28th of March. Shall expect to preach in the morning, and perhaps at night, but you must baptize and do the afternoon's work yourself.

Give my love to your little flock, and tell them that I entreat their and your prayers for me, that my intended services may be accepted of the saints and of the saints' Master, and that I wish they may richly and abundantly enjoy all spiritual blessings in Christ Jesus. Amen.

Though I mean to come, yet many things may happen to prevent it. I dare not travel far in bad weather. You had better not depend on me. Never more address me with "Rev.," I'm a clockmaker!

Christian Activity.

ADAM CLARKE A REVIVALIST.

HE was a "revivalist," and preached for immediate results. Alluding to one of his sermons at Oldham Chapel, Manchester, he says: "The congregation was really awful. Perhaps I never preached as I did this morning. I had the kingdom of God opened to me, and the glory of the Lord filled the whole place. Toward the conclusion the cries were great. It was with great difficulty that I could get the people persuaded to leave the chapel. Though the press was immense, yet scarcely one seemed willing to go away, and those who were in distress were unable to go. Some of the preachers went and prayed with them, nor rested till they were healed. God has done a mighty work."—Again he says, of a sermon in Bristol, "I am this instant returned from King Street. The chapel crowded, crowded! And God, in a

most especial manner, enabled me to deliver such a testimony from 1 Thess. i. 3, as I think I never before delivered. I did feel as in the eternal world, having all things beneath me, with expansions of mind as the power of God alone could give. I was about an hour and a half, and am torn up for the day."

"I would not," he said on another occasion, "have missed coming to this place for five hundred pounds. I got my own soul blessed, and God blessed the people. I felt (stretching out his arms and folding them to his breast), I felt that I was drawing the whole congregation to me closer and closer, and pulling them away from the world to God."—He is known to the Methodist world mostly by his writings, but his real greatness was in the pulpit. One of his hearers wrote, "In respect to the unawakened, it may indeed be said that he obeys that precept, 'Cry aloud,

spare not, lift up thy voice like a trumpet.' His words flow spontaneously from the heart; his views enlarge as he proceeds, and he brings to the mind torrents of things new and old. While he is preaching one can seldom cast an eye on the audience without perceiving a melting unction resting upon them."

He effected much by his pastoral labours, and was faithful in the lowliest of them, visiting especially the poor. "I always," he said, "eat with people, either breaking a piece from off a biscuit, or cutting a crust from a loaf, to show them that I am disposed to feel at home among them: for even if they are very poor, there are many ways of returning the kindness without wounding the feelings of the party by whom the hospitable disposition is manifested." "So he has been known," adds his biographer, "to eat two or three potatoes in a cottage, and give a shilling pleasantly for each one of them."

He had tact as well as talent, and adapted himself to the rudest people. In his frequent preaching excursions he delighted to visit the colliers of Kingswood, where Whitefield and Wesley had proved their ministry. At one of these visits he wrote, "I took that glorious subject, 'How excellent is thy loving-kindness, O God!' My own soul was greatly watered, and the Lord sent a plentiful rain on his inheritance. Though the place was thronged, there was not a sound in it save that of my own voice, till, describing how God gave, to those who turned to him, to 'drink of the river

of his pleasure,' to be filled with the very thing which made God himself happy, I raised my voice and inquired, in the name of the living God, 'Who was miserable? Who was willing to be saved—to be made happy? Who was athirst? A wretched being, who had long hardened his heart by a course of uncommon wickedness, roared out, 'I am, Lord, I am!' In a moment there was a general commotion. I seized the instant and told them to compose themselves and listen, for I had something for every soul; a great, an eternal good. 'I am just going to open to you another stream of the river of his pleasure.' They were immediately composed, and in a very few moments such a flood of tears streamed down all cheeks as you have perhaps never seen; and all was silence but the sighings which escaped, and the noise made by the poor man who was still crying to God for mercy. In about half an hour we ended one of the most solemn and blessed meetings I ever ministered in. You will wish to know what became of the poor man. When he left the chapel he set off for the first prayer meeting he could find, thinking God would never forgive his sins till he made confession unreservedly of all his iniquities. He began in the simplicity of his soul, and, with an agonized heart and streaming eyes, made known the evils of his life. They prayed with him, and God gradually brought him into the liberty of his children."

Narratives and Anecdotes.

TANNA, NEW HEBRIDES.

WE are indebted to the Rev. Mr. Paton, missionary from Tanna, for the following interesting narrative in connection with that island.

Having been requested to state a few things publicly regarding Tanna, the mission work on that island, and the cause of its being suspended for the present, I embrace this opportunity

in the hope that it may induce christian friends in the colonies of Australia to have more compassion for the poor heathen on that dark land and the surrounding islands, and to unite and assist us in our efforts to bring them to the knowledge of Jesus Christ our Saviour.

Tanna was discovered by Captain Cook eighty-eight years ago; it is a

rich and beautiful island, covered with verdure and trees from the shore to the mountain tops. It has a volcano in a state of constant activity, and around the harbour there are hot springs in which the natives often cook their food. The population has been estimated at 20,000, but at the present day I do not think it will exceed 10,000; they are all naked painted cannibals, sunk to the lowest degree in vice and misery, and their condition has been rendered much worse by intercourse with depraved foreigners.

Twenty years ago the Revs. Messrs. Turner and Nisbet, of the London Missionary Society, were landed on Tanna, but a few months after, they were compelled to leave the island and escape for their lives.

Afterwards, native teachers from Samoa and Raratonga were placed on Tanna, but they suffered so from ague and other causes, that again and again the work was given up and resumed. Some were driven away, others died.

Six years ago the work was reopened by Messrs. Geddie and Inglis placing Aneiteum native teachers on this benighted island, and since that, these poor devoted pioneers have suffered, so that twelve of them died on Tanna, and one man was killed by our enemies.

Three years and a half since, Mr. and Mrs. Matheson, Mrs. Paton and myself went to Tanna to recommence the mission, and during that time, though beset with many difficulties and dangers, we were able to prosecute our work, trusting in the promises of God's word, and in his support, protection, and blessing.

It grieved us to find that war was the daily employment of all the men and boys, so that we saw seven battles fought around and near to our house; and those who fell were generally feasted on. On one occasion seven men were killed on Monday, and feasted on the following Saturday, and sometimes for this purpose they even exhumed the dead. The females had to do all the work, and provide all the food, and were clubbed or killed and feasted on as the men pleased. But, by God's blessing, our work began to prosper, so that for two years past we had no public war; the men had

become more kindly to the females and children, and had begun to assist them with their work. Infanticide, and strangling of women at the death of their husbands, were almost given up; the aged were more kindly treated, and the sabbath was observed as a day of rest over about a third of the island. Sixty persons at my station, and about forty at the other, had begun to attend worship with regularity; and at some of our inland stations we met with audiences numbering from twelve to one hundred persons. These natives professed themselves to be christians, had given up many of their worst heathen practices, wore clothing on sabbath, conducted family worship, and desired to be instructed regarding sin and salvation through Jesus, and were preparing to build a large new church at my station.

These happy changes, however, only increased the hatred and opposition of the native priests, or sacred men, who are our enemies, and who had always threatened, and often attempted, our lives.

Three chiefs — Nanka, Miaki, and Kariwick — with their young men, killed a fat pig of Siranios, a friendly chief, cut down my fences and bananas, killed three of my goats, attempted to kill a chief's daughter who came to worship, and also seized, and tried to kill, a chief's son who had come to stop at my house. All this was done to try and induce our friends to go to war in revenge, and as there were fourteen chiefs and their people on our side, I had great difficulty in keeping them from accepting such challenges.

Miaki, Nanka, and Kariwick now threatened to kill Ian, our leading friendly chief, by sorcery, and then to make a hurricane to destroy the mission houses, and to kill "missie" and all who attended worship; for they hated Jehovah and his word, as it caused the people to disregard their word and customs.

A few days after poor Ian took ill and died, and a week after that a severe hurricane came and destroyed yams and bananas, fruit and fruit trees, fences and houses, but left our mission houses almost uninjured.

Next day Miaki came with an armed party to kill me, but I gave him some

calico, soap, and a blanket for his wife, who was about to be confined; and after displaying much bad-feeling he left quietly.

On the following morning, Saturday, January 18, thousands of the inland people assembled to help Manoman and Siravia, two of our leading friendly chiefs, to take revenge on Miaki. They all cried—"Missie, keep your house and we will not hurt you;" but Miaki and his people took shelter behind and fought around our house, which caused the balls to fall thick near to it, yet God protected us from all harm.

In the evening Miaki urged the inland heathen, living towards and beyond the volcano, to join Kariwick and Washenooman, and "kill the missionary and his Aneiteum teacher, and to cut their bodies into small pieces, and to send the parts to be cooked and eaten at every heathen village on Tanna, to steal all their property, and burn their houses." This was a tempting invitation for such savages, and consequently next morning, being sabbath, Jan. 19, they assembled in thousands at our house, and broke into the teacher's house and stole all it contained, smashed the windows and door of my store, broke open boxes and casks, tore my books to pieces and scattered them about, and stole all they could both of mission and personal property.

A chief belonging to the volcano district called me to the window, and, while speaking kindly to him, instantly struck through it at me with his axe; the shouting and yelling were now fearful, hundreds of muskets were presented, and many were fired around our house, when the chief cried—"Come on, let us kill him, it's all lies about a man of war," and again attempted to sink his axe into my forehead; but here on observing a revolver in my hand he fell back, and said something to his followers, who instantly lay down for a few minutes, and then got up and ran for the nearest bush, where they kept discharging muskets, shouting and showing their arms till five in the afternoon, when they all left.

I now went to speak with Miaki, who was in great wrath, and he said, "Where was Jehovah to-day? Jehovah did not protect you to-day. It's

all lies about Jehovah, and we have given up all fear about a man-of-war. The man-of-war dare not punish us, just as they durst not punish the Erramangans for killing Missie Gordon the man, and Missie Gordon the woman. We have no fear of a man-of-war now, his punishment is all lies. He will talk to us, that's all. We have killed foreigners, and Samoan and Aneiteum teachers, and were not punished—just like the Erramangans, and now we all say the punishment of a man-of-war is all lies, and if he comes here we will fight him and take the vessel." They were so excited they only mocked at my reasoning and warning.

Next morning as the sun rose, Miaki blew his large conch, and instantly a mass of howling savages began to rush down the Inikahi hills, and continued increasing until the shore was covered with them, from the mission house as far as I could see; and as they were all yelling and pressing on for our house, I locked it up and retired through the bush to a friendly chief's village about a mile distant, where I found Nauar and his people all crying and quaking with terror, at seeing so great a company of armed savages assembled so very near them; a large party went to our house, but on finding it locked up, Miaki advised to wait till night, when I would most likely return to procure some property, and they would watch and kill me. He now advised them all to attack Manuman and his people, on account of his love to Missie; and to this they agreed, went to his village and killed two men, two women, and two children; the inhabitants fled, and all feeble persons or women and children who fell into their hands were shot down or clubbed, and cooked and feasted on by groups of men here and there; and they burned seven of his villages, and carried off all native property; day after day some were killed, and thirteen or fourteen villages burned, till all our friends were scattered.

Our house was broken into, and a considerable amount of property stolen and destroyed. I continued in the bush without almost any food for two days, when they threatened to kill all the people of this district because of their friendship to us; the chief had already got an arrow into his knee

when trying to protect us, and as the barbed point broke in he was unable to defend us, so we tried to escape by sea in a native canoe during the night. Miaka and Nauka had threatened to shoot any one who would assist me to get my boat into the water, and we had much difficulty in procuring the canoe. We got easily out for about a mile, till we began to alter our course, when the sea broke over us, and was so rough we were forced to turn, and after nearly five hours' hard paddling we got to land with the skin worn from our hands. After an hour's rest on the shore, I started with my native teacher, and followed a friendly chief who showed us the way through the bush to the other mission station, which is about twenty miles distant by land. Almost in every district our lives were attempted, but the sight of my fire-arms and God's restraining power kept them from doing us injury. Though we had got little food for three days, and had to walk under a scorching sun, and durst not even bend to drink from the streamlets we passed, yet our danger and the constant excitement of all around kept us up, nor did we feel hungry till we reached the other station in the evening. The clubs and spears of some of the districts were afterwards cut and broken for allowing us to pass. As Mr. Matheson's supplies had been nearly all destroyed at my station, we had to eat sparingly, and to try and keep life in till we saw what God had in store for us; and as the natives would give us no food, we could not have stood it above four weeks.

After being there for a fortnight, during which our lives had been frequently attempted, Miaki sent his friend to say that unless the natives assembled and killed us, all the heathen would assemble and kill them. Fear caused them to burn the church, which was near to the dwelling-house, and united to it by a reed fence. I was awoken by my faithful little dog, and got the fence separated so as to stop the fire, when eight or nine savages surrounded me, but the sight of the revolver in my hand again scared and kept them from taking my life. Now a dark cloud with a squall came from the north, carrying the flames away from our house, and pouring down

such a torrent of rain that the flames were soon subdued. The heathen at once cried, "That is Jehovah's rain, let us run, for he is helping them," and instantly they were off.

As the sun rose next morning our friends and enemies were assembling, and great excitement prevailed, as they were resolved to take our lives and the lives of those who befriended us; but when we were calmly awaiting these results, a cry was heard, "Sail O!" and a vessel appeared on the horizon. We made large fires in front of our house, and put up two flags, which being observed, the captain directed his course for our house, brought about twenty armed men ashore, and kindly offered to take us to Aneiteum, for which we felt thankful, as it appeared to us to have remained any longer at the time would have been to throw away our lives after so many warnings and trials. A part of the men were left to protect us while the captain took a part of Mr. M——'s things down to the boat, and at sunset we got to sea in the boats, but did not reach the vessel till the next day at five p.m., when we set sail for Aneiteum, which place we reached on Saturday.

Two days after, at a meeting of the missionaries, I was appointed to visit the colonies to try and interest the Presbyterian churches and other friends of the cause in our mission; and to try and induce the children of the churches and sabbath schools in the colonies of Australia to assist us in procuring the new mission vessel for the proper carrying on and extension of missionary work on the New Hebrides group of islands, and elsewhere in Western Polynesia.

We therefore appeal to all who are desirous to promote God's glory in seeking the salvation of the heathen, to help forward our Redeemer's cause among these benighted islanders, and also to assist us in providing clothing for the native teachers.

I may say that were it not for the influence of five men, we should have five hundred worshippers on Tanna even now; and having visited the churches here, I intend, God willing, to return to my work on Tanna.

Sydney Christian Pleader.

Baptisms.

FOREIGN.

SWEDEN.—Recent communications refer to the progress of religious conviction among the people. A friend, writing from Slita, in the island of Gotland, says:—"The people are anxious to hear the word, and the brethren who have visited us have been joyfully received. Our meeting-room is often crowded. Many are concerned about their souls, and some have found peace in believing. I will mention three cases which have occurred since the New Year. The first one was a young sailor, who was baptized and received into the church. The second was a widow S—, who a few days ago obtained peace in believing, after a severe conflict of three days. The third was the daughter of brother L—, who was awakened four days ago, and soon after found peace. In the case of this girl, we have been reminded of the fact that the Lord can use, and often does use, the most humble instrumentalities in the conversion of souls. One evening, this girl and a young sister by the name of Anna were sitting alone in a room, when Anna asked the other girl if they might not converse about the Saviour, and what he had done for them. After a short conversation she was moved to tears, when Anna proposed that they should pray. After prayer they separated. The burdened soul then went to a room to pray in secret, and it was not long before the Lord heard her cries for mercy." These and other cheering reports lead us to indulge the hope that we shall soon hear of many more additions by baptism.

DOMESTIC.

LYDBROOK, Gloucestershire.—On what is called Whit-Monday we had what some of our neighbours regarded as a strange sight. Having no baptistry at Lydbrook, our candidates wished to be baptized in the primitive manner, in the river. Mr. P. Prees, of Cinderford, standing on an island in the centre of the river Wye, with a few friends and the candidates, preached to about 1,100 persons who stood on the eminences and

banks of the river, after which Mr. Camp, of Ross, led four believers down into the water, and baptized them. They then came up out of the water, rejoicing in their risen Lord. Three of the friends belonged to Lydbrook, and one to Ross. One of the three had been in the conflict before Sebastopol. On the evening of the day we had a public tea meeting, and addresses from Messrs. Prees, Camp, French, Fenner, Hill, and Watkinson. We hope soon to report further progress. At the Gloucestershire Association Lydbrook was accepted into the list of churches. T. W.

WALTON.—During the present year we have had the following baptisms by our pastor:—Feb. 2, two; April 6, one; April 9, two. One of these was from London, a member of an Independent church, who came to Walton to see the ordinance of believers baptism administered, and seeing, he believed it was right, and arose and was baptized. The other was from the Church of England. Again, on June 1, our pastor baptized six more, one of whom was from the Wesleyan Free Church in Walton, but he did not join us; two were from the sabbath school, and another had been one of satan's willing servants, but divine grace subdued his hard heart, and melted it into contrition before God. He is now sitting at the feet of Jesus, clothed and in his right mind. J. B.

LEEDS, Great George Street.—On Thursday evening, May 29, five believers were baptized on a profession of faith by Dr. Brewer. Three of them were from the sabbath school. They were received into fellowship.

Call Lane, General Baptists.—On Lord's-day morning, June 8, after a sermon by Mr. Tunnicliffe, three candidates were baptized. One was formerly a local preacher in the Methodist New Connexion, who now saw it to be his duty thus to follow Christ.

CIRENCESTER, Gloucestershire.—It is now two years since we reported. I am therefore happy in being able to inform you that on May 18, Mr. Davis, of Arlington, baptized five young believers in the Lord Jesus. One of these had been a Primitive. N. B.

DUNDEE, Meadowside.—We had two baptisms in April—husband and wife, both aged disciples, whose hearts the Lord inclined to obey him. May 25, Mr. J. Henderson, pastor, baptized one young believer on a profession of faith in our dear Redeemer. He is about fourteen years of age, a son of one of the sisters of the church, and was deemed a fit subject of christian baptism. May many of the young go and do likewise, and may christian parents pray and labour for the conversion of their offspring. On Wednesday evening, June 11, after an appropriate discourse by Mr. M. McLean, on baptism, Mr. John Henderson baptized one believer. The candidate was formerly a member of the episcopalians. On sabbath-day, June 15, after a logical, impressive, and scriptural discourse by Mr. J. B. Lindsay, lately of the Free Church, Mr. J. Henderson baptized one believer, the son of one of our deacons. May these be but the first fruits of a glorious harvest. J. S.

CINDERFORD, Forest of Dean, Gloucestershire.—Mr. Prees had the privilege of leading six more believers into the baptismal waters on the first sabbath in June. Five belonged to our church, and one to Lydbrook. We rejoice that the Head of the church is blessing us. We have meetings every night in the week, either at the chapel or at some cottage, and all are well attended. There are several inquiring after their souls welfare, so that we hope our pastor will, with us, have the pleasure of seeing many more testifying their love to Christ by obeying his commandments. T. W.

BUGBROOK, Northamptonshire.—On June 1, Mr. H. Capern, after preaching from "Search the scriptures," baptized three followers of the Saviour on a profession of their faith in him. One was an aged member of the Established Church. It was pleasing to see how love to Christ had subdued his former prejudices. The other was a young female from the Primitives. G. T. P.

BLINDMORE, Buckland St. Mary, Somerset.—We had the pleasure of using our baptistry once more on June 1, when Mr. F. Brooks, rural missionary, baptized two believers on behalf of our pastor, Mr. Samuel Hallet.

COOK HILL, Warwickshire.—Mr. James, of Studley, our pastor, baptized four disciples of the Redeemer, on Thursday evening, May 29.

HOSE, Leicestershire.—After a suitable discourse by our young friend, Mr. Frederick Mantle, he led five young men down into the water and baptized them on Lord's-day, June 15. These had been connected with our sabbath school as teachers or scholars, and one was the superintendent of the school at Clawson. These were received into our fellowship on the same day. We all felt it to be a refreshing season. A. S.

HELMDON, Northamptonshire.—On June 1, we baptized five. One a youth from the sabbath school; the other four were persons whose united ages amounted to two hundred and forty years. It was pleasing to see men "whose hoary hairs proclaimed their lengthened years" joining this hopeful boy in an act of obedience to the great Redeemer. W. H.

LESWICH, Turret Green.—On Thursday, May 29, three candidates were baptized by our pastor, Mr. Morris—a youth from one of the Bible classes, and two females, one of whom, till recently, had been a member of an Independent church. They were all admitted to the church the first sabbath in June. G. R. G.

DARLINGTON.—Mr. Grant had the pleasure of baptizing one believer on May 22, and another on June 5. Our congregations are increasing, and baptist principles are becoming better known and appreciated. J. W.

LONDON, Metropolitan Tabernacle.—By Mr. Spurgeon, May 15, twenty; May 26, sixteen; May 29, eighteen.

LIVERPOOL, Great Crosshall Street—Welsh Baptists.—We had the pleasure of witnessing the baptism of four believers by Mr. Thomas, on sabbath evening, May 25, after an impressive discourse on the subject.

[If the writer of the note which accompanied the above will give us his proper address, we can then write to him and give him the information he requires.]

WALES.

Pembroke, Mount Pleasant.—On the first sabbath morning in June, five believers were baptized on a profession of faith in Jesus Christ by Mr. Davies. There were two husbands and their wives; one had been a Wesleyan. These were received into the church the same day, when we sat down to commemorate the dying love of our dear Redeemer. D. E.

Cardiff, Bethany.—On the first sabbath in June, Mr. Griffiths had the pleasure of baptizing ten disciples of the Saviour, who were added to the church on the same day.—On Wednesday evening, June 4, at *Hope Chapel, Canton*, Mr. Bailey immersed six brethren; two of whom were father and son. These were also added.—At *Bethel Chapel*, the pastor, Mr. Howe, immersed three believers in the Lord Jesus on the last sabbath in April. One was a girl of

thirteen years, the last of a family to profess Christ. May God keep them safe to the end.

Brynmaur, Calvary.—Mr. E. Edwards baptized three believers on Lord's-day, June 1st; one of them had been an Independent, who, upon the edge of the water, stated that he had been thinking upon the subject of baptism for nearly two years, and that now he had come forward that he might have a clear conscience. J. J.

Baptism Facts and Anecdotes.

PRESBYTERIAN PÆDOBAPTISM.

OUR esteemed brethren, the Presbyterians, whether in Scotland, Ireland, or America, seem to be sadly disturbed and perplexed by the baptismal question. A friend at Dundee has sent us a slip from a newspaper, of which we give a copy below. He says, "Baptism by Immersion Unscriptural, appeared in two of our local newspapers, and on large bills there appeared these words—BAPTISM BY IMMERSION, INFIDELITY."

"Baptism by Immersion Unscriptural."

The Presbytery of Sangoan met in Jacksonville, Illinois, on the first of April. The attendance was unusually full.

The Presbytery adopted a paper on baptism, of which the following is the substance.

The Committee appointed by Presbytery to report on the propriety 'of a minister in the Presbyterian Church administering the ordinance of baptism by immersion,' have to make the following report, viz:

Your Committee are of the opinion that such action, by any Presbyterian minister, is improper, for the following reasons:

1st.—It is contrary to the standards and usage of the Presbyterian church, and the word of God.

In the church of God, both under the Jewish and christian dispensations, there were two ordinances. Under the former, circumcision and the passover; under the latter, baptism and the Lord's Supper. These ordinances point to and

symbolize the same truths under each. The Passover and the Lord's Supper refer to the cardinal doctrine of redemption by the blood of Christ; circumcision and baptism to the equally important and cardinal truth, the regeneration or purification of the heart by the agency of the Holy Spirit. These great cardinal truths can only be preserved in the church by preserving their symbols according to the appointment of God. WATER BAPTISM IS A SYMBOL—AN EMBLEM OF SPIRITUAL BAPTISM. IT SETS FORTH, BY AN EXPRESSIVE SIGN, THE CLEANSING, PURIFYING OPERATIONS OF THE HOLY SPIRIT. To do this, the mode of baptism must accord with the mode in which the Divine Spirit is represented as descending upon the heart. This is uniformly by *pouring* or *sprinkling*.

See Confession of Faith, chap. xxviii., pars. 1-3. Here baptism is said to be a sign and seal of regeneration by the Spirit. He is always said to be *poured out—shed forth*. Immersion, therefore, is no symbol of his influence. Our Confession of Faith says:—'Baptism is rightly administered by pouring or sprinkling water upon the person.' Then it is wrongly administered in any other mode. The element should be applied to the subject, and not the subject to the element. A wrong mode of applying the element does not invalidate the ordinance. Larger Catechism, Ques. 163, and Matt. iii. 11. Here is an inward and spiritual grace symbolized by an outward and sensible sign, according to Christ's own appointment. Directory

for Worship, p. 499, chap. vii., par. 5. The meaning of all this is obvious, from the usage of the church. The Presbyterian church has stood up, both for the doctrine and mode of baptism, in all ages. There is a doctrine of baptism as well as a mode. If we get the doctrine right, we will get the mode right. If the mode be unauthorized, and contrary to the doctrine of baptism, it will lead to error—wide-spread error in the church of Christ as to the design of baptism. A denial of divine influence, as necessary to regeneration, is a legitimate consequence of error in the mode of baptism. There is no warrant in our Confession of Faith—none in the bible, for immersion. It does not set forth the great idea which the ordinance is designed to teach and symbolize—the baptism of the Holy Spirit.

It is, therefore, contrary to the stan-

dards and usage of the church, and no Presbyterian minister ought so far to depart from these as to administer this ordinance by immersion.

2nd. It is contrary to ordination vows. Form of Government, chap. xv., questions at ordination."

Our readers will observe that this paper repeats the old arguments from circumcision; but it is in the design of baptism that it chiefly errs, when it says, "Water baptism is," &c. (See the sentences *we* have put in small capitals.) We deny this most emphatically. It is nowhere in the word of God so represented. It is "a symbol"—"an emblem"—"sets forth, by an expressive sign"—a likeness—a picture, if you will, of the believer's faith in the death and resurrection of Christ. (See Rom. vi. 3—5; and Col. ii. 12.)

Sabbath Schools and Education.

EDUCATION AND RELIGION.

EDUCATION, to be worth the name, should cultivate a profound regard for what ought and what ought not to be—a warm relish for the good, and a steady hatred of the evil—a pleasure in regularity—a fervent love of justice, and an ardent indignation against wrong—a modest self-diffidence, disgusted at conceit—a self-denying generosity, and detestation of meanness—a glow of satisfaction in pleasing others, and a keen sympathy in their distress—a honest regard to principle, and an aversion to crooked courses—an admiration for all things "lovely and of good report"—an unbending truthfulness, and a transparent simplicity—a dislike of the artificial pretences of society. The scope of education is to nurse and ripen every moral disposition proper to personal, domestic, and public life; and to produce the pure and contented cottager, and the patriot citizen.

How can this be done without religion? The teacher will soon find human nature opposed, at every point, to his efforts. Religion alone can effect the change. Let us try to analyse its influence. A sense of unworthiness before

God is the basis of religion. Now this tends to deepen humility and meekness. Faith in the provision of a Saviour for the forgiveness of sin is a second great point. It elicits a prudent respect to future consequences—a firm self-denial—a lofty and spiritual aim—a familiarity with the sublime—and it touches the heart with a sense of generous gratitude and obligation. Again, the purity and authority of the divine law begets a tender conscience and a habit of close self-inspection. The belief in immortal existence heightens our regard to human character, quickens mental effort, and reveals ample scope for boundless progress. The promise of divine aid and reward gives superhuman courage, and bears up the soul above the cares of life, of mortality, and of eternity.

Now let these truths be brought to bear on education by a teacher whose soul is imbued with them—let the children be taught to address God in worship, and to hear him in scriptural instruction—let them feel that something divine is in their midst—that the teacher owns its presence,—and they will soon imbibe his feelings. God himself has promised to crown such faith with

spiritual life and conversion. Under such influences the stubborn would become facile—the angry, meek—the fearful, bold—the mean, high-souled—the dull and slow would be roused to intellectual energy—the thoughtless would become serious—the lazy, industrious—the unsteady would grow up to unwonted application—the lusts of the body would be kept under—the object of life raised—and the divine grace realized.

Schools of all classes, conducted in this spirit—every association to promote letters, charity, and religion—every well-chosen library and reading-room—all periodicals and newspapers—the pulpit, the bar, the lecture-desk, and the press—all these, if under a truly religious influence, availing themselves of the vast facilities which cheapen and expedite the transmission of intelligence by books, letters, or friendly converse, supplying wings to knowledge—all these agencies winnow the healthful influence of intelligent piety over the homes and works of man—guide and quicken his laborious industry and ingenious art—solace the rest of wearied diligence—supply with thoughts the vacuity of sus-

pendent action—instruct the leisure of wealthy luxury—detect the artifices of political intrigue—confound the schemes of profligate ambition—preserve the fatherland from the decline of nations, and raise it to the summit of righteous prosperity—animate the patriot's hopes, and nerve the hero's arm.

Is not education in this light a noble object? To rescue immortal souls before the enemy has hardened and enslaved them; to begin at the fountain-head of all christian enterprise; to leave a legacy of righteousness to our posterity; to arrest the evil of the coming world while it is yet in faint and feeble progress,—has such a work no inspiration? Here are the future agitators and troublers of society, the daring infidels, the hardy libertines, the vicious criminals, that society may produce—now all in our power, with hearts soft, ductile, and convertible under the power of the gospel and the blessing of God. Our national curses may in this way be turned to blessings, and those who will be little better than heathen, if abandoned now, may here become the most philanthropic and influential christians.

A. Reed, Norwich.

Religious Tracts.

BOOK AND TRACT COLPORTAGE IN SCOTLAND.

THE Religious Tract and Book Society of Scotland report that "Only six years have elapsed since they began, after mature deliberation, to make some experiments in colportage, and not without doubts and fears as to the issue. Now, through the blessing of God on their efforts, the society has 115 colporteurs and 24 book agents, who are spread over the length and breadth of Scotland, and go from house to house sowing the good seed of Divine truth in every family to which they can find access.

In many districts which, when first visited by them, were so cold and dead that religious conversation was shunned, and religious publications despised, the colporteur now finds that his prayer-meetings are crowded, that spiritual and eternal things are the favourite theme,

and that religious tracts, periodicals, and books, have gradually risen in the estimation of the people, and are at present eagerly sought and read by multitudes.

The committee are happy to be able to state, that the experience of every successive year goes to confirm and strengthen their conviction of the value of colportage as an evangelistic agency, and they greatly rejoice in the prospect of its becoming in Scotland permanent and national. To sell bibles and religious publications, to the value of ten thousand pounds a year, and to leave a tract monthly in every family, is of itself a great work; but it gives a very inadequate view of the amount of good done by the society's colporteurs. The influence of these godly men among the tens of thousands of families visited by them every month, in restraining vice, and promoting intelligence and piety, it is

difficult adequately to estimate. They become the friends and counsellors of the people, who feel quite at ease with the colporteur, and open their minds much more freely to him than to the minister or missionary. By his ready sympathies also, his prayers, his exemplary life, and kind words of comfort, or warning, or instruction, he commends himself to the respect, confidence, and affection of the families visited by him. And all the benefits of this valuable agency may be secured for any district, at less than half the cost required for the support of a missionary.

Already the society's colporteurs are

spread over the greater part of Scotland. But many districts are still unoccupied, and the committee would earnestly solicit the co-operation of christian brethren, that these also may soon be occupied and visited by their agents. They would also express an earnest hope that their colporteurs will be remembered at the throne of grace by all who are seeking the advancement of the Redeemer's cause in Scotland. Many souls have been already brought to him through their labours. How many more would be brought if his disciples would aid them more by their prayers!"

Intelligence.

BAPTIST.

FOREIGN.

SOUTH AFRICA.—The baptist denomination is little known in South Africa, although here and there in out-of-the-way places are to be met families of that persuasion. In Kaffraria are a number of German Baptists, full of zeal and piety. They hold services every sabbath at Frankfort, a small village about twelve miles from King William's Town. The only place where baptists are strong is Graham's Town, the city of the eastern portion of South Africa. It was founded soon after the arrival of the settlers of 1820, and is now the next city of importance to Cape Town in the colony. Here are two baptist chapels of respectable pretensions. One belongs to the church of which Mr. A. May is pastor, the other to the church which has been without a pastor since the departure from the colony of Mr. Thos. Boulton, until about three weeks ago, when Mr. Brotherton arrived from England to take charge of it. There is also a small chapel at the Kaneiga, about ten miles from Graham's Town, where services are held every sabbath by deacons belonging to both of the Graham's Town churches, and another at Port Elizabeth, the most flourishing seaport in the colony. This church, I am sorry to say, is languishing for want of a suitable pastor. There is a fine opening for a baptist cause here, and efforts are now being made to secure the services of a minister in England.

DOMESTIC.

BURY ST. EDMUNDS.—After forty years faithful service of the church in Garland Street, Mr. C. Elven was invited to a tea-meeting in the Athenæum Hall, after which the Mayor of the borough, C. Beard, Esq., took the chair, and Mr. John Barrett presented the venerable pastor with a purse of two hundred sovereigns, and Mr. Free-love presented him with a portrait of himself. Mr. Elven replied, and several congratulatory addresses followed. As many as 1,200 persons have been added to the church during Mr. E.'s pastorate.

GENERAL BAPTIST PRIZE FOR A CATECHISM ON NONCONFORMITY.—The prize of £5 offered by the General Baptist Association for a Catechism on Nonconformity, for the use of sabbath scholars and other young persons, has been awarded to the Rev. T. Goadby, B.A., minister of the Commercial Road Chapel, London. The adjudicators were Revs. W. Underwood, E. Stevenson, and G. Hester. The catechism will be published at the low price of *one penny*.

ITALY.—It has been suggested, and strongly urged, that the baptists should be found doing something to introduce their peculiarly scriptural views of divine truth to the notice of the Italians, just awakening to the enjoyment of civil and religious freedom.

HACKLETON, Northamptonshire.—Lord Teynham preached at the opening of the new school-rooms in this village, on Tuesday, June 8. It is gratifying to find that this amiable nobleman thus regards the second injunction in Rom. xii. 10.

ABERDARE, Glamorgan.—On Thursday afternoon, May 20, the church under the pastorate of the Rev. Thomas Price held an interesting service at Ynyslywd, to witness the laying of the commemoration stone of a new chapel. The sabbath school of the church, to the number of one thousand, assembled and formed a procession, led by their choir, to the new building. Mr. Price introduced the business by referring to the commencement of the baptist cause in Aberdare fifty years ago. Then was built a small chapel for the first time. The church then numbered seven persons. Now there are in this parish alone fifteen chapels, while the church of seven has increased to 2,361 members—with attendants at the various sabbath schools amounting to 3,282; while their chapel property alone is worth £10,940. This is the work of fifty years in Aberdare. Though this will be the sixteenth chapel, all have been built in love and concord.

Bethel is a branch of the church under the pastoral care of the Rev. T. Price, of Aberdare, where a school-room was erected in 1850. On Tuesday, May 20, the foundation-stone of a chapel was laid by Mrs. Hasgood. A procession of children with medals, ministers, and friends, led by the choir, proceeded to the ground, where interesting services were held. Truly brother Price is a *worker*.

NEWPORT, Monmouthshire—Second English.—This church was formed, Oct. 13, 1800, when thirteen persons were received by the Rev. J. Emlyn Jones. It now numbers upwards of two hundred members, exclusive of those who have died, been dismissed, &c. A site for a new chapel has been procured in one of the most eligible parts of the town, and on very favourable terms, from Lord Tredegar. The houses now on the property were given gratis, and one year's rent. Plans for a new chapel are nearly complete that will accommodate one thousand persons.

HAVERFORDWEST COLLEGE.—At the annual examination and meeting in May, it was stated that the last session opened with thirty-five students, of whom seven had become pastors, and one had died. Twenty-six remain; and the same number have applied for admission, but as the funds are exhausted their cases were postponed. This is distressing. Surely warm-hearted Welshmen will see after this matter with their wonted spirit.

PONTYPOOL COLLEGE.—The annual examination and public services were held, May 20 and 21. The number of students is thirty-seven, the greatest ever known, and the funds are adequate to the expenses. But several applicants are now waiting for admission. All this is cheering.

MOULTON, Northamptonshire.—The chapel at this place, erected when William Carey was pastor of the church, having been enlarged and improved, and school-rooms and vestries erected, services were held on May 11 and 13. Mr. Lea, the pastor, had quietly collected above £200 since August last, and now about £60 more were obtained or promised.

PRESTON, Pole Street.—A social tea-meeting of four hundred friends, followed by addresses, was held here, May 18, to celebrate the extinction of the debt on that place of worship, when the pastor, Mr. R. Webb, was presented with an elegant tea and coffee service in acknowledgment of his earnest efforts in the accomplishment of this desirable object.

HOLMFIRTH.—A new baptist church was formed here on May 28. The friends meet at present in the Town Hall; the attendance is good; and there is a sabbath school of about one hundred children. They need and desire a place of worship of their own; and we believe they will have one, for they have begun well.

CHIPPENFELD, Herts.—After considerable alterations and improvements the chapel in this place was re-opened on Thursday, May 22. Through the kind aid of Dr. Steane, who for some months has resided in the village, together with the proceeds of a bazaar and the collections, the whole of the expenses have been paid.

NEW BASFORD.—After a tea-meeting on Monday, May 19, R. Birkin, Esq., Mayor of Nottingham, took the chair, and the Rev. J. Edwards, of Nottingham, presented the pastor, the Rev. C. Forth, with a purse of fifty sovereigns, subscribed by the church and congregation in token of their esteem and affection.

SOUTHAMPTON, Carlton Rooms.—After a sermon by the Rev. C. H. Spurgeon, and a tea-meeting of nine hundred friends, the preacher took the chair, and it was determined to build a chapel as soon as possible. The younger brother of Mr. S. is the minister.

RHYL.—The English baptists have engaged the Town Hall for religious services, and the minister, the Rev. J. G. Owen, will be glad to avail himself of the assistance of any ministers visiting this favourite watering-place, if they will inform him previously to their coming.

WILLENHALL.—The friends here having sold their impaired old chapel, the foundation-stone of a new one, much larger, and on a safer and more eligible site, was laid by Lord Teynham, May 19.

KINOSCOTT ST. GILES, near Torrington.—The foundation-stone of a new chapel was laid here on Tuesday, May 13, by John Darracott, Esq., of Appledore.

WESTBURY LEIGH, Wills.—The ancient church at this place celebrated its two hundredth anniversary at Southwick, May 20, when Messrs. Sprigg, pastor, and Huntley, of Bath, preached. Upwards of four hundred sat down to tea, after which a very gratifying meeting was held.

DRIFIELD, Yorkshre.—The new chapel so long needed in this town, was opened for divine service on Wednesday, May 28, with sermons by Dr. Evans, of Scarborough, and the Rev. J. P. Chown, of Bradford. Many friends from Hull and other places were present. Collections £50.

REMOVALS.—Mr. J. Williams, of Glasgow, to the second English church, Newport, Monmouthshire.—Mr. J. J. Goadby, of Lenton, Nottingham, to Dover Street, Leicester.—Mr. W. Davies, of Pontypool College, to Argoad.—Mr. W. D. Elliston, of Kimbolton, to Leighton Buzzard.—Mr. S. Mann, of Bristol College, to South Street, Exeter.

RECOGNITIONS.—Mr. Middleditch, Secretary of the Baptist Irish Society, at Bow, May 14.—Mr. F. H. White, at Paradise Chapel, Chelsea, May 15.

MISSIONARY.

THE MISSIONARY SOCIETIES, 1862.—Notwithstanding the depression experienced in many branches of trade, the financial aspect of the year is satisfactory. The Church Missionary Society has recovered its ground. Its total income reached £160,000; that of the Wesleyan Society, £137,000; the London (Independent) Society, £79,576; and the Baptist, £93,151; giving in all £410,007. To this munificent sum must be added the sum of £196,472 on account of the colonial, continental, and other less important societies: making a grand total, exclusive of funds similarly appropriated in Scotland and abroad, of £606,479 dedicated to missionary work.

LONDON MISSIONARY SOCIETY.—The report states that twenty-seven new labourers had been added to the missionary staff during the last year—a much larger increase than had been made in a similar period in any previous years of the society's existence. The number included four Hindoo christian brethren, who had been trained for four years in the institution in Calcutta, and ordained in that city. The present number of missionaries was 170, located as follows:—Polynesia, 25; West Indies, 22; Western Africa, 37; China, 19; Madagascar, 6; India, 61. These were exclusive of 800 native teachers. The number of missionary students was the same as that reported last year, namely, 40. The ordinary income of the year, including 15,002 sent from mission stations,

was £74,198, and the sums collected for special objects, including £1,821 for Madagascar, made the total amount of receipts £79,576 *bs.* 2d.

THE WESLEYAN MISSIONARY SOCIETY last year raised £137,280, of which £35,666 was received abroad. Twenty-five missionaries and eleven wives of missionaries have been sent out during the year.

AMERICAN MISSIONS.—At the recent meeting of the American Board for Foreign Missions, it was stated that "nearly 5,000 souls had been added to the 161 churches during the last year, at the close of which the total number was 24,456. The receipts at the end of April were in advance of what had been received at the same date last year."

WEST AFRICA.—A great disaster has fallen upon the Yoruba mission. That blood-stained and dreaded chieftain, the King of Dahomey, attacked Ishaga, a promising mission station, only sixteen miles west of Abbeokuta, and containing about 5,000 industrious inhabitants. The Dahomians stole through the forests and towns and in the night crept up to the walls of the doomed town. "A thunder-like discharge of musketry was," we are told, "the signal for the poor inhabitants that they had fallen into the hands of a mighty enemy. The attack was so unexpected and sudden that but very few people escaped. Several slaves to Dahomians ran to Abbeokuta, who reported that all Ishagas who resisted were killed, with many others, old and young; that the work of destruction lasted all Saturday and Sunday; that upwards of one thousand people were slain and beheaded, and their corpses thrown into heaps; that on Sunday night the Dahomians left Ishaga, carrying about four thousand prisoners with them, all so tied that escape was next to impossible. Parties who visited the scene on Monday and the following days state that there were many heaps of dead bodies all over Ishaga; that their heads having been carried off, none could be recognised; and that the town and Church Missionary house and church were burnt to the ground. The Church Missionary Society has lost Mr. William Doherty, a most valuable native agent, with about seventeen souls, men, women, and children, connected with the church," who were all carried away as prisoners. The town of Ijaye, distant about five days' journey from the coast, and with a population of 40,000 souls, has also been destroyed, after a protracted siege. A chief of the Ibadan tribe led the victorious army, and carried off a number of prisoners, among whom is a young English catechist of the Church Missionary Society.

MADAGASCAR.—From Madagascar we have rumours of rebellion against the authority of the young king Radama II. The king, however, is said to be in the ascendant, and the rebel chief to have perished. The Christians have appointed sixty-two of their members to be preachers of the Gospel, and they meet for worship in public as well as private houses. In the Mauritius the mission to the Indian immigrants is being diligently carried on. The missionaries continue to be welcomed by the proprietors and managers of estates, who grant them every facility for intercourse with their labourers, and in some instances have erected commodious sheds to be used as schools for the children.

RELIGIOUS.

A DISSENTER APPOINTING A PARISH MINISTER.—It is announced that "the Rectory of Oulton, near Lowestoft, has become vacant by the death of the Rev. H. F. Fell. The benefice is worth £600 a year, and is in the gift of Sir M. Peto, Bart., M.P." The parishioners of Oulton will, perhaps, have a better minister chosen for them by the dissenting patron than they might have had from a worldly patron belonging to their own church; but what an anomaly this! What dissenting congregation would endure to have their pastor pastor nominated by a Churchman, who happened to have bought the right to do so.—*Liberator*.

NEW IRON CHAPEL AT THE EXHIBITION.—A number of members of different religious denominations have purchased ground adjoining the stand for the sale of bibles, in different languages, opposite the Exhibition. On the spot thus selected a neat little iron chapel has been erected, and opened for divine worship. The site cost £180, the building about £400 more, and the edifice will hold about two hundred and fifty persons. It is intended to have services very frequently, if not daily, in various languages. The first service was conducted by the Rev. W. Brock, of Bloomsbury chapel, on June 10th.

TURKEY.—At the annual meeting of the "Central Mission," held lately at Aleppo, it was stated that one hundred members had been added to the churches during the year. In another letter we catch glimpses of a pleasant winter scene, that represents the quiet operation of the truth in many parts:—"Many of the Greeks of Killis are stone-masons, and their work is suspended in mid-winter. Several have made the school their common resort—some learning, some reading, some listening. Every evening they assembled, fifteen or twenty together; and amidst the smoke

of tobacco, and a fire of sticks in the middle of the room, read chapter after chapter of the Bible, and discussed the truths of the gospel with much earnestness. Already fruit is apparent. Nine men, all but one heads of families, have declared themselves protestants." At Sivas some opposition has been encountered, and much interest excited by a public discussion between Protestant and Armenian delegates, on the doctrines of transubstantiation and baptismal regeneration. The sale of the bible has been increased, and the number of its readers; here, as in other places, the young men are the class most disposed to adopt protestant views. In the villages and towns around a spirit of inquiry is manifested, and the congregations are larger and more attentive. From Constantinople the Rev. R. H. Weekly, of the Church Missionary Society, mentions the baptism of a dervish in the English church of Ortakoy,—"the first-fruits of the Smyrna and Constantinople missions"—and adds, "We find him the most able Turkish teacher we have yet met with; and from his knowledge of Turkish and modern Greek, he may hereafter be of much use as a translator."

ITALY.—While at Rome itself more than two hundred foreign bishops have been assembled, some of them having braved the displeasure of their respective governments, to assist at the "canonization of the Japanese martyrs," and to unite in a formal defence of the Pope's temporal sovereignty, there are indications of change watched anxiously by the Italian nation. These long delays have not been quite devoid of good; they have served to attract attention to the religious as well as to the political aspects of the question, and have led the way to discussions of much interest and importance. Still the priests will meddle; the caputular vicar of Bologna, for instance, has been caught offering absolution to all soldiers who will desert the national flag, and has been sentenced to three years' imprisonment, and a heavy fine.

FRANCE.—The religious societies of Paris indicate activity and progress. The two Bible Societies have together distributed 106,600 copies of the Old and New Testaments last year; and it is stated that the French evidence an increasing desire to read the Scriptures. The Missionary Society has expended 205,247 francs, overstepping its receipts by 40,000 francs. Its agents are chiefly occupied in Africa; two or three have been sent into China; and this year a mission is to be established in the colony of Senegal.

[In our last, under this head, page 100, for "PAUL'S PLACE," read PAUL'S PLAN.]

GENERAL

STATUE OF THE LATE JOSEPH STURGE.—At Birmingham, on Wednesday, June 4, a statue which has been erected to the late Joseph Sturge was formally uncovered. The statue has been erected on by far the best site in the town; it is at one of the boundaries where the parishes of Birmingham and Edgbaston meet, the last being the parish in which Mr. Sturge resided. There was a large assembly to witness the undraping of the statue. Mr. Bright and Mr. Scholefield, the borough members, were present, as were also the Mayor and many members of the corporation.

THE SOCIAL SCIENCE CONGRESS commenced its sixth annual session, June 5. Dr. Hook, Dean of Chichester, inaugurated the proceedings by a special sermon in Westminster Abbey. In the evening, the Association met in Exeter Hall, under the presidency of Lord Brougham, who delivered a long and comprehensive opening address. A splendid *Soiree* was held in Old Westminster Hall.

DISTRESS IN LANCASHIRE.—A central committee has been formed in Manchester to receive subscriptions for the relief of the distressed operatives of Lancashire. The members have delegated to them the power to administer the funds in gifts or loans, as may hereafter be considered desirable.

LONDON BENEVOLENCE.—At the present time there are not less than 530 charitable societies existing in London alone; and a sum of nearly two millions of money is annually spent by them; while the probable amount of alms distributed altogether is not less than three millions and a half sterling.

JOHN BUNYAN'S TOMB in Bunhill Fields, having been renovated and enlarged, was uncovered, May 21, and a meeting held in the Wesleyan City Road Chapel, Lord Shaftesbury presiding, many good things being said of the wondrous dreamer.

MISS HAVELOCK.—A very chaste and beautiful monument has just been erected in the Dean Cemetery, at Edinburgh, in memory of the youngest daughter of Sir Henry Havelock.

MR. HENRY THOMAS BUCKLE, who has obtained a world-wide fame by his "History of Civilisation," died at Damascus on the 81st of May. Mr. Buckle was born in 1822, and was consequently in his fortieth year.

AMERICA.—It is proposed to levy a tax of a dollar on every dog in the Northern States; this, it is said, would produce eight million dollars—a bright idea, we guess!

LORD LYNDEHURST has now completed his ninetyeth year. For nearly seventy years he has been a public man.

REVIEW OF THE PAST MONTH.

Monday, June 23rd.

AT HOME.—The Queen has returned in safety from Scotland, and we are gratified to hear that Her Majesty is gradually recovering from her deep distress.—The Prince of Wales returned from his Eastern tour a few days ago in good health.—The Princess Alice is to be married on the first of July.—The Houses of Parliament are making haste to close their labours.—The International Exhibition is just now the great attraction. Being near London at the time, we visited it on one of the first shilling days, when above 50,000 visitors were present, without inconvenience to any. Its external appearance is certainly rough, but we found the interior larger than the Crystal Palace of 1851, and filled with a more extensive collection of useful and ornamental specimens. The Picture Galleries of British and Foreign Art are very spacious and splendid. Among the first foreign visitors were the Ambassadors from Japan. The Pasha of Egypt has also arrived, and has been entertained by the Prince of Wales at Buckingham Palace. London, therefore, is full of life and bustle; but Lancashire is suffering severely from want of employment; the supply of cotton being cut off through the dreadful war now raging between the *once* United States of America.

ABROAD.—Since our last, several severe contests have taken place between the Northern and Southern forces in America. The Confederates, at first, had the advantage, by sudden and unexpected movements, but were afterwards driven back by the Federals. Horrible tales are told of the cruelties practised by each party. How dreadfully some of these men are now made to feel the wrongs they have inflicted on others. There has been much talk of intervention by France and England, but Lord John Russell says nothing of the kind is contemplated at present.—The French army in Mexico is said to have suffered a repulse, and a large army is about to be sent out.—It is a singular fact that at the time the Japanese Ambassadors were visiting England, the Pope had convened a great meeting at Rome to canonize some Romish Missionaries who were martyred in Japan many years ago. Twenty-three Cardinals and 120 bishops were present. But this was all a farce. The true object was to consult as to what was to be done to maintain the temporal power of the Pope, and "no surrender" was the result.—Russia is said to be following the example of Austria in organizing a representative system, and hence the affirmation of Lord Brougham, that the tendency of Europe is towards constitutional governments.

Marrriages.

Feb. 26, at Melbourne, Australia, by the Rev. I. New, Thomas Langlands, to Emily, youngest daughter of the Rev. G. Pritchard, formerly of Tahiti.

May 14, at the baptist chapel, Camden Town, by the Rev. F. Tucker, the Rev. W. Radburn, of Henley-in-Arden, to Harriet Gonner, of Albert Street, Mornington Crescent.

May 20, at Chipping Norton, by the Rev. A. M. Stalker, of Southport, the Rev. Wm. Green, pastor of the baptist church at Chipping Norton, to Sarah Purdy, only surviving daughter of the late G. M. Smith, Esq.

May 21, at the General Baptist chapel, Stalybridge, by the Rev. J. Sutcliffe, father of the bride, Mr. Andrew Cotes, of Gorton Brook, to Elizabeth, eldest daughter of Mr. Sutcliffe.

May 22, at Broadmead baptist chapel, Bristol, by the Rev. N. Haycroft, A.M., Mr. Henry J. Newton, of Cotham, to Henrietta, eldest daughter of Oliver Ransford, Esq., of Bristol; and Mr. Josiah S. Pepler, of King Square, to Mary, second daughter of the same gentleman.

May 22, at the baptist chapel, Winscombe, by the Rev. E. Webb, of Tiverton, Mr. John Treloar, of Banwell, to Miss Elizabeth Caple, of Sidcot, Winscombe.

May 27, at Kirton Lindsey, by Mr. Sargeant, at the General Baptist chapel, Mr. John Good, to Miss Frances Smith.

May 29, at the baptist chapel, Long Buckby, Mr. T. D. Bonle, of Cross-in-Hand, Warwickshire, to Miss Ann Ashby, of Watford Lodge.

June 1, at the baptist chapel, Scarborough, by the Rev. Dr. Evans, Mr. J. C. Bell, to Miss Mary Clarke Birch, of Leeds.

June 5, at the baptist chapel, Leamington, by the Rev. W. A. Salter, Mr. Charles R. Robinson, of Dudley, to Sarah, eldest daughter of the late James Nutter, Esq., of Leamington.

June 5, by license, at Battersea baptist chapel, by the Rev. J. E. Giles, assisted by the Rev. I. M. Soule, Rev. Henry R. Pigott, missionary elect to Ceylon, to Ellen, daughter of the Rev. J. E. Giles.

June 9, at the baptist chapel, Moor-lane, Bolton, by the Rev. W. G. Fifield, of Blackburn, the Rev. W. Cheetham, of Tring, Herts, to Miss J. Dearden, of Blackburn.

June 9, at the General Baptist chapel, Quorndon, Leicestershire, by the Rev. J. Staddon, Mr. J. Lloyd, of Longton, to Jane, youngest daughter of the late Mr. John Beadsmore, Ashby-de-la-Zouch.

June 9, at the General Baptist chapel, Woodgate, Loughborough, by the Rev. Giles Hester, Mr. W. Cartwright, of Leicester, to Miss S. Berrington, of Loughborough.

Deaths.

March 25, at Newtown, New South Wales, Mrs. Elizabeth Cook, youngest daughter of Mr. Samuel Grocock, many years deacon of the General Baptist church, Dover Street, Leicester.

May 11, at Longcroft's House, near Alfreton, Mr. W. Haslam, aged 76. Mr. H. had long been a liberal supporter of the baptist interest at Swanwick, but was baptized only two years ago.

May 17, at Nantwich, Mr. J. S. Kirkham, aged 80, an esteemed member of the General Baptist church at Audlem.

May 24, at Isle Abbott's, Mrs. E. Baker, widow of the late Mr. Wm. Baker, of Woodlands, and mother of the Rev. Thos. Baker, baptist minister, Burrow-bridge, near Bridgewater, aged 76 years. She had been a member of the above church fifty-five years. Her end was peace.

May 27, Mrs. Agnes Schofield, of Leeds, aged 74. She was formerly a member of the Society of Friends, and her parents

were members of the same body. About thirty years ago she was baptized, and united with the church at South Parade. She died looking unto Jesus, and was interred in the Quaker's burial ground.

May 27, at Liverpool, aged 73, the Rev. John Edwards, baptist minister, and formerly secretary of the Baptist Home Mission.

June 3, at Leeds, Robert Kenwick, junr., aged 27, several years a member of the General Baptist church, Call Lane, and a valuable sabbath school teacher. He passed peacefully to rest.

A few days ago, the Right Hon. Lord Canning, K.G. Lady Canning died in Calcutta, two years ago, and the noble lord had only reached this country a few days, after long and arduous service as Governor General of India, when he too was removed by death. Such is the vanity of human life and human glory!

YOUTH'S MISCELLANY.

YOUNG MEN'S BAPTIST MISSIONARY ASSOCIATION.

THE annual meeting this year was held at the Metropolitan Tabernacle, J. C. Marshman, Esq., in the chair. There was a very large attendance.

After singing and prayer, the CHAIRMAN said that this association had for its object not so much to raise contributions as to diffuse a missionary spirit by disseminating intelligence, by the establishment of libraries, and also by the delivery of lectures which should draw the attention especially of the young. But though their object was not directly to raise contributions, they had certainly succeeded in bringing a larger accession to the funds of the Baptist Missionary Society than if that had been their avowed object, and he ventured to say that the contributions raised by the association had a double value. While one contributor of £10 gave his solitary prayers and sympathies to the cause, when they were enabled to raise two hundred shillings from two hundred contributors, they had every prospect of having the prayers and sympathies of all the two hundred individuals. Since its establishment fourteen years ago, not fewer than six hundred lectures had been delivered, the aggregate attendance being upwards of 250,000. It was also a fact that three or four persons were now employed as missionaries abroad who owed their first impressions to their connection with this association.

The Rev. C. H. SPURGEON.—Young men had a special mission in this world while they were young men, and therefore they must accomplish it quickly. There were some things which they seemed specially raised up to do. It seemed to be an instinct of youth to be radical and destructive. Sometimes mothers were greatly insulted when visitors called their children "little monkeys," and yet they were exceedingly like monkeys in their disposition to pull things to pieces. Did their little boys ever put a hook together? they had no doubt pulled one to pieces. Did they ever find them sitting down to make toys? did they not rather break them? No doubt there were faults to be found with the working of most societies, and young men were just the fellows to do it. Young men to a great degree were the censors of their fathers. Probably, if the thing were in their hands they would not

do it so well, but at the same time they can see how it might be done better, and they are just the men to say so. It also seemed to him that it was a province of young men to suggest, to invent and scheme, to plan some new thing, and to be thinking. This is just the thing: to bring it up perhaps, to have it put under the table; to go on and make another, and see it put in the waste basket, and another, and another, and another, without being disheartened. He thought that the more young men did this the better. It was for young men to suggest and point out different modes of usefulness. Just as on a foggy night he never expected to have an old man to light him home with a link, it was always a small boy who did that, so they must be the link-boys to throw a little light upon the committee who might get into a fog without it. It was also their duty to put new blood into the old body of the society. For as long as there was constantly an addition of fresh blood they were sure to be well, and strong, and active. It was just the same in regard to our religious societies. They needed that the energy and enthusiasm of youth should be brought into connection with the settledness and prudence of old age. He knew that some people wanted to bring out a patent for making cats without their being kittens, and for making old men without allowing them to be young. He protested against this patent. It was for the good of the world that there should be the one and the other, that the one should be a spur and the other a drag. Young men were as the sails of the ship, and the old men as the ballast—very good ballast too, and he would not have it thrown overboard. This, he took it, was the object of the Young Men's Missionary Society—to keep the church, the committee, and all the officers to their post, by beating the drum and playing the triangle, and so waking the whole army up. But they had better work than this. It was for the young men to venture. During the winter, when the ponds at Clapham got frozen over, he had seen stones thrown on the ice to see if it were strong enough to bear. If the stone did not go through, a small boy would be sent on, and if he made the transit in safety, full-grown men would venture. He thought that in the mission-

work young men should feel that they were to make the venture where others could not. These were the men who, when God had touched their hearts, should be ready to lead the forlorn hope, to run into the ditch, to put up the ladder and make the irons rattle on the coping of the wall. It was God's will that some should abide by the stuff, while some should go forth to the battle: and who so fitted to do so as the young? The noblest work of God, no doubt, was a christian man; and when that christian man was a baptist, that nobility attained its highest degree. There was a certain duty which a baptist had to do which every christian young man had not; and might he be permitted to say to young men and young ladies who belonged to the baptist church, it was their duty to be a little more distinctively baptismal than they sometimes were. He was not ashamed at any time to be called by the name of baptist. He did not think it right, or honourable, or womanly, or manly, for any one to bear principles about them of which they were ashamed. Let them not for a moment blush to own their own denomination, or if they did, let them get out of it as quickly as they could. They had heard of ministers who when they got wealthy always began to spit blood, or got bronchitis, and retired from the ministry; and he believed that some baptists retired from the denomination because it was not respectable enough, in the sense in which the world used respectability. Did they know who the "respectable" people often were in religion? If they were preachers, when they went into the pulpit there was a good deal of time occupied in putting the black kid glove to rights; and they did everything "gingerly," with a degree of softness which met with great *clat* from certain persons, and always spoke in "a very proper manner," or in a way which he had heard described as "lady-like," though he did think the term was properly applied. But the baptists had not come into the world for that sort of thing. They had rough work to do, and did it roughly. It was their work to go first in the army as the pioneers of the rest, and the gentlemen with powdered locks might come on behind when they had cleared the way. They had done this in the mission-field, and they wished to do it at home, by preaching to the poorest of the poor, not affecting to be respectable except with that respect which always follows success, when it had been laboriously achieved. Again, it was the part of the baptists to vindicate to the world the doctrine of the spirituality of the church. Other denominations took into the church unconverted

persons. They received at the font the unconverted child, either into their visible church of Christ, or else they professed to regenerate it. Now, against this the baptist church bore testimony. They believed that none but spiritual persons should belong to the church of Christ, and that except they repented and believed the gospel, they could have no right to baptism or the Lord's supper. The establishment of a national church, on baptist principles, was impossible. Never could a baptist minister read over the impious dead, the service which declared that the person had gone to his eternal rest, or put his hand upon the heads of boys and girls, and thank God that they were regenerated and confirmed in the faith. These things were impossible. Again, it was the duty of baptist young men to bear testimony to the sufficiency of Scripture. When met by those who said such and such a practice was very profitable, they would not dispute, but if God had not commanded it, they would have nothing to do with it. As baptist young men, too, they were members of the freest church under heaven. They were not bound by any. If they felt called upon to preach the gospel, there were no ecclesiastical fetters thrown upon them. They needed no riches to qualify them for that. It was not necessary for their fathers to spend £200, or £300, or £500 a year, to send them to Cambridge or Oxford, there to learn more vice than virtue. It was not insisted upon that they should be gentlemen to commence with, or that they should go through a long preparatory course of study. No very extensive knowledge was demanded, though if they should attain to all knowledge, he should be glad to see it consecrated at the foot of the cross. He said that they were members of the freest church under heaven. If young men or young women wished to give any amount to the baptist missions, there was no one to say them nay. If they would attempt to lecture, and could draw the attention of others, nobody could have them cited before the lord bishop; and if they felt that they were called to the mission work, they should have encouragement in that. But he must not be too fast. That would depend upon whether they were fit for it; and not altogether upon that, but whether the committee could see that they were. Many came to him who thought they were called to be preachers, and from the very out of their mouths he could tell they were never meant to be, that they would never make fluent speakers. There were always two sides to a revelation. A person wrote to him, saying it was revealed that he was

to preach for him one morning in the Surrey Music Hall. Far be it from him to be disobedient to any sort of heavenly vision. He wrote back to say it was a lop-sided revelation, but when it was revealed to him that he was to let him preach, he would let him know; at present he had not had such a revelation. They might perhaps see clearly enough that they were the men for the mission work, and that they ought to go out to some land where the cannibals would eat them up in a proper manner; but if the committee did not think them the proper persons, it was much better that they should be cut up at home. But if they believed they were called, and the missionary society would not send them, let them go without. There were plenty of missionaries unconnected with any society. It was possible for them to find friends who would take a pleasure in maintaining them; if not, might they not, in answer to prayer, he so prospered in life as to be able to maintain themselves in the mission work? In conclusion, he said, that if he understood the matter aright, there was more love for missions among baptist young men, than among any others; for certainly that meeting was better attended than any which had preceded it. He thought, if they did not give a decent and respectable impulse on that occasion to some of their more cumbersome brethren, it would be their own fault.

The Rev. Mr. TEALL, of Woolwich, said it was Sir Walter Scott who, giving advice on public speaking, once said, "Be sure you know well all you have to say." In his judgment the advice was not so easy to follow as to give, and even Sir Walter himself might have forgotten a great deal he had intended to say in the presence of such an audience. There were many things in this city of which they had cause to be proud. There was the palace of the model court of Europe. True, the dark escutcheon cast its shadow over the walls of Victoria's home. Death had entered those doors and extinguished the light of that happy circle; but they blessed God that thousands of hearts, loyal to the centre, rallied round the widow, and the widow's throne, while the voice of an empire, deep as the surging of the billows, drew near to the eternal throne itself, and in one deep, fervent, ardent prayer, exclaimed, "God save the Queen!" Dissenters as they were, they loved her from the bottom of their hearts, and they were prepared to do anything within their power for the support of her government, or of her throne. Then they had in their midst, just now, the International Exhibition, bringing together in one city the dwellers

in all climes and beneath all suns. As it were, they met there upon the broad platform of a common humanity. No man could be a philanthropist or a christian who, as he turned his eye upon the vast city with its five hundred societies spending two millions annually for the salvation and amelioration of man, did not rejoice in the times in which he lived. The object of this society was one especially to rejoice in, for it was an attempt to engage the sympathies of young men in the missionary work. Mr. T. enlarged upon the importance of young men consecrating themselves to mission work in heathen lands, and pointed out the fitness of young men, whose hearts had been renewed, and who had begun a career of usefulness in connection with their various churches, and in their Sunday schools. He said that nearly a hundred young men were among them that evening who had come over from the sphere of his labour, and they and many others were his glory and his joy.

The Rev. Mr. ANDERSON said he addressed them not as a speaker, but as a missionary recently returned from his field of labour in India. He had seen, he said, greater gatherings than the one before him, for he had been present at annual meetings of the natives when 50,000 persons were assembled. But the spectacle was a far different one. They met to give homage to false gods, and give loose to every evil passion; whereas the assembly he addressed were met to further the cause of God, by interesting the minds of young men therein. He looked upon the prospects of the missions in India as more promising than they had ever been before. The introduction of the electric telegraph, of steamboats, of railways, as well as the spread of English education among the natives, had gone far to convince them of the knowledge and superiority of the English, and disposed them to think there was something, after all, in the religion they professed. He desired to impress upon young men the greatness of the obligation laid upon them to remember the last commands of the Saviour, and to remember also that there were vast districts of India where there was no missionary among hundreds of thousands, or even millions of inhabitants.

The Rev. ARTHUR MURSELL was glad to hear of the existence of such a society as theirs, because he thought young men would derive great benefit from being embarked in such a cause as that, and from having the objects of their ambition raised and chastened by an association in missionary work. God had always raised up the right men at the right time. Political

men, commercial men, and religious men, had been raised up to fill a certain niche, at the very time when it was of the greatest importance that it should be filled. He need not produce before them a list of historical names in proof of his assertion. He would go no further back than the days of West Indian slavery, when God raised up William Wilberforce, and the great coterie of men who were to assist him. This was at the time when the cry of the slaves was loudest, and he trusted they would soon be able to add another name as an emancipationist, and claim 1862 as the time when Abraham Lincoln was called to rank among the great in the cause of freedom. In the case of modern heroes, let them look at Italy; the right man was raised up at the right time, when the fetters which had hung upon her hands became an eyesore to Europe, and made despots themselves blush to contemplate their work. Mr. Mursell quoted at length Gerald Massey's spirited ode to Garibaldi, which was greeted with great applause. He might, he said, have arraigned before them the great missionary heroes, infinitely higher than even a Garibaldi. He recalled to mind, that a few years ago, when a student, he visited what

was then called Stepney College, and was shown Dr. Carey's lapstone. All honour to the students who kept it there. It struck him as a most solemn relic. He would point every young man to such a name as Carey's, and to that other noble name which their Chairman so worthily bore. Those were the real heroes of the world, and those whom young men should imitate. Their promotion in the public estimation, while labouring in such a cause, might be slow, but let young men learn to labour and to wait. Let them go to the battle-field of their duty, whatever it might be, for there glory and honour awaited them. It awaited them in the rugged path of labour, in the warehouse, at the smithy and the anvil. Glory for the tradesman who laboured in the workshop or at the counter; glory for the shepherd on the bleak mountain side; glory for the mariner whose home is the sea, and whose lullaby is the storm; glory for each faithful servant of the Lord, in palace or in poor-house, in cot or in castle, who struggles in almighty strength with the evils and the storms of life! For God be praised, the path of duty is the way to glory!

THE RIVER OF DEATH.

There's many a holy and rapturous strain
Floating over the River of Death,
To the weary who wait, like the ripen'd grain,
For the touch of the reaper's breath;
There are flashes of light on each lifted wave
As it glides from the farther shore
To the shadowy border our tear-drops lave,
In the lull of the waters roar.

There are harp-strings stirr'd by the perfumed air,
And gushing with melody sweet,
Like the whispered notes of a child at prayer,
In the hush of the twilight deep.
They hear the low music, so solemn and grand,
And heed not the eddying tide,—
For they catch a gleam of the forms that stand
By the streams on the other side.

And we see a light on the calm white brow,
Like the glow of the crimson'd morn;
But we see not the lips on the lids of snow,
All the night that we deem so long:
And we only know, when we hear no more,
And we watch for the passing breath,
That an angel is tenderly lifting them down
The banks of the River of Death.

Only know that their footsteps are pressing the sands
That are washed by the hurrying waves,
And that over their billows out-stretched are their hands
To the shores that their brightness lave.

THE

BAPTIST REPORTER.

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SPEECHES AT THE BAPTIST MEETINGS—1862.

BAPTIST IRISH SOCIETY.

The CHAIRMAN, Sir S. Morton Peto—I believe that Ireland requires the preaching of the everlasting Gospel: and by preaching the Gospel, I do not mean preaching against Popery. During the last thirty years I have seen a great deal of the Irish character, and I do not know a more hopeful man than an Irish convert; his heart is so warm and his energies so active, that you may be quite sure he will be entirely on the Lord's side. But the Irishman is a most difficult man if you once excite his prejudices. And I believe that in preaching the Gospel, the Divine blessing will only be vouchsafed when that Gospel is preached in the way in which its great Author intended it to be taught. I believe that the Gospel should be preached in simplicity and faith, and that we should not attempt to do anything which He has not commanded. A short time since an Irish navy, thoroughly bigotted in favour of popery, happened to attend one of our village prayer-meetings. He heard Christ faithfully set forth, and as he heard nothing said against the Virgin Mary or anything which he believed, he became a Protestant without knowing it. Shortly afterwards he met with a dreadful acci-

dent. He was taken to the hospital, and the operation he had to undergo was a very severe one. He bore it for a length of time, and then he said, "Hold hard a bit, I want to take breath. I want to ask the Lord Jesus Christ to enable me to support this pain." The surgeons remained still, the operation was suspended for nearly a minute. It was then successfully prosecuted. The friend who stood by him, said, "Was your prayer answered?" "Oh yes," he said, "indeed it was. When He stood by me, the pain was not half so bad as it was before." I say if the Irishman is that sort of man that can realise a present Christ and receive Him into his own heart by faith in this way, he is the sort of man who, by the grace of God, will be a centre of light and usefulness to his countrymen around him. It is because I know that the agents of this society proclaim the truth as it is in Jesus that I love the society.

REV. HENRY DOWSON.—We cannot yet pronounce the name of Ireland without emotion, nor without some stings of conscience whether this nation, the Government, the Church of Christ, and we ourselves as a denomination, have done that for Ireland which we

ought to have done. If speaking could have removed her wrongs, there has been enough oratory in the Senate House and out of it to have transformed Ireland into a perfect Paradise. Surely never was there a patient who had so many physicians, yet their medicines, for the most part, have failed to effect a cure. She has had her times of suffering in past days it is true; past Governments have alternately oppressed and petted her; and she has suffered from demagogues who have roused their fiercest passions. As a Christian denomination, we are laid under obligation not only to evangelise Ireland, but we are the very people, with our peculiar views, to do it. There are those who presume to say that we are intruders, and that we had no business to bring our sectarian views into Ireland, as if we were a new sect which had suddenly come into existence. In 1653 there were Baptist churches in Dublin, Cork, Galway, Kerry, and Clonmel. These churches were formed into an association, published their statistics, and sent a fraternal letter to their brethren in London, not asking for help, but for brotherly recognition. The great principle that we maintain that nothing but the Bible is the foundation of true Christian faith and practice, gives us an advantage over some other Christian denominations. Even the priests of Ireland are ready to admit that we Baptists are consistent Protestants. But if these are our advantages, what should we do? We must increase our means, and multiply our agencies, and fervently pray that the Spirit of God may give those means success.

REV. F. TUCKER. — Ireland is not like the other parts of our great empire, not like our Indian, Canadian, or Australian possessions, placed at the other end of the earth, but lies side by side with ourselves

in the mighty waters. Some one had called Ireland a stepping-stone for England when she turned her face towards the west. Or, to employ a figure used by an Irish writer, Ireland is a breakwater to England, something that bears the first rush of the Atlantic before its mighty waves come to our own shores. I may, perhaps, employ another simile, but it is a simile that no bachelor could understand, unless indeed he were a poor Bachelor of Arts with ten children. Ireland seems to me like a child lying in its crib by the side of its mother's bed, near enough for the mother's hand to be stretched forth to hush and pat the restless child to sleep, or to take it up and nestle it in her bosom. And what a noble land it is! I never saw it until two years ago, when in the service of your society I went over to preach at the Hall at Rathmines. I need not tell you of its emerald fields and purple mountains, nor of the hills and the glens of County Wicklow, nor of the basaltic caves of the north-west, or the magnificent rocks at the south-west. Look along the coast of Ireland, and you will see harbours at every point; there are harbours enough to make the fortune of almost any other land. But, alas! the people in that green isle are not only sharers in our common depravity, and sunk in our common fall, but there is a system among them whose tendency is to keep them down in their low estate. I am not here to say honeyed words on behalf of Popery; though, as for the Roman Catholic himself, I say, let there be no oppression, no persecution. I will grant him all social and religious privileges I ask for myself; but I say that if that system should have the ascendancy, I can fancy no greater curse for any land. It throws a cloud across the sun in the firmament, and a pall over the souls of men. I do not know whether to call Popery more absurd

or more melancholy; for, while it is a Church that claims to be the only Christian Church on the face of the globe, it can be proved, from the oracles of the Christian religion, to be essentially wrong on all the great fundamentals of the Christian faith. An Irishman, speaking of his coat, said it was not made of cloth, but of holes stitched together; and surely such is the character of Popery. It is indeed a most ragged system; it can clothe me with no robes of righteousness, no, it can only clothe me in rags that will not bear inspection at the last great Judgment Day. If all this is true, it is not only absurd, but it deserves to be talked of as most serious and most melancholy; as a soul-destroying system; a mill-stone about the necks of men. In every land where it has gained a footing, it has ground down the hearts of men till one's only consolation is in the belief that its time is short. The tokens that its time is growing short are multiplying amongst us. Looking now to the future of Ireland, I must say, that as Baptists, we have peculiar advantages in our controversy with Romanism. I remember once on a voyage to India, I met on board the ship a military-looking and very fashionably-dressed man, who said to me, "Mr. Tucker, you are a Baptist, I believe." I owned the soft impeachment, and he said "A Baptist! That is a kind of Papist, is it not, sir?" Of course I took good care to set him right on the subject. I told him that Baptists held for the most part the doctrines and articles of the Protestant Church, and more than that, they considered themselves as even more truly Protestant than the great Church itself. Don't you, dear friends, agree with me in this? Are we the men who say a word in favour of priestly power or sacramental efficacy? or, are we the men who, while in word we talk against these dogmas, prac-

tice ceremonies which involve both? Are we the men who take a little water and sprinkle it on the forehead of a child, and say, "We thank thee, O Father, that it hath pleased thee to regenerate this child," and then enter the pulpit, and preach a sermon against Baptismal Regeneration? If we were, our consciences would reproach us with gross inconsistency. But I must now ask you, Have you not heard of Jane Phillips, the Sunday-school teacher of Crossmolina? Have you not heard that she was denounced from the altar by the Popish priest? I am sure we are thankful to hear it, and we are very much obliged to the priest. We must measure the length of our stroke by the rebound it makes. When the ship is speeding onward through the water, you are not surprised when some spray comes dashing from the bulwark on to the deck. I wish that all the sailors on board this ship may be drenched with spray until they are wet to the skin. On we are going, bearing a precious cargo of the souls of men, and having the Unfailing Pilot at the head. Now, sailors, every man to the rope! Now ship-masters keep the vessel in repair! Don't spoil the ship for a halfpenny worth of tar, nor be niggardly in your contributions to a society like this. Ireland is not a large place after all, and if you only give in proportion to its size, or in proportion to its claim, you will see before your society a glorious haven of success, and a Pilot to steer you safely in.

REV. T. W. MEDHURST.—They were not favoured in Ireland with very magnificent houses of worship. He had had the pleasure himself of preaching in a cabin, in a barn, in an outhouse, by the roadside, and sometimes in a stable. But it mattered not, wherever it was announced that the minister was about to preach the Gospel, the people would congregate together. Their Presby-

terian brethren in the North did not treat the agents of the society very lovingly, and it was no new thing for them to be calumniated by the so-called religious press. Nearly a week before he left Ireland, one of the members of his congregation put into his hands a tract which bore the stamp of the Presbyterian Young Men's Christian Association. In that tract it was stated that the Baptists in Ireland had been using most unmanly arts to get converts into the "dipping-tub." Ridicule of this kind was used pretty freely. At Coleraine he had a church of 150 members. He had amongst them members who would go forth and preach the Gospel in the villages. During the nineteen months he had been in Ireland he had the pleasure of baptizing seventy-five individuals. Several of these had endured severe persecution. One young man had been thrust out of home by his father, and a young lady, a believer in Jesus, who desired to be baptized, had been prevented by force from so obeying her Master. With regard to Roman Catholic influence, a friend of his, who rode on one of the Irish jaunting cars to visit the Giant's Causeway, began to speak to the driver about religion. The man turned round and said "Your honour, I must not speak about this to you. I should have to pay the priest half-a-crown. But if your honour will tip me five shillings, I'll chance it."

REV. JAMES MURSELL.—The Papacy was the blight and curse of Ireland, as it had ever been in every land to which its pestiferous influence had reached; and further, Protestantism in this country was misrepresented in the eyes of the people, and robbed of its fair chance in the struggle with Popery, by its association with the State-endowed Church of the dominant minority. Indeed, these two facts had always seemed to him to constitute the

peculiar difficulty with which the evangelical labourer had to contend. But while this state of things aggravated the difficulties of evangelical labour in Ireland, it laid an imperative obligation upon them to maintain that enterprise, not only with undiminished, but with augmenting earnestness and vigour. It was to Protestant Dissenters, as the only consistent Protestants—it was in an especial manner to Baptists, as the most Protestant of Protestant Dissenters, that the work of preaching Protestant Christianity in Ireland had been by God's providence committed. It was the Baptist who, amongst Dissenters, stood entirely free of all compromise with practices which had ever been associated with the destructive delusion of sacramental grace and efficacy. To the Baptists, then, the claims of Ireland upon their compassion and liberality appealed with especial power, and surely those claims were peculiar and powerful. But there was great danger lest the prevailing and absorbing commercial spirit should be imported into the activities of the Church; lest "small profits and quick returns" should be the motto of spiritual as well as of trading transactions; and there was, he thought, a danger lest the recent revivals in Ireland should beget a spirit of impatience with plodding work in regard to our efforts there. Let Calvary, then, be their selected station, the home of their hearts,—There on the awful altar on which the world's consummate Sacrifice was offered—there at the cross where God's own Son died to redeem them with his precious blood—let them consecrate themselves by new vows to his service.

"I ask no heaven till earth be thine;
No glory crown while work of mine
Remaineth here. When earth shall shine
Amidst the stars,
Her sins wiped out, her captives free,
Her voice a music unto Thee:
For crown now work give Thou to me."

BAPTIST MISSIONARY SOCIETY.

The CHAIRMAN, Edward Baines, Esq., M.P.—I feel it a high honour to be called to fill this place in connection with a society which has been so greatly blessed of God as the means of extensive usefulness in the world. Belonging to a sister-communion, whose views of Gospel truth are the very same as your own, I can give you a full-hearted sympathy in every part of your great work of reclaiming a fallen world to its rightful Sovereign and its Saviour. I have always considered that the Baptist Missionary Society was entitled to the gratitude of the Christian world for having been the first among English Protestants in modern times to rise from the disgraceful torpor which had come over the churches, and so become the pioneer in the sublime enterprise of evangelizing the world. The names which to you are hallowed and dear, which to you are household words, do not belong to this society alone, but are claimed by the whole of Christendom, are claimed of history. Those names have been familiar to me all my life, and have always been dear. The names of Fuller and Ryland, of Hall, and Foster, of Carey, and Marshman, and Ward, of Burchell, and Knibb—these are names that one cannot think of without a thrill of gratitude and delight, and I do rejoice to be amongst you to-day, as the society which has been so greatly honoured to have such founders, and such missionaries, and such successes. The founders of this society were men of great faith, of large capacity, of high Christian excellence; and many of your missionaries have been men of the most devoted zeal, and have realised the most extraordinary successes. Those who have had to conduct this society have had to battle with two giant evils in each hemisphere. In the East they have had to contend with the utter world-

liness and anti-Christian policy of the English rulers, and also with the most frightful superstition upon the face of the earth—a superstition supported by a subtle philosophy, but which clothes its votaries in sensuality and falsehood. In the West Indies they have had to cope, in the first place, on the part of the poor negro, with a state of moral and mental darkness deeper than the colour of his sable skin, and on the part of the slaveholders, with all the vice, pride, and cruelty, which the system of slavery invariably engenders in its agents. If the missionary societies had gone to encounter these opponents in their own strength, we know that it would have been presumption on their part, and that it must have been attended with utter and disgraceful failure. But we know that they went in the same strength in which the stripling David went to his attack upon the Philistine, and therefore their labours were crowned with the most marvellous successes. It is delightful to recall the successes which have been realised by your missionaries. The triumphs which they have won must tend greatly to strengthen our faith in all the future that remains to the church in its conflict with the superstition and errors of the world. It has been said by witnesses who were as competent to judge as any, that the Serampore missionaries, by their devoted labours, by their high and admirable character, did more to throw open the whole peninsula of India to the Gospel, and to throw down the barrier which had been raised by the East India Company, than the noble eloquence of Wilberforce, or the indefatigable labours of Grant; and in the West Indies, the men that he had already named, Burchell and Knibb, proved themselves the heroes of the emancipation as well as the evangelization of that benighted and oppressed race.

For one of the most glorious events in the history of England or the history of the world, I consider we are mainly indebted to Christian missions—I allude, of course, to the emancipation of the whole of the colonial slaves of Great Britain. I have lately had the pleasure of reading a work just published by one of your honoured secretaries, Mr. Underhill, on the state of the West Indies. He has given a narrative of what he saw and heard in that most interesting sphere; and as far as I am competent to judge, I should pronounce his narrative to be most truthful, candid, and at the same time, satisfactory and encouraging. There is one single fact mentioned by Mr. Underhill in the testimony of Mr. Dendy, one of your missionaries, which is striking beyond measure. In Mr. Dendy's parish, where there were only three persons that could write on his arrival, there are now 1681 out of a population of 5000. There are of Baptist churches in the one island of Jamaica no less than seventy-seven. The number of members is about 24,000. I am citing now estimates both of those who are in the Union and those who are not in the Union. There are besides 6,000 inquirers, making 30,000 who may be considered pious persons. The number of these congregations amount to at least 50,000, so that they have, what I think we should be very glad to realise in this country, an average congregation of 500 for every place of worship that they have in the island. The amount of money which they now subscribe, although not equal to what it was just after the emancipation when wages were high, when the wants of labourers themselves were very few, and before the dreadful scourge of the cholera, which swept away so many thousands of the inhabitants, the amount they raise for religious purposes, is no less than £8,000 a-year. If the number of churches

were eighty, instead of seventy-seven, it would be an average of £100 a-year raised by each negro church. It is a very striking fact, that the £100 a-year exceeds by three or four fold the amount of church-rates raised by every parish in England and Wales. One act of duty, one high principle is the gain of another, one success leads on to another. Am I too bold in saying that the result of the labours of your missionaries in the West Indies, has been to bring about that state of things which now exists in the far more important country which adjoins it—North America. I believe it has been done in this way. I believe that the accomplishment of emancipation on religious principles, and with such perfect safety, in the West Indies, raised the Christian feeling and sentiment of the people of the Northern States, and brought about the state of things in which it was impossible that slavery should longer be tolerated in that country. I am happy to find that at no period of the history of your society, have you enjoyed a higher prosperity, either financially or spiritually, than now. Still, my friends, how great is the work remaining to be accomplished. I have spoken in tones of encouragement and congratulation of the triumphs that have been achieved, because they tend to sustain that faith of ours which is so feeble, and so apt to droop under discouragement. But remember the vastness of the work which yet remains to be accomplished. Three-fourths of the whole human family are still in heathen or Mahomedan darkness; five-sixths of the whole human family may be considered as sunk in the most serious error in regard to those things which relate to their everlasting peace. You have, therefore, on the one side, in what you have done, everything to strengthen your faith. But, on the other side, you have in the work

before you everything to fire your spirits and to stimulate your zeal. Glad am I to know that you have a motto which you inherit from your first founder, and, which has always seemed to me to be an admirable motto of any missionary society—"Attempt great things for God, expect great things from God."

REV. DR. VAUGHAN. — This is your seventieth anniversary. Three-score years and ten! If you were a person instead of a society, that would be rather a depressing figure to look at; it would be very painful to be obliged to suppose, that vigorous as you have been in the past, the future, according to a law of nature, must be expected to be very much labour and sorrow. But we know that though man's years are few, his works may last on. We should remember that length of years in the case of an institution, instead of being a sign of weakness and decay, is rather a sign of strength, and a promise of endurance and enlarged growth; therefore, I can congratulate you, my Christian friends, upon threescore years and ten; and I must say, that considering your years, most of you look very well. But seriously, seventy years! That takes us back, you will remember, to 1792; then you were born as a society. Many things were born about that time. The first great French Revolution was in throes at that juncture; and we know now, as a matter of history, somewhat of the things which came from that source. When God shook the nations in ancient times, it was that "The Desire of all nations" might come; and when He shakes the nations now, it is always as a teacher, and His lessons are intended mainly for the church. Let us not, then, in whatever circumstances of excitement we may be thrown, lose heart for the cause of God. Save us, I say, from society asleep; give it to us awake, and the good will have

its place as sure as the evil. Then, again, the manner in which your society came into existence, as well as the time of it, is to me beautifully instructive. The good men who laboured first of all in connection with your churches in heathen lands, were men of an order which the flaunting people of that time would have passed by in utter heedlessness, and perhaps in utter scorn. But they had a work to do. I remember some twenty years ago, standing upon this platform, when an organization was inaugurated for the purpose of exploring the *terra incognita* of Africa—that there should be *incognita* there no more—that Christian civilization and Christian piety should be spread over that vast region. It was a wonderful gathering. In that chair where you sit, sir, was that illustrious Prince whose departure we all feel as a personal loss; and on that occasion among the orators of Exeter Hall was no less a man than Sir Robert Peel, who made an eloquent speech in favour of the movement; there was also the now Bishop of Oxford, who made a speech; and about where I stand, sat the Bishop of Exeter. It was such a gathering of rank and fashion, as these walls had never before seen, and have never seen since. Well, when the scheme was shaped out, nothing could be more scientific, comprehensive, and complete! a grand central body, and a number of subordinate committees were to cover, upon the principle of a division of labour, the entire field of well intended action. But what was the end of all? It was a mere exhalation—beautiful indeed to look at in the light of royal and courtly splendour, but a vapour it was, and as a vapour it passed away. The good people who joined together for that object began at the wrong end; they began at the top instead of the bottom; they began with the artificial in place of

the natural. God's work in this world, if we take history as our instructor in relation to it, is not conducted after that fashion; it is a spiritual work. If carried on effectively it must be by spiritual men, and spiritual men are what they are by God's working, and altogether independent of the much or little of refinement, the much or the little of outward splendour. Oh, how very small did your Baptist Missionary Society look beside that! Yet here you are; and never, it seems, in a condition preferring so strong a claim upon your gratitude to God for the measure in which He has answered your prayers and blessed your efforts. Surely the Baptists would be wanting in that thorough manhood which has characterised them from their birth downwards, if they were not a brave-hearted people to day, and I feel sure you are. God has given you work to do, and no small part of it have you been permitted to do. You have been permitted to take hold, as it were, of both the Indies; you have taken hold, in a manner that cannot be forgotten in the history of the world, of the great Peninsula of the East, and of the Islands of the West. And in these operations, I need not remind you, you have been just carrying out the missionary character which pertains to the essence of a true church of Christ. What is the New Testament, but a great Missionary Register—a record of the first Christian missions? When the Apostles went round, and dotted the great Roman empire with churches, placing them in all the great centres of population, they did so with two ideas. Each of these organisations was to become a great constructive power in relation to the truth committed to them, and a great diffusive power in regard to the dissemination of that truth; and the Apostolic heart never swelled with more delight than when in

writing to a church it was possible to say, "From you sounded out the word of the Lord to all that were in Macedonia and Achaia, so that we need not to speak anything." The Apostle Paul always judged of the condition of a church Godward by what he knew to be the condition of that church manward. And be sure of this, my friends, if the world in which we live is ever to be rescued from that creature-worship—that idolatry, which is so obviously the besetting sin of our fallen nature, that work is not to be accomplished by metaphysics, not by any process of philosophy, not by reason acting under the best direction possible—it must be done by authority, that authority being God speaking from Heaven to settle what our imperfect reason never can settle. I do not believe that it is possible to get the human spirit up into such relation with an Infinite Being by the ladder of mere reason. Very few people ever try, as an effort of their individual thought, to bridge over the distance between the finite and the infinite. Go back far as you may, travel through untold ages of the past, and everywhere a voice comes upon you, "He was, and was, and ever was." Ascend high as you will, there is higher than that; descend deep as you may, there is a deeper still; travel far right and left, as the wing of imagination can take you, and there is a wider yet. God is. That eternity, that immensity; this poor brain, how it reels and staggers as it endeavours to conceive of that Infinite Spirit as an eternal Being and a Father! We want, my friends, a voice to speak from the invisible world upon authority, attesting it to be the voice of God, and settling for us the character of the Deity, and giving to us the basis of worship of Him as an Infinite Being. Apart from that, you will not find men become the worshippers of that

Being. Of the strange tendency there is in the mind of man, as man, to drop down from the vaults of such a nature to the worship of limited created natures—that is, to drop down from the worship of God to the creature and to idolatry—you have a striking instance in the history of Romanism. For of that system, where it is popularly developed, it is hardly too much to say that is a religion without God, and a Christianity without Christ—a worship never extending to God, or hardly ever to Christ, almost everywhere, among the masses of the people, to saints, and in the highest, to the Virgin Mary. Will you get this world out of creature-worship by that, or by metaphysics? No; not while the world stands, and the laws of the human spirit are what they are. We have to go and preach to this world the character of God, and what is infinitely more than that, we have to present to them the character of Christ. We have to say that he who knows the Father, who has come from the bosom of the Father, is before us as the image of the Father, and he is here that our weak aptitudes for religious thought and feeling may be aided in the knowledge of Christ to find the knowledge of the Infinite; so that when man puts himself in the presence of Christ, whom he feels he can know, and asks, “What is it I may hope or fear of him?” he then knows what it is he may hope or fear from that Father whose image Christ is, and from whom he has come. The Incarnation, therefore, instead of being a mystery at which men should stumble, appears to him to be an essential element of a revelation which is to raise man upwards to God; we go through the human upwards to the Divine by an arrangement that could have come to our help only from the Wisdom that has comprehended the depths of our necessities, and that we want to meet

those necessities. Scoffers say the world remains at it was. The world does not remain as it was. It does not remain as it was intellectually. What was this earth to man when the gospel was first published? The Mediterranean Sea was called by that name to distinguish it because it was regarded as the centre of the earth, and the earth consisted of the nations that circled that sea. That was the earth of the men of that time. Why we live in a new world: we get to the antipodes while they would pass from one border of a nation to another. We live, as it were, on a new globe, as compared with them. Then look at the heavens. They thought the earth was a flat; that it stretched off, they hardly knew where; that it was sustained, they hardly knew how; and that those brilliant objects passed around it. Are the heavens that have been brought to our sight by modern science, the heavens of that day? No, we have “new heavens and a new earth,” intellectually, compared with them. Now, wherever man is, his brother can face him; and wherever there is error there is no longer a “devil’s preserve” for it. And this world is not the same socially. When this Gospel came into it, such was the estimate of man commonly entertained that I do not think any priest, or any philosopher, ever thought it possible to lift up the mind of man, taking men as they were generally, to the worship of an Infinite Being. It was in the nature of all these Paganisms, as it is in the nature of all false religions, to have a most desponding and degrading conception of the capabilities of the human mind, looked at generally. But that is not our view of things. What did the Gospel do when it came into the world? It assailed every man to whom it was addressed. It said to him, “I have a message from God unto *thee*; receive it and live, reject

it, and thou wilt perish." The man might say "Yes; but there is the emperor, he decides those things, and there is the priest. The preacher of the Gospel was bound to say, "Have done with the emperor! Have done with the priest? The message is to *thee*. It must be the act of thine own spirit to receive it and live; or to reject it, and die." No. It was taking the conscience and the spirit of man out of the hand of the priest, and out of the hand of the magistrate, and placing it immediately before God, and making religion to be a matter beginning and ending with the relation between the spirit and the Infinite. And that implies self-reliance and responsibility in man. But how could slavery unite itself with that? This was not merely recognising man as man, but it was dealing with him as capable of determining for himself the highest questions relating to human interests. I do not wonder that the rulers of the earth endeavoured to drive back the human spirit from this great advanced landmark in its history to which it had thus attained. Great efforts after a while were made—aye, and great efforts are being made now in every direction—to beat it back from that independent ground. But back it is not beaten—back it never will be beaten. No, the tide will roll, freedom will expand itself, in these its noblest forms, until at last it shall be felt by rulers, as by subjects that consciences and souls are God's. But I said that, socially, man was the better. He became such inevitably in the measure in which he could be made a religious being after the manner of Christ's Gospel. What was the state of things then? The great majority of human beings upon the earth were slaves. In Attica alone the slaves were three to one as compared with the citizens. The old Roman patricians had some of them slaves to the number of ten, fifteen, or twenty thousand, upon their domains, and mounted garrisons to keep them in order. They sent them off to their field labour with logs at their feet, and housed them at the close of day as we should scarcely house our cattle. The artisan population, as well as the agricultural population, were the great mass of them, slaves. Sir, Christianity has put an end to all that. It did not leave the world where it found it. When the serfdom of feudalism came up in its place, that element of paganism it vanquished by degrees, and now we find that the soil of christendom, on this side of the Atlantic at least, is free from stain of that kind, and on the other side it will be free also. We have but to labour in the future as in the past, and it will be realised. Little do our manufacturing population, who, when they allow themselves to be led astray by infidel orators to assail christianity as their foe, little do they think of what it is that christianity has done for them. Whence did they get their liberty to take their labour to the best market, and to get the best price? They have it from the Gospel. Free labour is one of the great prerogatives of the Cross in society as it is, compared with what society was. And then, going over the remains of those old cities that once existed in all their splendour when the Gospel was published, your guide will tell you, "That is the ruin of such a structure. That was a building of such a kind. Here are the remains of another," and so on, but he will never come to a spot and say, "Here stood an edifice reared by public benevolence as a channel through which the rich would show themselves the benefactors of the poor." There is no such thing amidst all the ruins of old Greek and Roman cities. It was for christianity to call into

existence a state of society such as we see now, where in almost every street in our cities you will find some voluntary combination for the purpose of extending humane and kindly influences from the rich to the poor. Well, we have to look at these things as part of the process that is going on; and if it does not move so fast as we could wish, let us never forget that it is the characteristic of man to be always in a hurry; it belongs to God never to be in a hurry. There is a stateliness and a deliberation about all His actions! The coming of the day and the night, how slow and imperceptible, and how beautiful! The coming of the winter and of the summer, the seed time and the harvest, how gradual, how stately! And when He called this world into being, oh! what a lengthened process of change had to take place before it was accounted fit for man to dwell in! And when man had become a sinner, and there was to be a Saviour, four thousand years passed in the world's discipline before the Saviour came. And so, in a thousand directions besides, you have to mark that His instruction to us is, ever to work and wait. I know nothing of waiting, in relation to His cause, without working; but of this I feel assured, that no man is fit to do a great thing anywhere, and least of all to do a great thing for the cause of God, who has not been thoroughly schooled into the lesson of working and then waiting.

REV. E. WHITE in a lengthy argument, sustained by facts, advocated, in opposition to the views of the Oxford Regius Professor of History, the policy of Great Britain sustaining her colonies, especially in the West India Islands.

W. H. WATSON, Esq., referred to many pleasing facts in relation to East India Missions. Eight more missionaries had devoted themselves to the service; nearly 3,000 persons were now members of the churches, two hundred having been added during the year. The good work in India was progressing; an Education Society had published a magazine for the young in Bengalee; a Sunday School Union had been formed; and Mrs. Sale and Mrs. Mullens had done much in the instruction of Indian ladies in the zenanas.

REV. A. MURSELL. He had no doubt that if he had been born in the days when christian missions were begun,

he should have joined Sidney Smith in laughing at the notion of a sea-sick missionary being served into a hash at some cannibal banquet, and that he should have brought his little squirt of cold water to the stream of ridicule which was poured upon the grandest conception of the last eighteen hundred years. He felt thankful that he was not born when a set of misnamed wittings endeavoured to strangle a noble enterprise. He was not afraid to look at results, although he had no sympathy with those miserable utilitarians who were ever ready to contrast the money spent upon missionary purposes with what appeared to be the actual achievements. One golden crown of heaven was worth all the golden sovereigns of earth. But this was not regarded by some people as a business-like computation, and from them the cry still comes, What have you done? It would be easy to show that much had been done. Was it not a most astounding result of modern missions, that besotted devotees of idols should not only embrace but preach to their fellows the unsearchable riches of Christ. And as this agency became more enlightened and efficient we should be able to leave the work to them altogether. That was one drop of comfort for the economists. But what more had been done? How could these preachers have preached without the Bible, and how could they have read the Bible without its being translated? And by whom, he might ask the grumblers and the revilers of "The Edinburgh Review," had this work been done? The "dyspeptic missionaries" and "consecrated cobblers" had called forth a literature out of a jargon of hieroglyphics, and "cobbled" the Sacred Scriptures into all the dialects of every *patois* of the East. "Where is the wise, where is the scribe, where is the disputer of this world? hath not God made" uncommonly foolish a great deal of "the wisdom of this world?" Turn to the West and we gather fresh trophies; but at the present moment, instead of seeing on the other side of the Atlantic a christian brotherhood eager in their holy emulation with ourselves in this work, we behold their hands imbrued with blood. Standing still amid our ruined industry, our paralysed machinery, our stagnant enterprise, we look across the water

to our brethren in the West, and again the cry is heard, "Cry havoc, and let slip the dogs of war." War, which means poverty, slavery, orphanhood, tears and blood, that is what we see when we look for sympathy and support in our missionary work across the Atlantic wave. God grant that it might soon be brought to an end! We had done much in the West India Islands, where the difficulties of language that met us in the East had not to be encountered. Apart from the flourishing churches which had been planted in the West India Islands, he could point to one colonial achievement which might be honestly claimed as the fruit of christian missions. But when he mentioned the emancipation of 800,000 African bondsmen as the result of christian missions, he had no wish to detract from the share which such men as Henry Brougham were entitled to claim in the great work. But he asked, where, without christian missions, would those slaves have been now? Would not the chain have been clasped around them as tightly as ever? The same statesmen who had spoken

for the missionary had spoken for the slave, and the missionary who had pleaded for Christ had also pleaded for emancipation. William Wilberforce was as much a missionary as William Knibb, and Knibb was as much an emancipator as Wilberforce. He claimed it as an act the most magnificent and sublime in the annals of the world, this liberation of the negroes of the West Indies. It transpired at a time of the most profound and general peace, when the crown of the mightiest empire upon earth had just been placed on the youthful brow of Victoria, the beloved mistress of Great Britain, and when the sceptres of earthly empires shall have passed away, this act will be remembered as the noblest that ever was performed by England, when, with her youthful sovereign at her head, she proclaimed freedom to the slave. Mr. M. concluded with an eloquent apostrophe to liberty, and by drawing a bright picture of the future of the world's history, when both material and spiritual slavery will have ceased from the earth, and the reign of the Redeemer be universal.

Poetry.

THE CHRISTIAN'S HOPE AND TRIUMPH.

Who would not be a Christian? Who but now
Would share the Christian's triumph and his hope?
His triumph is begun. 'Tis his to hail,
Amid the chaos of a world convulsed,
A new creation rising. 'Mid the gloom
Which wraps the low concerns of states and kings,
He marks the morning star; sees the far East
Blush with the purple dawn; he hears a trumpet,
Louder than all the clarions and the clang
Of horrid war, swelling, and swelling still,
In lengthening notes, its all awakening call—
The trump of Jubilee. Are there not signs,
Thunders and voices, in the troubled air?
Do ye not see, upon the mountain-tops,
Beacon to beacon answering? Who can tell
But all the harsh and dissonant sounds, which long
Have been—are still—disquieting the earth,
Are but the tuning of the varying parts
For the grand chorus, which shall usher in
The hastening triumph of the Prince of peace!
Yes; his shall be the kingdoms. He shall come,
Ye scoffers at his tarrying. Hear ye not,
E'en now, the thunder of his wheels? Awake,
Thou slumbering world! E'en now the symphonies
Of that blest song are floating through the air—
Peace, peace on earth, and glory be to God!

Reviews.

The Duties and Prospects of the Baptists. A Discourse delivered in Bewick Street Chapel, Newcastle-on-Tyne, on Sunday evening, the 25th May, 1862. By William Wallers. London: J. Heaton & Son.

OUR esteemed brother, as we expect most of our readers are aware, is pastor of the church which meets in the place of worship where this discourse was delivered. It appears in the form of a tract of sixteen pages, and may be had, we presume, for a penny or twopence. In this respect it is a small affair, but it is full of large thoughts, and we are glad that we have them in a cheap form. We want such thoughts and sentiments diffusing as widely as possible. The copy before us is the fifth thousand; we should rejoice to hear of the fiftieth. We select a few paragraphs from the close of the discourse.

"It should also be remembered that our sentiments are making rapid strides among other sections of the church. On the one hand, it has been estimated that so much is infant baptism on the decline, that not more than one in twelve born in connection with paedobaptist denominations is baptized; and, on the other hand, many adults are baptized by baptist ministers, who still remain in communion with their own bodies. As a general rule, this course is not to be commended. It must either impose restraints on the baptized, or subject them to the charge of being troublesome. Moreover, it wears the aspect of inconsistency. On all grounds, it is better in such cases that persons join themselves 'to their own company.'

The hopefulness of our prospects is increased by the fact that our principles are in accordance with the Word of God, and the spiritual character of the New Testament dispensation. We rest our faith on the Bible; and because the Bible is destined to be one day victorious over every form of error, we are expectant of universal triumph. Just in proportion as men come to study the Scriptures, and draw their doctrinal sentiments, and learn their obedience from them, will they discover that believers' immersion is also a part of the Divine will. As the Church advances towards perfection, clearer light to understand the Bible will be vouchsafed, and

greater grace to obey it. There will be a growing decrease in the numbers who say that baptism (as we understand it) is not commanded, and also in the numbers who say it is not essential.

Moreover, all notions of sacramental efficacy must be discarded. They are figments of popery, and must by and by be scattered to the four winds of heaven. The conviction that religion is a personal thing—a transaction between every individual man and his God—is gaining ground in the minds of men. This conviction is in harmony with the genius of the Gospel dispensation, and must ultimately become universal. With the approach of its universal reign will be the approach of our final victory, and the unrestrained submission of mankind to our Divine Lord.

The age is one of thought and inquiry; this fact is favourable to our prosperity. There is an increasing disinclination to take religious truth on trust. Everywhere men are examining for themselves the bases of belief. This spirit of investigation, if combined with a spirit of docility, and devoutness, and reverence for God's word, we hail with joy. From it we, as baptists, have nothing to fear, but everything to hope. Our regret has often been, that men were too indolent to study Divine truth for themselves, and too confiding in the investigations and results of others. The quickened mental activity of the age is one of our best allies. 'The evidence,' says the Hon. and Rev. Baptist Noel, 'in favour of baptizing none but those who make a credible profession of faith in Jesus, is so strong, that nothing but a candid examination is wanted to bring all sound reasoners to see this to be a scriptural and a rational practice. The examination will only end in the conviction that we are right.'

The concessions of those who differ from us aid our advancement. Many of the ripest scholars and the most profound theologians, among the paedobaptists of this and other countries, admit that the practice of the first churches, and the teachings of the Word of God, are on our side. Volumes might be filled with their admissions; and however inconsistent with these admissions their conduct may appear, yet sooner or later they must have their influence on the public mind. The unwilling testimony thus borne to the truth, will not be borne in vain. It will lead to inquiry; the process of inquiry will constrain men to examine the New Testament; and if that examination be pur-

sued from right motives, and in a proper manner, we may expect, as I have already intimated, the most satisfactory results to ensue.

There are several other indications of a hopeful kind to which, had time permitted, I might have called your attention. Enough, however, has been said to show that we are on the side of no weak or falling cause. If we are true to ourselves, and true to our principles, success is sure. Nay, more, whether we are true to these principles or not, their triumph is certain. 'Truth is mighty, and must prevail.' Mordecai said to Esther when urging her to plead for the Jews, 'If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place.' And we say to you, that, should you fail in your duty, and prove unworthy of your illustrious ancestry, and of the high honour which the Lord has bestowed upon you, then God will raise up others to espouse His truth and defend it.

You will sink in infamy, but the truth to which you proved recreant will be crowned with unfading laurels.

Bestir yourselves, brethren, to your duty. In these districts there is ample room for the use of all your means, exertions, and influence. Strengthen yourselves by daily communion with the Father of our Lord Jesus Christ—by daily study of the sacred Scriptures—by daily meditation on the example and vicarious death of your great Redeemer. Your opportunities for labour are fast passing away. Those whom you should benefit are every day going to their graves; and you also are dying men. 'Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.' 'Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.' Amen."

Christian Activity.

THE LONDON BIBLE-WOMEN.

THIS is just such a movement as we love to notice. The fact is, these bible-women are simply female scripture readers, who go quietly about their work without making any fuss about it. They are supported by a few pious ladies and gentlemen, who hold no public meetings to tell what has been done, and make no appeals to the public for support. Such a mode of doing good is so modest and Christ-like, that its promoters may indulge the most cheerful hopes of the divine blessing. Of this excellent enterprise the *Methodist Recorder* says:—

"The bible-women's mission was originated by Mrs. Ranyard, who, as "L. N. R.," is very widely and favourably known as the authoress of "The Book and its Story." The constitution of the little army is very simple. The women, who number in all nearly two hundred, are divided into small companies, presided over, and directed by lady superintendents; while the originator occupies a very laborious post as commander-in-chief. Without doubt, to the energy, piety, and administrative talents of this estimable lady is owing the efficiency of the corps, and the suc-

cess of its operations. The women are taken from the humbler ranks of society. Educated women can only be got as volunteers, and volunteers it would be impossible to organise, or, if organised, to control.

Mrs. Ranyard's movement is entirely unsectarian; and, as with all other unsectarian movements, the patrons and friends regard this fact as being a great element of power. It strikes us, however, as being a standing evidence of the insufficient power of the churches to cope with the irreligion of the masses. And we do not care to conceal our firm belief—indeed, we dare not conceal it—that our churches are only exerting an influence on the world, compared with what they might exert, as small as a pop-gun pellet is to an Armstrong cannon ball. We want to know to whose care the conversion of the world is committed, if not to the churches? And how are the churches fulfilling their trust? If we are not satisfied with the zeal of our own church, we are convinced that it is at least as earnest and as successful as any other in the land; and what are we doing? Let us look at last year's operations. We had about 1,200 minis-

ters actively engaged in the British Isles, each of whom would preach on the average one hundred and fifty sermons, or even more, during the year; there were about 7,000 or 8,000 local preachers, whose number of sermons would probably average fifty each; we had over half a million of sabbath school scholars, from whose ranks the church membership should be swelled; we had a very multitude of class-leaders and tract-distributors; and all these besides the 300,000 church members, every one of whom ought to be a *worker*—and what was the result of last year's labours? A net increase of FIVE THOUSAND! As we think of the apparently enormous capacities of even our own church, and of the comparatively insignificant results of its operations, we are almost led to consider the conversion of the world through the instrumentality of the church as an impossible achievement. *Five thousand* additional members in one whole year! Why five times the number ought to have been added from our senior school classes alone, and probably would have been, had the teachers *aimed* at, and been satisfied with nothing less than,

the individual conversion of their scholars. And what ought to have been the result of all the pulpit appeals on the scores of thousands who attend our chapels, but who are not identified with us as church members? And ought our 300,000 members to be doing nothing towards the conversion of the world? Going in and out as they are every day amongst the ungodly, ought not their influence to be *felt* by the world? Is it too much to say that there is scarcely an active member who *might* not during the year have been the means of the conversion of at least *one* sinner? Let but our own church awake to a sense of its responsibility and duty; let but each member, each teacher, each minister, feel that it is imperatively demanded of him by the Master whom he has sworn to serve that he should take some part in the conversion of the world, and we can then hope for the world's evangelisation."

These faithful remarks call for the serious consideration of all the evangelical denominations of christians in the land, the greater part of whose members are half asleep!

Revivals and Awakenings.

OPEN AIR REVIVAL SERVICES IN SCOTLAND.

THE Rev. DENHAM SMITH of Dublin, the well-known and successful Revivalist, thus describes the scene and the proceedings:—

"Huntly is not far from Balmoral, the Scottish residence of our beloved Queen.

The scene of the assemblage was in the Castle grounds of the Duchess of Gordon. The light of blessing which fell upon us all will not dim the coronet of that excellent christian lady, but the rather will gleam in it as among its chief attractions. Delightful is it to see her, and now, Lord Aberdeen in the same great work of saving souls, not ashamed of the Lord Jesus; but, by their rank and influence, professing Him before men. Huntly is forty miles from Aberdeen, a distance over

which many came to the meetings, diffusing joy and blessing on the way. The number that left Aberdeen at eight o'clock on Wednesday morning was just sufficient to fill probably fifty carriages--(yesterday morning this number was considerably exceeded). During the course of the forty miles journey, this company, and those in other carriages, made the valleys of the Don, the Ury, the Gandy, and the Bogie, vocal with the sound of revival hymns. It was truly a spectacle not easily to be forgotten—the lofty hills around looked solemn, as if conscious of the deep meaning and value of the souls assembled; the waving woods and soft gliding waters sent forth their summer sounds as if to say 'God is in this place.' Many who were not present, christians of every name, will have much joy in knowing that for two whole days a solemn multitude, com-

prising, nobility, gentry, ministers, and people of all grades, continued together for the grand, yet simple purpose of prayer, praise, and hearing of the word! and what are all other purposes compared with this? War, pleasure, or art, may convene their lovers in vaster numbers, but the ends they serve, however important, die at death,—survive not in eternity—do not save—do not satisfy. What if a world of victory—of pleasure—of art—if no salvation, no Christ. 'What shall it profit a man if he gain the whole world and lose his own soul? or, what shall a man give in exchange for his soul?'

At times, such was the awe, the fearfulness, and tenderness, over the faces of the people, that none needed ask the reason or the cause—it was evident the Lord was there. The number (at one time eleven to twelve thousand souls) deeply affected me. As each train came in, it poured out its long road of people to the spot, and seemed to impress the spectator with the sentiment, 'and still they come.' Hymn after hymn was sung, and prayer succeeded to prayer; Ministers of all denominations joined in addressing the people. It was a union of christians for the work of Christ—a work infinitely more important than their disunions; one heart and one mind pervaded high and low, rich and poor. How blessed a thing if the example of Huntly could be generally received—if Broadlands could once a year (under similar regulations) be thrown open to all Hampshire, or other noble grounds of the Isle of Wight; greater honour for souls to be won by such means, than if conquerors or even kings, trod, in privilege, their silent heights and wooded glades. Long after the coronet of the Gordons has become dust, the souls saved at the Huntly meetings will remain a memorial, in heaven, of God's grace and love in using that house as the means of their eternal salvation. On the first day some six addresses were delivered by clergymen and ministers of the various christian churches of the land. It fell to my lot to address the multitude in the morning—in the afternoon the children principally belonging to the Gordon Schools—in the marquee I addressed those who were under deep personal anxiety. A scene of deep

solemnity occurred here; like wax before the fire, so did a multitude of hearts melt under the power of the truth as it is in Jesus; it was whilst showing how that we might have our catechisms, our ordinances, and even our bibles, and yet not have Christ, not know Jesus, not know that we are saved, that the people were broken down into tears. Many became personally anxious—many acknowledged a joy and peace in the belief of the truth which they had never known before. The second day will remain with me a day never to be forgotten. I was just about to rise to address eleven thousand souls, when a letter was put into my hands conveying the intelligence of the death of my mother; at first I knew not how to speak, but the Lord was with me. I told the people the touching story of the letter, said that my earliest remembrance of religious conviction was in connection with the sainted one gone, that my infant hand had often been placed in her hands whilst, in private, together, she would pour out her heart before the Lord for me in prayer; I told the multitude of mothers of their wondrous power, a power the greatest in this world, next to that of God: the place became a Bochim, and a request was made that the meeting should resolve itself for a time into one of prayer for mothers, especially for such as were awakened and anxious as to their own or their childrens' salvation. Deep and solemn were the strains of prayer which arose over the forest of human beings. The addresses proceeded, whilst it was announced that I would meet with any who were the subjects of a personal awakening for salvation; in the Duke of Richmond's marquee, upwards of two thousand responded, with whom, amidst weeping and supplication, I was engaged for nearly four hours; many were under sore concern for salvation—many found the rest they needed. Seeking to take a low place—the instrument nothing. The Lord gave such a blessing as I cannot now describe.

How pleasant it is thus to think of what the Lord is doing, of the instruments he is using—of the multitudes who praise him in those pleasant songs which Scotland, as well as Ireland and England, delight to join in. It was at

the end of this last named meeting in the tent, with the anxious, that I retired to the train to mingle my tears and hopes at a mother's grave six hundred miles away. As I departed a solemn tranquility pervaded my mind; how could it be otherwise, I was now an orphan—my father had died when young, my mother was now no more. The multitude departing, many of them to meet no more on earth, slowly and solemnly singing,

'Good night, dear friends, good night.'

There was a power in this hymn, sung to an old Scottish air, that deeply touched me,—at times from such a vast assemblage, its sound reminded one of the sound of many waters; at others, it was low and warbling like the voice of harpers harping with their harps; the last verse of it fitly harmonized

with the feelings and longings in which many had indulged:—

'When we ascend to realms above,
And view the glorious sight,
We'll sing of his redeeming love,
And never say, Good night.'

As the multitude separated, ten to fifteen thousand souls, some thousands by rail, where still they sung, 'good night, dear friends, good night,' and others wending their way in carts, and cars, and wagons, over mountain and moor, to their hamlet homes, they too singing, 'Happy day,' or 'I do believe;' it was delightful to catch their strains and reflect on the untold blessings many of them had secured, and the rich recompence that God would certainly give to the noble lady, and others with her, who had been the promoters of the gathering."

Narratives and Anecdotes.

TWO NESTORIAN CHRISTIANS IN LONDON.

A RECEPTION was given to two interesting strangers at the Metropolitan Tabernacle, on Friday evening, June 4th. They were not visitors to the Exhibition, but two brethren, whose style and titles respectively are Mar Johanan, or John, and Mar Tishback, or Isaac, who after tracking their weary way on foot for several thousand miles, and suffering privations and hardships, which from their unacquaintance with the English language, they are barely able to express, have at length arrived upon the shores of Britain, and at the present moment are in the grateful reception of the hospitalities of the metropolis. John is a minister, priest, or presbyter, styled in his native tongue, *a kastista*, and Isaac is a deacon, styled (in a language which, it is affirmed, no one in London is able to speak, albeit, one individual can write it), a *stamstara*. John is a man somewhat advanced in life, according to his own patriarchal diction, "old and advanced in years; sixty and two years have been his life upon the earth." He is a married man, and speaks in the following terms of his family:—My wife is old. The Lord gave us two daughters. Our children God hath taken from us.

The presbyter goes on to say, that formerly his people did not read the Old and New Testaments; they only possessed the Scriptures in a dead language, and none but the priests could read them. But American missionaries have laboured assiduously amongst them for some years, and one of the results of their labours is, that the people now possess the Bible in their native tongue. Mar John, in speaking of the labours of these missionaries, says:—"Our Lord Jesus Christ sent the apostles (missionaries) to us. He brought us out of darkness into light. Not all our people—part of them—receive Protestantism. A great portion wander from the apostles. May our Lord Jesus Christ give these apostles their reward in the kingdom of heaven. Amen." By way of postscript, the presbyter adds, "Cyril said Mary was the mother of God. Nestorius said Mary was the mother of Christ; his (Nestorius') apostles came and expounded at Oroomiah; this is written in the history."

They left their home in May, 1861, to seek relief for their countrymen, who were then suffering from famine. Of the land of their nativity, it may be sufficient to state, that it is situated between Persia and Turkey, and its

inhabitants (as Mr. Spurgeon remarked when speaking of them), have for centuries been crushed as between two millstones by their dominant neighbours. The country is mountainous, embracing Ararat within its range; and it is not a little remarkable, that the Lord has made its physical characteristics subservient to the accomplishment of spiritual ends. Both in the case of this province of Kurdistan, and in the more familiar one of the Vaudois mountains, the geographical peculiarities of the district have been made instrumental to the maintenance of an unswerving testimony in their midst.

Little was known of this ancient branch of the church, to which our stranger friends belong, until it was visited by the American missionaries, and subsequently by Mr. Layard, who gives a very interesting account of them in his work on "Nineveh and its Remains." Of the death of one of the missionaries, Mar Johanan writes in the following terms:—"The day that God took away Mar Stoddard, I, the presbyter John, was with him that was Mar Stoddard, on the day that he slept the sleep of death. When he, Mar Stoddard, came from America, Mar Perkins, the first apostle of Oroomiah, sent me to Mar Stoddard, who spoke with me of the salvation of our Lord Jesus Christ. He taught me concerning the way of true christianity in our Lord Jesus Christ. Mar Stoddard instructed me in this way of salvation; God gave him his reward in his kingdom. All who have been apostles in Oroomiah know me, this presbyter John." Oroomiah is the name given to a district of Kurdistan, and also to a town of considerable size. Owing to long scarcity, Mar Johanan and Tishback received a letter written in indifferent English from their ecclesiastical superiors, which, though materially the worse for its extensive travels, still bears the seals of Mar Johanan, Bishop of Oroomiah, and Mar Isaac, the late patriarch. Seals of black ink, with white letters. Armed with this document, which commends them to the hospitality of foreign friends, these simple-minded christians set out on their perilous mission, in utter ignorance of any European language. Travelling through Armenia, they bent

their steps in the direction of the Caucasian mountains, whence they traversed Russia till they arrived at Moscow. At Moscoov, the general superintendent Diechloff wrote a German note at the back of their letter, and attached his official seal thereto: this bears date Nov. 25, 1861, from which we learn that our dear friends must have spent no fewer than six months in tramping their way from Ararat to Moscoov. From this latter place they proceeded through Poland to Königsberg in Eastern Russia; here they received another note, dated April 17, 1862, five months of a Russian winter must therefore have been endured by them in their transit from the former of these places to the latter. The remainder of the pilgrimage was accomplished much more rapidly; proceeding by the Baltic to Hamburg, they were helped on their way thence by two Protestant pastors to London, other friends also rendering them timely aid. The letter from Königsberg, signed "E. Tartakover," makes honourable mention of the Mar Isaac, who signed, or rather sealed, the letter from Oroomiah, and commends his christian earnestness in Persia. On the arrival of our visitors in London, they were taken by the police to the Strangers' Home at Limehouse, where they have been generously entertained. There appears to have been little worldly wisdom connected with this sorrowful expedition, but not, we trust, a little faith. Our patriarchal presbyter and deacon not only quitted their country in ignorance of every European language, but without money. They say it is "many days" since they left home, and from the data already given, we can form an approximate idea as to how many. They appear to have imagined, that if they could but reach London, all would be well with them, and do not seem to have had the remotest idea of what they would have to encounter on the way. Mar Johanan says that he no more knew what was in his English letter than Uriah knew what was in the letter which David gave to him; he only knew the letter related to their necessities. Writing of his expedition he says, "I went forth from my house, as God said to Abraham, 'Arise, go forth from thy land; go to another country.' Abraham knew not;

I also, Presbyter John, went forth from my house not knowing the way whither I went. The Lord Jesus Christ helped me in the way as he helped Moses when he fled from Egypt, as he helped Jacob when he fled from before Esau, as Joseph in the land of Egypt; thus helped me our Lord Jesus Christ in all my ways; so helpeth the Lord Jesus Christ all christians. Amen."

The Presbyter brings one of his letters to a close thus: "An epistle written in London, in the year of Christ 1862. For the love of Christ, speedily help us on our way. Our country is afar off. Here endeth the epistle from Presbyter John."

Baptisms.

FOREIGN.

AMERICA.—Whilst our "ear is pained" and our "soul is sick, with every day's report of wrong and outrage" which comes to us from the scenes of conflict and horrid carnage in the Southern States, it is some relief, though small, to notice a few incidents of another character. We select the following from the *Morning Star*, a baptist newspaper published at Dover, New Hampshire.

North Parma, State of New York.—While our hearts have been comforted by cheering reports of revivals in not a few of our churches, we are happy to state that the baptist church located in the pleasant village of North Parma, has been favoured with a good work of grace during the past few months, the influence of which remains as a precious incentive to increasing faithfulness in the cause of Christ. For nearly five weeks, with an occasional exception, meetings were held every evening with encouraging results. The church has been greatly strengthened by the effort in many respects. Many who had been for a long time in a cold, indifferent, or back-slidden state, returned to duty, and experienced anew the joy of God's salvation. Those who had remained faithful amid trying difficulties and opposing influences, feel that they are more than rewarded for their "labour of love" and "patient continuance in well-doing." Some from among the young and middle-aged have made a public profession of religion, and manifest commendable decision, zeal, and intelligence in their purpose to glorify God in a manner to develop true christian character. Our large and interesting sabbath school owes much of its prosperity to the happy results of these special efforts. The

revival has also awakened a deeper, and we trust, a more permanent interest in the cause of missions. Twelve have united with the church, eleven of whom were buried with Christ in baptism. Among those converted were two deaf mutes, who were educated in New York city—Albert Plass and George Graham. Albert came forward to the pulpit at the close of the sermon, stated his convictions, and requested prayers in writing. The scene was impressive and deeply solemn. Many eyes filled with tears, and many hearts instinctively responded, "God be merciful to the young man," while his request was being read. Shortly after his conversion he came into my house, bringing with him his brother-in-law, Mr. Graham, remarking (in writing) that George wished to become a christian, and requested me to give him some religious instruction. After a little conversation we all knelt before the Saviour of sinners, and the silent, unuttered prayers of those deaf mutes were doubtless heard in heaven and answered on earth. That silent prayer meeting I can never forget. I think, sometimes, that the parties concerned will think of it with joy beyond the grave. The good work in our midst was not characterized by any remarkable outbursts of excitement or enthusiasm, but all seemed to be influenced by deep and clear convictions—a desire to understand, believe, and obey the truth.

Lewiston, State of Maine.—We learn from the *Lewiston Journal* that one hundred and eight persons were baptized by immersion at that place on Lord's-day morning, June 12. Forty-six were baptized by Rev. Mr. Lowell, of the Free Baptist church; thirty-one by Rev. Mr. Wood, of the first baptist

church; and thirty-one by Rev. Mr. McMillan, of the Methodist church. In the afternoon, Rev. Mr. Butler, of the Spring Street baptist church, baptized twelve candidates.

A minister, writing from Lewiston, June 23, says:—"I rejoice in being able to inform the friends of Zion that the good work of which I have previously written you still goes on. There are new instances of awakening and conversion each week. Large additions are made to the churches. On the 15th of June, the usual morning services were dispensed with in the Methodist, Baptist, and Free-will Baptist churches; and the three societies met at nine o'clock at the water side for baptism, when one hundred and eight persons followed their Saviour in this delightful ordinance. The same three societies again united in this ordinance last sabbath morning at eight o'clock, when thirty-nine were buried with Christ in holy baptism. Other churches have received accessions; and yet numbers of converts wait to be baptized at the proper time. The work extends with adjacent neighbourhoods, whither converts and older christians are wont to go from this place, to help on in the blessed labour which the Lord appears to sanction. Our dear brother, E. P. Hammond, whose preaching has been so signally successful here, has been doing a similar work in Brunswick, where the Lord has wrought wonderfully in converting many to the Redeemer. May his life be long, that his labours may be yet more abundant for the glory of our Master."

Our readers will not fail to notice the remarkable fact that a Methodist minister *immersed* thirty-one of his own friends. We say "remarkable," for it would be, and *very* remarkable too, if such a thing were done in England. But in America such a circumstance is by no means remarkable or extraordinary; pædobaptists of all sects being willing, we are told, to "go down into the water" and really baptize—or, in plain old English, *dip*—their candidates. They must, it seems, or they would lose them. But is not this making a virtue of necessity? We have heard some curious tales about some of these pædobaptist ministers, how unwillingly they "go forward" to the work, or try to shuffle off its performance. Poor men! we pity them.

AUSTRALIA.—Castlemaine.—On Lord's-day evening, Feb. 23, after an able discourse by our pastor, on the subject of True Heroism, the ordinance of baptism was administered to one female disciple, who has long wished thus to fulfil the command of her Redeemer.

Avoca.—On Saturday, March 1, five candidates were immersed on a profession of their faith at Mountain Creek, by Mr. Gool, of Melbourne. The service was very interesting, and being the first time the ordinance has been administered in the district, a spirit of inquiry has been excited, and considerable opposition evoked.

Newstead.—Mr. Morton baptized one candidate at this place, and three at **Maldon**, in April. At the latter place the chapel was crowded, and the service solemn and interesting.

Kyneton.—On the last Wednesday evening in April, a lecture was delivered by Mr. James Smith, of Castlemaine, on "Scriptural Baptism," after which three friends were baptized on a profession of their faith in Jesus. The service was well attended, and we trust that a spirit of inquiry is spreading among the people.

Emerald Hill.—On the evening of the first Lord's-day in May, a baptismal service was held in the chapel, York Street, when Mr. Crosby, the pastor, immersed five candidates on a profession of their faith in Christ.

DOMESTIC.

HEYWOOD, Lancashire.—Our pastor, Mr. Dunckley, baptized one young man on the last sabbath in May. He was the secretary of our sabbath school, and had been the subject of many prayers; his parents being pious persons. On the last sabbath evening in June, two young women, teachers in our sabbath school, thus put on Christ. Previously to the last baptism, we adopted a plan of making known the expected service by circulating handbills in the place, announcing that the subject of the discourse on the occasion would be, "What saith the Scripture, and what saith the Book of Common Prayer?" This, we felt, the circumstances of our position justified. Our place of worship was crowded to excess, and numbers could not gain admittance. We hope many of these will be led to pursue the inquiry, "What saith the Scripture?" W. M.

GENERAL BAPTISTS.—The total number of additions by baptism to the churches of this amalgamated section of the English baptists, from June 1861 to June 1862, is 1,591. The total number of members is 20,242—the clear increase 743. The largest number of additions by baptisms, twenty and upwards, are in the following churches:—

Arnold	22
Birchcliffe	32
Birmingham	35
Boston	39
Bradford, Tetley Street.....	30
Barnley	30
Burnley Lane.....	20
Coalville	21
Derby, Mary's Gate	48
Edgeside	20
Gambleside	24
Halifax	40
Ilkeston	98
Lenton	20
London, Borough Road.....	34
—— Praed Street.....	56
Longford	39
Loughborough, Baxter Gate...	29
Macclesfield	20
Maltby, Alford, and Louth ...	20
Nottingham, Broad Street ...	37
—— Mansfield Road..	33
—— Stoney Street ...	84
Nuneaton	24
Ripley	27
Rochdale	22
Sheffield	21
Shore	28
Todmorden	42
Walsall	34

ELGIN.—Since our last report, our pastor, Mr. Macfarlane, has been four times "down into the water" and baptized six believers on a profession of their faith in Christ. The case of one of these was somewhat remarkable. In the days of his ignorance, so strong was his aversion to the Word of God, that he used to put his fingers in his ears when his mother was reading the Scriptures in his presence; but after the Lord changed his heart, he took the Bible as his counsellor, which convinced him, among other duties, of the importance of believers' baptism, which conviction some of his Presbyterian friends endeavoured to smother by mystifying the ordinance, and persuading him to join their church. But this young man was not to be moved, and, faithful to his convictions of duty, he now obeyed his

Lord. We are well attended with hearers, and we trust that Truth is prevailing over old errors. But we poor baptists have to make a firm stand; for our Presbyterian opponents, both of the "United" and "Free" church, are very active in distributing tracts in defence of infant baptism. But no doubt they will do us good, if by this means the people are led to search the Word of God.

W. U.

LONDON, East Street, Walworth.—On Thursday evening, July 3, six believers in the Lord Jesus Christ were baptized by Mr. W. Alderson. All these were in the prime of life, between the ages of twenty and twenty-four. It is cheering to those who are about to put off the harness, to see others coming forward who are willing to bear the yoke in their youth. One of the above is the daughter of a worthy deacon of the church. Two were from the Independents. One had sat under the ministry of our pastor some years in the country, but the word of life had apparently produced no more effect than seed upon stony ground; about twelvemonths since hearing that he was preaching at Walworth, he was induced to come and hear him again. It was to him a day of grace, for he was led by the Holy Spirit to see the evil of sin, and Jesus Christ as an all-sufficient Saviour; and now in love to him he was buried with him in baptism. The address of the administrator was faithful and encouraging. May many that witnessed this solemn ordinance be constrained by the love of Jesus to come forward and thus give themselves to the Lord, and then unto his people, according to his will.

J. S.

AUDLEM, Cheshire.—Our former pastor, Mr. G. Needham, now of Ripley, near Derby, was with us on June 29, when he baptized the son of our senior deacon, a youth of sixteen, who now completes a baptized household. We are yet without a pastor.

R. T.

TREDEGAR, Monmouthshire—English Church.—Mr. Lewis led three candidates down into the water and buried them with Christ in baptism on Lord's-day, June 22. Mr. L. also baptized one for the English church at Rhymney, July 13.

HINCKLEY.—We had another baptismal service on the first sabbath evening in July, when our pastor, Mr. Parkinson, baptized three candidates, two of whom were young friends from the sabbath school.

S. S.

LIVERPOOL, Stanhope Street—Welsh Baptists.—On the last sabbath evening in July, our newly-elected pastor, Mr. Rees Evans, immersed seven believers in the Lord Jesus Christ—one male and six females. One was an aged widow who had been a member of an Independent church for many years, and two were from the sabbath school—one in her fifteenth year and the other in her twelfth. We have more waiting to avow their attachment to their Lord and Saviour by being baptized into his name.

E. B.

BRETTE LANE, near Stourbridge.—Since Mr. G. Thorn kindly took the oversight of this church, thirty-three members have re-united with us, and several have joined us from other churches. Twenty-four have been baptized and added this year. We are also happy in being able to report that many more are in a hopeful state. "The best of all is, God is with us," and we rejoice in his grace and goodness.

W. J.

Bristol, Old King Street.—On the second sabbath in June, after an able discourse on believers' baptism, our beloved pastor, the Rev. F. Bosworth, M.A, baptized ten believers in the Lord Jesus—six females and four males. Nine of them were added to the church on the first sabbath in July. Among the candidates was the eldest daughter of Dr. Gotch, and a son of another of our deacons.

P. P.

WALES.

Milford Haven, Pembrokeshire.—Very interesting services were held in connection with the baptist congregation in this town on Lord's-day, July 13. The people worshipping here have great reason to be thankful to Almighty God for the continuance of his goodness to them since they have been bereaved of their venerated pastor, the late Rev. James Hughes Thomas, known as "The Apostle of Pembrokeshire." The church being deprived of his oversight, the Great Shepherd himself has manifested his own care over the flock. The congregations on the sabbath are large, the meetings for prayer are remarkable for devout feeling, the sabbath school and Bible classes are well-attended, in short it is evident to all thoughtful observers that God is blessing his own work. On the morning of the day mentioned above, Professor Davies, D.D., of the Baptist College, Haverfordwest, preached a most

impressive sermon from Phil. ii. 12, 13. In the afternoon an open-air service was held on the shores of our beautiful haven, when Mr. S. C. Burn, of the Baptist College, Bristol, spoke faithfully and effectively to a great concourse of people, who evinced by their decorous conduct and serious attention much interest in the object for which the meeting had been convened. About 3,000 tracts on baptism were given away. Three persons were then immersed on a profession of their faith in Christ: two of these were brought up in the belief of "infant sprinkling," their parents being now members of Independent churches, but they themselves having diligently searched the scriptures, arrived at the conviction that it was their duty to obey the Saviour's commands, and follow his example by being "buried with him in baptism." Each of these converts found great benefit through attending the Bible classes. In the evening the crowds who came to the chapel could not be all accommodated, for although the vestry and pulpit stairs were occupied, many went away without hearing the sermon preached by Mr. Burn, from Acts vii. 55. At the close of this service he received the baptized into the communion of the church, and the welcome hymn—

"Come saints and swell the joyful song,"

having been sung, he administered the Lord's supper to a larger number of communicants than had been present on any former occasion.

J. W.

Richerton Bridge, Pembrokeshire.—Three disciples of the Lord Jesus were baptized by our pastor, Mr. Walker of Sandyhaven, of which this is a branch, on Lord's-day, July 13. We are cheered by this addition, and hope the Lord will bless us with further tokens of his favour.

J. R.

Glamorganshire.—We rejoice to observe that our brethren in this district continue to enjoy prosperity. The additions to the churches in the county association for the past year have been 1,033. The largest additions by baptism are as follow—

Swansea, Bethesda	102
Merthyr, Bethel	58
„ Zion	40
„ Tabernacle	29
Aberdare, Calvary	73
Glandwr, Dinas	44
Mountain Ash	38
Ystalyfera, Caersalem	32
Total number of members	15,699

Baptism Facts and Anecdotes.

A SUSPECTED BAPTIST.—The following somewhat ludicrous case of mistaken persecution we give, as showing the spirit of the Saxon authorities towards the baptists:—A merchant from the town of Chemnitz had occasion to come on business to Oederan; and whilst walking about in the neighbourhood, he thought the weather tempting for a bathe, and made inquiries about a suitable piece of water. Unfortunately for him a *gensd'arme* stood near at the time, and, hearing the questions, was seized with the idea that this must be a baptist, and that he was inquiring for a place in which to baptize. He therefore immediately called a comrade to his assistance, and arrested the stranger, despite his earnest protestations that he only wanted to bathe! The fact that he was without a passport made the *gensd'arme* still more suspicious; and his explanation that he resided in the adjoining town of Chemnitz, and therefore required no passport to come as a merchant on business to Oederan, proved unavailing; he was conveyed through the streets, followed by crowds of jeering spectators, to the Town Hall, where he was brought before the magistrate. His papers were then searched; and although they, of course, contained nothing obnoxious, and notwithstanding his continued assurances that he had no sympathy whatever with the baptists, and had not had the most distant idea of such a thing in his head, he was placed in confinement;

until, at length, in reply to a telegraphic message, his solicitor arrived from Chemnitz, and testified to the magistrate that his client was an excellent Lutheran; when he was released on his payment of *all the costs!*

FOUND AT LAST!—What? Why one text for infant sprinkling! A young Presbyterian preacher, fresh from a theological school, felt it to be his right, on a certain occasion, to argue strongly with a lady in favour of infant sprinkling. She parried his thrusts for some time, till at length, seeming to be unwilling to argue any more, she said, "Well, I just go by the general current of the New Testament; for while I find there but one plain text in favour of infant sprinkling, I find many which plainly teach believer's baptism." The young man caught eagerly at her remark; and wished to know what text she alluded to. She evaded the question, saying, "Ah, now, it can't be possible that you don't know, when it is the only authority you have." He replied that he probably did know the text, but wanted her to say which it was she admitted was a plain proof. And besides he insisted that she ought to know that one clear proof from Scripture was as good as a hundred. At length, yielding to his continued pressure to name the text, she said, "It is the thirteenth verse of the second chapter of the 1st Epistle of Peter: 'Submit yourself to every ordinance of man for the Lord's sake.'"

Sabbath Schools and Education.

FEMALE EDUCATION IN INDIA.

WHEN we think of the apparently insurmountable obstacles which presented themselves when this good work was first attempted, the reports which now reach us from various parts of India are very cheering. Dr. Duff, of Calcutta, writes:—

"The Calcutta Institution closed on Saturday, 23rd November, by the usual

distribution of prizes. The annual examination of the High-Caste girls' school was held in the hall of that institution, on Tuesday the 26th, in the presence of a large assemblage of European ladies and gentlemen and respectable natives. It was the most successful that has yet been held since its formation four years ago.

Throughout the year, the average attendance has been between fifty and

sixty, while twenty or thirty more must be added who received more or less instruction. The great bulk of them have been remarkably regular, never being known to be absent, excepting when positively sick. This fact I state with emphasis, as it shows, what in reality is the case, that they like, I had almost said, love the school, and feel happier there than in their own homes.

The number actually present at the public examination was fifty-seven."

After describing the progress they had made in geography, astronomy, arithmetic, grammar, composition, &c., he adds—

"They perform needlework of every description very beautifully. One of them, of her own accord, wrought out with her needle, with extreme neatness, certain texts of Scripture, among others, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.'

In the course of the year I purposely asked various competent individuals privately to visit and examine these higher girls, and all were not only satisfied, but surprised at the solidity, not less than at the extent of their attainments.

To this happy result two circumstances have contributed. First, the girls themselves are naturally remarkably quick and intelligent. Secondly, the Lord has graciously favoured us with choice teachers. The Pandit who had been originally brought up in our own institution, and who is now one of the teachers there, devotes about two hours daily to initiate the girls into a knowledge of their own mother-tongue. Mrs. Chatterjee, the head mistress, having been herself born and brought up as a high-caste Hindoo, but now a single-hearted, devoted christian, shows rare tact, zeal, and ability in teaching them everything useful; orally she conveys to them a great deal more than they read. And her expositions and illustrations of bible truth are calculated to interest alike the understanding and the heart. For the last year she has been assisted by the wife of another of our converts, who is a teacher in our institution, and with two other assistants, who manage the elementary parts of teaching very well.

The school being on the way to the Institution, I have all along been enabled daily to visit it, note progress, and encourage.

At the close of the examination, Mrs. Wylie, who labours much in well-doing, gave away some little prizes, after which the Rajah Kali Krishna, Sir Bartle Frere, member of the Supreme Council, and Colonel Durand, delivered admirable addresses, expressive of the great satisfaction they had experienced, contrasting the apparently utter hopelessness of the cause of native female education among the higher classes some years ago, with the more than hopeful spectacle then before them—appealing to the native gentlemen to arouse themselves into greater activity in a work, without the prosperity of which the people of India never could be truly educated or regenerated in any proper sense, and concluding in words full of promise and encouragement for the future. Inferences I leave to others (adds Dr. Duff); I can only say that I am full of gratitude to God for the remarkable blessing hitherto vouchsafed. Seeds of instruction in what concern gospel salvation have been sown in these immortal souls, which, some day or other, under the fructifying influences of God's Holy Spirit, may germinate into life. At all events, they never again can be ignorant, superstitious, besotted idolaters, like their own mothers; and in another generation a new race of children may spring up, liberated from the terrible home influences of the present. Indeed, at one time last season, the elder girls were so impressed by the simplicity and power of gospel truth in contrast with what they had learned from their mothers and *Gurus*, or religious teachers, that the Pandit himself again and again told me that at least half-a-dozen of them were likely soon to become christians.

To their homes they carry much knowledge in their understandings, with books which may maintain, perpetuate, and extend it. The Lord grant, some day, his highest spiritual blessing."

These praiseworthy attempts to benefit the daughters of India are mainly supported by the generous and unwearied efforts of ladies in connection with the Free Church of Scotland; and it is pleasant to be reminded that similar reports are furnished from the missionary stations of all the evangelical denominations which are engaged in diffusing the knowledge of the gospel among the deluded and degraded Hindoos.

Religious Tracts.

A RED-COAT TRACT DISTRIBUTOR.

SOLDIERS AND SAILORS, when converted by the grace of God, have a peculiarly earnest way of their own when trying to save souls from death. It may be that accustomed to scenes of peril they are more apprehensive of danger, and trained by discipline to promptitude, they are more vigorous in coming to the rescue. A christian missionary in Demerara writes:—

“One instance of useful agency might as well be noticed whilst fresh in the mind. It is that of a pious soldier, recently arrived here, who has found Christ precious, and wishes to devote his leisure time to acts of useful service to his fellow men. He brought with him a few tracts, which he has distributed to civilians—last night I gave him a hundred upwards, assorted, and have engaged to supply him as long as he continues here. As he offers the tracts,

he says, people look at him with amazement—a red-coat, a tract distributor!—one with the insignia of war scattering the words of peace and life! His ceaseless attendance on the means of grace, his earnest attendance and ardent love to the souls of his fellow men, contrast strangely with his calling as a soldier. He wears the Crimean medal as well as that given by the Sultan. As a christian his deportment appears very exemplary; and though he has but one comrade in whose piety he has any confidence, his example cannot fail of being beneficially influential. But the trials of a camp to the christian, none but a christian at camp can know, and surely never could choose or desire.”

This is pleasing, but far more pleasant would it be to hear that such a man was set at liberty from military duties, and provided with means to pursue the good work in which he appears to delight.

Intelligence.

BAPTIST.

FOREIGN.

AUSTRALIA. *Melbourne, Collin's Street.*—On Lord's-day, April 20th, Mr. Taylor closed the fifth year of his pastorate. At the close of an appropriate discourse founded on Zechariah iv. 6, reference was made to the progress of the church and congregation during the five years. The old chapel capable of seating 280 hearers had given place to one seated for 1050. The number of members received, had been 244, or an average of 48 annually. The clear increase, after deducting removals, had been 225, or 45 annually. The regular congregation comfortably fills the new chapel at the morning service on the Lord's-day, and at the evening the place is usually completely crowded. The various institutions connected with the church are in a prosperous condition, and the peace and harmony of the people remain unbroken. During the past five years within a little of £10,000 had been contributed by the church and congregation for the support

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of the minister, defraying the current expenditure, relief of the poor, and the erection of the chapel.

Williamstown.—On April 18th, a tea meeting was held. The object in view was to present Mr. Saker with a purse of sovereigns, as a token of gratitude for his services in connection with the baptist church. The evening was spent pleasantly.

TASMANIA, Perth.—The foundation stone of a new chapel was laid by Mrs. Wm. Gibson, on Friday, May 9. The building is to be erected at the cost of Wm. Gibson, Esq., M.L.C. Messrs. Dowling and Price took part in the proceedings. After the ceremony, Mrs. Gibson gave a treat to a large number of the children of Perth.

DOMESTIC.

SWAFFHAM, Norfolk.—The friends here have done nobly; for at the third anniversary of the opening of their new and handsome chapel on June 18, they succeeded in removing the entire debt on the place, with the exception of a loan of £200, for ten years, without interest, from the Baptist Building Fund.

PECKHAM, Park Road.—The new place of worship erected here for the use of the church lately meeting in Hill Street, was opened for Divine worship on Tuesday, July 1, with a sermon by Mr. Spurgeon to a crowded audience. In the evening, after tea, a meeting was held, James Low, Esq., in the chair, when a remarkably interesting historical statement was given of the progress of the church and congregation under the pastoral care of Mr. T. J. Cole. In 1858 there were but twelve members, now there are 169, of whom Mr. C. had baptized 103. Various agencies for doing good are in active operation. The cost of the building, &c., was about £2,000, more than half of which has now been contributed.

BARNSTABLE.—The Rev. Samuel Newnam has been compelled to resign the pastorate of the baptist church in this town, in consequence of ill-health, necessitating his leaving the ministry for some years. During his ministrations, both the church and congregation have largely increased, and last year a new chapel was opened which will accommodate upwards of 1,000 hearers. His removal will be regretted by christians of all denominations, but especially by the members of the church, of which for thirteen and a-half years he has been the pastor, during which time they have happily been blessed with peace, harmony, and prosperity.

BRADFORD, Yorkshire.—The foundation stone of a new chapel for the church under the pastoral care of Mr. Chown, was laid by Sir S. M. Peto, Bart., M.P., on Thursday, June 24. The new building is to seat 1000, with school-rooms, class-rooms, lecture-room, vestry, &c. The cost, with furniture, &c., is estimated at £3,500, towards which £4,000 has been subscribed.

TENBY, South Parade.—Lord Teynham preached two sermons at the re-opening of this chapel, which is now one of the largest and most beautiful places of worship in the town, on Wednesday, June 25. Tenby is a popular watering place, and baptist visitors will doubtless sanction and aid the friends who have thus made farther provision for their edification and comfort.

IRELAND.—A New Baptist Association for Ireland was formed at Dublin early in June. The services and sittings were continued over three days. The Secretary of the Baptist Irish Society was present, and the resolutions adopted indicate the revival of vigorous efforts for the benefit of Ireland.

BROMPTON.—Robert Hapbury, Esq., M.P., laid the first stone of a new school-room in connection with Onslow chapel on Friday afternoon, June 13.

BRISTOL COLLEGE.—On Wednesday, June 28, the annual meeting was introduced by Divine services in Broadmead chapel. Twenty students had enjoyed the advantages of the college, four of whom had been invited to become ministers of churches, and one, Mr. Etherington, was about to depart for India. Eight students had been admitted, making the present number twenty-five. The Examiners expressed much satisfaction with the progress of the students.

REGENT'S PARK COLLEGE.—The usual annual meeting was held at the college on Wednesday, July 9. The Examiners' reports were of a satisfactory character. Thirty-four ministerial, and twelve lay students have been under tuition. Ten ministerial students are leaving, four are engaged, and one, Mr. Waldoock, is going as a missionary to Ceylon. The other five are supplying churches with a view to settlement. Several have taken degrees of B.A. Nineteen applications have been received for the coming session.

RAWDON COLLEGE.—At the annual meeting, June 25, it was stated that of twenty-five students, ten had entered upon ministerial engagements, and nine had been admitted. An "Acworth" scholarship had been instituted, and a "Steadman and Godwin" scholarship was contemplated. The examinations during the previous week were very satisfactory. The preaching engagements of the students had been numerous.

NORTHAMPTON, College Street.—A very large and interesting tea-meeting was held in the old chapel on Tuesday evening, July 1, for the purpose of bidding it a final farewell. Mr. Brown presided, and related many remarkable facts of the building and its ministers. Mr. J. Perry stated what had been done towards the expense of the proposed new erection, for which it appears about £9,000 has been secured or promised.

REV. J. H. HINTON, M.A.—We hear that this long-trying friend and servant of the baptist churches has resigned the active duties, after many years service, of Secretary of the Baptist Union, into the hands of the Rev. J. H. Millard; B.A., whose address is 4, Dover Place, New Kent Road, Borough, London, S.E.

CHATHAM, Zion Chapel.—After being closed for a month for repairs, painting, &c., the chapel was re-opened with sermons, on June 29, and a tea meeting July 1, when the whole of the expenses, £83 14s., was met by the cheerful liberality of the friends. The appearance of the chapel has been greatly improved.

REMOVALS.—Mr. E. Pledge, of Upton-upon-Severn, to the first church, Downham Market.—Mr. W. Nicholson, to Park End, Forest of Dean.—Mr. S. Chapman, of Rawdon College, to Honsage Street, Birmingham.—Mr. J. C. Brown, of Anstruther, to Perth.—Mr. John Aldis, junr., of Bristol College, to Lowestoft.—Mr. J. Bullock, M.A., of Wallingford, to the first church, Abergavenny.

MISSIONARY.

MADAGASCAR.

CHRISTIANITY appears, with almost unexampled rapidity, to have risen from obscurity to a position of commanding influence. "The best men," says Mr. Ellis, "for character and ability in the country, are now numbered with the christians." The commander-in-chief and other officers of state have expressed themselves favourably to the new movement. Its vitality, however, is independent of man. "So far as I can learn," writes Mr. Ellis from the Mauritius, "no defections in faith or practice have occurred among the christians. Their zeal and activity seem to have suffered no abatement. Their religion is still characterised by unremitting prayer. Several of them tell me in their letters that they still observe the hour from seven to eight on Thursday evening, as originated in England, for special prayer to God, or rather to praise for His distinguishing goodness to them. Their numbers have increased in a manner almost incredible to themselves. David Johns says the forty-five cases of Scriptures, and also of tracts, will not be enough."

The Rev. J. J. Le Brun, who has returned to the Mauritius, gives an interesting account of his reception at the capital. "At a great distance from Antananarivo," he says, "I was met by a deputation from our christian friends, who had been anxiously awaiting us. It was evening when we reached the place where they had halted until our arrival, sending daily during the interval, messengers to the capital to soothe and quell the impatience of those who had sent them. After the usual salutations, and having satisfied them on many points which to them were of vital importance, we all sat down to our humble repast, which was closed by singing a hymn, reading a portion of the Scriptures, and prayer. Oh, how happy we all appeared to be! What seasons of holy fellowship we enjoyed at every station on the way to the capital! They had many explanations to ask, many doubts to solve, and many difficulties to overcome;

and while they pointed out to me, in the Malagasy Bible, passages on which they wished some light to be thrown, I showed them in my French Bible how the Holy Spirit had already, in foresight of our frailties, so ordered the teachings of prophets and apostles, that one obscure passage was explained and illustrated by another or others more clearly expressed. They seemed delighted by this mode of answering their questions and quieting their minds upon many important points of doctrine and discipline." As they neared the city, officers from the King came to conduct the missionary to the house prepared for him. Scarcely had they arrived there followed by a curious but respectful crowd, when his Majesty sent them "a bullock, a few fowls and geese, and some rice" as a present. The next day was Sunday, which Mr. Le Brun spent in visiting the churches. "I was taken from church to church, from nine o'clock a.m. to two o'clock p.m. During that time I visited five assemblies for worship; prayed in English at the express desire of pastors and people, and preached in French, my friend David Johns being my interpreter. Wherever I went I was saluted with tears and expressions of joy; and whenever I pronounced the blessed name of Jesus Christ, it was truly affecting to witness the utterance of deep emotion by which they testified their faith and gratitude. There are eleven houses set apart by the King for the use of our christian friends as places of public worship; but although he takes such a lively interest in the spiritual concerns of the churches, he does not, it appears, exercise any authority over them, or interfere in the least with their internal government." Two or three days subsequently Mr. Le Brun had an interview with the King, whose only desire appears to be to make his people happy. "Liberty of commerce, open and constant intercourse with civilised nations, but especially the general diffusion of education among his people, are the means he intends to employ in order to attain such a desirable end. Upon my observing that there is no true happiness, no real prosperity for a nation, nor for individuals, without sincere piety and devotedness to God, he acquiesced, expressed the wish to see our mission renewed, and was not a little disappointed when he learned that I was not to remain long in Madagascar." For nearly a month the missionary was laid up by an attack of Malagasy fever. "It would be difficult," he says, "to depict the kind, watchful solicitude with which our beloved friends tended me during that long month of weakness and pain. Day after day, night after night, it was the same loving care,

mingled with prayer and supplication. Oh how fervently did they pray as they knelt by the side of my couch! What tears of fraternal love and christian sympathy they shed, as they administered medicines, and watched with anxiety their effect upon me!" As to the number of christians Mr. Le Brun states that it was even then increasing, but wisely adds, "that it is not so essential as to know that they themselves increase in the knowledge and grace of our Lord Jesus Christ."

Later information has been received from Mr. Ellis, who writes from Tamatave, May 24th. He confirms the above statements, and mentions a report that the cousin of the king, of whom apprehensions were entertained as a rival for the throne, was dead and buried. The most sanguine hopes are cherished, that the word of the Lord will now have free course in this interesting island.

BAPTIST MISSIONARY SOCIETY.—Two brethren, Messrs. Pigott and Waldoek, were solemnly designated to missionary service in the Island of Ceylon, at Regent Street Chapel, Lambeth, on Monday evening, June 23. The proceedings were of an interesting and cheering character.

RELIGIOUS.

MORAVIAN DEVOTION TO CHRIST'S SERVICE.—The British Government has established a hospital for lepers on a small island near Cape Town. The Moravians have a mission among these poor sufferers, in connexion with which they have a school for children. Adjacent to the landing-place, on either side, are the hospitals for the female sick, and a female lunatic asylum. They are dingy-looking buildings, of one storey, and yellow-washed. The principal building is the pretty little church, with its yellow walls and whitewashed tower and buttress. It will hold about one hundred and fifty people, is fitted up with a neat pulpit and reading-desk, and has a small gallery at one end. On the left is the leper-hospital, a large, low building, containing four wards, two for men, and two for women. At present there are about fifty inmates. On the right of the churchyard is the large lunatic asylum, formerly a prison for convicts. Still further is another hospital for chronic patients. To the north-east are the huts of nine Kafir chiefs who are prisoners of war. The entire population of the island is about 400. Two missionaries, Messrs. Kuester and Taylor, and Mrs. Kuester, have shut themselves up in this lazaretto,

enduring its risks and indescribable trials, to point the outcast and dying to Him who can save.

RESIGNATION OF A CLERGYMAN.—The Rev. Christopher Neville, rector of Thorney and Wickenby, Lincolnshire, has resigned his two livings on account of conscientious scruples in reference to the Liturgy. At a meeting held in London he stated that he was ordained thirty years ago to those livings, but that on account of his scruples relative to subscription, he had now formally placed his resignation in the hands of the bishop. He added that he could not help thinking that the Church Establishment was in danger. The dissenters were entering upon a great struggle for the separation of Church and State, and if Churchmen went into it with the Church based upon the Prayer Book and not upon the Bible, it would undoubtedly be defeated, and he hoped with all his heart it might. When the Church property was gone, the bishops and nervous clergy would rue the day when they did not accept the mild counsels of Lord Ebury, who had unsuccessfully struggled for liturgical revision.

AN INTERESTING RELIC.—Dr. Perkins exhibited at the missionary meeting at Lyndon a copy of the New Testament, which he found in Persia, which was seven hundred years old. It was written in the ancient Syriac language (the same spoken by Jesus Christ when on earth), upon parchment, with a reed for a pen. Of course, the volume was bulky, though not so large as we should suppose a Testament made in that way would be. Dr. Perkins found three or four copies of the Testament in this form in that country, which were, if we understood him, the only written language that the people had. By the aid of these he made a language for the Nestorians, and instructed them in it for nearly thirty years. Dr. Perkins said, also, that this New Testament, which had been transcribed in this rude manner several times, and handed down from the time of Christ, was in every important respect the same as the word which we now have—a remarkable proof of the authenticity of our Bible.—*Caledonian*.

SORROW AND HOPE IN THE PALACE.—We believe that we are violating no confidence in mentioning that since the death of the illustrious Prince whose loss the nation has had so much reason to deplore, one of her Majesty's chief sources of consolation has been the perusal and collection of a series of meditations bearing upon death and eternity, which had been marked by the Prince in his favourite authors. These have been gathered into a volume, and printed for private circulation amongst her Majesty's friends. The first meditation,

which is upon "Sudden Death, whether to be desired or feared," will serve as an indication of the contents.—*Bookseller.*

RATHER REMARKABLE.—The "Lessons" from the Holy Scriptures, as well as some not from them, authorized to be read in "churches," are all prescribed beforehand, no other being allowed. Some of these are called "Gospels." That for August 24, this year, is the 19th chapter of Luke. We fear some of our clergy will stammer when they get to the 46th verse.

GENERAL

THE ATLANTIC TELEGRAPH.—Government has agreed to make a new survey of the bed of the ocean, with a view to carry out this great means of communication.

POSTAGE STAMPS.—It appears that this system is fast becoming universal. There are now about 1,200 varieties of stamps used in the world.

TELEGRAPH LINES.—It has been proposed that Government buy up and work all these lines to their own post offices at a cheap rate.

PARAFFIN MATCHES.—a better name than "Lucifer"—will, it is said, soon supersede all others, being safe and free from offensive smell.

BLIND AND DEAF.—In England there are about 20,000 blind, or one in a thousand; and nearly the same number deaf and dumb.

PAST AND PRESENT.—This summer a man died at Downton whose father lived in three centuries—born in 1008, he died in 1801.

"WHAT'S IN A NAME?" is a puzzling question, but what's in many, is worse. The new-born babe of the Queen of Spain is said to have *one hundred and twenty-four*!

TAXES UPON DRINKING.—The finance accounts show that in the financial year 1801-02 the tax upon spirits produced £12,267,600, upon wine, £1,104,470, upon malt and hops, £0,191,120, making £19,563,231 in all. Another £1,000,000 may be added for the licence duties upon those who manufacture or sell spirits, wine, and beer. On tea, coffee, chicory, cocoa, and chocolate the taxation of the year amounted to £5,993,202. Considerably more than a third of the public income was derived from taxation upon beverages.

REVIEW OF THE PAST MONTH.

Saturday, July 20th.

AT HOME.—The Queen, accompanied by the Prince of Wales, has again departed for her favourite residence at Balmoral. Her Majesty was present at the marriage of her beloved daughter, the Princess Alice,

to the Prince of Hesse Darmstadt, in the drawing-room at Osborne House, on July 1. —Parliament is hastening to close its labours, but have not thought it right to dissolve until they have passed an Act in aid of the distress in Lancashire.—Dr. Lushington has given judgment on the case of two of the writers in the "Essays and Reviews;" but the articles of accusation have to be re-formed, and, it may be that they will be re-argued before him; after that, the sentence of expulsion is expected. —The International Exhibition continues to attract an average crowd of more than 50,000 visitors on the "sizzling days." After nearly daily rain and high winds we now entertain the hope of settled fine weather.—In addition to the action of Parliament, liberal subscriptions have been commenced both in London and Lancashire for the relief of the unemployed work-people.

ABROAD.—The intelligence from America is important. It appears that the Confederates, aware of the superiority of their forces, attacked the Federals before Richmond, and after several days hard fighting, resulting in the most horrid carnage on both sides, drove them back to the banks of the James River, where the Federals took up a strong position, under the protection of their gun-boats. Other reports, not yet confirmed, of the reverses of the Federals in the West, are in circulation. The Governors of the Northern States have advised the President to call out 300,000 more men at a high bounty. This has been done, but the greatest alarm prevails in the North. If this paragraph should meet the eye of any of our friends in that country, we caution them against supposing that the insulting and vexatious language of our *Times* newspaper expresses the views and feelings of the English people.—The reports that mischief is again brewing in Northern India appear to be groundless; but the stand made by the Taeping rebels against the French and English forces at Shanghai, in China, excites apprehension; and troops have been sent for from India to aid them.—Garibaldi is said to have abused the French Emperor in "good set terms" at Palermo, in Sicily, and fears are entertained that he will engage in a rash attempt on Rome.—The unsettled state of Austria is giving new hope to the Hungarians, and it is reported that the people are on the eve of rising, the disturbances in Russia and Poland being favourable to such a movement.—Turkey is prosecuting a sharp conflict with the rebellious mountaineers in a part of its European provinces.—Russia and Prussia have at length recognized the new Kingdom of Italy.

Marringes.

June 11, at the baptist chapel, Haslingden, by the Rev. P. Prout, Mr. John Parkinson, to Miss C. M. Garrett, both of Higher-Booths; and, June 14, Mr. James Whittaker, to Miss Mary Pilling, of Haslingden Grove.

June 17th, at the baptist chapel, Guiting, Gloucestershire, by the Rev. A. W. Horitage, Mr. G. Cook, to Mrs. E. Mitchell.

June 18, at the baptist chapel, Saffron Walden, by the Rev. W. A. Gillson, the Rev. J. Mostyn, of Braintree, to Sarah, only daughter of the late Mr. P. Cowell, of Saffron Walden.

June 24th, at the baptist chapel, Wotton-under-Edge, by the Rev. Thomas Francis, Mr. George Thomas, to Miss Mary Foxwell.

June 25th, at the baptist chapel Moorlane, by the Rev. W. B. Birt, Mr. Joseph Barnes Taylor, of Haliwell, to Miss Betsy Hargreaves, of Bolton.

June 26th, at the new baptist chapel, Devizes, by the Rev. S. S. Pugh, James Waylen, Esq., of Etchillhampton, Wilts, to Sarah Tomkins, second daughter of George Washington Anstie, Esq., of Parkdale, Devizes.

June 28th, at the Sunnyside baptist chapel, by the Rev. A. Nichols, Mr. James Pickup, of Reedsholme, to Miss Mary Branes, Newchurch.

July 1st, at Archdeacon Lane chapel, Leicester, by the father of the bride, Mr. T. H. Kirby, to Lucy, third daughter of the Rev. T. Stevenson.

July 1st, at Castle Hill Chapel, Northampton, by the Rev. J. T. Brown, Mr. John Green, of Doncaster, to Miss Cleaver, of Guilsborough.

At the baptist chapel, Swaffham, Norfolk, by the Rev. W. Woods, W. Halstead, Esq., of Burnley, to Mary, daughter of the late George John Gooch, Esq., Pentney, Norfolk.

Deaths.

June 8, at Highgate, London, T. Walters, Esq., late of Picton Place, Swansea, in the 82nd year of his age, a member of the baptist denomination for upwards of sixty years, and a deacon fifty-eight years, and for the last thirty-five years the senior deacon of Mount Pleasant Church, Swansea.

June 17, in her 50th year, Hannah, wife of the Rev. Jonas Smith, baptist minister, Bacup.

June 18th, at Bedford, after an illness of five months, Ann, widow of the late Rev. B. B. Dexter, baptist missionary in Jamaica. Her end was peace.

June 20th, suddenly, at Notgrove, near Northleach, Jane, wife of Mr. Harris, aged 59. Deceased had been a consistent member of the baptist church, Naunton, for twenty-one years.

June 23, suddenly, at Stanley, St. Leonard's, aged 56, Mr. J. J. Trotman, many years an esteemed deacon of the baptist church, Old King Street, Bristol. "The memory of the just is blessed."

June 24th, at Romsey, Hampshire, Mrs. Sarah Smith, mother of the Rev. J. Denham Smith, of Dublin, in the 84th year of her age. She maintained a holy, consistent profession as a christian through the course of more than half-a-century, having joined the Abbey church in the year 1807.

June 24, at Hammersmith, Mrs. Mary Ann Smith, widow of the late Richard Smith, Esq., of Stoke Newington, and youngest daughter of Dr. Adam Clarke, in her 66th year.

June 25, at his father's residence, near Haverfordwest, the Rev. Thos. Rees, late pastor of the baptist church, Newtown, Montgomeryshire, aged 29.

June 27th, at Hull, aged 53, Ruth, oldest daughter of the late Rev. Abraham Berry, formerly baptist minister at Bishop Burton, near Beverley.

July 6th, at Bushy, Herts, Mary Wills, widow of the late Rev. Alexander Wills, of Ashley, and mother of the Rev. F. Wills, and S. Wills, D.D., in the 93rd year of her age. She had been a consistent believer in Jesus Christ seventy-six years, and retained the use of all her faculties until the last. Her end was perfect peace.

Three eminent dissenting (Independent) ministers have lately been called up by their Master to receive the reward of long and faithful service—John Burnett, the zealous advocate of liberty in all its forms—Dr. Leifchild, the eloquent preacher, and George Clayton the faithful pastor. These had all reached a good old age, having served their Lord more than half a century.

YOUTH'S MISCELLANY.

"MY SON, GIVE ME THINE HEART."

THESE, my young reader, are the words of thy Lord and Saviour. "Yes," perhaps you say, "I know they are, and I wish I could. I wish I could say 'I have salvation; through God's unspeakable mercy I am saved.'" Many are concerned about their souls, they know the simple facts of the Gospel, they wish to come to Christ, but they say, How; how can I come? Dear young reader, are you such an inquirer? we want to help you if we can to come to Jesus, for it is only Him you require. Listen, then. The word of the Lord to those who believe in Jesus is—"My son, give me thine heart." Are you prepared to make this whole-hearted surrender? To yield yourself and all you are and have, in the strength of his grace, to your God and Saviour? This sacrifice is most reasonable, and it is required. If you are willing thus to yield yourself by entire consecration to the Lord, come at once. Give him thine heart, give him thyself, make this surrender, or thy faith is, and ever will be, a dead faith; but with such sacrifice God is well pleased. Thus we become to him a sweet savour of Christ; through him, most holy, most acceptable. God says so, and we have only to believe it, and rejoice in our acceptance through his beloved Son.

And the sacrifice is to be a living, or, as Dr. Clarke has it, "a continual sacrifice." As this is the way to throw ourselves into the arms of Jesus, so it is the way to keep there. "As ye have received Christ Jesus the Lord, so walk ye in him." Have I indeed yielded my heart to God? Am I making any reserve? Do I keep back any part of the Lord's property? Is there any secret idol in my heart? If I can say, Lord, thou knowest all things, thou knowest I love thee more than all—here afresh I yield my whole self and all I have to thee, which is my most reasonable service—then the blood of Jesus cleanseth afresh my acceptable and accepted offering. To the soul that continues to live in the spirit of sacrifice, the veracity of the immutable Jehovah

is pledged. It is thus that the blessing is obtained and retained by faith in the glorious atonement of Jesus, and firm reliance on the indubitable Word of God. As Rutherford said, "Would to God all faint-hearted soldiers of Christ would look again to Jesus and his love, and when they look, I would have them look again and again." Try well your godliness, and examine what it is you love in Christ; if you love only the sunny side of Christ and would have only summer weather, your profession will play you a slip, and the well will go dry again. It is impossible that you and any idol sin can go to heaven together; those who will not part with sin do not indeed love Christ at the bottom, but only in word, and show, and that will never do. Let him have the flower of your heart and your love. Set a low price on all things but Christ, on all that will not comfort you at his appearing.

What we all want is to come, and to keep on coming, out of self into Christ, to give away self to Christ, to have our deepest, strongest love on Christ, and self under our feet; and hard as this is to flesh and blood—impossible as it is to fallen nature,—"with God all things are possible," and his grace is sufficient for the weakest. Let us study to know Christ better, then we must needs delight in him, and delighting in him all the rest easily follows. The heart devoted to Christ just lives upon him in this threefold way—by believing, by yielding, by loving. Consider this. Away with apathy and coldness with our Christ before us. Oh! the sin of doubting him; of not loving him; of withholding anything from him.

"Christ all my hope and glory,
My Light most sweet and fair,
The ship wherein he saileth
Is scatheless everywhere.
In him I dare be joyful
As a hero in this war;
The judgment of the sinner
Affrighteth me no more."

PERSECUTION FOR CHRIST'S SAKE.

SUFFERING FOR CHRIST'S SAKE has not yet ceased in the world. Here in free England our young people can, amidst the congratulations of kind friends, profess their love to Jesus. But it is not so in popish Spain or pagan India. Here are two instances of suffering for Christ in our day.

Matamoros, a prisoner "for the testimony of Jesus Christ" in Spain, writes:—

"It is true; my physical strength declines rapidly. I do not know whether I shall succumb in this prison or in the galleys; but if this should not be, and I should regain my liberty, I know that I shall not recover my health—it is gone for ever. Yet I can assure you most sincerely, that I am very happy—supremely happy—in my sufferings, for the sake of the sweet name

of Jesus : and I cannot imagine greater happiness than that of having part in the sufferings of Christ. Those sufferings do not bow me down ; on the contrary, they form the most beautiful part of my christian joy. My health is declining fast ; but even if death should be near—very near—I would meet it with joy—with great joy in Jesus ; I should be happy and say with the Apostle, ‘ For me to live is Christ, and to die is gain.’ . . . Christ, that He might give us life, suffered the chastisement of the guilty sinner. My eyes are fixed upon Golgotha, and when I see that for my love to Jesus I have to undergo the cruel sufferings of a criminal—when I see that on my humble person is vented greater hatred than on those criminals who spread terror and blood among whole families—I render infinite thanks to the Lord, that He has granted me, not only the happiness of believing in Him, but also of suffering for Him.”

“Nadan is a member of a wealthy family in Tinnevely, India. All his relations had

united against him, and his wife and mother were among the warmest opponents of the new religion. He was attacked with small-pox, and for a day or two was insensible. His parents being persuaded that the illness was a judgment upon him for having forsaken his religion, took the opportunity to cover him with holy ashes and to offer for his recovery a sacrifice to their ancestral divinity. Christianity, they said, had killed their son. When the news of his illness got abroad, prayer was offered for him continually, and many hastened to see him, if possible, and to strengthen him by their sympathy. By God’s blessing he got round in a few days, and when he found what his relations had been doing, he rubbed off the ashes with which they had daubed him, and declared his resolution to live and die for Christ. This is only another illustration of the fiery ordeal of domestic persecution and difficulty commonly endured by the young converts of India.”

WE SHALL KNOW EACH OTHER THERE!

When we hear the music ringing
Through the bright celestial dome,
When the angel voices singing,
Gladly bid us welcome home
To the land of ancient story,
Where the spirit knows no care,
In the land of light and glory,
Shall we know each other there ?

When the holy angels meet us,
As we go to join their band,
Shall we know the friends who greet us
In the glorious spirit land ?
Shall we see their kind eyes shining
On us as in days of yore ?
Shall we feel their dear arms twining
Fondly round us as before ?

Yes, my earth-worn soul rejoices,
And my weary heart grows light,
For the blessed angel voices,
And the angel faces bright
That shall welcome us in heaven,
Are the loved of long ago ;
And to them ’tis surely given
Thus their mortal friends to know.

O ! ye weary ones and lost ones,
Droop not, faint not by the way ;
Ye shall join the loved and lost ones
In the land of perfect day.
Harp-strings, touched by angel fingers,
Murmur in my raptured ear ;
Evermore their sweet tone lingers,
We shall know each other there !

THOUGHTS OF “HERE” AND “THERE.”

“FINEST days will soon be past,
Brightest suns will set at last.”
Soon is finished man’s career,
Soon is lost all beauty here,
But the beauty of the soul
Striving for a heavenly goal.
All on earth but short remains,
Lost are all the miser’s gains,
Lost the bookworm’s laboured learning,
Lost the poor man’s hard saved earning,
Lost the rich man’s boarded treasure,
Lost all wealth that man can measure !
But the truth God’s words contain,
Fast for ever shall remain.
Study carefully that word,
Let it be in candour heard ;
In our path of toil and strife,
Let it guide us all our life.

When we reach our wanderings’ close,
May we sink to calm repose,
Sleeping on the Saviour’s breast,
Where no foe shall break our rest ;
There we shall with angels meet,
Join their praises pure and sweet,
Sound the carol forth so clear,
All the hosts of heaven may hear,
Saints on earth shall catch the song,
Swell the chorus loud and long,
Giving glory to His name,
Who forever is the same,
And with a kind father’s care,
Answers every honest prayer,
Or accepts the weakest praise,
That his children here may raise.

W. J.

THE

BAPTIST REPORTER.

SEPTEMBER, 1862.

ANNUAL MEETINGS OF THE GENERAL BAPTISTS—1862.

THE Yearly Aggregate Assembly of the representatives of the churches of this section of the baptist body is held by rotation in the various districts where those churches are chiefly found. This year Yorkshire was the district, and Halifax was the place of meeting. Through the kind attention of the Railway Company, passengers from the Midland counties were forwarded by the quick trains at the lowest charge. This arrangement induced a greater number than usual to avail themselves of an opportunity for visiting their warm-hearted brethren in Yorkshire, and many reached Halifax at four o'clock on Monday afternoon, June 23rd.

It was just seventy years since the Yearly Meetings were held in this town, in the old chapel on Haley Hill, which for many years afterwards was considered too small to accommodate the increasing numbers of representatives. But the handsome new chapel recently erected in North Parade, affording every convenience for the visitors, it was agreed again to visit the town which was the scene of the early labours of DAN TAYLOR, the founder of the Connexion.

At seven o'clock a devotional meeting was held in the body of the chapel. Brother Kenney presided,

and twelve brethren engaged in prayer. The orderly mode of conducting this service deserves notice—two verses of a hymn were sung between the prayers offered by two brethren, one of whom engaged after the other. The prayers were brief, and directed to the object desired—the blessing of God on the coming services, by infusing into the hearts of his servants the spirit of wisdom, peace, and unity. This prelude to the proceedings gave cheerful hope of a happy season of intercourse among the assembled brethren, which suffered no disappointment.

Here it may be stated that the pastor of the church, brother Ingham, in consequence of feeble health, having resigned, in order to engage in a less laborious sphere, the church had invited Mr. C. H. Clark, from the college at Chilwell, to succeed him.

On Tuesday morning, therefore, Mr. Clark, as minister of the place, presided until ten o'clock, when the Rev. J. C. Pike, of Leicester, the appointed chairman, delivered an appropriate address, having reference chiefly to the great event which took place two hundred years ago in the hasty and cruel ejection of about two thousand pious and faithful men from their position as

ministers in the English Established Church. Mr. P., in conclusion, observed :—

“ Coming down to later times, an interesting coincidence may be mentioned in connection with the town and neighbourhood where we are to-day assembled. It is just one hundred years since a young man, then twenty-four years of age, of intrepid temperament and good natural abilities, who had been actively engaged among the Methodists, withdrew from that body. In September, 1761, he preached his first sermon at Elipperholme, not far from this town; and towards the midsummer of 1762, not approving of many things in the order and discipline of the Wesleyans, he broke off all connection with them. Careful study of the Scriptures led the young man to cherish the conviction that believers' baptism by immersion was the appointment of Christ, and the practice of his apostles. Hearing that there were some baptists at Boston, in Lincolnshire, entertaining similar sentiments to his own, he set out on foot, accompanied by a friend, in February, 1703, to visit them. They travelled on till night overtook them, when they found themselves in a field surrounded by water, and unable to discover their way. They took shelter under a hay-rick, and having commended themselves to the divine protection, they laid down and slept securely till the morning. At the close of their next day's journey they were agreeably surprised to find that there was a society of General Baptists at Gamston, in Nottinghamshire, a village but a few miles distant, and that a deacon of the church lived in the village where they were then staying. To him they immediately went, and stated their errand. The good man had probably forgotten the admonition contained Heb. xiii. 12,—‘ Be not forgetful,’ &c.; for he received

his visitors very coolly, gave very short answers to their questions, and directed them to a neighbouring public-house. The issue, however, was that in a few days the traveller was baptized in the river near Gamston, and returned on his way rejoicing. I need scarcely say that this young man was DAN TAYLOR, the first pastor of the church now assembling in this sanctuary, and one of the founders of the New Connexion. Whilst resident in this county, his efforts in preaching the gospel, founding churches, and watching over them, are described as almost incredible. After his removal to London, he seemed to be regarded as the common property of the Connexion, and scarcely a special service could be held in many of the churches without his presence.

Four beloved ministerial brethren have been removed by death since your last Association—Messrs. Wigg, of Friar Lane, Leicester; Knight, of Wolvey; Scott, of Norwich; and Kiddall, of Walker Gate, Louth. They had all for some time been nearly or quite laid aside from active service by severe bodily affliction. Only one of them had attained to threescore years and ten, so that they were not very aged men, and yet they ranked amongst the oldest of our brethren. They have met the already goodly company of our departed fathers in the realms of light. Well may we ask, ‘Your fathers, where are they?’ Alas! echo answers, WHERE? With one or two solitary exceptions, ALL are gone; and we, who but yesterday were playing as boys, are called to enter upon their labours and responsibilities.

The course of our remarks has led us to dwell much upon the past, not with a view to excite morbid regrets, or any feeling of dreamy melancholy in your minds, but simply that its lessons may stimulate

us all to firmer resolves and greater devotedness in the service of our common Master for the future.

Fidelity to conscience and to God. Let this be still our motto and our watchword. No sluggard and no coward can long fight under such a banner. Its characters would be like burning arrows at his heart. Fidelity to *conscience* demands principle and courage. Fidelity to *God* demands untiring zeal and determination.

Fidelity in what? The glorious enterprise that God has entrusted to his church. The recovery of a lost world to Himself. The evangelization of the nations. The proclamation of the gospel to every creature. The work is one that demands constant sacrifice and self-denial, unflinching toil and unceasing prayer. Without these no man's own CONSCIENCE can acquit him, and without these God can never say, 'Well done.' Thank God, we have got the right weapons! We have no experiments to make as to the comparative merits of smooth bore or rifled guns—of wooden or iron-plated ships—of Merrimac's or Monitor's. The old weapons are the best. We need no other sword than the sword of the Spirit—no other shield than the shield of faith. Let us see to it, that 'Now' we use them well."

Thanks being voted for the address, brother Mathews, of Boston, was appointed Vice-chairman, and brother Clifford, of Praed St, London, to act as assistant to brother T. Goadby, of Commercial Road East, London, the Secretary. The Association being now fully constituted proceeded at once to business, after having first expressed a cordial welcome to ministers or members of other christian churches who might desire to attend the sittings.

In the evening, at seven o'clock, the Home Missionary Meeting was held, when G. W. Stevenson, Esq.,

of Halifax, was requested to preside. Mr. Winks, at the request of the Committee, and in the place of the Secretary, who was prevented by illness, gave a brief statement of the proceedings of the General Committee during the past year, after which the secretaries of the district societies read their reports and financial statements, from all of which it was painfully obvious that the churches generally are not awake to the vast importance of Home Missionary efforts. Brethren Lewitt of Nottingham, Maden of Macclesfield, Bcevers of Bradford, and Stevenson of Loughborough, then delivered animated appeals for the adoption of more vigorous measures. The attendance was good, and the interest displayed was cheering and hopeful.

On Wednesday, brother Jones, of Derby, preached in the morning, and brother Chamberlain, of Fleet, in the afternoon, to large and attentive congregations. Mr. J. from 2 Tim. iv. 5—8, and Mr. C. from 1 Thes. v. 2.

The Foreign Missionary Meeting was held in the evening, when the chapel was crowded. John Crossley, Esq., the mayor of the borough, had engaged to preside, but being called to London on that day, John Earp, Esq., of Melbourne, was requested to take the chair. The Secretary, Rev. J. C. Pike, read extracts from the report, and a summary of the finances for Robert Pegg, Esq., Derby, the Treasurer. The meeting was then addressed by Messrs. Hester, Clark, and Roberts, and brethren Stubbins and Brooks, the missionaries from Orissa, who in a few weeks were expected to return to India. Mr. Hester dwelt on the paramount importance of preaching Christ to the natives. Mr. Clark took a review of the past in missionary enterprise, from which he indulged cheering hope for the future. For so young a man it was

a promising effort, displaying considerable power of description expressed in a felicitous spirit, and with great facility. Mr. Roberts, who has recently succeeded Mr. Mellor, at the Square (Independent) church, in a brief address congratulated the Society and its missionaries on their success. Mr. R. made no attempt at display, but there was in what he so quietly said the evidence of latent power had he deemed it necessary to exert it; but he was anxious, he said, to make way for the missionaries, who ought always to have the preference on such occasions. Messrs. Stubbins and Brooks followed, avowing their unabated attachment to the great object to which they had devoted their lives, and bidding their friends in that district farewell.

The "states and statistics" sent by the churches of the union were read at the early morning sittings before breakfast on each day. One important addition to the schedule sent previously to each church to be filled up and returned, was made for the first time this year, viz., a return of what each church had contributed to the Home Mission, the Foreign Mission, and the College. And it was pleasing to notice that, to a greater extent than under the circumstances could be expected, the returns were willingly made.

At intervals, during the sittings of Tuesday and Wednesday, incidental matters of business were taken up; but the whole of Thursday was devoted to their consideration in the prescribed order. The adjudicators reported that the prize of five pounds for a "Catechism on General Baptist Usages and Non-conformist Principles" had been awarded to the Rev. T. Goadby, B.A., of London. An edition of 3000 was then ordered to be published. After a long discussion on the propriety of having the Lord's Supper on these occasions, to meet

the views of those who entertained scriptural doubts, it was at length resolved—

"1. That we recommend the church where the Association is held to invite the members and representatives of the sister churches to unite in the celebration of the Lord's Supper during the sittings of the Association. 2. That the time of the communion service be immediately after the sermon on Wednesday afternoon."

With regard to political questions affecting dissenters, it was agreed to forward a Petition to Parliament, "against the compulsory attendance at the Church of England of the children of dissenters who attend the National Day Schools." On this subject some grievous acts of clerical intolerance and tyranny in the rural districts were related. The petition was then read, and it was resolved—

"1. That the petition now read be adopted, and forwarded to both Houses of Parliament, signed by the Chairman, the Vice-chairman, and Secretary, and the Members of the Association. 2. That the presentation of the petition to the House of Lords be entrusted to the Right Hon. Lord Teynham, and of that to the House of Commons to F. Crossley, Esq., M.P. 3. That our Secretary send copies of the petition to the London and local papers. 4. That a memorial of a similar character be sent to the Council on Education; and that our churches be recommended to forward similar memorials to the same quarter through Carvell Williams, Esq. 5. That a copy of the memorial be sent to the 'Baptist Reporter' and the 'General Baptist Magazine.'"

On the subject of "Bribery at Elections" this resolution was adopted—

"That as there is reason to believe that Bribery at Parliamentary and Municipal Elections has rather increased lately than diminished, we recommend our ministers occasionally to make this misdemeanour the subject of their public reprehension."

With regard to "Our Denominational Literature," a proposal having been made to publish by subscription selections from the writings of General Baptist authors, commencing with those of Thomas Grantham,

and continuing to those of the present century, together with brief biographical notices. Resolved—

1. That the gentlemen whose names are appended to the proposal—Revds. W. Underwood, Thomas Goadby, B.A., J. C. Pike, W. R. Stevenson, M.A., John C. Jones, M.A., J. Burns, D.D.; and also the Revds. J. B. Pike, J. J. Goadby, J. F. Stevenson, B.A., J. Salisbury, J. F. Winks, and J. H. Wood, be a committee (with power to add to their number) to make the proposed selections, prepare the biographical sketches, and superintend their publication. 2. That a grant from the Association Fund of a sum not exceeding £5 be given to the Committee for preliminary expenses in prospectuses and advertisements."

The College business occupied much attention, chiefly with regard to the purchase and conveyance to trustees of the new property at Chilwell. A draft of the deed was read, which, after several emendations had been made, was adopted. The reports of the Examiners were satisfactory, and it is believed that in all respects this Institution, so important and essential to the future well-being of the connexion, was never before in such a hopeful and promising condition.

With regard to the Bicentenary commemoration, each church was left to adopt its own mode of celebration, but all the churches were requested to make a collection on behalf of the College Property and Foreign Mission. The proposed new Bicentenary chapel at Lincoln was also commended to the generous aid of the churches.

The gentleman, not a minister, who had been requested to write the Annual Letter on the proposed union of General and Particular Baptists having declined to do so, the Rev. J. B. Pike, at the request of the Interim Committee, prepared and read a brief statement of reasons why the General Baptists should take no further steps in the matter. This being a subject of some interest to the whole body,

we shall give the entire letter in our next. This letter was unanimously adopted, with cordial thanks to the writer.

It was further agreed that the subject of the next letter be, "Is it consistent and proper for Nonconformists to receive the assistance of Government for the purposes of secular education?"—The next Annual Meeting of the churches was appointed to be held at Broad Street chapel, Nottingham. Rev. J. C. Jones, M.A., chairman; brethren Watts, of Wisbech, and Dr. Burns, preachers.

The business having been completed before tea on Thursday, a brotherly conference was held in the evening at seven, when all the brethren present were invited to mention any modes of operation they had found successful in bringing either inquirers or the unconverted under the influence of the gospel. Many pleasing and some remarkable facts were related. This conversation, for that was its character, lasted for two hours, mingled with prayer and praise. All present, so far as we could ascertain, were not only edified but delighted; and many expressed an earnest desire that such a profitable conference should always be held in future.

It has been our privilege to attend these annual meetings for nearly forty years, and we do not recollect one at which more brotherly kindness, or more earnest zeal to promote the glory of Christ, was displayed. We record this fact with great satisfaction, for when we consider that all the representatives, whether ministers or not, meet on equal ground, and are free to speak on every subject, some might imagine that disorder and confusion must ensue. We are gratified, therefore, in being to report that, under the influence of christian love, Independence and Order can join in hand in hand.

VOLUNTARY MINISTERS AND THEIR VOLUNTARY SUPPORT.

THIS year we are all looking at an ecclesiastical "turning out" which took place in England two hundred years ago. Nearly twenty years ago another remarkable ecclesiastical event took place in Scotland, but that was a "coming out." The Free Church of Scotland, to which we refer, has done wonders both at home and abroad by its voluntary gifts and efforts, but like the voluntary churches of England it is not satisfied with the supply or the sustentation of its ministers. We give an extract from the speech of Dr. Guthrie, Moderator of the Assembly this year, and if any of our friends think his remarks are only applicable to the "Free Church" they are mistaken—they come nearer home. Substitute "Baptist Churches" for the "Free Church," and they hit as hard—perhaps harder.

"We (the Free Church) are only nineteen years old, and we have a revenue of nearly £300,000 a-year; and that is as much as the whole revenues of our Established Church—as much as all her ministers get. We are engaged in the experiment just now, working it out; and if we continue to do as we have done, blessed by God as we have been, I have the utmost confidence that we shall, if we do our duty to what I shall call the missionary cause abroad, and what I take free to call the 'minister cause' at home, I believe we shall work it out successfully. On these two points I intend to address the Assembly. As to the missionary cause, in which I feel the deepest interest, I must leave that, if God spare me, to the sermon with which I shall open the next General Assembly. To the latter, therefore, the minister's cause, in taking leave of you, give me liberty now fully and frankly to speak. I will speak frankly, and I'll honestly tell you the reason why. I have

had it long in my head, and I have had it long on my heart. I am thankful that I am in circumstances now, by the kindness of my congregation and other things, to speak out my mind, and no low-minded man or woman can suspect me of any personal or mercenary motives in this matter. Therefore, I intend to speak, and to speak out fully and frankly in this matter. I take leave to say that the livings of our ministers are quite inadequate to their position, and to their inevitable and unavoidable outlays. I take leave very distinctly and very expressly to say that, and what is the result of that? What shall be, and what will be the result of it—but the greatest calamity that can befall the Church, far worse than persecution, and far worse than oppression? All hail to the storm, that with God's blessing and good management drives the ship on instead of driving her back. That calamity which I dread, next to the withdrawal of the Divine blessing which is the greatest of all, is, that the rising talent and genius and energy of our country should leave the Church for other professions. Dr. G. then gave one or two illustrations of the manner in which the claims of ministers were evaded, among which were the case of a weaver who advocated small stipends because the Church never had such ministers as in those days when they went about in sheep skins and goat skins, and lived in caves and holes of the earth. In reply to this Dr. G. said: If any people sympathise with this expression, I answer that I have a radical objection to caves—they create damp—and, secondly, as to the habiliments, it will be time enough to take up that question when our people are prepared to walk along Princes' Street with us; not in this antique dress, but in the more primitive and anti-

quanted fashion of goat skins with the horns on! Another case is that of a lady, rustling in silk, who condoled with a poor minister's wife by saying to her, 'Your reward is above.' Such a statement, in such circumstances from silks and satins, is disgusting—it is cant, the grossest cant, and enough to make religion stink in the nostrils of the world. Would that saying make the minister's stipend pay the minister's accounts. Fancy the worthy man going to his baker or his butcher, and, instead of paying down money, turning up the whites of his eyes, saying, 'Your reward is above.' I fancy he would say, 'Oh, no, my good Sir, that will not pay the bill.'

Fathers and brethren, there are worse evils than those I have been speaking of. But that which I wished to address this House upon is this, that the result of the inadequate livings of our ministers is—I don't say it is yet, but as sure as the tide will make at Leith tomorrow; it is the law of Providence; it has never been otherwise, unless in extraordinary outpourings of the Spirit—the result will be that the rising talent and energy of our country will go away to other professions, and will leave the pulpit. Now I would consider that an unspeakable calamity. I don't hold out, and I don't wish to hold out, any love to avarice. I am not wishing to tempt men into the church by riches; but my wish is that poverty should not deter them out of the church. I want to remove the barrier that at this moment stands, I don't say between the church and the higher classes, I do not say between the church and the poorer classes, but at all events between the church and the middle classes of society. How many noble, how many generous, how many large-hearted elders have we in our own church?—and I wish to know how many gentlemen in Glasgow

engaged in commerce—and I wish to know how many gentlemen in Edinburgh engaged in the honourable pursuits of the law, are at this moment training sons up for the ministry? They give us their silver—I want their sons, more precious than all their silver. And why do I want their sons? I want their sons, that the pulpits of the Free Church may be filled with a fair representation of the position as well as the piety of the Free Church. No man will suspect me of undervaluing the humble classes of the people. If they do, they do me a cruel wrong. I can say for myself—though I don't wish to speak of myself—that if I have lived for one thing more than another, it has been to save and raise the very poorest of the poor. I stand for the people. I believe the lower classes of the people are, in their political and religious views, sounder, take them all in all, than any other class. Some of my most valued, and beloved and best respected friends have sprung from that class, who have been an ornament to the church and to the country; and I will say that if the Free Church loses the lower classes of the people, she loses, under God, her best support. Nobody will suspect me of doing that. Nevertheless I tell you plainly—I am speaking my mind frankly—that I think it a most important and desirable thing that the ministry of the church should present a representation of the position as well as of the piety of the church, and that there should be at least a considerable number of what we call well-born and well bred men in the church, in order to give it a tone, so to speak. There is nothing I would like worse, next to impiety in a church, than what they call genteel workers. What I desire is to see all classes in our pulpit—piety, and genius, and talent brought from every class. But at this moment let us have

ministers of the middle class of the community. Why not? The elders give their silver to the church—why don't they give their sons to the ministry? They don't do it—there is the fact, account for it as you may; and it is one I wish to see removed. But why don't they do so? I have heard ministers of the Free Church, and I have heard ministers of the Established Church, say that they have so felt the keenness of their profession and the difficulties of their position, that the last profession they would rear a son to was the church. Now I don't sympathise with that. I have reared one son for the church, and I hope I will rear another son for the church, and send him abroad to fight the battles of our Lord, however hard it may be. At the same time, allow me to say, I cannot greatly blame them, because I can fancy a good man saying, 'I am at liberty to consecrate myself to Christ and poverty; but am I at liberty, in the case of that boy, who gives evidence of genius, and some promise of piety—am I at liberty to devote that boy, at an age when he is not capable of fully judging, to a life that is full of privations, when he may serve his blessed Redeemer without having to meet those privations?' That is the real question; and it is a question that keeps our intelligent and pious laymen at this moment from doing what I am anxious that they should do—I mean give their sons to the church. Now, what I want, fathers and brethren, is that this stone of offence be removed, nor let the public forget—you talk of the lucre of riches, you talk of the temptation of wealth—I say let the public remember this, that you don't get rid of the temptation to wealth by a mean and shabby stipend—nothing of the kind. A stipend of £100 or £150 is as great a temptation to a peasant's son as a stipend four times that amount is to the son of a

manufacturer or a merchant, or a lawyer or a physician. You don't get rid of it, therefore. The only difference is, that you draw the whole of your clergy from the very humblest classes of the people; and I don't think that desirable. I want to see all classes in the church. And be it remembered, in proof and illustration of what I say, that in the only case recorded in Scripture where a man sought the priest's office for a piece of bread, it was a very shabby stipend that took him in—just ten shekels took him in, and a suit of clothes in the year! What I want is, as I have already said, such a provision for the ministers of our church as shall deliver them from the trials of the circumstances in which they are placed. And let me say that I think the church is bound to take care that if the people give adequate stipends, to use a commercial phrase, they should get value for their money. You understand what I mean. If you are to ask the people for large stipends, you are bound to use every means in your power to provide them with the best ministers. I will not stand here to argue for such stipends as will get in the genius and the talent as well as the piety of the country—I will not stand here to argue for such livings as will secure efficient ministers—unless the church takes the security of getting rid of inefficient ones. I think justice to the people—justice to religion—demands that on the part of the church which men would do in any other profession. I am not one of those who think no minister has ever mistaken his profession. Is it very strange if it should be so. There are merchants that mistake their profession—there are lawyers that mistake their profession—there are doctors that mistake their profession—and it must be a sort of popish miracle if no minister mistakes his profession. No man

would provide more amply for ministers than I would, if they were laid aside by the hand of Providence; but if a man mistakes his profession I think that man should just betake himself to some other profession, as he would do in other circumstances. Now, fathers and brethren, allow me to suggest, before I close, some two or three things briefly, that I think may go to meet the present case. First, then, through this assembly, I would address the wealthy members of our church—‘You have the remedy in your own hands. Let me tell you plainly that you are without excuse. I have seen a will whereby a father gave a larger share of his paternal estate to his son, because that son, being in the ministry, was in a profession where he would have difficulties to contend with. There is a way of meeting the difficulty. If a boy gives himself to the ministry—if a son gives himself to poverty for the cause of Christ—I say to the father, ‘Give him Benjamin’s mess: give him, that is, the brightest flower in your garden—a double portion—and so you will lay the ghost of poverty, and relieve your son of having a lifelong trial of difficulty and penury in his profession. Then there is another thing I would suggest to the church, and it is this—I would ask why it is that our wealthy congregations should not give their ministers livings adequate to their position, and to the expenses in which they are necessarily involved? The general evils of our church in regard to ministers’ stipends will, I know, take years to mend. But what I want to know is this—where the congregations can do the thing by their own minister, why do they not do it? Will any man tell me why a man, who brings the richest gifts and the richest graces to the highest office he can be placed in, should be put in

circumstances such that when he dies, and his coffin is paid for, the family have nothing left, and an appeal must be made to the generosity of the public? I admire the generosity that answers the appeal, but I would admire more the justice that rendered it unnecessary. I see that an elder in Glasgow has proposed that there should be some three or four Free Church livings in Edinburgh—some three or four Free Church livings in Glasgow, and elsewhere throughout the church—to be up to the mark of £1,000. I am not very much astonished at that. I can lay my hands on men in the church who, if they had gone to the bar, would have risen to the top of it—and not £1,000 a-year but £5,000 they would have had; and there (pointing to Dr. Candlish) is the man. . . . I have served my Master now for more than thirty years. I am grown grey in His service, but I can say, when even I saw how much richer I might have been in other professions, and when I felt the greatest hardships of my life—I can say I never regretted my choice. I have been a poor servant. I have a thousand infirmities on my head, and sins, unless washed away, on my conscience, for which I look for pardon only through the blood of Christ; but, fathers and brethren, poor servant as I have been, I’ll stand up this day for my Master, and say—Christ has been a good and blessed and gracious Master to me. To Him, with confidence, fathers and brethren, I recommend you all. May there be light in your dwellings, may there be revivals in your congregations, and while the gospel of peace is on your lips, may the peace of the gospel be in all your hearts; and so to my beloved church, I say with the Indian—May her sky be without a cloud, may her council-fire never be extinguished.”

Poetry.

THROUGH DEATH TO LIFE.

THE star is not extinguished when it sets
Upon the dull horizon: but it goes
To shine in other skies, then re-appear
In ours, as fresh as when it first arose.

The river is not lost, when o'er the rock
It pours its flood into the abyss below:
Its scattered force re-gathering from the
shock,
It hastens onward, with yet fuller flow.

The bright sun dies not, when the shadow-
ing orb
Of the eclipsing moon obscures its ray:
It still is shining on; and soon to us
Will burst undimm'd into the joy of
day.

The lily dies not, when both flower and leaf
Fade, and are strew'd upon the chill sad
ground;
Gone down for shelter to its mother earth,
'Twill rise, re-bloom, and shed its fra-
grance round.

The dew drop dies not, when it leaves the
flower,
And passes upward on the beam of morn:
It does but hide itself in light on high,
To its loved flower at twilight to return.

The fine gold has not perished when the
flame
Seizes upon it with consuming glow:
In fresher'd splendour it comes forth anew,
To sparkle on the monarch's crowned
brow.

Thus nothing dies, or only dies to live:—
Star, stream, sun, flower, the dowdrip,
and the gold;
Each goodly thing, instinct with buoyant
hope,
Hastes to put on its purer, finer mould.

So in the quiet joy of kindly trust,
We bid each parting saint a brief farewell;
Weeping, yet smiling, we commit their dust
To the safe keeping of the silent cell.

Safely within that peaceful resting place
We place their wearied limbs; and bid
the clay
Press lightly on them, till the night be past,
And the far east give note of coming day.

The day of re-appearing! how it speeds!
He who is true and faithful speaks the
word,

Then shall we ever be with those we love—
Then shall we be for ever with the Lord.

The shout is heard; the archangel's voice
goes forth;
The trumpet sounds; the dead awake
and sing;

The living put on glory; one glad band,
They hasten up to meet their coming
King.

Short death and darkness! Endless life
and light!

Short dimming—endless shining, in yon
sphere,

Where all is incorruptible and pure—
The joy without the pain, the smile with-
out the tear.

DR. BONAR.

Reviews.

Bicentenary Prize Essays.—1. *Christian Churches: the noblest form of Social Life; the Representatives of Christ on Earth; the Dwelling Places of the Holy Spirit.* By Joseph Angus, D.D.
2. *Congregational Church History from the Reformation to 1662.* By John Waddington, D.D. London: Ward & Co.

In introducing these excellent Shilling Pamphlets to the notice of our readers, we find that we cannot give them a better idea of their origin and merits

than by furnishing an extract from the Adjudicators' Award.

"At the Autumnal Meeting of the Congregational (Independent) Union, held at Birmingham, October, 1861, it was announced that an anonymous friend had offered three Prizes, of fifty guineas each, for as many Essays on the under-mentioned subjects—the competitors to be ministers of the Independent and Baptist denominations:—

I. The Nature, Constitution, Characteristics, and Government of a Christian Church in New Testament Times.

II. The History of the growth and development of Independent Principles of Church Organization and Government, from the Reformation till 1862. To embrace England and Wales.

III. The advantages that would result from a true representation, based on Scripture principles, of the entire body of Church Members (ministerial and lay so-called) in England and Wales, for the purposes of fraternal Christian conference and co-operation, with suggestions for the attainment of such a representation, and for safeguards against its abuse.

The conditions of competition prescribed that the essays should be popular in style, and admit of publication at one shilling each; that the adjudication should be made by Bartholomew's Day, 1862; and that the successful essays should be at the disposal of the adjudicators for publication, or otherwise, as they might determine.

A large number of MSS. was received; and, after careful consideration, we, the adjudicators named by the donor, award the prizes to the following essays, viz. :—

Essay I., entitled 'CHRISTIAN CHURCHES, &c.' Writer, the Rev. Joseph Angus, D.D. Principal of Regent's Park College.

Essay II., entitled 'CONGREGATIONAL CHURCH HISTORY, &c.' Writer, the Rev. John Waddington, D.D., Southwark.

Essay III., entitled 'CONGREGATIONAL UNION: the Problem Solved.' Writer, the Rev. Austin Lord, Hersham, Surrey.

In virtue of the discretion left with us, we have decided upon the immediate publication of the first and second essays. We commend them to the ministers and members of our churches and congregations, as concise, trustworthy, readable, and cheap hand-books upon our *principles* and *early history*. We believe they will supply a want, generally felt and expressed, of con-

venient and accessible material for the information of our people, and for the vindication of our principles. The first essay is an able exposition of that form of ecclesiastical polity prescribed by Christ and His apostles, and exemplified in the practice of the early Christian churches;—the second will be useful in removing erroneous impressions in regard to our origin and antecedents. While correcting historical blunders, it will authoritatively disprove assertions, assiduously circulated at the present time, in disparagement of the noble Pilgrims driven from our shores to seek freedom of worship across the Atlantic, who have been confounded, even by writers of distinction, with commercial adventurers who followed them to the land of the West.

With reference to the third essay, we have postponed its publication for the present, and have suggested the addition of an Appendix, which will, we believe, add to its value.

This competition has elicited several essays on Subject I., which, though not occupying the first place, yet, in our estimation, display considerable merit. We think that some of them may be advantageously published, if the authors should so determine. It is our intention, after a careful reconsideration of their respective claims, to give a list of those deemed deserving of honourable mention.

Signed, SAMUEL MORLEY,
BENJAMIN SCOTT,
WILLIAM J. UNWIN.

LONDON, July, 1862."

We have read both these pamphlets carefully, and can cordially commend them. No. 1 is all we could desire; but we think that No. 2 claims too much for the Independents at the expense of the Baptists. But we shall see when we again refer to the facts.

Christian Activity.

LEEDS BAPTIST MISSION TO THE UNCONVERTED.

THERE is something we like in the very name of this local effort to do good. A mission to the unconverted, indicates that its supporters have reasons for believing that many of their neighbours are in this condition, and that it is their duty to make them acquainted with the regenerating power of the gospel.

Our friends state in their first report, which now lies before us, the origin of the mission. They say :—

"The fact that the Church appears so little aggressive upon the world, cannot fail to arouse in the mind of the thoughtful christian the consideration that there must be something amiss in the manner in which the weapons of our warfare are used. Did we but

partially realise the fact we profess to believe, that so many thousands of our neighbours are trembling on the brink of a perdition, the awful horrors of which are too great for language or thought to grasp,—could we be content any longer to indulge our own selfish hopes of salvation, without using every effort in our power to pluck them as brands from the burning? Such thoughts as these, coupled with a knowledge that from hundreds of pulpits in our land the deluding and flattering error of Baptismal Regeneration is constantly proclaimed, led one of our friends to call a meeting of those who were labouring in the Sabbath Schools connected with the Baptist churches of the town, to talk the matter over, and to make the proposal that agents should be employed, whose sole work should be to take the gospel to those who would not come to hear it.

The Town Mission Society was already partially working in the same direction; but, from its constitution, its agents are prohibited from urging denominational peculiarities, and thus our own churches were unaffected, in a very large degree, by its efforts. A Baptist missionary, employed by the Town Mission Society, cannot, if he consistently regard the rules for his guidance, recommend one church more than another; the consequence being that those to whom the efforts of the missionaries are directed seldom come forward and make a public profession of their faith, and thus influence their neighbours to take a similar course. But leaving this, if we believe that our principles are such as are most in accordance with Gospel truth,—and indeed the only ones which effectually meet the error so prevalent, that because a person has been christened in unconscious infancy he is therefore safe for eternity,—what is plainly our duty?

These points were discussed, and the gentleman alluded to then stated that a friend had placed in his possession the sum of £60, in order to commence a Baptist Mission, the work of which should be concentrated around our own churches. Those present thought they would indeed be wanting in zeal, if, after this liberal offer, they did nothing to second the proposal. It was therefore warmly taken up, and at a future meeting a constitution was framed,

placing the management in the hands of two representatives from each of the schools connected with the Baptist churches, the pastors of those churches, and of an elected president. At subsequent meetings those gentlemen who have collected for its funds have been invited to attend, and take part in the management. The Mission, it will thus be perceived, is under the direction of those who are emphatically **WORKERS** in the church, and also of such who, perhaps, know best the requirements of their several neighbourhoods. A suitable agent was required. Upwards of twenty applications were received, and from these the Directors chose the Rev. Jabez Stutterd, who had for fifteen years been pastor of the Baptist church at Castleacre, Norfolk. They have no reason to be dissatisfied with their choice, believing that they have the right man in the right place, and that through his instrumentality much good has been done. He is constantly engaged in the proclamation of the gospel from house to house, among those who would never attend a place of worship; in visiting the sick, and endeavouring to rescue souls from perdition. Those of our friends who anticipate great good from the distribution of religious tracts, will be glad to learn that 14,264 tracts and handbills have been given away by him since the commencement of this Mission. During the same time, 548 meetings have been held in private dwellings, where three or four hearers could be gathered together; and as many as 12,903 visits have been made from house to house. Seventy-four children have been invited to attend our Sabbath Schools, and 960 persons have been conversed with in the public streets, and besought to think of those things that concern their future well-being. As a palpable fruit of his labours there is abundant testimony that our congregations, each of them, have increased. Out of the large number of 2,750 visits paid to the sick and dying, the missionary reports that 39 persons have given satisfactory evidence that they have gone to join the church triumphant, many of them owing, under God's blessing, their hope of salvation to his efforts.

But will you be satisfied to rest content with this Society employing but

one agent amongst 207,000 persons, the great majority of whom are lost in carelessness or indifference? If we cannot labour personally to save these souls, we shall be most unfaithful stewards of the gifts of God if we do not use far greater exertions than any we have hitherto put forth for their rescue. If we hope that our life is hid with Christ in God, what evidence have we of the fact, unless we constantly do His work? He spared not His own Son for us: shall we refuse to spare that portion of our worldly goods to support His cause and extend His kingdom, which is required? May God forbid, and enable us cheerfully to devote all that we are and all that we can to His service!"

Revivals and Awakenings.

A REMARKABLE INCIDENT.

A. M.—is a native of the north of Ireland. In early life he formed habits of intemperance which grew upon him until he became a confirmed drunkard. So enslaved did he become to the love of strong drink that he sold the shirt from his back for whisky. But A. M.—was not only a drunkard, he was almost everything else that is bad—profane, vicious, and cruel. He spent twelve years in America, and nearly broke the hearts of two sisters there by his profligacy, unkindness, and wickedness. He returned to his native land in the autumn of 1858, but still the slave of intemperance and the same child of the devil that he had been. Disliking the society of his religious friends he went to Glasgow, in the hope of there finding employment, and living at a distance from those whose company and professed anxieties about his salvation he dreaded and detested. He returned to the north of Ireland at the end of June, 1859. The revival was then spreading in all directions and engaging universal attention. He denounced the whole thing as a falsehood and fabrication—the work of fanatics. He became even mad against it. Under the influence of the feeling thus produced he contemplated violence to others and suicide on himself. His purpose in committing suicide was more, as he afterwards declared, to bring disgrace upon religious relatives than relief to himself. His intention was to throw himself into the river, pin his name and address to his clothes, which he purposed laying in a conspicuous place, that in case his body was not found it might be known by whom the act of suicide had been

committed, and a stigma ever after attach to the family name. But ere his malignant purpose was carried into effect he was penitent at the feet of Jesus, and a trophy of the very revival he had defamed and opposed.

Returning one night from C—, greatly excited against the religious movement, and declaring that he did not believe there was a God at all, he was suddenly seized with fear. A voice seemed to be addressing him, and in these words:—"Because I have called, and ye refused; I have stretched out my hand, and ye did not regard; but have set at nought all my counsel, and would none of my reproof; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you." As the voice seemed to come from the clouds, he looked up, and thought he saw God—that very God whose being he had been questioning—sitting on his throne, and mocking him. He tried to flee from the presence and face of him whose appearance was so awful. But the moment he began to run, the earth seemed to open its mouth to swallow him up. Jumping across the deep dark opening, he tried to pursue his way; but the yawning mouth he had succeeded in escaping was followed by another and another. At length, overpowered by fear and exhaustion, he sank down by the wayside, in a state of the most pitiable distress. Some young men, coming to the spot, took him under their care, and brought him back. For two days his agony of soul was indescribable. The fulness of the mercy of God in Christ Jesus was at length recognised by him

and laid hold on. Light then took the place of darkness; hope of despair; assurance of despondency, and peace of agitation. His two days of agony were followed by two days of transporting joy, wonder, gratitude, praise, and sleepless activity. A month after this, he was sitting at the table of the Lord, eating of the children's bread, a wonder to himself and to many. What can God not effect in the business of

men's salvation? What is it that he has not effected? How many are the persecuting Sauls, and the blaspheming Bunyans, whom he has transformed into gentle believers and holy witnesses for his truth! After the conversion of this man, that of no one need be despaired of. "He is rich in mercy to all that call upon him." "Whosoever shall call on the name of the Lord shall be saved."

Narratives and Anecdotes.

BATTLE OF BOSWORTH-FIELD.

THE British Archæological Association met this year at Leicester, and, as usual, took excursions to places of celebrity in the county; and hence a visit to the battle-field of Bosworth. A large concourse of people assembled on the hill occupied by Richard, and overlooking the beautiful plain beneath, which was the scene of contest. Here a platform was erected, on which a fac-simile of the crown of Richard was placed, and from which portraits of himself and queen were displayed. Canon Trollope, of Lincoln, after describing the landing of Richmond, at Milford Haven, on August 6, 1485, and his advance to Atherstone, and the advance of Richard from Nottingham through Leicester, pointed out the position of the two armies by flags, which had been fixed up for the purpose, and then proceeded:—

"Richard is still young, being only 32 years of age, yet we have looked upon his living features for the last time, for his visor is down, and the battle of Bosworth is about to commence. (On Monday morning, Aug. 22.)

It is now ten o'clock, and Richmond has slowly advanced his first line up the acclivity until it is almost within bowshot of the royal army, when at Richard's command the trumpets of the royal vanguard sound, directing it to commence the engagement, and the archers with their bows ready bent step forward to meet the enemy. Then a mighty shout arises, the bombards roar, the arquebuses rattle, and the sky

is darkened by a cloud of arrows from the King's archers, which is almost simultaneously returned by Oxford's bowmen. At first the discharge is general on either side, but afterwards the air is pierced only by fitful flights until the quivers are exhausted, and blood has begun to flow. Then with the exciting exhortations of their respective commanders still ringing in their ears, when Norfolk's banner is advanced followed by a similar move on the part of Oxford, their respective followers fiercely drawing their swords and grasping their pikes and bills, rush towards one another, and a hand-to-hand encounter ensues. What a din of arms is heard from the clash of so many hostile weapons and the blows falling thickly upon the armour of the combatants; what a glittering of arms is there mingling with the gay devices of many knightly surcoats, standards, and banners.

When we look again upon the struggle, we see that the first lines of both armies are broken up into groups of eager combatants, swaying backwards and forwards from their first position, and that Oxford's weaker force has become in consequence unduly elongated; this, however, is soon apparent to that experienced commander, who, alarmed at the too widely extended position of his men, by the sound of the trumpet calls upon them to draw in nearer towards their standards, lest any should either be surrounded or cut off by the enemy. Obedient to the order, Oxford's line becomes again more concentrated, but at the same time it is

necessarily shortened, yet, strange to say, this prudent movement on Oxford's part, instead of encouraging Norfolk, only startles him, so that suspecting some stratagem, he calls in his men, and for a while there is a pause in the conflict; soon, however, tempted by the superior length as well as strength of his force, returning to the encounter he attempts to wheel round Oxford's right flank, when the contest becomes fiercer than before, and the blood of the fallen tinges the greensward with an unnatural and unwonted stain. Now the two chiefs themselves meet in deadly single combat, first with their lances, which shiver against one another's armour, then with their swords, when Norfolk wounds Oxford in the left arm, and Oxford, in return, strikes off the visor from Norfolk's helmet, but declines to take further advantage of his kinsman's and former friend's condition; nevertheless, the next moment he sees him fall dead at his feet, for an arrow, shot by chance, has penetrated Norfolk's brain. Frantic at his father's fate, young Surrey, emulating the fierce courage of his family recognizance, rushes forward to avenge his noble sire's slaughter, and is supported by Sir William Conyers and Sir Richard Clarendon, but he is overpowered by Sir John Savage and Sir Gilbert Talbot, the leaders of Richmond's wings, and his gallant friends are slain; yet he still fights on a while, refusing to surrender, and with a last effort strikes off the arm of one who was attempting to lay hands upon him; but at length he is forced to offer his sword to Talbot, with a request that he might fall by a noble hand like his, adding that the maxim of the Howard family was to support the crown of England, and that he would fight for it, though it were placed on a hedge-stick.

Previous to this incident Richard's cause appeared to prosper, but now when the battle had raged for an hour, when Norfolk was slain, and Surrey was a prisoner, so that it was high time for the second line of the royal army to advance, instead of doing so, it withdrew at the command of Northumberland, he and his troops continuing to be simply spectators of the combat. Then, still worse, when the Stanleys might certainly have redeemed the fortunes of the day, and the

King perceives that Lord Stanley's troops have left their position and are advancing from Dadlington, what next does he behold? Does that noble, upon whom so much now depends, remember the dangerous position of his son? or does he bear in mind his own blood, lost in the Tower, and his imprisonment therein, at the Protector's instigation, when Hastings lost his head? and therefore will he support the cause of Richmond? Now he sees that it is 'convenient for him to advance,' and now he perceives how he may best 'sup in safety,' therefore he joins the right of Richmond's army in open friendly guise, when the cry of 'A Stanley! a Stanley!' is heard from that portion of the field, and the hopes of Richmond rise high, while those of the King as suddenly decline. Previous to the battle some in whom Richard had placed confidence deserted to his advancing enemy; among them were Sir John Savage, Sir Walter Hungerford, Sir Thomas Bouchier, Sir Bryan Sandford, and Sir Simon Digby; then, a large body of the troops nominally under his command refused to fight for him at a moment of his greatest need; and now, Lord Stanley has joined the enemy; so that, in his rage and despair, Richard cries out 'Treason! treason!' Yet, when those who remain faithful to him perceive he will shortly be overpowered, and therefore hurriedly bring up a fleet horse on which they entreat him to fly, so far from having desired such an ignominious means of safety ascribed to him by Shakespeare, indignantly rejecting the proposal, although some of his subjects have turned traitors, and others will not raise their hands in his behalf, never did his spirit soar higher, and he is prepared to use his own right arm in the defence of that crown which he had bought at so tremendous a price. By blood he had grasped it—the blood of his own Royal brother's sons, whom he had sworn to protect—and now he is ready to shed his own in the same cause, for he valued the diadem of England higher than his life; therefore he exclaims, 'Bring me my battle-axe, and fix my crown upon my head, for by Him who shaped both sea and land, King of England this day will I die!' adding, 'If none will follow me, I will try the cause alone.' Nor did he make that appeal

in vain, for when he had quenched his rising thirst at the well still bearing his name, he again closed his visor, and galloped forward from his right flank; a train of gallant knights was ready to follow him wheresoever he might lead. His object and his only hope, now, was to encounter Richmond in person, his earnest desire being to fight with him until either victory or death should decide their respective claims; therefore, putting spurs to his famous white charger, and followed by a stream of noble attendants with lance in rest, he rushed like a hungry lion towards the rear of the enemy's left wing, where it had been reported to him that Richmond, mounted on a bay charger, and attended by his standard bearer and a few guards, was stationed on a slight eminence. After the King galloped three Knights of the Garter—Francis Viscount Lovel, Walter Lord Ferrers of Chartley, and Sir Richard Ratcliffe; after them hurry Sir Robert Brakenbury, Sir William Catesby, Sir Gervase Clifton, and others, fighting as they charge. There fell the aged Brakenbury by the hand of Hungerford, who had only a few days before gone over to Richmond; next Clifton, notwithstanding Sir John Byron's attempt to save him, dies. And now a gigantic knight appears in front—Sir John Cheney—but he is swept from off his horse by Richard's charge; then Sir William Brandon, in his turn, falls by the King's own hand, as he is in the act of waving Richmond's banner, which the next moment is contemptuously hurled to the ground; and now none interpose between the two candidates for the crown. Can, then, Richmond escape from the heroic arm of Richard, now doubly strengthened by the desperate condition of his cause? With difficulty is the King kept at bay by his opponent's lance, and in another moment will they be engaged hand to hand for life or death, when again the cry of 'A Stanley! a Stanley!' pierces the din of the contest, for Sir William Stanley, having at length descended from his position in front of Nether Coton on Richmond's left, and with his 3000 tall men from Denbighshire, having cut off the King's retreat, will soon surround his heroic band; yet in vain does Catesby urge his master to fly, for he is only called a coward in conse-

quence. And now Richard's foes have closed in upon him; now his equally brave standard bearer, Sir Richard Percival, still waves the Royal standard behind him, after both his legs have been severed from his body; but then, in another moment, both the King and his standard bearer are down—White Surrey has fallen, and Richard, hacked and pierced by countless weapons, sinks, with his gallant charger, in that death which he so little feared, thus leaving Richmond master of the field. Then what a rush ensues on the part of those around the Royal corpse, all being anxious to secure a fragment of his brilliant panoply; in a minute, therefore, is his surcoat, bright with the tints of England's bearings, torn from his person; each piece of armour is savagely hacked from his limbs; there is a fierce struggle for his battered and crown-encircled helmet, which naught but the death of the wearer enabled them to handle with impunity; there is a tearing to pieces of the Royal clothing;—and then, stripped of all, the naked body of the last Plantagenet King of England is contemptuously cast aside amidst a heap of slain. The death of Richard at once brought the battle to a close about mid-day, after it had lasted for two hours. The Royal army had been called out by force to fight, and some, like Norfolk and Surrey, thus summoned, had come with hearty loyalty to fight for the king, and if need be, die for him, but many more came with an unfavourable feeling towards Richard's person, because his name was blackened by the foul imputation of murder, a stain which had gradually deepened as the whole truth of that horrible deed became known, so that he was already condemned by the generality of his subjects, and they consequently cared not to risk their lives in his defence. Of this class was Northumberland, while another party, such as the Stanleys, waited only for a safe time to betray him. No sooner, therefore, was Richard in the dust, than the right wing of the Royal army retreated towards the main line, and Northumberland, who was in command, ordered all to throw down their arms, so as to convince the Earl of Richmond, that now being freed from his allegiance to the late king, no further opposition would be offered on his

part. The left wing next fell back, and finally the centre did the same, until their retreat merged into a flight, when the dispersed army broke and fled in different directions, but for the most part towards the gap in the rising ground to the left by Dadlington, and were pursued with considerable slaughter by Richmond, Lord Stanley, and the cavalry, while Sir William Stanley stopped upon the field. From 2000 to 3000 men fell on Richard's side, on Richmond's 1000, but the victory of the latter was most decisive, for Richard's body was left in Hewitt's piece; his true supporters were either dead, prisoners, or had fled. Richmond had chased the flying remnant of the Royal army towards the south, and now that he is perfectly assured of his success, he falls upon his knees in grateful prayer; then he is conducted to an eminence on the west of Stoke by the Earl of Pembroke, the Earl of Oxford, and Lord Stanley, where he publicly thanked his followers for the immense

service they had just rendered him, praised their bravery, and promised them due rewards, while finally his most ardent desire is gratified, for the crown is forthcoming. Snatched from the fallen Richard's head, by one of the many plunderers of his person, who had secreted it under a thorn bush, it fell into the hands of Sir Reginald Bray, and he was thus at this opportune time enabled to produce it. Then Lord Stanley, as the Earl of Richmond's step-father, and as one to whom he was chiefly indebted for his triumph, was selected to place that regal emblem upon the brows of him who was thenceforth to reign as Henry 7th.—an act that has ever since given the name of Crown Hill to the eminence on which it occurred. This was followed by a mighty shout of 'Long live King Henry,' that echoed far away over the plain below, announcing that another king had begun to reign in England, and that the Plantagenet had been exchanged for the Tudor dynasty."

Baptisms.

FOREIGN.

GERMANY.—Our baptist brethren on the continent, under the wise and watchful leadership of brother Oncken, are unwearied in their humble but efficient evangelical labours. From the "Quarterly Reporter of the German Baptist Mission" for July, we gather a few more interesting facts.

Hesse Cassel.—G. Meyer says:—"I have been during the quarter to fifty-nine different places, visited three hundred and twenty families, sold sixty copies of the Holy Scriptures, and distributed several thousand evangelical tracts. Seven converts have been added to the church by baptism; and we regard it as a great and especial mark of God's favour and goodness that He has put it into the hearts of a beloved brother and sister in England to undertake to provide for my support; when this intelligence came from brother Oncken the whole church was deeply affected, and we long to give expression to our hearty thankfulness for this great love shown to us. Our fatherland is filled with darkness;

may the Lord bless the seed of His own Word which He permits us to sow here."

Ihren, East Friesland.—P. F. De Nui, writes:—"The church here has enjoyed for eighteen months past a season of undisturbed harmony and prosperity; our church-meetings have often been to us as the gates of heaven, when we feel most truly that we are indeed 'children of one family.' With the Government we have a truce (*Waffenruhe*—rest from arms,) nothing more; peace we cannot call it. Last year we received into the church by baptism thirty-nine converts, and since the new year eleven more have been added. In the first one hundred and ten days of the present year I held one hundred and fourteen services, travelling always on foot. I feel my strength somewhat exhausted, but hope, if the Lord will, to recover it soon."

Goyden, East Prussia.—R. Stangnowski, reports:—"You will rejoice with us to know that the Lord is working mightily amongst the 'dry bones' here. During last year one hundred and forty-nine were brought to believe in

Jesus and have been baptized, and since the beginning of this year, forty. Help us, dear brethren, for we are weak and the work is great! May the Lord of the harvest send more labourers into his vineyard. We are obliged by the requirements of the mission to remove brother Penski nearer to the Russian frontiers, that he may be able to labour in the district extending from Gollub to Thorn, in which we have now more than one hundred members; and must we now leave the little flock at Himmelfort-Mohringen without an under-shepherd? We have, besides, just formed a little church of seven members close to the Russian borders. I baptized them a fortnight ago when I was there. Still we hear cries and entreaties, 'Come over and help us.'

Adamow, Poland.—G. T. Alf writes:—"I again left on a missionary journey to the district of Wolle, where I held many well-attended meetings, visited our members and other friends, distributed many tracts, which were eagerly received, and sold some Bibles and Testaments. At ——— I baptized eight converts in a mill-stream, the wife of the miller being amongst the members. It was a frosty, moonlight night; and although the baptism took place at midnight, there were two hundred persons present."

AMERICA.—*Laura Bridgeman.*—Twenty-two years ago we published in our *Children's Magazine*, a most remarkable statement respecting a deaf, dumb, and blind girl, called Laura Bridgman, who, a few years before, had been admitted into the Massachusetts asylum for the blind. From a recent Report of that benevolent Institution we then gave some extracts describing the wonderful progress that this girl had made in the acquisition of knowledge, which we now copy. "The intellectual improvement of this interesting being, and the progress she has made in expressing her ideas, are truly gratifying. She uses the manual alphabet of the deaf mutes with great rapidity; she has increased her vocabulary so as to comprehend the names of all common objects; she uses adjectives expressive of positive qualities, such as *hard, soft, sweet, sour, &c.*; verbs expressive of action, as *give, take, ride, run, &c.*, in the present, past, and future tenses; she connects adjectives with nouns, to express their qualities; she introduces verbs into sentences, and con-

nects them by conjunctions; for instance, a gentleman having given her an apple, she said, *Man give Laura sweet apple.* She can count to high numbers; she can add and subtract small numbers. But the most gratifying acquirement which she has made, and the one which has given her the most delight, is the power of *writing a legible hand*, and expressing her thoughts upon paper; she writes with a pencil in a grooved line, and makes her letters clear and distinct. She was sadly puzzled at first to know the meaning of the process to which she was subjected; but, when the idea dawned upon her mind, that by means of it she could convey intelligence to her mother, her delight was unbounded. She applied herself with great diligence, and in a few months actually wrote a legible letter to her mother, in which she conveyed information of her being well, and of her coming home in ten weeks. It was, indeed, only the skeleton of a letter, but still it expressed, in legible characters, a vague outline of the ideas which were passing through her mind. She was very impatient to have *the man* carry this letter, for she supposed that the utmost limit of the Post-Office department, was to employ a man to run backward and forward between our institution and the different towns where the pupils live, to fetch and carry letters. She has improved very much in personal appearance as well as in intellect; her countenance beams with intelligence; she is always active at study, work, or play; she never repines, and most of her time is lively and happy. She is now very expert with her needle, she knits very easily, and can make twelve bags and various fancy articles very prettily. She is very docile, has a quick sense of propriety, dresses herself with great neatness, and is always correct in her deportment. In short, it would be difficult to find a child in the possession of all her senses, and the enjoyment of the advantages that wealth and parental love can bestow, who is more contented and cheerful, or to whom existence seems a greater blessing, than it does to this bereaved creature, for whom the sun has no light, the air no sound, and the flowers no colour or smell." From an American paper, dated July 30, we copy this very brief notice—"Miss Laura Bridgman, the celebrated deaf, dumb, and blind girl, was baptized by immersion at Hanover,

New Hampshire, a few days ago." We should be glad to receive some further information respecting the circumstances of this interesting fact.

DOMESTIC.

LEEDS.—*Baptist Mission to the Unconverted.*—On Thursday evening, July 24th, six believers were baptized on a profession of faith in the Son of God—two males and four females. These were baptized in South Parade chapel by Mr. J. Stutterd. They will be added to the newly formed baptist church at York Road.—Also, on Lord's-day evening, July 27, six more were baptized, three males and three females; two of the candidates on this occasion were father and son. They were connected with Woodhouse Carr station, and will unite with the church at South Parade. Yet we cry, "Save, Lord, we beseech thee!"

DERBY, Agard Street.—On sabbath evening, August 10, our minister, Mr. J. Baxandall, baptized eleven believers in the name of the Lord Jesus. Several of them were from the sabbath school; two of them from the Wesleyans, local preachers, who feeling it to be their duty were baptized, and these returned to their own place. Our chapel has just been cleaned and repaired, and the cause is prospering. Our prayer meetings are well attended, and the spirit of the Lord is amongst us. We are happy to say that others are inquiring the way to Zion. May the Lord keep us faithful!

H. A. B.

KETTERING.—It affords me pleasure to inform you that we had another baptismal service here on Friday evening, July 25, when Mr. Mursell immersed seven disciples of Jesus on a profession of their faith in Christ—four males and three females. Two of the males and one of the females were members of Independent churches; the others were young persons from our own congregation. This is the second service of this kind we have held in our new chapel, affording evidence, we hope, that the Lord is amongst us as of old. E. W.

LEICESTER, Carley Street.—Our new minister, Mr. J. C. Smith, baptized one disciple of the Saviour on Wednesday evening, Aug. 20th, after a suitable discourse by his friend, Mr. G. Towler, of Barrowden. We have more of whom we indulge hope that they will soon do likewise. C. H.

ODDEN, Lancashire.—Our pastor, Mr. Nuttall, preached to a very crowded congregation, on Lord's-day afternoon, Aug. 10, after which he baptized ten believers on a profession of their faith in Christ. Two were from our own congregation, and eight from our branch school and preaching room at Durn Littleborough, among whom were two husbands and their wives. We hope that all these will prove useful labourers in that part of our Lord's vineyard.

T. B.

RUSHDEN, Northamptonshire—Succoth Chapel.—Before a crowd of witnesses, Mr. Drawbridge immersed one male and two females, on Lord's-day, July 27. One of the females had passed her seventy-second year, and had been waiting, more than thirty years, in this congregation, for the moving of the waters on her behalf.* Others have expressed a desire to come and do likewise.

SUTTON-IN-ASHFIELD, Notts.—I write to you at this time under more pleasing circumstances than I have done for some time past. On May 25, we had a baptism of two young men, teachers in our sabbath school; and, July 20, we baptized two more young men who are teachers, and four females, three of whom are also teachers. We have yet a few more inquirers.

J. E.

NEWARK.—We had a most interesting baptismal service here on Lord's-day, July 27; there were four candidates, three of whom were young persons, and the fourth had been for several years a Wesleyan. Our pastor, Mr. Bayly, preached an appropriate sermon on the occasion from the words, "Why call ye me, Lord, Lord, and do not the things which I say?"

T. F.

FORNCETT, Norfolk.—You will be pleased to learn that the good cause here continues to prosper amidst many difficulties. On July 3, we baptized two young persons, sisters; and on Aug. 10, we baptized an aged woman. We have hope concerning others.

ARNOLD, Notts.—Seven young friends put on Christ by baptism, July 6, and were received into fellowship with us on the same day. Five of them have been scholars in our sabbath school. M. G.

OLNEY, Bucks.—Six believers in Jesus were baptized by Mr. Timmis, on the first sabbath in August. Two of these were from the Independents. J. C.

* We don't quite understand this.—ED. B. R.

LYDNEY, Gloucestershire.—Mr. Ridley baptized two interesting young men, after a sermon from Matthew xxviii. 18, 19, 20, on Lord's-day, August 3. We hope for another baptism ere long. There are several inquirers in the congregation and sabbath school.

WOOLWICH, Queen Street.—On the last sabbath in June, four males and two females were baptized by Mr. Teall, in the presence of a very large assembly, after a sermon from Acts viii. 39. Others, we expect, will be added in a short time. To God be all the glory of success!

WALES.

Cardiff, Bethany.—On sabbath evening, Aug. 3, Mr. Griffiths immersed six males and six females. Two were sons of one of the deacons. The eldest of them had been a very wild young man, and a source of great and bitter sorrow to the heart of his pious father. Nothing seemed to move him; tears and entreaties were of no avail; he was hardened in his sins. But at length he was induced to go and hear Mr. Weaver, the converted collier, from London, who was drawing thousands to hear him every night, causing quite an excitement in the town, and who has been the means of doing much good during his stay here, when the Lord the Spirit was pleased to show this young man the error of his ways, and to see the risk he run in being out of Christ. The change appears to be as real as it was sudden. May the Lord grant him grace to hold on to the end, and to him be all the glory! And on Thursday evening, August 7, Mr. Griffith immersed two males and six females. One was the granddaughter of the senior deacon; another was the wife of a member, and the third the daughter of a member; and last of all came a very old woman, who had led a very ungodly life, but she too had found mercy even at the eleventh hour, under God, through the instrumentality of Mr. Weaver. Truly this is a brand plucked from the burning! All these were added to the church. J. J.

Cowbridge, Glamorganshire.—A few friends in this town have begun an English Baptist cause, and for that purpose have rented a room for preaching and sabbath school teaching. On Monday afternoon, Aug. 4, after a sermon by Mr. Bailey, of Cardiff, we went to a convenient place by the river side, when Mr. Tilley gave

an address on baptism, and then Mr. Bailey immersed two young females into the names of the Sacred Three, before many spectators. In the evening a church was formed, and the Lord's supper administered. We have much opposition and persecution to encounter. But our hope is in God, who is able to preserve us. I may also state that we have a site in view on which to erect a chapel, but we are few and poor, and need much christian sympathy.

W. N.

Neath, English.—I am happy in being able to report that on sabbath evening, Aug. 17, after a discourse from the Rev. T. Burditt, M.A., one of the tutors of Haverfordwest College, who was here to assist at the ordination services of our pastor elect, the latter had the pleasure of leading into the watery grave and immersing the first fruits of his ministerial labours among us, namely, the father and mother of the two sisters mentioned in my last report, and a young female friend who has only recently come to reside in Neath, and who was led to the house of God by a pious friend of hers, who took a kindly interest in her spiritual welfare from the first moment of their mutual acquaintance. We hope, ere long, to have to report other similar scenes, as the Master appears to be with us and prospering us. We are deeply thankful for the signs of returning blessings, and give Him all the glory! A. C.

Pembroke, Mount Pleasant.—On Wednesday evening, June 25, Mr. Davis baptized two candidates; and on July 23, three more were baptized by him. One of the last number dated his conversion from reading the Divine word when visited by the hand of affliction, and his wife from reading a sermon by Mr. Spurgeon. These friends, after their conversion, were decided baptists, but being stationed in the north of Ireland under Government, and living more than fifty miles from any baptist church, they made it a matter of prayer that God would in his providence cause them to return to their native land. They have recently been transferred to this town, and now they are useful and active members in the church, and also efficient teachers in the sabbath school. May they be a blessing to us, and we to them! D. E.

Knighton, Radnorshire.—Five disciples of Jesus were baptized in the river Team, by Mr. W. C. Smith, on Lord's-day, July 27. It was a day long to be had in remembrance by us. More are on their way to our Zion. B. R.

Glannyden, Denbighshire.—Mr. Watkins baptized two candidates in January, two in June, and two on August 17. The good cause here is in a very promising condition. Several other candidates are before the church, who appear worthy of the same privilege.

Canton, near Cardiff. Hope Chapel.—On Wednesday evening, August 6, Mr.

Bailey immersed two females. The husband of one of them was baptized the month previously. They were both added to the church on the following sabbath. J. J.

Rickeston Bridge, Pembrokeshire.—Our pastor, Mr. J. Walker, baptized four candidates, Aug. 10. One of them had been a member with the Independents for many years. As he stood in the water, he stated why he had come there, and urged others to follow his example. When he came up out of the water he prayed over his son, who had also been baptized. J. H.

Baptism Facts and Anecdotes.

CHURCH OF ENGLAND LAW ON BAPTISM.

THE axiom that sustains the whole judgment of Dr. Lushington is, *The law of England must not be violated*. Discover what we may, therefore, in scripture, or elsewhere, no truth from God or man can be used in the Church of England against her Articles and Prayer-book which are fixed by law. A clergyman who finds that Scripture affords no authority whatever for infant baptism, must not deny its validity, because in the Articles it is written: "The baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ."

A clergyman may, as the Tractmen have done, outrage all scriptural teaching by turning every affirmation of God relating to this rite into absolute and irrecoverable absurdity. He may even go so far as to affirm, write, and publish, and attempt to prove, that the grace supposed to be received by every infant in its baptism, forms the indispensable ground of all personal responsibility under the gospel dispensation, because it is necessary to the exercise of personal faith in Christ, to repentance for sin, and therefore to any saving appropriation of that gospel which God has proclaimed to all mankind. Clergymen may do this, as they have done, until they conglomerate upon this one invention, which has no authority higher than that of men, more absurdity than dares

to walk this earth in other than a religious guise; and yet the clergymen who frankly declares that he does *not* believe in baptismal regeneration, must not deny the doctrine of sacramental grace, because it is declared in the Articles—

"That the baptism of young children is in any wise to be retained:" and "they that receive baptism rightly are grafted into the church—the promise of forgiveness of sin, of our adoption to be the sons of God, by the Holy Ghost, are visibly signed and sealed, faith is confirmed, and grace increased by virtue of prayer unto God."

Against the Scriptures the Articles thus require the observance of a rite for which no authority in Scripture can be found; and against themselves these Articles declare that "Holy Scripture containeth all things necessary to salvation. So that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as necessary to salvation."

The practical power of this self-confounding system and its demoralising influence on mankind, are manifest beyond any dispute whatever in spheres of activity which demand our warmest zeal. The statistics of any ragged-school will speedily unfold the actual tendency and result of sacramental grace as offered by the Church of England to its injured population.—*Stovel's "Church of Christ in England."*

Sabbath Schools and Education.

HOME EDUCATION.

THE true estimate of good education is, that it combines in fit proportions the development and training of the intellectual faculties with the earnest and persevering culture of the moral habits and feelings. All education which wants either the one or the other of these constituents is bad. A bright intellect without moral goodness makes a demon; moral discipline without the intellect is a simple impossibility. It is hard to understand what morality can be, if the understanding be not at work with it.

But when we speak of moral culture, we do not wish to be understood on any low or conventional footing. The true morality is the supreme love of God; and all other legitimate love will spring from this. Any love which springs not from this high source contains as a main constituent some form of self-will, and is therefore far short of true morality.

Now there is no system but the gospel which reveals the way in which the heart may grow up to the supreme love of God. All genuine moral education, therefore, must be based on a correct appreciation and application of gospel truth. It hence results that the education of the young is extensively imperfect; for comparatively few are the cases in which this view is adequately, if at all, entertained.

The common opinion about religiously moral education is far beneath the truth. It accepts the name for the substance and reality, and hence places in schools more confidence in this respect than the best of them can ever be entitled to. Schools are almost necessarily technical in religious matters. Their religion is nearly always that of mere form. They cannot reach the heart. They have so much to do with the mere intellect, that they can rarely do more than restrain from bad conduct, and verbally inculcate good, in morals. The teaching of a creed is not the teaching of religion, although the creed may be necessary to the matter. If the public mind were enlightened as to the true nature of religion, this would do more than any thing to correct erroneous expectations

from schools, and to place in prominence both the home and the pastoral duty.

It not unfrequently happens that the schoolmasters and mistresses most competent, from tact and intellectual training, for the business of teaching, are decidedly wanting in the religion of the heart. Hence the probabilities balance against the performance of the religious work at schools. It is not there that it is generally likely to be commenced or carried on.

But if the parents are truly religious, this work will be surely undertaken and sustained with zeal. They may not have learning enough to teach their children even the commonest branches of a school routine. They may be compelled, through ignorance or want of time, to send their offspring to some one who can teach such things more effectually than they can do it themselves, and who *will* do it for pay. But as religion cannot be heartily taught from such a motive, and as parents feel their personal religion to be the essential element of their own well-being, their readiest impulse will be to impart that element to their children, with a spontaneous generosity which waits for no secular motive. They love their God supremely, and their children next, and the whole cordiality of their souls rushes into the impartation to them of that which constitutes the very sum of their own happiness.

Of course the personal conduct and disposition of such parents is a main part of their fitness for their work. The supposition is that their religion is sound, and bears its proper fruits. If it be otherwise, their teaching will be either intermitted and careless, or, if regular, will be no better than that of the school. But we assume the entirely sound character of their religion, and the genuineness of their morals. Then it is not so much the amount of their theoretical knowledge of divine topics, as their true and earnest feeling of what they do know, which constitutes their fitness to train their children. They almost imperceptibly acquire a habit of imparting to the objects of their instinctive love all that concerns themselves in so high a degree.

Their conduct gives consistency to the children's thoughts. In such a home religion is less a creed than an embodiment. The image of God in the parents is seen, admired, loved, and copied by their endeared charge.

The case now presented is one in which the parents have never been trained as teachers, and consequently may want many peculiar qualifications for the office. To them their own piety and affection are in place of all training. The natural impulse of their renewed hearts will be to the work God has committed to them to do. It is to them far less a felt duty than a genial privilege. There will be no light without warmth in their impartations. If they lack scholastic qualities, they have the highest qualification in their own moral renovation. Unspcakable would be the misery to them if they were debarred the glad office of training their offspring "in the nurture and admonition of the Lord."

There are very few religious parents who have not knowledge enough to teach the rudiments of divine truth, and by the use of active discipline to train their children to right habits. Genuine religion is a wonderful enlightener of the most ignorant. It opens fields of thought and knowledge which fully occupy the intellect, and thus it quickens and expands the mind more than anything else could do. The whole mind is placed under an impulse towards the grand and lofty by this new creation. Religion always implies the knowledge of the truths essential to godliness, and it often makes the intellect of the most inert quick to perceive, even in the common range, what it never perceived before. No religious parent can therefore be totally ignorant, or for such a reason

incapable of instructing his children. He who has learned to believe in Jesus can lead his children to like faith. He who knows God can teach the knowledge of him to those to whom natural affection has become a consecrated channel of communication. And the more cultivated the intellect, the broader becomes the field of instruction.

We are, then, on every account, unremitting advocates of home education in regard to all that constitutes true religion and morals. The home is the proper, because natural and loving, nursery of these things. From the first infantile thought or look of intelligence, the pious mother is the peculiarly qualified teacher. She teaches by self-control, by manifest devoutness, by love apparent, by incessant watchfulness, by tender discipline, even before the child can understand her words. She is his most competent instructor when he begins to understand them, and long afterwards. He perceives *her* meaning long before he can perceive that of any other person. If then her meaning be soon perceived to be heavenly, it will prepare for heavenly instruction when they can be given in due form. Nor will she lose the first, or any successive, opportunity of giving such lessons.

So powerful is the influence of the mother when thus rightly exerted, that scarcely anything is strong enough to neutralize it. Many such a mother has secured her child against the example or mis-government of a bad father. But if both parents are united in character; conduct, and work, it may well be believed that God will secure success, and fulfil the promise—"Train up a child in the way he should go, and when he is old he will not depart from it."

Religious Tracts.

THE PATIENT TRACT DISTRIBUTOR.

THE HUSBAND of a poor woman was naturally of a stern and morose disposition. In this he was a contrast to his wife, who was naturally good-tempered. How they came to be paired together is one of the mysteries of human life.

Late in life the woman was brought to know God and Jesus Christ whom he has sent to save us. But a severe trial was awaiting her. She became wholly and entirely blind. Then commenced a closer and more intimate acquaintance between her and Miss D., her tract dis-

tributer; and never will the joy be forgotten which would illuminate her aged face when recognizing her friend by the sound of her voice. Her withered hand would be extended,—and an earnest blessing would be craved for one who thus visited her in her affliction.

And now a new duty devolved upon Miss D., for she must serve as *eyes* to her aged friend, and *read* the tract which she had brought. And who does not know how doubly precious to our own hearts is truth when we are used as mediums of conveying it to one who loves it with her whole soul. We would urge upon every tract distributor the importance of redeeming the time in such a manner that, if in his or her weekly distributions, they find those who, from want of sight or any other misfortune, are unable to read themselves, they may read the tract to them? How often have our hearts been pained by knowing that these precious messengers of truth have been taken by those who have put off their distribution until almost the last hour of the week, and have been left at the door, or at the foot of the stairs of an upper tenement, with no kind attention to the reception which they met, or the temporal or spiritual welfare of those for whom they were designed.

Such, we do not, we cannot believe, is the right way of performing the duties of a tract distributor; and if any should say, "We have no more time," we would beg them prayerfully to examine themselves and see if there are not precious hours in each week, which might be redeemed from some less useful employment. The tract distributor must ever bear in mind that without patient, persevering effort, but little permanent good can ever be accomplished in any department.

But to return. After several visits, the tract on one occasion was "The Infidel Reclaimed." On the way to the aged woman's apartment, Miss D. passed through the room in which her husband was seated at work, but as usual he took no notice of her.

The poor woman was fast ripening for that world where no unkindness would ever be known, and where the darkness which now shrouded her vision would be changed into eternal day. Miss D. expressed her desire of giving the tract to the husband of her aged friend. Taking

both of Miss D.'s hands in her own, as she often did, and turning her sightless eyes up to her, while her whole expression betokened the most affectionate solicitude, she said, "Oh, don't do it. *I am afraid he will abuse you.*" "Do not trouble yourself," said Miss D., "I do not fear his abuse, and God, to whom you have prayed for him so many years, may bless the tract to his good."

Feeling an assurance that strong prayers were ascending with her own, Miss D., with some trembling, entered the room where sat that aged sinner. With kind inquiries after his health she asked if he would not accept a tract. With something like an oath, and with harshest tones, he replied, "I wouldn't give a cent for the world full of them." Gently Miss D. replied, "I do not wish you to give me a cent, sir. I do not leave my comfortable home and carry these tracts about for money. I do not even ask you to thank me, but I am very anxious for you to read just this one tract." Finding Miss D. neither angry nor intimidated, he looked up, and with less unkindness, inquired, "What good will it do you for me to read such stuff?" "It will do me much good, and I will hope and pray that it may do you good also." "Never! Such things will never do me any good." "Then, sir, will you not read it to please me?"

Softened by the patient forbearance of the distributor, he at last replied, "Well, if it will do you any good, I will read it." Thanking God for this promise, for, with all his faults, he ever rigidly kept his word, Miss D. placed the tract in his hand and departed. Eternity alone can reveal what was the effect of its perusal; for before another month had elapsed he was suddenly called to render up his account!

One thing we do know, that truth, in an interesting and practical form was presented to a mind naturally inquiring, and that it was watered by the tears and embalmed by the prayers of a godly wife, and it may have been blessed even to one like him.

Will not tract distributors be faithful and persevering in their discharge of duty, as truth may reach some heart, through their instrumentality, which might otherwise remain for ever untouched by its sacred influences.

Intelligence.

BAPTIST.

FOREIGN.

AUSTRALIA, *Geelong, Aberdeen Street.*—

The first anniversary of the pastorate of Mr. W. B. Landells was observed on Lord's-day, May 4, when two sermons were preached by Mr. New, and one by Mr. J. Dare, Wesleyan. On Tuesday evening a soiree was held in the hall of the Mechanics' Institute. Mr. Landells presided at the meeting, which was crowded, and many ministers were present. Mr. L. alluded in feeling terms to his secession from the Independent body, and the difficulty he felt in severing the tie which bound him to a large and beloved congregation. He spoke of the struggles of his spirit before he could take the step which his conscience told him he must take, and the peculiar feelings with which he entered upon his new ministry. In accepting the pastorate of the Aberdeen Street church, after presiding over a Melbourne congregation for a period of nine years, he was in no mood at the commencement of his ministry to court public notice, or give himself up to the excitement attendant upon a meeting such as this. His people felt with him, and by their concurrence the day of rejoicing was postponed. Mr. Landells spoke of the crippled resources and enfeebled condition of Aberdeen Street church when he first arrived, and pointed to the assemblage of that evening as a proof that Almighty God had favoured the work of his minister's hands.—The Report read by Mr. C. Andrews was of a cheering character. We select a paragraph:—"Just before the commencement of the present pastorate, the church had, from various circumstances, sunk into a most enfeebled condition; its fellowship had nearly been dissolved; the congregation had gradually dwindled away; the building had been sold by the mortgagee; and but for the spirit of faith and prayer cherished by a few who were attached to the place, the door would speedily have been closed. They continued, however, with one accord in prayer and supplication for the revival of God's cause amongst them, nor did they pray in vain. God graciously heard the voice of their supplication, and answered in a way they least expected. About that time the Rev. W. B. Landells had been led to the adoption of the ordinance of believers' baptism as the clearly revealed institute of the New

Testament church, and, in consequence, withdrew from one of the most influential positions in connection with the Independent denomination. Having become acquainted with these facts, and some of the managing committee having witnessed his baptism and heard the exposition of his views upon the subject, the church unanimously resolved to invite Mr. Landells to take the oversight of them in the Lord, believing that in this extraordinary manner the Head of the church was about to give them the richest answers to their earnest and long continued requests. After much deliberation, prayer, and consultation with friends, the invitation of the church was cordially accepted, both parties having the deepest convictions that the entire ordering of this important business was of the Lord; and that he was about to undertake their cause, and to appear on their behalf. Nor have they been mistaken; God has indeed poured out upon us his gracious blessing. Throughout the past year, the church has received manifold tokens of the Divine presence. From a fellowship which at the commencement of the present pastorate had been reduced to forty-one members, it has been raised to eighty-six, thus more than doubling the original number. The congregation, which had been painfully scanty in its extent, now comfortably fills the chapel, and the ministrations of God's word are listened unto with ever growing interest. The sabbath school has partaken also of the invigorating influence. The prayer meeting and week evening lecture are well-attended, and indicate progress. The Tract Society is sustained with increasing vigour. The Ladies' working meeting recently established bids fair to be of great use to the cause, and the pastor's Bible class is likely to be an interesting auxiliary to the church's spiritual prosperity. Besides all these, a committee which at the first temporarily superintended the affairs of the church, gave place permanently to the usual deaconship, chosen by the church with pleasing harmony and love, the spirit of which so happily pervades the entire fellowship with its various institutions."

FRANCE.—The city of Angers has a population of 60,000. A new baptist chapel, in an eligible site, has been erected, which was opened for Divine worship, under pleasing auspices, in June. The buildings include the chapel, with baptistry, vestry, school-rooms, and an asylum for the aged poor.

RUSSIAN POLAND.—Brother Alf writes:—"At midnight we reached Prague, and the next morning arrived at Warsaw, where I waited on the Commissioners to request an answer to the petition which we had sent in. I was informed that it must be sent to the Emperor, and that we could not have a reply till it was returned from St. Petersburg, which, however, they thought would not be long. I received at Warsaw a chest of Bibles and Testaments from Berlin, and in the evening left the city and returned to Mroze, where we spent the sabbath. On Monday some friends came to inform me that a man had been to them stating that he was sent by the Consistorium to drive out all the baptists, and that people had been searching many houses and the neighbouring villages for me, and were now lying in wait for me. Some of our brethren had expostulated with him, on which he seized a whip, and beat them severely. He then rushed to some others who did not belong to us, at which they cried out, 'We are no baptists;' but he beat them all the same, in a great fury. He threatened to murder me instantly if he could only find me, and the brethren advised me to make my escape as quickly as possible. We therefore left at once, and travelled as far as M——, where we thought we were safe."

DOMESTIC.

ABERDARE.—The Jubilee of the First Church, now under the active pastoral care of Mr. Thomas Price, and numbering above 1000 members, was celebrated early in August, when sermons were preached and services held. The chapel had been recently cleaned and improved, but such crowds attended that some of the services had to be held in the open air. Mr. Price furnished a history of the church, which was full of pleasing incidents—484 had been dismissed to form sixteen new churches; and in this and the other churches were 3,000 members and 3,691 scholars, with twenty-five preachers. The whole of the proceedings were of the most solemn and yet joyous character.

RHYL.—We are gratified in being able to report that the foundation stone of an English baptist chapel was laid at this popular place of summer resort on July 22. Lord Teynham, Mr. Stowell Brown, and other gentlemen, delivered addresses, and Mr. Vince, of Birmingham, preached in the Wesleyan chapel.

LANDPORT, Portsmouth.—A new baptist church was formed in the "Commissioner's Hall" on Thursday, Aug. 7. The friends meet at present in the hall, but intend, as soon as may be, to erect a place of worship at Mile End.

CHIPPENHAM.—On Wednesday, July 16, sermons were preached by the Rev. W. Brack, and the Rev. E. Probert. The interest manifested in the success of this comparatively new cause was very great. The great cause for rejoicing on this day of the sixth anniversary was that the chapel was made free from debt. Considerable success has followed the labours of the pastor, Mr. J. J. Joplin. On entering upon his work, not quite six years ago, there was no church and no congregation. Now a church exists of nearly sixty members, and a congregation of about two hundred persons. But a debt remains on the ground.

LEIOESTER.—On Tuesday evening, Aug. 12, a farewell Soiree was given at the rooms of the Young Men's Association to the Rev. E. Foster, who had held the office of Secretary for nearly six years. The large room was crowded. Mr. F. has accepted an invitation to the pastorate of the Baptist church, Wendover, Bucks. The chair was taken by Mr. J. G. Winks, and short addresses were delivered by members of the society. During the evening a testimonial, comprising an address and a handsome ornamental timepiece, was presented to Mr. Foster by Mr. Boyd, on behalf of the young men of the Association.

BLOXHAM, Oxon.—Services for laying the foundation stone of a new baptist chapel were held here, Aug. 4, when addresses were delivered and two sermons preached. It was singular that each of the preachers had the same text.

CHESTERFIELD.—The foundation of a new baptist chapel was laid in this town by Joseph Wilson, Esq., of Sheffield, July 29, when sermons were preached, and services of an encouraging character were held.

SCARBOROUGH.—We hear that Dr. Evans, who has held the pastorate of the baptist church in this town for nearly forty years, has resigned his charge.

NORTHAMPTON, Prince's Street.—A new gallery having been erected to give room for the increased attendants, the chapel was re-opened with sermons and a tea meeting, July 22. The expense was £300, about £250 of which has been obtained.

REMOVALS.—Mr. E. Davis, of Longbope, to Spaldwick.—Mr. G. West, from Aylesbury, to Buckingham.—Mr. E. Morgan, of Wern, to Victoria Road, Crewe.—Mr. John McNaughton, from Falkirk, to Wolvey, near Hincley.

RECOGNITIONS.—Mr. B. D. Thomas, of Haverfordwest College, at Neath (English), Aug. 18.—Mr. J. C. Smith, late of Alford, at Carley Street, Leicester, Aug. 18.—Mr. M. S. Ridley, of Rawdon College, at Lydney, Gloucestershire, July 30.—Mr. H. Hardin, at Towcester, on Thursday, July 31.

MISSIONARY.

INDIA, *Delhi*.—The defection from the faith of numerous parties in Delhi, and the causes which led to it, have been noticed. Sad as were the disappointments experienced by the missionaries, they were not left without tokens that God was working with them, for the losses were nearly supplied by new converts coming forward to "put on the Lord Jesus Christ." The effects of discipline were most salutary on the remaining members of the churches, while during this year they have been cheered by the adhesion of others to the kingdom of Christ. It must not be supposed that those who have professed to be followers of Christ, and continue to walk with his servants, are in every respect such as we should desire them to be. Many habits cleave to them, acquired in the days of their heathen life, which only time can remove; and their knowledge and experience of divine things are lamentably small. Owing also to the rapid growth of the work, the missionaries have not been able to secure native helpers sufficiently advanced materially to aid them in the work of instruction. To this latter point their attention has been very earnestly directed; and to supply their wants, Mr. Evans has commenced a Theological Class, in which to educate young and hopeful converts for the service of Christ. Early in March the missionaries had the pleasure of baptizing four persons, after a fair trial of their faith and sincerity. Two were soldiers belonging to H.M.'s 82nd Regiment, and the other two were Mussulmans of rank and education. To one of these very particular interest attaches. He is a nephew of the ex-King of Delhi, and the only remaining member of the great house of Timour in Delhi who can lay claim to pure royal blood. His name is Mirza Feroze Shah. He is a man of studious habits, and has for years been engaged in comparing the Koran with the Bible. He is by no means a novice in the truth. He used to sit for hours together at the feet of Mr. Thompson, and was more than once threatened with his uncle's royal displeasure for introducing christian topics into his conversation in the Court of Delhi. When asked by Mr. Evans if at that time he really believed in Christ, he said, "I did fully believe that Christ was the Saviour, but I did not then see my own need of him; nor could I at that time be persuaded to make an open profession of Christ, and forfeit five hundred rupees a month allowed me by the King." When Walayat Ali was alone preaching in Delhi after Mr. Thompson's death, Mirza Feroze

Shah continued not unfrequently to converse and read the Scriptures with him. During the mutiny he was not in Delhi, and could have taken no part in that terrible event, for he has letters bearing the highest recommendations. Since his return to Delhi he has written a tract on the Divinity of Christ, and endured much persecution from the Mohammedans. One rich Moslem, connected by marriage with the ex-King, offered a bribe of one hundred rupees and ten rupees monthly to a native christian, who is the husband of a granddaughter of the ex-King, if he would persuade Feroze Shah against becoming a christian. The other Mussulman baptized is also a relation of the ex-King, though not so near as Prince Mirza. Another person of the same class is also a candidate, and several others of various ranks and condition are seeking admission to the church. They are kept back until several months' probation testify to the sincerity of their desire. It will be remembered that the Government some time since, for military reasons, took possession of the chapel which lay just under the walls of the palace, giving compensation, and promising a site for a new structure. After a long delay an admirable site has been secured. It is situated in an open and central space in the Chandni Chouk, the most frequented street in Delhi, and the missionaries desire to put up a chapel suitable to the place, and the prospects of the mission. The compensation is not sufficient for this purpose, and they will rejoice to receive assistance from friends in this country. The missionaries further propose to place in the chapel two mural tablets, commemorative of the apostolic Thompson, and of the martyr-deaths of Mr. Mackay and Walayat Ali, deeming such a memorial of affectionate regard suited to enshrine the memory of their labours and christian heroism for future times. Through the watchful Providence of God, the lives of Mr. and Mrs. Evans and their child have been saved, when endangered by the sudden fall of the ceiling of the room in which they slept. The wakefulness of the babe forced upon their attention the slight noise which preceded the fall, and just gave them time to escape.

DEPARTURE OF BAPTIST MISSIONARIES.—Five brethren—three of whom, Messrs. Wongor, Kalborer, and Supper, were returning to India—and Messrs. Edwards and Etherington, left England in the new ship *Shannon*, on Tuesday, Aug. 12. In the same vessel Messrs. Stubbins and Brooks, of the General Baptist Mission in Orissa, also returned to engage in the great work. Farewell services were held for the former in London, and for the latter in

Derby, a few days previously. With their wives and children, all these brethren form an interesting company, and will, we trust, be remembered at the Throne of Grace in our congregations and families. Many brethren "accompanied them to the ship."

RELIGIOUS.

THE REV. C. NEVILLE, on retiring from the Church of England and resigning two incumbencies, wrote a long letter to the *Stamford Mercury*, stating his reasons, in which he says:—"Every objection which has been felt by myself and others against this 'assent and consent' required of us has been confirmed by Dr. Lushington's judgment. It is now an undisputed fact that when a young man takes orders in the Established Church, he virtually gives up the right of studying his Bible. He binds himself to accept explications of Scripture upon every conceivable doctrinal subject, and to abide by those explications for the rest of his life, under pain of a punishment in most cases far worse than death. If any doubt arises as to the soundness of his teaching, no appeal to the New Testament is allowed to him. It must be most adverse to the advancement of scriptural truth, that the wealth and dignities of the richest Church in the world should be held exclusively by men who pledge themselves not to advance one single step beyond the doctrinal statements of the sixteenth century. The present Prayer-book represents the exact state of religious knowledge in an age so barbarous and ignorant, that poor helpless girls were roasted to death by archbishops, old women were hung as witches by judges on the bench, and 8,000 clergymen were too illiterate to be allowed to preach. The confused and contradictory mass of theology contained in our Book of Common Prayer has been permitted to supersede the Word of God in our National Church, and it becomes the duty of every man to consider whether or not he is justified in remaining in it. For my own part I have no choice. I have contracted two obligations, which, after more than twenty years' consideration, I find it impossible to reconcile. I pledged myself 'to be diligent in reading the Holy Scriptures, and in such studies as help to the knowledge of the same, and out of the same Scriptures to instruct the people committed to my charge.' I have endeavoured, however imperfectly, to fulfil that pledge to the best of my ability. In doing this I have published opinions in direct opposition to some portions of the Prayer-book. No relief can be obtained from the Legislature, and I abandon my position as utterly untenable."

PRETTY PREACHING.—I have no wish to make fine pretty sermons. Protinness is well enough, when protinness is in its place. I like to see a pretty child and a pretty flower, but in a sermon protinness is out of place. To my ear it would be anything but commendation should it be said to me, "You have given us a pretty sermon." If I were upon trial for my life, and my advocate should amuse the jury with his tropes and figures, burying his argument beneath a profusion of the flowers of rhetoric, I would say to him, "Tut, man; you care more for your vanity than my hanging. Put yourself in my place, speak in view of the gallows, and you will tell your story plainly and earnestly."

Robert Hall.

THE INDEPENDENTS seem determined to make good use of the Bicentenary year. Before the day of celebration had come it was reported that they had already secured nearly £100,000 for their special objects.

AN INDEPENDENT CONGREGATION at Methven, is said to have agreed to go over in a body to the Established Church! We can scarcely give credit to this report.

THE EVANGELICAL PROTESTANT ALLIANCE.—Sir Culling Eardley is reported to have resigned the Presidency of this institution.

THE WESLEYAN CONFERENCE was held this year at Camborne, Cornwall. The Rev. C. Prest was elected President.

GENERAL.

THE CROSSLEY'S OF HALIFAX.—We understand that Frank Crossley, Esq., M.P. for the West Riding, has purchased from Sir S. Morton Peto, Bart., M.P., the noble mansion and estate of Summerleyton, near Lowestoft, containing upwards of three thousand five hundred acres of excellent land. We believe that one of the objects of Mr. Crossley in making this large purchase, is to provide, in conjunction with his brothers John and Joseph, by a charge upon the Summerleyton estate, for the endowment of the "Crossley Orphan School and Home," Skircoat Moor, near Halifax—a splendid institution now in course of erection at the expense of the three brothers, and of which a model may be seen in the east gallery of the International Exhibition. In this admirable institution it is intended to accommodate about three hundred orphans of both sexes, a considerable portion of whom will be wholly maintained and educated, and ultimately placed out in situations, so as to give them every prospect of becoming useful and happy members of society. We believe it is also intended that this purchase shall in like manner provide a permanent endowment for the twenty-two almshouses which were erected

by Mr. Frank Crossley in the year 1855, and also for a similar number of almshouses now in the course of erection by his brother, Mr. Joseph Crossley.—*Leeds Mercury*.

GOLD IN WALES.—From published statistics of gold-mining at Dolgelly, Merionethshire, it appears that 6,726 ounces of gold have been obtained from the quartz rock since the beginning of 1861. The value of the gold raised in that period, and at the place named above, is £25,000, obtained at a cost of £2,000, exclusive of a royalty of one-twelfth, which goes to the Crown. At Clogau, in Wales, 142 ounces of gold have lately been extracted from 848lbs. of quartz; and it is stated that gold-producing veins could be profitably worked at different places in the principality.

THE QUEEN AND THE PRINCE OF WALES.—The confidential and amiable understanding which exists between her Majesty and the Prince of Wales is a source of much consolation to the Queen. The dutiful attention of the Prince, whom her Majesty constantly consults on important matters connected with the State, is most marked, and it will be a gratification to the Queen's loyal subjects and respectful sympathisers in her grief to hear that her Majesty has this comfort in her bereavement.—*Court Journal*.

DRUNKENNESS.—In the summary proceedings before magistrates in England last year, 82,196 persons were charged with being drunk, or drunk and disorderly; but large as the number is, it is seven per cent. less than in 1860, and there was a small decrease in that year also. Juries on coroners' inquests found 190 verdicts last year of death from excessive drinking, but that was nearly thirty per cent. fewer than in 1860. So that bad has been worse.

EARL RUSSELL'S ELDEST SON.—The ceremony of opening the new building erected at Ham Common, for the National Orphan Home, took place in the presence of a large and fashionable gathering. It was expected that Earl Russell would have presided on the occasion, but his duties elsewhere preventing his attendance, his eldest son, Lord Amberley, supplied his place. This was the first appearance in public of this young nobleman.

BIBLE CHRONOLOGY.—Sir H. Rawlinson announces to those who are interested in the comparative chronology of the Jewish and Assyrian kingdoms, the discovery of a cuneiform document which promises to be of the greatest possible value in determining the dates of all great events which occurred in Western Asia between the beginning of the ninth and the latter half of the seventh century B.C.

REGISTRATION OF LETTERS.—The post-office authorities have reduced the fee for the registration of letters from sixpence to fourpence. The change took place on the 1st of August.

SELF-DESTRUCTION.—Thirteen hundred and twenty-four persons, one-third of them women, killed themselves in England last year.

REVIEW OF THE PAST MONTH.

Tuesday, August 28th.

AT HOME.—After a residence of several weeks at Balmoral, the Queen is now expected to return to London, and on the first of next month to leave England for the continent. Her Majesty, it is said, will travel as a private lady, and having visited the King of the Belgians at Brussels, will proceed to Germany on a visit to the Duke of Saxe Coburg, the relatives of the late Prince Consort. The Prince of Wales and the Royal children are to accompany her Majesty. The Prince will remain abroad until his birthday has passed over, as it is not intended to celebrate his coming of age. It is also said that the Crown Prince of Denmark, heir to the throne, with the Princess Alexandra his daughter, will there meet her Majesty and the Prince of Wales. The Princess is eighteen on Dec. 1, and is said to be tall and well looking, and has been carefully educated. The interview is expected to result in arrangements for the marriage of the Prince of Wales and the Princess of Denmark. Prince Alfred is on a voyage up the Baltic, and has visited Cronstadt.—Parliament was prorogued on Thursday, August 7.—Want of employment and consequent suffering in Lancashire increases, but the fair weather now gives hope of a better harvest.

ABROAD.—No events of great importance have transpired in America since our last report. The Federals maintain their position on the banks of the James River, but the hot weather is said to be producing serious sickness in both armies, rendering them almost incapable of action. The call by the North for 300,000 men has not been met, and now a levy of the same number for nine months service is proclaimed, which many are trying to evade.—The attention of Europe is now again directed to Italy. The movements of Garibaldi are causing much disquietude. He has taken occupation of Catania, in Sicily, and threatens to pass over to Calabria. The Emperor of the French declares he will protect the Pope. Garibaldi has done many astonishing things, but he can hardly expect to overcome the forces of the Emperor and the King of Italy. "Great men are not always wise."

Marrriages.

May 30th, at the Baptist Mission chapel, Cameroons, West Africa, by the Rev. T. T. Fuller, the Rev. Joseph Diboll, of Young John Aqua's town, to Mrs. Sarah Sturgeon, formerly of Fernando Po.

June 17, at the baptist chapel, Kirtou Lindsey, Mr. T. Stancher, of Wrawby, to Miss Rachel Ann Parkin, youngest daughter of one of our deacons.

July 16th, at Feuton baptist chapel, near Honiton, by the Rev. W. Evans Foote, Mr. Joseph Croom, to Miss Harriet Porter, both of Honiton.

July 17th, at the baptist chapel, Rochdale-road, Manchester, by the Rev. A. B. Taylor, Mr. James Miller, to Eliza, only daughter of Mr. John Percival, both of Newton Heath.

July 19th, at the baptist chapel, Pole Street, Preston, by the Rev. Richard Webb, Mr. George Billing, to Miss Ann Shackledy.

July 21st, at the Independent chapel, Honiton, by the Rev. W. Evans Foote, Mr. William Palfrey, to Miss Hannah Churchill, both of Taliton.

July 30th, at the baptist chapel, New Swindon, Wilts, by the Rev. R. Broeze,

Mr. John Clark, of Walworth, London, to Mary, eldest daughter of Mr. Joseph Smith, of New Swindon.

August 3, at the baptist chapel, Wokingham, Berks, by the Rev. P. G. Scorey, Mr. W. J. Robinson, Bedford, to Miss Eliza Smith, Luckley-lodge, Wokingham.

Aug. 5, at the baptist chapel, Chepstow, the Rev. T. H. Jones, baptist minister, Tetbury, to Amelia, eldest daughter of Mr. G. Pameley, Chepstow.

Aug. 6, at Stratford-on-Avon, by the Rev. R. Hall, baptist minister, brother of the bride, Mr. William D. Hawley, of Stratford, to Anna Sophia, youngest daughter of the late Rev. B. S. Hall, of Bourton-on-the-Water.

August 6, at the baptist chapel, Long Sutton, Lincolnshire, by the Rev. Thomas Watts, of Wisboch, the Rev. Giles Hester, of Loughborough, to Miss Annette Poole, of Long Sutton.

Aug. 14, at Queen Street baptist chapel, Woolwich, by Mr. Teall, Mr. Wm. Charlton, of Her Majesty's Dockyard, Woolwich, to Miss Sarah Jane Gilbert Hide, Cambridge Terrace, Woolwich.

Deaths.

June 29, at Dundee, aged 63, J. B. Lindsay, Esq., who is said to have prepared the Lord's Prayer in fifty languages. He was, until a few months ago, a member of the "Free Church," when he was baptized and united with the baptist church at Meadow-side.

July 5th, at Appledore, after a lingering illness, the Rev. Charles W. Vernon, aged 54, fell asleep in Jesus. He was a native of this town, the founder of the baptist church here, and its first pastor. His ministry was blessed to the conversion of many persons, on which account, as well as for the uniform excellence of his character, he still lives in the affections of numbers in the places where he has laboured. His end was peace.

July 18th, at Burnham, Somerset, Sarah Hannah, the beloved wife of the Rev. Dr. Gutch of Bristol, and youngest surviving daughter of the late Ebenezer Forster, Esq., of Anstey Hall, Cambridgeshire, aged 40.

July 20th, at Black Gang, Isle of Wight, Anne Elizabeth, wife of the Rev. S. S. Pugh, baptist minister, Devizes, in her 31st year.

July 23, George Robinson Wilkinson, in his 21st year. Consumption, slowly yet surely, brought him down, and yet he could sing of "sweet affliction."—And on July 31, his beloved mother, who also died in faith. They were both members of the baptist church, South Parade, Leeds, and were interred in one grave. "They sleep in Jesus."

July 28, Mr. Simon Wilkin, Hampstead, aged 72. Mr. Wilkin's health had failed for some time past. His name will be long remembered for his earnest and devoted support of the German Baptist Mission, and of many other works of usefulness. As the friend, and partially the biographer, of the late Mr. Kinghorn, his name will long be associated with that of that eminent minister.

July 20, at Tiverton, Rev. John Singleton, in the 83rd year of his age. He was thirty years the pastor of the baptist church at Tiverton; for the last eighteen years infirmity and age compelled retirement. His life was one of exemplary piety, and his end emphatically peace; one of his last sayings was, "Accepted in the Beloved."

YOUTH'S MISCELLANY.

THE DESTROYER AND HIS VICTIM.

On a hot summer day, a gentleman sat down to think over a subject on which his mind was greatly troubled. He was wondering how it was that so many of the young men of his acquaintance had yielded to temptation, and been destroyed. He was wondering how the great tempter could so soon get them entangled in his nets, and never let them loose again till they were ruined.

While he was thinking over the subject, he saw a worm moving along softly in the footpath. He moved quietly, and without any fear. "Now," said the gentleman to himself, "that poor worm can go safely, though it has no reason to guide it. There lies in wait no destroyer to entangle it, while our young men, with reason and conscience, are destroyed by scores!" Just then he saw a spider dart across the path, about a foot in front of the worm. She did not appear to be thinking of the worm, nor the worm of her. When she got quite across the path, she stopped and stood still. The worm kept on, but soon was brought to a stand by a small cord, too small for our eyes to see, which the spider had spun as she rushed before him. Finding himself stopped, the worm turned to go back. The instant he turned, back darted the spider, spinning a new cord behind her. The poor worm was now brought up a second time, and twisted and turned every way to escape. He seemed now to suspect some mischief, for he moved this way and that way, and every time he turned, the spider darted around him, weaving another rope. There gradually was no space left for him, except in the direction of the hole of the spider! That way was left open, but on all other sides, by darting across and around, the space was gradually growing less. It was noticed, too, that every time the worm turned towards the hole of the spider, he was instantly hemmed in, so

that he could not get back quite as far as before. So his very agony continually brought him nearer the place of death! It took a full hour to do all this, and by that time the worm was brought close to the hole of his destroyer. He now seemed to feel that he was helpless, and if he could have screamed, he doubtless would have done so. And now the spider eyed him a moment as if enjoying his terror and laughing at her own skill, and then darted on him and struck him with her fangs. Instantly the life began to flow out. Again she struck him, and the poor thing rolled over in agony, and died. Mrs. Spider now hitched one of her little ropes to her victim, and drew him into her hole, where she feasted at her leisure, perhaps counting over the number of poor victims whom she had destroyed in the same way before.

When I see a boy who goes with bad company, and who listens to their profane and licentious conversation, I think of the spider and his victim.

When I see a boy breaking the Sabbath, by going off to fish, to swim, or to play;

When I see one disregarding his father or mother, and doing what he knows will grieve them;

When I see one occasionally going to the oyster cellar, and to the drinking saloon in company;

When I see one going to the theatre, where nothing good but all evil is displayed;

When I have reason to suspect that he takes money from his father or employer, which is none of his, but which he hopes to replace;

Why, I always think of the spider and her victim, and mourn that the great Destroyer is weaving his meshes about every such boy, and is drawing him towards his own awful home! The dead are there!

John Dodd, D.D.

TRUTH TRAMPLED ON REVIVES AND LIVES.

MORAL and social truth, says Vinet, is like one of those monumental inscriptions over which the whole community pass as they go to their business, and which every day become more and more defaced, until some friendly chisel is applied to deepen the lines in that worn-out stone, so that every one is forced to perceive, and to read

it. That chisel is in the hands of a small number of men, who perseveringly remain prostrate before that ancient inscription, at the risk of being dashed upon the pavement, and trampled under the heedless feet of the passers-by. In other words, this truth dropped into oblivion, that duty fallen into disuse, finds a witness in the

person of some man who has not believed, without any other consideration, than that all the world are right, simply and solely because it is all the world.

The strange things which that strange man says, and which some other repeats after him, will not fail to be believed sooner or later, and finally become the universal opinion. And why? Because truth is truth; because it corresponds to every thing, satisfies every thing; because, both in general and in detail, it is better adapted to us than error; because, bound up by the most intimate relations with all the order in the universe, it has in our interests and wants a thousand involuntary advocates; because every thing demands it, every thing cries after it; because error exhausts and degrades itself; because

falsehood, which at first appeared to benefit all, has ended by injuring all, so that truth sits down in its place, vacant, as it were, for the want of a suitable heir. Enemies concur with friends, obstacles with means, to the production of that unexpected result. Combinations, of which it is impossible to give account, and of which God only has the secret, secure that victory. But conscience is not a stranger here, for there is within us, whatever we do, a witness to the truth, a witness timid and slow, but which a superior force drags from its retreat, and at last compels to speak. It is thus that truths the most combated, and at first sustained by organs the most despised, end by becoming, in their turn, popular convictions.

THE LAND OF THE FREE.

A BRIGHT land there is beyond life's stormy ocean,
The land of the blessed, and the home of the free;
No sickness is there, and no warlike commotion
Disturbs their repose in that land o'er the sea.

The new land,
The true land,
The Land of the Free.

That fair land I'll sing, with its sweet flowing river,
The river that gladdens the City of God;
Where grows on its banks, the grand tree, the "Life-giver,"
Whose leaves heal the nations now scattered abroad.

Love gathers her robe in her glory-tipped-fingers,
Bids joy and contentment attend in her train,
Breathes fragrance and beauty around where she lingers,
And sings her glad songs o'er the beautiful plain.

Sweet peace; she looks down with an eye full of pleasure,
And smiles as she scatters her blessings around;
Now dealing to these, then to those without measure,
God's own happy subjects, "the lost that are found."

Then let us be off, and set sail for this new land,
The wind now blows fair over life's ebbing sea,
And follow their course in the wake of the true band,
Who are gone on before to that land of the free.

Now why tarry here, my loved friends, in this old land,
Yes, why tarry here, amid famine and woe?
Why starve your poor souls in this wretched and cold land
Where nought but the "apples of Sodom" can grow?

Then up, my good friends, let us off to that new land,
A cross stands up yonder and points out the way;
That cross is "broad-arrowed" and marked for that new land,
We'll reach Calvary's top ere the dawn of the day.

Then come, let us march hand-in-hand to that new land,
And sing Zion's songs as we go on our way;
We'll form one united and brotherly true band,
We'll see Salem's domes by the dawn of the day.

In the new land,
The true land,
The Land of the Free.

Melbourne, Australia.

CAM. CAMROG.

THE

BAPTIST REPORTER.

OCTOBER, 1862.

MAN'S JUDGMENT AND GOD'S JUDGMENT.

MAN is so constituted that an assault on reputation, or even a public or general censure of conduct and character, will often inflict as keen and lasting pain as the piercing of a sword. And when censure and rebuke actually fall, there is always an emotion of unhappiness, at least for a time, under which the supports of religion are truly needed. Nor is there any means of rising altogether above such suffering except that which is afforded by christianity; because the true believer is the only man who can rationally and universally appeal from the judgment of man to the judgment of God.

A principal means to prevent too high a regard for human censure, is the conviction that the judgments of men are insignificant. This is the precise import of Paul's words: "It is a very small thing that I should be judged of man's judgment." Here, my brethren, is the very point. This is the persuasion which we need to have deeply engraved on our minds. The reason why we are concerned and shaken by man's judgment, is because we consider it a great thing, when in reality it is contemptibly small, as I now proceed to show.

There is, perhaps, not one of our known actions which is not brought into review by some of our fellow-creatures—a self-constituted inquest for this purpose. The more elevated the person, the more public his sphere, the larger will be the number of his judges. Thus, when any great man is named for high office, how are his secret things sought out; how is his private life brought into review; how bitter, malignant, false, and foolish, are the awards of overheated partisans on one side and the other! But no one of us is so humble as to escape. The very beggar at our doors probably stands in awe of some tribunal among his mendicant acquaintances, which sits in judgment on his acts.

Now, human judgments may be disregarded, because they are passing away. Nothing is more transient. They last but a moment. They are a breeze, which lulls or changes as soon as it is observed. Let wisdom teach you not to observe it at all. "All flesh is grass," and each generation of man is rapidly passing from time into eternity. But long before the persons depart, their judgments have ceased and been forgotten. Why should

we be wounded or hindered by a breath that fleets away?

Again, human judgments are inoperative. They amount to nothing. They are arrows which do not reach us, except so far as we put ourselves in their way. The opinions of other men, of all men together, upon our actions and character, need not weigh a feather with us, except so far as they coincide with the decree of reason and conscience. They do not affect our happiness; they cannot reach the inward man. To tremble at them, or shrink from duty on account of them, or go haltingly and timorously on with duty from morbid regard to them, is to flee from a shaking leaf, and to turn pale at a shadow.

The judgments of men are, furthermore, in a great number of instances, pronounced with small opportunity for arriving at the truth. All are not wise who assume the censor's chair. Foolish and ignorant persons are apt to be most forward in venting their hasty conclusions, and these utterances go to form what is called public opinion. Wretched is the man who waits and hearkens for this, to guide his practice, as if anything depended on it. Man's judgment is very small, when we look at the authority possessed by those who claim to judge.

There is hardly any part of a weak and yielding man's character for which he can make less reasonable apology than his deference to the opinions of men. Their words concerning him, and their rash judgments of him are prompted, in many instances, by prejudice and malignant affections. They often utter more disapprobation than they feel, and as often disapprove, from some secret spite or ignoble grudge. If we are to be pained, harassed, and obstructed in our course by the voices around us, we thereby put our happiness and our very useful-

ness at the mercy of our enemies and the enemies of truth.

Human judgments are of small moment, because they are conflicting among themselves. Ancient fable might teach us that no line of conduct will certainly please every one. The path of wisdom is to be regulated, therefore, without regard to the pleasing of men. "If I please men," says Paul, "I should not be the servant of Christ." Act as you will, some will be displeased. And no marvel; for, as has been well said, how can we expect to please men, who are displeased with God, and not seldom displeased with themselves? The purity of an angel would not escape the tongues of those who denounced John the Baptist as a demoniac, and the Son of God as a wine-bibber. Surely it is not from the verdict of such a world that we are to judge our own actions. These very opinions are changeable as the moon, and they will condemn and acquit the same conduct almost in the same breath.

But, above all, we must learn to undervalue man's judgments when we consider how often they are erroneous, false, and displeasing to God. Human eyes penetrate but a little way. Man judgeth according to the outward appearance. We have only to look at what the world approves and disapproves, for a single day, to see that it is fallible, blind, and presumptuous. As well might we take our bearings from clouds or meteors as regulate our conduct by the opinions of men. And no one will ever attain to any true greatness of character until he comes to leave this absolutely out of view in shaping his course through life. From earliest youth all persons should be trained to look higher, and to settle questions of duty on fixed moral principles, without recourse to these fallacious tests. Let a man take that lofty

view of duty which becomes a christian, and he will no longer shudder when he finds his best actions exposed to obloquy. Those who are God's enemies will be his enemies, so far as he resembles God. He will remember the blessing pronounced on those of whom all manner of evil is spoken falsely; and the woe uttered against professors of whom all men speak well.

It is painful, but unavoidable, to add that the opinion even of fellow-christians is not to be taken as our rule. To his beloved Corinthians, Paul says, "With me it is a very small thing that I should be judged of you." Good men may pass wrong judgments. From ignorance of facts and circumstances, from inattention, haste, or false report, from moral obliquity, from bias, from interest, from passion, from remaining unsanctified tempers, even believers may judge us amiss. Their opinion has not been made our rule. Sometimes we may be called upon to perform acts which even our beloved christian brethren disapprove. It is one of the sorest trials of an honest and affectionate mind. In such circumstances we must remember the saying of the excellent Halyburton, that though God has promised to guide his inquiring child in the way that is right, he hath nowhere promised to make this way seem right to friends and neighbours. Yet if a man's ways please the Lord, he will cause even his enemies to be at peace with him. Viewed, then, in every light, the judgments of men concerning our conduct do not seem worthy of being taken into the account. And it should be the lesson of our life to grow into a holy independence of every judgment which has not the sanction of conscience and of God.

The last and principal means of living in disregard of man's judgment is to keep in view the awful

judgment of God. That this was before the apostle's mind in the case cited is sufficiently manifest. "With me," says he, "it is a very small thing that I should be judged of you, or of man's judgment; yea, I judge not mine own self," *i.e.*, it is no self-approbation or even self-condemnation which can carry authority with it. "For I know nothing by (or against) myself; yet am I not hereby justified: but he that judgeth me is the Lord." This is the controlling consideration. The opinions of poor, frail, erring, dying man, whose breath is in his nostrils, is nothing, is less than nothing and vanity, when I come to regard the great omniscient Judge of the universe. The honour which cometh from men, and which some are found willing to fight for and die for—what is it compared with the honour that cometh from God only! Suppose men condemn me, and cast out my name as evil, yea, suppose all men unite in censure and reprobation; what is this, if He that sitteth in the heavens looks down with approval? This, my brethren, is the only true ground to take in regard to the regulation of our conduct, to do all as in the immediate presence of God and as subject to his animadversion. In his balances all our acts are weighed. Each word, each thought, as it rises into existence, is passed upon by him who is all-wise and all-holy. To live under such an impression elevates and purifies the character. How serenely, how loftily may a true christian go on in the performance of some distasteful or unpopular duty, if he can say with assurance, "I know that the eye of my God looks down with approbation on what I am doing." This sustained Paul, and has sustained God's most faithful servants in every age; the thought and assurance of God as ever sitting in judgment upon every act.

The day is coming very soon when all the judgments of men, which now give you so unwise a concern, shall be blotted out, as clouds of the morning or turbid dreams of feverish delirium; and when you will be transfixed by contemplating the righteous, final, and incontrovertible doom of the All-seeing and Almighty Jehovah. In those moments when you feel yourselves in danger of being unduly moved by human opinion, let your attentive thoughts hurry forward to the time—behold, it is at the door—when the trumpet shall sound, the globe shall tremble in the mighty hand of Him that made it, the graves and seas shall render up their dead, the throne shall be set, and the books shall be opened; when the Son of Man shall come in his glory and all his holy angels with him, and shall sit upon the throne of his glory; when all nations shall be gathered before him, and be separated on his right hand and his left; and when, in your presence, in your hearing, and addressing himself to you, he shall utter one of these solemn sentences—Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; or, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. At that awful juncture, which most

assuredly awaits you, at what value, think ye, will you hold the decisions of fellow-worms upon your conduct? With what degree of complacency will you look back upon the servile compliances, the shrinkings from duty, the doubtful indulgences, the worldly conformities, into which you have been tempted by regard for human approbation or censure? This, this—believe me—is the great commanding motive which ought to keep you upright amidst the conflicting voices of popular judgment. Let your souls be absorbed by the just judgment of God. Fear God more, and you will fear man less. And, in regard to others, be instructed by the words of the apostle, and “judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.”

Christian brethren, let it be our daily prayer that we may cease from man, whose breath is in his nostrils, and look to God as the Judge that ever standeth at the door. “Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.”

J. W. ALEXANDER, D.D., *New York.*

Spiritual Cabinet.

EXISTENCE AFTER DEATH;

OR, THE CURTAIN OF FUTURITY WITHDRAWN.

“If I err in this, that I believe the souls of men to be immortal,” says Cicero, “I err willingly; nor do I wish an error to be wrenched from me in which I delight while I live.” In the Gospel, however, there are

no uncertainties, but brilliant and positive disclosures. It tells us that the terrors of the grave are unsubstantial, and that the soul escapes to glorious life. In presence of death, infidelity breaks down, and

can but utter notes of despair. But christianity raises its pæan, "O death, where is thy sting? O grave, where is thy victory?"

"What went before, and what will follow me, I regard as *two black impenetrable curtains*, which hang down at the two extremities of human life, and which no living man has yet drawn aside. Many hundreds of generations have already stood before them, with their torches, guessing anxiously what lies behind. On the curtain of futurity many see their own shadows, the forms of their own passions, enlarged and put in motion: they shrink in terror at the image of themselves. A deep silence reigns behind this curtain; no man once within will answer these who are left without; all you can hear is a hollow echo of your question, as if you shouted into a chasm."* Ah, sceptic! you need never have penned those lines: for "the black impenetrable curtains" have been drawn aside. Man's origin and destiny—the transactions before his birth, and the realities after his death—have been revealed. We have been answered from behind the curtain of futurity. A voice loud and loving has been heard, saying, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." One who had seen behind the curtain has written it down for the nations of the earth:—"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne,

and unto the Lamb." But the sceptic refuses to look upon this heavenly vision, as he has before proudly rejected all aids offered to his reason. He wilfully clings to his creed of despair. Is it not so? Why does he refuse to bow to the authority of the Gospel? Has he rolled back the tide of evidence, and shown this to be a "cunningly devised fable?" Has he disposed even of the presumptive arguments for its divinity, to say nothing of direct proofs which the wisest and best of men have pronounced irrefragable and overwhelming? In matters of far less moment, *probability* is his guide, and on the slenderest presumptions he will seriously act. But here, alas! he is wilful; for, while his own nature and reason suggest many probabilities of an existence after death, and while that miracle of books—the Bible—is thundering futurity in his ears, he remains scornfully indifferent. If he would submit to the teaching of inspiration, death would be a bright transparency, instead of a "black impenetrable curtain;" not the destruction of any vital and reasoning principle in man, but a transition to a freer and nobler state. He would learn that humanity is not, as he affirms, abandoned to darkness and sorrow. He would find the great future revealed as our "Father's house," "the paradise of God," "the inheritance of the saints in light." He would hear his fellow-immortals, now the rejoicing children of God, exclaim, "When Christ, who is our Life, shall appear, then shall we also appear with him in glory." "Having a desire to depart, and to be with Christ; which is far better."

Do we not gather instruction from this subject, in regard to the worth of life? Man is not the mean and paltry thing that infidelity describes him to be. The brute is not made to be his companion. His buds of

*Logic of Death."

promise, his deep yearnings, his acquisitions of knowledge and of purity, are not to terminate in the clouds of annihilation and the gulf of despair. Christianity invests man with a superlative and undying glory. He is now seen to advance in a career of knowledge, and holiness, and felicity, for ever and ever. He will exist when cathedral and temple, mansion and column, are in ruins; when rivers have ceased to flow, and oceans to roll; when stars and suns are quenched. O that we could realize this fact, that each one of us is stamped and equipped for immortality! A never ceasing existence is ours,—an existence in heaven or in hell. Blessed Spirit! help us to realize this solemn and stupendous truth. Life is great, because it is connected with eternity. In itself it is fleeting and unsatisfying; but its light mingles with the blaze of an endless future, and its consequences run parallel with the existence of its Author. Contemplate earth from the hills of immortality, and learn how to live. How poor is all sublunary grandeur! What is wealth, or pleasure, or fame, in comparison of a preparation for an everlasting life? Whatever may be our impression of the faculties of the soul, an endless duration gives to it an importance absolutely inconceivable. What are the vastest terrestrial interests to a spirit under the spell of "the powers of the world to come?"

Leicester.

R. B.

Poetry.

THE FREENESS OF DIVINE MERCY.

THE Lord our God will his mercy give
To all of human race;
In Jesus Christ he bids us live,
And freely taste his grace.

His mercy free is of mighty power
The souls of men to save
From satan's bondage and sin's despair,
When they that mercy crave.

'Tis free as the air that noiseless plays
Among the leafless trees;
Free as the murmurs, soft, yet gay,
Of the gladsome summer breeze.

Free as the foam on the crested wave;
Free as the birds that sing;
Free as the thought of the wearied slave,
Or childhood's laughing ring.

Free as the beam of the morning sun
"That tips the hills with gold;"
Pure as the ray of the silvery moon
That shines on the lonely fold.

Free as the echoings, soft, yet low,
From the aisles of the leafy wood,
In wordless melody telling us how
The flowers are worshipping God.

Free as the voice of manhood's prime,
And free as beauty's smile,
Glist'ning awhile on the breast of time,
Like a gem from a far off isle.

Free as the shout of boyhood's joy,
Or sober smile of age;
Free as the light of the stars on high
Hath been from age to age.

Free, yet pure, as the gentle dove,
Or earth's eternal snows;
Pure as the thought of innocent love
In the breast of girlhood glows.

Free to all, to each; to none
Is Jesus Christ denied;
Eternal life is in Him alone—
To give us this He died.

Leicester.

A. F. W.

Reviews.

The Early English Baptists. Vol. I.
By B. Evans, D.D. London: J.
Heaton & Son.

THIS is the Seventh Volume of the "Bunyan Library." At present we shall do little more than allow Dr. Evans to introduce his own work. He says:—

"I do not offer this volume as a history of the English Baptists. It aims at no such dignity. The time has not yet come for the production of such a work. Other materials have yet to be collected, and vast and varied stores of information have yet to be explored. From the national archives, the Bishops' courts, the writings of their opponents, and the productions of their own pens, much new and very valuable information will be gleaned. Hitherto very little has been done in this department. Previous writers in our history, either from ignorance or other causes, have made no research. Ivimey is only the bare copyist of Crosby, and adds scarcely a grain of information to the stock the latter had accumulated. Facilities for investigation have now increased. The labours of the Record Commission are laying open to the public the rich stores of important historical materials which have lain unheeded for generations. It is matter of deep regret to the writer, that his distance from London, and pastoral and public duties, have rendered it all but impossible for him to avail himself of these to any great extent. The present work is simply, therefore, offered as a small contribution to the elucidation of the history of the Baptists."

Dr. E. then refers to the works of those who have preceded him in this department of ecclesiastical history—Crosby and Ivimey among the Particular, and Taylor and Wood among the General, Baptists.

"The first attempt at a history of the denomination was made by Thomas Crosby. He was a deacon of the church in Goat Street, over which the excellent Benjamin Stinton presided, and kept a school in Southwark. His work is in four volumes, and is now somewhat scarce. Materials for a similar work had been collected by his pastor. These he placed in the hands of the celebrated historian of the Puritans. The unfair use, scarcely, indeed, the use at all, of the information by

Mr. Neal, induced the author to write and issue his work. There is much valuable information of men and events, of one of the darkest and most humiliating periods of our national history, contained in this work. Crosby was probably conversant with some of the sufferers. His intimacy with the leading ministers in the metropolis was close. Keach and others had ministered to the church with which he was officially connected. From men, competent to speak, he has told us much which, otherwise, would have been lost. To the future historian this writer's work will always be of value.

Next in this field of denominational literature appeared Mr. A. Taylor. His work is in two volumes, and was issued more than half a century ago. It is avowedly a History of the English General Baptists. It contains a mass of important information in reference to this increasing section of the body, especially of the New Connexion, formed principally by the late Dan Taylor. Many of Mr. Taylor's conclusions will be found more than vindicated by the documents which will appear in this and the subsequent volume.

The History of the English Baptists, by the Rev. J. Ivimey, in four volumes, appeared in 1811—1830. The author was a laborious and useful minister, and for many years the successful pastor of the church in Eagle Street, London. The early part of his work supplies us with only a few fragments of additional information beyond what the pages of Crosby had already given. It is far more copious in after periods, detailing public events in which baptists took part with other bodies, and supplying us with sketches of biography and of the history of individual churches, which can be found nowhere else. The work is remarkably heavy, whilst its extent places it beyond the reach of the vast mass of the community. Its materials will be of great value to some future historian of the later periods of baptist history.

In 1847, appeared a condensed History of the General Baptists of the New Connexion, by J. H. Wood, with a commendatory preface by the late Rev. J. G. Pike. As its title indicates, the volume is devoted to one section of the body. There is a large mass of information, especially on the operations of the New Connexion since the close of Taylor's work. Mr. Wood designed his volume for popular use; and though it will not occupy the

same position as its predecessor, yet it will be a good substitute, in the absence of this, to many readers.

Of the admirable sketches of Mr. Undorhill, in the various volumes of the Haunsard Knollys Society's publications, it would be worse than idle to speak. In reading them, one only regrets that he has not laid his brethren under larger obligations. Beyond these we have no independent works. Other writers have not done us justice. The complaint has been uttered again and again. Crosby complained of Neal; Ivimey is equally loud against Messrs. Bogue and Bennett. Wales utters the same complaints still.*

This practice cannot be too strongly censured. Truth should be more precious than party. By christian men, at least, her supremacy should be acknowledged. If they mangle or distort her fair form, to whom can she look for protection?

* "The Rev. Thomas Rees, of Beaufort, in his work, *The History of Nonconformity in Wales*, is guilty of doing the Welsh baptists a flagrant injustice. His conduct is unfair, unjust, and unworthy of any historian, if that historian does not wish the English reader to believe that the Nonconformists of Wales are the *Independents*."—*The Welsh Baptists*, by the Rev. T. Price.

Only as she is honoured, will principle triumph; only as her sweet voice regulates our conduct, and her instruction moulds our character, will society be purified in its lowest depths, and the empire of light and love be extended. The age is one of loud and large professions of liberality; but it would be a more satisfactory sign of its genuineness to see christian men, on the points which divide them, contending for truth, and not for victory. Under the influence of such a spirit, discussion would be a blessing, and controversy would strengthen, rather than impair, the outworks of christianity. Earnestly does the writer pray for the growth of this spirit; because, as its influence is felt, the spiritual life of Christ's true church will be vigorous and aggressive on the masses of depravity around it."

The paragraph just quoted is excellent. Surely after such a noble protest against illiberality, we shall find nothing to clash therewith in the volume before us. We shall rejoice if, after a careful perusal of it, we find that our respected brother sticks to his text.

Correspondence.

THE PROPOSED UNION OF GENERAL AND PARTICULAR BAPTISTS.

[We have now for nearly thirty-six years, in this periodical, by impartially reporting the proceedings of all the evangelical baptists, done our best to make them better acquainted with each other, and so promote among them feelings of cordial respect and brotherly affection; and we are thankful in having good reasons for believing that we have not laboured in vain. Our readers, no doubt, are aware that during the past two or three years much has been said and written on the amalgamation of the two leading sections of the body. We did not at the time interfere in the matter, preferring rather to wait and watch the indications of Providence. The result is now before us. The overtures made by one section have not been reciprocated by the other, as our readers will perceive on perusing the "Letter" beneath, which we give without further introduction or comment; only adding, that if any of our readers wish to say anything on the subject, our columns

are open to them; after which we may, as we see occasion, offer some further observations of our own.]

Annual Letter to the General Baptist Churches—1862.

DEAR BRETHREN,—The subject chosen for this year's Circular Letter is, "What *practical measures* can be proposed for effecting a closer union between the two evangelical sections of the baptist body?" This subject seems very appropriately to follow the resolution that was adopted last Association, viz., "That a closer union of the Evangelical Baptists of this country is most desirable, and that this Association will rejoice in the exhibition of the union that already exists, and also in extending this union as far as it is practicable for the honour of our common Lord, and the greater efficiency of combined operations;" and yet the writer feels that it is a subject surrounded by difficulties, and that a full discussion of it under present cir-

circumstances would be neither desirable nor expedient. We have extended the right hand of fellowship, but it has not been very cordially grasped. We have in a plain and unmistakeable manner made overtures for a "closer union," but it must be admitted that the response has not been of so encouraging a character as many desired and expected. That there is a considerable number of ministers and christian brethren in *both sections of the baptist denomination* that would hail a closer union with delight is undeniable; but that at present we are the only party who have made a formal and deliberate effort to secure it is equally certain. There may be circumstances which afford a satisfactory explanation of this fact, but still, while it remains a fact, the further discussion of the subject on our part seems premature and unnecessary. If there was estrangement or hostility between the two sections of the denomination, no effort should be spared on our part to effect a reconciliation. But, happily, this is not the case. There is, perhaps, a better knowledge of one another, and a mutually higher appreciation of each other, than has previously existed. As the result of this, we have deliberately recorded our conviction of the desirableness of a "closer union," but unless the other section of the denomination sympathize in our conviction, its attainment is manifestly impracticable.

It is fully admitted that the Particular Baptist churches are not in so favourable a position for denominational action on this subject as ourselves. They are not as we are, *an organized denomination*. If they were, we might present the resolution of our Annual Association to the meeting of their Annual Assembly, by whom it might be discussed, and approved or rejected. This would bring the matter to a definite issue, and we should then be in a position to regulate our proceedings accordingly. But it is not so. There is no such aggregate Annual Assembly. To speak of them as a *body* is a misnomer. They are a multitude of independent churches—in many instances isolated churches—having no more connection with one another than they have with us. The

meetings which most resemble denominational gatherings are those held in London in April, to celebrate the anniversaries of the Home, Irish, and Foreign Missions; but even these are simply the meetings of the supporters of those particular societies. They, and the different Collegiate Institutions which are sustained by our Particular Baptist brethren, are responsible to none but their *subscribing constituency*. They are not, as with us, *under the direction of a representative assembly of all the associated churches*. Our present object is not to inquire into the comparative advantages or disadvantages of the two methods, but just to indicate what is the *fact* in reference to our brethren, and to allude to that fact as illustrating the reason why our official and deliberate resolution has not met with an official and deliberate reply.

But although there is amongst our brethren no denominational aggregate meeting, similar to the present, in which they might express by a deliberate vote their conviction respecting the desirability or otherwise of a "closer union" between the two sections, there are media by which their denominational convictions and desires might be expressed. While there are a considerable number of Particular Baptist churches (chiefly belonging to the high school of theology) *unassociated*, there are not less than nine hundred churches that are formed into thirty-three County or District Associations. These have their Annual Meetings, and topics of present interest, whether theological or ecclesiastical, whether political or literary, are there freely discussed, and resolutions adopted concerning them, that are understood to embody the opinions of the associated churches. These Annual Meetings have in most cases been held for the present year, *but in no one instance*, so far as the writer has been able to ascertain, *has there been any reference to a "closer union," or any resolution adopted concerning it*. As this is the case, the conclusion seems inevitable, that at present the desire we expressed at our last Association is not reciprocated by the generality of the Particular Baptist churches. We may regret the fact—we may attribute it to the operation of various causes—but so long as it

continues, a regard to denominational propriety and denominational self-respect would seem to forbid any farther advances on our part. Let those of our brethren who have spoken and written in favour of a "closer union" introduce the subject to their own churches—let them bring it forward for consideration in their County Associations—let us have, as far as can be obtained, a denominational deliverance, and then, if that deliverance be in favour of union, we shall be in a position to adopt practical measures to secure an object which we have already pronounced "*most desirable*." We would not intrude ourselves upon those who may not be prepared to give us a cordial welcome—we would not unduly press our convictions of the desirableness of a *United Baptist Denomination* upon those who doubt the *propriety* of such a confederation, or the *practicability* of securing its attainment. We still believe that there are no difficulties in its way but which may be overcome by mutual conference and explanation—that its realization would greatly contribute to increase our social influence, our moral power, and our spiritual prosperity; but *until there shall be a reciprocity of sentiment and feeling expressed by our brethren*, we feel that we cannot advance farther than we have done, and that to enter into a

formal consideration of the *practical measures* necessary to effect "a closer union" would be to expose ourselves to an imputation we should righteously resent, and to a misconception of our motives and desires which would be alike humiliating and unjust. We have no sinister motive, no selfish desire; we long for a "closer union" amongst all evangelical christians, and especially amongst those who literally profess "*one Lord, one faith, ONE BAPTISM.*" We have made our declaration to which we steadfastly adhere—we have extended the right hand of fellowship and hold it out still; *it is now for our brethren to act*, and, by their practical action, to decide whether the Evangelical Baptists of Great Britain shall form a compact and united denomination, or whether they shall remain unassociated and apart. Sincerely praying that the God of truth and Author of concord may vouchsafe his blessing to our brethren and to ourselves, and direct both to such a course of action as shall most conduce to the manifestation of His own Glory,

I am, dear brethren,
on behalf of the Association,*
Yours most cordially,
JOHN BAXTER PIKE.

*Let it be understood that the term "Association" as used by the General Baptists comprehends the whole of the churches in that connexion.

Christian Activity.

INDIVIDUAL CHRISTIAN EFFORT.

WHAT is Christianity?—Not simple faith, holy feelings, and the elements of a spiritual life within the christian's heart, but holy, energetic, nobly sustained effort,—the legitimate outflow of those inner spiritual principles, and their only true expression and manifestation.

That to our mind is the most beautiful and noble kind of christianity which comes into direct and energetic contact with everything that claims the solicitude, awakens the sympathies, exercises the faith, and gives the

fullest expression to the prayers, self-denial, and zeal of the devoted christian.

What a large revenue of good would be brought to our churches, both to their material interests and their spiritual condition, by such individualised christian effort. The Lord's treasury would never be scantily supplied or inadequately sustained. Sanctuary debts would be speedily liquidated and entirely removed. Sabbath ordinances would be numerously attended and richly enjoyed; Sabbath school institutions would be more than ever the beloved sphere of the teacher's

energetic and devoted toil, and over the outlying districts many an evangelist would go forth to proclaim the good news of salvation, whilst in connection with the stated preaching of the Gospel many a refreshing season of God's mercy would be enjoyed.

It would not be difficult to show the great importance of such individualised effort as this,—effort which the christian puts forth as the result of strong emotion, earnest prayer, and deep spiritual conviction, and effort too, which is not made because others make it, but because it is the high privilege and solemn responsibility of the christian to labour for Christ's sake.

Such effort is important in order to secure success. Let the object of solicitude and holy exertion be what it may, how much better is it accomplished through the conscientious, energetic holy toil of every individual christian, than by a few who vainly and inefficiently attempt to be the representatives of the whole. Oh what might not be done in our several churches if every christian man and woman of which they are constituted were to act upon the principles so beautifully illustrated by the Divine Master, in the case of the woman with the box of ointment; "she has done what she could," was the affirmation of Jesus respecting her zeal and devotedness, and it is a statement which ought to be deeply pondered. She, an individual,—hath done,—put forth effort,—what she could, to the utmost extent of her ability. Yes, the "she hath done what she could" principle is all that is required to fill our churches with the halt, and the blind, and the lame,—with those to whom the glorious Gospel should be most earnestly proclaimed,—and from such a principle what wonderful results would spring in connection with a preached Gospel. Let but every christian come beneath its energising power, and what might he not accomplish. Let but one for example betake himself to prayer, even though it be unseen, secret, solitary, but at the same time sustained in the spirit of the ancient wrestler,

Jacob-like, earnest, importunate, unceasing. Why the very pillars of heaven might be made to bend, the pentecostal Spirit would again revisit our earth and fill our temples, and a mighty spiritual host would become consecrated to the service of the living God.

Such effort is also important from the elevating reflex influence which it exerts upon the agent. This influence is of the highest character and of the noblest kind, and an influence which is distinctly and fully recognised in the word of God. The liberal soul shall be made fat, and he that watereth shall be watered also himself. Yes, the influence of deep, earnest, spiritual feeling,—of importunate, mighty prayer,—of energetic, unwearied effort, put forth and sustained for Christ's sake, has a blessed influence upon the christian himself. He shall be made fat. Ah, if we could see some christians' souls,—christians of the cold-hearted, close-pocketed, lazy lounging class,—what scarecrow things their souls would appear to be—what cadaverous misshapen, abominable things!—from the sight of which we should turn away with loathing and abhorrence as though they had come forth from some of the Pharisees' whited sepulchres, with all the corruption and vileness of the grave about them. Far removed, indeed, from that glorious fulness of the essential life, which earnest feeling, combined with energetic doing secures. It cannot be otherwise. Can such feeling and effort spring from any other kind of life than that which is distinguished for spiritual elevation and power? Yes, there is something worth looking at in the devoted disciple's christianity,—to behold a man doing what he can to sustain and extend Christ's glorious Gospel. Such a course must be associated with an inner life, beautiful and attractive,—one distinguished for high principles and holy enjoyments.

One word more.—Let such christianity be ours, and oh! let its spirit fill all our churches and bless the world.

W. B. L.

Revivals and Awakenings.

A SINGULAR WAY OF PRODUCING A RELIGIOUS AWAKENING.

AT a meeting held lately in Edinburgh, on behalf of the missions of the Primitive Methodist church, Dr. Guthrie, who presided, said:—"Many years ago, while in the neighbourhood of Newcastle, he met with one or two excellent gentlemen, who told him, in talking of the moral and religious state of the colliers round Newcastle, that there was a village in that part of England that had long been in a most dark, and deplorable, and wretched condition. Church-going was a thing unknown, the sabbath day was an institute unobserved, the parents were given up to the slavery of drunkenness, and the children were rising up without any education at all. The ministers of the Church of England, to their credit, came down upon this field, laboured for some time, and gave it up in despair. After they had abandoned the field it was tried, he thought, by the Independents. The same results. After these the Presbyterians tried it. No result. The people sat under the mass unmoved, or rather they did not sit under them at all, for they would not come to church. Then he thought his excellent friend, Mr. Jonathan Watson's body—the Baptists, tried it. They were as powerless. Then came a body which should have been able to say with Cæsar, 'I came, I saw, I conquered,' the Wesleyan Methodists. Even they, with all their power and vigour, with all their zeal, found this field unworkable, and they abandoned it in despair. Last, not least, appeared their friends the Primitives. What a forlorn hope! Nevertheless, one of the Primitive Methodists, full of faith, full of zeal, burning with ardour like an angel from heaven, came down on the place. He called a meeting for worship on the sabbath. There were about two thousand of the population. He appointed the meeting, appointed the hour, was there, and out of two thousand of the population there were only fifteen persons present. Well: he preached them a most rousing sermon, and closed by calling to their

recollection the day of judgment was coming upon the inhabitants of that wretched heathen village, who would have to stand at the bar of God, and there would no doubt be witnesses there against them for their carelessness, infidelity, and practical heathenism; and that, should there be such witnesses, and he could help in doing away with them, he would do so. Says he, 'This very pulpit will be a witness against you; bring me an axe!' The people were amazed when he called for an axe; and they were more astonished when, having got the axe, he smashed the pulpit all to atoms! 'Now,' said the preacher, 'one witness is gone.' He then announced that he would preach on the succeeding sabbath, and that they would have one more offer of salvation before their doom would sound. Next sabbath day came. By this time the news of the pulpit being smashed with the axe had gone some way down into the coal-pits around; and then when he came next Lord's-day, there were not fifteen, but one hundred people in the chapel. This was hopeful. Nevertheless, he preached with more power, and zeal, and fire, and fervour than ever; and looking round on the benches, he said, 'These empty benches will be witnesses against you; bring me an axe!' To the astonishment of his hearers, the preacher proceeded and once more demolished the empty benches! and announced that for the third and last time he would preach on the succeeding sabbath, and offer them mercy, and if they rejected it, it was at their own peril. The third sabbath came, but the news of this strange minister had gone down to the very bottom of the darkest coal-pit, and when he came next Lord's-day, there was not a chapel in the village to hold the people who were anxious to hear him. He addressed them in the open fields, and there were thousands of persons present; and from that day to this that village had been looked on as a garden of the Lord. He (Dr. Guthrie) came home fresh from England with the story. He told it to Dr. Duff, the

great Indian missionary, and said to him, 'What do you think of that?' 'Ah,' replied Dr. Duff, 'that's preaching; the preaching that is the right preaching is the thing that tells upon the people whom you have to address.'

There were many people in this world whom one style of preaching suited, and there were other people whom that style of preaching did not suit at all. If a person went into a carpenter's shop he did not find all the tools of the same kind and character. Some were straight and some were crooked, some were as sharp as a razor and some were as blunt as a beetle, some were smooth and some were rugged; and if it were proposed to the carpenter that he should just have all one kind of tools, the carpenter would shake his head and say, 'That won't do for me, I have all kinds of work, and I must have all kinds of tools to do it with.' He did not say that he preached like the Primitive Methodists, though he sometimes wished he could. The Primitive Methodists had a peculiar style of preaching, and there was occasion for it. There were people to whom it was necessary to preach as the prophets of old preached. Some people took offence at the Primitive Methodists for their peculiar style of preaching. They preached by action. But pray what did the prophet of old do? He took his hair, and divided it into three parts, and cut one part with a knife, and another part he burned,

and another part he flung to the winds of heaven. The prophet in that case preached by action. He (Dr. Guthrie) did not care how a man preached, if he made a lodgment for the truth and a lodgment for the love of Christ. The Primitive Methodists, by their striking, telling, peculiar style of preaching—preaching, perhaps, that would not suit St. John's congregation, nor his friend Mr. Watson's—but preaching admirably adapted for the people of England whom they had been called to labour among—preaching by action. And the result was that the Primitive Methodists had told on a class of people that no other body could tell on, and by their exertions thousands upon thousands of souls had been won to Christ. He would like to know what would have been going on in Lancashire, where people were starving, where men did not know where to turn for bread for their starving families, if they had not heard of religion. It was not the power of the bayonet, it was not the power of the police, it was the power of the Bible which had taught them that patience and forbearance which had so much characterised their conduct of late. He said, therefore, that to the Methodist body in England, in all its many sections, they owed at this time the marvellous spectacle and magnanimous patience that these operatives of England were at present exhibiting before the world."

Narratives and Anecdotes.

ENGLAND'S FIRST STUART KING.

THE accession of James to the English throne was undisputed.* There were no competitors to excite alarm in his pathway. The claims of all who had

* James was born in the Castle of Edinburgh, 1666. Of the mode of his baptism there can be no doubt. "At convenient time you are to present him the font of gold, which we send with you. You may pleasantly say that it was made as soon as we heard of the prince's birth, and then it was big enough for him; but now he, being grown, is too big for it. Therefore it may be better used for the next child, provided that it be christened before it outgrow the font."—Keith, p. 357. Turner, vol. iv., p. 86 (Note).

disturbed the minds of his predecessors now centred in him. His proclamation, by Cecil and the Council, was immediate. The information reached the Scottish king in his capital. He was transported at the tidings. No possessor of the English throne had greater power or wider dominion than the founder of the House of Stuart. The three kingdoms bowed to his authority, and he felt that he had within his reach the means he had long coveted, of gratifying his ambition, and indulging those visions of

royal magnificence which had long been floating before him. His journey to the metropolis of his new dominion was by easy stages, and it was quite an ovation. He was marching to "the land of promise," and everywhere the greetings of his people were hearty and loud. Addressing his first parliament, he thus alludes to it:—"Shall I ever, nay, can I ever be able, or rather so unable in memory as to forget your unexpected readiness and alacrity, your ever memorable resolution, and your most wonderful conjunction and harmony of your hearts, in declaring and embracing me as your undoubted and lawful king and governor? Or shall it ever be blotted out of my mind how, at my first entry into this kingdom, the people of all sorts rid and ran, nay, rather flew to meet me;—their eyes flaming nothing but sparkles of affection, their mouths and tongues uttering nothing but sounds of joy; their hands, feet, and all the rest of their members, in their gestures, discovering a passionate longing and earnestness to meet and embrace their new sovereign?"

The hopes and fears of the great religious parties gathered around the new chief of the nation. There were grounds on which all were warranted to expect the favour of the monarch. Romanists recalled the devotedness and suffering of his mother for the old faith, and the sympathy which the Scottish king had, not unfrequently, manifested with it; and though, probably, despairing of the restoration of their church to its former supremacy and glory, yet they very naturally expected a modification of the sharp laws under which they had suffered during the former reign.

The Nonconformists, and even the Separatists, on the other hand, were sanguine that not only would their claims be heard by a sympathizing judge, but that large and important concessions would be made to their just and Scriptural demands. The ground on which these hopes were based was broad and solid. The discipline of Geneva had been enthroned in the northern kingdom, by the successful efforts of Knox and his brethren. James had been nurtured in it. All his public acts were associated with it. The English Episcopate,

and the constitution of the church, had been condemned by him in the severest language, and on his own kirk he had lavished the warmest expressions of affection. They had not forgotten, that "with head uncovered and hands uplifted to heaven, he had protested that their Presbyterian Church was the purest in the world; that the English service was but an evil said mass in English; and that except the adoration of the host, it wanted nothing of the mass itself." The church had more reason for alarm. Hope and fear would mingle in the minds of the prelates at the prospect of the change which the growing infirmities of Elizabeth assured them could not be distant. The succession of a Presbyterian monarch to a queen devoted to the most splendid Episcopacy in the world, was an event which might be disastrous. But wise men swayed the destinies of the church at this crisis, though not invested with spiritual power. Another religious revolution would be fearful. The contending elements were more varied and powerful now than before, and there was no master mind to grasp and control them. The sympathies of the leading statesmen at this time, from many causes, would be in favour of the hierarchy. Whitgift, too, was alert. His emissaries had visited the monarch. Of the devotedness of the prelates to his interest he was fully assured; and if the royal word was of any worth, their fears were allayed by the assurance of James, that without their counsel and consent he would make no alteration in the ecclesiastical condition of the kingdom. The bishops had promised him an obsequiousness to which he had been little accustomed, and a zeal to enhance his prerogative which they afterwards too well displayed.

Old Thomas Fuller, in his quaint, but racy style, thus describes the conflict:—"And now it is strange with what assiduity and diligence the two potent parties, the defenders of Episcopacy and Presbytery, with equal hopes of success, made (besides particular and private addresses) public and visible application to King James I.; the first to continue, the latter to restore, or rather to set up their government. So that whilst each side was

jealous his rival should get the start by early stirring, and rise first in the king's favour, such was their vigilance that neither may seem to go to bed; incessantly diligent, both before and since the queen's death, in despatching poets and messages into Scotland, to advance their several designs."

Such was the condition of religious parties when the first of the Stuarts came to take possession of his long-coveted crown. The character of James presents us with a singular mixture of contrarieties. A glance at it is requisite to our design. The present has reversed the decisions of the past. "The Solomon of his age" is now regarded as only, in the language of a contemporary, "the wisest fool in Christendom." Extremes seem to have centred in him. With the loftiest pretensions to political wisdom, his simplicity was extreme. Boasting of his unbounded authority, he was governed by a succession of the most unprincipled and worthless men. With a style of the most imposing regality there were associated vices of the lowest and most degrading kind. Grave at times, yet volatile; impetuous, yet patient; studious, yet frivolous;—in a word, so varied and changing as to justify the conflicting opinions which the pen of history has recorded both of the man and the king. His duplicity was unbounded. "Early trained to dissimulation, by the time he was sixteen his mastery in this despicable art was entire. No motive had power to influence him which did not touch his personal gratification or selfish interest. Lost to all filial affection, the sufferings of his misguided and unfortunate mother were lost upon him." Of the extent to which this despicable vice was cultivated by James, we can have no more striking instance than his treatment of his all-powerful favourite, upon whose worthless head he had showered the highest honours:—"The Earl of Somerset never parted from him (James) with more seeming affection than at this time, when he knew Somerset should never see him more. . . . The Earl, when he kissed his hand, the king hung about his neck, slubbing his cheeks, saying, 'For God's sake, when shall I see thee again? On my soul, I shall neither eat nor sleep until you come

again.' The Earl told him on Monday (this being on Friday). 'For God's sake let me,' said the king; 'shall I—shall I?' then lolled about his neck. 'Then, for God's sake, give thy lady this kiss for me.' The Earl had scarcely entered his coach before the monarch said, 'I shall never see his face more.'" His extravagance was boundless. "Already," says Cecil, "our sovereign spends £100,000 yearly in his house, which was wont to be but £50,000. Coming from a country where money was scarce, he had no conception of its value, and he squandered away the treasure of the kingdom with the most lavish hands on many of his needy countrymen who followed him, and the worthless favourites who ruled him according to their will. "Such were the crowds that followed his majesty of the former, that the Privy Council issued orders to prevent the emigration of his northern subjects to the newly-acquired English Goshen." His wants were always great, and his recklessness often brought him into collision with his Commons, and led him to the adoption of means for raising of money which laid the foundation of the ruin of his son, and the disasters which more or less marked his family. Bribery was shameless, and the sale of all offices was notorious.

At an early period the Puritans laid their claims before the Presbyterian monarch. Their grievances were embodied in a petition. It was called the Millionary one, from the number of subscribers to it. Their demands were moderate. At no time could they have been conceded with a better grace.

Policy demanded that some regard should be paid to their modest request. A conference was proposed. Some of the most eminent of the nonconforming clergy should meet with the bishops, and in a christian and fraternal spirit confer, under the presidency of the king, on the various points in dispute. Hampton Court was selected as the place for this celebrated ecclesiastical gathering. The project was suited to the tastes of the king. It would give the royal theologian, who had been trained in all the dialectics of the schools in his northern states, an opportunity of exhibiting his skill in the discussion; whilst his fairness, in trying to hold the balance between

the contending parties, and to bring them into a more fraternal union, would be manifest to his people. But it was one of the first pieces of kingcraft with which he sought to betray and impose on his people. A more glaring and shameful piece of hypocrisy was never practised in the worst days of Romish tyranny. Four Puritans and eighteen churchmen, with the king at their head, met on the 14th of January, 1603. The archbishops of both provinces, eight bishops, seven deans, and two others formed the clerical party. On the other side were Dr. Reynolds, Dr. Sparkes, Mr. Knewstubs, and Mr. Chaderton. Everything, after the first day's proceedings, was a mere sham. Practically, the monarch and his ecclesiastical staff had settled the matter before the representatives of the dissenting brethren had uttered a word in conference. "During the first day," says a candid writer, "the Puritans were not present, being expressly excluded by his majesty's commands. Yet in their absence the questions were discussed, and, in fact, decided, on which they were most anxious to obtain a hearing. The king opened the proceedings with a speech, in which he expressed his satisfaction that he was in the presence of grave, learned, and reverend men; not as before, elsewhere, a king without state, without honour; where beardless boys braved him to his face. He said he was averse to any innovations; at the same time, should anything be found to need redress, he wished it to be done, though as quietly as possible, and without any visible alteration; a remark which he several times repeated; and on this account he had called in the bishops by themselves." Over three days this farce was extended. The arguments of the Puritans were heard only with contempt and insolence. Truth was with them, but the union of royal and episcopal interest triumphed over them for a season. We give one sample of the way in which the royal theologian dealt with questions which were shaking the church to its centre. Dr. Reynolds had been pleading for the restoration of the prophesyings, as Grindal and other dignitaries of the church had recommended. For the benefit of the church, and the more efficient discharge of clerical duty, he also advocated provincial synods, under the presidency of the bishops. "The king," says Bishop Barlow, "was stirred at this; yet, which was admirable in him, without passion or show, thinking that they aimed at a Scotch Presbytery, which he said agreed with monarchy as God and the devil. 'Then Jack and Tom, and Will and Dick, shall meet, and, at their pleasure, censure me and my Council, and all our proceedings: then Will shall stand up and say, "It must be thus;" then Dick shall reply, and say, "Nay, marry, but we will have it thus." Looking at Dr. Reynolds, the royal hypocrite said, "Well, doctor, have you anything else to say?" Dr. Reynolds. "No more, if it please your majesty."—*The King*. "If this be all your party hath to say, I will make them conform themselves, or else I will harry them out of the land, or else do worse." "The jeers and pleasantries of Jeffries, on the judgment seat, were scarcely more unfeeling." From the character of the monarch, as already delineated, our readers will feel no surprise at his treatment of these Christian men. But what shall we say of the bishops? They were the anointed of the Lord; the successors of apostolic men; yet the profound learning of Reynolds, the holy character of his colleagues, the moral worth and transparent sincerity of their and the doctor's motives ought to have called forth manifestations of the most exalted tenderness and sympathy. But littleness, under the mask of lofty pretensions, in the flush of triumph, never feels thus. His Grace of Canterbury, in the fulness of his joy, exclaimed, "that undoubtedly, his Majesty spake by the especial assistance of God's Spirit." The Bishop of London, on his knees, protested "that his heart melted within him, as, he doubted not, did the hearts of the whole company, with joy, and made haste to acknowledge to Almighty God, his singular mercy in giving us such a king, as since Christ's time the like had not been seen." So writes the episcopal historian of this celebrated conference. Well might a subsequent member of the same church, compelled by the force of truth, say, in reference to this, "that the scene that followed was one of the most humiliating upon the page of English history."

"The Puritans had been unfairly treated, browbeaten, jeered at, silenced." We will only add a sentence or two from one of the most able of modern historians, but by no means one partial to the character of the Puritans. "His measures towards the Nonconformist party had evidently been resolved upon before he summoned a few of their divines to the famous

conference at Hampton Court. In the account that we read of this meeting, we are alternately struck with wonder at the indecent and partial behaviour of the king, and at the abject baseness of the bishops, mixed, according to the custom of servile natures, with insolence towards their opponents."

Evans's Early English Baptists.

Baptisms.

FOREIGN.

JAMAICA, *Salter's Hill and Maldon.*—Mr. Dondy writes:—"A year ago this district was in a state of religious excitement; the house of God on the Lord's-day, as well as on other occasions, was thronged with people, who listened with eagerness to the preaching of the glorious gospel of God's dear Son; the class-houses were thronged, and many were physically prostrated under a sense of sin. They cried to the God of Heaven for mercy; and many being directed to Jesus, as the Lamb of God which taketh away the sin of the world, believed in His name, found peace with God, and after giving evidence of having experienced a change of heart, offered themselves for christian baptism and the fellowship of the church, and have been received. The number baptized at the two stations are, at Salter's Hill, 138, and at Maldon, 85, making a total of 223, nearly as large a number has had been baptised in the nine previous years. At a time when so many have been gathered into the church, an analysis may not be uninteresting. There were eighteen married couples; of other married persons, there were thirty-seven men and thirty-one women; the partners in life of many of these were already members of the church, and others are inquirers. There were two widows, and of persons in a single state of life, fifty-one are men, and sixty-six women. Ninety-four of the number have been prostrated, leaving one hundred and twenty-nine, the larger proportion, who had not thus been visited. The advantages of education, when combined with the public services of the Sanctuary,

will be seen from the fact that one hundred and fifty-six had been in day-schools, and one hundred and forty-three were Sunday scholars. There were also fourteen Sunday-school teachers baptized. One hundred and forty-one can read the Scriptures, and fifty-five are able to write. Parental example and training have also had their influence. One hundred and forty of the new members now have, or have had, a father or mother, and in many instances both parents, who were members of a christian church. The ages of one hundred and fifty-six range from fourteen to twenty-five years, the remaining seventy-seven are above twenty-five years old. Of those baptised, there has been no occasion for the exercise of church discipline, except in two cases. During the year, including the names on the books in 1860, the number of inquirers in the two districts enrolled was nine hundred and eighty-four; of this number, two hundred and twenty-three have been baptized, and united with the church. The present number of inquirers is six hundred and forty-eight, leaving one hundred and thirteen to be accounted for. Of this number, seventeen have left the district, six have left to join other societies, and three have died, the remaining eighty-seven have been erased, some for immoral conduct, and others for neglect in attending the means of grace. Thus, it will be seen, that about one in eleven have relapsed, or, in other words, under nine per cent, of the number enrolled. It is expected that many now on the roll will ere long be prepared to follow the great example set by Jesus, and agreeably to His command, submit to the ordinance of christian baptism."

INDIA, Secry.—Mr. Ellis has baptized the brother of our native preacher Bolaram. He has had to endure much sorrow for Christ's sake, by which his sincerity has been tried. Mr. Ellis hopes to spend part of the year at Cutwa, and proposes to establish several sub-stations.

Agra.—Two soldiers were baptized, on Sabbath evening, the 29th of June, and several others are inquiring after the way of life.

Delhi.—Mr. Evans has had the pleasure of baptizing three soldiers. There are more inquirers—native and European. The theological school is doing well. The students' houses are ready, and in a month or two, Mr. Evans expected to have the whole in full operation. The erection of the new chapel it was intended to commence immediately after the rains. The authorities in Delhi had forbidden preaching at the city knotwali, or police office, but on reference to Sir Robert Montgomery, the Lieutenant Governor, permission was freely given.

BAHAMAS.—At Nassau thirty-two persons were baptized on the 1st of June, and several inquirers await examination. Mr. Davey has also visited the island of Grand Bahama. He found several matters requiring attention. The island has very little cultivable soil; so that the people chiefly gain a living by fishing, and gathering sponges.

DOMESTIC.

RICKFORD, Somersetshire.—On Lord's-day, June 15, after a sermon by Mr. James Morris, Mr. S. Gunning baptized four believers in a stream of water near the chapel; and on Lord's-day, Sep. 7, after a sermon by Mr. Morris, Mr. Gunning baptized twelve believers. This was a most interesting and impressive service; a very large number of persons from the surrounding villages being present to witness the solemn ordinance. Amongst the number baptized were, from the village of Chew Magna, three youths; from Kempnett, one male and three females; from Barrow Common, two males; from Rudgill, one female; from Rickford, one female, and a youth from the Wesleyans. There are yet several other inquirers whom we hope will soon declare themselves on the Lord's side, and follow him in his own appointed ordinance. These were all fruits of the labours of our brethren connected with the "Bristol Itinerant Society." G. D.

IRELAND, Dunfanaghy.—Mr. Livingstone reports:—"We have now a healthy little church formed, with regular services every Lord's-day. I preach at a station some two miles distant. As the landowners and Episcopal clergy are so bitterly hostile towards us, we have not been able to get over a small chapel; nevertheless, we meet comfortably in a large room in my own house. During the past year I have baptized seven, and I have good reason to hope that the Lord will soon add to us more of the saved. We are about thirty-six miles northwest of Londonderry, and about twenty miles north of Letterkenny, which is the nearest town of any importance. We are at present asking connection with the 'Baptist Irish Society'—we feel that we have a claim; our isolated position, as regards locality, and the opposition we have to encounter, are good reasons why our hands should be strengthened."

Coleraine.—Mr. Medhurst writes:—From March 20th to August 7th we have baptized twelve believers, and several others are inquiring. Our attendance on the Lord's-day at our meeting-house is just now very large. The smallness of our chapel is a sad drawback to our prosperity. We are not only overcrowded, but the heat of the place is so very oppressive, that we find it a difficulty to sit the service through. This cause prevents many from attending at all. More room for the accommodation of our audiences is now a necessity.

Belfast.—Mr. Henry states that the baptist church in this important town has for some time been in a very encouraging state. The attendance at the Hall is steadily increasing. The last three Sabbaths the attendance has been the largest they have had since the friends assembled there. Nine persons have been added to the membership during the past quarter.

Sutton, Isle of Ely.—On Sunday last (Aug. 31) six persons were baptized in the Hundred-foot river, near Mepal Bridge, by the Rev. R. G. Edwards, minister of the baptist chapel, Sutton. The Rev. Mr. Rolls, of Earith, gave a short address at the river side, and Mr. Flavel implored the Divine blessing upon the ordinance. There was a very large gathering of persons present, and better order than was there observed could not be desired.

Stamford Mercury.

CHAPMANSLADE, near Westbury Wilts.

—For some years now we have been destitute of that dew from heaven, the power and witness of the divine Spirit upon the preaching of the gospel; so that with the exception of two individuals no additions have been made by baptism for ten or eleven years. But God, who is rich in mercy, has given the spirit of prayer to his few people here, and has owned the preaching of his word. A spirit of anxious inquiry has been stirred up in the hearts of many, and the cry has been heard, "What must I do to be saved?" On sabbath morning, May 18, seven persons, two males and five females, one of the latter had been a Wesleyan, were baptized upon a profession of their faith in the Lord Jesus Christ by Mr. B. Parsons, of Warminster, after an earnest address from Matt. xxi. 25. It was indeed a lovely scene, and a most delightful day, the sun of nature shining warmly upon us, and the Sun of Righteousness shining in our souls. Several hundreds were present at the water-side, who maintained, through the service, the greatest order and quiet, and to whom many tracts were distributed. In the afternoon our friends were received into the church, when our chapel was crowded to excess. There are others we doubt not will soon also say—

"Through floods and flames if Jesus leads,
We'll follow where he goes."

We pray that these friends may walk as those who are alive from the dead both in the church and the world.

BROUGH, Westmoreland.—We enjoyed a delightful service at this place on Monday, Sep. 1, when Mr. Harvey, of Little Leigh Cottage, Cheshire, who was on a visit, had the pleasure of baptizing seven stout young men on a profession of faith in Christ. One of the number has been a town missionary in Kirkby Stephen, who became convinced that immersion was the proper mode, and believers the only fit subjects, for baptism. Three had been children of many prayers. May they all prove faithful unto death!

R. Y. F.

ODDEN, near Rochdale.—Ten disciples of the Lord Jesus were baptized by Mr. Nuttall, our pastor, Aug. 10; and on Sept. 7, two more thus professed their faith in the Saviour. One of these was an aged pilgrim, seventy-five years of age; another was her son, who had been a useful deacon in an Independent church.

IPSWICH.—On the afternoon of last Lord's-day, Sep. 14, having been informed there was to be a baptizing in our river, and never having witnessed the performance of the ordinance after this primitive fashion, I was anxious to be present, and at the appointed time wended my way to the water's edge, where I found a few friends gathered together, principally "Brethren," to which body of christians the candidates belonged. One brother read a portion of scripture, and then walked down into the water and immersed five young females; after which another brother delivered a short address on the subjects and mode of baptism, and concluding with an earnest appeal to his hearers to place their entire reliance on Christ, and to consecrate their lives more fully to him and his service. G. R. G.

Turret Green.—Our pastor, Mr. Morris, baptized five candidates on Thursday evening, Sept. 4. Of these, (there is generally a preponderance of the other sex) four were males. There was one pleasing fact in connection with this service that I should like to record, as it added much to the interesting character of the proceedings in the minds of many who witnessed the ceremony, and strikingly exemplified the truth of God's word in the fulfilment of his precious promise—"Instead of the fathers shall come up the children." Two of the young disciples who thus publicly professed Christ are the great grandchildren of the Rev. George Hall, who for thirty-six years was the honoured pastor of the church at Stoke Green, of which our church is an off-shoot. Four of the above were admitted to fellowship at the Lord's table on the following sabbath; and one, having satisfied his conscience in the performance of this important christian duty, returns to communion with the Independent church of which he is a member. G. R. G.

WATCHET, Somerset.—After a discourse on the baptism of the Ethiopian eunuch by Philip the Evangelist, Mr. Pilske had the pleasure of leading six believers "down into the water" and baptizing them, Sept. 14.

BUCKLAND ST. MARY, Somerset.—Mr. F. Brooks, our rural missionary, baptized four females on the first Lord's-day in September. We desire to be thankful to the Head of the church for such refreshing seasons.

CATSHILL, Worcestershire.—I am always pleased to see the accounts of baptisms every month in the *Reporter*. Our pastor, Mr. Nokes, led four candidates down into the water and buried them with Christ in baptism, May 25. Then we saw the man of gray hairs blossoming for the grave, and the ruddy youth of sixteen, constrained by the love of Jesus to come forward and give themselves to the Lord and then to his people according to his will.—Again, on August 24, our pastor led three more down into the water and baptized them into the sacred names. One of these was the husband of one who was baptized in May. Another was an aged friend of threescore years, and the other a youth of fourteen. May they all be faithful. W. W.

LONDON, Praed Street, Paddington.—After a suitable discourse by Mr. R. J. Pike, of Grantham, on Wednesday evening, Aug. 27, Mr. Clifford, the pastor, baptized fifteen believers in the Lord Jesus. These were chiefly young persons. We hear that our friends here are making vigorous efforts for the erection of a new and much larger place of worship. At present they are not able to accommodate all who wish to attend.

MAIDSTONE, Bethel.—Our pastor, Mr. D. Crambrook, had the pleasure of baptizing two candidates on the last sabbath in May, and eight more on the last sabbath in August. These were of different ages from sixteen to sixty. May God preserve them all, and present them faultless before the throne of his glory with exceeding joy!

HALIFAX, North Parade.—On Lord's-day, Sep. 7, Mr. Clarke, our new minister, baptized five young females. These, with five others, were received into church fellowship in the afternoon. The congregations were good, and our prospects are encouraging. T. A. R.

WHELOCK HEATH, Cheshire.—Six believers were baptized in June. One was the youngest daughter, and another was the eldest grand-daughter of the pastor, Mr. B. Pedley.—On July 6, five others were baptized, and we have several more inquirers.

HEYWOOD, Lancashire.—We had Bicentenary Services on Aug. 24. After the evening sermon a teacher and a scholar were baptized, and although the place was crowded to excess, the greatest order and attention prevailed. W. M.

TREDEGAR, Monmouthshire. English.—We have had the following additions by baptism:—on July 27, two; Aug. 17, four; Sep. 7, one; all of whom were baptized by the pastor, Mr. Lewis.

WALES.

Milford Haven.—On two several occasions since the account given in the last number of the *Reporter*, nine persons have been baptized in the waters of this far-famed haven by Mr. S. C. Burn, of the baptist college, Bristol. The services were held in the open air, and the addresses on baptism delivered by the Rev. Thomas Burditt, M.A., baptist college, Haverfordwest. On the 10th of August the weather was rather unfavourable, yet the auditory was very large. On the 24th, the weather was all that could be desired, and the fame of the preacher as a master on this subject having spread far and wide, a great number of people came from the country to join the immense multitudes which thronged the shores and banks of this truly primitive baptistry. It is difficult to conceive of such a concourse of people conducting themselves with more decorum, or showing, by their attention, more serious interest in the subject. God be praised for all his goodness! J. W.

Llanvihangel, near Monmouth.—On July 27, after an impressive discourse, which was listened to with marked attention by friends of all denominations, our respected pastor, Mr. Rosser, immersed three persons. Since the settlement of Mr. R. among us, our little chapel is filled with attentive hearers. This is a neighbourhood where ignorance and superstition prevail to a serious extent; and to disobey the dictum of the parson is considered by many as a great crime. W. C.

Denbigh.—Mr. Robert Prichard, the minister, immersed three females on a profession of faith in Christ Jesus, Sep. 7. It is some time since we had a baptism here. We trust that this is but the commencement of better days, and that we shall now see many turning to the Lord. J. S. H. E.

Franksbridge, Radnorshire.—We have had several baptismal services here this year; the last on August 31, when three friends thus put on Christ. Mr. Havard, our pastor, baptized them. One, who was more than eighty years of age, had been a "Churchman." T. R.

Llanthewy, near Abergavenny.—On Aug. 17, after an argumentative discourse on the mode and subjects of baptism, Mr. George baptized five persons. Two of these were man and wife; two others were a brother and sister, who

had been brought up in strict accordance with the tenets of the Established Church, but having read the Scriptures on the subject of baptism, they determined to give themselves to God, and joined the church in this place. W. C.

Baptism Facts and Anecdotes.

THE DELAYED BAPTISM.—A young man, named Henry T., from England, was converted in Dartmouth, Massachusetts. Before his conversion, he was a very intemperate, profane, abandoned youth. His exercises in conversion were marked and clear; and he soon made application for admission into the church. But it fared worse with him than with Saul when he came to Damascus: christians were not only afraid of him, but they thought he had better wait a month, till the next church meeting. They were inclined to think he would turn back to his cups. But he manifested a christian spirit, and determined not to forsake his brethren, or neglect any of the public or private duties of religion. The next meeting came, and Henry, full of hope, presented himself for admission again. The confidence of the brethren in the genuineness of his change was decidedly increased by his conduct during the month; but owing to his former habits, some of the brethren hesitated about having him baptized, and they put him off another month. He said he felt anxious to be soon baptized, for he said he might die without receiving the ordinance; still he would patiently submit to the church's decision, and persevere

in doing his duty. And he did; he was a regular attendant at public worship, and conference, and prayer meetings; and in the latter he took a regular and active part. Indeed he often told how much he loved his brethren—even those who were so suspicious of him. Another month passed, and another application was made. His conduct had been so exemplary as to secure the confidence of the minister, and all the members of the church in his steadfastness, but that of one of the deacons. He alone objected. When Henry was told he must wait one month longer, he was deeply grieved; "but," said he, "if you never receive me, I shall love you still!" This he said as he went out, and closed the door. "That is too much for me," said the deacon; "call him back." He was called back, received a unanimous vote, and was baptized and united with the church. By pursuing such a course, by overcoming the temptation to quit the church, he had gained the confidence of the church, and confidence in himself; and a candidate is rarely found more happy than he was, when baptized and received into the fellowship of the saints. He proved to be a happy and steadfast christian. *From America.*

Sabbath Schools and Education.

FAMILY EDUCATION IN ITALY.

In all classes, and among both sexes, there exists in Italy, as in all Catholic countries, a want whose magnitude we are apt to calculate solely on its theological side, to the oblivion of its general educational bearings. In England and Scotland, every man, woman, and child, who can read at all, has read more or less of the greatest book of the world.

The whole literature of the most religious and deep-hearted race of antiquity, of the most sublimely poetic of eastern nations, lies between the brown lids of the little familiar Bibles each Sunday-school child manages to buy for himself, with a few hoarded sixpences; and, whatever may be the mistakes popularly connected with it, as regards theology, the result as regards the intellectual life and

poetic feelings of the whole mass of our nation is, doubtless, beneficial beyond estimation. Suppose that the Bible were taken out of England, and theology taught solely as in Italy by the clergy, *viva voce*, and in catechisms and wretched compendiums in modern phraseology. Can we imagine the tomes of Eastern and Western classics, which would suffice in any way to replace it as a vehicle of popular instruction? A people whose mental food for ages has been such meat and wine as Job, and the Psalms, and the Parables, and the Pauline Epistles, must needs be in a very different state of constitution from one which has fed on the poor milk and water legends of the Madonna, and Lives of the Saints, and all the spiritual pap and sugar-candy of Romanism.

Again. Both men and women in Italy are inconceivably depressed in mental rank by the embargo which has lain for ages on all social discussions of either religion or politics. It is actually a precept of the Church, that matters of theology and divinity ought never to be talked of between laymen. As a priest, preaching this very winter in Rome, explained it, "We of the clergy have spent years in such studies, under the best instruction, and yet we can hardly venture to speak about them, from the imminent danger of expressing ourselves in some heterodox manner on one point or another. How, then, is it to be permitted that unlearned laymen, or, above all things, that *women* should dare to open their mouths on religious subjects?" All that immense range of topics, then, which pertains to our relation to God or conception of His nature, our deepest feelings in this world, and our hopes hereafter, are "barred and banned, forbidden fare" to the Italian. If we could imagine such a precept thoroughly carried out, the result would be the most deplorable thing in the world. I cannot believe that it is so in truth; but yet it is certain that habitual silence on matters of religion is cultivated, and that the priest alone is instructor and confidant. Doubtless the marked *objectivity* of the Italian character, the absence of reflection and self-consciousness, renders it easier for them than it would be for a northern race to obey this sacerdotal order of silence. Even the good ones among them probably *think* little even if they *feel* much. But yet some expansion of heart

must often be needed, and then how inexpressibly injurious must be a principle which in the name of religion would close their lips to the expression of religious thought? The fire may kindle, but it is a sin to speak with the tongue. Thus, then, a man may rightly admire the wonders of creation, may cast his eyes over all this glorious beauty of Italian earth, and seas, and skies; but, when the thought comes to him of the God who made it, he must not turn to wife or friend and speak of that God. He may rightly addict himself to natural science, and pursue the chain as far as he may through its lower links, but never may he trace it upward, and bind it to the eternal throne. In other words, he may speak of *facts*; but of all which raises facts into *truths*, which gives them their background of meaning, which makes the heavens declare the glory of God, and the whole earth show His praise, he must for ever be silent. Husband and wife, mother and child, brother and sister, may go through life's dark places side by side, but never may they talk by the way of Him who is guiding them. Never in the overflowings of joy may they speak of their loving Father freely, with the confidence of His happy children. The struggles of penitence, of aspiration, of anxious doubt, and trembling faith, all these are hidden for ever from the eyes which look on them with that human love which is the ray to tell us of the brightness of the love Divine. No wonder, then, is it, that while all the deep channels of spiritual sympathy are closed, and the words which might convey it whispered only in the dull ear of a confessor, no wonder is it if the ties of natural affections be slackened, if family relations lose their sanctity amid the struggles of life, and finally fail altogether in the last supreme moment, and the poor dying husband, wife, parent, brother, child, is left to pass away with no ministrations save those of the priest; no loving breast on which to rest the drooping head, no gentle hand to wipe the death-dew from the brow, no beloved voice to whisper of God's strength in our weakness, no—

"Tender farewell on the shore
Of this rude world."

Never, I believe, would Italians desert the dying (as they habitually do, even where there is no possibility of contagion), if religious sympathies were per-

mitted to be to them what they are to us—the undertone of the harmony of this life, and the prophecy of an immortal friendship in the world of souls. The priest has come in thrusting himself between every relation, between husband and wife, between mother and child, between each soul and its Father in heaven. It is not the husband who leads the prayers of his family; it is not the mother who teaches her daughter the lessons of faith and love; it is not the friend who “takes sweet counsel” on sacred things—but always the priest, always the priest! No marvel, then, is

it, that, at the last awful hour, the cord of human love, unstrengthened by its golden strand of holiest sympathies, snaps rudely in twain, and to the priest it is left to stand alone by the dying bed, and touch with *olio santo* the stiffening limbs, and read his Latin invocations, which the dull ear of the death-stricken never so much as hears, and which seem rather to be incantations to unseen powers of evil than prayers to the everlasting Father, who is opening wide His arms to bring home the soul of His child.

Macmillan's Magazine.

Religious Tracts.

TRACTS IN INDIA.

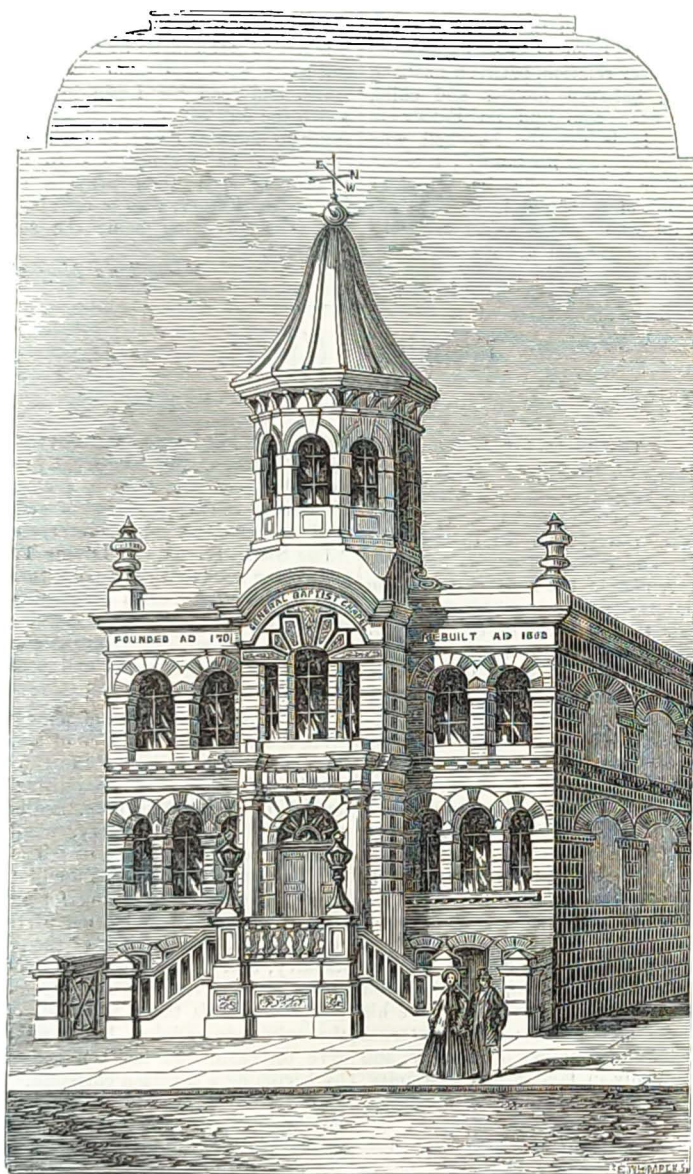
THE REV. W. Tracey, of Madura, records the following:—Two persons in a remote part of the district have, by the reading of tracts, been led to renounce idolatry, and come out openly as christians. A man of the Naik caste was so much interested in several tracts he had received, that he was in the constant habit of reading them to all who came to him. In another village, a Chetty who had read the “Blind Way,” and other tracts, had become disgusted with heathenism, and is in the habit of spending one or two hours every evening in reading tracts and portions of Scripture. Amidst a good deal of abuse and ill-treatment, he had persevered for five or six months in this course. He has thrown away his sacred cord, and is walking consistently as a christian.

Another young man of the Naik caste, very intelligent, but quite depraved in his habits, had been led by reading “The Test of Hinduism,” “The Blind Way,” and other tracts, to forsake his evil ways; he has removed the external marks and the practices of idolatry, and speaks openly in favour of christianity, but he has not yet become connected with a christian congregation.

I will mention but another instance—this man is of the Chuckler caste, but of unusual intelligence, and of great influence in his caste in all this part of the country, and notwithstanding his being of so low a caste, was often employed by higher castes as an umpire in their dis-

putes. He has been a most devoted and active heathen, and has greatly persecuted his own son, who is a christian. This man, during a period of sickness, read and became much interested in “The Sweet Savours of Divine Truth,” and, being something of a poet, turned it into Tamil verse; this occupation was blessed to him; he became convinced of the truth, and with characteristic energy has renounced his idols, and professed his faith in Christ.

The Rev. E. Sargent, of Tinnevely, gives the following instance of awakening under the influence of the tract, entitled, “The Test of Hinduism:”—In one of our chief towns here, is a man of respectability and property, who some time ago received a copy of “The Test of Hinduism;” having read the first part, he lost no time in inquiring for and obtaining the second and third parts, and so convinced has he been of the folly of idolatry, that he has given up attendance at the heathen festivals and ceremonies. He professes his belief in christianity as the only true religion, but is unable to give up caste and heathen connexions by becoming a baptized christian. This man seems to have gone farther than any other man I have met with in giving up heathenism, and yet stopping short of an open profession of the gospel. Last month when, owing to want of funds, I sent round a book for subscriptions among our native christians, he sent five rupees for mission expenses.



NEW BICENTENARY CHAPEL, LINCOLN.

Intelligence.

BAPTIST.

LINCOLN, Bicentenary Chapel.—Lincolnshire holds a prominent position in the early history of English Dissent from State Religious Establishments. Among the Separatists of the reign of Elizabeth were John Smyth, a clergyman of Gainsborough, and John Robinson, of the same neighbourhood. Driven from England, they found refuge in Holland, and the latter became the father of the Independents, the former of the General Baptists. Lincolnshire was also the principal scene of the labours and sufferings of Thomas Grantham, author of "Primitive Christianity," and Messenger of the General Baptist churches. While preaching at Boston, he was rudely seized and lodged in Lincoln Castle, where he remained a prisoner during the whole of the memorable year 1602; and where he wrote a poetic "Dialogue between the Jail and the Cathedral." The General Baptist church at Lincoln is supposed to have been formed about the year 1651; and having survived during some of the momentous periods of our ecclesiastical history, it is exceedingly gratifying to find it in this memorable Bicentenary year renewing its youth like the eagle, and giving promise of a long career of increasing vigour and prosperity. The chapel was erected in 1701, and has long been in a dilapidated state—unfit for worship, and incapable of repair. It is hidden from public view by two old tenements, which form a part of the trust property. The premises are situated in St. Benedict's Square, on the side parallel with High Street, the chief thoroughfare of the city. It is proposed to clear away the whole of the old buildings, and erect a new chapel on the frontage line of the above-mentioned side of the square: it will thus be a conspicuous object from the street, and at a sufficient distance to escape all disturbance by conveyances.

The friends say—we quote their circular—"Our present position and prospects are sufficient to justify this effort. Convinced of the impossibility of gathering a congregation in the old meeting-house, upwards of two years ago we engaged an upper room in the Corn Exchange. In a few months we found it necessary to remove into the large hall below, where we now meet, with a steadily improving audience. We have also a promising sabbath school, which is conducted, though at some inconvenience, in

the old place of worship. The new chapel is to be capable of seating five hundred hearers, without galleries; sufficiently elevated to admit of a dry and well-lighted vestry and school-rooms beneath. An eminent architect, a relative of a former minister of this church, several of whose relatives are also with us, has kindly engaged to render his valuable professional aid. Our design is to proceed as economically as possible. The trustees of the property have £100 in hand, which will be added to the building fund; and we, though comparatively few, and not rich, engage to raise £300 more. The importance of the undertaking cannot admit of a doubt. The field is ample. Lincoln contains 22,000 inhabitants, and is now an improving city, its railways and extensive agricultural implement manufactories having added a large number of skilled artisans to its population. One weighty reason also inducing us to make this effort to secure a place of our own as early as possible, is found in the fact, that the hire of the large hall absorbs the greater portion of our funds. When our purpose is accomplished, we shall then be in a better position for contributing to the support of a regular minister."

:: This is, what we may with propriety call, an extraordinary case, and we indulge the hope that it will be liberally countenanced by the religious public. We are acquainted with all the circumstances, and can give it our hearty commendation. The church is united and active, and have a sabbath and infant school in the old chapel. Mr. John Penney, Broadgate, Lincoln, is the Secretary.

At the Annual Meeting of the General Baptists at Halifax, in June last, it was resolved: "That we cordially recommend the proposal of the friends at Lincoln to build a Bicentenary chapel to the generous support of the Connexion."

BRADFORD, Yorkshire, Infirmary Street.—We rejoice to hear that the friends at this place are vigorously engaged in the reduction of the heavy debt on their chapel property. After sermons on Aug. 17th, by the pastor, Mr. Beevers, Mr. Dowson, and Mr. Charles Rhodes, £67 14s. 3d. were collected; which with £300, contributed since the commencement of the year, has been appropriated to this purpose. "We are helping ourselves," says one of the friends, "and we hope God will help us."

NEWTOWN, Pembrokeshire.—The neat new chapel in this place was opened for Divine worship on Sunday, the 3rd of August. The congregation being too large for the building to hold, services were held in the open air in the extensive burying-ground adjoining the chapel. Services have been held in private houses in this neighbourhood by the baptists occasionally for more than a century. A Sunday-school was established five years ago, which still continues to flourish. The site for the building was cheerfully and liberally given by W. and T. Price, Esqrs., of Newtown, on a lease for the term for 990 years, for the nominal yearly rent of one shilling. At the close of the services Mr. Thomas thankfully announced that the chapel was free from debt. This is the second chapel erected by Mr. Thomas, nearly all at his own expense, since he has been in this neighbourhood.

BIRMINGHAM, Bond Street Chapel.—We have much pleasure in stating that on Monday, August 25th, a highly interesting tea-meeting was held in the large school-room connected with the above place, the object of the meeting being to raise funds towards paying for the painting and cleaning of the chapel, which has recently been done. The provisions were gratuitously given by the ladies of the congregation, and about two hundred and thirty persons sat down. After tea a public meeting was held in the chapel, when the mayor of the town, H. Manton, Esq., occupied the chair, and interesting addresses were delivered. We are pleased to add that since the Rev. John Davies has been in Birmingham, the cause at Bond Street has greatly increased.

BAPTIST COLLEGE, PONTYPOOL.—The session of this institution has opened with the large number of thirty-seven theological students. All the young men who finished their course of study last year are settled as pastors of churches in England or Wales, and the calls for pastors are still numerous and urgent. There are also about twenty applications for admission which cannot be attended to for want of funds. The ordinary income of the society is not equal to the support of the present number of students; but the committee, unwilling to restrict their operations, earnestly look to the christian public for pecuniary aid.

LLANWRTYD, Breconshire.—This place is celebrated for its waters; and hundreds of visitors flock annually to the place; but until now the baptists have had no chapel there. Through the praiseworthy efforts of Mr. Jones, Dolcoed, a beautiful chapel, called Zion, has been erected. It is built in the octagonal form, and it will seat about two hundred and fifty persons.

The cost amounted to £320 18s. 7d. £74 was subscribed previous to the day of opening, and £53 1s., were collected during the services. Mr. and Mrs. Thomas, of Swanson, have presented the church with a communion service consisting of two beautiful silver cups, with two plates. The new cause begins hopefully. The name of the minister is Mr. David Mathias—he has the care of Pantygeelyn and Salin also.

TWICKENHAM.—An effort is being made to remove the debt from the baptist chapel. Fifteen months ago it seemed that the chapel must be closed, and the Catholics were anxious to purchase it. In the meantime a congregation has been gathered, a church formed, and, by repeated additions, doubled in number since it was formed. The friends are now anxious to get rid of the debt, and to secure the chapel for the denomination, and the purposes for which it was built. The new minister, Mr. W. Freeman, has worked for twelve months with much success.

CHILWELL COLLEGE.—General Baptists.—The session was opened on Tuesday, Sep. 9, when many friends assembled. After tea and coffee, John Heard, Esq., took the chair, and the students were addressed by the Revs. J. Matheson, B.A., and J. Martin, B.A., of Nottingham; and J. Stevenson, M.A., of Derby. The proceedings were full of interest, and afforded much satisfaction to the friends of the Institution.

PARK END, Forest of Dean.—A new baptist chapel was opened at this place on Monday, Sep. 1. A large number of friends took tea together between the services. The neat little chapel was crowded with attentive congregations, and the proceedings of the day were altogether of a most satisfactory character.

CHELTENHAM, Cambray Chapel.—The Rev. James Smith has resigned the pastorate of the church meeting in the above place, in consequence of the severe bodily affliction from which he has been for some time suffering.

RECENT RECOGNITIONS.—Mr. M. Hudson, at Portland Street, Southampton, Aug. 6.—Mr. J. E. Giles, at Clapham Common, Aug. 12.—Mr. B. D. Thomas, of Haverfordwest College, at the Tabernacle, Neath, Aug. 18.—Mr. C. F. Vernon, late of Thaxted, at Coleham, Shrewsbury, Aug. 12.—Mr. J. Williams, B.A., at Narbeth, Aug. 28.

REMOVALS.—Mr. Robert Lloyd, of Bethlehem, Pembrokeshire, to Castle Town, Monmouthshire.—Mr. W. M. Anderson, late of Hawick, to Ilkeston.—Mr. J. W. Maurice, of Haverfordwest College, to Caio, Carmarthenshire.—Mr. J. O. Griffiths, of Haverfordwest College, to Llan-dilo, Carmarthenshire.

MISSIONARY.

AFRICA.—A Wesleyan missionary, Mr. W. West, thus describes a scene in Ashantee:—"We were conducted to a large unfinished building, which stood on a slight elevation; and, chairs being placed for us, we took our seats in front of it, to await the approach of his Majesty and nobles, to return the compliment we had just paid to them. As soon as we were seated, ten pots (about twenty gallons) of palm wine were brought from the King, of which our men were glad to partake. The chiefs we had passed in the market place then began to appear, preceded and followed by their numerous retainers, accompanied by drums, and horns, and hollow pieces of iron, struck by a bolt or piece of hard wood. I observed that nearly all the large drums were ornamented with a human skull, and bones, and covered with human blood. The chiefs were nearly all carried in baskets, on the heads of men; while large gaudy umbrellas were jerked up and down over them. When the chief arrived within thirty or forty yards of us, he descended from his basket, and walked up to us, generally shaking hands, though one or two merely waved the right hand as they passed. Some two or three of the principal chiefs approached us dancing, danced for some time in front of us, and then went dancing away, while gold-handled swords, elephants' tails, and large fans were waved about in all directions. With only one exception, they wore a profusion of golden ornaments, as did also many of their attendants. But the most imposing part of the scene was when the King passed by. He appeared as if determined to exhibit all his finery; for, besides the crowd of court oriers, linguists, drummers, sword bearers, and bearers of elephants' tails, there were men carrying his chairs and stools, some of them richly ornamented with plates of gold and silver, and others studded all over with the same costly metals, and all having either golden or silver balls attached. Then followed men with long golden tobacco pipes, and others with the royal sandals, with various other rich and costly articles. There were evidences of cruelty, as well as of wealth, displayed on the occasion. Several young men, for instance, who, for petty offences, had had their lips cut off close up to the nose, and, in some cases, quite down to the chin, giving them a most ghastly appearance. Others were there who had lost their ears. The death-drum, too, was there, and troops of executioners, grim, savage-looking fellows, who seemed as if they had been made for the purpose. As

soon as the King descended from his basket he commenced dancing, which he continued until within a few paces of us. We stood uncovered as he approached. He came first to Mr. Ansah, who stood at my left hand, shook him heartily by the hand, and uttered a few words of welcome. He then took me by the hand, and recommenced dancing, which he continued for two or three minutes, still keeping hold of my hand. The scene just then was indeed an extraordinary one. He is a fine hale old man, somewhat more than sixty years of age. He was dressed in a beautiful, elaborately-wrought country cloth, and was literally laden with gold, his head, neck, arms, wrists, fingers, legs, ankles, and feet all profusely ornamented with studs, chains, bracelets, anklets, rings, &c., in great variety. Crowding near him were scores of men bearing massive gold-handled swords, to which were attached, hanging by a piece of native string, large golden ornaments in the shape of birds, beasts, fishes, fruit, barrels, human heads, vases, &c., some of them weighing at least three or four pounds. These they held above their heads, as they imitated the movements of the King. Mixed up with them were bearers of elephants' tails, and a number of men with large oblong shields, and others holding immense umbrellas of variegated satin; and as the King danced, the whole mass kept in motion, while his executioners vociferated his strong names, and the horns gave out their loudest tones, and the drums were beaten with redoubled energy, and the thousands of spectators shouted applause; all contributing to make up a scene which, once witnessed, can never be forgotten. Having shaken Mr. Gharthey's hand, his Majesty retired dancing, amid the shouts of the admiring multitude. Their mode of dancing is so odd, they writhe and twist themselves about in so strange a manner, that it was with difficulty that I was kept from laughing in the King's face. Several chiefs, with their attendants, had yet to pass in procession before us; and it was not until half-past five o'clock that the ceremony was over. We had taken our seats at twenty minutes to three, and in five minutes after the first part of the procession was seen approaching us; so that nearly three hours were taken up by this extraordinary pageant. It would be difficult to say how many there were present on the occasion. I speak within bounds when I say that there were between twenty and thirty thousand carrying muskets alone, besides the crowds of unarmed attendants, and the thousands of mere spectators."

RELIGIOUS.

POPULAR, Cotton Street.—On Monday evening, Sept. 8, a meeting of a very interesting character was held in the baptist chapel, to take farewell of the two Nestorian christians. The Rev. B. Preece, the minister, occupied the chair. Mr. Salter, missionary to the Asiatics of London, gave very interesting details of the journey of the two Nestorians, Presbyter Johanneau, and Deacon Joseph, from Oroomiah, through Armenia, over the Caucasus, and so to Moscow, thence to St. Petersburg, and passing along the shores of the Baltic through Poland to Königsberg in Prussia, then to Hamburg, whence they came to London. After their arrival on the Brunswick Pier, where their peculiar appearance attracted much attention, they wandered about the streets of London, until they were at length taken to the Strangers' Home in the West India Dock Road. Dr. Perkins, an American missionary, who has laboured for twenty-nine years among the Nestorians, who knows their language perfectly, who in fact has been mainly instrumental in reducing their dialect to writing, and who had been to America with his invalided wife, providentially was returning to Oroomiah via London, and arrived here on the day of meeting. He gave a most interesting address, full of very pleasing details of the spread and progress of vital christianity among this ancient but little known people. Presbyter Johanneau then read the earlier verses of the fifth chapter of St. Matthew's Gospel in the ancient Syriac. This portion was chosen that the meeting might listen to some of our Lord's words in the very dialect in which they were spoken. The aged presbyter then spoke a few words expressive of his thankfulness at the kind and christian reception he had met with. The speech was translated by Dr. Perkins. A few brief but pointed remarks from the Rev. B. Preece concluded a very novel meeting.

A HINDOO ON THE BIBLE.—The Bengali papers seem to be becoming most liberal in their views. The *Sajjona Rajana*, advocating the introduction of the Bible into Government schools, describes it, in remarkable language as coming from a heathen, as "the best and most excellent of all English books, and there is not its like in the English language. As every joint of the sugarcane from the root to the top is full of sweetness, so every page of the Bible is fraught with the most precious instructions. A portion of that book would yield to you more of sound morality than a thousand other treatises on the same subject. In short, if any person studies

the English language with a view to gain wisdom, there is not another book which is more worthy of being read than the Bible."

WESLEYAN CHAPELS IN WATERING-PLACES.—Mr. Punshon has made a most generous offer to attempt to raise, by his own exertions, within the next five years, the sum of £10,000, as a fund to promote the building of suitable chapels in watering-places. It is a magnificent offer, and the Conference has accepted it, with much admiration of the spirit which has prompted Mr. Punshon to make it.

LORD BROUGHAM IN A WESLEYAN CHAPEL.—On Sunday, Aug. 31, Lord Brougham attended Queen Street Wesleyan Chapel, Scarborough. The preacher was the Rev. J. C. Macdonald. Lord Brougham was so well pleased with the sermon that he sent a note to Mr. Macdonald requesting an interview.—*Northern Daily Express*.

GENERAL.

INTERESTING DISCOVERY.—An important discovery has just been made at Pompeii, of a mill with a great quantity of corn in excellent preservation, and an oven with eighty-one loaves, arranged in rows, and but slightly affected with the heat of the lava, having been protected by a quantity of ashes which had covered the iron door fitted to the mouth of the oven. These loaves have all been got out entire; a large iron shovel for introducing loaves into the oven has also been found on the spot, with a remnant of its wooden handle.

DANGEROUS EXPERIMENT.—A few weeks ago two gentlemen went up in a balloon, and rose to the height of six miles, the highest ever ventured; but the cold was so intense, fifty-two degrees below freezing, that one became insensible, and the other had to seize the safety valve with his teeth. They got down in safety, but who can think of being dead and buried in the air!

RICHARD BAXTER is said to have written four folios, fifty-eight quartos, forty-six octavos, and twenty-nine duodecimos, beside numerous pamphlets, and prefaces to other men's books. Well might the infamous Judge Jeffries accuse him of having written more books than would fill a cart!

SLOVENLY WRITING.—Baron Wilde is said to have fined a county Coroner ten pounds for this inexcusable interruption to public business.

A SINGULAR FATAL ACCIDENT.—A Policeman in London, when running, fell down on his face, which forced three false teeth into his throat, and killed him.

THE INTERNATIONAL EXHIBITION will now be kept open until Saturday, Nov. 1.

ROPE DANGERS.—Several of these performers, especially women, have lately been seriously injured or killed. Verily those who encourage them cannot be held guiltless.

HERRINGS.—The fishermen of Whitby lately met with such shoals of this fish that on two nights they took three millions, worth £3,000.

REVIEW OF THE PAST MONTH.

Friday, September 26th.

AT HOME.—The Queen and several of her children left England on Monday, September 1st, and after an interview with the Princess of Denmark and her parents at the country palace of the King of Belgium, departed for Germany on a visit to the relatives of the late Prince Consort, where Her Majesty will remain a few weeks longer. In a few days the Prince of Wales followed, and his interview with the Danish Princess has resulted in arrangements for the marriage of the parties. Little of much public interest has taken place at home, except the distress in Lancashire, which seems to widen and deepen as time moves on. But much interest has been

excited in the discovery of a substitute for cotton, found in the stem of a coarse long sea grass growing in abundance around our own coasts. Death has lately removed two Primates, the Archbishop of Armagh in Ireland and the Archbishop of Canterbury in England, both at a very advanced age.

ABROAD.—The enterprise of Garibaldi to take Rome was frustrated by the troops of the King of Italy, when this gallant, but in this case unwise, chieftain, was wounded and taken prisoner, and the noble patriot now lies a patient sufferer in an Italian fortress.—Since our last report, the Federal army evacuated their position on James River, and returned up the Potomac. Several terrible battles then took place near the scene of the first contest at Bull's Run. The Federals then retreated to their old position before Washington. This morning we hear that the Confederates are pushing their way into Maryland and Pennsylvania, and there is an indistinct report that another great battle had taken place, and that the Confederates had been driven back. But all news from the scenes of contest is of a doubtful character. Upon the whole this warfare is one of the most extensive, fierce, and awful, that ever afflicted humanity.

Marriages.

August 6th, at Eastgate chapel, Lewes, by the Rev. T. E. Fuller, baptist minister, Mr. Alfred Strange, of Burnley, third son of Mr. Edward Jeffrey Strango, of Neville Lodge, Tunbridge Wells, to Mary Ann, youngest daughter of Mr. William Smith, of Lewes.

August 6th, at the baptist chapel, Ridgmount, by the Rev. J. J. Insull, the Rev. Thomas Baker, B.A., to Martha, eldest daughter of Mr. Thomas Francis, of Ridgmount. Also, Mr. R. B. Francis, of Kingsland, to Elizabeth, youngest daughter of Mr. William Burgess, of Newport Pagnell, Bucks.

August 7th, at Ely-place, Wisbech, by the Rev. John Keed, baptist minister, Cambridge, Mr. James John Atkinson, of Islington, to Sarah Phillis, youngest daughter of the late Mathias Goggs, Swaffham.

August 12, at Regent's Park baptist chapel, London, by the Rev. W. Landels,

Mr. Alfred Edwards, of Chard, to Elizabeth, eldest daughter of Mr. George Fry, of Linton, Devon.

Aug. 12, at the baptist chapel, Preston, by the Rev. R. Webb, Mr. Wm. Bryham Roper, to Agnes, eldest daughter of the late Arthur Burrow, Esq.

August 13, at the baptist chapel, Brown's Town, Jamaica, by the father of the bride, George Phillippo, Esq., of the Inner Temple, barrister-at-law, second son of the Rev. J. M. Phillippo, of Spanish Town, to Mary, second daughter of the Rev. John Clark, of Brown's Town.

Aug. 13, at King Street baptist chapel, Canterbury, by the father of the bride, assisted by the Rev. H. Cresswell, Mr. George Monkton, Hoxton, London, to Miss Margaret Kirtland, Canterbury.

August 17, at the baptist chapel, Leominster, by Mr. Nash, Mr. Benjamin Dukes, to Miss Ann Lloyd.

Aug. 23, at Hope baptist chapel, Canton, by the Rev. J. Bailey, Mr. Thomas Jones, of Swansea, to Miss E. Thomas, of Cardiff.

August 26, at Camden Road baptist chapel, West Holloway, by the Rev. Francis Tucker, B.A., Andrew McLaren, Esq., to Christiana, only daughter of Richard Andrews, Esq., of Holloway.

August 26, at the General Baptist chapel, Mansfield Road, Nottingham, by the Rev. J. F. Stevenson, B.A., the Rev. Robert Pattinson, of Oswestry, late of Macclesfield, to Miss Emma Freeston, granddaughter of the late Rev. Joseph Freeston, of Hinckley.

Aug. 27, at the baptist chapel, George Street, Nottingham, by Mr. Frisby, Mr. Wheatcroft, to Miss Anna Hicking, sister to the Rev. J. Hicking, baptist minister, Loscoe.

Aug. 28, at the baptist chapel, Whitchurch, by the Rev. Joseph Spencer, the Rev. H. Jutsum, to Elizabeth Ann, third daughter of James Netherclift, Esq.

Sept. 3, at the baptist chapel, Fairford, by the Rev. D. Wassell, Captain Milbourne,

of Newcastle, to Sarah Mary Ann, eldest surviving daughter of the late William Thomas, Esq.

Sep. 3, at Union baptist chapel, Oxford Road, Manchester, by the Rev. R. Chenery, Mr. Hallott, to Mary Emma, youngest daughter of Mr. Thomas English.

September 4, at the baptist chapel, Rotherham, by the Rev. J. Ashmend, Mr. Joseph Hunter Watson, Wakefield, to Louisa, youngest daughter of Mr. John Sliun, of Rotherham.

September 10, at Hope baptist chapel, Salford, by the Rev. James Duncley, of Heywood, William Dixon, only son of Peter Chisnall, Esq., of Salford, to Ann, eldest daughter of Mr. Robert Patterson, Westminster.

Sept. 10, at the baptist chapel, Hunslet, near Leeds, by the Rev. A. Bowden, Mr. John Day, to Miss Priscilla Burdett.

At the baptist chapel, Heneage Street, Birmingham, by special license, by the Rev. W. Varley, Mr. Frederick Andrews, to Miss Elizabeth Johnson.

Deaths.

June 16, at Shanghai, Emily, the infant daughter of the Rev. H. Z. Kloekers, baptist missionary, and granddaughter of Lindsey Winterbotham, Esq., of Stroud.

July 26, at Wolfville, Nova Scotia, aged 68, Anne, the beloved wife of the Rev. J. M. Cramp, D.D., President of the Acadia Baptist College, and fourth daughter of the late W. Burls, Esq., of Lothbury, London.

Aug. 1, at King Stanley, Gloucestershire, the Rev. James Cousins, formerly pastor of the baptist church in that place for twenty-five years, aged 74.

August 18, at Abersychan, Mary, the wife of the Rev. Stephen Price, baptist minister, aged 76 years. Her end was peace.

August 19, at Great Yarmouth, Lucy, the wife of the Rev. Joseph Green, pastor of the old baptist church in that town.

August 23, the Rev. Henry Davies, aged 77, senior pastor of the ancient baptist church, at Llangloffan, Pembrokeshire. He had preached the gospel for upwards of half-a-century. He was widely known and greatly respected as a good man and a faithful minister of Christ. He was distinguished for his unostentatious liberality in promoting religion. He gave during his lifetime not less than £1000, towards the cause of God at home and abroad. He was buried amidst the tears of an immense concourse of ministers and people from every part of the county.

August 24, at Brynhaul, the Rev. James Evans, for about thirty-five years pastor of the baptist church, Caerlon.

August 27, at Bourne, in the faith and hope of the glorious gospel, Eliza Gregory, the beloved daughter of the Rev. J. B. Pike, aged 16 years.

Aug. 29, Mr. James Hodgson, of Halifax, and formerly of Stubbing House, Hebden Bridge, in the 81st year of his age. Mr. H. was for many years a deacon of the General Baptist church, Heptonstall Slack, where his remains were interred.

Sep. 8, at Barton Cliff, near Lymington, the Rev. Edmund Luscombe Hull, B.A., late minister of Union baptist chapel, Lynn, and eldest son of the Rev. E. Hull, in the 31st year of his age.

Sep. 13, Mr. Thomas Hemsley, of Highfields, Melbourne, near Derby, aged 68, many years a respected member of the General Baptist church in that populous village.

Sep. 19, after protracted yet patient suffering, Mr. John Orohard, aged 56, who from his youth had been a member of the General Baptist church, Ashby-de-la-Zouch. Our departed friend, whose ancestors for several generations had been members of the same church, was a man of quiet spirit, and greatly beloved by a wide circle of affectionate friends.

YOUTH'S MISCELLANY.

THE GREAT PLAGUE IN LONDON AND THE NONCONFORMIST MINISTERS.

THE terrible visitation of the plague in 1665, for a time diverted attention from the Nonconformists and Separatists. The court and the clergy fled from the infected capital, and the informers were unwilling to ply their odious occupation amid the scenes of desolation caused by the silent and rapid approach of the angel of death. Four thousand persons perished in a single night, and for some time the average number of deaths was ten thousand weekly.

Amidst the indescribable miseries of that fearful calamity, the men who, in obedience to conscience had resigned their emoluments, were impelled by a sense of obligation, to enter upon their mission of mercy amongst the sick and dying in the almost deserted streets of London. It was a relief to them after their seclusion and compulsory silence, once more to preach the Gospel, and to minister consolation to those who were left in that awful calamity without succour or relief from those who should have befriended them. The names of several who devoted themselves to this work of christian compassion are preserved to us, and there is a satisfaction in repeating them. We find amongst them Owen, Knowles, Chester, Turner, Franklin, and Grimes; but more prominent than all, the heroic but modest Thomas Vincent.

Since Bartholomew's Day* he had been engaged in teaching an academy at the house of Mr. Doolittle, at Islington. He did not commit himself rashly to this arduous service, and when he expressed his earnest desire to devote himself to the work, his kind and faithful friend strongly dissuaded him from the perilous attempt. A conference of ministers was held, at which Mr. Vincent gave his reasons for entering on the mission. He told them that he had carefully examined his own soul, and could look death in the face with comfort; he thought that it was absolutely necessary that such vast numbers of dying people should have some spiritual assistance. He could have no prospect of service in the exercise of his ministry comparable in importance with that which now offered itself. He had often committed the case and himself to God in prayer, and upon the whole had solemnly devoted himself to the service of God and souls upon

this occasion, and expressed the earnest hope that none of them would endeavour to weaken his hands in this work. The brethren listened with deep sympathy to his simple statement, and declared unanimously their satisfaction and joy, and their full conviction that the matter was of God. They then commended him to the care and protection of Him who alone could keep him from the pestilence that walked in darkness, and the destruction that wasted at noonday. He was well furnished by the most extensive and correct acquaintance with Scripture for the sacred task. Full of courage, with a heart of tenderness, and in the spirit of meekness, he went without delay into the midst of the stricken people. Every Sabbath, through the whole period of the visitation, he preached in succession at one of the deserted churches of the city. Crowds followed him wherever he went, and listened with deep attention to his preaching, marked by its clearness, solemnity, and all-subduing pathos. He was not satisfied with the general proclamation of the truth of the gospel, but held himself in constant readiness to obey any call that might be given him to instruct and to comfort those who had received the fatal contagion. We may see him awakened from short and broken slumbers, on his way at the midnight hour to an obscure dwelling in some narrow lane or close alley, with solemn haste, to speak to the poor sufferer who had but a few hours to live.

By the feeble light of his lantern, and familiar with the quarters over which the malaria broods in all its virulence, he passes with light but sure steps over the heaps of filth, the long grass, and entangled weeds, that would arrest the progress of one less intent on the errand of love, or not so well acquainted with the labyrinth of appalling wretchedness through which he must force a track. With a life charmed for the time against all noxious influences, he returns to find in his own dwelling one victim fall after another, until he remains the survivor of seven who have been borne away by the dead-cart to the common receptacle of the unconfined remains. Who can doubt the sincerity and the fidelity of men so willing to be offered up a sacrifice in deeds of unwearied practical christian benevolence like these?

Black Bartholomew.

*August 24, 1662, when about two thousand pious ministers were suddenly and cruelly driven out of the Church of England.

"TALITHA CUMI!"

BY THE AUTHOR OF "THE THREE WAKINGS."

"*Talitha*, in the dialect of the people, a term of endearment used towards a young maiden"—
Dean Alford on "*St. Mark's Gospel*."

"*Talitha cumi!*"

The mother spoke;
And lightly from slumber
The child awoke.

In sweet dreams folded
At dawn of day,
As in dew a rosebud,
The maiden lay.

The fair lids rounded
In calm repose;
Long lashes shading
The cheek's soft rose.

The lips half parted,
As though she smiled,
When with kisses the mother
Awoke the child.

"*Talitha cumi!*"
"Damsel, arise!"
And slowly open'd
Those happy eyes.

In deep sleep buried,
At close of day,
Silent and pallid
The maiden lay.

In the heart no beating,
On the cheek no rose;
Placid but rigid
The pale lips close.

No gentle heavings
Of even breath:
And the mother sobb'd—
"Not sleep, but death!"

No need for hushing
Her anguish now;
No wailings will trouble
That placid brow.

No wild lamentings
The mourners make,
No tumult of minstrels,
That sleep can break.

Silence those death-wails
Of wild despair!

"Not dead but sleeping!"
The LIFE is there!

Gentle His accents,
Mother, as thine;
Yet Galilee's tempests
Know them Divine.

Kingly, He chaseth
The mocking band;
Softly he toucheth
The clay-cold hand.

"*Talitha cumi!*"
"Damsel, arise!"
And slowly open
Those death-seal'd eyes.

With a name of endearment,
Tender and soft,
(Her mother had waked her
From sleep with it oft,)

He calls her spirit
Beyond the tombs,
"*Talitha cumi!*"—
She hears and comes.

And the gates of Hades,
The gates of brass,
Which through the ages
None living pass,

Before those accents
Quake as with thunder,
Quiver like aspens,
And part asunder;

Open like flowers
Touch'd by the sun;
Yet through the wide portals
Passeth but one.

Fearless came through them
The soul of the child,
Saw Him who call'd her,
Knew Him, and smiled.

"*Talitha cumi!*"
The Saviour spoke!
And as from light slumbers
The dead awoke.

THE

BAPTIST REPORTER.

NOVEMBER, 1862.

A MONUMENT OF PARENTAL AFFECTION TO A BELOVED DAUGHTER.

Forty years ago this graceful monument was reared by the hand of a pious and loving father. How he could have laid out his materials, and then, having elaborated them, place them in position with so much taste and skill, many may be at a loss to imagine; for whose hand would not have trembled at the task? But "Resignation to the Divine Will" strengthened him, and guided both thought and labour. We caught a view of this "monument" in an old volume of similar discourses of that period, and knowing that bereavements are the lot of all—that the cottage as well as the palace is not exempt from such calamities, we have copied this brief but beautiful discourse, and now present it for the edification and consolation of bereaved sufferers. The title reads—"Resignation to the Divine Will. A Sermon, occasioned by the death of his daughter, Mary Brown Langdon, who died Jan. 6, 1823. By Thomas Langdon, (baptist minister? Leeds)."

"I WAS DUMB, I OPENED NOT MY MOUTH, BECAUSE THOU DIDST IT."

Psalm xxxix. 9.

Such was the language of the pious Psalmist, when speaking of his feelings and conduct, while under the pressure of some severe affliction. What the affliction was, it is not, perhaps, easy to determine. Several parts of the Psalm would lead us to conclude that he had lost some beloved friend or relation, the object of his tender affection, and his fondest hopes. What he says of the shortness and vanity of human life, of the rebukes of the Almighty making the beauty of man to consume away like a moth, and of his only hope being now in God,

certainly favours such an opinion. But, of whatever kind the affliction was, he recognizes the hand of God in it, acknowledges the righteousness of his dispensations, and expresses an humble submission to his holy will. "I was dumb, I opened not my mouth, because thou didst it." And should not we, my brethren, endeavour to preserve the same patient and resigned temper, in seasons of bereavement and affliction? It is certainly both our duty and our interest to do so. We should recollect that however severe our afflictions may be, they over-

take us by the permission, and under the direction of the righteous Governor of the universe; and this thought should silence every murmuring word, and suppress every repining sigh. We should, like the Psalmist, be dumb, and not open our mouth.

I. The Psalmist here expresses a firm belief of God's providential government, "Thou didst it."

He, who created the world by his power, governs it by his wise and gracious providence. The government of his providence is, in the strictest sense, universal. The whole universe is his dominion, and every creature, from the tallest angel to the meanest insect, is subject to his authority. He guides the flight and determines the fate of a sparrow, and numbers even the hairs of our heads. His providence places us in the situations which we respectively fill, fixes the bounds of our habitations, spreads our table, fills our cup, and directs and superintends *all*, even the most minute circumstances of our situation. If we enjoy the blessings of prosperity, and smiling mercy crown our days, it is to him that we are indebted for it. And when we feel the pressure of affliction, it is he who "strikes our comforts dead." It is to him we owe our children, our relatives and friends, and all the refined pleasure we derive from their society; and when we lose them, it is he who taketh them away. When they die, it is he that gathers back the breath, changes their endeared countenances, and sendeth them away from us. The time of their death, and all the circumstances relative to their dissolution, are ordered and directed by his providence. It is, as you have been singing,

"God who lifts our comforts high,
Or sinks them in the grave."

And shall we repine at his dispensations? No; oh, thou sovereign

Disposer of all events, we will be dumb, we will not open our mouths, because thou didst it!

II. The Psalmist discovers a full conviction of the wisdom and righteousness of the Divine administration.

God is, it is true, a sovereign; but he is a just, a wise, and a merciful sovereign. His authority is absolute; but all his proceedings are directed by unerring wisdom and boundless goodness. And shall we find fault, or be dissatisfied with the conduct of such a Being. Can infinite wisdom be mistaken? Can infinite goodness be cruel, or unkind? Shall not the Judge of all the earth do right? His way may be in the great deep, so that it may not be possible for us to trace his footsteps. Sometimes the purposes of his wisdom may be so profound, that our faculties are not capable of penetrating into them. They are an abyss that we cannot fathom. At other times he may wisely conceal from us the ends of his conduct, to try our faith, exercise our virtues, and improve our characters. But we may rest assured that he has important ends to accomplish, by whatever he does, and whatever he permits. When the thickest clouds and darkness are round about him, righteousness and judgment are the habitation of his throne.

III. In these words our Psalmist expresses an humble resignation to the divine will.

His affliction was heavy; but he bows to the authority of him by whom it was sent. The stroke which he felt was severe; but he knew that the hand which inflicted it was the hand of God. He was dumb, therefore, and he opened not his mouth. To be insensible to our afflictions, indeed, is what neither reason nor the gospel requires of us. Afflictions would not be afflictions if we did not feel

them; nor could they answer the purposes for which they are sent. A stoical insensibility to the evils of life, were it attainable, would be as unchristian as it is unnatural. Our divine Master himself, in the days of his flesh, discovered the most tender sensibilities of human nature. He groaned and wept at the grave of his friend Lazarus; and he will not be angry with us, if, when we follow the remains of our friends and relatives to the grave, we weep also. He will not be offended if the tender recollection of those who were once dear to us should cause us to heave the pensive sigh, and drop the briny tear. But we should not suffer one murmuring word or one repining thought to "mingle with our sorrows. If we cannot glory in tribulation, and sing the praises of God so loud, when he taketh away as when he giveth, we should, at least, be dumb, and not open our mouth. And surely, if we believe that there is a God, that his providence superintends all our affairs, and that he directs all events with infinite wisdom and goodness, we ought not merely to submit to his appointments with patience, but to acquiesce in them with cheerfulness.

Permit me now, my christian friends, to mention some considerations which are calculated, with a divine blessing, to produce that calm acquiescence in the afflictive dispensations of Divine Providence, of which the Psalmist has given us so pleasing an example. And let it not be forgotten that it is only to good men, to those who are the servants of God and the disciples of our Lord Jesus Christ, that the sources of consolation to which I am now about to direct you are accessible. It is true that afflictions in general, and the loss of friends and relations in particular, are loud calls to repentance; and woe be to those who do not hear

and obey them! But a wicked man can derive no comfort from contemplating either the perfections or the government of God. The thoughts of God and his providence must add weight to his affliction, and bitterness to his grief. When he thinks of the Almighty, his conscience tells him that he is the object of his righteous displeasure, that he has trampled on his authority, defied his power, abused his goodness, despised the riches of his patience, and rejected the tenders of his mercy. All the perfections of the Deity appear to be set in dreadful array against him. It is the man of piety, the humble, penitent, obedient disciple of Jesus Christ, the man who has an humble hope that he is reconciled to God by the death of his son, who alone can derive consolation and hope from contemplating the character of the Living Being.

FIRST. Let us, then, take a view of the infinite excellencies of the Divine Being. Think of his adorable attributes. He is infinitely wise. He cannot possibly err, or be mistaken. He is infinitely holy, the Judge of the whole earth, who can do nothing but what is right. He is good, infinitely good, goodness itself. His goodness is displayed in the works of creation, and the dispensations of providence; but it is manifested in a still brighter light in the astonishing plan of human redemption. He "so loved the world as to give his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." He is omnipotent. His will is efficient. His operations are subject to no control; so that he is able to accomplish all the purposes of his goodness. And shall we, for a moment, doubt the propriety of any part of his conduct? Shall we not silently, if not cheerfully, submit to the dispensations of his providence?

SECONDLY. Think of the endearing character in which he has condescended to reveal himself as standing to us. Ho is our Father. A kind and compassionate father. A father, it is true, whom we have justly offended; but to whom we are reconciled in and by our Lord Jesus Christ. A father who is as wise as he is compassionate. "Like as a father pitieth his children, so the Lord pitieth them that fear him." But neither the most affectionate regard of the best of fathers towards his offspring, nor even the compassion of the tenderest mother towards the son of her womb, will bear a comparison with the pity and compassion with which the great God regards those who serve and trust in him. And shall we be dissatisfied with the conduct of such a parent? Shall we not receive even his chastisements with submission and gratitude? "We have had fathers of our flesh who corrected us, and we gave them reverence; and shall we not much rather be in subjection to the Father of spirits, and live." Heb. xii. 9.

THIRDLY. When we are tempted to repine under the afflictive dispensations of Providence, let us think of our unworthiness and guilt. Let us recollect how often and how grievously we have offended the Almighty. Are not our afflictions, severe as they may be, less than our iniquities deserve? It is of the Lord's mercy that we are not consumed. And shall a living man complain?—a man for the punishment of his sins? Rather let us resolve with the prophet, that we will bear the indignation of the Lord, because we have sinned against him.

FOURTHLY. Let us think of the innumerable favours which we have received from God, and of the mercy with which our bitterest afflictions are mingled. Our severest afflictions should not cause us to

lose sight of the many blessings which the Almighty has bestowed upon us. We are indebted to him for our existence. He is the former of our bodies, and the father of our spirits. It is he who has preserved us, supplied our ever returning wants, and fed and provided for us, all our lives long, to the present period. His bounty has bestowed on us ten thousand thousand precious gifts of a temporal kind. But what are these, when compared with the spiritual blessings which we have received from him?—the gift of his Son^t—the great and precious promises of his gospel—and the hope of pardon and eternal life which these promises inspire? And have we received so many unmerited favours from God, and shall we murmur if he now and then visit us with affliction? Have we received so much good from his hands, and shall we complain if he sees fit to permit some evils to befall us? Especially when we recollect that he as much intends to promote our interest by the afflictions we suffer, as by the comforts we enjoy: that he is not less wise, and kind, and good when he taketh away than when he giveth; when he denies us the favours we desire than when he bestows them? No; the severest judgments with which he may see fit to visit us should not make us forget the innumerable benefits which he has bestowed upon us.

There are few events more deeply affecting than the loss of our valued relatives and friends, especially when their death is sudden and unexpected. When an affectionate friend, a dear relative, or a beloved child, the object of our tenderest regard, is snatched from our embrace by the relentless hand of death, how severely are the feelings wounded! and with what bitter anguish is the bosom filled! To observe their declining strength—to mark the rapid progress of the

fatal malady—to stand by their dying bed, and witness their last agonies—to see their cold remains wrapt in a shroud, enclosed in a coffin, and lodged in the dark and silent mansion of the tomb;—how deeply affecting! But when we lament the loss of pious relatives and friends, deeply as our hearts may be wounded, we need not, we ought not, to sorrow as those that have no hope. No; a voice from heaven comforts us, by assuring us that the dead that die in the Lord are blessed, that they rest from their labours, and that their works follow them. Their immortal spirits, now absent from the body, are secure and happy in the blissful presence of the God who made, and the Saviour who redeemed, them. Their sufferings are ended. Their sorrows and sighings are fled away, and God has wiped away all tears from their eyes. And their bodies, which now lie mouldering in the grave, shall, at the appointed period, be raised again, no more to be subject to diseases and mortality, but fashioned like the glorious body of the Son of God. How alleviating! how divinely consoling to surviving relatives are these considerations! And, blessed be God, we who now mourn the loss of a beloved child, the kindest of sisters, or a most affectionate friend, are not destitute of those strong consolations which these considerations are calculated to afford.

The dear deceased was truly, perhaps I may be permitted to say, eminently pious. Her religion was not ostentatious, but it was animated; equally distant from enthusiasm and formality. She discovered decided marks of genuine piety at a very early age; and in the year 1814 her father enjoyed the pleasure of administering to her the ordinance of christian baptism, and of seeing her take her place at the table of our blessed Lord. And he

has now the unspeakable happiness of being able to say that, through divine assistance, she has uniformly adorned her christian profession by a virtuous and holy conduct. She loved the house of God, and was regular and devout in attending on the ordinances of public worship. And I have been pleased to discover, from several circumstances, that amidst the business and cares of a large family, which she kindly shared with her beloved mother, she found time for religious retirement, and conversing with her Bible and her God. Her filial piety was truly exemplary; and to her younger brothers and sisters she was more than a parent. The recollection of her kind attentions in seasons of indisposition, her incessant endeavours to promote their ease and comfort, the wise and affectionate counsels which she gave them, and the ardent desire which she uniformly discovered for their present and everlasting welfare, cannot, I am persuaded, fail to endear her memory to them all as long as they live. She was ever ready to sacrifice her own amusement, ease, and inclinations, to domestic usefulness. Nor was her benevolence confined to her own family, but it extended to all who came within the sphere of her influence. What pleasure did she take in endeavouring to promote the circulation of the Holy Scriptures among the poor!—in giving instruction to the children of the Sunday schools:—and in procuring assistance towards the support of schools for the education of the wretched female children of India! She delighted in visiting the poor and the afflicted, and administering, as far as was in her power, to their relief and comfort. She would frequently apply to her opulent friends in their favour; and I owe my sincere thanks to several families of this congregation for the pleasure they

have afforded my dear departed child, by permitting her so frequently to be the bearer of their charities to the afflicted poor. But I need not enlarge; those who attended her interment heard a most pleasing delineation of her character by my kind and highly esteemed friend who addressed us on that mournful occasion. I shall only add, that if any should be disposed to think that too much has been said in favour of the deceased, I hope they will forgive the partiality of an afflicted parent, whose heart is bleeding, in consequence of the loss of a dearly beloved child, and who cannot resist the wish he feels to endeavour to embalm her memory.

Her last illness was short, but her sufferings were frequently very severe. However, she was enabled to bear them with patience and resignation. Amidst excruciating pains, and in the immediate prospect of dissolution, she frequently said, "It is the Lord, let him do as seemeth him good." And, a very little while before she expired, seeing her sister in tears, she said, "Dont weep, it is the Lord." From the commencement of her illness she apprehended that it would be fatal. But though she was not unwilling to live, but on the contrary frequently expressed a wish that, if it were consistent with the will of God, she might be spared a little longer, yet, blessed be God, she was not afraid to die. She built her hope on the mercy of God, manifested to a guilty world, through the merits of her beloved Saviour; and this hope was, as she herself expressed it, "an anchor to the soul, *firm* and steadfast." Her tranquillity and peace continued to the last. Just before she expired, when she could articulate no more, she said, "Happy! happy! happy!" and, in a few moments, breathed her last.

She is gone! We shall see her

face, we shall hear her voice no more! But we will recollect that it is God who hath taken away, and be silent. We will be thankful for that blessed hope by which our grief is softened, and pray that her removal may be the means of exciting her bereaved parents to hasten their preparation for that happy eternity into which she has entered. May her surviving brothers and sisters frequently think of the kindness with which she treated them, the affectionate advice and admonitions which she has given them, and the pious example she has set them! May they hear and obey the voice which, from the tomb of their departed sister, is now saying to them, "Be ye also ready; for in such an hour as ye think not, the Son of Man cometh."

And let the younger members of this congregation, particularly those who laboured with her in giving instruction to the children of the poor, and other offices of piety and benevolence, pay a serious attention to the solemn admonition which this event addresses to them. Think of the uncertainty of human life. This day four weeks your deceased friend made one of this congregation, and now she has been near a fortnight numbered with the dead! This day month *she* was hearing the funeral sermon of an amiable and a beloved friend.* And now *you* have been hearing *her's*! And who can tell how soon some of you may be seized by some fatal disorder, and laid on the bed of death? "Be ye therefore ready!" "Ye know not what shall be on the morrow!" "To-day then, if you will hear his voice, harden not your hearts."

An Appendix gives a characteristic letter of condolence from the REV. ROBERT HALL.

* Mrs. Thackrey, the truly amiable wife of Mr. John Thackrey, merchant.

APPENDIX.

The author cannot resist the inclination he feels to append an extract from a most affectionate letter which he received a few days after the mournful event which he has attempted to improve, from the Rev. Robert Hall, M.A., a gentleman whom he regards as the highest honour to be able to call his friend.

January 9th.

"My dear Friend,—I am much concerned to hear of the heavy bereavement with which it has pleased God to afflict you and dear Mrs. Langdon, by the unexpected removal of your most amiable daughter. I never saw a young female whose character impressed me with a higher degree of esteem. I cannot wonder for a moment that your tears flow freely on her account. It is, indeed, a most severe and afflictive stroke, which none but a parent,

and the parent of such a child, can duly appreciate. I feel myself highly honoured and gratified in the recollection of having possessed any share in her esteem.

Still, my dear friend, there is much mercy mingled with the severity of the dispensation. It is an unspeakable mercy to be able to reflect on the decided piety of the dear deceased, which so eminently prepared her for the event you so deeply deplore. Nor is it a small alleviation of the anguish resulting from such a stroke, to reflect that the time is short, and the end of all things is at hand. Painful as is the thought to all your friends, to you, my dear friend, it must be familiar, that in all probability her separation from you will be but of short duration; and that she has entered into that blessed eternity a little while before you, for which you have long been waiting."

Poetry.

ON THE THRESHOLD.

I'm returning, not departing;
My steps are homeward bound;
I quit the land of strangers
For a home on native ground.

I am rising, and not setting;
This is not night, but day—
Not in darkness, but in sunshine,
Like a star, I fade away,

All is well with me for ever;
I do not fear to go;
My tide is but beginning
Its bright eternal flow.

I am leaving only shadows
For the true, and fair, and good;
I must not, cannot linger;
I would not, though I could.

This is not death's dark portal,
'Tis life's golden gate to me;
Link after link is broken,
And I at last am free.

I am going to the angels;
I am going to my God;
I know the hand that beckons—
I see the holy road.

Why grieve me with your weeping?
Your tears are all in vain;
A short farewell, beloved,
And we shall meet again.

Jesus, thou wilt receive me,
And welcome me above;
This sunshine which now fills me
Is Thine own smile of love.

BONAR.

Spiritual Cabinet.

PREACHING THE GOSPEL.

It is much to be deplored when, influenced by the clamour for intellectual preaching, the preacher, instead of exhibiting Christ, aims at intellectual display—when the purpose of the sermon is to show what he can do, and to excite admiration of his own mental qualities. To indulge in flowers of rhetoric—to entertain men with fine composition, when their soul's disease requires healing—to be so insensible to their claims as to seek to make their attention terminate on himself—to make them laud his capabilities when they ought to confess their sins and extol the Saviour—to hold himself up in place of the Saviour for whom they are thirsting; oh, of all the impertinence of which a mortal can be guilty, I know of none to equal that.

Let it not be supposed that the preaching of the gospel for which we plead must necessarily give such sameness to our sermons as will render them uninteresting. There is no subject which is capable of borrowing illustrations from a field so wide, or of being presented in such variety of aspect and relation. To what relation of life does not its influence extend? With what portion of the universe has it no connection? What point of time does it not touch? The duties of every relation may be enforced by a reference to the cross of Christ. The wide domain of earth may be laid under contribution, and its various stores ransacked, for imagery to illustrate the scheme of redemption. Nor is it without some relation to other worlds; for "unto the principalities and powers in heavenly places, is known, by the church, the manifold wisdom of

God." It had a place in the divine counsels before the worlds were framed; the first man trusted in the promise in which it was divinely revealed; believers, under the old dispensation, rejoiced to see, though afar off, the splendours of its day; at its coming, humanity felt the throbbings of a new life, and started on a career of progress which is never to cease until the emancipated nations shall resound with the praise of their Saviour-king; still it supports man in his dying hour, and sheds a light along his path as he passes through the shadows of the grave; it will preserve him from harm, when the earth is in flames, and the heavens are passing away. Nor will its influence cease to be felt throughout all the ages of the future; but while eternity lasts, we shall find "the cross in the sky and Calvary in heaven." Sameness with a subject so extensive in its relations! It may be so; but the fault will be in the preacher, not in his theme—it will be solely owing to our own mental barrenness, not in any degree to the lofty subject of which we treat.

But while we are no advocates for monotony, we do desire a more clear, and full, and constant exhibition of the gospel, properly so called; the truth which constitutes God's good tidings—that which, imparting peace to the mind which receives it, is called the "gospel of peace;"—that which, filling the soul with gladness, is called "good tidings of great joy;"—that which, bringing safety to the believer, is called "the word of salvation;"—the truth that God is the friend of men who are his enemies; that, as the crowning manifestation

of his friendship, he has "sent his Son to be the propitiation for the sins of the world;" that through Christ pardon is proclaimed, and, in him, eternal life given to mankind.

This brief epitome of the gospel may serve to remind you that we often profess to preach the gospel, and speak as if we preached it, when we do not. We prove it to be a message from God, and we speak of its various qualities, without expounding its import; and we call that preaching the gospel! We insist on the necessity of conversion—which, though no doubt an evangelical doctrine, is no good news to a sinner—and we call that preaching the gospel! We maintain the doctrine of justification by faith, and exhort men to believe and be saved; thus alluding to, but not

exhibiting, the saving truth; and we call that preaching the gospel! In a word, in various ways we speak about the gospel, and say much that is good and true about it, instead of unfolding the gospel itself; and we call that preaching the gospel! Now, the preaching we desire and require is not so much telling men about the gospel, nor urging them to believe, but *proclaiming the gospel message*—showing, in a manner that will secure their belief, by convincing their judgment of its truth, that God, out of infinite love, has given Christ for them, and in Christ all that is necessary to their present and future welfare:—forgiveness of sin, sanctifying influences, a justifying righteousness, spiritual and eternal life.

W. LANDELS.

Reviews.

The Church of Christ in England. By Charles Stovel. London: Heaton & Son.

IN our September number, page 289, we gave a few extracts from this timely and able pamphlet. Mr. Stovel seldom lifts up his voice, or takes up his pen, on ordinary subjects. He prefers to grapple with the greatest, and would rather manage an "Armstrong," than handle an "Enfield." Recent facts of the "Church and State" question seem to have brought out this publication. Placing before us two quotations as targets, he demolishes them with his usual skill and power. We give them:

"Denationalize the Church, and you imperil the Throne—Denationalize the Church, and you destroy the Constitution—Denationalize the Church, and you throw all England into confusion."—*The Rev. Canon Stowell of Manchester.*

"I am not going to let it be assumed that, in matters of this kind, they [the Clergy of the Church of England] are the only persons to be shot at or take offence. I maintain that this is the cause of the laity, just as much as it is the cause of the

clergy. Why, if the clergy have been guilty of perjury, I—in supporting the clergy—have been guilty of subornation of perjury. I, too, have signed the Articles; I, too, am a subscriber to what is contained in the Prayer-book, just as much as the clergy are subscribers to it; I do, as a layman, everything that the clergy do, with the exception of the administration of the Sacraments, and I take my full share of responsibility with them."—*The Right Hon. the Earl of Shaftesbury.*

How our venerable friend disposes of the "Rev. Canon" and the "Noble Earl" will be seen on a perusal of the pamphlet. We pass on to give one quotation, all we can find space for, but which may suffice as a specimen of close condensation and concentrated power.

"Of all those gifts by which the God of heaven and earth has blessed these realms, no one is more remarkable, or of greater worth, than the early planting here of this, the Church of Christ. Before the errors into which professing Christians have fallen had taken root and acquired the fixedness of habitual power, fugitives of

Palestine had found, by Phœnician commerce, a refuge in the south of Ireland, the west of England, in Wales, and flowing eastward through Northumbria, reached the Isle of Llandisferne. The Church of Christ was represented soon after, if not before, Jerusalem fell by the sword of Titus, and the witnesses of Christ organized around the centre in Caerleon, formed a powerful community when Austin, with his attendant monks, founded a branch of the rising Papal power in our national See of Canterbury. The Church of Christ in England had, before the monk appeared, the high advantage of a free and living use of all that had been granted to mankind, by personal union with Christ himself, and personal enjoyment of his divine support. Against all adversity, she still lived and poured the influence of divine truths into our common law, tinged the very spring of our constitution with gracious principles, and defiant of Gregorian policy, of Norman arms, and canon law from Italy, the Church

of Christ in England has till now witnessed for the truth in suffering and martyrdom. Whether Alban, the Monks of Bangor, Wickliffe, Tyndale, the martyrs of Henry, of Mary, of Elizabeth, of James, or Charles I., became the open signs or witnesses of spiritual life, it has been here;—England has been blessed with its treasures, its influence, and its hope. England is what she is by what she holds, and has held of personal subjection to the will of Christ, with personal participation in the treasure of his resource. The Church of Christ is, and has been in England almost from the time in which its incorporation was first attested to the world. It is here by authority from God; and it is no impertinence to enquire, What is her calamity? What is her request? and what are the indications of her present life?"

Mr. S. then proceeds to discuss these questions.

Correspondence.

THE DISTRESS IN LANCASHIRE.

THE fears of many that as winter approached the number of unemployed and destitute would be greatly increased, are now being painfully realized. At a meeting of the "Central Executive Committee," held in the Town Hall, Manchester, on Monday, Oct. 20, the Earl of Derby in the chair, a report was made by the special commissioner of the Poor Law Board, who stated that in twenty-four unions there were now 176,483 receiving relief, being an increase of 7,845 in one week. The payments for out-door relief had now reached above £10,000 weekly, beside the cost of 27,823 persons in-doors. Forty-seven local committees are actively employed. The sufferers continue to display the most commendable patience. The various religious denominations are making vigorous efforts to relieve their poor brethren of the same household of faith. We have been requested to publish the following appeals, and we gladly comply.

The Baptists and Lancashire Distress.

SIR,—Allow us to call the attention of your readers, especially the pastors and deacons of our churches, to the

resolutions of the Committee of the Baptist Union in relation to the Lancashire distress. It is our earnest hope that the appeal which the committee now make in behalf of their suffering brethren in the North of England will meet with a prompt and generous response.

It is by no means the purpose of the committee to interfere with any of the measures already in operation to accomplish the desired end. Their sole wish, on the contrary, is to supplement and assist them—to be auxiliary to them all. They do not think it desirable that the relief given should assume a sectarian aspect, or should in any degree preclude those who do not agree with us in religious belief from a full share of our sympathy and help; they would, therefore, gladly be auxiliary to the General Relief Committees, whether in town or country. On the other hand there are Baptist brethren, both ministerial and private, whose wants are not sure to be provided for by any existing machinery; and others, such as those for whom the "Lancashire and Cheshire," and the "General" Baptist Associations are labouring to provide, and the committee would

heartily rejoice in rendering assistance to these.

The object of the committee in requesting the treasurer of the Union to receive contributions is not to add to the already too great number of separate agencies, but to afford a facility to churches or subscribers to whom it may be either inconvenient or difficult to forward money in other manner.

Whatever funds may be placed at the disposal of the treasurer by the benevolence of the churches will be appropriated as the contributors themselves may direct, and if no special directions are given, the committee will undertake to distribute them according to its best discretion.

Above all they are desirous that the efforts now made should be so general and liberal as to give satisfactory proof that the spirit of Jesus still dwells and reigns in His church, that so our brethren may be comforted in their sorrows, and our Redeemer obtain abundant glory.

(Signed)

EDWARD STEANE, D.D.,
J. H. HINTON, M.A., } *Secretaries.*
JAMES H. MILLARD, B.A. }
Baptist Mission House,
33, Moorgate Street, E.C.

At a meeting of the Committee of the Baptist Union, held at the Mission House, London, Oct. 7, 1862, the Rev. B. Evans, D.D., in the chair, the following resolutions were unanimously agreed to:—

“1. That the committee feel deeply affected by the tidings which continue to reach them of the painful privations to which so many of their fellow-countrymen and fellow-Christians are subjected through the stagnation of the cotton-trade; and they earnestly pray the God of all mercy, that by his good providence the causes of this great calamity may soon cease to operate, so that the distress may be stayed.

2. That, however, fearing, from present appearances, that the sufferings of their brethren in the cotton-manufacturing districts may yet be long protracted, and dreading for their sakes the rigours of the approaching winter, the committee earnestly sympathise with every effort made to soften their afflictions and provide for their neces-

sities; and hereby express their hearty concurrence in the measures already taken in this behalf by the various Relief Committees.

3. That they, therefore, affectionately invite their brethren throughout the country to aid in this charitable undertaking, by liberally supporting the funds of these committees both by Congregational collections and by private subscriptions.

4. That George Lowe, Esq., F.R.S., the treasurer of the Baptist Union, is hereby authorised and requested to receive contributions for this object; such contributions to be forwarded either to the Baptist Mission House, or to the account of the treasurer with Messrs. Barclay, Bevan, Tritton & Co., 54, Lombard Street.”

Signed,

B. EVANS, D.D., Chairman.

JAMES H. MILLARD, B.A., Acting Sec.

THE GENERAL BAPTISTS.

THIS section of the baptist body have also made the following appeal to the churches:—

BRETHREN,—The Cotton Famine has caused suffering of frightful severity and magnitude among the members of our own denomination. Our churches in the cotton district consist mainly of the industrious and thrifty working class, who never dreamed of needing help. For months they have borne their distress with heroic fortitude; and have been unwilling to obtrude their sorrows on the notice of the world or of their brethren in Christ. In small sorrowing groups in their once happy, but now desolate homes, they silently endure the pangs of extreme poverty; a silence broken only by their prayers to the Father in heaven for bread.

The following extracts from letters sent by the pastors and deacons of a few of our churches will shew that the necessity for relief is immediate and most urgent:—

One writes, “I am speaking within bounds when I say, that full half of our members are so far involved in this distress, that they really have not enough to eat. In the family of A. C. there are six, and they have 2s. 9d. a week to pay for rent; and all they have coming in is 5s. per week. B. M.; here there are seven, with not more than 4s.

per week coming into the house, and out of that 2s. go for rent."

Another says:—"For some time our suffering poor have caused us great anxiety. We are situated in the very midst of destitution. Many of our people, who have been comparatively well-to-do, are now on the verge of actual want. I cannot enumerate all the cases amongst us, as some will not own to being in distressed circumstances."

The Deacon of a small church writes, "Many of our friends are seriously affected by the depression in the cotton trade, upwards of twenty directly so. Ten or twelve more are but obtaining a bare subsistence."

Another brother relates that he had just visited six families in succession, all of whom were out of employ, and says, "The state and prospects of these families it is painful to reflect upon."

Another writes, "The cotton famine will effect injuriously almost every family in our church. Many are suffering deeply already. Scores are at the present totally unemployed. The state of things is becoming worse among us every day."

"I can assure you," says another minister, "that a majority of our people have suffered, and are suffering, very severely. It is a mystery to me how some of them live. A few have been obliged, very reluctantly, to apply for parish relief, and have obtained 1s. 6d. per head per week; others have been sent to break stones on the road for 9d. per day. Some, who think it a disgrace to apply to the parish, will starve

rather than do so; but these are glad to come to *our* vestry for a loaf of bread. These friends have maintained an honourable position in life, and twelve months ago had a nice sum of money saved, but are now penniless and in want."

Believing that our christian union is not a mere name, and that General Baptists (not directly affected by the panic) would cheerfully relieve their brothers and sisters in the Lord, and "prove the sincerity of their love," if only a channel were opened through which assistance could be conveyed, the Yorkshire Conference, held at Byron Street, Leeds, requested us to receive your "bounty," and to "minister to the saints."

We cheerfully comply with that request, and shall most gratefully receive, on behalf of our suffering brethren, the collections of congregations, and donations, by cheques, post orders, or stamps.

RICHARD INGHAM, Vale Manse, Todmorden.

JABEZ TUNNICLIFF, Beckett Street, Leeds.

WILLIAM WATSON, Canal Wharf, Leeds.

G. T. WOODSON, Francis Street, Leeds, *Treasurer*.

RICHARD HORSFIELD, Newtown Grove House, Leeds, *Secretary*.

The Conference recommend that so long as the distress continues, Monthly Collections should be made in all our congregations.

Christian Activity.

MORE ABOUT THE BIBLE-WOMEN.

A NEW feature has lately appeared in the exertions of benevolent persons among the distressed poor, and on the lower strata of London life. The Bible-woman is not merely a distributor of the Bible, as the name seems to indicate, but a distributor of all sorts of good things among the families of the poor. She is selected from the better informed and christian women of the lower middle class. Sometimes she has risen from the very depths of St. Giles's parish by the instrumentality of

the city missionary, or the scripture reader, or the district visitor. She receives 12s. 6d. a-week for her services. She sets out every day to visit the sisterhood of sorrow, suffering, and poverty, ostensibly and directly to introduce the Bible, additionally and practically to see what can be done to help the helpless, and to say what can be said to comfort the downcast. It must be obvious to every reflecting mind that a true and cheering word often does more to lift a wretched mother out of her misery than a

donation of money or clothes, needful in their place. The more vulgar philanthropist does not understand this; he recognises no value in anything he can't handle, or weigh, or measure with a foot rule. The no less mistaken missionary thinks he has done nothing unless he has left a tract, or preached a formal sermon; but kind words spoken by homely lips waken echoes that do not die, and inspire energies long laid prostrate, that rise up and walk. The peculiar adaptation of this movement lies in the fact that the visitor is a woman, and the objects visited are mothers and wives. The visitor is not a fine lady full of sentimental benevolence, afraid of dirt and vulgarities, and keeping well to the windward of the subjects of her instruction; but one who also has been in poverty and trouble, who has lost infants, and knew not how to raise money to bury them—who had a husband, and is a widow, who wrestled with poverty, and nakedness, and hunger, and can tell what she felt and how she got out of it or got comfort in it. Such a message knocking at the door of sickness must be welcome. It is human nature in its finest and purest type, giving off its sympathy and sacrifices and services to those who rarely hear a kind, and never an encouraging word. Since the institution of this new class of labourers in the service of sorrow and suffering, about three years ago, 27,000 Bibles have been sold among the very poorest. The importance of selling, as distinguished from giving, cannot be exaggerated. Bibles lightly got are lightly held by the poor. What they receive gratis finds its way to the pawnbroker's shop in the course of a week or two, while the book for which they have paid tenpence, in weekly halfpence, is retained and valued as hard-earned property, and only parted with in the last extremity. It seems to be the universally operative law among the poor that money raised by begging, and Bibles received gratuitously, are not valued, and speedily squandered. This is the common experience of these Bible-women, and, we believe, the experience of the various societies which have directed their labours towards the elevation or instruction of the very lowest. In London alone, one hundred and sixty Bible-women are visiting the neglected poor

from house to house, pointing out ragged-schools for their children, places of worship for their parents, clothing-clubs, and mothers' meetings, and other means of ameliorating their lot, and, above all, their homes. In improving the domestic condition and management of the homes of the poor, these visitors have done incalculable good. It is easily proved that the poor pay bigger price than the rich for every article they consume. They are ignorant of every element of thrift and economy. They live in filth and damp, and amid drying linen and on wet floors, the first victims of epidemics, and first, owing to their exhausted and enfeebled constitutions, to sink under its attacks. A discreet and sympathising Bible-woman—we can write from personal knowledge—shows the poor mother where the best and most economical soap can be bought, where fuel can be had at a reasonable price, how easily good soup can be made at a reasonable cost, and the room kept clean, dry and sweet, at no great expenditure of labour. She offers a blanket early in the season, as soon as half the price of it is paid in weekly pennies, and frocks and petticoats for the children, cast off by the rich, are given as presents and rewards for tidiness. The effect of persistent treatment of this sort is soon apparent. It should never be forgotten that the poor man flies to the ginshop, not only because he likes gin, but because he finds there a gaslight, a fire, a sanded floor, and a newspaper. He is driven from home by its discomforts, and drawn to the ginshop by far less objectionable attractions than gin. It is on this account that we cannot rely for the creation of temperate habits on the pledges and prescriptions of teetotal societies, but on the increased comfort, convenience, and cleanliness of the poor man's home. The wife and mother makes home. What she is it becomes. Her temper, tidiness, and economy, are its very air, and light, and warmth. On her the Bible-woman acts with a force and a success which no other instrumentality has reached, and through her on children and fathers with a permanence it is impossible to dispute. We have no desire to question, far from it, the labours of the city missionary. He is first, and remains longest, where vice, and fever, and ignorance reign. But, viewing the

action of the Bible-woman on domestic and social life, regarding it as a means of raising the poor from a dunghill and setting them, not indeed among princes, but among the decencies of the earth, we hold the mission of the Bible-woman to be a practical, comprehensive, and effective agency. It secures an entrance inaccessible to others. It

makes the sale of the Bible a pioneer to many-sided and kindly influences. It receives a welcome which woman full of sympathy will always receive from woman full of sorrow. It supplies a link long lost, and occupies a field long neglected, and we hope it will receive an encouragement and support long withheld.

Revivals and Awakenings.

SMALL BEGINNINGS AND GREAT RESULTS.

THIS is the law in what is called the kingdom of nature, and it is in the kingdom of God. Illustrations are plentiful in both regions—acorns grow into oaks, fountains flow into rivers—the great revivals of religion have been traced up to an individual, or to two or three met with one accord in one place for earnest fervent prayer. Hence the importance of meetings in cottages for this serious purpose. Even these, humble and unnoticed though they be, come under the Divine promise and notice. Truth, and especially divine truth, like vegetable seeds, when sown, must germinate and multiply. We were led to indulge these thoughts on reading the narrative which follows:—

“I am glad you quoted that text, ‘Where two or three are gathered together in my name, there am I in the midst of them:’ for I think the Lord put it in the Bible because He knew there often would be only two or three, and did not wish to have them discouraged.”

Such was the remark of a poor woman at the close of our first meeting for reading the scriptures in the homes of our neighbours, several of whom we found unable to read for themselves. It was on an afternoon in December. The rain was pouring heavily, and some unexpected hindrances arose; but we resolved to begin at once, as we could, remembering that if we delayed to labour for Jesus Christ until there were no difficulties in the pathway, we might wait until the grave should be ready for us: and then what could we answer when the Master asked if the work he gave us had been finished?—Next week we met in a

larger room, which was crowded. We commenced without any formal plan, just longing to do something for Jesus, as he should open our way; and feeling that our best training would be gained as we proceeded in the work, looking to the great Master that he might guide us by his eye. Soon it was evident that he who had led us to go from house to house with the Book of life in our hand was preparing willing listeners. The people heard with growing interest. At first a good proportion of our audience was made up of persons already pious; and, though our hearts were fixed on securing the attendance of a different class, we rejoiced to meet the praying women: for we felt that as they were aroused to plead more for their neighbours, and to speak loving words about Jesus as they met them in daily life, they would be blessed, and made a blessing; and through their instrumentality we might gain access to the careless sinners around. Ere long we were rejoiced to welcome several who were not wont to come and go in visits to the place of the Holy One. Their meeting with us was a sort of transition-step, which rendered it easier to go to the house of God; and with much interest we watched for them there. We never had any difficulty about a place of meeting, except that we could not be in two houses at once. No invitations have been declined. The farther off the people were from Christ, the more they needed to be told the glad tidings of mercy for them: and how could they hear if Christians kept aloof?

We are learning more and more that wanderers must be sought by us, as they were sought by the Master. One peculiar advantage of going to so many dwellings is that a far larger number

come under the sound of the Bible words,—each family having acquaintances who will attend at their house more readily than elsewhere. So much encouragement was given in our little afternoon assemblies, that we resolved sometimes to meet in an evening also; and the women were told they might invite their husbands. ‘Will there be a meeting next Wednesday?’ was the inquiry the first night; but the second, they only asked, ‘Where?’ and we were constrained, by their evident desire, to make that weekly we had only thought of as occasional.

About this time two other ladies commenced a similar work in a different part of the village, where, if possible, it was still more needed; so few were in the habit of attending any place of worship. We have been gladdened by an abundant blessing given to their labours; and there has been joy in heaven over sinners repenting. Recently two more have engaged in this happy toil: so that we have now six labourers and four weekly meetings, which are always begun and closed with prayer.

In addition to the Scriptures, we usually read some article selected from one of our magazines, from ‘The Book and its Mission,’ or from some other religious periodical; and it is interesting to observe the emotions and sympathies often called forth. Our great object is to exalt Christ,—to testify of him, and of a free, present salvation. And our faithful God blesses us in the deed, not only by giving power to take hold of his strength, and plead with him for our unsaved neighbours, but also by opening to us the scriptures. Bible-thoughts often seem, as we read to those eager listeners, more grand and beautiful than before; and there is a keener realizing of their exceeding preciousness.

A passing allusion must be made to the kindly feeling which these meetings have induced among the people toward each other. Cases of special benefit derived come to mind as we write; but we may mention only one or two. An aged woman was asked to meet with us, but declined—as she ‘knew so few of the neighbours.’ Aware that she could not read, we called again and again. Her shyness was thus overcome; and in one week, having been

at two meetings, she inquired if there would be a third. Her attendance at chapel became increasingly frequent; and on one Sabbath evening she obtained the knowledge of salvation by the remission of sins. Few who saw her in the first gladness of that hour can forget the scene. Six months we watched over her with deep interest, rejoicing in the change which Divine grace had wrought: then, after a few days’ illness, she slept in Jesus, at the age of eighty-five. How it gladdens us to think she is joining in the new song before the throne!—For several months an unconverted man, who had a pious wife, was most regular at one of the evenings, though he wilfully absented himself from all other means of grace. But recently the answer to his wife’s prayers has been given, and he has become a new creature in Christ Jesus.

Recently it has pleased God to pour out upon the village unwonted showers of blessing. Night after night, for weeks, the chapel was thronged, and the Gospel preached came not in word only, but also in power, and in the Holy Ghost. Many precious souls passed from death unto life, and the disciples were filled with joy—joy far too deep for utterance. There were happy gatherings to bless the name of the Lord. And the revival is advancing still. Our gracious God continues to make manifest in our midst the saving strength of His right hand.

The manner in which the people sometimes thank us for going to their homes is most affecting: but we feel that we are the parties privileged; that such precious opportunities for making manifest the savour of the knowledge of Christ greatly increases our debt to Him. And, with a growing consciousness of obligation, we render thanks for being permitted in this way to give expression to our love to Him who hath redeemed us unto God by His blood.

May we hope that some who read this unadorned narrative will be induced to attempt similar service for our blessed Master?

“Not many lives, but only one, have we,
One only one;
How sacred should that one life ever be,
That narrow span!—
Day after day fill’d up with blessed toil,
Hour after hour still bringing in new spoil.”

Narratives and Anecdotes.

THE EJECTED AND SILENCED OF 1662.

AMONGST them were men of high intellectual powers, great zeal, intense earnestness, and unimpeachable character. The Rev. John Stoughton, in his "Church and State Two Hundred Years' Ago," says:—

"Amongst those expelled from the Establishment by the Act, or removed by measures preparing for that event, were men who would have done honour to any communion. The loss sustained by driving them away was incalculable. Richard Baxter, as soon as the Act was passed, declared his intention not to conform. In his theological disputations and ecclesiastical diplomacy, he does not appear to advantage. . . . Nobody, however, has ever read the story of his life at Kidderminster—how he preached the whole council of God, not ceasing to warn every one, night and day, with tears; and how he visited his flock, and went from house to house with apostolic zeal—must admit, that though he conscientiously refused the see of Hereford, he was one of the truest bishops that his country ever saw, being consecrated by the holiest of all hands, even one from heaven.

John Howe was ejected from Great Torrington, Devonshire. We are fully alive to the narrowness of some of the worthies of the Puritan school. Their reading was too exclusively theological. But Howe's sympathies were broad, and his reading vast. There is nothing of the hard, grinding, terrible logic of ultra-Calvinism in the writings of Howe. He rises into serene regions of thought—devoutly contemplates there the mysteries of the universe, bows before the 'venerable darkness' of Him who hideth himself; and then comes down to speak, with indescribable pathos, to his fellow sinners, of 'the Redeemer's tears wept over lost souls.'

Matthew Poole was ejected from St. Michael's Quern, London. His 'Synopsis,' in five goodly folios, still occupies a leading place in a critic's library, to whatever school the critic may

belong; and those most familiar with Rosenmuller and Blomfield find there is not a little to be learnt from the compilation of the Puritan annotator.

The 'silver-tongued' Bates, who refused a deanery, and might have been made a bishop, had to resign St. Dunstan's in the West; Thomas Manton, the celebrated commentator on the Epistle of St. James, was expelled from St. Paul's, Covent Garden; and Joseph Caryl, the patient expositor of the Book of Job, was forced to take leave of the parishioners of St. Magnus. Gale, the learned author of 'The Court of Gentiles;' and Hill, the editor of 'Schrevelius' Lexicon,' were also among the sufferers for nonconformity. Alleine, Flavel, Brooks, and others, were also turned out of their livings in different parts of the country. They were authors and preachers, full of spiritual fervour and evangelical unction; adepts in the kind of instruction fitted for the common people, dealing in 'wise saws and modern instances,' and arresting the attention and fixing the memory by alliterative jingles, which, 'like a sheep-bell, kept good sayings from being lost in the wilderness.'

These were all ejected by the Bartholomew Act; but there were others ejected before, who were effectually silenced by the new law. John Owen, whose voluminous theological works need be only mentioned as proofs of his learning, orthodoxy, devoutness, and zeal,—first removed from the Deanery of Christchurch before the Restoration, by the Presbyterians,—was now denied the liberty of ministering in parish pulpits, or elsewhere. Thomas Goodwin met a like fate. Though less celebrated than Owen, his great attainments in scholarship, and the range and variety of his thoughts, astonish us when we read his writings, showing how familiar he was with all forms of theological speculation, ancient and modern. He was not a man to be startled at phases of inquiry differing from his own. John Ray, the eminent naturalist, is to be mentioned among the ministers silenced by the Act, inasmuch as, though he remained a lay

communicant in the Church of England, he refused to conform; and in 1663 quitted his fellowship, nor did he ever preach any more. Samuel Shaws' 'Immanuel,' and 'The Angelic Life,' and 'A Welcome to the Plague,' are books not to be forgotten; the last a memorial of the singular devotedness of the author during the terrors of the plague year; and all of them specimens of pulpit-teaching, faithful and earnest, such as must win the praise of all good men of every church. He, though not first ejected, was sentenced to silence by this Bartholomew Act. To think of silencing such a man! No severe and morose man either—though preaching in plague years, and writing 'A Farewell to Life'—but one who, like all honest people, could laugh as well as weep; and though 'his highest excellency was in religious discourse, in prayer and preaching, wrote comedies for boys to act at Ashby-de-la-Zouch, and had quick repartees, and would droll innocently with the mixture of poetry, history, and other polite learning.'

Besides all these, more or less known to posterity by their books, there were the Henry's and the Heywood's, who are equally remembered and honoured

for the simple and beautiful stories of their lives. Thus, to use the words of Charles Julius Hare—'The Act of Uniformity cast out many of the best fish from the net; all the bad, all the careless, all the unscrupulous, all the unprincipled, might abide in it unmolested.' And he cleverly adds, 'The age which enacted this rigid ecclesiastical uniformity was addicted, as might be imagined, to the practice of uniformalising all things. It tried to uniformalize men's heads by dressing them out in full bottomed wigs. It tried to uniformalize trees by cutting them into regular shapes. It could not bear the free growth and luxuriance of nature. Yet even trees, if they have any life, disregard the Act of Uniformity, and branch forth according to their kinds, so that the shears have constant work to clip their excrescences, and none submit quietly but the dead.'"

All honour to the memory of these brave men who esteemed the reproach of Christ greater riches than their livings; having respect to the recompense of the reward; not fearing the wrath of the king, but enduring as seeing Him who is invisible!

Baptisms.

FOREIGN.

PRUSSIA.—Mr. Wiebler says:—"After preaching at Zoinieke to a large congregation in the morning, I went in the afternoon, accompanied by all the members and friends, to open the new burial ground which they have just laid out, in consequence of the great inconvenience and annoyance to which they were subjected in the parish churchyard. They have not had to incur any expense, as the ground was presented to them, and the wall round it has been built by some of the members without charge. Over the gate is an archway with this inscription, 'There remaineth, therefore, a rest for the people of God;' and inside the wall rows of cherry-trees are planted. A platform had been erected on one side, where I could stand and place the Bible, and a great number of people had assembled, so that the ground was crowded.

After singing, reading, and prayer, I spoke from Heb. iv. 9, and we returned rejoicing to our homes. In the evening I baptized two persons who had come from some distance. At Tarnow the meetings were very numerous attended, and many persons came from distant villages and gave us good hope that in these places too the banner of the gospel will soon enter triumphantly. It is indeed refreshing to heart and soul to see how on all sides the kingdom of the Lord is coming with power. Amongst the twenty-nine whom I have recently baptized are two men who have been persecutors like Saul of old. One of these, whose wife was converted, treated her very badly in consequence; and one evening, finding she had gone to a prayer meeting, he followed her, intending to bring her away by force; but he first waited under the window of the room to

listen to the praying. He was struck with the solemnity of the words, and involuntarily lifted his cap from his head, and before the prayer meeting ended he was on his knees with the others, weeping over his sins. He took his wife quietly home, told her how he felt, was enabled at once to flee for refuge to the Saviour, and was soon after united to the church. 'This is the Lord's doing, and is marvellous in our eyes!'

JAMAICA, *Salter's Hill*.—On Saturday, July 19, twenty believers (seven men and thirteen women) were baptized in the Spring Post river, near Maldon. Among the number were a brother and sister, of eighteen and fifteen years old respectively; and another brother and sister, of twenty and fourteen. Seven had been physically prostrated about a year ago. Fourteen are from the juvenile and adult sabbath schools. After the baptism a public service was held in the chapel, when addresses were given to the newly baptized, to the members of the church, and to inquirers, for all of whom earnest prayers were presented to the throne of grace.

On Friday, Sep. 5, in the Orange river, near *Salter's Hill*, twenty-nine disciples were baptized, consisting of twelve men and seventeen women. There were two husbands with their wives; two were Africans, who were rescued some years ago from a slaver bound to Cuba; two were sisters, of about nineteen and twenty-one years old; nearly the whole number are connected with the juvenile and adult sabbath schools. After the ordinance of baptism, at which there were numerous spectators, the newly baptized and others repaired to the chapel, when the new converts were addressed by Mr. Dendy, the pastor of the church, from 2 Cor. v. 17—"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

DOMESTIC.

RUGBY.—On sabbath evening, Oct. 12, in the presence of a crowded and deeply interested congregation, Mr. Angus, after a sermon on baptism, administered the ordinance to eight candidates. Five of them were converts from the world, and three converts to our views on baptism from other sections of the churches of Christ—one from the Free Church of

Scotland, one from the Congregational, and one from the Wesleyan bodies. Of these three the first two were regular attendants and communicants of the church under Mr. Angus's charge (it being an open communion church); and the second and third ascribed their change of views on baptism, under the Spirit of God, to witnessing the baptismal service on former occasions. The first had long entertained a conviction of the scripturalness of our views of baptism, but had not, till recently, been brought in contact with baptists; by intercourse with them conviction was ripened into decision. From a somewhat lengthened observation, it is your correspondent's conviction that our baptisms should be made as public as possible; and that a lucid and temperate exposition of the *positive teachings* of Christ and his disciples on baptism is preferable and more likely to convince an opponent, and bring the inquiring mind to decision, than discourses of a negative, apologetical, or controversial character.

ELGIN, *Scotland*.—During the last quarter our pastor, Mr. Macfarlane, has been three times down into the water, when he baptized six believers. In August, a husband and wife, and a wife whose husband joined us last summer. In September, a woman who had lately been brought to the knowledge of the truth, and a man from the country, who stated that he never was within a baptist chapel until that night, neither had he read any baptist books; and the first conversation that ever he had with any baptist was when he applied for baptism and fellowship. And on Oct. 12, another young woman gladly obeyed this unpopular but divine command. W. U.

CARRICKFERGUS, *Ireland*.—Mr. Swain baptized two persons on Oct. 16, one a daughter of a member of the church meeting here, the other a young man, a Presbyterian. These make five persons baptized here during the last three months. D. P.

OGDEN, near *Rochdale*.—Our pastor, Mr. Nuttall, baptized five disciples on a profession of their faith in Christ, on Lord's-day, Oct. 12. One was an aged woman of seventy-two years. T. B.

GOSBERTON, *Lincolnshire*.—Four believers were baptized by Mr. Jones, Sep. 14. Three of them were from one family—a mother and her two daughters.

LEEDS, Baptist Mission to the Unconverted.—On Wednesday evening, Oct. 1, after a sermon by Mr. Stutterd, from "Arise, and be baptized," to a very numerous audience, he went down into the water and baptized fourteen believers—six males and eight females. One was formerly connected with the Primitive Methodists, two with the Wesleyan Free Church, and two with the Church of England. The others have been gathered out of the "world's wide wilderness;" one was a reclaimed infidel. Our prayers still ascend, "Arise, O God, and plead thine own cause." They were all baptized in South Parade chapel. One will unite with the church there, the rest with the newly formed church at York Road.

CINDERFORD, Gloucestershire.—We had the pleasure of witnessing the baptism of five believers by our esteemed minister, Mr. P. Prees, in the presence of a large assembly, on the first sabbath in October—four males and one female. One of the young men is the only son of one of the deacons of this church. Another of the baptized had been a most notorious character. He was addicted to nearly every vice, and his pastime on the sabbath was in gambling and fighting, and he was a leader of others into the same courses of sin. Several of his old compeers were witnesses of his public profession of faith in the Redeemer. We anticipate an early repetition of the above pleasurable scene, for the Lord is at work among the people. T. W.

BEDFORD, Mill Street.—An interesting scene was witnessed here on Lord's-day morning, Sep. 28, when Mr. Killen preached on the subject of baptism; and although the chapel has been considerably enlarged, and as much more space added to the school-room, every part was filled, and the best order and most devout attention was observed. Among the six persons immersed were a husband and wife, and their daughter and son-in-law. Another was the daughter of a baptist minister. The other was an interesting youth who has been recently brought to a knowledge of the truth.

ABERGAVENNY, Frogmore Street.—Eleven believers in Jesus—three males and eight females—were immersed by our pastor, Mr. Bullock, on Lord's-day, Oct. 5. Since the settlement of Mr. B. amongst us, he has been the means, under divine favour, of reviving our dormant church, and of largely increas-

ing our congregation. Amongst the baptized were two females, daughters of two of our deacons. One of the males had been a Wesleyan; and two youths, formerly scholars, are now teachers in the sabbath school. I rejoice to say that the "Influence for good" is extending, especially amongst the young men, many of whom are anxious inquirers after the way of life. D.

SWANWICK.—I write to inform you that on Lord's-day, Oct. 5, Mr. Winks, of Chilwell College, preached an impressive sermon from Matt. xxviii. 19, after which he baptized eleven believers in the name of the Lord Jesus. Two of these were Wesleyans, who, feeling it to be their duty, were baptized, and afterwards returned to their own place of worship. The rest were added to our fellowship. It is our fervent prayer that the Spirit of God would continue his gracious work amongst us. G. P.

HOSE, Vale of Belvoir, Leicestershire.—After a discourse by Mr. Winks, from Chilwell College, Mr. Smith baptized four candidates. Two had been Wesleyans. These were added to the church at the Lord's Supper on the same day.

LONDON, Metropolitan Tabernacle.—Sep. 25, twenty-two; Sep. 29, twenty; by Mr. Spurgeon.

[In giving these reports of the Metropolitan Tabernacle, we give all we receive. We cannot do more.]

WALES.

Builth, Breconshire.—Our pastor, Mr. Phillips, had the pleasure of leading five candidates into the river Wye, and immersing them into the names of the Sacred Three, on the first sabbath in October. The morning was unusually fine, giving opportunity to hundreds of people to witness the ordinance. And they seemed to lay hold of the opportunity, and take advantage of the fineness of the morning, for they might be seen wending their way from town and country to behold the solemn scene. By half-past nine, many hundreds had gathered together on the banks of the Wye. They were of nearly every denomination. Even those who were bellers in "aspersion" were heard saying, "Well, this is beautiful indeed." The candidates were four females and one male. The former were all clothed in white, presenting an interesting and novel appearance. Four of the candidates were from the sabbath school, which, we are happy to say, has

greatly increased lately. Our chapel is now well filled with hearers, and we have several more who have said, "We will go with you," whose baptisms we hope to report shortly. T. J.

Cardigan.—We have had several baptismal services since we last reported. Mr. Jones, of Swansea, baptized three females in the chapel baptistry in March; on June 29, Mr. E. Thomas, of Newport, led two males and three females into the river, and buried them with Christ in baptism; after one of our prayer meetings in August, a sailor was immersed by Mr. D. Davies, of Waentrodan; and Sep. 14, another interesting service was held in the open air, when Mr. R. Williams, of Hengoed, preached and baptized three males and two females in the river. Most of these disciples were fruit from our sabbath school. Teachers! "let us not be weary in well doing, for in due season we shall reap if we faint not." Of the other, one was aged; and one had for years attended the Established Church. May all these

continue faithful to the profession they have made! I may add, that at *Blaenystawon*, on Oct. 19, two were baptized by their new pastor, Mr. T. T. Jones.

Cardiff, Bethel.—Mr. Howe, our pastor, baptized three disciples of the Saviour into the names of the Holy Three in June; on Aug. 31 four; and on Sep. 29 three more; one of the latter had been a believer for years, and had never been baptized; but now, to the astonishment of all present, he rose from his seat, and went down into the water, and was baptized. W. C. G.

Richeston Bridge, Pembrokeshire.—Our pastor, Mr. J. Walker, baptized two candidates, Aug. 28. The Lord is blessing us; to him be glory for ever! J. H.

Presteign, Radnorshire.—Mr. Payne baptized one believer in the river Anow in the presence of hundreds of spectators in June; and on Oct. 5, three more thus put on Christ. The cause of the blessed Redeemer at this place appears to be reviving.

Baptism Facts and Anecdotes.

THE BANISHED DAUGHTER.

IN the time of a revival in Harbour Creek, Pennsylvania, the daughter of an infidel was happily converted, and on a Saturday afternoon she related to the baptist church her christian experience, and was received as a candidate for baptism.

She was intending to be baptized on the ensuing sabbath, and in the morning she made known her intention to her father. He told her angrily that if she went into the water, he would immediately banish her from his house. After consulting with some of her friends, she concluded to defer the matter till some future occasion. At the close of the afternoon service, Rhoda repaired to the water with the rest of the assembly, to witness the baptism of other converts. After the last candidate was immersed, the preacher addressed the assembly, and urged any who might feel it their duty, to relate their experience to the church, most of whom were present; and, if the church so desired, he would baptize any such persons before they left the water. One after another acceded to his request, came before the church, and were accepted and baptized. At length Rhoda

stepped forward, and exclaimed, with streaming eyes, "I believe it is better to obey God than man!" There was a moral sublimity in the thought and in this new occasion of its utterance, that must have wrought a most thrilling impression upon every mind. Having in a few words given an account of God's gracious dealings with her soul, she, too, was received and buried with Christ in baptism. On her return home, she found her father absent; but when he came in, some of the members of the family told him of the step Rhoda had taken. Turning to her, he said with firmness, "Rhoda, you remember what I said to you this morning; you must now quit my house." Rhoda solicited the privilege of taking away her clothes and other things with her; and having permission, she soon gathered them together, bade her friends farewell, and started forth upon her cruel exile, between sundown and dark. Soon after she had gone out, her father opened the door and called after her, "Rhoda, you may come back now, I want you to understand that I am to be obeyed!"

Rhoda returned; but from that time her father treated her, as she declared, with greater kindness and tenderness than over.

Sabbath Schools and Education.

ON TRAINING THE YOUNG TO DO GOOD.

After long experience both in sabbath and day schools, as well as in his own large family, the writer is confirmed in his opinion that having in view the coming of the Redeemer's kingdom in the world, no step of greater importance can be taken by teachers and parents than this for the advancement of that glorious object. He further believes that by training them in the *action* of benevolence, they will, much sooner than by merely *talking* about it, be led to appreciate the infinite benevolence of Him who gave himself for us, and thus by *doing* good they will learn, in an easy and pleasant way, to *get* good. The following verses are adapted to promote this desirable object.

LITTLE SOWERS.

I GAZED upon a busy field,
Where nought as yet of verdure grew;
But sowers hastened up and down
The precious seed to strow:
And in a distant corner there
I saw that children, young and fair,
Were busy sowing too.

They sang and smiled upon their work,
And yet I said, "Why labour now?"
The curse of toil was never sent
To stain so young a brow.
And so I bade them sport and play,
And learn at some far future day
To reap, and sow, and plough.

And in the sunny harvest time
I sought that busy field again;
And saw it rich with bending ears
Of Autumn's golden grain.
But, 'mid the plenty all around,
There was one little patch of ground
That barren did remain.

I wondered wherefore this should be—
It was because I suffered not
The willing hands of little ones
To plant that barren spot;
And other workers took no heed,
Or had no time to strew the seed
Over the children's plot.

The world is all one busy field,
And life the busy time to sow
In human hearts the precious seed,
That, scattered to and fro,
Shall soon put forth its tender leaves,
And to the glorious harvest sheaves
Of life eternal grow.

There is a work for all to do;
The strong may help it if they will;
And for the trembling hand of Age
There is an office still.
Nor only so,—the young are there,
And childhood hath its little share
Of labour to fulfil.

Oh! say not that it is to soon
For those young, happy hearts to sigh
Over the barren, heathen wastes,
That all uncultured lie;
Nor send them, with a careless smile,
To play and trifle yet awhile,
And labour by and by.

Oh! stay them not, for though the work
Appears too vast for human might;
Yet is it still an easy yoke,
A burden small and light,
For e'en the youngest heart that feels
The gladness bright that Christ reveals
Upon the soul's dark night.

Oh, stay them not! nor check the zeal
Of any in that youthful band,
Who long to spread a Saviour's name
To earth's remotest land.
Lest death should seize that little one,
And snatch him from a work undone
With swift relentless hand.

Oh, stay them not! lest far away
Some poor benighted heathen slave
Should find, from all life's toil and woe,
A sad and hopeless grave;
And souls should perish in despair,
Whom now the effort and the prayer
Of little ones might save.

Oh, stay them not! but help them on,
And with a thankful heart rejoice,
That such a holy, happy work
Should be their early choice.
And then, as childhood wears away,
Teach them to love it more each day;
And gladly help it while they may,
Nor heed the scorner's voice.

Brave, earnest ones! God bless them all,
And make them blessings far and near,
And speed them in their work of love
While still they sojourn here:
And take them, when the work is o'er,
In heaven, to rest for evermore
From every toil and tear.

C. S. P.

Religious Tracts.

THE FIRST CHRISTIAN CONVERT IN ORISSA.

THE last "Indian Report of the Orissa Baptist Mission" thus describes the means by which this interesting event was accomplished.

"Two years after our first missionaries reached Cuttack, they were joined by the Rev. C. Lacey; and the year following, the Rev. A. Sutton was added to the band. The former of these honoured brethren was privileged to serve his Lord in the mission for twenty-eight years, and the latter for thirty. There was nothing in the external appearance of the people to encourage the preachers of the gospel. Not a few of their own countrymen were ready to tell them that they had come on a hopeless errand; that the chain of caste would never be broken, and that the Hindoo, tenacious of his religion and the customs of his country, would never yield even to the power of christian truth. Nor can it be forgotten that in those days the fires of the suttee were often burning. The horrid immolations under the wheels of Jaganath's car again and again moved the deepest feelings of their hearts. The unblushing support given by the rulers of the people to their 'abominable idolatry' awakened virtuous indignation. The heart-rending scenes often witnessed at Pooree, and the fearful destruction of life occasioned by the pilgrimage to that celebrated shrine, deeply affected their spirits; and some of the descriptions they furnished of the melancholy scenes they witnessed, have, we believe, never been exceeded by any description, ancient or modern, of idolatrous shrines. Lacey's Reflections near the temple of Jaganath in 1825—now unhappily out of print—supplies an affecting illustration of this remark. In addition to what they saw of the multiplied temporal sorrows of idolaters, they beheld on every hand spiritual desolation and death. There was none to say, Where is God my maker? None to ask, What must I do to be saved? All was darkness and death. But confiding in the unfailing promise of God they tolled on, though there were seasons when they were

ready to give up heart and hope. While pursuing this self-denying and, to human appearance, unsuccessful toil, it was peculiarly encouraging to one of the labourers to think that the "new song" would be sung by those who had been redeemed to God by the blood of the Lamb 'out of every kindred, and tongue, and people, and nation.' Again and again the thought occurred to his mind with great preciousness and power, surely there must be some from Orissa, or it cannot be sung by redeemed ones of 'every tongue, and people, and nation.' A hope that rests on the Word of God can never be disappointed, nor was this. At length the shadows of that long dark night of toil began to break, and the morning of joy to dawn. The time to favour Orissa, yea, the set time was evidently approaching.

The indications of success which then gladdened the missionaries will appear the more interesting to the pious reader, because manifestly the work of Him 'who is wonderful in counsel, and excellent in working.' In October, 1826, a brahmun came with several other inquirers to converse with Mr. Lacey on the christian religion. Mr. Lacey soon called Mr. Sutton, and several hours were spent in conversing with the inquirers, and explaining to them the way of God more perfectly. This was not the first time they had visited Mr. Lacey, but on this occasion the scriptural knowledge displayed by the brahmun, who was at the head of the deputation, astonished and delighted the missionaries. Joy such as they had never felt before now possessed their souls, but it was only the joy of hope. 'Oh! how unspeakably sweet it is,' said one of them, 'to direct inquiring souls to Christ.' It had pleased God to employ the instrumentality of Sundra Das, a celebrated gooroo who resided a few miles from Cuttack, to prepare his way in Orissa. Among other christian books, a tract, containing the ten commandments, had found its way to the retired abode of the gooroo; and sitting in his house, or under the wide-spreading branches of a banyan tree, he had taken this tract and expounded to his disciples, of whom there

were about five hundred, the great things of the law of God. At first a difficulty well nigh insuperable presented itself to their understanding the tract. They knew nothing of writing in the dialogue form, and they were completely bewildered by *pra* (the abbreviation of *prasma* i.e. question) and *oo* (the abbreviation of *ootara*, answer) one or other of which met them in almost every line. First one, and then another, and then a third read, but all was dark and confounding. No one could explain the mysterious *pra*, or interpret the impenetrable *oo*. At length it occurred to the brahmun already mentioned, who was the gooroo's reader, that probably this mysterious book of the foreigners might be written in the form of question and answer. This happy thought solved the difficulty. Now they read, and understood, and admired. How good, how just, how worthy of being regarded were the ten commandments! The gooroo, taking them as his text, preached the law to his 'children,' as he called his disciples. The pride of his heart prevented him from ever receiving the gospel himself, but he did not preach the law in vain.

Some of his disciples soon became wiser than their teacher. The law was their 'school-master to bring them to Christ.'

Interested and encouraged, however, as the missionaries were, they found that the inquirers were not then prepared to take the important step which would sever them for ever from their own people, and unite them with the people of the Lord. Nearly six months more passed before the brahmun referred to—Gunga Dhor Sarangee—was baptized. The delay was, at the time, painful, but in the end it enhanced the joyous feelings with which the long-expected blessing was welcomed; for no mercies are prized so much as those which have been long waited and prayed for. Gunga was baptized by Mr. Lacey on sabbath-day, March 23, 1828, a little more than six years after the work was commenced. The feelings of the missionaries on this interesting occasion may be more easily conceived than described."

For some account of the present state of this Mission, we refer our readers to the "Missionary Intelligence" of this number.

Intelligence.

BAPTIST.

FOREIGN.

BAPTISTS IN AMERICA.—The Baptist Almanack for 1863, besides the common almanack tables, contains the annual register of baptist colleges, periodicals, and membership in each of the States. So much of these as relates to the Southern States is rather imperfect, owing to national troubles. It sums up the total of regular baptists in the United States as follows:—Associations, 588; churches, 12,648; ordained ministers, 8,018; members, 1,037,576. In the British provinces and the West India Islands are 18 associations, 714 churches, 463 ministers, and 71,707 members. Other denominations that practise immersion are computed as follows:—Anti-Mission Baptists, 60,000; Free-Will Baptists, 58,055; Six-Principle Baptists, 8,000; Seventh-Day Baptists, 6,880; Wine-brenarians, 14,000; Campbellites, 350,000; Tunkers, 8,200.

SIERRA LEONE, Western Africa.—Mr. J. Brown, the African pastor of the negro baptist church in Freetown, in a letter to Mr. Nicholson, of Lydney, states that the baptist churches in Liberia are in a prosperous state, that over which he presides containing two hundred members.

DOMESTIC.

PREACHING IN THE GORGE OF THE CHEDDAR CLIFFS.—The scene presented was of a very imposing character. About eight or nine thousand persons had assembled, and were congregated in a dense mass beneath a temporary pulpit which had been erected on one side of the cliff. Mr. Spurgeon preached from "I am the way." (John xiv.) The sermon possessed the usual peculiarities of the preacher's style, being full of personal appeals, profuse anecdotal illustrations, and clever antithesis. A serious accident occurred in the course of the afternoon; a young woman, with her parents, who are tradespeople in the neighbourhood of Wells, was sitting upon the grass upon the sides of

the cliffs, when a person, in climbing at a considerable height above them, dislodged a stone, weighing about five pounds, which rolling over the cliff, fell upon the young woman and inflicted a serious wound, and was said to have fractured the skull. A medical man was fortunately near the spot, who bandaged the wound, and had her removed to a neighbouring cottage.

REGENT'S PARK COLLEGE.—The annual meeting was held on Wednesday, Oct. 8. A large number of friends assembled at tea, and afterwards the meeting was held under the presidency of W. H. Watson, Esq. Forty-six students, it seems, have attended the classes during the year—thirty-four ministerial and twelve lay. The new session begins with forty-three. Five students had matriculated; four had taken their B.A. degree during the session, and four had passed the first B.A. examination. In other departments the reports of the examiners were, on the whole, very gratifying. Financially, the state of the College is satisfactory. The debt with which the year commenced has been paid, and the treasurer reports a small balance in hand. A legacy has been received under the will of the late Rev. W. Nichols, of Collingham, and an additional contribution of £50 towards the formation of a "Fuller Scholarship."

NEWPORT, Monmouthshire.—The memorial stone of a new chapel for the Second English baptist church was laid at Stow Hill, Sept. 25. The place is intended to seat one thousand, at the cost of £2,600. Nearly one thousand friends afterwards took tea in the Town Hall. This church, which was formed of eighteen members less than two years ago, now numbers two hundred, with numerous candidates and inquirers.

NORTH SHIELDS.—After sermons by the Rev. T. W. Mathews, of Boston, on Lord's-day, Sept. 14, a tea meeting was held on Tuesday evening, in the library room of the Mechanics Institute, when the proposal of Mr. James Potts, of Newcastle, to pay the last £20 was responded to, and the whole of the chapel debt cleared off, to the great joy of the assembly.

HALIFAX, North Parade.—A large social tea meeting was held on Tuesday evening, Sept. 23, to welcome the Rev. C. Clark, from Chilwell College, as minister of the place. The Rev. R. Ingham, late pastor, presided, and several ministers delivered congratulatory addresses to the young preacher and the people.

ABERDARE, English.—The friends at this place had a social tea-meeting on Thursday evening, Sept. 18, to celebrate the removal of an old debt of £300 on their place of worship.

LONDON.—Kings Gate Chapel, Holborn.—A most interesting social meeting was lately held in the lecture-room to celebrate the jubilee of Mr. Henry Creswell's membership with the church. After tea, Mr. F. Wills, pastor, presided, and presented Mr. C. with a copy of a memorial from the church, in which the many services he had rendered were recorded, and also a handsome copy of "Bagster's Comprehensive Bible." Mr. C., in reply, mentioned several very interesting facts in connection with the history of the church during the past fifty years.

LLANDUDNO, North Wales.—The New English chapel at this celebrated watering place was opened with sermons by Messrs. Brown of Liverpool, and Chown of Bradford, Sept. 16; and on the following sabbath by the Rev. T. Pottenger of Rawdon College. The weather was favourable, and the attendance and collections encouraging.

BIRMINGHAM, Aston Road.—The friends recently meeting here having erected a lecture room in Yates Street, opening services were held Sep. 14. Sufficient ground has been secured for further enlargements.

Circus Chapel.—This place of worship has been greatly improved in its appearance and accommodations. The debt now existing of £1,600 the friends have resolved to remove in two years. The place was re-opened on Tuesday, Sep. 23rd, and the next sabbath, when £100 were collected.

WANDSWORTH, Surrey.—On Monday, Oct. 6, the foundation stone of a new baptist chapel was laid at this place by the Rev. C. H. Spurgeon, in the presence of a numerous assembly. This new place is designed to hold seven hundred, and is expected to cost £2000.

KINGSTON-ON-THAMES.—The proposed new chapel is now likely to be erected. During the past year, under the pastorate of Mr. Bayley, fifty-seven members have been added to the church, and the people are united and vigorous.

BROMPTON, Onslow Chapel.—Spacious and convenient school rooms having been erected in connection with this place of worship, a public tea meeting was held Sep. 24, when encouraging addresses were delivered.

REMOVALS.—Mr. R. Green, of Taunton, to Shipley, Yorkshire.—Mr. J. K. Chappel, from Manchester, to Salem chapel, Boston.—Mr. J. S. Bailey, of Bristol College, to Branch-Road, Blackburn.—Mr. S. Jones, of Lantwit Major, to Llanhiddel.—Mr. M. Phillips, of Pontypool College, to Tabor, Brynmawr.

RECOGNITIONS.—Mr. W. H. Payne, late of Regent's Park College, at Presteign, Radnorshire, Oct. 20.—Mr. W. M. Anderson, from Scotland, at Ilkeston, Sep. 6.—Mr. J. J. Goadby, late of Lenton, Nottingham, at Dover Street, Leicester, Sep. 9.—Mr. J. Williams, late of Glasgow, over the second English church, Newport, Monmouthshire, Sep. 25.—Mr. J. Aldis, junr., at London Road chapel, Lowestoft, Sep. 9.—Mr. T. H. Jones, late of Pontypool College, at Tetbury, Sep. 30.—Mr. E. Foster, late of Leicester, at Wendover, Bucks, Oct. 8.—Mr. T. T. Jones, of Bristol College, at Blaenynwaun, Oct. 8.

MISSIONARY.

INDIA.

FROM the "Indian Report of the Orissa Baptist Mission for 1861—2" we give the "Summary."

"In adverting to the gratifying changes of the past forty years, we may with propriety mention the *increased facilities enjoyed by missionaries* in the prosecution of their work. We are exhorted to pray that 'the word of the Lord may have free course,' and all enlightened christians must rejoice when hindrances are removed, and increased freedom of action enjoyed. The great battle of missionary toleration had, it must be admitted, been fought and won before 1822, but there were petty annoyances and hindrances which are now happily removed. It was not then fully understood, as it is now, that the missionary has a perfect right to go and settle where he please, and in the persuasive spirit of our holy faith to seek the conversion of the heathen to Christ. Before our first missionaries could leave their native shores, a bond had to be given for each, the cost of which was five pounds fifteen shillings. On landing in Calcutta they had to ask the permission of the Governor General before they could settle in Orissa. The Marquis of Hastings was then the enlightened ruler of India, and the permission was readily granted, for which they were thankful. We are still more thankful that it is not now necessary to seek such permission, that it is admitted that the missionary has the same right peacefully and zealously to pursue his holy avocation as the Governor General himself has to discharge the duties of his high position; and that the Power that sends the Viceroy shields the Missionary.

The abolition of the *Suttee* during the period under review calls for devout satisfaction and thankfulness. Our first missionaries witnessed this bloody rite with

indescribable feelings; and all our readers may not be aware that the *suttee*, horrible everywhere, was in Orissa perpetrated with additional circumstances of atrocity. A pit was dug in which the dead man was placed, and the fire was kindled. The infatuated widow was then brought, attended by brahmins and musicians. She advanced to the edge of the flaming pit, waved her right hand three times, walked hastily round the pit, again waved her hand, then jumped into the fire! At this moment the drums beat, an infernal shout rent the air, a dense smoke issued from the pit intermixed at intervals with partial bursts of flame. The scene, as described by an eye witness, was, as he said, 'the most perfectly hellish' that could be conceived. What benevolent heart but must be filled with joy at the suppression of this inhuman rite! Honour to all who laboured in this benevolent enterprise! But while acknowledging the eminent services of the Serampore missionaries, and of some distinguished officers in the government service, and while according the meed of praise to Lord William Bentinck, who immortalized his administration by this work of mercy, it is simple justice to acknowledge the indefatigable labours in this holy work of the Rev. J. Peggs, an invalid missionary of this society. The blush of shame covers our cheeks as we remember that an English gentleman was found ready, for the sake of filthy lucre, to plead before the Privy Council that the *suttee* fires might be re-kindled.

The immolations under the wheels of Jaganath's car, now happily prohibited, were common forty years ago. One of our older missionaries after witnessing one of these immolations described the horrid spectacle. We will not lacerate the reader's feelings by giving the description. The sickening scene caused the missionary to shiver with horror; and as he turned from the loathsome scene, sad and sick at heart, some hardened wretches cried out, 'See! sir, see the glory of our Jaganath!' All benevolent minds must feel unmixed satisfaction in the prevention of these immolations, which had been common for hundreds of years.

The relation in which the ruling powers should stand to the idolatrous institutions of the country is far better understood now than forty years ago. The unblushing support given in former years by the authorities to the shrine at Pooree, compelled our elder missionaries to appear in an attitude of antagonism to the government; but it was only on this point, and because fidelity to the Supreme Lawgiver required their solemn and earnest protest; and in this protest we are glad to say that

christians of all denominations heartily united. The Metropolitan of India warmly seconded the efforts of nonconformist missionaries; and the progress of enlightened public opinion has shown that the missionaries and their friends were right, and that the government was wrong. The days when a Governor General expressed satisfaction at the increase of Jagannath's pilgrims, and when the highest authority in the Pooree district rode before the cars, and cheered on the poor men who were pulling at the ropes, have passed away never to return. No enlightened christian now thinks of the principles and practices of those days but with shame and sorrow. It was a deep disgrace to our common christianity. The discussion, too, of these questions has shown that there is a power in the enlightened expression of public feeling, to which governors, however reluctant, and secretaries, however bigoted, must bow.

The citizen right of native converts are much better understood now than formerly; though, we are sorry to say, that some are even yet slow to learn on this important point, and are reluctant to carry out in its integrity the pledge of the Queen's Proclamation. Still we hope never to hear again of a magistrate in Orissa angrily throwing aside the petition of a christian convert, and telling him that he had no rights, because he had become a christian.

The improved tone of moral and religious feeling among our resident countrymen, and the liberal help which many of them have rendered, and still render to the work in which we are engaged, demand grateful acknowledgments. Forty years ago there was no place of christian worship in Orissa. Now there are eight connected with this mission, in two of which an English service is conducted on the sabbath evening. There are also chapels at Balasore and Jellasore, in which the word of God is faithfully preached, and the ordinances of Christ duly administered. The Press has rendered much important service in the enlightenment of Orissa; and as in other parts of India so here, the first press was established by missionary zeal. Female Education was entirely neglected when the mission commenced, and, so far as we are aware, all that is now doing to instruct the daughters of Orissa is done by christian effort. Would that it were much more than it is! In addition to all this, the apathy of the native mind has been disturbed. Multitudes, whose ancestors never doubted the divinity of the gods, have lost all confidence in idolatry. The character of the one living and true God, and the way of salvation by faith in Christ, are known to many; and not a

few, who hesitate to take the all important step, confess that Jesus Christ is the Saviour of the world. It is something to have reached this stage in the evangelization of Orissa, and to have evidence that in many places the people are beginning to consider the claims of christianity; for the page of ancient prophecy leads us to expect that 'all the ends of the world will remember,' before 'they turn unto the Lord.' But the conversion of sinners to Christ is the result in which, above all others, we heartily rejoice. It would be small satisfaction to us to see our native christians resting in a form of godliness while strangers to its living power. Our desire is to see 'Christ formed in them;' and it is only as we see hopeful evidence that this is the case, that the object of our highest solicitude is obtained. Blessed be God we can speak of hundreds who, in a judgment of charity, have passed from death unto life! but while devoutly thankful for the measure of success already witnessed, we desire to see much greater manifestations of the power of the Holy Ghost. Our hearts yearn over millions who are hastening to a hopeless eternity with a lie in their right hand; and we desire at this interesting period in the history of the mission to give ourselves afresh to the holy work of seeking their salvation. And now 'what is the conclusion? That we all remember time is short. We must be like the drops of the rainbow, each falling, but each reflecting the Lord's light in the brief moment of our rapid fall, so that the whole combined may form a bow between earth and heaven, a standing testimony to the covenant of God.' So would we pass away, exhibiting to dying men the light and glory of that covenant of peace made with our fallen race through the atonement of the Son of God."

List of Missionaries, Female Teachers, Native Preachers, and Colporteurs, on the 31st of March, 1862.

CUTTACK, CHAGA, KHUNDITTUR, BHUDDRUOK AND JAPORE.

Missionaries,—I. Stubbins, W. Brooks, J. Buckley, W. Miller, and W. Hill.

Female Teacher,—Miss Guignard.

Native Preachers,—Gunga Dhor, Rama Chundra, Sebo Patra, Pansua Rout, Ghunoo Shyam, Jagu Roul, Khumboo Naik, Paul, and Dunai.

Colporteurs,—Rama Das and Sanantani. BERHAMPORE, PADRI-PELLA AND RUSSELL-CONDAH.

Missionaries,—W. Bailey, J. O. Goadby, and T. Bailey.

Female Teacher,—Miss Packer.

Native Preachers,—Balaji, Tama, Jagannath, Makunda, and Matthew.
Colporteur,—Bhobanee.

PITLEE AND POOREE.

Missionary,—G. Taylor.

Native Preachers,—Damudar, Thomas, and Shem.

Present number in communion is .. 362

Nominal christians, not members.... 644

Total..1006

And in the Schools and Asylums are 327 children.

RELIGIOUS.

EGYPT.—We get but occasional glimpses of the American missionaries in Egypt. There are now more than fifteen native agents, almost all Copts, co-operating with them. Their school in Cairo is attended by about 200, and that in Alexandria by 150 scholars. Last year one of the American missionaries visited the Copts living in Upper Egypt. His stock of about 8,000 New Testaments which he took with him was all speedily bought up, and so eager were the people to obtain copies, that he could have sold double the number. Everywhere he was received in the most friendly manner; and whenever he began to preach the Gospel, large crowds gathered around him. Crowds of men even followed him from village to village, so anxious were they to hear once more the good news. But that which awakened the greatest thankfulness and hope, was the circumstance that among his hearers were several priests, who showed the greatest eagerness to learn from him, that they might be able to teach their flocks the truths they themselves had thus been taught." The German mission in Abyssinia prospers, notwithstanding many discouragements. The population is described as "dead, morally and spiritually, having the form but denying the power of christianity;" but some instances are reported of hopeful conversion.

GERMANY.—The Gustavus Adolphus Society, an association for home evangelisation, has recently held its annual meeting at Nuremberg. The receipts for the year amounted to nearly 25,000*l.*, which has been distributed among 570 churches or communities. The society has lately been extending its operations in Austria; and it was hailed as an indication of the reality of religious liberty there, that an invitation was received from the Home Minister authorising the committee to convene its twenty-first assembly at Vienna.

ITALY.—The work of evangelization is slowly extending in Italy. The difficulties to be encountered are many; and not among the least is the corruption of the Italian character, which, notwithstanding recent memorable events, is often painfully apparent in the masses of the population. The influence of Rome and its priesthood, paramount for so many years, has been a deadly blight upon the land; so that even in the new protestant communities there is sometimes seen the anomaly of real spiritual aspiration existing alongside of a moral sense depraved by bad education, and a low public sentiment. A correspondent, whose sphere of labour has brought him into contact with many phases of religious life, says:—"We are apt at first to *under-estimate* the hold that popery has upon the people. They cry out loudly against the Pope and the priests, and we mistake that for a deep dissatisfaction with the system. But it is not so. The system is associated with the most glorious periods of their history, is interwoven with their literature, and glorified by their fine arts, and they have no idea of changing it for such a new birth as protestanism, for which their chief sentiment is that of contempt. The mass of those who have really thrown up all faith in popery, have thrown up all faith in everything, and are heartless scoffers."

FRANCE.—In consequence of the increase of Protestants in Paris itself, the municipal council has determined to build a new Protestant church, which shall contain from 1,000 to 1,200 persons, with two school-rooms. This is the first time that the civic treasury has been charged with the expense of such an erection.

WEEK OF PRAYER, 1863.—The Committee of the British Evangelical Alliance have proposed that from Jan. 4—11, be observed as a week for special prayer next year.

GENERAL.

A BARONET ENTERTAINING A KING.—On the 3rd ult., the King of Denmark was present at the inauguration of the railroad between the towns of Randers and Aarhus, the first portion of the network of railways that are in course of construction throughout the kingdom. At Langen station Sir Morton Peto had the honour of entertaining his Majesty at a magnificent collation.

SINGULAR FEAT.—Two persons named Harris, of Bristol, performed the journey to London and back on velocipedes to see the Exhibition. They went in twenty-one hours, and returned in eighteen, (108 miles) they said, without fatigue.

THE LADY HEWLEY'S CHARITY AND THE LANCASHIRE DISTRESS.—We have great satisfaction in learning that the trustees of Lady Hewley's Charity have appropriated a considerable sum of money to the assistance of ministers who are sharing the distress of their congregations in the cotton districts. The money is placed at the disposal of Mr. John Crossley, Mr. Barber, of Manchester, and Mr. T. Barnes, M.P., who will make grants at their discretion.

CONVERTS FROM DISSENT.—The Gloucester papers state that the Rev. Mr. Jones, Baptist minister of Cirencester, and the Rev. J. Cunnick, minister of the Countess of Huntingdon's Chapel, Gloucester, have intimated their intention of offering themselves to the Bishop of Gloucester and Bristol as candidates for holy orders in the Church of England. Both gentlemen are represented as being highly accomplished and attractive preachers.—*Morning Advertiser.*

[Have they? we wish them as much joy as they can expect.]

QUAKERS IN VIRGINIA.—It is remarkable that a settlement of Quakers, near Mount Vernon, has continued unmolested during the entire war, though alternately included within National and rebel lines. Their semi-weekly meetings have been regularly continued; sometimes a rebel picket pacing in front of the building, and perhaps a Union sentinel having the same beat the next week. They have remained undisturbed both in property and person.

ALWAYS IN MISCHIEF.—A few sabbath evenings ago a congregation in the neighbourhood of Whitley were suddenly, as if by magic, plunged into total darkness. The cause was that crinoline had done it all; a lady's dress caught in the key of the gas-meter, the lady dragged the crinoline, the crinoline dragged the key, and the light was put out.

INDIA AND LANCASHIRE.—The cry of distress which has gone forth from Lancashire has met with a very handsome response from the people of Bombay. At a meeting held in that city, under the presidency of the Governor, the magnificent sum of £15,000 was subscribed on the spot.

AGRICULTURAL PRIZES.—There has been so much condescending patronage and spurious liberality mixed up with these gifts to poor labourers and servants, that Mr. Walters, member for the *Times* and Berkshire, has offered a Medal for a Prize Landlord! This is a good hit.

THE NEGRO A SAVAGE.—One of the Richmond Confederate papers says—"Released from authority the negro is a savage." It may be so; but what made him one? What but "Authority?"

THE WAR EXTENSES of the Northern States for the last quarter were upwards of thirty-nine millions of pounds sterling, or at the average rate of one hundred and fifty-six millions a year. And all this for human slaughter, the "true and only cause of strife," as Mr. Ambassador Adams is said to have declared, "being slavery!"

REVIEW OF THE PAST MONTH.

Monday, October 27th.

AT HOME.—After a detention of several days in Belgium, owing to unfavourable weather, Her Majesty and royal family arrived at the mouth of the Thames on Saturday afternoon, where the vessel rode at anchor all night, and yesterday came up to Woolwich. Departing forthwith by rails for Gosport, and thence by steamer for Osborne, the royal party arrived in safety, and Divine service was performed.—The heavy gales have done great injury to shipping around the coast. Above one hundred wrecks have been reported.—Serious riots have taken place in Hyde Park, London, and at Birkenhead; where meetings to sympathize with Garibaldi were disturbed by the lower classes of Irish.—The Revenue returns for the quarter, notwithstanding Lancashire distress, are much more favourable than was expected.

ABROAD.—The report of another great battle between the main armies of the North and South, mentioned in our last, was correct. After dreadful slaughter on both sides, the Confederates retreated across the Potomac into Virginia. Various other contests have taken place in the south-western states. President Lincoln has at length done what he ought to have done at first, he has proclaimed the emancipation of the slaves of the seceding states on January 1, 1863. This has exasperated the South, and is not approved by many in the North.—The King of Italy has granted an amnesty to Garibaldi and his followers, but the Patriot is yet suffering from the wound in his ankle, and serious fears are entertained of his recovery.—The King of Prussia is stupidly playing the part of our Charles I., having resolved to conduct his government by "divine right," without the consent of parliament.—The Emperor of the French has dismissed his foreign minister, and appointed one less favourable to Italy and more favourable to the Pope. This looks ominous.—This day's telegraphs report a revolution in Greece. King Otho has resigned in favour of his brother, but the Greeks are unwilling to have any more of the family.

Marriages.

Sept. 16, at Arthur Street baptist chapel, Walworth, by the Rev. W. Howieson, Mr. William Tresidder, of New Kent Road, to Carolina, eldest daughter of Mr. Catherwood, of Trinity Square.

Sept. 17, at Edinburgh, the Rev. William Brock, junr., son of the Rev. W. Brock, of Bloomsbury baptist chapel, London, to Jessie, second daughter of Hugh Rose, Esq., of Hill-side Crescent.

Sept. 18, at South Parade baptist chapel, Leeds, by the Rev. James Acworth, LL.D., Mr. Joseph Town, to Anna Elizabeth, only daughter of the late Mr. John Bilbrough.

Sept. 23, at Bloomsbury baptist chapel, by the Rev. W. Brock, Campbell Hardy, Esq., of Clapton Square, to Mary Emily, youngest daughter of Joseph Poole, Esq., of Harrington Square.

Sept. 23, at the Independent chapel, Bungay, by the Rev. C. S. Carey, Mr. George Oldring, of Thetford, baptist minister, to Maria, eldest daughter of the late Mr. J. Edwards, of St. Andrew.

Sept. 24, at Arthur Street baptist chapel, Walworth, by the Rev. Wm. Howieson, Mr. F. G. Lockhart, of Harpenden, Hertfordshire, to Mary Oliver, daughter of Mr. E. J. Oliver, of Walworth, and granddaughter of the late Rev. John Chin.

Sept. 26, at the baptist chapel, Tarring-

ton, by the Rev. W. Jeffery, Mr. S. Woollacott, of High Bickington, to Mary, daughter of Mr. James Harris, of Roborough.

Sept. 27, at the baptist chapel, Bramley, by the Rev. J. Compston, of Barnsley, Mr. Benjamin Dearden to Miss Jane Gaunt.

Oct. 2, at King Street baptist chapel, Bristol, by the Rev. F. Bosworth, M.A., Mr. P. Gray, of Northampton, to Julia, daughter of Mr. J. C. Cummins, Bristol.

Oct. 7, at the General Baptist chapel, Pinchbeck, by the Rev. Edward Foster, Wendover, brother of the bride, Mr. Benjamin Baker, of Hull, to Mary, daughter of Mr. E. Foster, of Spalding.

Oct. 7 at the baptist chapel, Grimsby, by the Rev. Mr. Shaphard, Mr. Cutts, of Retford, to Sarah Eliza, eldest daughter of John Winttingham, Esq., J.P. of Grimsby.

Oct. 7, at the Fuller baptist chapel, Kettering, by the Rev. James Mursell, Mr. W. G. Smeeton, Theddingworth, to Miss Marian Meadows, Kettering.

Oct. 9, at St. Leonard's Bank, Perth, by the Rev. T. Pottenger, of Rawdon College, Yorkshire, E. W. Pibbs, of Chatham, to Jessie, eldest daughter of John Puller, Esq.

At the baptist chapel, Romsey, by the Rev. Wm. Drew, the Rev. Henry Hall, baptist minister, Bacom, to Annie, daughter of the late T. Colcott, Esq., of Romsey.

Deaths.

July 28, at Chefoo, China, aged 29, of cholera, the Rev. C. J. Hall, baptist missionary. His little girl, of two and a half years, died on the 21st, and in a few days an infant of ten months followed them! The bereaved widow will, we hope, meet with much christian sympathy.

Aug. 6, at Maugiri, near Kurumau, South Africa, aged 35, Robert, the elder son of the Rev. R. Moffat, the missionary.

Aug. 10, at Newbury, Berks., aged 74, Sophia, relict of Mr. Josiah Ewing, formerly of London, eldest son of the Rev. John Ewing, baptist minister, late of Great Ellingham, Norfolk. She died resting on the finished work of the Lord Jesus, after a consistent life of nearly half a century.

Sept. 14, Elizabeth Deborah, the eldest and much beloved daughter of the Rev. James Porter, baptist minister, of Neath.

Sept. 20, at Burton-on-the-Water, Mr. Richard Collett, aged 64, for many years a member of the baptist church, Naunton.

Sept. 30, at Champion Park, Camberwell,

Mary, the wife of the Rev. Edward Steane D.D., aged 63.

Oct. 6, at Leicester, after a long and very painful illness, endured with much patience, Elizabeth, relict of the late Rev. John Green, baptist minister, of Newcastle-on-Tyne, aged 67 years.

Oct. 7, at Newport, Monmouthshire, aged 44, the Rev. William S. M. Aitchison, late minister of the English Baptist church.

Oct. 23, at Burton-on-Trent, aged 67, Mr. Thomas Norton, the senior deacon, and one of the first members, in 1824, of the General Baptist church in that town. Our departed friend was much beloved, and having lived to see the desire of his life accomplished in the erection of a handsome chapel, and the prosperity of the church, he died in faith and peace.

In April last, Mrs. Livingstone, wife of Dr. Livingstone, the celebrated missionary traveller. Mrs. L. died of fever at Zambesi, where she had gone to meet Dr. L. on his return from Lake Nyassa.

YOUTH'S MISCELLANY.

GOOD NEWS FROM MADAGASCAR.

CHRISTIANITY has already entered upon a new era in Madagascar. The Rev. William Ellis arrived in the capital on the 10th of June, after a journey from the coast which occupied fifteen days. At a village distant about thirty miles he was met by a large number of the native christians from Antananarivo. "As we approached," he writes, "they commenced singing a hymn of praise to God, in which the christians who were with me joined, till we met and halted. The two pastors who were with them said they were sent by their brethren and the churches to bid me welcome, assure me of the general joy among them which my arrival would produce, and bear me company to the capital." Subsequently officers arrived from the King with a letter bidding him welcome. As the procession reached the suburbs of Antananarivo, the interest of the people was generally manifested. "I was greeted," says Mr. Ellis, "by multitudes gathered in their courtyards, and on the walls, as I passed along, till I reached a very comfortable house, which the King had appointed for my residence, not far from the palace. The King and Queen, and the nobles of the court, received me with great friendliness and pleasure at the palace the next day, and expressed themselves gratified with my communications respecting the friendship of the English, the interest taken in their welfare, and the endeavours the society were making to aid in extending the blessings of christianity and education, as the best means of promoting the permanent welfare of the people. Mentioning the number and specific objects of the several missionaries on their way to Madagascar, with the supply of books, school materials, and printing apparatus, which they would bring, both King and Queen thanked me for the communication I had made, and requested me to assure their friends that it was peculiarly gratifying to them. The Prime Minister, the Commander-in-Chief, the first officer of the palace, and other high authorities, some of them most apparently most earnest christians, were equally cordial in their welcomes, and in their conferences with me at their own residences, in which I have been their guest. For more than a week my house was continually thronged with christian

friends from different parts of the capital, or from christian families from the numerous villages in the suburbs, all expressing their joy at my arrival." Of the public services, Mr. Ellis says:—"I have been two sabbaths in the capital, and have attended two of their places of worship—rustic, temporary buildings—houses enlarged by taking out the ends and forming two or more together, and taking down the front wall, and spreading out a screen of rushes. At Analakely more than 1,500 were present, and scarcely fewer at Amparimbe. These places are filled soon after daybreak on Sunday, and continue crowded, with not more than an interval of a couple of hours, till five in the afternoon; not, indeed, with the same audience, but with successive congregations. No description can convey to you any correct idea of the seriousness, attention, apparent devotion, and deep feeling of these assemblies during the time of worship." Further, Mr. Ellis states that he is occasionally sent for by the King or some of the high officers. "I have for some short time past attended the King at his house daily, from one to three o'clock, to read English with him. We read together out of a large quarto Bible, on the outside of which is inscribed in gilt letters, 'Presented to Radama, King of Madagascar, by the London Missionary Society, 1821.' A number of officers, some of them christians, are generally present, and we frequently converse on what we have read. I have also, every forenoon, at my house, eleven or twelve sons of the chief nobles and officers, who come to learn English an hour and a half daily. They will be the future rulers of the country." As regards the number of converts, it is true that the christians are numerous, for they may be counted by thousands in the land. "Still, they are only a minority in the general population, and this probably operates favourably in stimulating them to watchfulness, earnestness, and sincerity in their profession of christianity." The King has granted sites for mission buildings.

The six missionaries despatched by the London Society had, according to the latest intelligence, reached the Mauritius, and were about immediately to proceed to Tamatave.

HAMBURG.

NINETEENTH ANNIVERSARY OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION—1862.

By the Secretary.

"BLESS the Lord, O my soul! and all that is within me bless his holy name." From the depths of our hearts we have joined in this royal ascription of praise; for indeed the Lord hath done great things for us, and hath crowned us with loving-kindness and tender mercies. We have this day celebrated the Nineteenth Anniversary of the Young Men's Christian Association in connection with the baptist church at Hamburg. Who would have thought at its first feeble beginning that it would thus have prospered? but our God is a God of love and faithfulness.

Before we speak of the golden harvest, let us look back upon the barren season of sowing amidst trial and difficulty. In the earliest times of the Hamburg church our beloved pastor saw how necessary it was that the young men, the youthful soldiers of Christ, should be firmly bound together, that they might fight as one man against the world, the flesh, and the devil. He, therefore, each sabbath evening, invited several of them to his house to supper, and thus spent many happy and blessed hours with them. This was the first small beginning, and afterwards, as the church grew in numbers and many young men joined it, an association was formed in July, 1843, on which the Lord has poured his richest blessing.

Most of those who were first in its ranks have now won the eternal victory and joined the heavenly choir, but we now see a company of their fellow-labourers and successors who to-day assembled with happy countenances and beaming eyes, as if they too had done with the vale of tears. On entering the place of meeting we were taken by surprise at seeing, instead of the bare walls, a beautiful transparency lighted up, and beside the whole room transformed into a garden of flowers! Festoons of green leaves, garlands of brilliant flowers, and triumphal arches of evergreens and moss greeted our eyes on every side.

After the meeting had been commenced with singing, prayer, and reading the scriptures, Mr. Oncken gave the anniversary address. He went back to the commencement of the Society, spoke of the lively interest he had always taken in its progress, which had not yet grown cold, for to this Society he must always look for the future supports of the church; and then, taking for his motto, "Holding fast the unity of the Spirit in the bond of love," he exhorted the young men thereto, as to the most effectual shield against the crafty assaults of their enemies. The meeting

was very numerous attended, not only by other members of the church, but also by various friends who are interested in the progress of the kingdom of God in this place, and by young men of other confessions, who by hearty addresses showed their sympathy in the festival.

The members of the Association were assembled on the platform (where the choir of the church generally sit), whilst the rest of the congregation occupied the body of the chapel. It was quite a treat to enter and see the throng of happy faces, and hear the words of love and peace, the songs of praise, and deeply interesting addresses. There were intervals in which refreshments were partaken of, and the whole might indeed be aptly termed a "love-feast." The favour of the Lord was manifest to our souls; the Lord of Hosts, whose presence had been so earnestly entreated, had indeed condescended to come into our midst and bless us!

It must not be supposed that on so festive an occasion, when all that was beautiful and pleasant seemed to be united, our poet should have failed to add to it still greater *ecclat*. After a short pause in the proceedings, Mr. Otnus, the deputy from the Bremen Young Men's Christian Association, agreeably surprised us by a piece which he had composed for the occasion, and after heartily greeting us gave an earnest and encouraging address, to the great joy of all present.

A powerful speech from Mr. Haupt, of Bremen, followed; then an interesting speech by a young Englishman, Mr. W. Henderson, nephew of Mr. Oncken, and a member of a Presbyterian Church in London. This address was translated sentence by sentence by Mr. Oncken, and gave much cheering intelligence of societies in the great metropolis similar to our own. Thus the hours passed but too quickly, till the proceedings were closed with prayer by Mr. Gölzau, and after singing we separated. May the God who has helped us hitherto still go on to prosper us!

There is something peculiarly interesting in this simple and unvarnished tale. Our German brethren, who are not yet free from the intolerance and bigotry of the ruling powers, seem to gather new strength from persecution; and not only strength, but their love to each other is wonderfully increased thereby. We could almost envy them their brotherly intercourse, and would fain partake in their sufferings could we share their joys.

THE VISION OF MIRZA.

I AM about to tell you an Eastern tale; it is called "The Vision of Mirza," and may be found in the "Spectator," No. 159. The hero of the tale, musing one day on the vanity of human life, was thinking how man, after all, is but a shadow, and his life a dream. He ascends a haunted mountain; and the Genius, or presiding deity of the place, leads him to the very pinnacle of the rock. "Look eastward," he said, "and tell me what thou seest." The stranger saw a huge valley, and an impetuous tide of water flowing through it. This was the "Vale of Misery," and the tide was a part of the great ocean of Eternity. This flowing tide emerged from a thick mist at one side, and was lost in a thick mist at the other side, and represented that portion of Eternity which is called Time, and which extends from the beginning to the consummation of the world. By-and-bye, Mirza beheld a bridge which spanned the tide. This was interpreted to mean Human Life, and he is told to consider it attentively. Upon more accurate observation, it appeared that the bridge consisted of threescore and ten arches, with several broken arches besides, which made the full number up to one hundred. Originally, and when first erected, this bridge had as many as a thousand arches; but a desolating flood swept away all but those now remaining. Multitudes of people were crossing the bridge; and, like the tide itself, so was the bridge also enveloped at both extremities with a dark mist. There were set all along the passage of the bridge trap-doors, concealed from view, through which thousands of passengers were continually dropping into the tide below. These were very numerous at the entrance, and continued at frequent intervals all the way, becoming more thickly studded near the end. A few broken-down and tottering old men held on their course on the broken arches, but found it hard work—"labour and sorrow." These, also, in course of time, fell through and disappeared.

I mused on Life one darksome day,
Led by a hand unseen:
A vision opened on my soul,
A sight of what hath been;
Which onward past,
From first to last,
And brought the Time that was, and is,
Within one vast parenthesis.

I saw adown the vale descend
A rushing mighty tide,

Which rose from mist and merged in gloom,
As view'd on either side.
I saw the Birth
Of this old Earth;
And, from the mist to yonder gloom,
The past, the Now, the Yet to Come.

Across the vale a causeway spann'd
On arches from the flood;
A thousand arches once were they,
On which the causeway stood.
Three score and ten,
(The years of men,)
Are all the arches perfect now;
The rest are ruins long ago.

Along the bridge that spann'd the deep
Thousands of pilgrims bled—
The young, the old, the middle-aged—
Bound for the other side.
And traps were set
For heedless feet;
From infant youth to hoary age,
A thousand exits from the stage.

And as each touch'd his Destiny,
He disappeared beneath;
And, in the midst of Life, I saw
Men plunged in instant Death;
In life to-day;
To-night, away—
The greatest, noblest, found a grave
Thus suddenly beneath the wave.

And this is LIFE—this causeway span;
And AGE the transit o'er;
TIME is the flowing tide beneath;
And DEATH that secret door;
ETERNITY
The mystery,
Unfolding from you misty gloom,
And stretching far beyond the Tomb!

V. V.

We have copied the above from No. 1 of the "Church of England Temperance Magazine." The fable is well told, and the poetry is respectable, but they are both imperfect in their application. We have not a word about the BARRER by which we poor mortals may now pass safely from Time and Eternity. We know who said, "I am the WAY."

THE

BAPTIST REPORTER.

DECEMBER, 1862.

AN AMERICAN ON AMERICA.

THE rapid increase of population in Northern America, chiefly by emigration from Europe, and the ever-extending occupation of that vast continent in the formation of new territories and states under one Federal Government, made many wonder whereunto this thing would grow. Nothing like it had taken place in the history of human progress. Free from the entanglements of European diplomacy, and conscious of their independence, the citizens of the United States rejoiced in the material prosperity they had secured.

But one thing, when they acquired their freedom, they did not do. Negro slavery was amongst them, and they did not, though the founders of the Republic wished them, exterminate it. There it was, and they let it remain; and the increasing demands of the manufacturers of England for cotton induced the cultivators of that plant in the south to extend the system of slave labour by the most unrighteous means — unrighteous towards the poor negroes, and unrighteous towards those of their fellow citizens who disapproved of such a gross violation of the first principles of human freedom, as proclaimed to the world in their own Constitution.

Another thing ought to be named. Conscious of its increasing power, the Great Republic has of late years assumed a dictatorial tone, especially towards England. Its arrogant assumptions, on both land and sea boundary questions, with this country, are known to the world, and might have compelled a war between us, had it not been for the patient forbearance and concessions of England.

We only glance at these previous facts, as introductory to some remarks on the causes of the recent Disruption of the States, the present dreadful contest in which the North and South are now so bitterly engaged, and the probable results, by an American writer, in a pamphlet which has just reached us.*

The Author, writing in London, Oct. 15th, says, in his preface:— “In submitting a few facts to the good people of Great Britain, I will just remark that I am not acting under the auspices or instructions of any party, political or otherwise; but finding in the minds of so many of my friends here a misapprehen-

* Cause and Probable Results of the Civil War in America. Facts for the People of Great Britain. By William Taylor, of California, Author of “Seven Years’ Street Preaching in San Francisco,” “Californian Life Illustrated,” &c. London; Simpkin, Marshall, & Co. Price Threepence.”

sion of the principal facts and issues of the American war, I felt impelled by a sense of duty to the cause of truth and righteousness to write. I am a native of the Shenandoah Valley, Virginia, spent twenty-eight years of my life in the South, and have since spent thirteen years in extensive explorations through nearly all the free states from the Atlantic to the Pacific, and am therefore quite familiar with the facts which I here respectfully submit."

The selections we now make from this pamphlet are such as we presume our readers will prefer to possess, as containing the opinions of one who seems to have watched the progress of events. We give them without note or comment as we proceed; but we may offer, in conclusion, a few additional remarks.

"In regard to God's retributive dealing with the American people, it is generally admitted by all concerned, that as a nation we have been very ungrateful, haughty, and wicked in the sight of the Lord. We have sinned grievously against God and humanity, not only by our complicity with slavery, but in numerous ways besides. Proportionate to the light enjoyed, and the consequent responsibility involved, so is the guilt of disobedience; hence we may reasonably expect that the retributions of God to be visited upon the nation will be terribly severe. The Secessionists are the principal rod used by the Lord for the chastisement of the loyal states, not simply by the action of armies in the field, but also by all the humiliating concomitants of the war at home and abroad. Had the Federal armies been uniformly successful, the chastening purpose of God would not have been realized at all.

The second providential end to be accomplished by the war, I believe, will be the final overthrow of

the 'institution of slavery.' To elucidate the theory on which I predicate this assumption, it will be necessary to state a few facts showing the relation of slavery to the war. African slavery in America, it is well known, is older than the nation itself, and although the fundamental principles of the government, as defined in 'The Declaration of Independence,' and in the Constitution, would guarantee to all her loyal subjects 'life, liberty, and the pursuit of happiness,' still the government had to adjust its administration to the institution of slavery, as already established too firmly to admit of its immediate removal, Massachusetts being then the only free state in the 'Union.'

For many years after that, Southern statesmen and the Southern people generally admitted that slavery was wrong, but with the growth of the tobacco and cotton trade, and the immense wealth involved, they began to feel that it was an evil they could patiently endure; next concluded that it was no evil at all, and finally that it was positively a good thing to all concerned. The development of pro-slaveryism is well illustrated by the history of the 'Methodist Episcopal Church South,' which seceded in A.D. 1844, from the 'Methodist Episcopal Church' on that ground alone—a history with which I am quite familiar, but can only advert to here. A fierce ecclesiastical war was waged from that time all along the border of free and slave soil. The 'General Conference of the Methodist Episcopal Church South,' in 1854, put a new construction on the rule *against* 'buying and selling men, women, and children, with an intention to enslave them,' which was fundamental in the church from which they seceded, and which was retained in the 'Church South' discipline till they got their portion of the book concern property belong-

ing to the Methodist Episcopal Church; but now to get rid of its practical bearings on the 'institution,' the said General Conference decided that the rule did not apply to domestic slavery at all, but to the 'African slave trade.' At their next General Conference, in 1858, they struck everything pertaining to slavery out of their discipline altogether. I was in the city of Richmond, Va., at the time, and read carefully the deductions of the political press from their action, which were in effect, that if such a body of learned christian ministers could see no evil in the re-opening of the slave trade with the coast of Africa, of course politicians and worldly men could see no evil in it, and therefore it must be right. Very soon after that the sentiment was currently received in the South, that the importation of poor heathens from Africa, and their admission to the glorious privileges of christianity in American slavery, was the greatest missionary enterprise of the age in which we live, and the only obstructions to this most charitable work were the 'miserable abolitionists of the north,' and British men-of-war which claimed the right of search over their *missionary ships*.

I find many in the United Kingdom who have an idea that the South were suffering terrible oppression under the Federal Government, which goaded them into the war spirit. But it is a fact, patent to every American certainly, that the South have had the balance of power in the Federal Government from its organization till the time of their withdrawal for the purpose of its overthrow. True, the admission of California, in 1850, and the subsequent admission of Minnesota and Oregon, as free states, gave the balance of power in Congress, *nominally*, against them; still, by bullying force and political intrigue, they

retained in fact the balance of power, and the government was administered specially in their interest. Out of volumes of evidence to prove this fact, I need only advert to the subjugation of the whole of the free states to the odious demands of the 'Fugitive Slave Law.' A ship-master was convicted in Petersburg, Va., a few years ago, of having offered passage on his vessel to a few slaves who desired to emigrate North, and was sentenced to the penitentiary for twenty years. I was in the city of Richmond, but a few miles distant, at the time, and the 'outrageous conduct of the ship-master,' and the 'justice of his sentence,' was the popular theme of conversation in all circles. He has been now four years in prison, and has sixteen to serve, unless the Federal armies release him and send him home to his family.

The real grievance to the South, I apprehend, was this:—The North, with free labour and free schools, were multiplying their population too fast for the South. To attract emigration to the south-western slave states, six hundred acres of land were offered in Arkansas to every family that would settle there, and in Missouri land was offered for sixpence per acre; while land in Iowa, not any better in quality, and climate not so good, readily commanded twenty-four shillings. The mass of independent, enterprising men, who were seeking new homes, refused to settle in a slave state; while multitudes of Southern men, glad enough to get away from slavery, annually emigrated to free soil. What was worse still, the anti-slavery sentiment of the North was developing itself and extending its influence, so that the South saw that among the probabilities of the future the North would certainly outvote them, (though every five slaves gave to the master three votes besides his own,) and might

then possibly interfere with slavery. Hence to prevent the North from acquiring the balance of power in the government, which they claimed by right of possession from the first, they have for years been acquiring, by political stratagem and war, and Federal Government money, new territory South, as fast as possible. Hence the annexation of Texas, and the purchase of New Mexico and California, and the abortive effort to possess Cuba.

I find many on this side of the Atlantic who claim for the South the right of revolution under the precedent of the revolution of the American colonies in 1776. Now, let any sensible man look at the facts. The colonies stated their grievances, and prayed long and loud for legal redress. The seceding states did neither, but *clandestinely*, and most adroitly and efficiently too, made all their arrangements for the overthrow of the government. The colonies were a dependency three thousand miles across the seas, had no part in creating the British throne, had no voice in her halls of legislation, and the kingdom of Great Britain was not dependent on the loyalty of the colonies for its constitutional integrity, nor was it jeopardized by their independence. But the seceding states were not remote colonies, but the integral parts of the government, helped to create it, and by the most solemn compact were sworn to maintain it, not as a *Confederation* of independent states, but as a *bona fide national government*. But we are gravely told that 'the geographical domain of the United States is too large for one government.' Not half so large as the British Empire; yet Britain would not allow India, nor would she allow any of her colonies, though separated from her, geographically, by oceans and continents, to seize her property, and

peaceably secede from her dominion; and who will question the validity of her governmental policy? But to separate the Southern from the Northern states, is to divide rivers and mainland more geographically compact, only on a larger scale, than England itself. It is said, too, that 'the nationalities and social habits of the North and South are so diverse that they never can remain one people.' The nationalities, languages, and religion of both parties are precisely the same. Their only differences are superinduced by slavery. Some try to justify the rebellion on commercial grounds, and say—'That the manufacturing interests and productive tariff of the North are destructive to the interests of the South.' Why then are the manufacturing interests of the South so far behind those of the North? Because slavery and its concomitants oppose a bar to manufacturing free labour. View the subject from any stand-point you please, and any unprejudiced, intelligent man must see in the light of the real history of the case that the cause of the rebellion is slavery; that no other antagonism exists, in sufficient strength, between the North and the South, to lead to such a rupture; that whatever other differences have arisen between them are traceable to one common origin. *The animus of the whole thing is SLAVERY.*

Now, had Mr. Lincoln proclaimed directly an abolition war, he would, thereby, have consolidated the whole South, at once, including the border states, capitol and all. He would have divided the North, and would have brought the whole mortal struggle on to free soil. Mr. Lincoln was sworn to maintain the constitution, and administer the laws impartially for the benefit of all loyal subjects, North and South. To have proclaimed the abolition

of slavery in the states would have been regarded as a violation of the constitution, hence a forfeiture of national honour, and of the support of millions of loyal citizens, North and South. Moreover, the government did not wish to resort to extreme measures, till it had first tried a mild, magnanimous policy toward the whole South. Meanwhile, Mr. Lincoln's honest efforts to induce the border states to adopt an anti-slavery policy, by offering to compensate them for their slaves, and voluntarily initiate a plan for gradual emancipation, have, at least, had the effect of ventilating the subject, by its discussion on slave soil, which has resulted in quite a development of anti-slavery sentiment in the border slave states. Before the war, there was but one man in the South who dared to speak out on the subject, Cassius M. Clay, of Kentucky, and he could only do it by first presenting twelve substantial arguments in a pair of Colt's revolvers, with a threat, that everybody knew he would execute, to shoot the first and every rascal who might dare to lay hands on him. Not one pulpit, not one paper in all the South dared to attack slavery. Not an anti-slavery paper or book was allowed to circulate through the South. The ever jealous, vigilant eyes of pro-slaveryism found, in the home of a very respectable coloured preacher of the gospel in Cambridge, Maryland, a copy of 'Uncle Tom's Cabin,' and the poor man was dragged away from his family and sentenced to the penitentiary for ten years. He still has about five years of his imprisonment to serve. Many white men and ministers of the gospel were driven out of the South on a suspicion of disloyalty to 'the institution.' The Missouri Conference of the Methodist Episcopal Church, during Conference Session, in 1859, while the presid-

ing bishop was preaching an ordination sermon, was assailed on a sabbath day by a formidable force of armed men, embracing a large number of the 'most influential citizens'—the slaveholders in the county. A member of the same Conference, by the name of Kelly, a noble young minister of the gospel, five or six years ago, was assaulted by a mob, and so beaten and abused that he soon after died from the effects of their violence. Rev. A. Bewley, of the same Conference, was seized by a pro-slavery mob, dragged away from his family, and hung. What had these men done? Had they tried to raise insurrections among the slaves? Had they even publicly raised their voice against slavery? Nothing of the kind; but they belonged to an anti-slavery church, and it was feared that their presence and ministry might in some way work to the injury of 'the institution.' What was done with the murderers? Pro-slavery men would not arrest them, nor prosecute them, nor testify against them, nor pass judgment, nor execute them; and anti-slavery men dare not show their faces or lift their voices on slave soil. The blood of these men of God still cries from the ground. All these things occurred in the days of national peace and prosperity, when Brooks was receiving ovations through the South for having beaten Mr. Sumner nearly to death with a huge stick in the Senate Chamber, for having even there dared to speak against slavery. Now, through the mild conservative, yet earnest anti-slaveryism of Mr. Lincoln, and his emancipation policy, the discussion of the subject has been admitted, and a good degree of anti-slavery sentiment developed in all the border slave states. Governor Johnson, of Tennessee, in a speech delivered in Nashville, the capital of the state,

last fourth of July, said, among many other sharp things, 'If a negro is stolen, the Union must be broken up, if he is not returned; but if a Southern merchant swindled his Northern creditors out of 100,000 dols., it was all right. Take a case. The president of one of the New York banks, and one of the leading men of the metropolis, owned a large amount of property in the South, among which were 300,000 dols. in North Carolina state bonds. To avoid the confiscation of his property he resigned his position in the bank, and even went to North Carolina to reside. But it was all in vain. The confiscation act swept it all away. Here is a gigantic swindle committed on this Northern man by the Southern rebel chivalry, to the amount of 300,000 dols., the price of at least four hundred and twenty negroes in good times. Nothing is said about this outrage; but what an uproar we would have heard, had this Northern man taken from one of the chivalry one negro. Why this difference? Why is the negro held so sacred above all property? Why is it that if a bull or a dog become dangerous it can be killed and its owner receive no compensation, but if a slave be hung for murder, every tax-payer in the state is made to put his hand in his pocket and pay the owner for his negro.'

The question of American slavery is so complicated that human wisdom cannot solve it. 'The institution' cannot be removed by *moral* appliances, as in the glorious example of the British government in her West India colonies. Here the friends of freedom had direct access to the *seat of power*, the throne and parliament, and yet it was the work of years, requiring the utmost exertion of the moral forces of many of the greatest statesmen and gospel ministers in the nation. But had

Wilberforce or his coadjutors gone into the slave states of America, and raised their voices in favour of freedom, they would have been hung most likely. It could not be reached by the United States Congress, because, as I have shown, the question belonged to State legislation. It can only be reached, therefore, by some direct providential interposition, such as a military necessity so palpable as to combine the great loyal masses in one united purpose to overthrow it. Such a necessity has now been forced upon the nation, and it remains to be seen whether, under the chastening hand of God, she has developed moral power sufficient to unite her millions of freemen on that issue, and bring all her resources to bear directly on that point.

Since writing the above, the mails have arrived with Mr. Lincoln's proclamation—'That on the 1st day of January, 1863, all persons held as slaves within any state, or designated part of a state, the people whereof shall then be in rebellion against the United States, shall be thenceforward and for ever free.'

The cheapest and shortest way out of the difficulty is the most direct way through it—the overthrow of its cause, slavery. Let honest Abraham untie the knot if he can, cut it if he must. As the light of christianity and civilization have gradually increased their effulgence, have not the developments of Providence all been in favour of human freedom? Look at the glorious emancipation policy of England; see the abolition of serfdom in Russia. France, too, is bearing a testimony against slavery; and here, while I write, the mails come with the fact, 'that a law for the abolition of slavery in the Dutch West Indies, in July, 1863, has passed the States General of Holland, by a majority of forty-five to seven.' Is it at all likely that the

wheels of the providential car of human freedom are to be suddenly reversed, and the most gigantic and wicked monopoly of human flesh and bones and liberties, hearts and hopes, should, under the direct claim of divine sanction, be established on a perpetual basis of fundamental national law, and be acknowledged by all the enlightened anti-slavery nations of the earth?

Now because the anti-slaveryism of the Northern states has not, under all its complicated embarrassments, come up to the ideal of English minds on the subject, will reflecting, God-fearing, and freedom-loving English men and women repudiate it altogether, and accept, in its stead, the most outrageous, unblushing pro-slaveryism that ever disgraced the world? And will they fall out with their good friends in the United States because they were *too slow* in their efforts to destroy slavery, and now when they are marching up to it as a direct issue of the war, fall out with them because they are *too fast*? But has the United States Government done nothing for the slaves during the war? 'It has received fugitive slaves under its protection and instruction. Several thousand slaves at Fortress Monroe, about twelve thousand at the Sea Islands, many at Newburn and at other points in North Carolina, having come within our lines, are emancipated and under instruction. Many slaves have escaped to the Northern states and to Canada—over sixty thousand from Missouri alone. Governor Letcher estimates the number of slaves already lost to Virginia by the war at eighty thousand seven hundred and twenty-eight. It has forbidden the return of fugitive slaves; offered to compensate states that will emancipate; declared universal liberty in the district of Columbia; prohibited slavery for ever in the territories of the United

States; conceded to England the right of visitation and search for the more effectual suppression of the slave trade,' and has now taken the initiative for universal emancipation. And more, who but America can stand up beside England and help her, as the great defender of the faith of Jesus, in the great work of evangelizing this fallen world of ours?

Whatever wrongs are in the North, their cause is right; and the dearest interests of humanity, and the future peace of the world, are involved in their success. All Northerners may not be sincere in demanding the abolition of slavery; multitudes certainly are; and should not freedom-loving England sympathise with these and pray for their success? Should not the Union Government get credit for what it undoubtedly has done towards the freedom of the slaves since the war commenced? Does not the purpose of God manifestly point to 'emancipation' by this war? Surely He is sincere, and we may sympathise with His designs. But can Great Britain sympathise with the slave-holding, slave-buying, slave-breeding, slave-whipping South, that seeks by gigantic rebellion to consolidate its wicked degradation of 4,000,000 souls redeemed by the blood of the son of God? It cannot be. Let England know *the real cause of this war* and its all but certain issues, and her heart will beat true to the cause that does battle for order, freedom, and humanity. Be this as it may the purpose of the Highest that will stand. May God defend the right!"

We had marked several other paragraphs for extract, but we must stop here, and leave our readers to form their own judgment on the statements and opinions of this earnest writer. But we cannot leave this distressing subject without referring to the mischief inflicted

by the continuance of the conflict in America on our manufacturing population in this country. Every day's report is filled with the most harrowing details of unrelieved destitution. Thousands of our christian brethren, with their wives and families, are patiently bearing the pangs of biting hunger. Congrega-

tions in other parts of the kingdom would do well, *every sabbath day*, to receive contributions, either in a box at the door or in some other way, for the poor sufferers. Every week adds to their number, and cold winter is coming to increase their misery!

Poetry.

SYMPATHY OF JESUS FOR THE SUFFERERS.

Oh! say not that the Saviour's smile
Is hid from thine afflicted eye;
Say not that His unerring hand
Shall ever grieve thee willingly.

Oh! can it be, when every thorn
That He has asked His child to bear,
Was bound upon that bleeding brow,
And buried half its sharpness there?

Oh! can it be, when every tear
That starts to thine imploring eye,
Can find within His sinless soul
The full response of sympathy?

It may be that the wound lies deep,
And thou would'st fain weep all alone;

It may be that thy bosom shrinks
From any hand except His own.

Aye, and though friendship's gentlest voice
Speaks all too rudely to thine ear,
He has a tenderness of tone
Which e'en a breaking heart could bear.

Oh! well He knows each pilgrim's path;
There was but one too rough for thee,
He gazed upon that path of death,
And onward pressed to set thee free.

Oh! fainting pilgrim, trust that Friend—
Trust Him with all thy weight of care;
Oh! lean upon his outstretched arm,
And rest thy weary spirit there!

Spiritual Cabinet.

TO MINISTERS—DONT ANNOUNCE YOUR DIVISIONS.

It has always appeared to me extremely bad policy in any preacher, who desires to keep up the interest of his congregation, to announce at the beginning of the sermon, that in the first place he will do so and so; and in the second place such another thing; and in the third place something else; and finally close with some practical remarks. I can say for myself, that whenever I hear any preacher say anything like that, an instant feeling of irksomeness and weariness possesses me. You cannot help thinking of the long tiresome way that is to be got over, before happily reaching the end. You check off each head of the sermon as it closes; but your relief at thinking it is done, is dashed by the thought of what a deal more is yet to come. No: the skilful preacher will not thus map out his subject, telling his hearers so exactly what a long way they have to go. He will wile them along, step by step. He will never let them have a long out-look. Let each head of discourse be announced as it is arrived at. People can bear one at a time, who would break down in the simultaneous prospect of three, not to say of seven or eight. And then, when

the sermon is nearly done, you may, in a sentence, give a connected view of all you have said: and your skill will be shown if people think to themselves, what a long way they have been brought without the least sense of weariness. I lately heard a sermon; which was divided into seven heads. If the preacher had named them all at the beginning, the congregation would

have ceased to listen: or would have listened under the oppressive thought of what a vast deal awaited them before they would be free. But each head was announced just as it was arrived at; the congregation was wiled along insensibly; and the sermon was listened to with breathless attention from the first sentence to the last.

Good Words.

Reviews.

Independency: a Deduction from the Laws of the Universe. By Evan Lewis, B.A., F.R.G.S., F.E.S. Author of "The Coal Pit Tragedy; or, a Warning Cry from a Living Grave." "Seeking Jesus." "The Two Twilights." "A Plea for the People; or, the Juggernaut of England." "The Wines the Saviour made, used, and sanctioned, &c. &c. With several plain and coloured Illustrations. (And a quotation in Greek from Matt. xxiii. 8 as a motto.) London: Elliot Stock.

WHEN we glanced at this formidable Title, we naturally expected to find something extraordinary in the Book itself, and we were not disappointed. Without more ado we give a quotation from Chapter I.

"The ellipse, in its revolution, forms the archetype of organic beings, as well as of inorganic matter. All organized beings, whether vegetable or animal, originate in a cell—an ellipsoid—which is physically the same in the two great divisions of nature, though chemically different. The original vegetable cell is enclosed in an integument or cellwall, composed of cellulose ($C_{24}H_{20}O_{20}$), supposed to be lined by an imperceptible albuminous membrane; whereas the animal cell—though similar in structure—differs in this: that the cellulose membrane is absent, and the wall of albumin ($S_2N_{27}C_{216}H_{163}O_{63}$) is highly developed."

If our readers cannot understand this we cannot help them. We give another, not at all hard to be understood.

"Such positiveness in reference to any thing of so little importance (as baptism)

has a ruinous moral influence on the mind. Those men who exclude from their community others, simply because they differ from them in opinion on minor matters, must have unlimited confidence in their own infallibility: yet have they little reason to be so, in this particular at least. No man of great intellectual powers, deep learning, and devout piety—the only man competent to form an opinion on the subject in question—will be too positive in his exposition of Baptism or any other *ism*. Such positiveness in reference to any thing on which good and great men differ in opinion, speaks but little of the humility of these men. Its natural and inevitable tendency is to engender and foster pride, self-confidence, arrogance, and conceit. Facts might be adduced to prove that this has been the case. A most eminent Baptist Minister, lately stated as his belief 'that Church Meetings in that Denomination were a curse to Religion.' The members being so positive on one point, and so exclusive, are naturally intolerant in reference to their brethren who differ from them in other matters. Instead of spending an hour in delightful and profitable Christian Fellowship—as is the case generally in Independent Churches—they lack the 'charity which thinketh no evil and is the bond of perfectness,' and find materials for controversy and quarrel where all should be of one accord.

These narrow-minded and bigoted Baptists, however, are dying out fast, and ere many years have passed, the last of them will have been gathered to his fathers."

There! take that, ye bigoted baptists, and wait your coming doom. And if in the meantime ye should wish to know what more this "man of great intellectual powers, deep learning, and devout piety," has to say on

these and many other curious subjects, send to Mr. Stock for the book, who will gladly supply it, but what you will have to pay for it we cannot tell you.

The American War. By Newman Hall, LL.B. A Lecture to Working Men, delivered in London, Oct. 20, 1862. London: J. Nisbet, and J. Snow. Price Threepence.

Cause and Probable Results of the Civil War in America. Facts for the People of Great Britain. By William Taylor, of California. London: Simpkin, Marshall, & Co. Price 3d.

Federals and Confederates. What are they Fighting for? London: Caudwell, Strand. Price Twopence.

WE commend the above tracts to the careful perusal of such of our readers as desire to know the truth in relation

to the terrible American conflict. The first is by the well-known and highly esteemed minister of Surrey Chapel. From the second we have made selections in our leader. The third tract is published anonymously, but is evidently the production of an able and well informed writer. They are, all three, well adapted to dispel the ignorance and prejudice prevailing in this country on the subject of the American crisis; and will be of great value to all persons who have not access to the larger works of Professor Cairnes, Mr. J. Stuart Mills, Count Gasparin, and Mr. Ludlow. May God, in his wisdom and mercy, hasten the termination of this dreadful war, and the downfall of the accursed system of slavery by which it has been occasioned. N.

Christian Activity.

THE MIDNIGHT MISSION.

THIS somewhat singular name was adopted by the gentlemen, who, feeling compassion for the thousands of ruined and abandoned females in the metropolis, resolved to form themselves into a society to attempt their reclamation. It was as significant, as it was unexpected, to find the *Times* approving the design. From its columns we extract this paragraph:—

“This remarkable movement has lost nothing of its first efficiency, though it has long ceased to excite the interest of novelty. It was a bold, but an important enterprise. It is now confessedly a great success. It demanded a more than common amount of good sense, discretion, and delicacy; it laid its promoters open to severe censure in case of failure, and exposed them to great ridicule and smart gibes on the part of those who can always laugh at what they cannot understand, or will not help. The brief history of this movement is instructive. Many kind and earnest ministers and laymen felt deeply for the condition of 40,000 fallen women traversing nightly the streets of London. They were not only lost

sheep, but apparently inaccessible to the aggressive efforts of those whose compassion their sorrows and sufferings had excited. That there might be no fair opening for censure, the first promoters sent out to leading and influential persons seven hundred notices of their design. On the 8th of Feb., 1860, five hundred invitations, enclosed in envelopes, were distributed among the sisters of the *pavé* in Regent Street, Coventry Street, and the Haymarket, and in the various casinos which they are in the habit of frequenting, affectionately and respectfully inviting them to meet a few friends at tea in the Restaurant of St. James's Hall at half-past eleven p.m. About two hundred and fifty of these ‘unfortunate ladies’ accepted the invitation. They were addressed by the Hon. and Rev. Baptist Noel, in words full of earnest remonstrance, christian feeling, and in a temperate spirit, and the effect was most impressive. Numbers felt chords touched in their nature that had long ceased to vibrate, and reminiscences stirred that had been almost effaced, and applications many and fervent were made by the victims of evil for deliverance from its bondage.

The results, in a statistical point of view, were as follows:—Twelve meetings of this kind were held; 2,400 unfortunate women attended, twenty-six were restored to their friends, eighteen were placed in service, ninety-one were gathered into various 'Homes' provided for this purpose, four married, and two emigrated. A contemporaneous attempt was made by some French pastors, under the same sanction, to impress the very numerous French-women who have fallen into the same degraded condition; but here the difficulties were very great. The haunts of these unfortunates are the property of Belgians and Frenchmen, who import the unhappy creatures into this country by gross misrepresentations, and afterwards live and become rich by their gains. These taskmasters forbade their victims to accept the invitations, and threatened to flog them if they disobeyed their orders. It was also found that the scepticism and superstition in which they had been trained in their own country enabled them to a great extent to resist every attempt to awaken them to a sense of their position, and to throw off every earnest and salutary appeal. But, accepting all the failures, there remains sufficient success to be a reward to those benevolent persons who so nobly pitied and so kindly toiled for those who did not pity themselves. The countries to which the hundred and thirty-eight reclaimed unfortunates belonged were as follow:—Fifty-nine were natives of London; two came from Wales, three from Scotland, and six from Ireland. Yorkshire furnished three, Gloucestershire four, Somersetshire eight, and two were from each of the remaining English counties. Their average age was twenty-two years. The sources and springs of the 'social evil' are many and various. Not a few start on their unhappy career from fashionable dress-makers' establishments. Young and beautiful, they feel the oppressive fatigue of vitiated air, late hours, and incessant work. They meet with them that 'smile and are villains.' Dissatisfied with their intolerable toils, yearning for relief and sympathy, they yield, are forsaken, and die alike un-

knowing and unknown. Another source of this evil is found in the army. The rules of the service allow only six wives in each company, and the marriage of soldiers is generally discouraged. Regiments sent out to India are accompanied by thirty wives, though composed of 1000 men. If young women could look forward to early marriages they would thus be lifted out of the way of temptation. But, owing to the consumption of men by the navy and the army, by emigration, and by the fact that there are thousands of shopmen whose masters would dismiss them if they dared to marry, there were found at the last census 1,400,000 women between twenty and forty years of age unmarried. Servants out of place swell the ranks of the fallen. In fact poverty has much to do as an occasion, if not a cause, of the first step downward. They see thousands of their sex on the streets gaudily attired, apparently prosperous and merry, while they are cold and hunger-bitten, and in rags. The temptation to plunge into the current is strong, and their principles or powers of calculation are weak, and they are ruined. The upper classes also contribute their share of victims. Fashionable mothers cultivate the society of profligate young men of rank and fortune, and often reap the fruits they have been fostering in the degradation of their daughters. No conduct is more worthy of censure. Vice ought to be reprobated in man as firmly as in woman. If we cannot extinguish the social evil we may do much to lessen it. Earlier marriages would be a step in the right direction. Let young men begin as their parents began, and not wait to begin as their parents live after thirty years of prosperous labour. Let mothers learn to appreciate a fortune in a young man as highly as a fortune with a young man. The former is a mine, the latter is but a balance in the bank. At all events, he cannot have much pity or compassion in his heart who refuses his best wishes for the success of an enterprise that has already lessened the burden of human suffering, and appears to have capabilities of increased success."

Narratives and Anecdotes.

THE EJECTED BAPTIST MINISTERS.

BEFORE the Bicentenary year of the ejection of two thousand pious ministers from the Church of England closes, we are anxious to place on record in our pages a list of those who held baptist sentiments. We, therefore, give an apparently carefully prepared statement from the columns of the *Freeman*.

"It has by many been too hastily assumed that the ejected clergy of 1662 hold few opinions in common with modern Nonconformists; and it has even been the fashion in some quarters to affirm somewhat superciliously that in all but a few minor matters, which their punctiliousness magnified into importance, they were at one with the party which ejected them. A little investigation shows, however, that with regard to a large proportion of the ejected this is the reverse of the truth. Many were the shades of opinion which separated them from one another as well as from their antagonists, and amongst these opinions that of the baptists was not wanting. It may surprise many to learn that believer's baptism was ever preached from Church of England pulpits, and practised by any of the clergy. It must be remembered, however, that in the period preceding 1662 uniformity was not enforced. A baptist clergyman had signed no assent and consent to pædobaptism, and a voluntary might refuse to receive tithes, (as some did) and accept for his support the free-will offerings of the people, still retaining his incumbency.

That baptist sentiments had many adherents during the Commonwealth is clear. The Protector favoured baptists, perhaps partly through the influence of Milton, whose baptist opinions are well known. Soon after the Restoration a pædobaptist champion thus significantly entitles his pamphlet, 'An Essay to revive the Primitive Doctrine and Practice of Infant Baptism.' When the sequestered clergy were reinstated at the return of Charles II., a special exception was made against those who had discounten-

anced infant baptism. These, and other facts, show that baptists were numerous, and it is probable that a larger number of the Two Thousand were of this persuasion than can now be ascertained. Dr. Calamy, though generally impartial, had rather an unfriendly feeling for the baptists, and does not always memorialise this part of their nonconformity. From his pages, compared with those of Crosby, about thirty may be discovered, whose names, &c., were as follows:—The Rev. H. Jessey, M.A., rector of St. George's, Southwark; J. Gosnold, Charter-house-school; J. Maisters, Magdalen College, Oxford; Whoeler, rector of Cranfield, Beds; W. Dell, rector of Yeldon, Beds; P. Hobson, chaplain of Eton College; G. Fawnes, vicar of High Wycombe, Bucks; F. Bampffield, vicar of Sherborne, Dorset; T. Jennings, rector of Brunnsfield, Gloucestershire; P. Frewen, of Kempley, Gloucestershire; J. Head, of the same county; J. Tombs, B.D., vicar of Leominster, Herefordshire; W. Woodward, of Whitechurch, Herefordshire; D. Dyke, M.A., rector of Hadham, Herts; L. Wise, of Chatham Dock, Kent; R. Adams, vicar of Humberstone, Leicestershire; J. St. Nicholas, rector of Lutterworth, Leicestershire; Thomas Ellis, rector of Lopham, Norfolk; Edmund Barber, rector of Somerley, Suffolk; J. Harding, D.D., rector of Brinkworth, Wilts; R. Brown, rector of Whitelady Aston, Worcestershire; T. Hardcastle, vicar of Bramham, Yorkshire; T. Froude, rector of Cheriton, Glamorganshire; J. Miles, rector of Ilston, Glamorganshire. Beside these about twelve are mentioned by Crosby as baptist sufferers for conscience' sake whose names also occur in Calamy, but concerning these, the identity is uncertain.

Of those above-named some appear to have embraced Baptist sentiments after their ejection, or at least the contrary cannot be proved of all. Several, however, were Baptist, both in principle and practice, while they remained in the National Church. The most conspicuous names are those of Mr. Tombs, Mr. Dyke, Mr. Bampffield, and

Mr. Jessoy. The reader will find very interesting accounts of these in Calamy. The two former had been on the Commission of Triers during the Commonwealth, the only Baptists on that commission. Mr. Tombes was a great disputant, and once entered the lists in public discussion with Baxter on the Baptist question. The great Presbyterian called him 'the chief of the Anabaptists'; and on one occasion 'publicly asked pardon of God and him for some unhandsome things which, in the warmth of debate, he had said against him.' He suffered much on account of his opinions, though afterwards he was the friend of more than one bishop, and was even introduced to the King. Mr. Dyke, though a baptist, was one of Cromwell's chaplains-in-ordinary. His last years were spent in ministering to the congregation at Devonshire Square, London, where he was succeeded by Mr. Adams, another of the Two Thousand mentioned above. Mr. Bampfield suffered more than most of his contemporaries. The story of his apostolic labours and frequent imprisonments is very interesting. One of these imprisonments was of eight years' duration. He died a martyr to the truth, having been seized while preaching to his congregation at Pinner's-hall, and lodged in Newgate, where his constitution, naturally delicate, succumbed to his long-continued privations.

Mr. Jessoy was, perhaps, the greatest of all, conspicuous alike for scholarship, piety, zeal, and sufferings. He was an indefatigable student. 'The original languages of the Old and New Testaments were as familiar to him as his

mother tongue.' The masterwork of his life was a new translation of the Bible, in which he was assisted by scholars of various countries. To his great sorrow he did not live to complete it. Archbishop Bancroft supervised this work, and 'altered it in fourteen places to make it speak the prelatial language.' Mr. Jessoy placed over his study-door an appropriate motto. He was equally distinguished for charity, entirely supporting above thirty-four families. He was much interested in the conversion of the Jews, and in 1657 sent 300*l.* to Jerusalem to relieve the wants of its inhabitants, then impoverished by war. In 1644 he was led to study the question of Baptism by some in his congregation. He took the precaution of consulting several eminent ministers, but they failed to satisfy him of the Scriptural authority of infant baptism, and he became a Baptist. Before the Commonwealth he suffered much from persecution, and after the Restoration he was ejected from his living and imprisoned, soon after which he died. The account of his last hours is very touching. The funeral of this Baptist rector was attended by thousands. 'I wish,' said a controversial opponent, 'that there were more such anti-Pædobaptists as he.' He is the only one of the Baptist confessors honoured with a portrait in the 'Nonconformist Memorial,' where we see him attired in a rabbinical-looking skull-cap, large white collar and Genevan cloak, his face unspoiled by the razor, his eyes of thoughtful and kindly expression,—a man evidently to be loved as well as respected."

Baptisms.

FOREIGN.

FRANCE.—Our readers will be gratified to hear of the baptist churches in France, connected with the missions of our American brethren. Mr. Dez, the baptist minister in Paris, writing to Mr. Jenkins, of Morlaix, Sept. 17, furnishes this information. He says:—"And in the first place, dear brother, I am happy to have to tell you that the work, con-

sidered generally, is encouraging and prosperous, despite the weakness and very small number of those who labour as pastors and evangelists in our churches. At Denain (Nord), the church, left nearly to itself for many years, was some months ago in a situation of danger which considerably alarmed us; but through Divine goodness, the presence of Mr. Cretin in this field of labour has

been blessed to ward off some of the dangers we had reason to fear. Public worship is established near Denain, with a congregation of fifty to sixty persons. We have there two or three candidates for baptism, and the prospect is cheering. At Chauny, ten persons have been baptized this year. The congregation in that place is as large as the place will admit. At La Fère (Aisne), the church continues to be worthy of the reputation for faithfulness and zeal which it acquired under the ministry of Mr. Foulon, who, having left, is now a pastor in the United States. Five were baptized here on Sabbath, 7th September last. At Verberie (Oise), the church and its sub-stations are now left much to themselves, in consequence of the departure of the pastor, Cretin, for Denain. The members of this church are scattered over a wide extent of country. At St. Sauveur and Chelles, the two principle stations connected with Verberie, the brethren, Cadot, Vignal, and myself, preach monthly. There are here three candidates. At Paris, seven have been baptized this year, and three candidates are likely to be received shortly. The members generally are faithful, and animated with a desire of advancing in spiritual life, and our Sabbath congregations are more numerous than ever. I expect, by God's blessing, that the number of baptized in our churches during 1862 will be about thirty, if not more. As to our wants, I think you know them partly, therefore I will only make a brief mention of them. In Paris we are in need of a place of worship, sufficiently large for our congregation, instead of our present inconvenient room. At Verberie, we have at present no minister. It is desirable we could send there a pastor, or an evangelist, to labour in that field. At La Fère, Chauny, and Denain, our brethren, Boileau, Lepoids, and Cretin, are alone to do the work. Each of them needs a colporteur, who could, in their absence, preside over meetings, and labour in opening the way for the reception of Gospel truth among the ignorant and timid, who are inaccessible to ministers."

DOMESTIC.

ELGIN.—Another husband and wife were baptized by Mr. Macfarlane, Oct. 26. These make twenty-six additions by baptism during the past twelve

months—a very encouraging increase, considering the deep-rooted prejudice that exists in this country against any departure from the faith or customs of our forefathers, whose creeds and confessions contained many excellent rules of doctrine and practice, though they held by this tradition of the popery they hated—viz., infant sprinkling. Thirty years ago, an "unchristened bairn" would be regarded by some as one of the most dangerous inmates that could be in a family; because the *fairies* had power to carry such away to some dark cavern, to be their future companion; while they substituted an *elf* to its place and privileges, to the annoyance and confusion of the unfortunate family and the neighbourhood. Of course there must be very few that hold such absurd superstitions in the present day, for all are ashamed of such nonsense now. May every unscriptural custom in the churches of God be soon rooted up!

W. U.

ABERGAVENNY, *Frogmore Street*.—On the last sabbath in October, four more friends were immersed on a profession of faith in Jesus by our pastor, Mr. Bullock. One of these is the brother of our deacon's daughter, who was immersed the preceding month. He is a member of a family that has not been without a baptist minister within its circle since the time of the Stuarts. Another had for more than twenty years sedulously served the god of this world—an eminently bad member of an eminently bad family. Constant familiarity with vice in all its forms seemed to render his a hopeless case; but being met by a mightier power, he has abandoned his former master and his service, and is now as earnest and persevering in his Saviour's cause as ever he was in that of satan. May he persevere unto the end. We have again several candidates, and hope soon to record more considerable additions.

D.

MEADOWSIDE, *Dundee*.—On the first Lord's-day in November, after a discourse by Mr. W. Henderson, Mr. John Henderson baptized one believer, a seafaring man, and husband of one of the sisters of the church. Led by the Holy Spirit to see himself a sinner, that Jesus was his Saviour, and that it was his duty and privilege to be baptized as the New Testament directs, he thus obeyed the divine commandment.

J. S.

SWANWICK.—We feel great pleasure in reporting that on Lord's-day, Nov. 9, Mr. Shaw, of Derby, after a discourse from "If ye love me, keep my commandments," baptized seven believers in Jesus Christ; and in the evening gave them the right hand of fellowship, on behalf of the church, at the Lord's table. These make sixteen dear friends who have been added to us within the last five months. We thank God and take courage; and pray that this may be only as the drops which come before a more plentiful shower. "The Lord of Hosts is with us: the God of Jacob is our refuge." W. B.

SOHAM, Cambs.—We held a joint baptismal service on Lord's-day morning, Nov. 2. Our pastor, Mr. Robinson, baptized three disciples, after a baptismal address from Mr. J. Smith, junr., of Newmarket; and then Mr. Smith baptized the young person whom he adopted as his daughter in Ireland, when preaching there eight years ago for the Evangelical Alliance. These were all received into the church, at the Lord's table in the afternoon. This delightful service was also conducted by Mr. Robinson and Mr. Smith.

DERBY, Agard Street.—Our pastor, the Rev. J. Baxandall, had the pleasure of baptizing three young persons on sabbath evening, Oct. 26. These were added to the church on the following sabbath evening. One was a teacher, and the others were scholars in our sabbath school. We have more inquiring the way to Zion, with their faces thitherward. The Lord is thus encouraging us in his service. Our earnest prayer is that we may all be faithful unto death, that we may receive a crown of life.

H. A. B.

LEICESTER, Curley Street.—After a discourse by our pastor, Rev. J. C. Smith, on Lord's-day, Oct. 26, to a crowded assembly, six believers were baptized on a profession of repentance towards God, and faith in our Lord Jesus Christ. May they all be kept by the power of God through faith unto salvation, adorning the doctrine of God our Saviour in all things. C. H.

BLACKWATER, Hants.—The mother of a family—on whom we hope the solemn event will have a good influence—was baptized here by Mr. S. Sale, Oct. 12.

J. W.

WOOLWICH, Queen Street.—Five females and two males were immersed in obedience to their Lord's command, Oct. 26. One of the brethren braved all the dangers of the Crimean war, and accompanied the Arctic expedition in search of Sir John Franklin. The words preached from on this occasion were those of Ananias to Paul, before the baptism of the Apostle—Acts xxii. 16.

W. H. W.

HONITON.—Mr. W. E. Foote baptized one male and two females, Aug. 3; and on Oct. 29, four females. Among the above were a grandmother and her two granddaughters, a mother and daughter, and four from the sabbath school. Our prospects are highly encouraging. To God be all the praise!

T. H. G.

LIVERPOOL, Athol Street—Welsh.—Since last writing you, we have had the following additions by baptism:—June 15, four; Oct. 19, two; Nov. 9, two; by Mr. Joseph Williams, our pastor; and we have yet others "inquiring the way."

W. M. W.

WOKINGHAM.—Mr. Scorey, after an appropriate address, baptized one male candidate on Lord's-day, Oct. 26; and on the next Wednesday, one of our female friends thus put on Christ by baptism.

S. S.

HORSFORTH, near Leeds.—We had the pleasure of witnessing the baptism of five believers by Mr. Handford, of Rawdon College, on Lord's-day, Nov. 2.

J. L.

WALES.

Holyhead.—The English church meeting at New Park Street has had several additions by baptism since its formation last January. On Oct. 26, two were immersed by Mr. W. Davies, the pastor. One was a deaf and dumb young man. Some of your readers may ask how he made a confession of his faith. This is easily answered; for although unable to speak, he can express himself readily with his hand, being able both to read and write. On Nov. 9, Mr. D. baptized another candidate. This infant church is in a prosperous state. J. L.

Builth, Brecknockshire.—Three friends were baptized on a profession of their faith in the Lord Jesus Christ, in the river Wye, by the Rev. D. Phillips, on the first sabbath in November. T. I.

Brynmaur, Calvary — English. — I have the pleasure of informing you that Mr. E. Lewis immersed three believers on Lord's-day, Oct. 26. The candidates were from the sabbath school. And we hope that many more will be brought from that plantation into the vineyard. May God bless our sabbath schools!

J. J.

Cardiff, Bethany. — One male and seven females were immersed by Mr. Griffiths on Thursday evening, Nov. 6. These were all added to the church.

J. J.

Canton, Hope Chapel. — Six females and three males were baptized by Mr. Bailey, Nov. 19. One had been an Independent, and another was from the Church of England. Mr. B. preached a suitable discourse from "And the Scripture cannot be broken."—John x. 35.

Pembroke, Mount Pleasant. — Four believers were baptized here by Mr. Davies on sabbath evening, Oct. 12. One was the son of one of our deacons, another had been an Independent.

D. E.

Baptism Facts and Anecdotes.

"YOU BAPTISTS ARE A CURIOUS PEOPLE."

How often has this remark been made by people who seem to know as little about them as the late Duke of Wellington, who is said to have been sadly perplexed when he received a letter from one who called himself a "Baptist Minister." He knew ministers of state, but what a baptist minister could be he could not make out.

Were we to ask in what are baptists curious people? The reply would probably be—"They do not baptize infants." True: they do not, and why? Hear their reasons.

We decline to baptize infants because we can find no command on this subject in the teachings of Christ, and we find neither precept nor example of such baptism in the history of the apostles. Here we rest; and until plain precept or clear example can be produced, we must continue to believe such baptism to be without scriptural authority. To the authority of God's Word we hope that we shall always willingly submit, but to nothing else can we bow in matters of religion, without doing violence to our conscience, and being unfaithful to our Master.

We conceive that if the baptism of infants had been the practice of the apostolic age, it could not possibly have escaped mention either in the Acts of the Apostles or their Epistles. But it is

never in a single instance alluded to. We hear of believers being baptized, "both men and women," but we hear not a word of infants. It is true that in some two or three cases the baptism of households is recorded; but, even here, the Holy Spirit has seemed to take peculiar pains to prevent mis-conception, by informing us in some way or other that all in these households were believers, for they did what infants could not do.

To the same effect is the command of our ascending Saviour, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Baptism is here evidently meant to be restricted to those who are taught, or made disciples. We can, therefore, baptize no one who is incapable of being thus taught or made a disciple.

All the allusions to the ordinance of baptism in the New Testament refer to the baptized as regenerate persons, who have been buried with Christ and are risen with him; who have repented of sin, and believed on the Saviour. This could not certainly be said of unconscious infants, who could have no such spiritual exercises, and who could by no possibility make them known.

For these reasons we feel bound to decline infant baptism, and to bear our testimony against it soberly, but firmly, as an innovation upon the doctrines and example of Christ and his apostles.

Sabbath Schools and Education.

A CRY OF DISAPPOINTMENT AND DEFEAT.

FROM whom? Not from *our* voluntary teachers in large town schools, nor yet from those who labour under so many difficulties in villages, but from the clergy of the Established Church who receive money from the national funds to aid them in what they do in the way of education. The *Liberator* says:—

"We have observed that, ever since the census of 1851 elicited the fact, that the members of the Church of England were far behind Nonconformists in the work of Sunday School instruction, there has been a tendency in certain Church quarters to disparage Sunday Schools. Some of the writers in the establishment journals have lately been speaking out on this subject in a way which will astonish the friends of the Sunday School system. One candid writer in the *English Churchmen* (Oct. 16) admits that 'With all the exertions of Churchpeople in the cause of Sunday Schools, they cannot vie or keep pace with the Dissenters, who beat them hollow in their attractions, and consequently in their numbers. The sects are unscrupulous, and to obtain a vast and imposing array of numbers, stick at nothing which will secure customers; whereas Church Sunday Schools confine themselves to the teaching of reading, the learning of collects and hymns, the Catechism and Sunday books of questions and answers; the Dissenting schools teach reading, writing, and summing, singing and reciting of poetry and speeches, with the fullest licence of word and action both to teacher and scholar; therefore for us

to attempt to compete with them in the popular estimation is useless.'

Another correspondent of the same journal (Oct. 2) broaches the matter in a more offensive form:—

'It seems to me that it would be folly to attempt, all at once the overthrow of Sunday-schools. I would say distinctly to this, 'God forbid;' but I think that, unless greatly improved, they will speedily be shattered into nothing, *or, perhaps*, become mere demagogic assemblies of Secularism. Many of the Dissenting Sunday schools are nothing more already, and although Dissenters are fond of pointing to the large numbers of children they have in training at their Sunday schools, I hope the *religious* Dissenters will not be captivated with the idea that these children are being instructed in the true religion. I know of Dissenting Sunday school teachers who teach on alternate Sundays, or, once in a month. They *never* attend any place of worship on other Sundays! Some of them are *thoroughly immoral* men, and many are great Radicals, and revolutionary in their views! Who can wonder at a Sunday school failing? Besides, the fathers of our day were themselves brought up in Sunday schools. Do they show any improvement upon past generations? How should they? The Sunday school alienated them from parental care, and thus they have been brought up ignorant of parental responsibility.'

Such palpable untruths can only harm the parties who dare to make them. They will not hinder one of our teachers from the discharge of his duty.

Religious Tracts.

OUR TRACTS ON BAPTISM.

DURING the past year, our stock of baptismal tracts being nearly exhausted, we have not been able to supply all the applications we have received.

A short time ago we informed our readers of this; and mentioned, at the same time, our intention of publishing a new series in a more novel and attractive form, suitable for distribution at baptisms, and adapted for enclosure in envelopes.

We are at this time engaged in making

our selections, and shall be obliged if ministers and other friends will favour us, either with original or selected pieces, in the form of incidents or brief arguments. They should not exceed two of these columns—and all of them should be as terse and pointed at the purpose indicated as possible.

It is our intention to publish the first series of these new tracts on baptism as early in the coming year as we can find it convenient.

Intelligence.

BAPTIST.

FOREIGN.

SOUTH AFRICA.—In Grahamstown denominational matters are encouraging. The Bathurst Street church, of which Mr. Brotherton is pastor, have started a monthly periodical, termed the "Bathurst Street Baptist Pulpit." Several persons have been added to the church by baptism; and a very excellent sermon on that rite, as practised by modern baptists, has likewise been published and largely circulated. Of course there has been opposition. It was not to be expected that in Grahamstown fifteen or twenty paedobaptist ministers would allow a baptist to propagate his views quietly. Mr. Brotherton has therefore been answered, although in an indirect manner, by the Rev. R. Johnston, Presbyterian minister, who took occasion at the baptism of his infant son to essay to prove that infant baptism was christian baptism. Mr. Johnston is a young man, very zealous in spiritual matters, and very much respected, but his sermon under the above title is one of the lamest attempts to establish the theory of infant baptism that has ever been printed.

CANADA, Montreal.—A handsome new baptist chapel, in an excellent position, was opened in this city early in October. The old chapel was sold for 9,000 dollars, and eight friends gave 1,000 dollars each. The house will seat five hundred, and cost, with school-rooms, vestries, &c., 24,000 dollars. A bazaar realized 1,000 dollars, which with collections reduced the debt to 5,000 dollars. The Rev. Dr. Goadby,* the present pastor, took the charge of the church three years ago last May, and by his good judgment and discretion this important work has been done for the church, which it is but just to say has otherwise prospered under his ministry, about forty having been added by baptism, and many by letter from England, America, and other parts of Canada. The second baptist church of this city is also in a prosperous state, and, under the able ministry of Mr. W. C. Bayes, is exerting a very salutary influence. There have been about thirty baptisms since the beginning of the present year.

* Is this correct? The Rev. John Goadby was formerly a General Baptist Missionary in Orissa. His relatives in England have not heard that he has received a diploma of D.D. or LL.D.

SWEDEN.—Mr. Wiberg writes:—"The cause of God in Sweden continues to prosper notwithstanding our many disadvantages. The church in Stockholm has been unusually refreshed. Since the beginning of the year fifty-four have been added by baptism, and seven or eight are waiting to receive the ordinance. Many of the churches in the country have also received considerable additions. In Gothenburg there has been a place of worship erected by Captain Schröder, in which the little church assembles. Their number has increased during the year from six to thirty. Brother Schröder has taken a very bold step. The meetings are held at the same hour as the State Church meets, and the brethren are now waiting daily to appear to answer the charges brought against them by the Consistory."

DOMESTIC.

RYDE, Isle of Wight.—The new baptist chapel in this town was opened on Thursday, Oct. 9, with sermons by the Rev. Baptist Noel. A public meeting was also held, Sir S. M. Peto, Bart., M.P., in the chair, when addresses were delivered; and the Rev. J. B. Little, the pastor, stated that the cost was £2,200, towards which £1,200 had been collected, and £700 lent by friends without interest. The chapel is an elegant building with a spire, and has school rooms attached. From the part we took in urging the introduction of preaching in Ryde by the baptists, we rejoice in the accomplishment of this object.

NEWTON ABBOTT, Devon.—A new baptist chapel is in the course of erection in this town, the foundation stone of which was laid Nov. 7. The increase of hearers under the ministry of the Rev. F. Pearce rendered this step indispensable. The new place is to seat above six hundred hearers, at a cost of £1,200, towards which about £450 have been obtained.

GILDERSOME, Yorkshire.—The friends here held a social tea meeting on Nov. 6, to welcome their new minister, the Rev. John Haslam, late of Rawdon College. It is expected that from the increase in the congregation and schools, a larger chapel will soon be required. Mr. H. was presented with a handsome timepiece on this festive occasion.

METROPOLITAN TABERNACLE.—After two sermons by the Rev. C. H. Spurgeon, on Lord's-day, Nov. 9, £713 8s. 9d. were collected on behalf of the suffering workmen of Lancashire and their families.

ASHBY-DE-LA-ZOUCH.—The General Baptists have at length erected a new and handsome chapel and school-rooms in one of the best and most central situations in this old "Ashby of the Zouches." The opening services were on Tuesday, Oct. 7, when Messrs. Green of Rawdon College, and Stovel of London, preached; on the next sabbath Messrs J. B. Pike and J. J. Goadby; and on the next Mr. C. Clark of Halifax. The old chapel has been sold to the Primitives. One sits by the writer who remembers the opening of the first chapel in 1802, which was only the shell of a house, fitted up with forms and a pulpit, and which was used by her father, the late Mr. Goadby, sen., as a school-room on the week-day.

MANCHESTER, Henrietta Street.—The first social tea meeting of the congregation and sabbath schools at this new station was held on Nov. 4, after which the Rev. S. Brown, B.A., of Salford, presided, and Mr. Watts read a cheering report of their labours and success. Addresses, and singing with music, followed, and all were much encouraged in this attempt to benefit a neighbourhood in which are few means of instruction.

PADDINGTON, Praed Street.—At the annual services, Oct. 12 and 13, it was stated that during the four years' ministry of the Rev. J. Clifford, B.A., three hundred and twenty-nine had been added to the church, and about £500 paid or promised for a new chapel.

THE RAMSGATE BAPTIST CHAPEL CASE has been argued before the Vice-Chancellor on the "strict or open communion" question. Some curious remarks were made on the subject, of which we shall give our readers a few specimens when we have opportunity.

SHREWSBURY.—The new church in this town, of which Mr. C. F. Vernon is the pastor, and which has hitherto met in a room of an old factory, has purchased property in the Wyle Cop, an eligible site, for the erection of a chapel.

BURAS.—The church under the pastorate of Mr. Richardson, having much enlarged and improved their place of worship, at an expense of £500, re-opening services were held on Oct. 22, and the following Lord's-day.

NEW WHITTINGTON, near Sheffield.—The foundation stone of a new baptist chapel was laid at this village by W. Sissons, Esq., on Oct. 29—as a branch of the first church in Sheffield.

NOTTINGHAM.—We hear that the pastor of the church in Mansfield Road, the Rev. J. F. Stevenson, B.A., has sent in his resignation, and has engaged to serve an Independent church in Reading.

CONINGSBY, Lincolnshire.—The new General Baptist chapel at this place was opened with sermons by the Rev. G. Hester, of Loughborough, Oct. 30, and on the next Lord's-day by Mr. Sharman, the pastor.

THE NORTH WALES BAPTIST COLLEGE, at Llangollen, was opened with six students, August 24.

REMOVALS.—Mr. G. W. Humphreys, B.A., of Merthyr Tydvil, to Wellington, Somerset.—Mr. J. R. Parker, of Lockerley, to Upton-on-Severn.—Mr. W. Taylor, of Castle Donington, to Stoke-on-Trent.—Mr. T. Phillips, of Lichfield, to Earl's Barton.—Mr. G. Sear, to Histon, Cambs.—Mr. J. Bastow, B.A., from America, to Trinity Road, Halifax.—Mr. T. W. Medhurst, of Coleraine, to Frederick Street, Glasgow.—Mr. S. Todd, late of Rochdale, to the new church, Lancaster.—Mr. J. G. Phillips, Llantrissant, to Enon, Merthyr Tydvil.—Mr. G. McMichael, late of Bridge-water, to Bourton-on-the-Water.—Mr. W. T. Rosevear, of Coventry, to Ock Street, Abingdon.

RECOGNITIONS.—Mr. W. Symonds, late of Downham Market, at Pershore, Oct. 9.—Mr. J. C. Brown, late of Anstruther, at Perth, Oct. 13.—Mr. S. Williams, late of Pontypool College, at Hackleton, Northamptonshire, Oct. 28.—Mr. John Davies, late of Rawdon College, at Bond Street, Birmingham, Oct. 21.—Mr. E. Prichard, at Glandwr, Glamorgan, Oct. 21.

MISSIONARY.

PROTESTANT MISSIONS IN THE NINETEENTH CENTURY.

At the commencement of this century, the whole protestant missionary staff throughout the world amounted to ten societies only. Of these, however, two only had really entered the mission field with any degree of vigour,—viz., the Society for the Propagation of the Gospel in Foreign parts; and, above all, the Society of the Moravian brethren. The Wesleyan, Baptist, London, and Church Missionary Societies, though nominally in existence, had hardly commenced their operations. There were, besides the above, two small societies on the Continent; two in Scotland; and not one in all America! How stands the case now? The protestant church, instead of ten, has fifty-one societies; the great majority of which have each more labourers, and a greater income, than all the societies together of the protestant church previous to 1800!

If the last sixty years be divided into three equal periods, nine societies belong to the first, fifteen to the second, and twenty-four to the third.

The following facts, collected from statistics of the great missionary societies up to 1861, will afford—so far as mere dry figures can do—a general idea of the present strength of the mission army of the protestant church, with some of its results:—

There are now 22 missionary societies in Great Britain; 14 in North America; and 15 on the Continent of Europe; in all, 51. These employ, in round numbers, 12,000 agents, including ordained missionaries, (probably 2000) teachers, catechists, &c.; occupy 1200 stations; have 335,000 communicants from heathendom; 252,000 scholars; 460 students training for the ministry; and are supported by an income of £360,000 per annum.

The greatest results have been attained by England. Connected with her great societies, there are nearly 7000 agents, 630 stations, 210,000 communicants, 208,000 scholars, with an annual income of £510,000.

The Church Missionary Society was founded a few months before 1800. Its income in 1802 was £356. It now amounts to £104,273. In 1804, it had one station abroad, two ordained European missionaries, but no native assistants. It has now 148 stations, 258 ordained clergymen (many of whom have studied in the English universities), a large staff of native clergy, with 2034 other agents, most of whom are natives. In 1810, it had 35 male and 13 female scholars in its schools; it has now 31,000 scholars. In 1810, the good Mr. Bickersteth had the privilege of receiving its first converts, amounting to six only, into the communion of the church. Its communicants now number about 21,000.

In 1800, the only missions east of the Cape of Good Hope were in India. These were confined to the Baptist Mission, protected in the Danish settlement of Serampore; and the missions in Tanjore, in southern India. The former was begun by Carey and Thomas (in 1793), who were joined by a few brethren in 1799. The first convert they made was in 1800.

How changed is the aspect of the world now! There is hardly a spot upon earth (if we except those enslaved by popery) where the protestant missionary may not preach the gospel without the fear of persecution.

ANOTHER BAPTIST MISSIONARY TO CHINA.

—The Rev. F. Loughton was designated as a missionary to China, at Northampton, Nov. 5. Mr. L. has since departed, and it is hoped he will reach his distant destination in safety, and there supply the vacancy occasioned by the lamented death of the Rev. C. J. Hall.

RELIGIOUS.

THE SPANISH PRISONERS, Matamoros and Alhama, have been finally condemned by the Superior Tribunal of Granada, the latter to nine years' imprisonment, and the former to eight; and the Queen of Spain has visited the town in which they are immured, without extending to them her royal clemency. "I am twenty-seven," writes Matamoros in his last letter, "and I am going to the galleys; to a horrible place, which is intended for the shame and sorrow of those who dwell there. But there is neither shame nor sorrow for me! My soul rejoices in Jesus. I, a poor miserable sinner, have been chosen by the Lord to suffer; and in this there is no shame, but honour, wonderful honour for me; for I do not deserve this distinction, and I am very grateful to my Master who has granted it to me." Nothing now remains but to pray for them.

ITALY.—A letter addressed to the Pope by the clergy has been published, urging the separation of the temporal from the spiritual power, and bearing 8,948 signatures; and it is accompanied by a statement from the pen of Father Passaglia, on the number and standing of the priests who signed it. In Milan the evangelical movement has, perhaps, planted as firm a footing as in any city in Italy. The Waldensians have an ordained minister there, and the Wesleyans are working steadily. There are also two evangelists of the Free Italian Church. Not fewer than 600 persons regularly hear the truth from their lips.

FRANCE.—In Paris a new Wesleyan church has been opened for both French and English worship. It will seat above 600. Pastors of all the French denominations took part in the opening services. The Reformed Church in the capital has well-nigh doubled its charitable exertions and income for the poor during the last ten years. Its deacons were forty-eight in number, now they are ninety; the sum they had to distribute was 48,000 francs, it is now above 80,000. The number of schools has increased from four to sixteen.

AUSTRALIA. *State-aid to Religion.*—The Government Bill for the Prohibition of Grants for Public Worship was brought forward for its third reading in the Assembly, on Wednesday, August 20th. Mr. Cowper moved its re-committal, for the purpose of amending the Bill, by substituting for the first two clauses another clause abolishing Schedule C. By this means the measure secured the support of a large additional number; unamended, it is questionable whether it would have passed. The amendment was carried by a

majority of thirty-four to twenty, thus showing very plainly that there is a large majority in the House against State endowments for religious purposes.

Sydney Christian Pleader.

SUDDEN DEATH IN THE PULPIT.—While the Rev. Mr. Harman, of Queenstown, who was assisting the Rev. Mr. Sargint at morning service, in the new episcopal church attached to the parochial school-house, Passage West, was in the act of reading the lessons in the pulpit, he became suddenly faint, and sank down. When some members of the congregation went to his assistance, it was found that he was dead.—*Dublin Evening Mail.*

GENERAL.

ECCENTRIC LETTER ADDRESS.—The following are samples of addresses on letters really sent through the post:—"Asb Bodes in the Coles for John Horsell the grinder in the country of Ister-shire." Who would guess that this was intended for Ashby-de-la-Zouch? The next letter was assuredly a puzzler: "Uncle John, Hopposite the Church, London, Hingland." Another intended for her Majesty is addressed as follows: "For keen vick tins at wincer casel, London." Another example: "Mr. —, Fine Hart, Department, greson cort cristol palis, Sidnom." Another: "To the king of Rusheya, Feoren, with speed." Another: "Oiley-white, amshire"—i.e., Isle of Wight, Hampshire. Another: "Coneyach lunem-tick A siliam," for the Lunatic Asylum at Colney Hatch. Another missive is directed to an old lady who "on lonnon bridge sells froot;" and, the last we shall quote, "Oborn yenen," was intended for Holborn Union. The greater part even of the letters bearing such directions as these are delivered.

GOVERNMENT AND MISSIONARY SCHOOLS IN INDIA.—*The Friend of India* furnishes statistics which show at a glance the relative cost of the government and missionary systems of education. Of the thirty millions of children in India who ought to be educated, the State educates 127,513 at a cost of £250,000 annually, and the missionaries educate 100,000 at a cost of £16,500.

ACCIDENTS IN COAL-MINES.—Great Britain loses a regiment every year in and about the coal-mines. The deaths from accidents were 1,122 in 1857, 930 in 1858, 914 in 1859, 1,109 in 1860, and now the return for 1861 is 943. The average for the five years is just over 1,000.

MOSCOW.—In this ancient metropolis of Russia, of 380,000 inhabitants, 40,000 are regular beggars.

LINCOLN'S PROCLAMATION OF FREEDOM TO SLAVES.—*The Times*, and some of the Tory papers, have the ineffable folly to speak of the proclamation as an incitement to massacre, and all the rest of it. As if the South had not the remedy against that by forestalling the North, and emancipating their own slaves! The manager of *The Times* cannot forget the good old days of slavery in Jamaica, when he was a West India attorney there, and when, being threatened with the loss of his nine-tailed sceptre, he and his class attempted to raise the cry that they should all be massacred!

REVIEW OF THE PAST MONTH.

Tuesday, November 25th.

AT HOME.—The Queen, after a short stay at Osborne, has returned to Windsor Castle. The Princess Alexandra and her father, Prince Christian of Denmark, and the Prince and Princess of Hesse, are over on a visit to Her Majesty. The Prince of Wales and the Prince and Princess of Prussia have lately visited Malta, Sicily, Naples, and Mount Vesuvius. Prince Alfred is on the sea, and has visited Lisbon. The twenty-first birthday of the Prince of Wales passed over without the usual public demonstrations during his absence.—The continuance and increase of distress in the cotton manufacturing districts is, we are glad to observe, meeting with extensive sympathy and help. The stocks of cotton goods at home are getting low, and there is some prospect of partial work after Christmas if the Liverpool merchants would only sell the raw material they have in hand. It is written, "He that withholdeth corn the people will curse him," and those who now withhold cotton must not expect to be blessed.

ABROAD.—The elections in the Northern States for the Congress have resulted in a majority for the Democrats over the Republicans. But the President stands his ground, and has dismissed McClellan from the command of the army of the Potomac, and appointed General Burnside. The Emperor of the French wishes to propose an armistice for six months, but England and Russia have declined to join in the proposal.—The revolution in Greece, so far, has not been disturbed. It is now reported that the Greeks wish to have our Prince Alfred for their new King!—Garibaldi has been safely removed to Pisa, and the friends of the noble patriot now rejoice to hear that the bullet in his ankle was extracted by Dr. Zanetti, on Nov. 23.—The rebels in China have again advanced on Ningpo, and done much mischief.

Marrriages.

Sep. 23, at Spanish Town, Jamaica, by the Rev. J. M. Phillippo, the father of the bride, the Rev. W. Claydon, of Clarendon, to Miss Phillippo, of Spanish Town.

Oct. 14, at Bothany baptist chapel, Cardiff, by the Rev. Dr. Thomas, of Pontypool College, Mr. Morgan Prothoro, of Pontypool, to Miss Mary Jane Brown, of Cardiff.

Oct. 15, at Portmahon baptist chapel, Sheffield, by the Rev. J. P. Campbell, Mr. Dan Taylor Ingham, to Miss Christiana Riley.

Oct. 16, at the baptist chapel, Rochdale Road, Manchester, by Mr. A. B. Taylor, minister, Mr. Thomas Alfred Taylor, of Walworth, Surrey, to Maria, daughter of Mr. James Horne, of London.

Oct. 16, at Regent's Park baptist chapel, by the Rev. Jabez Burns, D.D., Mr. W. Clarkson, of Masham, to Miss E. G. Binks, of Little Albany Street, London.

Oct. 22, at the baptist chapel, Townhead Street, Sheffield, by the Rev. C. Larom, Mr. B. J. Mettam, to Elizabeth, third daughter of Mr. James Brown.

Oct. 24, at the Temple, St. Mary Cray, Kent, by the Rev. C. H. Spurgeon, of the Metropolitan Tabernacle, the Rev. W. T. Hayward, of the second baptist church, Wigan, to Elizabeth, second daughter of Mr. Edward Wells, Orpington, Kent.

Oct. 26, at the baptist chapel, Torrington, by the Rev. W. Jeffery, Mr. Thomas Gent, of Torrington, to Mary, daughter of the late Richard Norman; and Mr. Samuel Woollacott, of High Bickington, to Mary Ann Harris, of Roborough.

Oct. 30, at Regent's Park baptist chapel, by the Rev. W. Landels, Mr. J. Thurgood, of St. John's Wood, to Mary, youngest daughter of Mr. J. Barnard, Oxford Street.

Nov. 4, at the new baptist chapel, Bramley, Yorkshire, by the Rev. Robert Holmes, of Rawdon, the Rev. J. Baxandall, of Agard Street, Derby, to Mary Jane, second daughter of the late Mr. Abraham Fletcher Binns, of Burley Wood, near Leeds.

Nov. 6, at Broadmead baptist chapel, Bristol, by the Rev. N. Haycroft, A.M., the Rev. W. B. Bliss, of Pembroke Dock, to Clara Louisa, eldest daughter of Mr. John Sanders, of Montpelier, Bristol.

Nov. 7, at the baptist chapel, Olney, by the Rev. Frederick Timmis, the Rev. F. Laughton, missionary to China, to Elizabeth, daughter of Mr. G. O. Longland, of Olney.

Nov. 11, at Croydon, the Rev. H. Ashberry, General Baptist minister, Sheffield, to Mary Elizabeth, eldest daughter of Mr. W. Hems, junr., Aldgate, London.

Deaths.

Sept. 10, at his father's house, Thorn Hill, near Cardiff, where he had gone for his health, the Rev. Thomas Francis, pastor of the baptist church, Wotton-under-Edge, aged 33 years.

Sept. 23, Mrs. Mary Butterworth, of Newhallhey, Rawtenstall, Lancashire, a valuable, and the oldest member of the baptist church, Sunnyside.

Oct. 8, Mr. W. Furness, aged 72, for forty-six years a consistent member of the General Baptist church, Crowle, Lincolnshire.

Oct. 15, after a lingering illness, which he bore with christian resignation, Mr. Samuel Parkinson, of Dover Locks, Abram, near Wigan, aged 76 years. He had been upwards of forty-five years in the service of the Leeds and Liverpool Canal Company, and was superintendent of the Dover baptist sabbath school thirty-six years.

Oct. 30, the Rev. John Birt, of the baptist church, Oldham.

Nov. 4, aged 82, Charles Stokes Dudley, Esq., at Broadlands, Taunton, once the indefatigable organizer of Bible Society Auxiliaries.

Nov. 2, at Leicester, in hope of eternal life, aged 20, of consumption, Frederic Lyon, eldest son of Mr. H. A. Collier, and grandson of the late Mr. Collier, who for many years was a worthy deacon of the baptist church at Thrapstone, Northamptonshire.

Nov. 15, at King's Castle, Canton, Cardiff, aged 59, after a lingering illness borne with exemplary patience, Betsy, widow of Mr. Job James, formerly a deacon of Bethany chapel. From her youth up she had been a consistent christian.

YOUTH'S MISCELLANY.

THE GREAT FIRE IN LONDON AND THE NONCONFORMIST MINISTERS.

BEFORE this year closes we wish to remind our young friends of the remarkable event which transpired two hundred years ago, when about two thousand ministers were suddenly and cruelly ejected from the Church of England.

Three years afterwards, the Great Plague broke out in London, when many of these noble-minded men ventured among the infected and the dying, of which we have already given you some information at page 391.

One year after this, the Great Fire in London broke out, in September, 1666, when we again find these devoted ministers among scenes of peril and suffering.

Richard Baxter says:—"On Sept. 2, after midnight, London was set on fire; and on Sept. 3, the Exchange was burnt; and in three days almost all the city within the walls, and much without them. The season had been exceeding dry before, and the wind had been in the east, where the fire began. The people, having none to conduct them aright, could do nothing to resist it, but stand and see their houses burnt without remedy; the engines being presently out of order and useless. The streets were crowded with people and carts, to carry away what goods they could get out; and they that were the most active and befriended (by their wealth) got carts and saved much, and the rest lost almost all. The loss in houses and goods is scarcely to be valued; and among the rest the loss of books was an exceeding great detriment to the interests of piety and learning. Almost all the booksellers in St. Paul's Churchyard brought their books into vaults under St. Paul's Church, where it was thought almost impossible that fire should come. But the church itself being on fire, the exceeding weight of the houses falling down did break into the vault and let in the fire, and they could not come near to save the books. The library also of Sion College was burnt, and most of the libraries of ministers, conformable and nonconformable, in the city, with the libraries of many Nonconformists of the country, which had been lately brought up to the city. I saw the half-burnt leaves of books near my dwelling at Acton, six miles from London, but others found them near Windsor, almost twenty miles distant.

At last, some seamen taught them to blow up some of the next houses with gunpowder, which stopt the fire; and in some places it stopt as wonderfully as it had proceeded, without known cause."

Pepys, speaking of this tremendous conflagration, says:—"I went this morning on foot from Whitehall as far as London Bridge, through the late Fleet Street, Ludgate Hill, by St. Paul's, Cheapside, Exchange, Bishopsgate, Aldersgate, and out to Moorfields, thence through Cornhill, and with extraordinary difficulty, clambering over heaps of yet smoking rubbish, and mistaking where I was. The ground under my feet was so hot that it even burnt the soles of my shoes. The people who walked about the ruins appeared like men in some dismal desert, or rather in some great city wasted by a cruel enemy; to which was added the stench that came from some poor creatures' bodies, beds, and other combustible goods. Nor was I yet able to pass through any of the narrow streets, but kept the widest; the ground and air, smoke, and fiery vapour continued so intense, that my hair was almost singed, and my feet insufferably surbated (bruised). The by-lanes and narrow streets were quite filled up with rubbish, nor could any one have possibly known where he was but by the ruins of some church or hall that had some remarkable tower or pinnacle remaining. I then went towards Islington and Highgate, where one might have seen two hundred thousand people, of all ranks and degrees, dispersed and lying along by their heaps of what they could save from the fire, deploring their loss, and though ready to perish for hunger and destitution, yet not asking one penny for relief, which appeared a stranger sight than any I had yet beheld."

It was in the midst of this mass of afflicted people that the Nonconformist ministers went with the light and consolation of the Gospel; their own sufferings prepared them to sympathise with the miseries of others, as the support they derived themselves from the truth impelled them to make it known to the homeless and the wretched. In anticipation of winter, they began to prepare half-timbered meeting-houses, like that in Deadman's Place, on the site of the cooperage in the

Park Street brewery, or the well known Zoar Chapel, Gravel Lane, Southwark, where JOHN BUNYAN preached.

"The churches being burnt," says Baxter, "and the parish ministers gone (for want of places and maintenance), the Non-conformists were now more resolute than ever to preach till they were imprisoned. Dr. Manton had his rooms full in Covent Gar-

den; Mr. Thomas Vincent, Mr. Thomas Doolittle, Dr. Samuel Annesly (the father of John Wesley's mother), Mr. Wadsworth, Mr. Janeway at Rotherhithe, Mr. Chester, Mr. Franklin, did keep their meetings very openly, and prepared large rooms and some of them plain chapels, with pulpits, seats, and galleries for the reception of as many as could come."

HYMN TO THE COMFORTER.

BY KING ROBERT THE DEVOUT OF FRANCE, (1026.)

COME, Thou Holy Spirit! come;
And from Thine eternal home
Shed the ray of light divine:
Come, Thou Father of the poor!
Come, Thou Source of all our store!
Come, within our bosom shine.

Thou, of comforters the best!
Thou, the soul's most welcome guest!
Sweet Refreshment here below!
In our labour Rest most sweet;
Grateful Shadow from the heat;
Solace in the midst of woe!

O most blessed Light Divine!
Shine within these hearts of Thine,
And our inmost being fill.

If Thou take Thy grace away,
Nothing pure in man will stay,
All our good is turn'd to ill.

Heal our wounds; our strength renew;
On our dryness pour Thy dew;
Wash the stains of guilt away:
Bend the stubborn heart and will,
Melt the frozen, warm the chill,
Guide the steps that go astray.

On the faithful, who adore
And confess Thee, evermore
In Thy sevenfold gifts descend;
Give them virtue's sure reward;
Give them Thy salvation, Lord!
Give them joys that never end. Amen.

LOVE IN CHASTISEMENT.

Oh! Saviour, whose mercy severe in its kindness,
Has chasten'd my wanderings, and guided my way;
Adored be the power which illumined my blindness,
And weaned me from phantoms that smiled to betray.

Enchanted by all that was dazzling and fair,
I followed the rainbow, I caught at the toy,
And still in displeasure thy goodness was there,
Disappointing the hope, and defeating the joy.

The blossoms blushed bright, but a worm was below;
The moon-light shone fair, there was blight in the beam;
Sweet whisper'd the breeze, but it whisper'd of woe;
And bitterness flowed in the soft-flowing stream.

So, cured of my folly, yet cured but in part,
I turned to the refuge thy pity displayed;
And still did this eager and credulous heart
Weave visions of promise that bloomed but to fade.

I thought that the course of the pilgrim to heaven
Would be bright as the sunbeam, and glad as the morn;
Thou show'dst me the path, it was dark and uneven,
All rugged with rock, and all tangled with thorn.

I dreamed of celestial rewards and renown;
I grasped at the triumph which blesses the brave;
I asked for the palm branch, the robe and the crown—
I asked, and thou show'dst me a cross and a grave.

Subdued, and instructed at length to thy will,
My hopes and my longings I fain would resign;
Oh! give me the heart that can wait and be still,
Nor know of a wish or a pleasure but thine.

SIR ROBERT GRANT.