



Joseph Foulkes Wickes

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PREFACE.

WHEN the Editor of a Periodical Publication sits down to write an address, in the form of a Preface, for another volume just completed, his mind naturally reverts to the proceedings of the past year. The past has been with us an eventful year. It marks an important step in our progress. At the earnest request of a great majority of our subscribers, we ventured on enlarging our Periodical, at a small additional charge. We had some apprehension as to the result; but although the circulation did not reach what we hoped it would, yet, it so far increased as to cover the expense, and place us at the head of Baptist Periodical Circulation.

And, all things considered, this is encouraging. The Editor has not the advantages possessed by some of his competitors. On the merits of the work alone must he depend. No "Union," or "Board," or "Committee," give it the aid of their influence; neither do they interfere in its management.

The past year has been remarkable for the appearance of Cheap Periodical Publications. The "Independents" especially, instigated by the "Author of Jethro," have done wonders.

And might not the Baptists do more? We have never, during the now nearly twenty years that we have conducted this periodical, attempted to set ourselves up by putting others down. We always have spoken, and we always shall speak, respectfully of our senior Baptist Publications. They have their sphere of circulation and influence, and we have ours. We wish them further success, whilst we aim to secure it ourselves.

But might not the Baptists do more? The circulation of the *Christian Witness*, at the same price as the *Baptist Reporter*, is five times as many, and in the first year of its existence too! Extraordinary efforts must have been made by the Independents.

We should like to reach 10,000 for 1845. Our average sale for 1844, has been above 6000. Ten thousand is not too high a standard. By a little effort in every locality, it might be reached. We hear already of some, who, as far as they are concerned, are resolved to accomplish this. Let the resolve be general, and the thing will certainly be done.

PREFACE.

We have this year greatly enlarged our Grants from the profits. We find we have now given away about a QUARTER OF A MILLION OF BAPTISM TRACTS. We engage again, to increase our Grants in proportion to the increase of our circulation. Every month we shall state on the cover how many we print; and when we have reached 10,000, we will devote all the profits of any further circulation, to the carrying out of the plan we proposed this year, for the Extension of Christianity in the British Islands.

We now discharge the very pleasing duty of acknowledging with sincere gratitude, the favours of our numerous correspondents. On summing up the communications we have received during the past year, we find they amount to the surprising number of 1250. Thanks to the new postage system for these contributions; under the old, we should not have had a tithe of them! With the utmost anxiety and earnestness, we entreat our numerous correspondents to continue to forward Intelligence, for it is our life; without it, we wither and die.

In soliciting the continued support of our friends, we assure them that it will be our constant concern to endeavour to uphold those great principles of eternal truth which the Holy Scriptures reveal; the consistent advocacy of which has, we believe, raised us to our present position.

As this Periodical, more than any other, finds its way amongst both sections of the baptist body, the Editor has always been anxious to do justice to both, recording their opinions and proceedings "without partiality." May the period be hastened when they shall see eye to eye!

Finally, as our chief design is the promotion of the Kingdom of God in the earth, we shall, above anything else, keep this great object before our eyes. We wish all we publish in these pages to have some direct reference to the extension of the dominion of the Redeemer amongst men. May every baptized believer in the Son of God set his hand to the work and breathe from his heart the prayer his Saviour taught, "THY KINGDOM COME. THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN!"

CONTENTS.

MISCELLANEOUS.

| | |
|--|--------------------|
| On the Extension of Christianity 1, 37, 73, 100, 145, 181, 217, 253, 289, 325, 361, 307 | 86 |
| The Baptists in Scotland | 3, 86 |
| Ireland | 5, 85 |
| Our Periodical Literature | 6 |
| Dr. Halley's Lectures | 7, 40 |
| Infant Sprinkling in Jamaica | 8, 125 |
| The Two Snails | 10 |
| On Covetousness | 39, 77, 114 |
| Persecution in Denmark | 43 |
| Astonishing Accuracy of the Bible | 44 |
| Neander on Baptism | 45 |
| A Remarkable Prediction | 75 |
| Sermon by John Foster | 79 |
| Rise and Progress of the Baptist Cause in Denmark | 83, 113 |
| Special Prayer for Eastern Mission | 112 |
| The Precious Blood of Christ | 116 |
| Hard to bear Rebuke | 116 |
| Christian Activity | 147, 218, 257, 291 |
| Hope | 148 |
| Church Education | 151 |
| Baptism of Beds | 153 |
| The Cross of Calvary | 154 |
| Baptist Statistics | 156, 265, 331, 401 |
| The Anti-State-Church Conference | 183 |
| Household Baptism | 189 |
| A Caveat for Young Believers | 190 |
| The Thermometer | 220 |
| On Regeneration | 222 |
| Baptismal Regeneration | 224 |
| Song of Solomon | 228 |
| The Church Essentially Missionary | 254 |
| Popish Missions | 260, 298 |
| Appeal to a Church of England Reader | 292 |
| Controversy on Terms of Communion | 295 |
| Dr. Halley's Objections to Immersion | 297 |
| Antiquity of Immersion | 298 |
| Persecution in the Bahamas | 299, 373 |
| On Consistency | 326 |
| Personal Responsibility | 328 |
| The Law of God | 328 |
| Public Executions | 330 |
| Selections | 330 |
| The Gospel | 365 |
| Sychar and Jacob's Well | 366 |
| "Church" Principles Defined | 368 |
| Pulpit Vulgarities | 369 |
| A Complaint | 370 |
| Death | 371 |
| Dr. Halley on Baptism | 398 |
| Congregational Policy | 399 |
| Religious and Benevolent Institutions | 405 |

POETRY.

| | |
|---------------------------------------|----|
| Dr. Halley and the Baptists | 8 |
| God be Merciful | 14 |
| Wedding Hymn | 14 |
| To the Spirits of the Just | 45 |
| We'll meet in Glory | 46 |
| Vanity of Time | 46 |
| The Hour of Prayer | 88 |

| | |
|---|-----|
| The Chamber of Death | 88 |
| Self Consecration | 88 |
| Mortality and Immortality | 117 |
| "Lord, to whom shall we go" | 117 |
| The Missionary's Wish | 118 |
| Who can Forgive Sins? | 155 |
| Vernal Hymn | 155 |
| Providence | 155 |
| Come to the Saviour | 191 |
| Farewell to India | 191 |
| "Farewell!" | 192 |
| What does the White Man Want? | 229 |
| An Acrostic | 264 |
| To Death | 264 |
| Heaven | 301 |
| Stanzas on Public Worship | 301 |
| Saturday Night | 332 |
| Confidence | 332 |
| Persecution at the Bahamas | 332 |
| Judgment | 372 |
| Such is Life | 405 |
| The Might with the Right | 406 |

CONVERSIONS.

| | |
|---|-----|
| An Interesting Case | 119 |
| Singular Conversion of an Infidel | 157 |
| A Revival Scene | 193 |
| The Anxious Inquirer, &c. | 230 |
| A Remarkable Case | 302 |
| The Aged Churchman | 333 |

BIOGRAPHICAL MEMOIRS.

| | |
|---------------------------------|-----|
| David Brewer | 11 |
| John Pring | 46 |
| Jane Lynn | 87 |
| Mrs. Clark | 121 |
| Elizabeth Hume | 158 |
| Miss Mary Weller | 194 |
| Mrs. Wycherley | 231 |
| Mrs. J. G. Fuller | 266 |
| Mrs. Mary Reading | 267 |
| Annie Yeadon | 268 |
| Mrs. E. Picksley | 302 |
| William John Mills | 335 |
| Ebenezer Daniel | 374 |
| Mrs. Giles | 377 |
| Miss Patience Croggon | 406 |

ORIGINAL LETTERS.

| | |
|-------------------------------------|-----|
| Mr. Kinghorn | 14 |
| Mr. I. Mann | 47 |
| The Pulpit and the Pew | 89 |
| Mr. Christopher Hall | 122 |
| The Sleeping Preacher | 158 |
| On Property | 195 |
| William Carcy | 232 |
| On a Call to the Ministry | 378 |

NARRATIVES, ANECDOTES &c.

| | |
|-------------------------------------|----|
| The Danish Baptists | 15 |
| My Baby Baptism | 16 |
| The Pastor and his Wife | 18 |
| The late Mr. J. W. Morris | 18 |
| Hon. J. R. Morrison | 48 |

| | |
|---|-----|
| Books in Middle Ages | 49 |
| Books | 49 |
| Amazons | 49 |
| An African Palace | 49 |
| Baptist Church at Stuttgart | 90 |
| Sir I. Newton and the Baptists | 92 |
| First Sabbath in New England | 122 |
| Chamberlain the Missionary | 124 |
| A War Scene in India | 124 |
| A Day in Rhode Island | 160 |
| Gipsies and Grandfathers | 161 |
| A Gentle Hint | 161 |
| A Collect for the Day | 161 |
| Caution to Despisers | 162 |
| Queen Elizabeth | 162 |
| Musical Instruments | 162 |
| Lord Teignmouth and Robert Hall | 196 |
| A Novice Cured | 197 |
| An Unsetting Sun | 197 |
| Pyramids of Egypt | 197 |
| An Egyptian Evening | 197 |
| Days in New York | 233 |
| Caution to Parents | 235 |
| Courage | 235 |
| A Model for the Rich | 235 |
| Mr. Simeon and Robert Hall | 236 |
| Perversion of Scripture | 236 |
| Days at Hamilton | 269 |
| Mexico | 271 |
| Hindoo Poetry | 271 |
| Robert Hall and his Talents | 272 |
| Proposed Epitaph | 272 |
| Days in Philadelphia | 304 |
| Days in Boston | 338 |
| More Days in New York | 379 |
| Parody | 380 |
| London Missionary Society | 407 |
| Care of Fanaticism | 408 |
| Soldiers and Missionaries | 408 |

WORDS OF THE WISE

Page 19, 53, 89, 120, 158, 202, 268, 341

CORRESPONDENCE.

| | |
|--|-----------------------------------|
| Baptists in Principle | 19 |
| Submitted to Baptism | 19, 51, 93 |
| The Just Fast Men of Amersham | 20 |
| The Oldest English Baptist Church | 20, 126 |
| Independents <i>alias</i> Congregationalists | 49 |
| Last Lecture of Dr. Halley | 50 |
| John Eustace Giles <i>versus</i> Dr. Halley | 51 |
| Displays at Anniversaries | 52 |
| Our Periodical Literature | 53 |
| Emigrants must be Sprinkled | 53 |
| London Committees | 92 |
| How to Increase Space &c. | 93 |
| A Fact for Correspondents | 93 |
| An Explanation | 93 |
| From a Veteran | 94 |
| On Odd Fellowship | 102, 202, 237, 273, 310 |
| On Dedication of Infants | 163, 200, 236, 272, 307, 308, 309 |
| Carson on Baptism | 163 |
| The "Witness" <i>versus</i> "Jethro" | 198 |
| Reply to "Independent" | 201, 238 |
| Home Missions | 202 |

| | |
|---|-----|
| Anti-State-Church Association | 238 |
| Jemson Davis | 230 |
| Reply to "Brown" | 310 |
| Circulation of the Word of God | 310 |
| The Church and State System | 341 |
| Dry Baptisms | 342 |
| To "Observer" | 342 |
| On Unholy Marriages | 343 |
| Original Correspondence | 343 |
| Nature & Government of a Xtian church | 381 |
| The two Roberts and the Liturgy | 382 |
| Females at Prayer Meetings | 382 |
| Dr. Halley's Lectures | 408 |

OPEN AIR PREACHING.

| | |
|------------------------------|----------|
| A Tour | 163, 203 |
| Address | 239 |
| Preaching to Gipsies | 273 |
| Scotland | 274 |
| Oxfordshire | 311 |
| Norwich | 311 |
| Boston | 311 |
| Warwick | 311 |
| Ragland | 312 |
| Evangelistic Tours | 383, 409 |

PLANS OF USEFULNESS.

| | |
|--|-------------------------|
| Hints for Prayer | 54 |
| Inviting to Worship | 54 |
| Class, or Experience Meetings | 54 |
| Ways & Means Comforting a Minister | 127 |
| Class Meetings | 166, 239, 274, 312, 343 |

ATTEMPTS TO DO GOOD.

| | |
|----------------------------|--------------|
| Emsworth | 55, 275 |
| Walsall | 55 |
| Dyke | 55 |
| Rushden | 94 |
| Accrington | 94 |
| Individual Efforts | 94, 127, 166 |
| Bedford | 167 |
| Easter Week | 204 |
| Nempnett | 240 |
| Sewer's End | 240 |
| Chesterton | 313 |
| Joy's Fold, Leeds | 385 |
| Ashton-Under-Lyne | 386 |

REVIVALS.

| | |
|-------------------------|---------|
| Bromsgrove | 20, 95 |
| Eye, Suffolk | 55 |
| Forest Row | 56 |
| Tewkesbury | 56 |
| Walsall | 95 |
| Little Leigh | 96 |
| Retford | 96 |
| Manchester | 96, 167 |
| Bratton | 128 |
| Burnley | 128 |
| Edinburgh | 129 |
| Gretton | 204 |
| Pinchbeck | 204 |
| Gorsley | 241 |
| Sutton-on-Trent | 241 |
| Address | 276 |
| Sheffield | 313 |
| Audlem | 386 |

| BAPTISMS. | | | |
|--------------------------------------|--------------------|---|-----------------------|
| FOREIGN. | | | |
| Baptism at Quebec | 412 | Chapel Fold | 132 |
| Bahamas | 21, 56, 241 | Cork | 168, 345 |
| Canada | 386 | Cupar | 205 |
| East Indies | 21, 57, 97, 411 | Clayton | 208 |
| Fernando Po | 21, 97 | Crewkerne | 242 |
| Germany | 411 | Coleford | 277, 412 |
| Hanover | 411 | Chadlington | 278, 388 |
| Hayti | 241 | Cheltenham | 279 |
| Jamaica | 21, 168, 241, 386 | Diss | 25 |
| DOMESTIC. | | Dunfermline | 26 |
| Accrington | 25 | Dublin | 98 |
| Auchterarder | 26 | Duffield | 207, 413 |
| Airdree | 61, 279 | Downton | 242 |
| Ashton-under-Lyne | 61 | Derby | 388 |
| Audlem | 61, 132 | Dane Hill | 348 |
| Ashdon | 98, 243, 344 | Eye, Suffolk | 170 |
| Abingdon | 99 | Ebbw Vale | 205 |
| Amersham | 130 | Evesham | 207 |
| Abersychan | 133, 171, 316, 347 | Ensham | 315, 346 |
| Aberfeldy | 170 | Eythorne | 315 |
| Abergavenny | 206, 387 | Frome | 25 |
| Ararat | 242 | Forton | 26, 170 |
| Audlem | 388 | Fownhope | 59, 279 |
| Baptism of a deaf and dumb person .. | 59 | Fenny Stratford | 99 |
| Bloxham | 23 | Forest Row | 170 |
| Bishop Burton | 24 | Felkins | 315 |
| Burton-on-Trent | 24, 132, 207 | Gravesend | 57 |
| Bishop Stortford | 24, 205, 278, 346 | G. B. London Conference | 58 |
| Braunstone | 25 | Gloucester | 99 |
| Boughton | 26 | Goodshaw | 169 |
| Blackburn | 59 | Guernsey | 206, 277 |
| Bourne | 60 | Gretton | 278 |
| Beaulieu Rails | 60 | Gorsley | 345 |
| Bedale | 60, 347 | Gedney Hill | 412 |
| Bristol | 61, 388 | Halifax | 24, 388 |
| Boroughbridge | 100, 169 | Hunslet | 60, 207 |
| Bilston | 130, 278 | Hull | 62, 99, 133, 169, 207 |
| Bolton | 131, 279 | High Bridge | 170 |
| Bromsgrove | 131, 243 | Haddenham | 207 |
| Bradford | 168 | Heptonstall Slack | 277 |
| Burton Latimer | 168, 241 | Henley-in-Arden | 278, 310 |
| Blakeney | 169 | Hedon | 315 |
| Bury St. Edmunds | 169, 346 | Hay | 340 |
| Brixton Hill | 170 | Isleham | 61 |
| Blackburn | 170 | Isle of Wight | 169 |
| Bratton | 205 | Ireland | 277, 387, 412 |
| Beverley | 205 | Isle of Sheppy | 344 |
| Birmingham | 207, 413 | Ipswich | 388 |
| Brighton | 241, 315, 413 | Iviughoe | 388 |
| Bromley | 314 | Jersey | 170 |
| Bampton | 315 | Kingston | 25 |
| Bideford | 345 | Kingstauley | 99 |
| Bishop Wearmouth | 346 | Kirton-in-Lindsey | 170, 243 |
| Bath | 347 | Keighley | 206 |
| Bourton-on-Water | 387 | Kingsbridge | 207 |
| Boston | 388 | Kentisbeer | 345 |
| Beckington | 413 | Lynn | 21, 207, 314 |
| Cardiff | 25, 99 | Llanvihangel Crucorney | 22, 100 |
| Coseley | 26 | Liverpool | 28, 98, 278 |
| Culmstock | 59 | Leeds | 24, 170, 313 |
| Cook-hill | 62, 347 | London, New Park St. 61, 170, 242, 347, 413 | |
| Cheddar | 98, 207 | ———Shoreditch | 61, 347 |
| Chelmsford | 99, 131 | ———Spencer Place | 206, 242 |
| Chesterton | 131 | ———Shakspeare's Walk | 23 |
| | | ———John St. | 207 |
| | | ———Old St. | 62 |

| | | | |
|----------------------------------|--------------------|---|------------------------------|
| Lays Hill | 24, 132, 207 | Sutton-in-Ashfield | 388 |
| Longford | 61 | Tring | 25, 131 |
| Lymington | 61 | Tewkesbury | 20, 278 |
| Little London | 133 | Tenby | 61 |
| Long Crendon | 206 | Thornage | 170 |
| Leamington | 207, 346 | Toll End | 170 |
| Leicester, Carley-Street | 413 | Treforest | 206 |
| Mansfield | 26, 277 | Trosnant | 207 |
| Maidstone | 59, 133 | Trowbridge | 207, 241, 314, 347, 387, 388 |
| Manchester | 60, 133 | Tullimet | 242 |
| Maulden | 97 | Upton-on-Severn | 59, 242 |
| Melksham | 100 | Uffculm | 98 |
| Milford Haven | 132, 412 | Vale of Belvoir | 99 |
| Montgomeryshire | 205 | Warwick 22, 130, 169, 207, 242, 278, 315, 345 | |
| Macclesfield | 206 | Welshpool | 23, 132, 205 |
| Montacute | 242 | Wolverhampton 23, 58, 133, 206, 346, 388 | |
| Middlemill | 278 | Whitchurch, Hants | 23 |
| Monkwearmouth | 278, 387, 412 | Westmancoate | 24, 132, 207 |
| Malton | 387 | Waldersingfield | 25 |
| Newcastle-on-Tyne | 23, 242 | Whitebrook | 60 |
| New Romney | 26, 388 | Wolston | 61, 99, 345 |
| Newtown | 98 | Whitchurch, Salop | 98, 277, 315 |
| Newport | 133, 345, 388, 413 | Whetstone | 99 |
| Norwich | 133, 207, 241, 387 | Workington | 100 |
| Naseby | 243 | Wellington | 131, 170 |
| Newark | 278 | Wales | 132, 206, 314 |
| North Bradley | 314 | Walsall | 169 |
| Nottingham | 387 | Welshampton | 169 |
| Olney | 61 | Watchett | 169 |
| Orcop | 130, 243 | Wrexham | 206 |
| Oadby | 242, 346 | Wincanton | 243 |
| Oswaldtwistle | 25, 205 | Warminster | 278 |
| Parley | 412 | Wakefield | 347 |
| Polemoor | 25, 99, 169 | Woodside | 387 |
| Portsea | 25 | Wigan | 388 |
| Penknapp | 61, 315 | RECENT BAPTISMS—62, 100, 133, 170, | |
| Prescott | 133 | 207, 243, 279, 316, 347, 388, 413 | |
| Pisgah | 277 | | |
| Paulton | 279 | BAPTISM FACTS & ANECDOTES. | |
| Pembroke Dock | 315 | Summary of Baptisms for 1843 | 26 |
| Queenborough | 207, 388 | Rewards | 26 |
| Rotherham | 23, 99, 413 | The Mode of Baptism | 26 |
| Rawden | 24 | A Distressed Family | 27 |
| Ryeford | 24 | The Congregational Union | 27 |
| Retford | 25 | From Scotland | 27 |
| Reading | 97, 133, 169, 171 | The Two Babes | 62 |
| Ragland | 99, 314 | The Ordinance in Jamaica | 62 |
| Rothley | 200, 316 | Vade Mecum | 62 |
| Rahen | 242 | Not amiss, is it? | 100 |
| Road | 315 | Laughable mistake | 100 |
| Sunderland | 23, 132, 170, 242 | Late Rev. S. Lowell | 100 |
| St. Andrew's | 24, 61 | Giving eclat to Baptisms | 134 |
| Sheffield | 26, 279, 345 | The Divine, Doctor, and Dog | 171 |
| Stogumber | 58 | Suspicion Justified | 171 |
| South Shields | 60, 98, 207 | The Baptized | 208 |
| Staley Bridge | 132 | A Singular Bargain | 208 |
| Street | 133 | Various Anecdotes | 208 |
| Stockport | 168, 207 | A Disciple of Christmas Evans | 243 |
| Scotland | 169 | An Interesting Fact | 244 |
| St. David's | 206, 278 | Candid Admissions | 244 |
| Saffron Walden | 243, 346 | A Refractory Subject | 244 |
| Sutton Bonington | 279 | A Wesleyan Minister | 244 |
| Smeeton | 314 | The Bible and Prayer Book | 279 |
| Stanwick | 315 | A Young Nicodemus | 279 |
| Sunninghill | 388, 413 | Christening, a Dormant Benefit | 316 |
| Stamford | 388, 413 | Baptized Literature | 316 |

Bright Evidence 316
 Immersion in Cold Water 347
 A Few Curious Facts 348, 414
 A Choice Extract 349
 Baptistries 389
 The Christian Line 389
 Malton (verses) 389
 A Christening at Rome 413
 Independent Inconsistencies 414
 A Singular Proposal 414
 Shrewd Answer 414
 Suiting the Action to the Word 414

RELIGIOUS TRACTS.

Applications 27, 63, 134, 209, 280, 316, 350, 389
 Donations 28, 63, 101, 134, 172, 209, 244, 281, 316, 350, 389, 414
 Leeds 27, 171, 244, 389
 Ireland 28, 100, 172, 244, 280
 Hull 62
 Controversy at Stockport 171, 172
 Holland 172
 Tract circulation 172
 Gillbent 209
 A Hint 209
 Tracts on Confirmation 389
 Summary of Donations 414

SABBATH SCHOOLS.

Sabbath Evening Schools 28
 Hymn for Teachers 29
 Zeal for Sabbath Schools 63
 Newcastle-on-Tyne 63, 172
 Sheffield 64
 Sabbath and British Schools 101
 Intelligence 101
 Sabbath School Teachers 135
 Song of praise to Jesus 135
 Spalding 172
 A Sabbath Scholar Missionary 172
 Maidstone 172
 Children Singing Hosannas 172
 Novel Plan 209
 Lewcote Gate 245
 Beneficial Influence 281
 An Encouraging Fact 317, 415
 Sermons and Anniversaries 317
 Stockport 317
 Facts 350
 The Divine Word 351
 Ireland 389
 A Specimen 389
 On Discipline 415
 Providence Chapel 415

EDUCATION.

General Education 64
 Bristol 173, 390
 Dundee—The Independents 173
 Ireland—Prize Essay 281
 Wesleyan Education Fund 281
 Loughton 317
 Bratton 390
 Sutton-in-Ashfield 390
 Industrial Self-supporting Schools 415

REVIEWS.

Baptismal Regeneration Controversy 29
 Controversial Tracts on Baptism 29
 Open Communion Indefensible 29
 The Norwich Tune Book 29, 390
 Our Great High Priest 30
 The Precious Blood of Christ 30
 Heavenly Solicitude 30
 Practice of Lay Preaching 30
 The Great Change 64
 Hoby's Visit to Hamburg 64
 Sentiments of Wesley Examined 64
 Prize Essay on Late Hours 64
 Scripture Natural History 101
 Christian Baptism Explained 102
 Miracles of Christ 102
 Village Dialogues 102
 A Voice From Ceylon 102
 Mormonism 102
 Selection of Hymns (Rippon) 135
 Christian Baptism 135
 Christian Union 135
 Wardlaw's Discourses 136
 Remarks on Atonement 136
 Obligations of Pastor and People 136
 The Christian in the Church 136
 The Church 136
 Carson on Baptism 173
 Western Africa—Cramp's Lectures 173
 Infant Salvation—Palmer's Tracts 173
 Objections to Anti-State-Church Con-
 vention—The Brethren 210
 Rev. W. Lindsay—Morning of Life 210
 Howell on Communion 245
 Craps's Cavenet 246
 The Lascar's Cry 246
 The Pulpit Cyclopaedia 282, 350
 The Ministry of Angels 282
 Remarks on Baptism 282
 Pike on Confirmation 282
 The Church Advancing 317
 Baptist Union—1844 318
 Stock on Baptism 318
 Baptism, the Sacrament of Liberty 318
 Infanticide's Cry 351
 Antichrist Unmasked 351
 Influence of Education 351
 Sacred Geography 351
 Works of Baptist Authors 352
 Sketches of Discourses 390
 Work and Reward of Teachers 390
 An Old Disciple 390
 House of Prayer 390
 Christian Baptism 391
 Font and Tub 391
 Notes of Lectures on Future Punishment 415
 The African Cry 415
 A Memorial of Nath. Edward Parker 416
 Missionary Reward Books 416

PASSING EVENTS.

Church and State 64, 174
 Puseyism 65, 352
 Church Rates 65, 102, 174, 210
 More State Endowments 65
 Anti-Church Conference 102, 136, 282, 352

| | | | |
|---|-------------------------|---------------------------------------|---------------|
| The Church—A Wonderful Thing .. | 137 | Bristol Association | 248 |
| Ireland | 246 | Baptist Union of Scotland | 285 |
| Coming Events Foreshadowed .. | 247 | Bishampton | 280 |
| The Burial Service | 318 | Blakeney | 321 |
| Baptismal Registers | 391 | Brighton | 321 |
| The Puseyites | 416 | Bottesdale | 321, 417 |
| BAPTIST INTELLIGENCE. | | | |
| FOREIGN. | | | |
| Burmah | 67 | Bury | 355 |
| Baptismal Scene | 139 | Baptist Union, Ireland | 350 |
| Baptists in Maine | 139 | Blenavon | 350 |
| Baptist Triennial Convention.... | 213 | Bradford | 356 |
| Bahamas (Outrages) | 284 | Boston | 392 |
| China | 104, 139, 284, 320, 391 | Bristol | 393 |
| Colored Christians | 139 | Christian Liberty | 32 |
| Canada | 320, 391, 416 | Chesterfield | 33 |
| Crapp's Tract on Baptism | 391 | Cheltenham | 33 |
| Denmark | 175, 247, 320 | Coseley | 33 |
| Death in the Pulpit | 391 | Carlisle | 104 |
| Elder Elijah Gates | 139 | Cumberland | 140 |
| Extraordinary Conversions (Burmah) | 416 | Chelwood Gate | 176 |
| Fernando Po | 67, 247, 283 | Cambridge Association | 248 |
| Free-will Baptists of America | 319 | Crown Prince of Denmark | 249 |
| Graham's Town | 34 | Chesterton | 285 |
| General Baptist Mission to China | 353 | Coventry | 321 |
| Jamaica 66, 103, 175, 211, 247, 320, 354, | 386 | Coleraine | 392 |
| Jamaica Baptists | 69 | Deal | 31 |
| Karens of Burmah | 141 | Dissenting College | 32 |
| Mr. Oncken | 69 | Dr. Hoby | 34 |
| —Tinson | 104 | Dublin | 68, 212 |
| —J. G. Naylor | 320 | Dr. Belcher | 105 |
| Meeting of the Chilmark and Hopewell | 138 | Dunbar | 139 |
| Prussia | 319 | Dundee | 139 |
| Philadelphia (Statistics) | 354 | Dunchurch | 213, 321 |
| South Australia | 139 | Dr. Murch | 213 |
| Truth Prevailing | 139 | Earl Shilton | 68, 212, 286 |
| United States 33, 103, 130, 175, 211, | 391 | Epworth | 140 |
| West African Mission | 103, 104 | Eye, Suffolk | 177 |
| DOMESTIC. | | | |
| A Remarkable Fact | 33 | Evesham | 248 |
| Aberfeldy | 34 | Essex Association | 320 |
| Aberdeen | 139 | Episcopal Confirmation | 356 |
| A Baptist Love Feast | 175 | Eythorne | 32 |
| A Rara Avis | 177 | Female Missionaries | 141 |
| An Irish Missionary | 248 | Fenny Stratford | 248 |
| A Baptist Minister | 355 | Folkestone | 356 |
| Anniversary Collections | 393 | Gloucester | 104, 175 |
| Aylesbury | 417 | General Baptist Foreign Missions | 416 |
| Anniversaries | 418 | General Bap. Midland Conference | 105, 355 |
| A Titled Baptist Preacher | 417 | Glasgow | 139 |
| Bap. Theological Education society | 31, 212 | Greenwich | 177 |
| Baptist Missions | 31, 141, 211, 212 | Grinstead Green, near Halstead | 417 |
| Boroughbridge | 31, 141 | General Baptist Association | 213, 285 |
| Braybrook | 32 | Gladestry | 416 |
| Bideford | 33 | Goodshaw | 392 |
| Blackburn | 68 | Haverfordwest | 105 |
| Bwlchysarner | 68 | Horsell | 212 |
| Bromsgrove | 105 | Holt | 247 |
| Baptist Steamer | 141 | Hitchin | 286 |
| Bramley | 141 | Holbeach | 321 |
| Baptist Irish Society | 141, 320 | High Wycombe | 417 |
| Bristol | 176 | Haworth | 321 |
| Birmingham | 176, 418 | Isleham | 32 |
| Barton Mills | 177 | Ireland 105, 176, 247, 248, 354, 356, | 417 |
| Bootle | 213 | Juvenile Missions | 105, 211, 321 |
| | | John Foster | 141 |
| | | Kensington | 32 |
| | | Keighley | 68 |
| | | Kirton | 177 |

| | | | |
|-------------------------------------|--|---------------------------------|---|
| Kent and Sussex Association | 285 | Queen's Progress | 32 |
| Leeds | 81, 140 | Ross-in-Mull | 141 |
| Longtown | 33 | Recent Ordinations | 34, 69, 104, 141, 286, 356, 392, 393, 418 |
| Leicester, Carley-street | 67 | Removals | 34, 69, 105, 177, 240, 286, 321, 356, 393, 418 |
| Harvey-lane | 105, 141, 321 | Resignations | 393 |
| Vine-street | 286 | Sarratt | 33 |
| Liverpool | 67 | Salendine Nook | 33, 141 |
| Lancashire | 68, 213 | Shebbear | 34 |
| Long Sutton | 68 | Staley Bridge | 34 |
| Longford | 68 | Stockport | 68 |
| Lectures on Ireland | 104 | Sheffield | 68, 212, 417 |
| Longwick | 140 | South Malton | 105 |
| Lechlade | 175 | Scotland | 140, 211, 321, 392 |
| Lays Hill | 213 | Salford | 140 |
| Lay Agency | 356 | Swaffham | 141 |
| Lockerley | 392 | Southampton | 141, 213 |
| Maidstone | 33 | Shrewsbury | 175 |
| Manchester | 104 | Saffron Walden | 176 |
| Mile End | 105 | South Shields | 176 |
| Monkwearmouth | 140 | Shiffnall | 177, 286 |
| Melksham | 141 | Shepherd's Bush | 417 |
| Missionary to France | 212 | Scottish Baptist Home Mission | 212 |
| Morcott and Barrowden | 320, 393 | St. Peter's, Thanet | 213 |
| Malton | 321 | Stockton-on-Tees | 249 |
| Minety | 321 | Summer-hill | 285 |
| Mr. J. M. Phillippo | 34, 141 | Sutton Bonington | 356 |
| Clark,—Z. Clift | 34 | The Voluntary Principle | 33 |
| W. Teall | 68 | Two Mormonites Drowned | 34 |
| M. Kent,—J. F. Sparke | 69 | Trowbridge | 67, 105 |
| T. C. Finch,—W. E. Archer | 69 | Thame | 68, 320 |
| W. Jones,—Denham | 105, 141 | The Late Mrs. Carson | 105 |
| J. M. Cramp | 105, 177 | Tenby | 141 |
| A. Smith | 105 | The Scotch Baptists | 177 |
| Jones, of Burford,—Stubbins | 141 | The Baptist Union | 211 |
| P. Allcock | 248 | The Vicar of Gedney | 321 |
| John Buckley,—John Bane—Payne | 249 | Tittleshall | 321 |
| John Kidgell,—I. P. Briscoe | 286 | The Great Baptistal Controversy | 391 |
| J. Harvey | 320 | The late Dr. Carson | 392 |
| Newcastle-on-Tyne | 68, 320 | The Baptists in Leeds | 417 |
| Norwich | 68, 212 | Waterbarn | 31 |
| New Baptist Mission House | 140 | Woodside | 31 |
| Nottingham | 176 | Wilburton | 34 |
| Nempnett | 177 | Weymouth | 34 |
| North Shields | 212 | Wolverhampton | 104, 286 |
| Naunton | 248 | Whitehaven | 105 |
| Newport | 285 | William Gadsby | 140 |
| Newbury | 285, 356 | Wakefield | 176 |
| Northern Association | 320 | Wolstone | 213 |
| Nolo Episcopari | 355 | Windsor | 356 |
| North Wilts & East Somerset Mission | 417 | Wolvey | 393 |
| New Churches | 34, 69, 105 | Yorkshire Association | 248 |
| New Meeting Houses | 34, 60, 105, 177, 249, 286, 356, 393, 413 | | |
| Oxford | 141 | | |
| Oaths | 212 | | |
| Oldest Baptist Minister | 393 | | |
| Plymouth | 68 | | |
| Pontypool | 140, 417 | | |
| Preston | 141 | | |
| Petition against Oaths | 212 | | |
| Prayer for Missions | 213 | | |
| Presteign | 249 | | |
| Pembroke Dock | 321 | | |
| Pinchbeck | 354 | | |
| Pimlico | 356 | | |
| Portsea | 303 | | |

RELIGIOUS INTELLIGENCE.

| | |
|-----------------------------------|--------------------|
| Testimonial — Catholic Missions — | |
| Rochdale Town Mission—Bottling | |
| Tracts—Limerick—Education | 30 |
| Conversions at Falmouth—Temple of | |
| Juggernaut—Chapel for Deaf and | |
| Dumb—Mr. W. Jones—A Converted | |
| Comedian — Mormonism — Endow- | |
| ment of Catholics | 65 |
| Dr. Isaac Watts | 66 |
| Tahiti | 103, 137, 213, 357 |

| | | | |
|--|---------------|--|---------------|
| Ignorance in London—Wells—Ireland's Troubles—The late Missionary, Smith, of Madras | 103 | The Atlas Prizes—Hon. Mr. Colquhoun—Dissenting Property—Dissenting Ministers and Poor Law—Awful Catastrophe—Humanity Punished—Shameful Outrage—Hydrophobia—British and Foreign Schools | 142 |
| Anti-State-Church Conference—Another Clergyman—Portugal—Dr. Kaley—Dr. Hamilton | 103 | Eclipses—France—Thames Tunnel—Anti-War Seal—Child Devoured by a Wolf—Hay-getting Extraordinary—Prince Albert—Duke of Wellington—Sweden—Turkey | 177 |
| Free Church in Scotland | 137, 357 | Ireland | 177, 214, 237 |
| Welch in America—China—Evangelical Clergy | 137 | A Curiosity—The Bible—Slavery in America—Costly Window—Consumption—Funeral Expenses—Lost Letters—Preponderance of Females—The British Army—Duelling—Lord Ellenborough | 214 |
| Welford—Long Sutton | 174 | The Great Valley—Newspapers—Sir H. Hardinge—Dreadful Riots—Ten Bullocks—Law of Aliens—Jewish Synagogues—Longest Canal | 250 |
| The Missionary Ship | 174, 249, 418 | Daniel O'Connell | 250, 357 |
| Church and State—Centenarian Celebration—The Colonies—London Annual Meetings—Catechisms—Religious Statistics | 213 | China | 250, 322 |
| Madeira—Established Church—Catholic Priests in India—Craft in Danger | 249, 322 | Miniature Steam Engine—A Slave Whipped to Death—Plate Glass Window—Lunatics—Preparing for Confirmation—Abolition of Slavery in Hong Kong—Birmingham Election—Railways United States | 287 |
| Catholicism in America | 249, 322 | Another American Sect—New Royal Exchange—Abolition of Imprisonment for Debt—Public Executions—Wesleyan Politics—Bees—Curious Census—Joe Smith—War—Egypt | 322 |
| Jamaica—Southern Preaching—Extraordinary! (a curate)—Moveable Chapel—Chanting | 286 | Tahiti | 322, 357, 394 |
| The Sacred Book of England—Very Courteous!—Defamation in Pulpit—British Heathen—Mr. Milne, Missionary—Religion of Paupers—Wesleyan Conference | 322 | The Queen | 322, 357 |
| Infidelity <i>versus</i> Christianity—Dr. Halley's lectures—The late Rowland Hill—A Jewish Synagogue—Sufferings of Quakers | 357 | City of London Steamer—A Clerical Recruit—The Old Church Rate Grievance—Prince of Wales Revenues—Glass—National Debt—Abraham, Isaac, and Jacob—Tight Lacing—Age of Trees | 357 |
| Missionary Meeting in a Mill—Puseyism in America—Jubilee of London Missionary Society—Missionary Meeting at Rome—Mrs. Pritchard—Munificent Gifts | 393 | Convention of Children—Pigs for Church Rates—Umbrellas in Storms—Factories—The Term Whig—Curious Fact—Enormous Telescope—Jamaica—King of the French | 394 |
| Episcopacy—Jews and the Organ—Greek Church in Manchester—Another Clergyman—Madeira—Cast Iron Church—Curious Fact—Bishop of Ripon—Roman Catholics | 418 | Gamekeepers and the Game Laws—Singular Railway Accident—Houses of Parliament—Duke of Bedford—Lucifer Matches—Father Mathew—Elections in Jamaica—Mr. Salomons—Anti-Corn-Law League—The New Royal Exchange | 419 |
| GENERAL INTELLIGENCE. | | MARRIAGES. | |
| Number of Letters by Post—Stamford Bullrunning—Coffee and Sugar—Doncaster Races—The Commons House | 34 | Page—35, 70, 106, 142, 178, 214, 250, 287, 323, 358, 394, 419 | |
| The late Lord Mayor—Education—The Bishops—The Three C's—Parliament | 35 | DEATHS. | |
| Old Sarum—The League Fund—Death by a Crocodile—Locusts—Slavery in Abyssinia—Extraordinary Munificence—A Liberal Churchman—A Bare-legged people—Volcanic Eruptions—Escape of Slaves | 69 | Page—36, 71, 107, 143, 178, 215, 251, 287, 323, 358, 395, 420 | |
| Incendiary Fires | 69, 214 | CONVERSATION CORRESPONDENTS. | |
| Irish State Trials | 69, 106 | Page—72, 144, 180, 216, 252, 298, 324, 360, 390 | |
| The Good Old Times—Whig and Tory—G Thompson—Spain and Portugal—Irish Bishops—Playing at Cards at Church—Dr. Halley—Newspapers by Post—Postage Stamps—A Registrar's Impertinence—A Giant—New South Wales—Wholesale Christening! | 106 | | |
| Emperor of Russia | 106, 250 | | |

THE
BAPTIST REPORTER.

JANUARY, 1844.

ON THE EXTENSION OF CHRISTIANITY.

IN the estimation of the sincere and earnest Christian, there cannot possibly be, in the whole range of vital and important questions, one of equal interest with this—"How can Christianity be best promoted and diffused through the world?" or in other words, "How can the Great Commission of the Divine Redeemer be most effectually carried out into full and complete execution?" All other questions, however otherwise important, sink into insignificance when placed in comparison with this.

The EDITOR of the *Baptist Reporter* has a few thoughts to offer on this momentous matter. He has long indulged them, and is increasingly persuaded of their propriety. He was first led to turn his attention to this subject when filling the office of gratuitous Secretary to a Home Missionary Society of one of the sections of the Baptist body in this country. His position has since brought him much acquaintance with the proceedings, not only of the Baptists, but of other denominations: and from all he has heard and observed, he feels it now as a duty which he owes to his brethren and his Lord, to communicate the views he entertains. At all events, there can be no harm in doing so—there may be good. He chooses the first place of the first number of

the New Series, that this most important of all questions may occupy a prominent position and excite extraordinary attention and regard.

Let not any imagine that he is about to propound some novel scheme, or to adorn his proposal with the charms of an elegant and finished composition. In religious matters he is not fond of novelty. "The old is better." And he possesses neither time nor ability for finished writing. He writes—a plain man, for plain men; but he seeks his inspiration from his theme.

His observations must be offered in brief yet comprehensive sentences. They will be more striking, and thus fix, perhaps, a firmer hold on the memory of his readers.

JESUS CHRIST was the founder of Christianity. Before he died for our sins, he filled for three years, the office of a Teacher; and the people "wondered at the gracious words that proceeded out of his mouth." But the times and places when and where he delivered his inimitable discourses is the question. Morning, noon, and night—on the sabbath and on the week day—in the porch and on the steps of the temple—on the village green and on the mountain side—by the well of Jacob and in the fisherman's bark—all times and all places were sanctified by his teaching. Indi-

viduals, families, and communities, heard his lessons of truth and wisdom. His ministrations were as minute as they were comprehensive. He taught Nicodemus alone, and "he went through the cities and villages teaching."

The Apostles of our Lord and Saviour took their high commission from his lips. They understood it—they fulfilled it. They went everywhere preaching the word. Individuals, houses, villages, towns, cities, provinces, islands, continents, were visited by these indefatigable and devoted men! "The Lord working with them, and confirming the word with signs following." We stay not to detail the results; these have been recorded not only by the inspired writers, but by pagan rulers and infidel historians. It is on their mode of operation we wish to fix your attention. They went everywhere—and everywhere success attended them!

It is a distressing and painful task to notice the idleness, pride, and intolerance, which in a few centuries obtained among those who professed to be the successors of the first propagators of Christianity. Instead of promoting the world's regeneration, they became its curse. Instead of going far away to distant, unvisited, and unconverted nations, they vaulted into seats of power, and lorded it, with more than regal tyranny, over the bodies and the souls of men.

The Holy Book which would have exposed their hypocrisy and condemned their wickedness, they hid in secret places. They took away the key of knowledge—put out the light—and did all they could to close the world in darkness.

But they could not: they had as well have attempted to shut out the light of the sun. Copies of the word of God were found among the people. These were carefully preserved and multiplied, and its saving truths were made known in secret by living lips to myriads. Who has not heard of

the Waldensian and Bohemian Believers—baptized Believers!—of their extensive peregrinations, and their singular yet successful schemes of diffusing religious knowledge. The Reformation brought these "hidden ones" to light, and exhibited to a wondering world the power and faithfulness of God.

The German Reformation was an astonishing event, and great and lasting were its effects; but it does not afford a case—an example for us. Luther asserted with the indomitable zeal of an ancient prophet, the truth of God; and he stood his ground against the united power of monarchs and priests. But he adopted no well-concerted plans for the propagation of Christianity in the world. We blame him not. He did his own work, and he did it well.

Neither do the Reformations effected in other parts of the Continent of Europe, or in Scotland, or in England, furnish a case for our example. They were, at best, but partial reformations. They left Christianity in the bonds of the state. They did not unloose her and let her go.

We must look to a period nearer our own times, and within the days of our fathers, for a practical example of the carrying out of the apostolic practice in the propagation of the Gospel.

We pass over the circumstances of the British Reformation—the alternations of popery and protestantism which succeeded, as Edward, Mary, or Elizabeth, ascended the throne—the heartless tyranny of the Stuarts—the terrible convulsion of the Commonwealth—the Revolution of 1688—and the permanent succession of the House of Brunswick—to notice, next month, the most remarkable and successful illustration of the apostolic practice in the diffusion of Christianity that has been known since Paul and Barnabas were sent forth to preach the word of God to the Gentiles.

THE BAPTISTS IN SCOTLAND.

*Circular Letter of the Baptist Union
in Scotland.*

NEVER do we recollect perusing a more valuable "Circular" than this. Gladly would we transpose the whole of it into our columns if we could do so without curtailing other valuable communications. We understand that it was written by brother Francis Johnston, of Cupar, late of Carlisle, who has thereby earned for himself a good reputation. We shall furnish an outline of its contents.

First, we have "*A Sketch of the Rise and Progress of the Baptists in Scotland.*" Here it is stated, on good historical evidence, that Christianity was introduced into Scotland at a very early period—that for several hundred years the Scottish Christians held the distinctive principles of the Baptists—that adults only were immersed until the seventh century, and children too till the Reformation. Some notice is then taken of the baptist soldiers in Cromwell's army, and their proceedings—of Sir William Sinclair, and his followers, in the eighteenth century—and of the formation of a baptist church of nine persons in Edinburgh, in 1765, when Robert Carmichael and Archibald Maclean were immersed, who subsequently became its joint pastors.

Next we have "*A Glance at the present standing of the Denomination.*" This, Mr. Johnston, in a note the other day, says, "grieves me very much, but it is the truth." Out of 133 towns, only 36 have Baptist Churches, leaving 97 towns with a population of upwards of 2,000 having no Baptist Church; enough to make every Baptist in Scotland blush! In these 36 towns there are 54 Baptist Churches, and 19 other in smaller places, making 73 Churches in all Scotland. Again, there are ten of the thirty-three Scotch counties in which there is not a Baptist Church; and the number of Baptists in Scotland is only about 5,000, about one only to every 500 of the inhabitants! The causes which have hindered, and

which still hinder, the progress of the truth, are then clearly and faithfully pointed out.

Then "*Means for the advancement of the Denomination*" are proposed. And, *First*, we rejoice to observe, our brethren begin where they ought, with the employment of Evangelists. They assert that the office is "primitive" and "perpetual," and ask, "*How is it possible to preach the Gospel to every creature, if all our preachers are to be settled pastors over a flock?*" They recommend the appointment of experienced men as Evangelists, to preach, set in order the new, and visit the old churches. Until this can be effected they advocate the propriety of pastors, two and two, taking itinerating tours of this kind. *Second*. They propose the assistance of small and feeble churches in the maintenance of their pastors. Some of these churches are in the Highlands and Islands, and several in the Lowlands require aid. *Third*. The raising up a thoroughly educated ministry for the churches. And when the advantages which Scotland affords in her comparatively liberal Universities are remembered, the utility and cheapness of a well-managed attempt is obvious. *Fourth*. It is proposed to open a Building Fund for the removal of debts on places of worship, many of which are heavily oppressed—to adopt an improved style of building, and make out a better and more secure form of Trust Deed. *Fifth*. The publication of Tracts, as highly useful in diffusing sound views of divine truth. "Tracts" they wisely remark, "are a powerful means employed by all parties, good or bad, which are making any movement in the present day; and their effects are seen in the mighty and rapid changes produced." *Sixth*. A spirited Periodical, for circulation, in all the churches, of intelligence regarding the progress of the Gospel both at home and abroad; to excite to plans of usefulness, and to greater liberality and zeal. *Seventh*, and last. More Love and Union in the Churches.

From the Minutes of the Union we gather, that the Brethren met at Cuppar, July 5th and 6th of last year. On *Wednesday* morning at seven, a meeting for prayer, when brother Thompson gave an address—at ten, brother Johnston presided, when the funds and other business occupied attention—at three, the circular letter was read, approved unanimously, and ordered to be printed, and the church at Airdrie admitted. In the evening, brother Blair preached from Isaiah lx. 1. On *Thursday*, Prayer Meeting at seven, and an address by brother Baird. At ten, the Resolutions, (as beneath) were passed. At five, was held a social tea party, when addresses on Union, on the late Secession from the Kirk of Scotland, on the Separation of Church and State, and a Defence of the Baptist Jamaica Missions, were delivered by the brethren Johnston, Baird, Henderson, and Thompson. At eight, brother Clark of Edinburgh, preached from Isaiah lv. 10, 11.

“These were highly important and deeply interesting meetings, on account of the new and enlarged plans of operation which were determined on by the Union, with a view to the extension of the denomination throughout Scotland, especially in all the towns and populous districts. The oneness of heart and of soul manifested by the brethren was truly delightful, and augurs well for the increased vigour, unity, and prosperity of the Baptists in Scotland. We only wish that more of our brethren, especially from the stronger churches had been present; but we hope that the appeals of the Circular Letter, and the practical plans adopted by the Union, will, under the divine blessing, bring this about another year.”

The following resolutions arising out of the practical “Letter” which had been read, were adopted and ordered to be sent to every church in Scotland.

ON THE PLANS OF THE UNION'S OPERATIONS.

I. That this Union, being deeply impressed with the importance of strenuous exertions for the conversion of souls, and

deploring the great ignorance which prevails in our country regarding the constitution of a New Testament church, resolves, in the strength of God, to employ means, by evangelistic efforts, the distribution of tracts, &c. to promote a revival of religion in our churches, and the extension of our principles through the land.

II. That, in accordance with this resolution, this Union, while recognizing the necessity of experienced men being regularly engaged as evangelists, free from a pastoral charge, yet, in the present state of its means, requests brethren, with the consent of their churches, to undertake evangelistic tours during the coming year, and to visit those churches which may desire their services; and resolves to engage a preacher for missionary labour, and for supplying the pulpits of those brethren who may be absent on evangelistic tours: the preachers to be supplied with tracts for their tours, and to labour under the direction of a sub-committee appointed by the union.

III. That this Union, persuaded that the large towns and populous districts, for many reasons, first demand attention, resolves, for the present, to spend its energies chiefly on them.

IV. That as the objects embraced by the Union are important and extensive, namely evangelistic labours, the support of a preacher, and the assistance of weak churches in the maintenance of their pastors; this Union, relying on the sympathy of the churches, earnestly and affectionately requests yearly collections and contributions; and appoints the brethren Blair, Thomson, and Johnston, to visit the churches and towns on behalf of its funds.

V. That this Union, assured that these objects will not fail to recommend themselves to many of the well-wishers of Zion in the Baptist denomination, urgently requests those pastors and churches who approve of them to come forward and join us for their speedy promotion; and instructs the Secretaries to correspond with the churches for this end.

VI. That this Union, feeling deeply that the harvest is great and the labourers few, urges upon the churches the encouragement and cultivation of the gifts of brethren, in occupying villages and other stations! and also upon pastors the duty of looking out for, and assisting in study, young men of piety and talents, with a view to introduce them to the work of the ministry.

VII. That the brethren Blair and Johnston be requested to labour for the coming year as evangelists, so far as their pastoral duties will admit, and that an immediate application be made for a preacher to be employed by the Union in accordance with the second resolution.

VIII. That the brethren Robertson of Dunfermline, Lees of Cupar, Puller of Perth, and Stobie of St. Andrews, with the brethren Blair, Thompson, Johnston, and Henderson, form the sub-committee of the year now begun, to arrange concerning evangelistic tours, and the labours of the preacher. Such committee to be chosen annually.

IX. The brethren Thompson and Johnston be joint Secretaries, and brother Puller of Perth continue Treasurer to the Union.

The next yearly Meeting is to be held at Airdrie, the first Wednesday and Thursday in July, when the principles and regulations of the Union are to be re-considered. Statistics are omitted this year, being imperfect, but steps were taken to secure regular returns in future.

Thus wisely and prudently—vigorously and efficiently, are our beloved brethren proceeding to the discharge of the great work before them. When we think of Scotland—its Reformers and its Covenanters—its schools and its Universities, a thousand thoughts rush in upon us, claiming attention and notice. But we must check them, at least, for the present. We only add our most fervent desires that all our brethren have it in their heart to do, may be accomplished! We advise them, if they will allow us, to print the former part of the “Letter” as an eight or twelve page Tract, with a few additional remarks, for circulation through the length and breadth of Scotland.

Mr. JOHNSTON says, “You will see that we have resolved to do what we can with Tracts in our evangelistic tours. Help from all quarters will be acceptable.” From us he shall have it heartily. We will send him 5,000 Hand Bills as our first donation for 1844.

IRELAND.

IRELAND AND SCOTLAND demand the attention of British baptists. Their churches, few and far between,—and their ministers, active and devoted, deserve our sympathy and aid. To Ireland, last year, we directed attention; but we were in arrears with Scot-

land; and therefore we have, at some length, recorded the movements of our brethren there. We now turn to Ireland, and we purpose every month to state the claims and report the progress of our brethren in both countries; providing, of course, that they furnish the necessary intelligence. They must do this, or we can do nothing.

The baptist ministers in the south of Ireland have arranged for a supply of tracts on baptism. It is a fact, which may appear singular in England, that booksellers in Ireland, are unwilling to keep in stock the publications of dissenters, especially those of the baptists; “Whilst the rabid tory and high-church productions of Charlotte Elizabeth, and other writers of that stamp, are exhibited in the most prominent manner.” To overcome this obstacle a stock of our baptist tracts will be kept in Dublin, for the supply of ministers and churches.

Tracts seem peculiarly adapted to the great work of Ireland’s evangelization. We wish more could be done for their diffusion there. We are now in regular correspondence with the brethren, and often forward parcels to Dublin, for that city and the interior. One of our zealous friends, through reading in the *Reporter* of last year of the mental and physical destitution of the poor children in the baptist schools, sent us five pounds for the supply of books and tracts. He now says, “Mrs. B. has purchased calico, prints, &c., and is engaged in making garments for the poor children, and means to raise a subscription for more.” Should any other christian friends, sympathizing in the wrongs and wretchedness of Ireland, think proper to entrust us with their donations, the amount shall be carefully forwarded in books, tracts, &c., as they may direct, with our parcels. We shall place ourselves above the suspicion of self-interest in these matters, by taking care always to give more than we receive on this account. We shall present 5,000 hand-bills as our second donation for 1844.

OUR PERIODICAL LITERATURE.

If Dr. Campbell do not err in his judgment, "the Baptists next to the Wesleyans, best understand the importance of denominational periodical literature." I have some doubt as to the correctness of the Doctor's pronouncement; but, if it be correct, I am sure we do not evince *too high* an appreciation of denominational magazines; nor *as a body*, do we appreciate them *half so highly* as we ought.

Our periodical literature commenced in 1809;* when the *Baptist Magazine* was started, under the auspices of Mr. Thomas Smith, baptist minister, of Tiverton, Devon, who was both Printer and Editor. Prior to this period, the baptists had given their support to the *Evangelical Magazine*, through which, of course, they could transmit no denominational stimulus. In the preface to his first volume, Mr. Smith says, "It was not the spirit of *rivalship*, that induced us to open a 'Repository for the baptists' use;' on the contrary, we rejoiced in the success of our contemporaries, and perceiving that though they had reaped much, there yet remained in our own fields, gleanings too valuable to be lost, we solicited our brethren to assist us in gathering them up for our common benefit." This modest apology did not satisfy the offended majesty of the *Evangelical*, which from that time to this has seemed to regard its baptist cotemporary as an obtrusive rival, and consequently the widows of baptist ministers, readers and supporters though they may have been, are declared ineligible to participate in its profits. This, to be sure, is only "after the manner of men;" but it is scarcely in keeping with that "*benevolence, generosity, and magnanimity*, which give (as Dr. Campbell assures us) such a charm to the *Evangelical Magazine*." The early volumes of the *Baptist Magazine* were well sup-

plied with articles of intelligence, and essays on various denominational and theological subjects; but in the course of years, it fell far short of the expectations and wants of the community, for whose use it was published. The result was, the establishment of the *Baptist Miscellany*, which obtained the suffrages of the junior ministers generally, and of a considerable proportion of the ardent and intelligent members of the churches; but after running a spirited career of five or six years duration, it again merged into the original work, which now submitted to fresh editorial arrangements. These arrangements however were not permanently satisfactory, and in 1838, the sole management was committed to the Rev. W. Groser, of Maidstone; who has conducted it with ability.

The *Baptist Magazine* is greeted in the parlour, the drawing room, and the study, as a welcome visitor; but we want a hand-book for the homestead, the cottage, the hut, and the work-shop,—cheap, plain, racy, and communicative. For neither the farm-tenements, the cottages, and work-shops, of "Old England;" nor even the huts and cabins of "Auld Ireland," must be abandoned to the want of denominational magazines. British baptists of every grade must have a magazine fit for their use; and indeed it is of far more importance that the poor and uneducated should be regarded herein, than the rich and literati. The latter *will* obtain information whether or no: but the former need to be baited, and tickled, and snared into mental thirst and activity. A magazine which will adapt itself to this end, without descending to scurrilous or fictitious arts; which shall report, without garrulity; discuss, without dullness; animadvert, without bitterness; excite pleasantry, without sarcasm; and use plainness of speech, without coarseness;—is what the denomination *wants—must have—and will have*, if the *Baptist Reporter* hold on its way of improvement and adaptation to the times. W. B.

* Is the writer aware of the publication of Dr. Rippon's Baptist Annual Register, in 1790, and the General Baptist Magazine, in 1798?—Ed. B. R.

DR. HALLEY'S LECTURES.

[For the information of some of our readers, we may just state that Dr. Halley, Independent minister, of Manchester, lately delivered a Course of Lectures in London, in which he introduced some singular and novel views of the ordinance of baptism.]

I BELIEVE the tide of public opinion runs strongly against the ruthless practice of *impressment*; and concern for your reputation leads me to fear, that you will be thought to approximate towards this crime, in the note which you last month appended to the "Lights and Shadows." You seem to be convinced, however, that the service into which you press me, is not uncongenial with my principles and habits. You feel that you are not dragging to the fight a member of the Peace Society, nor a soldier into a contest for which he has no predilections; yet, your humble servant prefers the position of an aid-de-camp to that of a captain in the fore-front of the battle. Not that I dread the clash of arms, "the thunder and the shouting"—not I—but it is not every brave man who may be entrusted to marshal the hosts against a Napoleon. At present I am content to serve my country as a non-commissioned officer in a corps of skirmishers, or guerillas. You ask me to lead an attack on Dr. Halley! When I read it, my blushes came and went in rapid succession, like the lights and shadows of an April morning. I suppose the king of Israel was in much the same taking when he read the letter of introduction which Naaman brought to him. Besides, you ask me to buckle on the armour against a foe *in his undress*. Gallantry forbids! By all means let him come forth clad in his polished accoutrements before we haste to the encounter. If we should kill a warrior in his foraging dress, men will call us murderers, not heroes. When Dr. Halley presents himself in battle array, I shall have no objection to tell you *how he looks, and how he conducts himself in the field*; but as to measuring swords with him, I dare make no promise. His supporters already exclaim, "The man that shall touch

him must be fenced with iron, and the staff of a spear." Be it so, Mr. Editor, there is plenty of these materials in a certain armoury, to which you and I oft times resort. Do you think, Sir, that any baptist sits shivering in the camp for fear of the challenge of this Manchester Goliath? I trow not. There's many a veteran amongst us, who has been resting on his shield till his joints are stiff, waiting for "glorious war." To such, nothing could be more opportune and cheering, than the trumpet of preparation sounded by Dr. Halley. The old lads were well nigh dead through ennui, brought on by want of employment; but now they begin to stretch themselves, and with convulsive energy to grasp their sword-hilt. "They say among the trumpets, Ha! Ha! and smell the battle afar off." I hope they wont be disappointed. But I really fear there will be no "pomp and circumstance of war." From what I can descry, at this distance, of the bearing of Dr. Halley, I guess he is a knight of doubtful metal, and that his resources are very meagre indeed. Our warriors will, it may be, have to bathe their swords in shadows! This, I am sure, they will not like; it will make them look as sour as old Blucher; still I apprehend "the sheen of their spears" will be such, as *to lay* for ever those dodging, dogged ghosts of arguments long since put hors de combat. Dr. Halley himself, in his own proper person, is certainly not a shadow. If my recollection does not deceive me, the size of his head-piece is extraordinary, and his frame muscular,—his bodily presence is not weak, nor his speech contemptible—and should he appear in his own *substantive* character, and not as an *adjective* to some lean American doctor, or some wild Winchester bramble, no "Tachmonite"* amongst us will disdain a parley with him; but I begin to suspect that his repudiation of "confidence and consequence"† is quite as reason-

* 2 Sam. xxiii. 8.

† Vide his letter in reply to Mr. Brock.

able as it is modest. We shall see.

I hope our denomination will profit by the excitement created by the delivery of Dr. Halley's lectures, and that in more ways than one. The interest generally taken in public lectures, or discussions, should be an inducement to some of our eminent men to enter the field. Why do they not? Is baptismal truth not as worthy of being publicly contended for, as freedom from church rates, &c. &c.? Our first-rate ministers and laymen have too commonly a morbid disinclination to open their lips on the subject of baptism, except now and then on the verge of an open baptistry. The fact seems to be, that they are so associated with our pædo brethren, as to feel it necessary to wear the snaffle. Out upon them! If they wont put their shoulders to the work, some of the mediate men must. *They* are cajoled into neutrality. Amidst the sickly vapours of latitudinarianism, they have suffered their manly sentiments to exude into the fungus of a spurious charity. Some exceptions there are doubtless, and *striking* exceptions; I trust they will *now* prove themselves. There is one man, whom, above all others, I should like to see summoned to this service. He resides in one of the chief towns of the North, and whose powers of reasoning; popular address; beautiful, bewitching style; honourable status as a minister, and an orator; gentlemanly bearing; controversial tact; and competent literature, would command for a course of lectures from him, universal attention. Why should I scruple to say, that I refer to JOHN EUSTACE GILES, of Leeds? Let *him* lecture, and let the *Patriot* be required, as the organ of both parties, to report for him, as it has done for Dr. Halley; and then let all men judge. Dr. Halley will be fully answered, I have no doubt; but if it be done in any other way than by a course of lectures expressly in confutation, it might just as well be left undone. I am, Mr. Editor, yours to serve,

W. B.

DR. HALLEY AND THE BAPTISTS.

LINES occasioned by reading the "Patriot" report of the Sixth Congregational Lecture.

Odds and ends, heads and tails,
Stick to one, tho' 't'her fails;—
Proofs, and statements may not tally,
But who will question Dr. Halley?
Let Greeks in Greek have no decision,
And failing Scripture, try tradition;
And where tradition does not answer,
Denounce the fathers, like a man, Sir,
Logic failing take to banter,
Banter failing, turn a raunter,
And when puzzled as grammarian,
Lash the Baptists as sectarian.
Say you'll prove it in a twinkling,
The word means dipping, drowning, sprinkling,
Pouring, cleansing, smearing, wetting,
Dedication, or a sweating,
Down-coming, weeping, beating, drinking,—
Swear it all, and without blinking.
For the honour of aspersion,
Swear that dipping's not immersion:
Say that burial means a washing,
At a blow, their logic smashing.
Declare what's practiced is divine,
Call water drinking, drinking wine;
Assuring all who fail to drink it,
They need not drink it, if they think it.
Roundly thus the Dippers rally,
Smite 'em "hip and thigh," dear Halley.
The mass you know are not discerning,
And D. Ds. are not got by learning.

And you good people, come to hear him,
In all his blunders mind you cheer him;
Nor hiss him tho' without proviso,
He jumbles bapto, with baptizo;
Nor let quotations make you stare,
Altho' the word is wanting there.
Truth and falsehood may not tally,
Yet, *hip! hip! hip!* for DR. HALLEY.

INFANT SPRINKLING IN JAMAICA.—No. IV.

THE following statement of Dr. Towerson's, (a pædobaptist) in reference to the baptism of the Eunuch, is very remarkable. "What need would there have been of Philip and the Eunuch going down into this, [water] were it not that the baptism was to be performed by immersion, a very little water with us sufficing for an affusion, or sprinkling?" Who can resist the force of such good common-sense?

It is further objected "against dipping," that "when the jailor and his family at Phillipi were baptized, it took place under circumstances which

entirely forbade their being dipped." Indeed! Let this be proved, and pædobaptists will have gained an important point. But it is not clear from the nature of the case—from the circumstances narrated—that if "there was no river running through the house," (a sublime idea!) there was at least a sufficient quantity of water at hand for the immersion of the jailor and his household. Without at all being driven to the probability, that the prison could not have been without conveniences suited to bathing, it is by no means clear that the rite was administered in the prison or in the house of the jailor. Nay we think the contrary to be the fact, see Acts xvi. 30, 34. After the jailor became alarmed, he brought the disciples out, and not before baptism was administered did he bring them "into his house" again. A circumstance, when taken into connection with the fact, that baptism was generally administered in rivers and places where there was "much water," strongly favours the opinion that the jailor and his family were immersed; while there is not a semblance of evidence in the narrative that they were sprinkled.

The baptism of Lydia and her household, certainly favours immersion; as their conversion took place by a river side, and their baptism immediately followed. Acts xvi. 13, 15. It is clear this circumstance holds out not a shadow of support to sprinkling—should the fact of her household being baptized, be thought to favour the baptism of infants—which the Poet evidently questioned when he asked,—

"Pray Mistress Lydia, let us know,
Are you in social life or no?
If married, what's your husband's name?
And why hath Luke concealed the same?
Where does he live? we want to spy him.
Pray have you any issue by him?
If you have children please to tell
What is their age, and where they dwell;
And whether they were all rhautiz'd,
When your whole household was baptiz'd.
Your answer, Madam, we solicit,
Pray be partioular and explicit;
'Tis on your evidence depends
The cause for which the priest contends."

It has been contended that I Cor. x. 1, 2, where it is said, the children of Israel "were all baptized unto Moses in the cloud and in the sea," favours baptism by sprinkling. "They might have been sprinkled by the spray or by rain from the cloud, but the sea certainly did not cover one of them. The Egyptians, who followed them and were drowned, were the only persons dipped on the occasion." This last sentence expresses a loveliness of spirit highly worthy of the cause of Infant sprinkling! We are quite willing, however, to leave our antagonist in the able hands of Dr. Whitby, who says, "They were covered with the sea on both sides, (Ex. xiv. 22,) so that the cloud and the sea had some resemblance to our being covered with water in baptism. Their going into the sea, resembled the ancient rite of going into the water; and their coming out of it, their rising up out of the water." It is said, that "dipping" is objectionable "because it is contrary to the nature and design of the ordinance." We however have been accustomed to think differently—and so Paul seemed to think, Rom. vi. 3, 4. However, as this point has been urged with some apparent plausibility, let us take a bird's-eye view of it. "The baptism by water shews forth the baptism by the blood of Jesus Christ and by the Holy Ghost. All christians must be baptized with the blood of our Saviour. In what way? Having our hearts sprinkled with it from an evil conscience. Sprinkled with the blood of Jesus. Heb. x. 22.—1 Peter i. 2.—iii. 21.—Matt. iii. 1. How did the Holy Ghost baptize the disciples? Is it ever said that they were dipped into the Holy Ghost," &c.

Now this reasoning is fallacious at the bottom—for before it is of any force, it must be made to appear that the one term (baptize) has in the several places been promiscuously rendered—to pour, to sprinkle, to baptize. This being impossible, it is evident the principle of interpretation

is false. Because the prophets spoke of the communication of divine influence, in the figure of sprinkling many nations—and John spoke of divine influence as a baptism; therefore baptism and sprinkling are synonymous. Is this a right mode of interpretation? Is it logical and conclusive? Let us further apply the principle, and see what will be the issue. God says he will pour out his Spirit.—He will sprinkle many nations. Jesus speaking of the communication of the Spirit says, that to whom he should give it, it should “be in him a well of water springing up into everlasting life.” The Apostle speaks of being “filled with the Spirit.” Now according to the mode of reasoning we deprecate, we should argue that *pour*—*sprinkle*—*spring up*—and *be filled* are synonymous terms; and quite as logical to concede that because the work of the Spirit is sometimes represented by fire and at other times by water, therefore fire and water are the same.

It is evident that the passage in Joel referring to the communication of the Holy Spirit, “I will pour out my Spirit,” &c. and Matt. iii. 11, “He shall baptize you with the Holy Ghost,” &c. principally refer to the extraordinary influences of the Spirit on the day of Pentecost, and are intended in figurative language to illustrate the copiousness of the Spirit’s influence, without the slightest reference to the mode of his operations. How overwhelming the effect! see Acts ii.

In other passages which speak of the outpouring of the Spirit, nothing is clearer than the fact, that the several metaphors descriptive of the Spirit’s influence, are employed to show, not the manner in which God influences the mind—but the glorious, universal effect produced. It would be little short of blasphemy to contend for a literal outpouring of the Spirit, seeing it would ascribe materiality to an essentially immaterial being. We therefore conclude, that while nothing

can be gathered in favour of the mode of baptism from the figurative language, applied to the Holy Spirit, the great truth taught by this figurative language sustains the observance of immersion, as an emblem of the christian’s death unto sin and resurrection unto a newness of life by the operation of the Spirit of God. Rom. vii. 3, 4.—Col. ii. 12.

Do we not know that solemn word,
That we are bury’d with the Lord,
Baptiz’d into his death, and then
Put off the body of our sin?
Our souls receive diviner breath,
Rais’d from corruption, guilt, and death;
So from the grave did Christ arise,
And lives to God above the skies!

OBSERVATOR.

THE TWO SNAILS.

CHRISTMAS EVANS.—In whatever company he might be, he was generally careful against giving offence, either by the indulgence of levity, or by raillery and sarcasm. Yet, when he had an object of any importance to secure, he would sometimes venture a good deal. Two pædobaptist ministers being once in his company, undertook to animadvert upon the impropriety of sponsors in the baptismal service of “the church,” and they at length decided that the circumstance was merely one of the remains of Popery. “What say you, Mr. Evans?” Mr. Evans replied, “You are aware that I consider the baptism of infants to be Popery, as well as the sponsors. The debate, according to my view, is just as devoid of interest as if there were *two snails*, one only of which had been supplied with a pair of horns, and as if the other should be wonderfully grieved in his mind that, whilst his companion was beheld sporting a magnificent pair of gay branching horns, he was left without any at all! But, after all, *two snails* they are, dear brethren, and nothing more!” A general laugh of good nature served to dismiss the subject.—*From a Memoir of him in Welsh.*

Biographical Memoirs.

A YOUNG EVANGELIST.

DAVID BREWER, the subject of the present brief memoir, was born at Tiverton Court, Devonshire, February 24, 1820. It was his privilege to possess a pious mother, who early instilled into his mind the principles of religion, and trained him up in that way in which she wished him to walk in after life. In early days he manifested a disposition for reading and acquiring information far superior to most children; books being his principal delight, while the few recreations in which he did engage were characterized by that ardour and perseverance which so conspicuously marked his subsequent career. To tread in hitherto untrodden paths seemed to be his ruling passion. Having received the advantages of a liberal education, at the age of sixteen he engaged as an assistant in a Classical Academy at Camberwell. About the same time, his mind was deeply impressed on the subject of religion, by an address delivered at a missionary meeting, shortly after which he was baptized and admitted a member of the church at Meard's Court, Soho, under the pastorate of the Rev. J. Stevens. With this church he communed about two years, when, entertaining more enlarged views of the benefits of the atonement than were generally held by that community, he withdrew, and received an honourable dismission to the church at Camberwell, under the pastoral care of the Rev. Dr. Steane, with which society he remained till called to join the church triumphant. It is now about six years since the writer became acquainted with him. Hearing that I was in correspondence with the Baptist Missionary Society, he sought an interview to make inquiries on that subject, as he felt much interested in the welfare of the heathen. This subject brought us frequently together, and commenced a friendship which eternity will perfect. Shortly after, he became a teacher in North-street Sunday-school, Walworth, and was very useful in that capacity, until multiplicity of preaching engagements prevented his constant attendance. At eighteen years of age he frequently ministered in holy things, and in the summer of 1839 he often addressed large assemblies in the open streets of the metropolis, and public places of concourse, visiting the fairs with tracts, and preach-

ing wherever opportunity offered. The mind of our departed friend was well stored with arguments in defence of the christian system; and when socialism was rife in the metropolis, he was among its most fearless opponents. The writer knew him to be engaged on Kennington common, one Sabbath-day, for eight hours incessantly, combating with a host of error, personified by infidels, roman catholics, socinians, and socialists. This exertion produced an inflammation, from the effects of which he never entirely recovered. At Midsummer, 1839, he went to reside at Temple Cloud, near Bristol, as private tutor in the family of J. Perring, Esq. Here he continued six months, during which time, in addition to the duties of his office, his labours in the cause of Christ were most abundant, and justly entitled him to the appellation given him by his esteemed pastor in his funeral sermon, "A young evangelist." From a mass of correspondence at this period, the following is selected as a fair specimen of his labours in the neighbourhood of Temple Cloud:— "Sabbath-day, conducted a prayer meeting at Temple, at seven o'clock; addressed the Sabbath-school children at Clutton, at nine; then hastened to my other labours at Litton and Greendown. Preached in the morning at L—; afternoon, at G—; evening, at L— again. The Lord was with me, and showered down his blessing upon me. At Temple, we have made an alteration in our house, obtained new forms, &c., and now have a room in which eighty people can comfortably hear; here I preach every Monday evening: the place is nearly full. My labours have not been in vain. This room I opened Sept. 2. Sept. 3, I opened a house at Chewton, and continue to preach there on Tuesday evenings. The prospect is encouraging. On Wednesdays, I have several places at which I preach in turn. At one place, by the desire of the people, I have applied for the use of the Methodist chapel, since the house in which I preach is very inconvenient. The first time I preached in this village, was in the club room of a public house, noted for its desecration of the Lord's-day. What cannot God do! Thursday, preach at several places in turn. Have established, on this night, a service at Wooland; preach there once in three weeks. Friday, Sept. 6, opened a chapel at Chelwood, for week service. Here, too, God has used me. Saturday evening, conversation

meeting with inquirers, from half-past seven to half-past eight. Last Sunday week, I opened two fresh houses for preaching; one at East Harptree, the other at C. M.; this is a large village, and the priest is as dark as the people. The cottage was literally crammed. My two farthest points are sixteen miles from each other; still God strengthens me. Last month, I preached thirty times, and walked 200 miles." Many other similar extracts might be presented. In 1842, the writer spent six months in this neighbourhood, and had many opportunities of witnessing the successful results of the labours of his beloved friend. More than half the members of the church at Litton, over which the writer presided, were called from the world through the instrumentality of this "Young Evangelist." At C. M., where he first preached in the open air, and where there was scarcely a pious person in the village, the Methodists followed up his labours, and the writer is informed that they have now at that place nearly 100 numbered in society.

Let it not be supposed from this extract, that the religion of our departed friend consisted in *labour* only, or in bodily exercise. It was *heart* work with him, and solemn were the transactions which passed between God and his soul on this matter, as the following extract from his correspondence will prove; written, be it remembered, to a confidential friend, without the least idea of its ever meeting the public eye:—"I find more public work requires more closet work, closet work more heart work, heart work more humbling work, and this more devoted, sanctified work. I am surprised that I do not feel more, as well as that my hearers feel so much; it is of God's infinite mercy that I am not consumed. I have not been a week here without having some special trial; yet every week has brought new blessings, new comforts. I find the lowest place is the best place, the safest place, the happiest place. Let us unite in this one thing—to obtain that humble, yet bold confidence which made Whitefield exclaim, 'Men and devils, do your worst.' Oh, for a Whitefield's humility, sincerity, boldness, faith, and (I almost fear to add) prosperity; but 'my grace is sufficient for thee.' Mercies are new every morning, and fresh every evening; oh for grace to use them rightly, that souls may be benefited and saved."

Circumstances occurred which induced

him to leave Temple Cloud at Christmas. On his return to London he made an application to the committee of the Baptist Missionary Society, which proving unsuccessful, he engaged as an agent of the Baptist Home Missionary Society, and in that capacity visited the North of England, in the early part of 1840. Here, freed from every other engagement, he entered upon his work with all his heart and soul; his whole time was here consecrated to his master's service. The following extracts from his letters will prove that the chilly regions of the north had not cooled his zeal in making known to his fellow-sinners the way of salvation:—"Carlisle, Feb. 19, 1840. My last Sabbath's labours were, prayer meeting at seven; preaching at eleven, in a full place, from Rev. ii. 4, 'I have somewhat against thee.' I believe God helped me to wound most of their consciences. At two, we had a special meeting for a revival. At three, prayer meeting in another part of the town. Delightful! At half-past four, preaching in the open air, to hundreds; half-past six, preaching in the chapel. The place was crowded; some were there three quarters of an hour before service; many stood all the while, and above a hundred could not get in. My text was, 'Break up your fallow ground, &c.' Many felt themselves condemned. I know I did. One young woman began to inquire. Mr. P's. youngest daughter seemed broken down, and this morning she told me she wished to give her heart to Jesus. I hope she is sincere. She is not fourteen; the only one in the family not connected with God's people. Oh, how brother P. will leap for joy if she comes out on the Lord's side. Thus the Lord deigns to bless the most unworthy and sinful of all his creatures. Many are upholding my hands by prayer, yet I cannot but cry out, 'I am but a child.'" "Carlisle, April 20, 1840. I have opened several villages, and am about to attack seven more. If I had six good local preachers I believe we could supply every destitute village for five miles round. The burden at present lies heavy on me. I preach always four, generally five, and sometimes six times on the Sabbath; besides having engagements for every evening in the week, Saturday excepted.

Amidst all this bodily exercise, and its consequent mental excitement, he never lost sight of the grand truth, that the exhibition of Christ is the only means for

the evangelization of the world. After detailing an amazing amount of labour, he adds: "I believe both churches and ministers want more faith in the simplicity and power of the means used by the primitive disciples for winning souls. There is a deal of truth in what the beloved and undaunted Knibb said a few days ago at Exeter Hall, 'I am more than ever convinced that the simple exhibition of the cross of Christ in all its beauty and loveliness, is the great means for the renovation of the world. What is it but this (being owned of God) that has snatched the thousands in our West Indies from perdition? What is it but this that has been blessed to the awakening of so many pastors and churches in our own native isle? What is it, but the love of Christ, that must overturn idolatry, priestcraft, and formality, and substitute in their place the religion of Jesus Christ? Let us then be bold in exhibiting the love of Christ to a lost world; let our hearts burn, let our tongues be touched with a 'live coal' of sacred eloquence, while we proclaim to all 'Behold the Lamb of God.'"

On the dissolution of his connection with the Home Missionary Society, he was advised by his pastor and other friends, to enter upon a course of theological study. Having received the necessary recommendations, he entered Horton College, Bradford, after the Midsummer recess, 1841. While at this "school of the prophets," he preached in the open air, and elsewhere, as often as college duties would permit. He spent the Christmas vacation at home, when it was evident that disease had made serious inroads upon his system. However, he returned to Bradford, where he continued to decline, and a physician declaring him unable to endure the fatigues of the session, he returned to London in May, in the hope that cessation from the duties of the college would so far tend to restore his health as to enable him to resume his studies after the midsummer recess. In this interim, and partly for the benefit of his health, he once more visited the scene of his labours in Somersetshire, but too much reduced by weakness to gratify his friends by preaching a single sermon. On his return to London, he gained a little strength, went once more to Bradford, but soon had to return home again. He again engaged in his favorite work of preaching; spoke several times in the neighbourhood, and preached his last sermon at Salem chapel,

Brixton, on Sabbath-day, Nov. 28, 1842. It being the opinion of several medical men that the only human probability of restoration was a sea voyage, and his brother arriving at this time on a visit from New York, he determined to return with him, and consequently embarked on board the Philadelphia, for America, Dec. 17, 1842. The last letter received by the writer was dated from that vessel, and is as follows:—"At anchor off Portsmouth, Dec. 30. Adverse winds have prevented us advancing any farther; I do not feel much anxiety on the matter; hitherto the change has been decidedly beneficial to my weak frame. The breezes are sweet, after the polluted atmosphere of London. Here, too, is room for meditation; I can say I have enjoyed fellowship with God in it; I find joy and peace in believing; to me it is wonderful: but redemption is full of wonders. May you enjoy much of the influence of the Holy Spirit in preaching. Be faithful and affectionate; souls are worth winning. Begging a special interest in your prayers, &c."

The last days of his life were thus spent on board ship, brief particulars of which will be found in the following letter from his brother:—"Steering south, brought us away from cold weather; for some reason unknown to me, David lost nearly all his cough, and intimated daily that he was getting better. About the 8th of January, I perceived his eyes look very glassy, and he wished to have his breakfast in bed; accordingly he had. On the 12th, he expressed a wish for arrowroot. Having been on deck a little while, when it was ready, the boy put it on the cabin table, but before he had finished it he fainted away. We then got him to bed. A diarrhoea set in; his cough returned with ten-fold violence, and night-sweats, so that he could not be left. Daily did he get worse. On Wednesday noon he said he was just at home; he was perfectly resigned and happy. Between nine and ten at night, I lay down with my clothes on; he was then in a drowsy stupor. At midnight he rose up and looked at the man that attended him, and gradually laid down; a little while after his attendant went to wipe the perspiration from his brow, but found none; he took hold of his hand, and his pulse had ceased. I jumped up directly but he was gone!" On the following day, Jan. 19, 1843, his remains were committed to the deep, in the hope of a joyful resurrection, when the sea shall give up her dead.

His death was improved by the Rev. Dr. Steane, at Camberwell, on Sabbath evening, March 26, from Isaiah lviii. 1. 2; and on the same day, by the writer, at Littou, from Rev. xiv. 13.

We are not enabled to relate a death bed testimony, nor is it matter of regret; we have that which is more satisfactory, the testimony of his life. He lived *in*

Christ and *for* Christ, and we believe that his ransomed spirit is now partaking the blessedness of those who "die in the Lord." *Braunston.* THOS. CARTER.

[A Correspondent (I. W. A.) informs us that it was while reading the Greek Testament (John iv. 24) that Mr. Brewer paused, made certain inquiries, was directed, and found peace.]

POETRY.

"GOD BE MERCIFUL TO ME A SINNER."

LORD of the mercy-seat,
Behold I come to thee.
Regard the mourner at thy feet,—
Be merciful to me!

I see, and own with shame,
No viler wretch can be;
Yet since I call upon thy name,—
Be merciful to me!

Through Christ alone I come,
His merit is my plea;
The virtue of his blood make known,—
Be merciful to me!

Thy grace is all my trust,
Unmeasur'd, rich, and free;
In thy salvation let me boast,—
Be merciful to me!

"I will not let Thee go,"
Thy glory till I see;
Thy special loving-kindness show,—
Be merciful to me!

Attend my earnest cry,
Bid fear and doubting flee;
Through all my life, and when I die,
Be merciful to me!

Bilston. THE PUBLICAN'S BROTHER.

ORIGINAL LETTER

OF THE LATE

REV. JOSEPH KINGHORN.

[Our esteemed friend, Mr. H. A. Wilkinson, of Newcastle-on-Tyne, has kindly favoured us with the following—for which we thank him.]

Newcastle, March, 1784.

DEAR COUSIN,—Exceeding glad was I when I received yours—and indeed, to tell you the truth, I left my last letter rather short, that I might excite you to write. I am glad my scheme has taken

WEDDING HYMN.

The following hymn was sung at the wedding of two teachers, in Stewart Town, Jamaica. The wedding took place on the 10th of last April, at the residence of Mr. B. B. Dexter, missionary, who married them. The parties were, Mr. George Milliner, and Miss Thomas.

COMPOSED BY MR. DEXTER.

Tune—Mariners'.

WHAT are all the joys and pleasure
Which this world could e'er bestow?
What are all the charms and treasure
Which a mortal e'er could know?
If he had not for his bride,
One who loved the Lord beside.

If he glory in the Saviour,—
Glory in his cross and shame,—
Sure she should by her behaviour,
Show she glories in the same:
Show she loves the Lord supreme,
Fixes her chief love on him.

Thus their thoughts and wishes blending,
They their minds on Christ would place;
And at last, to heaven ascending,
Would behold him face to face,
And for ever sing His praise!

effect as I desired it. I will now tell you more. I mentioned to you I had spoken once, on a Wednesday evening, at Mr. Fishwick's; it was from Exod. xxxiii. 14. I hobbled through, though not with much pleasure of mind. The next Wednesday night, I spoke again from Gal. i. 4. Here I had a very fat subject, and it appeared very beautiful to me; nay, I even thought it would certainly serve twice, till I came to open my mouth, and then I found myself like Sampson with his locks shorn; all the pleasing ideas flew away, and I had little left but a few bare bones; this

taught me where my strength lay, and has been a great means of keeping me humble. Well, Wednesday night comes again, and I must speak, so I took Psalm lxxii. 7, 8; here my mind was more at liberty, and I got better through. Well, by this time it began to be thought I should appear in public, and on the next Saturday night, Mr. Ward had been at Mr. Pendered's, and they had concluded I should speak in public the next day in the forenoon, unless I had any objection. So Mr. Ward comes home about nine o'clock and asked me "if I was prepared." Startled at such an unexpected sentence, I asked, "What to do?" he replied, "to speak to-morrow forenoon." This was, in fact, coming to the very quick to me; but I found I could not make any plausible objection, and so it was fixed. You may think I had not much time to get a discourse ready, but I thought I would take John vi. 3, "I am the bread of Life." The morning came: Mr. Pendered made prayer, and gave out the hymns. While this was doing, "fear came upon me, and trembling, which made all my bones to shake;" however the time came that I must stand up; and through the mercy and blessing of God, my fear was all gone, and I said what I had to say, tolerably freely; better than I could have expected. After I had done, I was told I had set my hand to the plough and I must not look back; in consequence of which, I am to speak next Lord's-day afternoon—God willing and assisting. I hope you will remember me before God; I find that without his blessing I can do nothing; all my sufficiency is of him, and to him be all the glory!

As to being called out to stand before your friends in the North, that will need some explanation, as to place, &c., which must be fixed upon at some future time. In your next, you may speak out, a little more plainly than you have done, what you mean.

I dont know how long I may be here, but suppose that it will be the latter end of May before I shall go away, but I can't tell anything nearer.

You will please to give my best respects to my aunts, and all friends, taking them to yourself, and my thanks for their good wishes. I am tolerably well, and rest, dear cousin,

Yours sincerely,

JOSH. KINGHORN.

To Mr. Thos. Morgan,
Hamsterley.

NARRATIVES, ANECDOTES, &c.

THE DANISH BAPTISTS.—VINIT OF AN AMERICAN MINISTER.—THE REV. MR. NEALE OF BOSTON, thus describes his visit to Copenhagen:—

"COPENHAGEN, Sept. 3, 1843.—I reached Copenhagen yesterday afternoon, and made my way immediately to the house of Brother Mönster. I found him at home. But Dr. Hoby and Brother Oncken, whom I expected to find here also, had, to my great disappointment, returned to Hamburg. When these brethren arrived here, on Wednesday last, they were summoned before the police, and closely questioned as to their motives in visiting Denmark. Mr. Oncken being, as you know, a prescribed man in all this region, was ordered to leave the country immediately. Dr. Hoby was told that he might remain, on condition that he would neither preach nor baptize, nor say anything to any person on the subject of religion, which should have any tendency, either directly or indirectly, to make converts to the Baptist faith. To these singular conditions, the Doctor, of course, refused his assent, and preferred taking the steamer, in company with Oncken, back to Hamburg. It now came to my turn to appear before the police. I met with scarcely less favour. The police detained me until nine o'clock on Saturday night, questioning me about my faith, and the design of my present visit. I told them that I was a Baptist minister, from Boston, in the United States of America. 'Well my good sir,' said the head man of the police, 'what has brought you to Copenhagen?' 'Why Sir,' I replied, 'I have come to comfort my brethren in Israel. No harm in that, I hope.' He shrugged his shoulders and said, 'You can't stay, Sir, unless you will promise neither to preach nor administer the ordinance of baptism.' I told him I had no special objection to this condition, provided I might be permitted to talk with my brethren on the subject of religion. 'O well,' said he, 'You may talk as much as you choose. We in Denmark are a people that don't make a fuss about little things.' After the authorities had been called together, and my case gravely deliberated upon, which detained me in the police-office four or five hours, I was told that I had permission to remain with my brethren in Copenhagen over the Sabbath. I thanked the police for their kind attentions,

and took the liberty of talking to the people as much as I chose. I have attended meeting with the Baptist church here all day, and it has been the most delightful Sabbath I have passed since I left America. The morning exercises commenced at nine o'clock, and consisted of reading the Scriptures, hearing religious experiences, and offering prayer. In the afternoon Mr. Mönster preached a most excellent sermon, from the words, 'Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of Heaven.' In the evening, the sacrament of the supper was administered. My first meeting with the church this forenoon, was to me and to them an affecting season. I had been hearing of their persecutions and their stedfastness in the faith, and was meditating upon their singular history, when my thoughts were interrupted by their hymns of praise and thanksgiving in an adjoining room. They had assembled at an earlier hour than I expected. Mr. Mönster had already announced to them that a brother from America had come to see them. The doors were then opened, and I was ushered, somewhat suddenly to myself, into the presence of the persecuted, suffering, yet faithful band. I was unable to command my feelings, and met them with tears. Mr. Mönster commenced by introducing me, and reading an address which I had written the evening before, but was frequently interrupted by the gushing forth of his own sympathies and the audible weeping of the church. I then stated to the people the interest which was felt in their welfare by the Baptists of America; gave them an account of the present condition of our churches and missionary operations abroad, and concluded by exhorting the brethren to persevere in the good cause they had espoused, to preserve the unity of the Spirit in the bond of peace, and endeavoured to comfort them in their trials, by speaking of the consolations of Christ, the sympathies of their Christian brethren in England and in America, but above all, by the hope of that reward which awaits the faithful beyond the grave. After meeting, they all came and took me by the hand, and each one had a message to convey to me through the interpreter. One was a father, telling me of the conversion of his children. Another, a wife, introducing her husband, who was formerly a persecutor, but had now become obedient to the faith. Another, a little girl, intro-

ducing her parents, and brothers, and sisters, all of whom, she said, were unconverted at the time of her baptism. Others came and stood weeping, because, as the interpreter informed me, they could not, owing to the difference of language, say to me what they wished.

"The church meets for public worship in Brother Mönster's house, which is crowded in every part. Not less than 300 were present to day, filling not only the two front rooms, but as many as could find a standing place in the kitchen and on the stairway. The members of the church seem like the members of an affectionate and happy family. While singing at the Lord's Supper, this evening, they all united bands, according to the custom in this country, and with smiles glistening through their tears, and voices of the sweetest melody, seemed lifted

'Above the common walks of virtuous life,
Quite on the verge of heaven.'

"MY BABY BAPTISM, OR THE BAPTISM THAT I WAS BAPTIZED WITH WHEN I WAS A BABY."

[About fifteen years ago, a bulky volume was published by a retired wealthy tradesman, the production of his leisure hours,—entitled "*Extracts from Ancient and Modern Authors, arranged so as to form a History or Description of Man, in his natural, moral, and spiritual character.*" Under the article "BAPTISM," the Compiler gives the following amusing piece of Auto-Biography.]

I was born in the autumn of the year, nearly half a century ago, in a country village between the Malvern Hills and the Black Mountains, in Wales; and at the Christmas following, my parents deemed it a good opportunity to make me a Christian, as the register book of a certain church can testify. Accordingly, four safe and respectable persons were expressly selected to become my sureties or sponsors, commonly called godfathers and godmothers.

The day arrived, and all parties willingly obeyed the summons; the church bell, like a military drum, giving the signal to march. Soon after we arrived at the parish church, we were conducted to the place called the font; i. e., a block of stone carved in the ancient gothic style, the top concave, in which stood a small pewter porringer with about half a pint of water. When we were all arranged in single file round this christening block,

the priest came and in an audible voice asked, "Has this child been already baptized or not?" This was answered by one of my bondswomen in the negative. He then proceeded with the ceremony, i. e., he commenced transforming me from a lump of flesh and blood and matter, to a christian, by regenerating me, by giving me another birth, and engrafting me into the Church of Christ; according to the following form.*

We are here taught to believe that some strange, unaccountable, secret change took place in me, that something "which by nature I could not have," was charmed into me: and we find by reading a little more of this ceremony, that this was not a form of words only, or a prayer offered up and the result left to the will of God; but that the change actually did take place while the priest was performing the ceremony upon me, by sprinkling water in my face, and signing me with the sign of the cross; for the whole party kneeled down and the priest said,—“We yield thee most hearty thanks most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit, &c.” Now let me ask my much respected protestant friends, if this would not appear extremely ridiculous to a native of the eastern part of the world, or a deist, who perchance might be standing by, to see a grave divine, regenerate me and engraft me into the church of Christ, when I was only a few months old, and to ask me,—“Dost thou believe? Wilt thou be baptized? Dost thou forsake the devil?” Forsake the devil, forsooth! at that time I had no acquaintance with him, how then, in common sense, was I to forsake him?

But I know our protestant friends will say, “All this is done by proxy; your sureties, your sponsors, your bondsmen and bondswomen, did all this for you.” What, were they regenerated for me? Were they born again for me? Were they baptized for me? Did they believe for me? Did they forsake the devil for me? If they did they were exceedingly kind, but will they add another favour, and answer for me at the judgment seat of Christ? then I should feel myself quite at liberty.

To say that my godfathers and godmothers did all this for me would be a contradiction in terms; for it was in me

that the change took place; which may be proved to the satisfaction of any person by supposing the following case. In going to the church we had to pass over some very rough country gates and stiles; now suppose the old nurse's foot had slipped, and she had tumbled down and broke my neck, (and had it been after dinner instead of before, the chances had been ten to one against me) would the priest have given me what is called a christian burial, in consecrated ground? No, certainly not: I was then a lump of flesh and blood and matter,—a little heathen, and I must have been buried like a dog or a cat.

Again, on the other hand, suppose the accident to have happened on our return, after I had been regenerated, and born again, and made a Christian: what would have been the consequence then? Why forsooth, I should have had the honour of a coffin, I should have had the honour of a grave in consecrated ground, and the very priest would have done me the honour to call me his *dear brother*, acknowledging that God had taken to himself “the soul of our dear brother, here departed.”

Now if the change does not take place in the infant, let me ask, in the name of common sense, how can this be? The child, prior to baptism, must be buried like a brute; yet the moment it has been baptized, should it die, it will be received and acknowledged by the priest as his dear brother, and have all the honours of a christian funeral; yet it is not the child but the sponsors! Reason is stagnant here; argument is dumb; the best that can be said of it is, what Latimer told Edward VI.—“a mangle-mangle, hotch-potch, that few ever did, or ever will understand.”

As the accident did not happen, either going or coming, we got safe home, where we found a jovial party ready to give me joy on being made a christian. And, as soon as the labours of the day were over, the priest himself came and joined our fireside party. A drop of the best was brought out, my godfathers smoked, my godmothers joked, and the glass went merrily round till midnight, when they all forgot to renounce the works of the devil; for they all went staggering home by the light of the moon

“The priest himself not a whit behind.”

Thus ended the farce of my baby-baptism, or the baptism that I was baptized with when I was a baby.

* See Book of Common Prayer.

THE PASTOR AND HIS WIFE.—I think it is John Flavel who says, that he who marks Providence, shall never want a Providence to mark. And this is surely correct. It is ours, at whatever cost, to perform the will of our Great Master,—assured that in some way or other he will give us all desirable temporal good. A remarkable illustration of this truth came to my knowledge a few days ago. Some ten years ago, a beloved brother occupied an important station in one of the midland counties. He was called to arduous labour, and received but a small salary. Very often did his wife—another Martha, burdened with care and anxiety—complain of their inadequate income, and earnestly did she entreat her husband, whenever it was possible, to withhold labours which would involve expense, however small. Postage of letters was with them an important item. If ever there were a temptation to the good woman to find fault with her husband, it was on the score of postage. Let us refer to one instance of this kind. Nearly three weeks of the quarter were unexpired, when the good woman, notwithstanding her extreme economy, had to announce to her husband that three-and-sixpence only remained for their support till quarter-day. The statement was heard with deep feeling; but the good man felt not even a momentary disposition to neglect his duties that he might cherish anxiety. In a few hours, sevenpence was demanded for a letter; most reluctantly did the good woman pay it. The next morning, another call of the same character was made, for tenpence. Earnestly, and with tears, did she entreat that the letter might be refused. “No, my dear,” said the pastor, “God has placed me where I must pay this tax,” and opening the letter, while his wife was weeping that their stock was now reduced to little more than two shillings, the good man added, “Here is a hard day’s work marked out for me, and expense must be incurred to the amount of several shillings.” She wept,—they prayed,—he went to labour, and she to indulge her grief. The trial was not a small one; but the worthy man could not remember the time when God had forgotten to provide for his family; why then should he neglect to serve God? “The work of the day was done in the day,” and in the evening they retired to rest, cast down, but not in despair. Great, however, was the despondency of the pastor’s wife. The follow-

ing morning, the post-man was again seen by the sharp-sighted wife, to be wending his way to their door; it was more than she could bear, and placing her money in the hands of her husband, saying that their children must soon famish if he would spend their money in this way, she retired to weep. In this instance, however, the postage was paid. The letter was from a gentleman at a distance, who had thought it quite possible that the worthy pastor might be feeling the hardness of the times, and therefore asked his acceptance of an enclosed ten pound note. The good man followed his wife to her retirement, read the letter, placed the money in her hand, and quietly asked, “Did I do wrong, my dear, in attending to my Master’s work?” When she could somewhat recover from the hysterics into which the event had thrown her, she wiped away her tears, and said, “Never more will I endeavour to hinder your labours,—never again will I distrust the kindness of our Heavenly Father.” B.

THE LATE MR. J. W. MORRIS, OF BUNGAY, was, it will be recollected, the biographer of Fuller and of Hall. He was a man of undoubted ability, but somewhat singular in his notions, and rather dogmatical in asserting them. He had requested the opinions of the writer respecting the first edition of the *Memoirs of Hall*, which were given freely, and which produced the following reply. We have thought it might amuse some of our readers.—“The style, you say, ‘is too laudatory.’ Ah, so any one would say who did not know Mr. Hall so intimately well as myself. He must have had his faults, for he was mortal. I can only say, if he had, I could never discover them; and let those tell, who knew best, what they were! ‘Numerous errors in typography’ is a very pretty joke: so said a beardless reviewer, in the *Imperial Magazine*. The truth is, I have intentionally adopted the Anglo Saxon form of many words, from a conviction that it is more correct, and that much of the modern spelling is a departure from the original structure of the language; hence I have used the initiatory *en* instead of *in*, and *s* instead of *c*. It is also self-evident, without quoting any authority, that the interjections, *Ah* and *Oh*, could not have originally been written without the aspirate; and that therefore the omission in modern spelling is a base corruption.

Those who wish to study the subject, should consult the great American linguist, Dr. Webster, who, in his famous Dictionary, has fully shown what is the pure and original form of the Anglo-Saxon language, before it was Latinized, Frenchified, and Torified, by that un-English and imperial monster, Dr. Johnson. However, I have not taken my lesson of Dr. Webster, for I learnt it more than sixty years ago, and have never departed from it."

WORDS OF THE WISE.

SIN is the only thing which God hates, and almost the only thing that man loves.

O, Adam, what hast thou done! O, Jesus, what hast thou not done!

We dishonour God greatly, and deny his nature, by not expecting great things from him.

GOD is nowhere to me, if he is not in my heart.

CORRESPONDENCE.

"BAPTISTS IN PRINCIPLE."

This is a phrase which has come into frequent use, with no very great claim to propriety. Indeed, it is questionable whether, like many familiar expressions, it serves any better purpose than that of concealing a contradiction, which, if correct terms were employed, would appear palpably absurd. When I am assured that a man is honest in principle, I feel considerable confidence in my dealings with him. There are persons, I know, who are generally honest in practice; but being destitute of principle, they sometimes take advantage of simplicity, when they can do it without exposing themselves to any risk of disgrace. But the man who is honest in principle, can never be dishonest in practice. Such, at least, is the general conclusion. Whatever might be a person's notions about the excellence and advantage of honesty, though he should most readily subscribe to the sentiment that "honesty is the best policy;" yet if he failed in acting upon it, he would be called an unprincipled fellow. Indeed, the more loudly he talked about honesty, the more would honest men be disgusted with him. What, then, can be meant by "baptists in principle," as that phrase is usually employed? Does it mean a man whose firmness of principle is such that he never sacrifices truth to expediency, or consistency to

interest? Or does it mean one who is so weak in principle, that he says one thing and means another; professes to believe one thing, and acts as if he believed another? If the latter, would it not be well to lay aside the word "principle" till it can be used with more propriety? In sober earnest, by what strange confusion of ideas can good men persuade themselves that it is consistent with a spirit of integrity, not to say of love, to the Saviour, who commands his servants to be baptized into his name, to live in the known and habitual neglect of this ordinance, and practically to encourage another rite, which they themselves regard as a human and unauthorised substitute? I confess myself at a loss to explain the matter. But I am acquainted with men, who, in other respects, appear to be pious and devoted, and men who are greatly esteemed, but who, for many years, have been fully convinced that infant baptism is unscriptural, that sprinkling is not baptism at all, and that the immersion of believers is expressly enjoined by Christ, while they continue to act as if they believed no such things. More than one of these are preachers of the gospel, who scruple not to tell men, with all fidelity, that "he who knoweth his Lord's will and doeth it not," instead of being cordially welcomed into his kingdom, will be "beaten with many stripes." I wish, Mr. Editor, you could say something to enlighten these "Baptists in Principle," and show them that in proportion as they are esteemed, their practice must effectually teach men to disregard the ordinance of Christ, to infer that his commands are not the only rule by which we should walk, or that, at least, we may dispense with such of them as we think not very important—all which is plainly and manifestly false. Tell them to hasten and give proof that whatever else they are, they act not upon feeling, but *Principle*. S. G.

"SUBMITTED TO BAPTISM."

I FREQUENTLY find, in your very useful periodical, the expression "submitted to baptism," connected with believers following their Lord through one of his ordinances. It occurs to me, and probably will do to some others, that such a way of speaking of this ordinance, is neither honourable to our heavenly Master, nor good to the cause of Christ on earth. It is not honourable to our heavenly Master, because it implies an unnecessary or irk-

some task imposed upon his followers, which indeed many of our opponents represent as the case, in the administration of Christ's ordinance. And it is not just to those who have been baptized, because the word implies, though it does not positively express, unwillingness on the part of those who "submit," and is apt to produce the impression upon the mind, that this cannot be the ordinance in which the Eunuch participated, when it is said "he went on his way rejoicing."

I know, indeed, that in technical usage, the word refers alone to the *act*, and not to the *state of mind* with which the act is performed; but in these accounts we speak not technically, but popularly; and therefore it is more cheering to say—such and such were baptized, and "went on their way rejoicing;" or something equally scriptural in tone, if not in form.

I suggest this to our dear brethren, and know I speak as to wise men: let them judge what I say.

Coleford.

R. B.

THE JUST-FAST MEN OF AMERSHAM.

IN reply to your correspondent respecting the "*Just-Fast men*" of Amersham, I beg to say, the appellation, "*Just-Fast men*" and "*Known men*" were provincial names, given to the "*Lollards*" on account of their fidelity to each other in the times of severe persecution. They were very numerous in Amersham. Walter Lollard, a German divine, was a *baptist*: he visited England about the year 1310, and had many followers. He was burnt at Cologne, in the year 1322.—*Moreri*.

The followers of Wickliffe were also called Lollards. In the reign of Henry IV., and Henry VI., the followers of Lollard and Wickliffe were cruelly persecuted, and numbers of them put to death, because they would not *baptize their infants*, and for saying that infants are saved without it.

It is matter for holy, solemn, meditation to us, that the ashes of many of our persecuted brethren sleep sweetly beneath our feet, where we now worship, while their happy spirits are singing praises to Him who brought them out of great tribulation—"Therefore are they before the throne of God, and serve him day and night in his temple. They shall hunger no more; neither thirst any more; neither shall the sun light on them, nor any heat; and God shall wipe away all tears from their eyes."

J. C.

THE OLDEST ENGLISH BAPTIST CHURCH.

CAN this be known? I find by referring to the report of the Baptist Union, the four oldest churches named there, are the churches at Exeter, and Tiverton, in Devonshire, in 1600. The church at Bridgewater, in Somersetshire, also in 1600; and the church at Eythorn, in Kent, in 1604, of which Joan Boacher, or Joan of Kent, whose death warrant Edward VI. so reluctantly signed, was a member. These four are the oldest named on the report, although there are a great number without any date.

Are there any Baptist churches that can date farther back than those of Exeter, Tiverton, and Bridgewater? I think it would prove very interesting to all your readers, if we had monthly accounts, in your magazine, of old Baptist churches,—how the gospel was first introduced, and progressed amidst great persecutions, &c. Could not one page a month be devoted to this?

I find from those with dates in the report, there were more than 120 of our churches formed between 1600 and 1700. Out of these, and also of those of more recent date, what delightful and interesting statements we might get. A great many of the church books of our denomination, are invaluable records, yet hidden and unknown. J. H.

REVIVALS.

BROTHER PULSFORD is hard at work. In November, he was at Heneage-street, Birmingham, and is expected at Manchester, we are told, in January. In the mean time, he has visited Bromsgrove. From brother Scroton, a son of the late esteemed pastor of that church, we have received the following:

"BROMSGROVE, Dec. 13.—I have but a few minutes to write this in, so that you will excuse brevity: will endeavour to furnish you with more information next month. Some two years ago, you, I remember, recommended us to get Mr. Pulsford for a short time. Thank God, we have his valuable services at the present time. He came ten days ago, and will stay throughout the month. He preaches every evening, and delivers an address every morning; service commencing at six o'clock. On Sabbath evening last, upwards of 700 people were crowded into our little chapel, and upwards of 100 went away, unable to get in. On Monday morning, at six o'clock, I should think there were 300 people assembled, and also on Tuesday morning; and on Monday and Tuesday evenings, upwards of 600 were present, to hear his

heart-searching appeals. Never was such a sensation produced in the town before. Mr. P. is the subject of almost universal conversation. A few bigots spit their venom and show their teeth; but these hurt not: the lions are chained. I cannot calculate the good that will be—that has been done! More than forty are very seriously impressed, and among these are persons who were notorious for wickedness—who never attended any place of worship. Bless the Lord! I have seen these poor hardened men and women almost broken hearted—crying for mercy, confessing their sins. We hold prayer meetings in different parts of the town every night, and persuade as many as we can to accompany us to the house of God; and if we can get them once to hear this 'prophet of the Lord,' they are almost sure to come again. We wanted rousing as a church, and I hope we have been roused; and trust that this visit of Mr. P. is the beginning of brighter days for Bromsgrove."

BAPTISMS.

FOREIGN.

JAMAICA, Refuge.—The ordinance of believers' baptism was administered in the sea near Duncans, in this parish, by the Rev. Mr. Gay, on Sabbath morning, October 15. Fifty-five persons, who had professed repentance towards God, and faith in our Lord Jesus Christ, were baptized, and afterwards admitted into the church at "the Refuge," under the pastoral care of the Rev. W. Knibb.

Lucca.—On Lord's-day morning, Oct. 1, the ordinance of believers' baptism was administered to thirty-one persons, who had previously made a good profession of their faith in Christ. Among this number was Master C. Sibly, the teacher of Mount Moriah school. The service at the sea side commenced at eight o'clock, a.m., in the presence of a large number of spectators, who afterwards adjourned to the chapel, where a sermon was delivered and a collection made on behalf of the sufferers from the late fire at Kingston.

Falmouth.—On Lord's-day morning, the 8th of November, seventy-four persons were immersed on a profession of faith in Christ, in the baptistry of King-street chapel, by the Rev. W. Knibb, the minister of the place, assisted in the devotional parts of the services by the Rev. Edward Hewitt, of Jericho, and the Rev. Walter Dendy, of Salter's Hill. The congregation assembled was numerous and attentive. On the same day, the newly baptized were admitted into full communion with the church in the usual manner, after which, the Lord's Supper was administered by the pastor.—*Jamaica Baptist Herald.*

BAHAMAS.—From Mr. Capern's late reports we have gathered the following:—At New Hope, Long Island, I met with a worthy man, who was laying himself out for usefulness. His eyes had lately been opened to see "the truth as it is in Jesus." He formerly belonged to a small congregation calling themselves baptists; but their leader, a few years ago, having had a vision from heaven (so he says,) in which he was shown that he might pour and not plunge, this man had only been poured upon! He, with nine others, were baptized in the sea, near his house. Mr. C. spent three Sabbaths on the island, and baptized forty-five persons—at Rum Cay, thirty-two—at St. Salvador, sixty-four. In about three months, Mr. C. sailed about 1,700 miles, baptized 128 persons, and held 100 public services.

FERNANDO PO, Clarence.—Mr. Sturgeon baptized five persons on the 9th of August. He says, an unusual excitement prevailed in the town. A large number of young persons being present on the occasion, I made an especial appeal to that interesting portion of my hearers; and for the first time many were seen to weep whilst hearing of the "great salvation." Nor could their parents stifle the penitent sigh, or stop the falling tear. To see both the parent and the child powerfully impressed with divine truth and divine love, surely was a scene upon which angels must have gazed with delight!

EAST INDIES, Calcutta.—Mr. Thomas, writes, "You will be pleased to hear that brother Beddy has baptized two more converts, both, I think, Europeans; he has several native candidates. Brother Single has likewise baptized two persons, one a European; he also mentions several native candidates. At Dacca, appearances are hopeful, but our brethren have to labour on without evident fruit. The certain loss of all apparent means of support is a terrible obstacle, and we need not wonder at its potency in keeping back from a profession of christianity; but this will give way, and before many months elapse I expect we shall have to report baptisms taking place at this station.

DOMESTIC.

LYNN, Norfolk.—Pray let me have a small space in the first number of your enlarged Magazine, in order to give some account of the goodness of God to us as a church, and which may stimulate some of the readers of the best magazine in the baptist denomination, whose "Editor is doing more for the baptists than any other man." May your magazine very widely increase; may it be in every baptist family. We increased the sale sixfold last year; we will try hard to increase it this year. Our last communication told you of our baptisms up to the 9th

of July last; since then we have baptized as follows:—Aug. 3, two persons; Aug. 6, two more; Sep. 3, six more; Oct. 1, eight; Nov. 5, one; December 3, five; making fifteen times that we have baptized in the year, and seventy-five thus added. We have now twenty-four candidates, and expect several more. Many of them, if spared, will commence the new year by a public profession of their attachment to Christ. Some may say, "How is this?" We reply, it is the fruit of the Holy Spirit's work in connexion with the means. Of these means we may specify the following. A spirit of ardent prayer among the people, manifested especially in the district prayer meetings in the town. The full proclamation of the offers of the gospel without any limitation, and a constant appeal to the hearts and consciences of guilty, unconverted hearers. Personal effort on the part of many of the members, who, observing the impressed, yet unconverted hearers in the sanctuary, press home upon them the importance and absolute necessity of an immediate and entire surrender of the heart to God. These, we trust and believe, are scriptural means, and will ever be owned and blessed by the Holy Spirit. We rejoice and thank God for what he has done by us; but if we all had been labouring, doubtless our success would have been very far greater; for we are not straitened in God, but in ourselves. One other means we may mention, is continually keeping before our hearers the great fact that religion is a personal matter—essentially spiritual—and that a state establishment is one of the greatest, perhaps the greatest curse in our land; and doing more to ruin souls than all the flimsy webs of infidelity. We are to wash our hands clean of the mother, and also of the daughter of harlots, and contend earnestly for the faith once delivered to the saints. Go on, Mr. Editor, in the course you have marked out, without in the least degree compromising any of the principles of truth. Proclaim eternal war against everything bearing the name of christianity which falls short of a personal yielding of the whole heart to God. The prayers of thousands of your readers will ascend to God for you, that your labours in this work may be blest. In conclusion, let me affectionately ask the readers of this magazine, and the churches in which it is circulated, are we straitened in God, or in ourselves? Do we attempt great things for God, and expect great things from him? Ought we to be satisfied with our present means? While we see the aboundings of error—the zeal of the votaries of satan and the world, and the ceaseless, restless activity of a mere nominal christianity,—are we labouring for God with one tith of that energy and humble dependence on him, as the author of all spiritual good,

which we should manifest? Are we looking for great success? and if we had it, are we prepared to use it? Ought not the cry, the note of alarm in Isaiah li. 9.—li. 1, to sound from every tower in our Zion? and will not an awful woe fall on every watchman if he does not sound it? W.

WARWICK.—The Lord continues to prosper his cause amongst us in this town. On Sabbath morning, Nov. 5, our pastor, after a suitable discourse, baptized three candidates, one of them the son of pious parents, who have been members of our church nearly half a century; the others, husband and wife, (constitute a whole household, and make the tenth baptized household we have in our church) had been members of the Wesleysans several years, although the wife received her first religious impressions under Mr. Stevenson, baptist minister, Leicester. They came to hear Mr. Nash, who happened to be exposing the monstrous absurdity and unscripturalness of baptismal regeneration, as taught in the prayer-book, and advocated by the ministers of the state church. Our two friends pursued a line of conduct worthy the imitation of others; they went home, examined the prayer-book to ascertain if it was so, and were astonished to find that such a saving efficacy was ascribed to the sprinkling of a few drops of water on the face of an unconscious babe. Then, like the noble Bereans, they searched the scriptures, for themselves, on the New Testament law of baptism. Their wonder now is, that they did not attend before to an ordinance, the subjects and mode of which are described as with a sunbeam, and the sanction of which is the highest that can be given. In the afternoon the three friends were received into the church, and joined with us in shewing forth the Lord's death. May they hold fast their profession, and sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven! The three recent administrations of the ordinance of baptism amongst us, have been attended by crowded congregations, and a spirit of inquiry has been excited on the subject, the natural result of which is, that several Wesleysans have embraced our views in reference to the subjects and mode of baptism, and two Independents have requested our pastor to baptize them. We have also several inquirers in our congregation, and we expect shortly to baptize again. J. D.

LLANVHANGEL CRUCORNY.—On Lord's-day morning, Oct. 22, two men were baptized in the river Hondy, a few yards from Zoar baptist chapel. After singing a hymn, the Rev. W. Owens addressed the people assembled on both sides of the river. He then went down into the stream and immersed the candidates. The congregation then repaired to the chapel, which they soon filled, to hear more of the matter. D. J.

WELSHPOOL.—Lord's-day, Nov. 5, was a high day with us here. I had much pleasure in administering the ordinance of christian baptism to three interesting candidates. Another, a young woman, being much persecuted, was prevented from attending. The chapel was crowded; and after a lucid exposition of several passages bearing on the subject, by the Rev. J. Williams, of Newtown, we attended to the delightful ordinance. Nothing could exceed the deep seriousness of the spectators. No countenance was disfigured by the smile of levity, or the sneer of scorn; but all appeared to feel that they were in a holy place, in the presence of the Most High, and witnessing a most hallowed ordinance, while big tears started from the eyes, and rolled down the cheeks of many "unused to weep." Our dear friends were afterwards received into the church, and partook of the Lord's Supper, which was truly a feast of fat things to us all. The Lord has done great things for us of late, whereof we are glad. Six months ago, the church was composed of 29 members; we are now 50. Then, the congregation was from 50 to 60; now, our evening attendance cannot be fewer than 350; morning, about 200. There are many evidences of spiritual vigour amongst us, and we enjoy peace. J. D.

SUNDERLAND, Nesham Square.—A new church of protestant dissenters, containing 76 persons, has been gathered "from the world" in this town, within the last two years, by the divine blessing on missionary efforts. This church has embraced the sentiments, and adopted the discipline of the baptist denomination. Twenty-one persons, including the minister, were baptized in their own place of worship, Sep. 27, by the Rev. J. Sneath, of South Shields. Eight candidates were baptized on Oct. 9, and nine Nov. 6. Although the baptismal services were attended by overflowing congregations, they were conducted with good order and great solemnity. A few of the persons who have been baptized on these occasions are advanced in years, and, like the others, have been lately converted to God. One is 72 years old. This new baptist interest is situated at a desirable distance from the ancient and respectable baptist church in Sans-street, belonging to Mr. Haldane's connexion in Scotland. A good feeling exists between the two churches, and kind offices have been exchanged. J. K.

NEWCASTLE-UPON-TYNE.—On Thursday evening, Nov. 30, the Rev. R. Pengilly baptized eight persons at Tuthill Stairs chapel. Some of the above are teachers, and were formerly scholars in the Sabbath-school connected with the church. J. P.

WOLVERHAMPTON, Cannon Street.—Two persons were baptized on Lord's-day, June 2, by brother Lewis, our pastor; and on Aug. 6, two females were baptized.

WHITCHURCH, Honts.—On the morning of the first Sabbath in April last, five individuals put on Christ in the ordinance of baptism, and were added to the church in the afternoon of the same day. On the morning of the first Sabbath in August, two more followed their Lord through the liquid stream; and on the first of October, four more; making a total of eleven since our last report. Thus it will be seen, that although we have not been favoured with those copious showers of divine grace, which we rejoice to know have descended on some parts of the Lord's vineyard, we have nevertheless enjoyed manifestations of the power and presence of the Great Head of the Church. We can therefore sing,

"God on his thirsty Zion hill,
Some mercy drops has thrown;
And solemn oaths have bound his love
To shower salvation down."

LIVERPOOL.—We had a baptizing here on Wednesday evening, Nov. 1, after an energetic appeal by our pastor, when five persons were buried with Christ by baptism, on their profession of faith. Two of the number have recently left St. Jude's established church, (under the Rev. H. M'Neile) after searching the scriptures to see whether the things the baptists preached were so. We hope to baptize again about the second Wednesday in January, in the new chapel, Myrtle-street, which we trust will be ready, and opened at the commencement of the year. The Lord has added many to us of late, both in the church and congregation, of whom we pray we may have cause to be truly glad. T. G.

LONDON, Shakespeare's Walk.—During the past year we have baptized as follows: On Jan. 3, we baptized three; one a brand plucked from the fire, among seamen. April 30, one, a descendant of the late Mr. Hague, baptist minister at Scarborough, and doing the work of an evangelist on board ship, in the situation of mate. May 28, two; July 12, two, both Wesleyans. August 30, two, from the first class of girls in the Sabbath-school. Thus the good work is making some advancement, though slowly, amidst the vice and intemperance of this great city.

BLOXHAM.—Four young men were baptized on Lord's-day, October 29. Mr. Blake-man preached, and Mr. Nunnick baptized. The congregation was very large. Three of the candidates were teachers in our Sabbath school. D. N.

ROTHERHAM.—The Lord is doing great things for us. On Nov. 5, after a very impressive discourse by our minister, Mr. J. Sissons, eleven persons, eight females and three males, put on the Lord Jesus by being immersed in the name of the sacred Three. One of these, is a local preacher among the Methodists. The scene was interesting and impressive, as the females, in white garments, descended into the water, reminding us of

another scene, Rev. vii. 13, 14. In October, eight were baptized and added to the church; and we have thirteen proposed for baptism next month, besides a considerable number of inquirers. The baptist cause was never in such a flourishing state here, as at present. The labours of our minister, and his powerful public appeals to sinners, have been much blessed. The baptism question is exciting much attention, and a grant of your tracts would be very useful.

LEEDS.—On Lord's-day, December 3, Mr. Giles preached a most powerful sermon from 2 Cor. v. 13. "For whether we be beside ourselves it is to God." He afterwards administered the ordinance of believers' baptism. One of the baptized was the youngest daughter of one of the deacons. It is an interesting fact in reference to the frequent baptisms which have taken place, that not only young persons, but children have been amongst the number,—*lamb*s gathered into the fold of Christ. In September, the daughter of Mr. Saffery, eleven years old, was among those added by baptism to the church here.

RAWDEN, near Leeds.—On Lord's-day, Oct. 1, five persons made a public profession of their faith in the Lord Jesus Christ, by being "buried with him in baptism." Four of the candidates were young, and two of them the daughters of the late Mr. Yeadon, the devoted pastor of the church at Hunslet, which rendered the engagements of the day delightful to many; some of whom cherished a pleasing recollection of the time when the revered parent was received into fellowship with the church at Rawden, and subsequently introduced into the christian ministry.

W. L.

BISHOP BURTON, *Yorkshire*.—Brother Harper, of Hull, has been supplying here for several sabbaths, and on Friday evening, Sep. 29, preached a very appropriate sermon on christian baptism, and then baptized four persons. On the following Lord's-day, he administered the Lord's Supper to us, and admitted the newly baptized into the church. The cause of Christ is, we trust, progressing here. Several are inquiring the way to Zion, and some of the members are very active.

HALIFAX—On Lord's-day, Nov. 5, after a sermon by our esteemed pastor, Mr. S. White-wood, seven persons were baptized. Two came from the Primitive Methodists, one of whom is a local preacher; another from the Wesleyan Methodists; another from the Methodist New Connexion; and another is the daughter of a *Baptist deacon of an Independent church!* The other two, were from our own congregation, and were received into the church in the afternoon. Many went away convinced that our views of this ordinance were scriptural, who had before thought very little on the subject. Truth must prevail!

J. C.

ST. ANDREWS.—On November 1, a sister was immersed by our pastor. The occasion was solemn and interesting. Previous to the administration of the ordinance, an address was delivered on John xiv. 15. Others stand proposed for membership with the church.

WESTMANCOTE, near *Tewkesbury*.—Divine favour still attends the preaching of the gospel here, and on November 19, the ordinance of baptism was administered to four converts, after a sermon by Mr. Francis, and an excellent address by Mr. Newman, of Shortwood. The chapel was crowded, and though recently enlarged, is "too strait." Could you spare us a grant of tracts?

J. S.

BURTON-UPON-TRENT.—On Lord's-day morning, Dec. 3, the ordinance of believers' baptism was administered in the G. B. chapel, to two females, one of whom was from a village station. We have now very cheering congregations, and hope soon to have another of these delightful ordinances. We have commenced a meeting for the young men of the church and congregation, for mutual instruction, and have reason to hope that it will prove highly beneficial.

H. N.

RYEFORD, *Herefordshire*.—The baptist church at this place was originally formed and endowed by one of the ejected ministers, who had been the incumbent of the parish previous to the act of Uniformity. The very limited population, subjected, as it is, to powerful high church influence, has not yielded any great increase to the number of members; but Ryeford has been the parent of several neighbouring churches, and its present pastor, the Rev. W. Williams, has laboured here faithfully and successfully for upwards of 30 years, having a good report of all men, and of the truth itself. On Lord's-day, Oct. 29, Mr. W. had the pleasure of baptizing his youngest son and two other candidates. Mr. Nicholson, of Lydney, preached on the occasion, from "We desire to hear of thee what thou thinkest, for, as concerning this sect, we know that every where it is spoken against."

LAYS HILL, *Herefordshire*.—On Lord's-day, Nov. 26, Mr. Wright, the pastor, baptized two females. Nine have been added by baptism since our last communication. Truth is triumphing over error in this neighbourhood. "Greater is he that is for us, than all that are against us!"

BISHOP'S STORTFORD.—On Sabbath morning, November 5, three persons were buried with Christ by baptism, in the presence of a large congregation, by Mr. Hodgkins, who who preached from "If ye love me keep my commandments." In the afternoon they were publicly received into the church, and united in commemorating the dying love of Jesus.

POLEMOOR.—Mr. Armitage, from the neighbourhood of Huddersfield, came here Oct 22, and baptized eight of his friends; and on Lord's-day, Nov. 12, ten more, from the same party, came, and were baptized along with two persons belonging to our congregation. Mr. Armitage preached on baptism, and said that searching for scriptural proofs of infant sprinkling, was the means of inducing him to embrace our views of christian baptism. At the conclusion of the sermon, I had the pleasure of leading the twelve persons referred to, down into the water. There were many spectators: I suppose not less than 1000. Mr. Armitage and his friends, I suppose, intend to continue in connexion with Mr. Baker's people. H. N. H.

CARDIFF.—The enthusiastic declamations of the Rantists on the subject and mode of baptism in all the places they visit in the Principality, have produced effects more favorable to scriptural baptism than to the extension of their own views. Many persons are leaving their congregations and becoming useful members of our churches. On Lord's-day, Nov. 12, after a very edifying discourse by Bishop D. Jones, two persons followed the Saviour's example; being buried with him in baptism. There are many more inquiring after the way of life. T. T.

ACCRINGTON.—Since last Association we have had several baptized. On Nov. 5, three persons were baptized by the pastor, Mr. Griffiths. One of them was a Methodist, who had resolved to follow Christ in this ordinance. She had mentioned her intention some time ago to one of their leading friends. He rather sneeringly replied, "If you want that, I can throw some water in your face." She felt rather indignant at this levity, and firmly answered; "Jesus Christ was not baptized out of a bowl or a tea-cup, but in the river Jordan, and I wish to follow him."

KENSINGTON.—On Lord's-day, November 5, six females were planted in the likeness of Christ's death by immersion, upon a profession of their faith in Jesus; and on Lord's-day, Nov. 12, they were publicly received into full communion with the church. The chapel was crowded with attentive spectators, and many appeared to be deeply affected on both occasions. Others are coming forward, and many are inspiring us with hope concerning them. F. W.

RETFORD.—We had two public baptisms lately—on Nov. 19, seven. It was a solemn, happy day; and on Dec. 10, eleven; consisting of scholars, teachers, and children of members. These are some of the fruits of the Revival services lately held here. The Lord send us more prosperity!

BRAUNSTONE.—On Sabbath evening, Nov. 5, after a sermon by the Rev. T. Appleford, the Rev. E. Thomas, of Dunchurch, baptized two persons. T. C.

OSWALDTWISTLE.—On Lord's-day, October 29, Mr. Bamber, of Inskip, baptized six persons at the village of Cocker-brook. A numerous assemblage attended, and the impression produced by Mr. B's sermon, previously in the school-room, and by the ordinance, is thought to have been very favorable. They were received into the church at Littlemore End, on the afternoon of the same day, and the Lord's Supper was administered by J. Harbottle of Accrington. The brethren in Oswaldtwistle have hope that Mr. B. will come and settle amongst them. May the Lord so direct, and abundantly bless them. J. H.

PORTSEA.—On Wednesday, Nov. 1, five persons were baptized at Meeting House Alley, by the respected pastor, the Rev. C. Room, in the presence of a numerous assembly. Mr. R. gave an animated address at the water side. The Rev. G. Arnott, of Southsea, preached from "Then they that gladly received the word were baptized." One of the candidates, (Mr. E. Packer,) was formerly a deacon of the Independent church, at Emsworth. I wish you every success with your enlarged series, hoping it will be the means of making our principles known in the South, as well as in the North. W. S. B.

TRING, Herts.—Pastor T. E. Wycherly, of West End, baptized three disciples in the presence of many witnesses, on October 1st., making the number of thirty-seven in less than three years, in which number there were three entire households in which not a single infant was included.

Diss, Norfolk.—The pastor of the baptist church here, immersed four candidates on a profession of repentance towards God, and faith in our Lord Jesus Christ, on Lord's-day, November 5. The youngest, aged 15, surprised many an older professor by the character of her experience. J. P. L.

WALDERINGFIELD, Suffolk.—Nov. 5, Mr. H. T. Pawson, pastor of the baptist church here, immersed two persons, who had brought forth fruits meet for repentance, on a profession of faith in Christ Jesus. Mr. P. has been among this people about ten months, and during that time, has had the pleasure of adding to their number eleven by baptism. Oct. 12, Mr. P. was ordained pastor over them,—and the Great Head of the Church seems to be smiling upon the union. T. W.

FROME, Badcox Lane.—On Lord's-day, Nov. 3, after a sermon by Mr. R. T. Middleditch, (about to proceed as a missionary to Jamaica,) the Rev. C. J. Middleditch, pastor of the church, baptized seven persons. Three had, till lately, belonged to the Establishment, one to the Wesleyans, and two are in the sabbath-school. During the previous week, morning and evening prayer meetings were held, at which about 250 persons were constantly present.

FORTON, near Gosport.—Oct. 22, the ordinance of baptism was administered, when eight individuals were “buried with Christ by baptism.” Among the happy number were three young females, sisters, of one family; and a father and two of his children of another family; his wife and three of his daughters having on a former occasion obeyed their Lord’s command in reference to this solemn ordinance. T. T.

DUNFERMLINE.—I am happy to state that nineteen have been baptized and added to the first baptist church here in the space of two months, and on Lord’s-day, Sep. 3, three were baptized and added to the church, in Alloa; one of them, aged 71, was formerly connected with the Independents; the other two, were his daughter and her husband. J. S. T.

AUCHTERADER.—On Lord’s-day, Oct. 1, I baptized a young woman at nine o’clock in the evening. The moon supplied us with light. I spent a very happy evening with the friends there, and left at three o’clock next morning: walked home, sixteen or seventeen miles, and reached my house about seven o’clock. O for more time to sow the incorruptible seed of the kingdom! J. S. T.

NEW ROMNEY.—On Lord’s-day, Sep. 24, Mr. Hedge preached from “By what authority doest thou these things,” and then baptized three persons; one of these, a girl, thirteen years of age, was in our sabbath-school. Another female would have been baptized, but was prevented by the opposition of her father. We distributed some tracts as the people left the chapel, and hope much good will be the result. T. S.

COSELY, *Darkhouse*.—On Lord’s-day, Oct. 29, before an overflowing audience, four female candidates followed their Lord through the baptismal stream. A discourse was delivered by Mr. J. Blower, of Wolverhampton. The pastor, Mr. D. Wright, then baptized the candidates, and they were received into the church on the next Lord’s-day. Our heart’s desire and prayer to God, is, that they may stand as pillars in the church. E. B. R.

SHEFFIELD.—On Lord’s-day, Dec. 3, the ordinance of believers’ baptism was administered in the new General Baptist chapel, Eyre-street, when five individuals went down into the water, and came up out of the water, in imitation of their Lord. Our beloved pastor preached and baptized the candidates, one of whom was a Wesleyan. Considerable interest was manifested, and we hope good was done. W. L.

TEWkesbury.—The Lord is better to his people than their fears, and “the dew of Hermon hath been found in the valley.” On Wednesday evening, November 15, after an appropriate sermon, Mr. Berg baptized ten persons. J. S.

MANSFIELD.—Lord’s-day afternoon, Nov. 5, three candidates were baptized in the G. B. chapel, Mansfield, by the Rev. J. Wood, after a sermon on the subject to a numerous audience. In the evening, a crowded congregation attended to witness the reception of the candidates into the church. It was a season of good things; many were deeply affected. J. P.

BOUGHTON, *Notts*.—Two persons were baptized in the White Water, near Ollerston, on December 3, when Mr. Fogg, of Retford, preached, and there was a large and orderly attendance.

SUMMARY OF BAPTISMS FOR 1843.—The total number of “Domestic” Baptisms recorded in the *Reporter*, from January to December, 1843, are, Episcopalian ministers, *one*—Episcopalian, *eight*—Independent ministers and preachers, *eight*—Independents, *thirty-nine*—Wesleyan ministers and local preachers, *nine*—Wesleyans, *fifty-four*—Primitive Methodist and Wesleyan Association ministers, *six*—Ditto members of the same community, *nine*—Sunday School Teachers, *thirty-six*—Sunday School Scholars, *eighty-two*—Miscellaneous, including Roman Catholics, Calvinistic Methodists, Presbyterians, and converts from the world, *two thousand one hundred and ten*. Aggregate total, *two thousand three hundred and sixty-four*.

BAPTISM FACTS & ANECDOTES.

REWARDS!—In “The London and Dublin Orthodox Journal,” (a Roman Catholic Magazine,) for October, 1843, page 260, we find the following rewards offered:—

“*Twenty Guineas Reward* to any Protestant who will find, in the New Testament, a single instance of *infant* baptism administered either by deacon or apostle.”

“*Fifty Guineas Reward* to any Protestant who will point out a single passage in the Scriptures which states that a woman can hold rule in the church, or that Queen Victoria, or any of her predecessors was to be the supreme head of the church.”

“*One Hundred Guineas Reward* to any Protestant who will prove from the Scriptures that the sign of the cross was ordered to be used in the administration of baptism, either by Christ or his Apostles.”

Will any Protestant undertake to secure “these splendid prizes?” J. H.

THE MODE OF BAPTISM.—“But then the question occurs (as to immersion)—wherefore all this importance? Why lay so great a stress? Why? Because I see it in the word of God. That which is in the word of God becomes of importance directly. We are to ascertain the mind of Jesus.

“And if you still ask me, wherefore we are so concerned about it; it was a patriot’s

sentiment—"We are unwilling that the laws of England should be changed," and so say we—we are unwilling that the laws of Christ should be changed." J. H. EVANS, A. M.

The above eminent minister, who, many years since, came out of the Establishment, and whose catholicity, and holy devotedness in the cause of Christ are well known, has often been supposed indifferent on the question of baptism: but the above extracts will shew that he is not, and in a sermon on "One baptism," he largely, and strenuously contends against infant sprinkling. "Give us (he says) but one example; only one precept for it. We ask no more; but we have a right to ask this. We *must* ask it; and in the spirit of love, I say, I wonder that any man can be satisfied without it." And again: "We can mourn—I can—that men see not eye to eye as to *this pædobaptism*. I think I see great evils springing from it, for if our children are members of the visible church, then of course it will soon out-number the invisible, and the world is thus quietly introduced into the church." W. B.

A DISTRESSED FAMILY!—A highly respectable family in the West of England, has been thrown into the greatest distress, by the misconduct of one of its members. The delinquent is a young lady, who was very dearly beloved, but who has now become the grief of all her relatives and friends. What do you think she has done?—eloped?—married disreputably? Oh, no! Worse than either,—*she has left the Establishment, and has been dipped!* "For this is a heinous crime; yea, it is an iniquity to be punished by the judges." Job xxxi. 11.

THE CONGREGATIONAL UNION, versus ITSELF.—A few years ago, the Congregational Union presented *one hundred pounds* to Dr. Campbell for writing "*Jethro*;" a book which maintains that the children of believers are members of the church by birth, and that baptism is only a recognition of their membership. This year, the same august body, present (it is said) *one hundred pounds* to Dr. Hulley, to deliver lectures, in which he maintains that the children of believers have no exclusive rights, and that baptism is to be administered to all children that are presented, without asking any questions, for conscience sake. Admirable consistency! Does the Congregational Union know its own mind; or has it a mind at all on the subject? W. B.

FROM SCOTLAND!—"A neighbouring clergyman, when sprinkling a child lately, called the baptists 'servants of the devil' for opposing infant sprinkling, and for withholding it from their own children. There are a great number of families in this quarter, who, though they are not baptists themselves, do not sprinkle their children; and these sentiments gain ground." D. C.

RELIGIOUS TRACTS.

THE place of worship I have been in the habit of attending is Independent, but the minister, having changed his views, has been baptized, in consequence of which he has been obliged to leave, and Providence has provided him with a situation among the baptists at a great distance from us. As there are a few conscientious baptists left, who feel anxious for the furtherance of the cause of Christ, and think to establish a baptist cause in this village, (which is about a mile from that where the Independent cause is,) we think that some of your tracts would greatly tend to promote that object. As we are poor and weak; a donation would much oblige. T. S.

THE Gospel was introduced into this town by open air preaching in 1833. Since that time a chapel has been built, and a baptist church formed; but the people, with myself, are very poor. I should feel extremely obliged if you could favour me with a grant of baptist tracts. Believe me, when I say, had Providence placed me in circumstances in which I could have purchased them, I would not ask the favour; but I am like Paul, my own hands labour to my necessities, and those of a wife and six children. Could you grant me the favour; I believe the tracts would be a *blessing to our neighbourhood*. S. S.

THE victory Dissenters have lately obtained, ought to be closely followed up, and small shot, as well as large, most widely sent throughout the land. Tracts on baptism also should be at this time most freely distributed. Your zealous exertions in this department of the conflict, deserve the thanks of the whole denomination. Your *Reporter* contains so much interesting information, and cogent reasoning on the subject, that it is calculated to do great good. Nine copies came in my monthly parcel for the members of our small *poor* church, and I hope to increase the number. I also disposed of more than thirty of your Jubilee Memorials, and with all these every one was much pleased. I am very anxious to circulate Baptists tracts and hand-bills in this town and neighbourhood; but the people are so poor that I do not know how to raise the money, and my own finances are very limited. P. A.

LEEDS, East End.—The annual meeting of the Baptist Tract Society in this place, was held Nov. 8, in the baptist school-room, York-road, when upwards of one hundred persons sat down to tea. Addresses were delivered by bishops Giles and Tunnicliffe, and brethren Dean, Richardson, Parkin, Morgan, Fox, and others. This society has been established about twelve months, in a densely populated neighbourhood, in which the advocates of Puseyism are industriously

and zealously spreading its dogmas, telling the people, as their great advocate told the Queen, to "Hear the Church." In one of the districts where the tracts are regularly distributed, we have met with an interesting case. A poor man and his wife, who have five children, sent two of the eldest to the church school; there, on enquiry, it was discovered that none of the children of this family had been christened. They were consequently told by the teachers that they could not teach them anything until they had been baptized. The superintendent and teacher called on the parents to admonish them of the awful responsibility that lay upon them, and said, "What a serious thing it is to think of, that if any one of these children was to die unbaptized, it would go to hell!" This visit did not, however, produce the desired effect, and the curates of a certain Doctor, visited, and re-visited, endeavouring to persuade the parents to have their children sprinkled, and offering to stand sponsors themselves; but even this did not succeed, and the Doctor himself promised a visit. Hearing of these circumstances, we furnished the family with a few of your tracts on baptism, referring them to the word of God, as the only rule of faith and practice to christians. They now see the absurdity of infant baptism, the children come to the baptist sabbath school; we have a weekly prayer meeting in their house, which is well attended, and will, we hope, prove a blessing to the neighbourhood. In another, almost similar case, the head of the family has become an active teacher in our school. During the year, several hundreds of baptist tracts have been gratuitously distributed; 6,758 have been sold at the rate of twelve pages for a halfpenny, by a brother in our church, who gives his time, in order to get them circulated. We have also sold fifty Bibles, and 103 New Testaments, and nearly fifty *Reporters*, monthly. Our sabbath school contains 120 children, and the teachers are united, active, and zealous. Our society has only been in operation one year. We nope to report increased success another year. J. P.

FROM IRELAND.—The circulation of Tracts on Dissent and Baptism, the "Reporter," and "Baptist Jubilee Memorial," are making some of our methodist and episcopalian friends uneasy. The only difficulty, or at least the greatest, is, that *power* is opposed to *argument*. But truth must prevail. We want more faith and piety, and above all, more zeal; then we should have more success. I think, short pithy tracts for circulation are very important in the present day, especially here. Millions and millions of tracts were circulated in France, by infidels, just previous to the revolution; and many were sent abroad just at the period of

the reformation. O'Connell said, "Agitate, agitate, agitate;" and Ireland, in a short time, was roused from one end to the other, and boldly demands a repeal of the union.—Sir R. Peel said, "Register, register, register;" and the consequence is, that toryism, with all its high church inveteracy, is rampant again in old England.—Chalmers said, "Organize, organize, organize;" and in a short time, he has got thousands and thousands for the free presbyterian church in Scotland. We must get suitable tracts on *dissent, baptism, &c.*, and "Circulate, circulate, circulate," until we have, by the blessing of God, made an impression upon the multitude—aroused inactive professors—stopped the progress of error—and see a healthful piety, in connection with sound views of civil and religious liberty, diffused throughout the land. J. B.

DONATIONS OF TRACTS

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

TOTAL OF GRANTS, TO 1844.

174,550 *Hand Bills*; 4,250 *Four Page Tracts*; and 2,000 *Reporters*.

TO APPLICANTS.—Apply by Letter, post paid, to Mr. Winks, Leicester, and state by what conveyance. If by a Country Bookseller's parcel from London, then state the name and residence of that Bookseller, and also the name of the London Publisher from whom he has his monthly parcel.

DONATIONS have been forwarded as follows:
Handbills. 4 Page. Reporters.

| | | | | | |
|--------------------------|-----|-----|----|----|----|
| Tring, .. | 500 | .. | 25 | .. | 10 |
| Birmingham, | | | | | |
| Heneage-street, 2,000 | .. | 100 | .. | — | |
| Walsall, .. | 500 | .. | 25 | .. | — |
| Wolverhampton, .. | 500 | .. | 25 | .. | — |
| London, Shadwell, 500 | .. | 25 | .. | 10 | |
| Wellington, Somerset 500 | .. | 25 | .. | 10 | |
| Stanningley, .. | 500 | .. | — | .. | — |
| Olney, .. | 500 | .. | — | .. | — |

Also, 5,000 Hand-bills to Ireland, to the care of Mr. Gould, Dublin; and 5,000 Hand-bills to Scotland, to the care of Mr. Johnston, Cupar.

APPLICATIONS have also been received from Jersey, Brimpton, Polemoor, Westmaucote, Wolsingham, and Sherston, but without proper directions.

SABBATH SCHOOLS.

SABBATH EVENING SCHOOLS.—A correspondent of the *Bolton Free Press*, submits to the friends of education, the propriety of opening schools on Sabbath-evenings. "No one (he says) can have passed, on a Sabbath evening, through the streets of this town, especially those at a distance from its centre, without observing groups of rude, disorderly children, boys and girls, from

five to fifteen years of age, running riot on all sides, and sometimes indulging in expressions and actions of an immoral and disgusting character. Would they not be worthy of great praise who should give their time and talents to instruct them? Little more than these will be required; buildings suitable we have already."

HYMN FOR TEACHERS.

By Mrs. Gilbert.

SAVIOUR, the world is filled with woe,
And sin hath ruthless sway;
Many are going to and fro,
But none the plague can stay!
By millions down to death they go,
And pass from hope away.

From time to time, is briefly heard
The faithful, warning cry,
But sinners, from the saving word,
In heedless folly fly:
And year by year, in hope deferred,
Thy mourning servants die!

Thus we, who faintly yet pursue,
Ere long the toil must yield;
Saviour, with bleeding hearts, we view
The wide and whitening field;
Behold the throng! what can we do
These rising ranks to shield!

Forth in thy strength, Omnipotent,
Come Thou, thy church to aid;
For these, may Zion stretch her tent,
Her sons and daughters made;
From these, be many a mission sent,
When we in dust are laid.

So, while thy servants, one by one,
From hopeful toil retire,
Still may thy will on earth be done;
Still feed thine altar's fire;
And still descend to many a son
Thy truth, from many a sire.

Then come the day! the long decreed!
To prophets dimly known,
When Christ the Lord shall see his seed,
And gather in his own;
When all, the voice of love shall heed,
By all, its power be known.

REVIEWS.

THE BAPTISMAL REGENERATION CONTROVERSY.

BY CHARLES STOVEL.

London: Houlston and Stoneman.—Dyer.

THE "Baptismal Regeneration" doctrine, is the main-prop of all National Systems of Christianity. They must make the people christians when unconscious babes, or never; and thus, like true monopolists, they aim to grasp the families of the people. But who would have dreamed, a dozen years ago, after all that had been written and said, both

in and out of the "Church," until only a Bishop, or a Bishop's Chaplain, here or there, could be found to offer an apology for the thing; that now, in the middle of the nineteenth century, its pretensions would be again pushed forward? The Puseyites have done this: they have revived the agitation of this important question, and we are glad they have. From the "vasty deep" in which we supposed the English clergy were allowing it quietly to sink, they have called up this spirit of mischief. And for what? Surely for its entire annihilation, or everlasting transportation to the region from whence it sprang! Mr. Stovel has here traced the course of this monster error, and exposed it to public view in all the ugliness of its native deformity. Many thanks to him!

CONTROVERSIAL TRACTS ON BAPTISM.

WE could fill a lengthened space with notices of local baptismal controversies. Always do we feel gratified when we hear of them, having no apprehension for the result. Hull and Stockport are now agitated by this question. At Hull, since the baptism of Mr. Jukes—a clergyman, the church-folks and Independents have been sorely troubled, and pamphlets have been issued. These, Mr. Thomson has answered, and answered well, and successfully, in the two pamphlets now before us. (See advertisement.) At Stockport, since the visit of Mr. Pulsford, the Wesleyans have been very uneasy, and two tracts have appeared, which met with two excellent replies from Mr. Baker. A Friend writes us, "You see what a stir your Hand-bills have created here, which is both gratifying and amusing. Great things arise from little causes."

OPEN COMMUNION INDEFENSIBLE. BY A STRICT COMMUNIONIST.

Northampton: Westbrook and Co.

WE hesitate to notice this Tract. Not because we are undecided on the important question therein discussed; but because it comes to us as "Remarks on a Letter;" which "Letter" we should first see. This local controversy is between two respected baptist ministers in Northamptonshire.

THE NORWICH TUNE BOOK.

London: Hamilton.—Norwich: Jarrold & Sons.

From the specimen forwarded for our inspection, we regard this as one of the neatest and cheapest things of the kind, that has appeared. The paper and execution are alike excellent, and the tunes selected are, we are told, "simple, dignified, and melodious." We are always gratified when the provinces produce something superior!

OUR GREAT HIGH PRIEST.

BY JOHN COX.

London: Nisbet; Palmer; and Ward.

Mr. Cox is an active man. Numerous small books and tracts are evidences of his activity. This, however, is a larger work. Our readers will, we apprehend, cordially agree with Mr. C. as to the dignity and value of the Priesthood of our divine Redeemer, as exercised in heaven, on behalf of his people; though some, perhaps, may differ from the views he entertains respecting the exercise and influence of that office during the Millennium. The piety which pervades this volume will both please and profit the serious reader.

THE PRECIOUS BLOOD OF CHRIST.

BY DAVID PUGHE.

London; Houlston and Stoneman.

A VALUABLE Discourse on 1 Pet. i. 18, 19. And unto them that believe, more precious than ever, will the Lamb of God and his Atoning Sacrifice, appear on its perusal.

HEAVENLY SOLICITUDE.

BY JOHN COX.

London: Ward.

THERE is an earnestness in these "Counsels to Young men," which must be felt by every youth who gives them a thoughtful perusal. We wish they were in the hands of thousands!

THE PRACTICE OF LAY PREACHING.

Newcastle-upon-Tyne: Sanderson.

HERE, every Layman* who talks to his neighbour about Christ, and every Exhorter and Village Preacher, will find higher authority for his practice than can be produced by the pretended successors of the Apostles.

* With the Eclectic, we dislike to use this word, but we have no other.

RELIGIOUS INTELLIGENCE.

TESTIMONIAL TO A VILLAGE MISSIONARY.

—The inhabitants of Cottingham, Middleton, Great Oakley, and Corbey, in Northamptonshire, met on Tuesday, Aug. 15, in the open air, and presented a silver tea-pot to Mr. Westwood, formerly of the Society of Friends, and latterly a Home Missionary in the above villages, as a testimony of their appreciation of his faithful labours. If all the rich and great would but follow the example of Sir Arthur de Capel Brook, Bart., in sending missionaries into these dark and neglected villages, what might we not expect to be the result? Drunkenness and debauchery abound in all our villages, for want of suitable persons to teach the people the first principles of religion—men, who seek the soul's welfare, and not the fleece. H.B.

Roman Catholic Missions.—The Roman Catholics of Ireland have erected a spacious and splendid college near Dublin, for the education of priests for foreign missions. It is under the sanction of the Pope and the Archbishop of Dublin. Already there are forty students, and there is accommodation for 200. The missionaries are destined for the East Indies, the West Indies, Australia, the Cape, New York, &c. In the advertisement asking subscriptions, it is announced conspicuously, that "the adorable sacrifice of the mass is offered up every morning for all the subscribers and benefactors, living and dead." The sum of £3,706 has been subscribed.

ROCHDALE CONGREGATIONAL TOWN MISSION—This Mission has been in existence twenty-one months. One missionary. The following is an abstract from his journal: 14,254 visits; 2,696 visits to the sick; 13,180 handbills or tracts distributed; 478 public exhortations, to upwards of 10,000 individuals; time employed, 3,520 hours.

BOTTLING TRACTS.—Owing to the opposition of the priests in South America, the Colonies, and particularly in Spain, to the efforts of members of the Dissenting Tract Societies, in not allowing their books to be circulated amongst the people, the agents of these bodies have lately had recourse to a new method of introducing their tracts into Cadiz, as practised by a gentleman when on board an English vessel in that harbour. This was to put the tracts into glass bottles, securely corked, and taking advantage of the tide flowing into the harbour, committed them to the waves, on whose surface they floated to the town, where the inhabitants eagerly took them up on their arriving on the shore. The bottles were soon uncorked, and the tracts they contained are supposed to have been read with much interest.

LIMERICK.—The Rev. J. De Kewer Williams, of Highbury College, London, has accepted the "cordial and unanimous invitation" of the Independent church, Bedford-row, Limerick, to the pastoral office among them, vacant by the resignation of the Rev. G. N. Watson, and long held by the Rev. Dr. Townley.

[The above paragraph is from the *Patriot*. Was the Editor aware, or had it escaped his recollection, that Mr. Watson resigned in consequence of having adopted baptist principles? ED. B. R.]

EDUCATION—QUEEN'S LETTER—A circular has been published from the Archbishop of Canterbury to the clergy, enclosing a letter from the Queen, to be read to congregations before the first of June next, recommending a collection in aid of the funds of the National School Society.

BAPTIST INTELLIGENCE.

BAPTIST THEOLOGICAL EDUCATION SOCIETY.—A New Society has been projected with this appellation. Its Prospectus states that the object of the Institution is to assist "young men who possess preaching talents," and who "wish to confine their attention to studies directly preparatory for ministerial duties," by "placing such candidates under the care of suitable ministers in different parts of the kingdom." There has been, as yet, no available provision for such persons. Certain regulations must be observed by candidates. Further particulars can be obtained through the Secretary—The Rev. J. M. Cramp, M. A., Hastings. Without wishing to depreciate, in the slightest degree, our existing colleges, we confess that we feel a most decided attachment to, and a preference for, a scheme of ministerial education like that now proposed, by which the young men may be usefully employed in conducting sabbath schools, or preaching in villages or populous places, and also be initiated into the mode of conducting church business by attending church meetings, during their preparatory studies for the ministry; and distributed, as they will be, in various parts, the benefits we trust will be extensive. We look for great things from this project, which has long been desired by many.

LEEDS.—On Lord's-day, Oct. 29, three sermons were preached on the occasion of opening Byron-street chapel, for the general baptists. In the morning and evening, by the Rev. J. G. Pike, and in the afternoon by the Rev. J. Tunnicliffe, minister of the place. On the following Lord's-day, the Rev. James Ackworth, A. M., of Horton College, preached in the morning and evening, and the Rev. W. Butler, of Heptonstall Slack, in the afternoon. The collections amounted to upwards of £18. On Monday, Nov. 6, we had a tea-meeting in the spacious school-rooms under the chapel, which was very numerously attended. After tea, very animated addresses were delivered by the dissenting ministers in the town. From a remark made by one of the speakers, a subscription was entered into, which amounted, before the conclusion of the meeting, to upwards of £21. The chapel is a very neat and commodious place of worship, and will accommodate about 500 hearers. We have an improving Sabbath-school, and our prospects are, on the whole, encouraging.

S. T.

WATERBARN, near Bacup.—On Lord's-day, Oct. 29, two sermons were preached in Irwell Terrace chapel, Bacup, by Mr. John Crook, pastor of the baptist church, Hebden-bridge, Yorkshire, after which collections were made, amounting to £137. 9s. 6d., which rather more than clears off the debt on this place of worship. "The Lord hath done great things for us, whereof we are glad." T. H.

BAPTIST MISSIONS.—Mr. Saffery, at a missionary meeting held at Whitehaven, a few weeks ago, stated the following interesting facts:—The scriptures are now translated into forty-four languages, spoken by five hundred millions of the eight hundred millions who inhabit the earth—so that the gospel can now be conveyed to more than half of the world's population. It must not, however, be understood, that these are all supplied; but much has been done—no less than 600,000 volumes having been issued from the press in India. Last year, the issues exceeded 100,000 volumes, and in the present year translations of the scriptures have been commenced in the aboriginal languages of South America and Western Africa. One gratifying circumstance is, the eagerness with which the word of God is now sought after. Formerly the Hindoos shrunk from the scriptures when presented to them; but now the desire to possess them is so great, that it is with difficulty that the demand can be supplied. In spite, however, of the attempts of the convention of Brahmans to perpetuate heathenism and check the progress of christianity, the work is progressing rapidly. Eight out of every ten of the heathen temples in the Bengal and Madras presidencies, are either deserted or in ruins: the people refuse to supply to an interested priesthood the means to keep them in repair, though many of them still cling to the superstitious rites connected with them. In Jamaica, the number of persons who attend places of worship, is one in every three, while in England, it is but one in every five.

DEAL.—The Rev. W. Roberts, of Dane-hill and Newick, in Sussex, having accepted a unanimous and very cordial invitation from the baptist church at Deal, in Kent, to the pastoral office, entered upon his stated labours there, on the second Lord's-day in December. Mr. Roberts has laboured at Dane-hill and Newick upwards of thirty years. He was previously in the service of his country, having been brought out of the army to enter on the work of the ministry.

WOODSIDE, Forest of Dean.—The new baptist chapel at this place was opened for public worship, on Thursday, Nov. 9. The Rev. Jenkin Thomas, of Cheltenham, preached in the morning and evening, and the Rev. Joseph Hyatt, of Gloucester, in the afternoon. Collections, £35. On the following Sabbath, three sermons were preached by Mr. Nicholson, of Lydney. Collections (including £13 promised by a friend), £25, making up £60 as the proceeds of the opening services.

BOROUGHBRIDGE.—It may be interesting to some of our readers to know, that the Rev. Mr. McCree, who was for some years a minister among the Primitive Methodists, and laboured in that capacity in the West Riding, is now the minister of the Borough-bridge and Bedale baptist churches.

KENSINGTON, *Silver-street*.—On Tuesday, Nov. 21, the Rev. Francis Wills was publicly recognized as the pastor of the baptist church worshipping here. In the afternoon there was a special prayer-meeting, at which the Rev. T. H. Evans gave an affectionate address to the pastor and congregation, and offered prayer for the divine blessing on the union. The following brethren also engaged in prayer: The Rev. J. Smith, C. Brake, and J. Stoughton. In the evening, the Rev. E. Miller read the scriptures and offered prayer; the Rev. J. Smith delivered an introductory discourse; the Rev. J. Stoughton asked the usual questions of the church and minister, and offered the recognition prayer; the Rev. Dr. Murch gave an affectionate charge to the minister, and the Rev. J. Aldis briefly addressed the church, and closed the interesting services with prayer. The Rev. J. Byfield, W. Underwood, and C. Brake, took parts in the evening service. Above 200 of the friends took tea in the school-room. The chapel was crowded, and the whole of the services were of the most interesting and encouraging character. We are glad to state that since Mr. Wills has been here, the congregations have greatly increased, and additions have been made to the church. May the Lord greatly bless and prosper his cause in this increasing and improving neighbourhood. E. G.

THE QUEEN'S PROGRESS AND THE DISSENTERS.—During her Majesty's visit to Nottingham and Leicester, she was received at the former place, viz., Nottingham, by the mayor, Wm. Vickers, Esq., who is one of the deacons of the baptist church, in George-street, Nottingham, of which the Rev. John Edwards is minister; and at Leicester, by Richard Harris, Esq., mayor, who is one of the deacons of the baptist church, Charles-street, Leicester, of which the Rev. John Green, is minister. When the Queen was at Belvoir Castle, on Monday, Dec. 6, Richd. Harris, Esq., mayor of Leicester, presented to her Majesty an address from the corporation and town of Leicester, and dined with her Majesty and party at Belvoir.

ISLEHAM, *Cambridgeshire*.—On Thursday, Nov. 2, public services were held in connection with the settlement of D. Rees, late of Bramley, as pastor of the first baptist church, Isleham, and the appointment of additional deacons. In the morning, after reading and prayer by brother T. Lee, brother J. Cranbrook, of Soham, expounded the *principles of Congregational dissent*; and S. Green, of Walworth, delivered a discourse on the *mutual obligations of minister and people*. In the afternoon, brother R. Roff, of Cambridge stated the *duties of deacons*; and brother C. Elven, of Bury, pointed out the *duties of church members towards each other, and the congregation*. In the evening, addresses were delivered by brethren M. Slater, of Fordham,

and J. Cope, of Newmarket, on the *importance of religious decision, and on prayer for divine influence*. The other parts of the services were conducted by brethren Lee, Hobson, Flower, and Bailey. All the services were most numerous attended, and seemed to produce deep impressions, which, it is earnestly hoped, will prove salutary and lasting. Mr. Green has been requested to publish his sermon.

DISSENTING COLLEGE FOR THE MIDLAND COUNTIES.—A meeting was held at Leicester on the 30th Nov., to consider the propriety of establishing a Dissenting college in the Midland Counties, and also for the instruction of young men designed for secular purposes, against whom the universities of this country are closed. Another feature is the founding of a class especially designed for the service of christian missions, to the members of which it is proposed to communicate such a knowledge of medicine and simple surgery, as may qualify them to subserve the physical interest of those among whom they may labour, and at the same time to afford such a knowledge of science in general, as may enable them to promote the secular and commercial, as well as the spiritual interests of the people whom they may visit. Leicester has been named as the seat of the projected college.

BRAYBROOK, *Northamptonshire*.—Mr. S. Walker was publicly recognized as pastor of the baptist church in this village, on Tuesday, Nov. 14, when the Rev. W. Robinson, of Kettering, delivered an impressive charge, and the Rev. T. Gough, of Clipstone, addressed some judicious counsels to the church. The other parts of the service were conducted by the Rev. T. Coleman, R. Jessop, J. Blackburn, H. Toller, and J. Buckley. It was the first service of the kind ever held in Braybrook, and was numerous attended and deeply interesting. J. B.

EYTHORN.—The Rev. J. Webb, late pastor of Bethel baptist church, Union-street, Maidstone, has accepted an invitation from the baptist church, Eythorn, near Dover, and has entered on his labours there. On his quitting the scene of his past labour, a large and respectable tea-party took place, and the evening was spent in earnest supplication to Almighty God, for better health to himself and his amiable partner, and that yet greater success might attend his ministry. A purse of gold, and other tokens of respect and esteem, were presented to him.

CHRISTIAN LIBERALITY.—A friend informs us, that a christian lady of North Shields, the oldest member of the baptist church there, has invested, at her own expense, one hundred pounds in Cemetery shares, for the benefit of the baptist church at Truro. The same lady lately presented Mr. Carrick, her pastor, with an excellent pulpit Bible, and Watts's and Rippon's Hymns.

BIDEFORD.—Mr. Spasshatt, in a note, Dec. 14, says,—“On Lord’s day next, I preach my last sermon at this place; being about to return to the old scene of my labours at Redruth, in Cornwall; a church composed of beloved friends with whom I formerly spent many happy years, and from whom I have recently received such pressing invitations to return, that I cannot withstand their appeals. I leave this town under the most interesting circumstances, there being now 111 members in church fellowship; uninterrupted harmony prevailing in our midst, and a large congregation attending the sanctuary; while there is a most delightful union among all denominations in the town. Last Monday evening we had a most interesting baptizing; six persons followed their Lord in his holy ordinance, one of whom was an officer in the navy. I preached from Psalm cxix. 166.—My successor will be the Rev. W. Gray, late of Northampton, who enters on this very interesting field of labour on the first Sabbath in the new year.”

ANNIVERSARY SERMONS.—Two most eloquent and instructive sermons were preached before respectable and attentive congregations in the General Baptist chapel, Soresby-street, Chesterfield, in the morning and evening of Sunday Oct. 15, by the Rev. S. Taylor, from Duffield. In the course of the services, a selection of sacred music was very ably performed by the choir belonging to that place of worship, whose abilities are too well known to need any further comment. Collections were made towards defraying the expence of fitting up that place of worship.—*Derbyshire Paper.*

A REMARKABLE FACT.—A baptist clergyman and his wife, who reside in the vicinity of Boston, have the pleasure of daily gathering round their fire-side, four daughters, who were born in four different quarters of the globe—viz. one in Europe, one in Asia, one in Africa, and one in America—a fact probably unparalleled in the history of any other family in New England. — *Boston (America) Journal.*

UNITED STATES.—Having recently returned from New York, I brought two of their last year’s Association letters with me. No doubt many of your numerous readers will feel happy to learn how the baptist interest progresses in the United States. New York association last year: — churches 24, baptized 1026—Hudson River association, last year: — churches 48, baptized 2860:—in these two associations 3886 in all. E. P.

UNITED STATES.—*Statistics of Free-will (General) Baptists.*—This enterprising (and blessed be God, anti-slavery) body of christians, now number 1165 churches, 771 ordained ministers, 250 licentiatees, and 61,372 communicants. Increase last year: — ordained ministers, 57; licentiatees, 66; communicants, 10,684.—*American Paper.*

SARRATT, Hertfordshire.—A new baptist chapel has been recently built here, under the direction and at the entire expence of the Rev. B. Bartlett, pastor of the baptist church at Chenies, for the accommodation of that part of his congregation who reside at Sarratt. It was opened for divine worship on Thursday, Dec. 7. In the afternoon, the Rev. J. Upton, of St. Alban’s, delivered a lecture on Idolatry, exhibiting, in the course of the lecture, several idols which had been the objects of religious worship by the heathen. In the evening, a sermon was preached by the Rev. S. Ayrton, general baptist minister, of Chesham, to a crowded audience. S. C. C.

LONGTOWN.—In addition to the statement made in the *Reporter* for October, (p. 356) we are requested to state that many kind friends assisted in the erection of the chapel; some with their gold and silver, and others by the loan of their teams for carriage of materials; and their aid is gratefully acknowledged.

CHELTENHAM.—The first stone of a new baptist chapel, to contain 2000 persons, has just been laid on a vacant piece of ground, near the Clarence Hotel. Mrs. Gardener, the lady of the manor, has given £1,000 towards the object.—*Bristol Mercury.*

MAIDSTONE.—The Rev. W. Hancock, of Town Malling, having accepted a unanimous invitation from the baptist church assembling at Bethel chapel, Union-street, Maidstone, commenced his stated labours on Lord’s-day, Dec. 3. On Tuesday, Dec. 5, the people of his late charge convened a meeting, at which they presented him with some suitable testimonials of their unabated affection and esteem.

COSELEY, Darkhouse.—Mr. D. Wright, the pastor, was presented, on Monday, Nov. 6, at a numerous tea-meeting, with “Ward’s Library of Standard Divinity,” in token of the esteem and affection of his flock. Several neighbouring ministers were present. It was a delightful season.

SALENDINE NOOK.—The new and enlarged baptist chapel at Salendine Nook, was opened on Friday, the 3rd, and on Sunday the 5th of November, when sermons were preached by the Revds. Messrs. Dowson, W. F. Burchell, J. Ackworth, M.A., and W. Gray, of Northampton. The collections amounted to the handsome sum of £300, which, together with previous subscriptions, will nearly defray the cost of erection,—about £1,600.

THE VOLUNTARY PRINCIPLE.—The baptist church and congregation of this city, though neither numerous nor wealthy, raised during the past twelve months, no less than £1000 for religious purposes. This speaks well for the piety and liberality of the people, and for the faithfulness of the minister, who, himself practices what he enforces on others, by giving largely from his very moderate income.—*Montreal Register.*

SHEBBEAR, Devon.—A small but neat chapel has been erected here, which was opened for divine worship on Friday, Nov. 10, and the following Sabbath, when sermons were preached by Messrs. Facey, Davey, and Rockley. The congregations were very large, and the spirit of hearing good. We have had two baptisms since our last report. May Zion's converts be "numerous as the drops of morning dew." C.V.K.

WILBURTON, Isle of Ely.—In January, 1843, Mr. Jno. Langford, our first pastor, resigned his office through age and infirmity, after thirty-five years faithful labour. On Dec. 6, Mr. Jno. Dring, Stretham, who had been a methodist local preacher, and two females, were baptized and joined the church. Mr. Dring, is chosen to succeed Mr. Langford in the pastoral office, and will enter upon his labours with a considerable prospect of usefulness.

ABERFELDY.—The small church in this village was formed on the first day of last year, and it consists of about twenty members. It is on the strict communion principle; and although poor, they have provided themselves with a neat and comfortable meeting-house. D. C.

STALEY BRIDGE, General Baptists.—We have given an invitation to Mr. John Sutcliffe, of Heptonstall Slack, to become our minister, which he has accepted, and expects to commence his labours here, on Lord's-day, Jan. 14. May the Lord bless him, and make him a blessing! T. H.

WEYMOUTH.—The church and congregation assembling at Bank Buildings chapel, Weymouth, have presented to their beloved pastor, the Rev. J. C. Butterworth, M. A., a selection of standard works on Divinity, History, &c., amounting to twelve volumes, as a memento of their esteem for, and attachment to, his ministry.

MR. J. M. PHILLIPPO.—This very able and devoted missionary has returned to the scene of his twenty years' labours in the island of Jamaica.

DR. HOBY has received an official note from the Earl of Aberdeen, stating that Her Majesty's Government cannot interfere further in the matter of his expulsion from Denmark!

TWO MORMONITES DROWNED!—A preacher in Yorkshire, and a woman in Cheshire, have been drowned through the most culpable negligence, in venturing into deep rivers, at improper times and places.

MR. CLARKE and his friends have safely arrived in Jamaica, and the Negro College there has been opened; but we have not yet received further particulars.

THE REV. Z. CLIFT, of Westbury Leigh, has accepted an invitation to become the pastor of the baptist church at Crockerton, Wilts.

GRAHAM'S TOWN.—Mr. A. Hay, of Farington, Berks, is about to proceed to South Africa, early next month, to take charge of the church and congregation there.

RECENT ORDINATIONS.—Mr. T. Clements, at Bedford, over a new church, formed Oct. 15—Mr. T. F. Jordan, at Banbury.

NEW CHURCHES have recently been formed at the baptist Tabernacle, Cheltenham,—and at Blackmore, Essex.

A NEW MEETING-HOUSE has been opened at Suddenham, near Barton Mills.

REMOVALS.—Mr. Brown, of Oakham, to College-street, Northampton. Mr. D. Denham, of Unicorn-yard, London, to the baptist Tabernacle, Cheltenham. Mr. E. Edwards, late of Beckington, to Chard.

GENERAL INTELLIGENCE.

UNPRECEDENTED NUMBER OF LETTERS.—We learn, on indisputable authority, that the letters and newspapers which passed through the General Post Office on Monday, Nov. 13, amounted to the unprecedented number of *half a million*. Eighty thousand of these arrived from India.

STAMFORD BULL-RUNNING.—The anniversary of the Stamford Bull-running, passed over on the 13th instant, without the slightest disturbance or public reference to that savage sport, by which the town was for centuries distinguished. Those by whose persevering exertions, for two or three years, the practice was so completely abolished, may congratulate themselves on the success of their benevolent views.—*Lincoln Mercury*.

COFFEE AND SUGAR.—In 1801, the coffee consumed amounted to 750,861 lbs., or one ounce per annum to each inhabitant; in 1842, it was 28,583,931 lbs., or one pound for each. In 1801, the sugar consumed was 3,288,926 cwt., or 23½ lbs. for each; in 1842 it was reduced to 15½ lbs. for each. The duty on coffee has been reduced—on sugar not at all. So much for free Trade!

DONCASTER RACES.—Most piteous complaints, we are glad to hear, are made by interested parties, of the sad falling off in the attendance at these celebrated races. All this is imputed by the gamblers to the "Methody men!" So much for persevering efforts to expose folly and unmask wickedness.

THE COMMONS HOUSE OF PARLIAMENT, designed to represent the people as distinguished from the nobility of this country, who possess a House of their own, is chosen by the votes of one seventh part, and a majority of its members by one twenty-third part of the male adult population. This is the House of Commons, which, according to the theory of the constitution, represents the sentiments of the whole people of Great Britain!

THE LATE LORD MAYOR gave a splendid entertainment to upwards of fifty of the leading dissenting clergymen of the metropolis, together with some of the most influential laymen of the several denominations. To the toast of, Mr. Burnet and civil and religious liberty, Mr. Burnet returned thanks. He was followed by Dr. Bunting, Dr. Reed, Dr. Leifchild, and other ministers.

EDUCATION.—It is calculated that in the borough of Liverpool there are 60,000 adults who have never entered a place of worship; 12,000 who can neither read nor write; 25,000 children who never attend school, and 14,000 families who do not possess copies of the Holy Scriptures.

THE BISHOPS, with only three exceptions, have declared against any system of education, in which the clergy do not appoint the masters.

THE THREE C'S.—Chalmers in Scotland—O'Connell in Ireland—and Cobden in England—have found Sir Robert and his friends full employment lately.

PARLIAMENT meets on Thursday, Feb. 1st.

MARRIAGES.

Oct. 23, at Heneage-street baptist chapel, Birmingham, by the Rev. T. Morgan, Mr. J. Enington, of Northampton, to Ellen, youngest daughter of the late Rev. Jos. Jarrom, tutor of the G. B. Academy, Wisbech.

Nov. 3, at the baptist chapel, Sharubrook, Beds., by the Rev. T. Williams, Mr. S. Norton, to Miss Osborn. This being the first celebration of marriage in the above place of worship, the pastor, on behalf of the members of the church and congregation, presented to the bridal party a handsome copy of the Holy Scriptures.

Nov. 7, at Lays Hill chapel, Herefordshire, by the Rev. T. Wright, Mr. W. Charles, of Hereford, to Sarah, third daughter of Mr. Pritchard, farmer, Walford.

Nov. 12, at the baptist chapel, St. George's-road, Manchester, by the Rev. W. Gadsby, Mr. Benjamin Edward Rogers, to Miss Maria Howarth.

Nov. 14, at the Independent chapel, Bedworth, by the Rev. J. Shaw, G. B. minister, Mr. C. Smith, of Longford, to Mrs. Rosa Astill, of Foleshill.

Nov. 14, at the G. B. chapel, Burton-upon-Trent, by the Rev. J. Staddon, Mr. G. Hurst, of Burton-upon-Trent, to Miss Sarah, eldest daughter of Mr. Joseph Bakewell, Cosby Fields.—And on Nov. 21, Mr. J. Smith Hanson, of Worcester, to Jane, youngest daughter of Mr. S. Dickinson of the former place.

Nov. 14, at Salthouse-lane chapel, Hull, Mr. J. Lister, of Epworth, grocer and druggist, to Harriet, daughter of Captain T. Walker, of Hull.

Nov. 18, at the baptist chapel, Castle-street, Calne, by Mr. Lush, the pastor, in the presence of the Registrar, Mr. C. Keene, of Melksham, to Miss E. Bowles, of Calne.

Nov. 19, at Dover-street chapel, Leicester, by the Rev. J. Goadby, Mr. W. Orton, to Miss Hannah Wilson, of Coventry.

Nov. 20, at Lake-street baptist chapel, Leighton, by the Rev. E. Adey, Mr. T. Mead, to Elizabeth Weston, both of that town.

Nov. 21, at the Independent chapel, Masbro', by the Rev. W. H. Stowell, theological tutor of Masbro' College, Mr. S. Brown, of Owlerton, Schoolmaster, to Miss J. Hutchinson, of Greasborough, near Rotherham.

Nov. 22, at the baptist chapel, Andover, by the Rev. T. Applegate, Mr. S. Callow, to Miss Ann Lance, both of that place.

Nov. 23, at Salem baptist chapel, Dover, by the Rev. W. Copley, Mr. Isaac Best, of Barrestone, Kent, to Miss Mary Ann Pay, of Buckland, near Dover.

At the baptist chapel, Oakham, Mr. W. Paterson, of Peterborough, to Ann, only daughter of Mr. John Barlow, of the former place.

Nov. 25, by the Very Rev. the Dean, Isabella Janet, second daughter of Charles Rowland, Esq., surgeon, to Mr. S. Williamson, baptist minister, St. Helier's, Jersey.

Dec. 2, at the baptist chapel, Hamsterly, by the Rev. D. Douglas, Mr. G. Atkinson, of Greenwell Hill, near Wolsingham, Durham, to Margaret, daughter of Mr. Joseph Hall, of Monkfield. The family of the bride have been connected with the baptist church at Hamsterly, upwards of 150 years.

Dec. 2, at the baptist chapel, Wokingham, Berks, by the Rev. C. H. Harcourt, Mr. G. Sale, coal merchant, to Miss G. C. Kinns, daughter of Mr. J. Kinns, of Colchester.

Dec. 2, at the College chapel, Bradford, by the Rev. W. Scott, Mr. E. Shuttleworth, overlooker, to Miss Elizabeth Berry, both of Bradford.

Dec. 6, at Mare-street chapel, Hackney, by the Rev. W. Groser, Mr. James Miall, of Dalston, to Eliza, eldest daughter of the Rev. W. Groser.

Dec. 7, at Gildersome, (Yorkshire) baptist chapel, by the Rev. R. S. Frearson, Mr. T. Sandersou, farmer, Gildersome, to Miss S. Crowther, Dean Hall, Morley.

Dec. 7, at the baptist chapel, Wokingham, Berks, by the Rev. C. H. Harcourt, Mr. J. Meyers, of Finchampstead, Berks, to Miss S. H. Lance, daughter of Mr. Lance, surveyor, of Blackwater, Surrey.

Dec. 9, at the baptist chapel, Tewkesbury, by the Rev. John Berg, Mr. Wm. Berry, to Miss Alice Baker.

Dec. 18, at the baptist meeting-house, Kettering, by the Rev. W. May, H. Munley, chemist, to Mary, second daughter of the late Rev. John Wood, of Uffculm, Devon.

Deaths.

Aug. 8, at Victoria, Hongkong, in the 24th year of his age, Mr. T. Elworthy, eldest son of Wm. Elworthy, Esq., of Westford, near Wellington, Somerset; and on the 10th of August, at Macao, in his 27th year, Mr. S. Dyer, son of the late Rev. J. Dyer. These two gentlemen left England in March, 1843, to establish a mercantile connexion in China. In less than three weeks after their landing, they were both suddenly cut off by the malignant fever that has proved fatal to so many Europeans.

Remarkable Death of a Pious Man.—

Having occasion lately to visit Newport, Monmouthshire, the following striking occurrence (writes a correspondent) was related to me. A man, of the name of John Thomas, who was a member of a christian church, meeting at Charles-street chapel, attended a prayer meeting there on the 20th of October, as he was accustomed to do; and whenever he was called upon to pray in public, a portion of his supplication was, "Lord, keep me with thy work until death." At this opportunity he was asked to engage in prayer, and after occupying a short time in earnestly soliciting the blessings of his heavenly Father, he uttered his particular request, "Lord, keep me with thy work until death," he suddenly stopped, and without one word more, breathed his last, and with that expression on his lips expired on his knees.

Oct. 29, after a short illness, at Bourne, Lincolnshire, Mr. Wherry, sen., of the firm of Wherry and Sons, and for many years a deacon of the G. B. church in that place.

Nov. 4, at Melbourne, near Derby, Mrs. E. Adcock, aged 73. Descended from pious parents, she was early devoted to the Saviour. Baptized when twenty-one, she was fifty-two years an amiable and consistent member of the general baptist church. A short time before her death, she referred to those sweet lines of Cowper,—

"To Jesus the crown of my hope,
My soul is in haste to be gone;
O hear me, ye cherubim, up,
And waft me away to his throne."

Nov. 5, at Croft House, Wallingford, Berks, John Field, Esq., Alderman, for many years a member of the baptist church in that town.

Nov. 6, aged 80, Mr. W. Willing, uncle of Mr. Willing, of Catherine-street, Devonport. Mr. W. had long been connected with the baptist church at the Square.

Nov. 6, at Bromsgrove, Mr. Wm. Croft, aged 95. The good old man was baptized at Oakham, I believe, upwards of fifty years ago. His constitution gradually gave way; still he was enabled to appear tolerably regularly in the house of God, and he delighted to be there. His latter end was peace.

At Buriffe Hall, in the parish of St. Mary's, Jamaica, Mr. Robert Small, late schoolmaster

in connexion with the baptist mission stations at Mount Angus and Oracabessu. Mr. Small was in his 22nd year. His life was "holiness to the Lord"—his death was peaceful and happy.

Nov. 14, at Team House, Mr. J. Anderson, aged 10, son of the late Mr. Wm. Anderson, wharfinger, of Newcastle-upon-Tyne. The deceased was a member of Tuthill Stairs baptist church, and a teacher in the Elswick branch Sabbath-school, and was much and deservedly respected.

Nov. 14, at Romford, Essex, in the 48th year of his age, Lieut. George Fabian, R.N., a gentleman widely known and esteemed for his long, able, and efficient advocacy of the cause of liberal education in connexion with the British and Foreign School Society.

Nov. 15, after a short and severe illness, Sarah Eliza, second daughter of the Rev. S. Green, Walworth, in her eighth year.

Nov. 16, at Hill-street, Irvine, Robert, son of the Rev. John Leechman, pastor of the baptist congregation.

Nov. 19, at Baildon, in her 102nd year, Jane, wife of Mr. J. Miller. She had been married to her surviving husband seventy years, who is himself 92. She possessed a quick apprehension, was a member of the Moravian church, and though poor, much respected.

Nov. 21, at South Chard, after a long and painful illness, in the 29th year of his age, the Rev. T. W. Money, several years the beloved pastor of the baptist church there.

Nov. 21, Mr. Simon Lyons, of Beccles, Suffolk, bookseller; many years a member of the baptist church in that town, and generally and deservedly respected for his uprightness as a christian and a tradesman.

Dec. 4, at Plaistow, Essex, in her 81st year, Mrs. J. Maywood, widow of the late Mr. S. Maywood. She had been an exemplary member of the baptist church, at Old Ford, Bow, forty-two years. She lived and died triumphing in the grace of the Gospel.

Dec. 6, at Leominster, Herefordshire, Mary, the beloved wife of Mr. John Webb, baptist minister, aged 31, after a long and painful illness, borne with christian fortitude and resignation.

THE GREAT-GRANDSON OF ROGER WILLIAMS.—The Rev. John Williams, at Ritchfield, New York, aged 100 years, seven months and ten days, who was great-grandson of Roger Williams, and was ordained a baptist minister at the age of twenty-five years. He was familiar with the private history of his famous ancestor, and gave many interesting anecdotes of his life and times. He was respected as a man of strong understanding, of unaffected piety, and as a substantial and good citizen. He has left a numerous offspring, including many descendants to the fifth generation.—*Boston Christian Watchman.*

BAPTIST REPORTER.

 FEBRUARY, 1844.

ON THE EXTENSION OF CHRISTIANITY.

THE opening of the eighteenth century was "a dark and cloudy day" for the interests of Evangelical Piety in England. The liberty of the "Commonwealth," accompanied (as might be expected, after ages of priestly imposition and intolerance) with something of fanaticism, had been succeeded by the tyranny of the "Restoration," which again resulted in the comparative freedom of the "Revolution." These evolutions and revolutions formed serious impediments to the spread of vital godliness throughout the land, which was in a sad state of moral and spiritual destitution.

We were to notice this month, "the most remarkable and successful illustration of the apostolic practise in the diffusion of christianity, that has been known since Paul and Barnabas were sent forth to preach the word of God to the gentiles." In surveying our subject we find it will be desirable, for our junior readers, that we should first glance at the condition of England at the period to which we are brought—the early part of the last century. The following brief extracts and facts, selected chiefly from Jackson's "Centenary of Methodism," afford affecting proof that this was "a day of trouble, and of rebuke, and blasphemy."

"Few periods of British history are of deeper interest than the early

part of the eighteenth century. The army, under the command of the Duke of Marlborough, had gained a series of brilliant victories on the European continent; and at home, philosophy and polite learning flourished beyond all former example. The discoveries of Newton filled the civilized world with astonishment; and the compositions of Addison, Steele, Swift, Pope, and others, have secured for that period the name of the Augustan age of English literature."

"It was unquestionably the most unevangelical period that had ever occurred in this country, since the Reformation was completed in the reign of Elizabeth. Infidelity was extensively prevalent, both in the form of downright blasphemy and of philosophical speculation. Of this no doubt can be entertained, when it is remembered that the pernicious and wicked writings of Hobbes, Toland, Blount, Collins, Mandeville, Shaftesbury, Tindal, Morgan, Woolston, and Chubb, were then in full circulation; and the higher and more influential classes of society were especially corrupted by their poison. The evil was aggravated by the appearance, about the middle of the century, of the infidel speculations of Bolingbroke. By many it was regarded as a settled point that Christianity was a fable, which they were justified in holding

up to public reprobation and scorn, for the manner in which it had restrained the appetites and passions of mankind."

Strenuous efforts were also then made to introduce deadly heresy into the church of God. Both in the Establishment and among Dissenters, the leaven of Arianism, countenanced, it was said, by Queen Anne, spread its withering influence. The age was not so remarkable for any one particular vice or crime, as for a general abandonment to ungodliness, and profligacy of manners. BISHOP BURNET, in 1713, in his 70th year, laments that "the much greater part of those (the clergy) who come to be ordained, are ignorant to a degree not to be apprehended by those who are not obliged to know it. The easiest part of knowledge is that to which they are the greatest strangers: I mean the plainest part of Scripture, which they say, in excuse for their ignorance, that their Tutors in the Universities never mention the reading of to them; so that they can give no account, or, at least, a very imperfect one, of the contents even of the Gospels."* The good old bishop affirms that "they cannot give a tolerable account even of the Catechism itself(!)" And then, says he, "they cry, and think it a sad disgrace to be denied orders."—"This does often tear my heart."—"O that I had wings like a dove; for then I would fly away and be at rest." BISHOP GIBSON, in 1728—declares that "profaneness and impiety are grown bold and open;" and states that "a vice of a very horrible nature, and almost unknown before, in these parts of the world," was prevalent. BISHOP BUTLER, in 1736, observes, that it seemed to be "an agreed point among all people of discernment" to set up Christianity as "a principal subject of mirth and ridicule." ARCHBISHOP SECKER, in 1738, says, "Christianity is now railed at with very little reserve;"

he affirms "that an open and professed disregard to religion is become, through a variety of unhappy causes, the distinguishing character of the present age," and laments that the evil is "daily spreading through every part" of the nation.

Eminent Dissenting ministers too, lamented the abounding of iniquity. DR. JOHN GUYSE, in 1729, asks, "How many sermons may one hear that leave out Christ, both name and work, and that pay no more regard to him than if we had nothing to do with him! What a melancholy symptom, what a threatening omen is this!" And then he laments the "dismal effects, in the growth of infidelity, in the rare instances of conversion-work, and in the cold, low, withering state of religion." DR. ISAAC WATTS, in 1731, deploras "the decay of vital religion in the hearts and lives of men;" and observes that this "de-
clension of virtue and piety" is "a general matter of mournful observation among all that lay the cause of God to heart; and therefore it cannot be thought amiss for every one to use all just and proper efforts for the recovery of dying religion in the world."

Testimonies of a similar kind might be multiplied to an almost unlimited extent; but these may at present suffice. They furnish melancholy proof of the fearful prevalence of infidelity, and of profligacy of manners, among the irreligious part of the community; of the spread and withering influence of antichristian error among professing Christians; while the existing ministry, in the length and breadth of the land, with some honourable exceptions, was comparatively powerless.

The state of the people generally, both in towns and villages, was awful. Brutality and ignorance prevailed. Bull and badger-baiting, cock-fighting, and other cruel and disgusting sports were indulged with impunity. The few devoted men who ventured to break in upon their apathy or darkness were everywhere roughly handled,

* Qy.—How much have the State Priests improved in one hundred years?—Ed.

as the journals of WESLEY and NELSON abundantly testify.

Nor were these ebullitions of public feeling manifested by the lower orders only, for when WESLEY and his fellow helpers appeared in the field of conflict, many an Eliab, both in the ranks of churchmanship and dissent, said to him in an angry tone, "Why camest thou down hither?" But "was there not a cause?"

Having thus briefly reviewed the moral and spiritual position of the people at this period, our way is now clear to notice that extraordinary "Revival of Religion," which took place in our country under the preaching and labours of GEORGE WHITEFIELD,—the TWO WESLEY'S, and their coadjutors, sanctioned and aided by that "elect lady," the COUNTESS OF HUNTINGDON.

ON COVETOUSNESS.

SEVERAL papers bearing more or less directly on covetousness, have, at intervals, appeared in this Magazine, and it is to be hoped that they have silently wrought important results. It has, however, appeared to the writer not a little desirable, that the readers of the *Reporter* should have placed before them, in a brief and plain method, the scripture testimony on this subject; and having waited in vain to see the service performed by another, he proceeds to attempt it himself. Let me premise, that I have no sinister end in view. To write for the purpose of extorting money,—to goad the consciences of the rich with arrowy words,—to gratify a morbid murmuring, against the wealthy disciples, prevalent among the poor—to serve the cause of any particular society, are things extraneous to my aim. My only design is to lay bare "what saith the scripture" on this matter, believing that all the disciples of Christ are willing to listen to its arbitration, and abide by its verdict. Full well I know, that whether or not they are so willing, they *must* abide

by it, even to their justification or eternal undoing, and that it is utterly vain for them "to kick against the pricks." The Lord Jesus declares that his word shall judge us in the last day.

May the Holy Spirit circumscribe the hearts and ears of all my readers, to listen devoutly to the answers which God, in his word, gives to these three questions,—what place does covetousness occupy in the scale of crime? what is covetousness? and what effects result from it to the cause of God? In this paper, I shall confine myself to the first question.

1.—*What place does covetousness occupy in the scale of crime?* Let Holy Scripture answer, and let not its voice be hushed or modulated by the clamour of inward lusts, nor by the soothing counter-tones of the world's maxims and decisions. We must shut out the world before we can distinctly hear God. The world and God are irreconcilable opponents—we cannot hear both—we cannot blend their testimonies—we cannot turn our ear to the world, without turning it away from God. We cannot secure the patronizing smile of the world, without at the same time securing the avertive frown of God. "The friendship of the world is enmity with God; whosoever therefore will be a friend of the world is the enemy of God." James iv. 4. The Giver of all grace, help myself and my readers to receive this saying!

Now the Apostle of the Gentiles speaking by the Spirit, tells us plainly enough, God's estimate of covetousness. In 1 Cor. vi. 10, he puts the "covetous" between "thieves and drunkards," of whom, alike, he says, *they* "shall not inherit the kingdom of God." Nothing can be more unequivocal—*A covetous man cannot go to heaven.* "He that hath ears to hear, let him hear what the Spirit saith unto the churches." Turn for confirmation to Eph. v. 4, 5, where (also in Col. iii. 5) you find the "covetous man" pronounced "an

idolater, who hath no inheritance in the kingdom of Christ and of God." To which solemn and spirit-stirring decision, the apostle appends a warning against suffering it to be explained away by glozing paraphrases, "Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them." Seeing then we have so speedily arrived at the fearful and unalterable conclusion that the "covetous man" will be excluded from heaven, we might desist from further inquiry under this head; but it may be better not to pass over the more incidental testimonies conducting us to the same conclusion. The instances of Achan and Balaam in the Jewish church, and of Ananias and Sapphira and Judas in the Christian church, are fraught with weighty admonition. Covetousness was one of the crimes for which Israel was smitten and driven into captivity. It will be a symptom of the "perilous times," in the last days, that "men will be covetous," or (as Peter expresses it) "a heart they have exercised with covetous practices." Believers are exhorted to "let their conversation be without covetousness," Heb. xiii. 5; to "mortify covetousness," Col. iii. 5; "not to let it once be even named amongst them," Eph. v. 3; and if any man who is called a brother be covetous, they are charged not to keep company with him, no not to eat. 1 Cor. v. 11. Moreover the Lord declares, not only that he will judge the covetous, but that he "abhorreth" them. Ps. x. 3. Thus there can be no doubt that the "covetous man" is a "vessel of wrath fitted to destruction."

DR. HALLEY'S LECTURES.

NO. II.

DR. HALLEY disowns the reports of his lectures which appeared in the *Patriot*, so that it is not fair to animadvert upon the statements there attributed to him; *except* from the

consideration, that these statements will be read as authentic, by more persons than will probably read the lectures themselves. Some of the positions assumed in the *Patriot* report, are so unfair, so framed to catch the simple, so really *shabby*, that they provoke one's disgust: and if they should appear to be Dr. Halley's positions *indeed*, it will require little learning, and less skill, to expose, to the reprobation of all inquirers, the Lecturer's inconsideration, or worse, his disingenuousness. For example, in attempting to shew the unlikelihood of Philip's having *immersed* all his converts in Samaria, it is said, the inhabitants were dependent for water on Jacob's well, which was "deep," and could not be used as a baptistry; and out of which, sufficient water could not be drawn for the immersion of such multitudes. Now the sacred narrative says expressly, that Philip went down to "the city of Samaria;" but Jacob's well was not near the *city* of Samaria, it was in the *province* of Samaria, *near the city Sychar*; to which place, Philip does not appear to have gone. In the city of Samaria, or at least in its environs, there was plenty of water. Hear Josephus: "Sebaste, is Samaria, where the palace of Ahab, king of Israel, is still shewn. Now that city was on a mountain and well fortified, *had springs, well watered land, gardens, paradises, vineyards, and oliveyards.*" Richardson says, "The city stands on a fine large insulated hill, compassed all round by a broad deep valley." Now, whoever will glance at a map of Canaan, will see, that along the valley, runs a branch of the river Cana; and here Philip would find water enough for his purpose. Baptists, somehow or other, always find the needful supply of water; and for my part, if there were now as many candidates at Samaria as Philip had, I should like to see Philip Saffery, or any other baptist Philip, despatched to immerse them; and I should not fear but that, with such helpers as he would consti-

tute among the converts themselves, he would get through his work on any given day next year. But suppose there were no stream near the city, does Dr. Halley believe there would have been any difficulty in immersing some thousands within the city walls? It was a "city sunk in excess and effeminacy;" why then it had its *thousands of baths*,—doubtless, on an average, as many baths as it had houses,—without these a Syrian's idea of luxury would be robbed of its chief feature. Take up any book of travels and you will prove this. These baths too were situated most conveniently for baptismal uses, being placed in large apartments, or in the open court-yard. Here let me make a remark on the statement about Jacob's well.—We will suppose, in order to meet Dr. Halley's assumption, that Philip went to Sychar, and that there he had to baptize thousands. "Well, (says the doctor) where can water be had? It is evident that the city was supplied from Jacob's well, and that the idea of baptizing in that was perfectly absurd." No doubt of it: but it is an absurd idea which none but an absurdly thoughtless, or absurdly prejudiced "*doctor in divinity*" would have harboured, much less expressed. Sychar, (called also Shechem, Sychem, and now Napolose) like Samaria, was a rich and luxurious city, and necessarily had many *public*, and numberless *private* baths, in which the whole city might have been speedily immersed. This is quite consistent with the fact that Jacob's well supplied the city with *water to drink*. There can be no doubt on the mind of any one familiar with Eastern customs, that, at least *every respectable person*, male and female, in Sychar, underwent a voluntary immersion, every day; so that it would be no difficult matter, on any day in the year, to repeat the act with religious formalities. Away with such imaginary, fictitious difficulties from the exposition of God's revealed will!

The principle on which they are conjured up, is, as it appears to me,

fearfully base and impious. It lies at the root of all scepticism and unbelief. It is contended for, against light and knowledge. I say this calmly and advisedly; and I can prove what I say. For example—Dr. Halley tells us, that immersion is unquestionably valid baptism; that when a person is immersed, with the instituted solemnities, he is, beyond all question, scripturally baptized; yet he labours amidst an array of assumptions and logomachies, to arrive at the conclusion, that sprinkling or pouring will do as well. Now, is this the part of a humble, unscrupulous, ardent, self-denying disciple of Christ? Ought he not rather to say, "Since I am convinced that immersion is baptism, and since this conviction is sustained by the testimony of the universal church, *that* is the mode I will submit to and teach; and no longer spend my time and energies in contending for the validity of any other mode, even though I may do so with great shew of argument, and force of induction. No, I will obey my Lord's command, in a form which I am sure is right; and not suffer a peradventure, or possibility of error, to attach to me." This, I am well persuaded, is the course which an unprejudiced, unsophisticated heart, constrained by the love of Christ, would decide upon. To enter upon a process of "doubtful disputation," to establish another mode, on the ground of certain difficulties in the way of concluding that *all* the primitive disciples were immersed, is to offer no slight countenance to the cavillings of infidels and errorists. What is the hinge on which swing all the objections of Deists and Socinians to the doctrines and miracles of scripture? Why, the same as that on which Dr. Halley swings his objections to believers' immersion. "*It is impossible—it cannot be,*" is the assertion with which each justifies his opposition. The amount of Dr. Halley's reasoning in favour of aspersion, is, that John the Baptist, the apostles on the day of Pontecost, and Philip at Samaria, could not possibly have im-

mersed so many as are here enumerated, in the time specified. The doctor may think our belief gullibility, but we see no manner of impracticability about the thing; and we might demand of him the solution of analogical difficulties, in which he would have to side with the sceptic, or evince his own partiality, or inconsistency. Does Dr. Halley believe that all the Jewish males of adult age, went up to Jerusalem together, three times a year? Let him tell us where they found board and lodging; and we will much more easily show how three thousand could be baptized in one afternoon. Does Dr. Halley believe that Abraham circumcised, "*in the self same day,*"* his three hundred and eighteen home-born servants, besides those who were *bought with his money*? If he does, let him tell us how Abraham could accomplish this delicate and tedious operation on so many; and we will make it much more plain that Philip could immerse his converts in Samaria, and John his disciples in the Jordan. The following testimonies, quoted by Booth, will perhaps be like iron filings in Dr. Halley's weak digestive organs. *The deponents were pædobaptists.*

Mr. Merchant writes:—"Peter, and his companions in the ministry, baptizing in one day, three thousand persons by immersion, need not be wondered at; since we read in the authentic life of Gregory, the apostle of the Armenians, that he baptized *twelve thousand* together, by immersion, in the river Euphrates." Mr. Bingham says,—"*Palladius* observes, in the life of Chrysostom, that at Constantinople, *three thousand* persons were baptized at once, at one of their great festivals." Dr. J. G. King adds:—"Woladimir, a Russian prince, was baptized by the name of Basilius; and it is said, *twenty thousand* of his subjects were baptized (immersed) the same day." Fox, the martyrologist, informs us, that Austin baptized *ten thousand* Saxons, in the river Swale, near York, on a Christmas day. Dr. Robertson says,—"*A*

single clergyman baptized in one day, above *five thousand* Mexicans."† Here is a sample of historical nuts for the doctor to crack. I hope his teeth are sound.

In concluding this paper, I cannot refrain from noticing the awful *fratricidal* propensities of almost all pædobaptists. Each one marches off the field with his poignard hot from his brother's heart. How much we have heard of the invincible Dr. Williams! but Dr. Halley smites him down, and walks over him to meet the foe alone. There is his eminent and wonderously-lauded brother Wardlaw too, whose exploits have sounded out through all the world, and whose grey hairs and resplendent fame, might have shielded him from attack. But no; Dr. Halley makes up to him, and with one stroke of his terrible truncheon, lays him in the dust. Now this slaughter of elder brothers, and compatriot precursors in arms, is truly sickening—it chills one's very blood. To what shall we liken it, and where shall we find its similitude? Nowhere but on the banks of the Ganges, and there only in an imperfect form. Go up to that stream; observe that robust youth: what is he at? See, he is laying out his venerable sire, a living sacrifice to his greedy divinities. There, mark, he turns his back on the old man, and stalks towards his ancestral home. What is the thought that occupies his breast? This is it: "As I have done to him, so shall another do to me!" And such may well be the thought of every champion of pædobaptism. As surely as ever he took the sword, so surely will he perish by the sword. This will be the fate of Dr. Halley. Nay, let him not wince,—it must be even so. With what measure ye mete, it shall be measured to you again. If we hotspur baptists could only have patience to lie still in camp a little while, we should soon behold some giant refreshed with new wine, advance out of the trenches of pædobaptism, and take off his brother Halley's head

* Gen. xvii. 26, 27.

† Booth, vol. 1, pp. 225, 227—8

as clean as a whistle. Gentle readers, lay these words up in your hearts, and when they come to pass,—lo they will come!—then shall ye know that a prophet has been among you. W. B.

PERSECUTIONS IN DENMARK.

As the Danish baptists are multiplying in numbers, and also attracting general observation for their meek steadfastness in the midst of persecutions unparalleled in recent times, under a professedly christian and protestant government, it will interest the youthful readers of the *Reporter* if we give them a little information about these beloved brethren, and their country.

Denmark is an irregular peninsula, attached on the south to the continent, and running northward into the sea towards the coast of Norway and Sweden, and forming a barrier to a direct passage from the northern shore of England into the Baltic sea. In addition to this peninsula, the kingdom includes several contiguous islands. Continental Denmark is a vast plain, almost destitute of hills and rivers. The population of Denmark is about *two millions*, only, therefore, or not quite, equal to that of Scotland. There are Danish colonies both in the East and West Indies. In the East, Serampore is the most celebrated; where, as my readers well know, Dr. Carey was permitted to establish himself, when the British East India Company refused him liberty to settle in the territory of his mother country. This was a great service rendered by the Danes to the Baptist Mission, and to the cause of christianity at large. It is grievous to have to contemplate the same people, fifty years later, imprisoning and mulcting their own countrymen because they hold the very same opinions as the celebrated Carey was allowed to propagate in India, under the shelter of the Danish flag. How changed! How fallen!

Denmark is now comparatively a poor and powerless kingdom; but in

former times the Danes were able to spread terror and extend their conquests, through a great part of Europe. Eight hundred years ago, England was in subjection to a Danish prince, whose name—Canute—is familiar to every one.

The Danish people are not an uneducated people. Schools are numerous, and are conducted on the Lancasterian or British system.

The monarchy is hereditary and absolute,—that is, the king is not elected, or controlled by his subjects, but has the right (in word not in deed!) to do as he likes. There are certain fundamental laws, which his majesty does not dare to infringe upon. One of these is, a law to preserve in all its immunities, the state church. The clergy, like clamorous rooks, threaten to place his kingship in a very luckless position should he even cut a stick in their privileged territory. The Danish king (as well as some other royal personages nearer home) is priest-ridden. Were it not for this misfortune, it is probable he would disdain to make his faithful subjects suffer in property or life, because they choose to be baptists.

The creed of the established church is the Lutheran, but it is a matter of small consequence to ascertain what creed an established church professes. In *practice*, all established churches are pretty nearly on a par. Age and opportunity, of course, make some diversity; but their *spirit* is one and the same. Their god is their belly; their mission is the extermination of heretics; (i. e. dissenters,) and like harlots, they are at once the pliant slaves, and the hectoring mistresses, of those who support them. Nevertheless, it must be for a special wonder and lamentation, that the religious progeny of the great-hearted Luther, should be treading so closely in the footsteps of the papal inquisitors, whom their noble founder routed. True it is, indeed, that Luther himself was somewhat of a persecutor, and he had few tender mercies for

baptists. Calvin too, and other reformers, were set against them. But since their day, three centuries have rolled on, and the brutal and base spirit of persecution, has received such lessons as ought to have tamed it. Alas! it seems a creature so fierce that no man can tame it. Baptists also are deemed lawful prey by all state priests. They are men, that, go where they will, turn the world upside down; at least so far as mightily to endanger the immunities of priestcraft. No marvel, therefore, that Demetrius and his fellows of like occupation, make a great uproar against them.

W. B.

ASTONISHING ACCURACY OF THE BIBLE.

AN astonishing feature of the Word of God is, that, notwithstanding the time at which its compositions were written, and the multitudes of the topics to which it alludes, there is not one physical error—not one assertion or allusion disproved by the progress of modern science. None of those mistakes which the science of each succeeding age discovered in the books of the preceding; above all, none of those absurdities which modern astronomy indicates in such great numbers in the writings of the ancients—in their sacred codes—in their philosophy, and even in the finest pages of the fathers of the church—not one of these errors are to be found in any of our sacred books. Nothing there, will ever contradict that which, after so many ages, the investigations of the learned world have been able to reveal to us on the state of our globe, or on that of the heavens. Peruse with care our Scriptures from one end to the other, to find there such spots; and whilst you apply yourselves to this examination, remember that it is a book which speaks of everything, which describes nature, which recites its creation, which tells us of the water, of the atmosphere, of the mountains, of the animals, and of the plants. It is a book which teaches

us the first revolutions of the world, and which also foretells its last. It recounts them in the circumstantial language of history, it extols them in the sublimest strains of poetry, and it chants them in the charms of glowing song. It is a book which is full of oriental rapture, elevation, variety, and boldness. It is a book which speaks of the heavenly and invisible world, whilst it also speaks of the earth and things visible. It is a book which nearly fifty writers of every degree of cultivation, of every condition, have concurred to make. It is a book which was written in the centre of Asia, in the sands of Arabia, and in the deserts of Judea; in the court of the temple of the Jews, in the music schools of the prophets of Bethel and Jericho, in the sumptuous palaces of Babylon, and on the idolatrous banks of Chebar; and, finally, in the centre of the western civilization, in the midst of the Jews and of their ignorance, in the midst of polytheism and its idols, as also in the bosom of pantheism and its sad philosophy. It is a book whose first writer had been forty years a pupil of the magicians of Egypt, in whose opinion the sun, the stars, and elements were, with intelligence, reacted on the elements, and governed the world by a perpetual alluvium. It is a book whose first writer preceded, by more than 900 years, the most ancient philosophers of ancient Greece and Asia—the Thaleses, and the Pythagorases, the Zalucuses, the Xenophons, and the Confuciuses. It is a book which carries its narrations even to the hierarchies of angels—even to the most distant epochs of the future, and to the glorious scenes of the last day. Well: search among its fifty authors, search among its sixty-six books, 1,189 chapters, and its 31,713 verses, search for only one of those thousand errors which the ancients and the moderns committed, when they wrote of the heavens or of the earth—of their revolutions, of their elements; search—and you will find none.—*From the German of Gausson.*

NEANDER ON BAPTISM.

A Poser for Dr. Halley.

THE celebration of the two symbols of christian communion, baptism and the Lord's supper, belonged to the unchangeable plan of the christian church, as framed by its divine founder; these rites were to be recognized equally by Jews and Gentiles, and no alteration would be made in reference to them by the peculiar formation of ecclesiastical life among the Gentiles; we need therefore to add little to what we have before remarked. In baptism, entrance into communion with Christ appears to have been the essential point; thus persons were united to the spiritual body of Christ and received into the communion of the redeemed, the church of Christ; Gal. iii. 27; 1 Cor. xii. 13. Hence baptism, according to its characteristic marks, was designated a baptism into Christ, into the name of Christ, as the acknowledgment of Jesus as the Messiah was the original article of faith in the apostolic church, and this was probably the most ancient formula of baptism, which was still made use of even in the third century, (see my Church History, vol. i. p. 546). The usual form of submersion at baptism, practised by the Jews, was transferred to the Gentile Christians. Indeed, this form was the most suitable to signify that which Christ intended to render an object of contemplation by

such a symbol; the immersion of the whole man in the spirit of a new life. But Paul availed himself of what was accidental to the form of this symbol, the two-fold act of submersion and emersion, to which Christ certainly made no reference at the institution of the symbol. As he found therein a reference to Christ dead, and Christ risen, the negative and positive aspect of the Christian life—in the imitation of Christ to die to all ungodliness, and in communion with him to rise to a new divine life,—so in the given form of baptism, he made use of what was accessory in order to represent by a sensible image, the idea and design of the rite in its connection with the whole essence of Christianity.

Since baptism marked the entrance into communion with Christ, it resulted from the nature of the rite, that a confession of faith in Jesus as the Redeemer would be made by the person to be baptized; and in the latter part of the apostolic age, we may find indications of the existence of such a practice. As baptism was closely united with a conscious entrance on Christian communion, faith and baptism were always connected with one another; and thus it is in the highest degree probable that baptism was performed only in instances where both could meet together, and that the practice of infant baptism was unknown at this period.—*History Christian Church.*

POETRY.

TO THE SPIRITS OF THE JUST.

YE Princes! Crown'd with light,
Enthron'd at Jesus' right,
Your eyes no sorrows dim,
No discord mars your hymn;
And sure as the eternal throne,
Is the enjoyment of your own.

Does earth, your former home,
Into your thoughts e'er come?
And, if we stand or fall,
Are ye concern'd at all?
We know God's hosts, in their strong hands,
Do bear us up, as he commands.

But now you see God's face,
In the most holy place,
Do ye (we think you must),
Remember you were dust?
And that you watch'd and wept in this,
Pursuant of the world of bliss?

One thing certes we know,
That all to Christ you owe;
And that a debt so large,
You never can discharge.
What merit have ye then to spare,
For those who make to you much prayer?

Think of us as you may,
 To you we will not pray;
 For us there is no need
 That you should intercede;
 Our Intercessor is your King,
 We only pray to whom you sing.
 Ye saints, when mortals pray
 To you, what do you say?
 Do you not feel confus'd,
 When prayer is so abus'd?
 And do you not to hide your shame,
 More loudly praise the Saviour's name?

O yes, beloved kin!
 We know, you deem it sin
 For men to pray to you;
 And christians never do.
 They go to God by Christ alone,
 And find the work already done.

G. B. W.

“WELL MEET IN GLORY!”

THE CHRISTIAN'S FAREWELL.
 FAREWELL, my friends belov'd,
 Time passes fleetly;
 When moments are improv'd
 Time passes sweetly.
 In JESUS we are one;
 When our few years are gone,
 Before the shining throne
 WE'LL MEET IN GLORY.

The woes of life we feel,
 And its temptations;
 But let us nobly fill
 Our proper stations:

Soldiers of Christ, hold fast,
 The war will soon be past;
 When victory comes at last,
 WE'LL MEET IN GLORY.

And Oh what joys shall crown
 That happy meeting!
 We'll bow before the throne,
 Each other greeting.
 Refresh'd—again we start,
 Though for a while we part,
 Yet, always join'd in heart,
 WE'LL MEET IN GLORY.

Accrington.

J. H.

VANITY OF TIME.

Oh tell me length of days,
 What have ye power to give,
 That the frail sons of men,
 Should so desire to live?
 Say, does not care and toil,
 Increase with coming years;
 Why should we be unwilling
 To quit this vale of tears?

Why are our souls engross'd
 With fleeting joys of time?
 Why rest we not our hope,
 Upon that blissful clime?
 Where sorrow, care, or pain,
 Can never more annoy;
 Where there is not one cloud,
 To mar our heaven of joy.

Gateshead.

ELIZABETH GEORGIANA.

Biographical Memoirs.

BRIEF OBITUARY.

“*The Short and Simple Annals of the Poor.*”

JOHN PRING, the subject of this brief notice, was a member of the baptist church, Saint-hill, Kentisbeer, Devon.

The circumstances connected with his conversion to God, were very remarkable. He had been accustomed occasionally to attend the means of grace for some years; but the word preached, did not appear to produce any beneficial effect upon his mind. In January, 1840, I was called from my bed at midnight, to visit a sick man, who wished to see me. I went, and found the individual in dying circumstances, but awfully ignorant of the “great salvation.”

He seemed, however, to lament that he had not sought the Lord, and attended to the concerns of his soul while in health; and expressed a hope that those around him would take warning from his case. I spoke seriously to him for some time, and endeavoured to direct his mind to Jesus, who “is able to save unto the uttermost.” I also embraced the opportunity thus presented me, of urging upon those who stood around his death-bed, the importance of seeking the Lord without delay. Oh, it was a solemn scene! There were ten or twelve persons present, among whom were John Pring, and his wife, to both of whom the Lord was pleased to bless the word spoken, and to make it instrumental in bringing them to himself. About eight months afterwards, he was baptized and added to the church, and

two months subsequently to his baptism, his wife also was baptized. In July, 1842, she departed this life triumphant in the Lord, after an illness of more than twelve months duration; and now she has been followed to the realms of bliss by her beloved husband. After a short separation they have been re-united, and will "never part again." He had been for some years the subject of an asthmatical complaint, which incapacitated him for labour, and which has at length removed him to his eternal rest. For the last twelve months it appeared evident to many that he was rapidly growing in grace, and ripening apace for the garner of his Lord. On Friday, October 20th, he became worse than usual, and from that time he continued to sink, until death transported him to the regions of the blessed. During his last illness his mind was stayed upon the Lord, and he was consequently kept in perfect peace. He was quite resigned to the Lord's will, and said, if he saw fit to restore him he should be thankful, that he might glorify him more on earth; but if otherwise, he was ready to die, since he had a good hope through grace that he should be with Christ. Towards the end of his illness he appeared desirous to depart, and with uplifted eyes, (his voice faltering through extreme debility) he exclaimed,—

"When shall the day, dear Lord, appear,
That I shall mount to dwell above."

He expressed a wish that I should improve his death by preaching from Rev. ii. 10,—“Be thou faithful unto death, and I will give thee a crown of life.” “Not,” said he, “that I have been always faithful; I have many times proved unfaithful to the Lord; but that others may be exhorted to fidelity.” On the day before his death, (the Lord's-day) he was visited by many friends, to whom he spoke with much feeling, and evinced a great concern for their spiritual welfare. To an aged relative, he said, “I have long been watching over you with affection. I think it is high time for you to seek the Lord.” To a young person, he said, “I hope you will be in earnest about your soul's salvation.” A young friend who was baptized with him, he affectionately exhorted to perseverance, saying, “I hope you will endure to the end. You know those only who do so will be saved.” To another friend, he said, “I have nothing to do but to die, and I do not dread death—its sting is quite removed.” On

being asked, is Christ precious to you now? he replied, “O yes, yes, Christ is precious.” Do you feel happy? he was asked. “O yes,” said he, “quite happy, and longing to be gone.” On the morning of his death, he asked for some water, and upon its being given him, he said, “I shall soon be drinking of the river which makes glad the city of God.” He became speechless about two hours before his death, but his mind still seemed serene and happy; and on Monday morning, Oct. 30, 1843, with a gentle sigh, he breathed his spirit into the hands of his Saviour and his God, at the early age of thirty years. May all who read this be constrained to follow him as he followed Christ, and may their earnest prayer be, “Let me die the death of the righteous, and let my last end be like his,” for, “Blessed are the dead which die in the Lord.”

Saint-Hill, Kentisbeer.

F. H. R.

ORIGINAL LETTER

OF

THE LATE REV. I. MANN, A.M.

TO A BROTHER IN THE MINISTRY.

To the Editor of the Baptist Reporter.

My dear Sir,—You knew and loved my dear brother Mann, and will cheerfully aid in perpetuating his memory. The letter, of which the following is a copy, turned up among my papers a day or two ago, and, like a portrait, reminded me of its excellent writer. I am sure that if you will insert it in the *Reporter*, you will gratify others as well as,
Yours fraternally, J. B.

My dear Brother,—I must write a line. I cannot promise you much. I was at B—, the last month, and there heard of your grievous bereavement, and personal affliction. I sympathized, and prayed for you. May the Lord in mercy support you!

How many days have passed since we commenced our ministerial course! Life has begun to ebb. How many have been our trials,—but how many more our mercies! Oh, my dear brother, we might have had personal affliction, and keen poverty:—yet, 'tis not so. You and I were not born to fortunes. I have no talents but of the most ordinary kind. My piety has also been in a mournfully low state; and yet I have not been forsaken. When it is well with you, give

thanks on my behalf, and continue to pray for me.

You lose one kind and invaluable friend after another, but the Lord liveth. Yes, and our friends live;—they are in heaven, —they are in good health, holy and happy for ever. We are going to them. What is heaven? I do not know: but Christ, the Holy Spirit, and the Father are there! All holy intelligencies are there, and among them a large number of names dear to my heart. And if I arrive there, I shall be happy too, because holy in my spirit, and enjoying the vision of Christ. Oh, my dear brother, we are hastening on the side of a line which will bring us together at this point, then how happy,—how happy for ever!

I have written this at a moment's warning, and must send it presently. I shall always be happy to hear from you, or see you, or in any way testify my love to you. I am, my dear brother,

Yours very truly,

Bernonsey, Oct. 29, 1831. I. MANN.

NARRATIVES, ANECDOTES, &c.

THE HON. J. R. MORRISON.—In our usual record of recent deaths, will be found, this month, the name of this distinguished gentleman and scholar. The *Canton Press* furnishes the following brief narrative of his life, attainments, and premature removal:—"Mr. J. R. Morrison, the son of the illustrious Dr. Morrison, so well known as an active missionary and compiler of the 'Chinese Dictionary,' and who died in China just nine years ago, was born in Malacca in 1815, and was only twenty-eight years and four months old at the time of his death. In an early age he was sent to Europe, whence he returned, after a short stay, to China, with only the rudiments of an education, which it then became the care of his father to perfect. From the earliest age his attention was drawn to the Chinese language, in which he had become so proficient, that on the lamented death of his father, though only nineteen years old, he was appointed by the Government to the responsible situation of Chinese secretary and interpreter to the superintendents of trade, before held by his father, the duties of which he performed to general satisfaction. Mr. Morrison's studies were, even at that early period, not limited to the Chinese language. The

trade of this country had so much engaged his attention, that in 1834 he published a volume, the *Chinese Commercial Guide*, containing much very valuable information on the commerce with Canton, which must have been collected with considerable pains, and which, to this moment, is of the greatest use as a book of reference. During the following years, preceding the differences with the English, Mr. Morrison, whose official duties did not then engross the whole of his time, was engaged in perfecting his knowledge of the Chinese language and of the customs and habits of this people. The geography of the country had particularly engaged his attention, and, if he had been spared, it was his purpose, we believe, to have published a work on the geography of China, for which he had already collected many valuable notes. He contemplated also a new and enlarged edition of his father's dictionary. These literary labours were, however, interrupted by the troubles which broke out in Canton early in 1839, since which time he had to conduct the whole of the Chinese correspondence of her Majesty's Superintendents and Plenipotentiaries, and in 1840, and subsequently, always accompanied her Majesty's Plenipotentiary on the several expeditions of the British forces, where his perfect knowledge of the language and of the official usages, were of the greatest advantage in carrying on the negotiations which have terminated so advantageously to his country. It was at this moment, when Mr. Morrison's services were about to be rewarded by higher office, and their value probably more substantially recognised by his Sovereign and country, his Excellency Sir H. Pottinger, having only just appointed him a Member of the Legislative and Executive Council, and Officiating Colonial Secretary of the Government of Hong Kong, that, on the 23rd of August, he was attacked by the Hong Kong fever, which has lately deprived us of so many valuable lives. The fever which terminated his life, and which must be termed the Hong Kong fever, combines, we are told, in its symptoms, the appearance of the jungle fever of India, and of the yellow fever of the West Indies, and has hitherto, in too many instances, defied medical art: although the latest advices from Hong Kong, we are glad to say, mention the recovery of several that were considered in danger from the same illness."

In addition, we have the following honourable testimony to his character and worth from the British Government in China:—"Sir Henry Pottinger announces with feelings of the deepest and most unfeigned sorrow, the demise of the Hon. J. R. Morrison, Member of Council, Chinese Secretary, &c., and officiating Colonial Secretary of the Government of Hongkong. Mr. Morrison was so well known and so truly beloved, esteemed, and respected by all who had the happiness of his acquaintance and friendship, that to attempt to pass any panegyric on his private character would be a mere waste of words, and Sir Henry Pottinger feels that his own sincere grief on this mournful event is only a type of that universal sentiment in which the memory and worth of Mr. Morrison will for ever be embalmed. In a public point of view, Sir Henry Pottinger considers the death of Mr. Morrison to be an irreparable national calamity, and he doubts not but as such it will be received and viewed by his Sovereign and country."

BOOKS IN THE MIDDLE AGES.—A Countess of Anjou, in the fifteenth century, paid for one book—two hundred sheep, five quarters of wheat, and the same quantity of rye and millet. And in early times, the loan of a book was considered to be an affair of such importance, that, in 1299, the Bishop of Winchester, on borrowing a bible from a convent in that city, was obliged to give, for its restoration, a bond drawn up in the most solemn manner. And Louis XI., in 1471, was compelled to deposit a large quantity of plate, and to get some of his nobles to join with him in a bond, before he could procure the loan of one.

BOOKS.—When we survey our well-furnished book-shelves, the first thought that suggests itself is, the immortality of intellect. Here repose the living monuments of those master-spirits destined to sway the empire of the mind; the Historian, the Philosopher, and the Poet, "of imaginatiou all compact:" and while the deeds of mighty conquerors hurry down the stream of oblivion, the works of these men survive to after-ages, are enshrined in the memories of a grateful posterity, and finally stamp upon national character the permanent impress of their genius. Happy we, who are early taught to cherish the society of these silent friends, ever ready to amuse without importunity, and instruct without the

austerity of reproof. Let us rest assured that, it is the "*mind* that makes the body rich," and that, in the cultivation of our intellect, we secure an inexhaustible store of present gratification, and a source of pleasurable recollections, which will never fail to cheer the evening of life.

AMAZONS.—"Under a thatched verandah, of considerable dimensions, sat His Majesty, Guzza, king of Dahomi, surrounded by a great number of the ladies of his household, and several hundreds of female soldiers, armed with muskets and cutlasses, doing duty as his body guard." When Mr. Freeman was departing, the king ordered his singular body guard to fire a salute, and Mr. F. says, "The brigade of women fired their muskets and blunderbusses remarkably well." Perhaps this is a corps of fiery dames, whom the king considerably keeps under drill, till they promise to be less warlike at home.

AN AFRICAN PALACE.—Mr. Freeman says, "The whole premises of *Adanperakadi* are very extensive, and all enclosed within a clay wall from three to four feet thick, and about twelve or fourteen high. The area within must inclose from six to ten acres. *The walls are decorated with human skulls, stuck on small sticks.* The sticks are about fifteen inches high above the tops of the walls, and placed at regular distances from each other all round the premises. I should say the distance from stick to stick, and consequently from skull to skull, would be about from twenty to thirty feet."

CORRESPONDENCE.

INDEPENDENTS *alias* CONGREGATIONALISTS

I AM very much pleased with your remarks on Dr. Campbell's Letter. I have often thought that our Independent brethren look upon themselves, with very great complacency, as the very essence of perfection; in all their views and proceedings, they say in effect, "The temple of the Lord, the temple of the Lord are we." They talk much about charity, but let baptism be introduced and their charity retires into the shade. In the *Evangelical Magazine* for October, 1843, there is an obituary of a Mrs. Raban, which is indeed exceedingly "flimsy," and discovers the true spirit of pædobaptism. From all that I have observed for many years past, I am persuaded that ONE great object with pædobaptists in pleading for union and for open communion is, to do away

with the practice of believers' baptism by immersion, by a kind of side-wind. But what think you now of the Congregational Lectures of Dr. Halley? The whole system of the baptists is overthrown by this champion, and in a short time, they will not be able to shew their heads. Alas for the poor baptists! How can they survive all these attacks? Yet the Doctor confesses that immersion is *one mode* of administration, which Thorne stoutly denies! But after all quibbles, truth *must* and *will* prevail. I think that an instructive work might be written, under the title, "The persecuting spirit of Pædobaptism an evidence of its antichristian origin." T. T.

I doubt not, the *Reporter* will now be made more generally a vehicle of intelligence, and to this, I imagine the author of "Jethro" will have contributed not a little. I last month attended the meetings of the North Devon Auxiliary Missionary Society, and was breakfasting with several brethren, when the *Patriot*, containing the Doctor's strictures, was laid on the table, the reading of which, and subsequent conversation on the subject, was highly favourable to the circulation of your inestimable periodical in a neighbourhood where it was before little known. With my best wishes for your success in every liberal and christian enterprize. J.P.

LAST LECTURE OF DR. HALLEY.

A FRIEND of mine, residing in London, having read Dr. Halley's Lectures, as reported in the *Patriot*, and concluding, as he justly did, that the doctor had failed to bring forth any "strong reasons" in support of his practice, determined that he would go and hear the last lecture for himself, thinking it just possible that the best "reasons that the doctor had to produce, might be kept until the last. He did so, and all he says about it is, that he was "*amused*." I was certainly much surprised and grieved; for either he or the lecturer, "was to be blamed." Having always found my friend very serious in serious things, I began to look about me for reasons to account for this apparent anomaly, when it occurred to me, that this friend of mine, was endowed with a very strong and rather playful imagination. I concluded, therefore, that while the doctor was expatiating on the sprinkling system—he was realizing a sprinkling scene—by the minister descending from the pulpit and taking his stand upon the

lowest stair—the nurses dressed in their best attire, drawing near with their smiling charge—the basin brought forth from its secret abode—the adjusting the gown by the administrator, lest any part of its ample sleeves should perchance be *immersed* in the liquid element—the graceful dipping of the fingers—the cautious sprinkle—the shrill and discordant cries of the little one—and the hurried retreat. In addition to this, my friend has a very logical and discursive mind—looking at cause and effect—reducing theories to practice—and tracing systems to their legitimate consequences. And then, perhaps, he saw in vision, that our brethren had really become *consistent*—that they were not only pædo-sprinklers, but pædo-communionists, and that these same little ones were brought, in the afternoon, to the table of the Lord. But I will pursue this thought no further—blame rests somewhere—but you will, I doubt not, agree with me in a verdict of acquittal for my friend.

But allow me to ask, Mr. Editor, is it not a humiliating spectacle, and one that might make an angel weep, to see a man, to whom God has entrusted talents, employ those talents to "darken counsel by words without knowledge"—to support a rite, which constitutes an integral part of antichrist, makes void the law of God, amalgamates the church and the world, substitutes relative for personal, compulsory for voluntary, religion, engenders strife, and perpetuates a schism in His body who prayed that all his people may be ONE.

Dr. Halley, it should seem, has conceded many points stoutly contended for by his brethren, and in *their* opinion, essential to the existence of their system. With *this*, however, we have nothing to do; but it supplies another striking proof that "their rock is not as our rock, our opponents themselves being judges." Certain it is, that a house divided against itself, cannot stand: and although this house has stood for centuries, it now begins to tremble, and ere long it shall be said, it "is fallen, is fallen." Of the certainty of this, the New Testament assures us, and of its approach, the pages of your work, if I mistake not, give indubitable and pleasing intimations from month to month. And let but our brethren, the Independents and Wesleyans, come out nobly and scripturally—let them repudiate a rite which has only for its basis,

the commandments of men," and they would do more for the separation of church and state, and the downfall of antichrist, than they can possibly accomplish by their preachings or writings.

My remarks, you will perceive, Mr. Editor, are of a general character; I have not animadverted upon any statement, or attempted a refutation of any of those oft repeated, and as oft refuted, opinions, broached by the doctor. No, this will, I doubt not, be done by far abler hands than mine, since he has laid himself open to the animadversions of many of his own denomination, as well as to those whose views upon this subject, are *altogether* opposed to his own.

W - - h.

IMMUTATUS.

JOHN EUSTACE GILES *versus* DR. HALLEY.

ALLOW me to congratulate you on your altered appearance and cheerful spirits. I am quite rejoiced to see that the spirit of the age is in you, and that you are not a whit behind your brethren, nor indeed behind that celebrated "Author of Jethro," whose name (I wish I could add, whose *praise*) is in all the land. Your new plan is edifying and noble. You begin at *home*, but your love does not stop there. Sympathy for England is succeeded by sympathy and co-operation for Scotland's well being; and this again by sympathy and co-operation for Ireland's enlightenment and enfranchisement. Doctor Halley's lectures too! Every object of interest touched on and advanced. Well: will Mr. Giles reply to Dr. Halley; will the Leicester baptists ask him to enter into the field with this ponderous antagonist?* My old friend, W. B., justly characterised him as one "whose powers of reasoning; popular address; beautiful bewitching style; honourable status as a minister and an orator; gentlemanly bearing; controversial tact; and competent literature would command for a course of lectures from him, universal attention." Why should not Mr. G. engage in this field of controversy? and why should not the *Patriot* report his lectures as Dr. Halley's were reported? Mr. Editor, please to insert these questions that we may be furnished with a reply; and, urge Mr. Giles by the importance of truth, and the ability he possesses to expound and enforce it, to give Doctor Halley's arguments all the attention they demand, and a full reply,

[* We think not; though they would rejoice to hear of it. *London should* ead in these matters.—Ed.]

that the public may judge between them. Wishing you increased success in your arduous labours, and an extensive circulation.
Glasgow. S. M.

"SUBMITTED TO BAPTISM."

I, FOR one, think the expression correct and justifiable; and it must appear that R. B. in his critique on it, has been *rather* too hasty in his expressions, and *rather* too ready to "beg the question."

In maintaining an opposite position to that laid down by our friend, let me attempt a review of his article.

"It occurs to me," says he, "that such a way of speaking of this ordinance, is neither honourable to our heavenly Master, nor good to the cause of Christ on earth." It is not honourable to Christ he says, "because it implies an unnecessary or irksome task imposed upon his followers." Either R. B. must be totally unacquainted with the signification of the term "submit," or he must, in a moment of thoughtlessness have penned, what on a cool and deliberate perusal he will be persuaded was not correct. To submit, signifies "to be subject,"—"to acquiesce in the authority of another"—"to yield." Taking either of these definitions, we argue that a man may *submit* to any ordinance whether it be necessary or unnecessary—pleasing or irksome—the fact of his submission implying neither; so that the mere employment of the phrase "submitted to baptism" does not carry with it the idea either of the pleasantness or unpleasantness of the duty. And as to our opponent's representation of the case, to which our friend alludes, it ought to be perfectly unheeded; we know full well that on all matters touching the ordinance of baptism, there are some who will "hesitate dislike."

The term "submit" we hold is honourable to Christ—it represents *Him* as King and Lawgiver in Zion—*baptism* as an ordinance of his appointment—and *those* who are baptized as willing to submit to his authority and obey his commands.

R. B. goes on to state that "it is not just to those who have been baptized, because the word implies, although it does not positively express, unwillingness on the part of those who submit." Here again, he manifests either ignorance of the English language, or want of caution in expressing his ideas. May not submission be voluntary and cheerful as well as constrained and unwilling? R. B. as

a subject of Victoria, submits to her authority; does it follow that he is an unwilling subject? I trow not.

The term "submit" is perfectly *just* to those who are baptized; it does not either "positively express or "imply" *unwillingness* on their part; in fact, it comprehends neither the idea of reluctance nor of cheerful compliance, being merely expressive of a simple act, apart from the motives which prompt to its performance, or the feelings connected with it.

Doubtless to some, the ordinance in itself is unpleasant—it is a *trial*, owing to various circumstances; yet, when they consider who has appointed it—when they regard the Saviour's command—and the design of the rite—they cheerfully *submit* to the ordinance—because they desire to *submit* to the authority of their divine Master.

Changes in many things connected with religion are necessary, but I think a change is not needed here.

Haverfordwest. ONE WHO "SUBMITTED."

DISPLAYS AND ATTRACTIONS AT RELIGIOUS ANNIVERSARIES.

AT whatever state of purity, simplicity, and spirituality, the church of Christ is expected to arrive, it appears to me clear enough that it has not arrived at that state at present: and I cannot but question whether the practice of many parts of the professing church tends to produce a more spiritual and scriptural state and character. It is indeed to be lamented, that there is, amongst many, a want of principle, and a want of liberality to the cause of Christ. Many professors do not give by the scriptural rule,—“according as God has prospered them;” and therefore it often happens that at the end of the year, there is a deficiency, and sometimes a serious one too, in the accounts of those who are appointed to manage the secular affairs of the church. There may also be occasions when some extra outlay is demanded for repairs, which the extra and voluntary offerings of the people do not meet. The question of ways and means is then discussed; and certain measures are resolved on, by which a large attendance, and, if possible, a good collection may be insured. Amongst other things occasionally resorted to, is a selection of sacred music paraded on the bills containing the announcement of the sermons; and then appears, in some newspaper or magazine, the intelligence, similar to that

which appears in your *Reporter* for last month, respecting the general baptist chapel, Scoresby-street, Chesterfield, that,—“In the course of the service, a selection of sacred music was very ably performed by the choir belonging to that place of worship, whose abilities are too well known to need any further comment.” Now, without being at all personal in my remarks, and using the case I have just quoted simply as an illustration, and an instance of what I have long felt to be an evil, my opinion is, that all such displays are contrary to the spirituality of the service and the worship which God requires, and which only are acceptable to Him,—contrary to the spirit of the exhortation which requires us to worship him in the beauty of holiness, and to fear before him. Such measures I think to be evil, because they do not tend to give the ungodly those views and feelings with respect to the house of God which it is desirable they should cultivate; for they are more likely to go away commending or finding fault with the music and singing, than to become the subjects of religious feeling, and confess that God was present with his people. Nor do I think it enough to say in justification, that some may, by the sacred music, be drawn to the house of God, and be saved by the word when there; for in many cases this is not the real motive; and if it were, it does not appear to be a course on which the blessing of God is reasonably to be expected. Such displays I think to be evil, because of their effect on christians themselves; who, if I can judge from what I have seen and heard, have often a deeper impression made on their minds by the music than by the sermon, or other parts of the worship of God. Such means of getting money I think to be an evil, because it shifts the burden from those who ought to bear it. Man is naturally ready to spare himself; and if means of this kind be resorted to, by which deficiencies can, with some degree of certainty be made up, professors think there is the less need for their efforts and exertions. Thus the operation of principle is hindered, a worldly carnal spirit is cherished in the churches, and the support of the cause of Christ made not to rest upon christians, whose liberality should be excited by the constraining influence of the love of Christ, but to rest in a great measure upon the world, who are drawn to it by the promise and expectation of mere animal gratification.

G. W. F.

OUR PERIODICAL LITERATURE.

I HAVE occasionally heard of some ministers, who excuse themselves from visiting their flocks, holding bible classes, and so on, on the plea that their time is occupied in authorship. Now, such persons are often the best remunerated of our pastors; but they excuse themselves from doing the work for which they are amply paid, on the ground that God has invested them with power to influence the present and future generations, through the press. This satisfies their own consciences, and so, *in substance*, it satisfies the churches. But *the method* which many (aye, *most*) reverend writers use to accomplish the object of their laudable ambition, is highly questionable. They write *elegant* volumes, which are published at *elegant* prices; the contents of the volumes become known only to the *elegant* classes, and the profits of the volumes go to increase the *elegant* comforts of the authors' families. Now, this is all as "the Gentiles do," and is hardly honest, if the time of the writers be the property of the churches. But, if these gifted brethren would use their gifts for the benefit of "the million," and instead of locking up their mental munificence under gilded covers, would enrich *our periodical literature* by their unbought contributions, no churches would complain of their pastors' seclusion, much less would any whisper their suspicions, of a love of mammon, rather than a noble love of general usefulness, being the exciting cause of that seclusion. In many instances too, these honoured ministers have received their learning by the bounty of the churches, which bounty has been made up in no small degree, by the mites of the poor: are they then not entitled to a liberal return? "But our men of talent (it will be said) write for future generations, and periodical literature has only an ephemeral interest, or value." Be it so: is it not enough for any man to serve *his own generation* by the will of God? Let him not think that wisdom will die with *him*. The next generation will serve itself as well, or better, than he can serve it. Besides, if the Magazine be the first vehicle of an excellent article, it need not be the last. Separate publication is not prohibited if the public demand it. In a word, I would that our professed public men were *really* public men, *living for the greatest good of the greatest number*.

A LOOKER-ON.

EMIGRANTS MUST BE SPRINKLED!

A PAPER of instructions to emigrants for Sydney, issued by Messrs. Carter and Bonus, of Leadenhall-street, was put into my hand the other day, in which I read as follows:—

"An extract from the *registry of baptism*, of each individual, whether *adult or child*, duly certified by the parish minister, or other proper officer, must be produced before passage can be granted under the colonial bounty."

I was not a little surprised to find that *every emigrant must be sprinkled*, or be deprived of the advantages held out by government, and was very sceptical on the subject—till a poor man, a member of our church, was told by the clergyman of his parish, that his youngest child (who was born subsequently to both parents becoming baptists, and consequently not christened) must be baptized. A letter also was received by him from the agent, of which the following is a copy:—"Isaac Churchill,—The Government require the baptismal register of your youngest child, *Job*, which you must send me by return of post. They have written me to procure it of you; you will therefore obtain it and send it without fail."

This was, at length, very reluctantly submitted to. The deposit money was paid, their employment relinquished, and every arrangement made for their voyage.

I thought you would naturally feel interested in the subject, as you "make baptism everything," and that you would make the *Reporter* the vehicle of some information on a point, certainly of importance to the denomination.

Montacute.

JOSEPH PRICE.

WORDS OF THE WISE.

We ourselves stint God in the measure of spiritual gifts. He has no measure.

The more I am terrified with a sight and sense of sin, the more precious Christ is, and the faster I lay hold on him.

Whenever I spy a fault in another, I am determined to look for two in myself, and they will not be far to seek.

It is impossible for any man to know Christ to be a Saviour, till he knows himself to be a sinner.

I will remember all my sins, every one if possible, with all their aggravations, but while there is a bible in the world, they shall not terrify me.

PLANS OF USEFULNESS.

HINTS FOR PRAYER.—Every hint which tends to endear the house of prayer or the throne of grace to the church or the family, is important. The following are commended to the thoughtful attention of your readers.

1.—Let some special subject be appointed for every day in the week, that shall have a prominence in family devotions; and where practicable, let the plan be adopted at prayer meetings, by giving subjects to those persons who are known to have an aptness for turning their petitions to a given object, and let the appointed subjects be introduced early.

2.—Let it be a matter of concern with all who speak in prayer, to be *audible*. Some present, are hard of hearing. Give vent to utterance and feeling—as we speak *for* men as well as *to* God. Let the voice be raised at once, so that every word may be heard if possible.

3.—While in the scripture no forms nor postures are prescribed, it is said, women are not to be uncovered in public assemblies, because it would not be comely. May not the same reason apply why persons *should not sit down*, while prayer is presented to God, if health permits a more becoming posture.

4.—Something like the following may be adopted by agreement, and would form another bond of union among the children of God, without involving any sacrifice of principle. The first Monday in each month, has long been appropriated by different churches—more recently, every Tuesday, by many families, has been set apart for special prayer for the outpouring of the Spirit—missions to the heathen, &c.

Lord's-day morning, For the Pastor or Minister.

Lord's-day evening, The church, congregation, and sabbath-school.

Monday, Home missions & Irish societies,

Tuesday, Foreign missions.

Wednesday, The Jews.

Thursday, Sailors and Soldiers.

Friday, Translations of the scriptures.

Saturday, Benevolent institutions, civil and religious liberty, education, peace, temperance, &c. J. W.

INVITING OTHERS TO WORSHIP.—Every christian may do something in this way—the aged, as well as the young—the poor, as well as, or better than, the rich. Those who cannot talk or pray in public, can say enough, if they only will, to bring some neighbour to hear God's word.

Every person who has articles to sell, can say something respecting them. The farmer can commend his grain, the shopkeeper his goods, the milliner the fashions, the manufacturer his workmanship, and the teacher his mode of instruction. But when all

classes of society can thus open their mouths respecting the things which are temporal, cannot christians speak for the salvation of the soul? Where there is earthly gain to be secured, or pleasure enjoyed, whether a person has had education or not, and whether among superiors, or inferiors, or equals, he can speak freely, eloquently, earnestly, and without any fear of being charged with selfishness. And all christians whose hearts are right may therefore invite their neighbours to the place where the way to heaven is made known, and the salvation of Christ is commended to the hearers.

Let it be remembered that there are many who only want that kindness, and invitation, and encouragement, *which christians can employ*, to bring them to the sanctuary. Some persons wonder that christians do not invite them. Some, for want of invitation, are afraid that they should not be welcome if they went. Some absent themselves through indifference, which a few invitations might overcome. Some keep away because it is their custom to do so, and they need kind invitations to induce them to enter upon what they contemplate as a strange engagement. And others have prejudices, which nothing but a repetition of kindness, or of kind invitations, will remove. But these means for bringing persons to the house of God may certainly be used by *all* the members of the church. Where they are not used, it is not because of inability, but for want of more thought, or more religion. Where the means are used with diligence and prayer, they manifestly contribute to the increase of the church. One christian at Bristol, by the practice of inviting to the chapel the persons whom he saw loitering in the streets on the sabbath, was in two years the means of introducing fifty persons to the church, and the greater part of them young men. The same kind of usefulness, if not the same degree, is before very many of the people of God; and those who cannot accost persons in the street, may employ persuasion in the house.

CLASS, OR EXPERIENCE MEETINGS.—Mr. Roe, of Birmingham, says, "I dare not add so many fresh out of the world to our church, were it not for the classes." Mr. Goodman, of Houghton, near Huntingdon, writes respecting the class-meetings there, "They are found to be very promotive of spiritual advancement. They are much enjoyed and highly spoken of by the members. The leaders themselves appear to be greatly benefited by the work in which they are engaged." Mr. Lake, the minister at Harefield, in Hertfordshire, writes respecting them, "Our class-meetings have been abundantly blessed." Mr. May, who is the minister at Prescott, in Somersetshire, says,

respecting a class which was formed when the place was visited to collect for the Home Mission, "The class goes on well, and increases in numbers every sabbath." Mr. Kirtland, minister at Newark, says, "We have introduced the class-system, and it is succeeding well. The members are gradually falling in with it, and profess to derive great pleasure in *regularly* meeting to 'edify one another.' We have observed that the most consistent of our young members have been those who have constantly attended their classes. They have a cementing tendency: they supply a motive for christian watchfulness: they give a pastor that legitimate influence which is sadly wanting in many congregational churches. Sin is sooner detected. They present an organization which is capable of being made subservient to important purposes; and they have the sanction of Zion's Lawgiver." Mr. Crowe, minister at Worcester, writes respecting the class-system, after having tried it for nearly twelve months, "It is admirably adapted, if properly worked, to promote the piety and zeal of a church—to increase the spirit of fraternal love, union, and co-operation—to draw out and improve the gifts of its members—to encourage inquirers—to obviate pecuniary difficulty, so generally complained of, arising from the deficiency of quarterly collections to meet the various incidental expenses of a place of worship—to create and sustain an organized agency for tract distribution, prayer-meetings, and exposition of the scriptures in private houses among the ignorant and negligent,—for recruiting the sabbath-school, and in short, for almost every useful purpose connected with the efficiency of a christian church. I believe there are but few among our churches generally, that are duly aware of the value and importance of the class-system, as adapted to promote the spirituality and efficiency of churches."

We have taken the above from two excellent tracts, by Mr. Burton, we believe,—*"To Church Members, on Individual Usefulness,"* and *"The Class System Vindicated and Recommended."* Would they were in the hands of every member of our churches. What blessed effects might follow!

ATTEMPTS TO DO GOOD.

EMSWORTH, *Hampshire*.—We are just commencing a little baptist cause here, and have every reason to be thankful at the success we have met with. Our little school already numbers about seventy children. Our superintendent is the person who was baptized at Portsea. One of our young teachers, a youth of sixteen, has also put on the Lord by baptism; and there are others whom we expect very shortly will

follow the example. When I came here, seven years back, there was but one baptist in the place. "Who hath despised the day of small things." "The Lord hath done great things for us whereof we are glad." W. S. B.

WALSALL.—The deacons of the baptist church here, about five years ago, commenced reading the scriptures to the poor, and praying with them, and exhorting them, and soon found it necessary to open a large room in the neighbourhood of Blue-lane, about half a mile from our place of worship, in the town. Since then, we have built a small place near the spot where we commenced our first operations. We have now a school of about 120 children, and divine worship in the room every sabbath afternoon and Tuesday evening. Our minister, Mr. R. Hamilton, (late of South Shields) and the deacons, alternately conduct the services. The Lord has been with us, and our united labours have not been in vain in the Lord. Since the commencement, eighteen or twenty individuals have been added to our church from this place. Our little room is situated in a very populous neighbourhood, and a grant of your handbills would be exceedingly useful. Will you be so kind as to think of us, and do what you can for us. May the Lord grant that by these means his work may go forward, and great good be done to immortal souls. W. C.

DYKE is a small hamlet, where several members connected with the G. B. church at Bourn, reside. After they had tasted that the Lord is gracious, they began to feel for their neighbours, among whom the gospel was soon preached. A school was also commenced in a private house, but this being inconvenient, a pious female, a member of the church, caused a neat commodious building, for the double purpose of a meeting-house and school-room, to be erected, which was opened on Tuesday, Nov. 7th. About sixty teachers and friends assembled after tea. A discourse was delivered from Zech. iii. 10, when all appeared highly delighted. On the 9th, the children had a treat of cake and tea, and were addressed and rewarded. Not one scholar was absent, from sickness, or any other cause. May the Lord continue to smile upon their endeavours. J. D.

REVIVALS.

EYE, *Suffolk*.—On the 28th of May, two persons were baptized; on the 1st of October, two more; and on the 31st of December, our hearts were again made glad by witnessing six more obey the Saviour by being buried with him by baptism; making seventeen baptized in the year. One of the six persons was an upper servant in the principal inn in this town, who has also joined the total society. On the first Lord's-day, in Jan.

the above six persons were received into the church, after which, the Lord's supper was administered. The last sabbath in 1843, and the first in 1844, were happy days indeed to the church in this place, and I feel sure every member could say:

"Often, O Sovereign Lord, renew
The wonders of these days."

God having blessed the labours of our dear pastor, while attending to special services held at the commencement of last year, we were determined, in the strength of the Lord, to seek the good of our fellow-creatures by holding meetings every evening in the first week of 1844, for prayer and addresses. These services were well attended, and we have reason to believe that good has been the result, not only to sinners, but to those who were inquiring after Jesus, and to the people of God too, who appear more united to each other, and more devoted to the service of their Saviour.

"We long to see thy churches full,
That all the chosen race
May with one voice, and heart, and soul
Sing thy redeeming grace."

Well, we have every encouragement to "attempt great things," knowing that if we expect them we shall see them. O God awaken thy churches! S. G.

FOREST ROW, *'East Grinstead, Sussex.*—On Tuesday, Jan. 2, services, with a view to promote a revival of Religion, were held in Bethesda chapel. Mr. J. E. Judson, of Lindfield, preached an excellent sermon in the afternoon, after which the members of the church and other friends took tea, which was followed by a short, but refreshing prayer meeting. In the evening, in addition to devotional exercises, the following classes of persons were addressed by the after-named ministers. *The christian*, by the pastor of the church; *the careless sinner*, by Mr. Foster, of Uckfield; *the young*, by Mr. Edger, of Stepney College; *the aged*, by Mr. Turner, of West Hoathly; and *the undecided*, by Mr. Judson, of Lindfield. The services were deeply interesting, and although, in consequence of a large fall of snow the night before, the congregations were not so large as was expected, we hope they will be followed by beneficial results. The state of things here, we are thankful to say, is much improved; our prayer meetings, bible classes, day and sabbath schools, and Lord's-day services, are well attended; and we have opened a new station at Chelwood-gate, which bids fair to flourish, if we may judge from the spirit of hearing which exists among the people. G. V.

TEWKESBURY.—We have had special religious services here, among the three denominations, but the Wesleyans have had all the blessing: for their congregation only is much increased. There are several interesting cases of religious impressions. J. S.

BAPTISMS.

FOREIGN.

BAHAMAS, *Nassau, New Providence.*—On the 12th of October last, Mr. Capern wrote: "On the first sabbath of September we baptized fifty-four candidates, and truly solemn and impressive was the occasion. Some of the number were young, and are therefore the hope of the church; others were well advanced in life. There was a very aged woman of the number, whose conversion to God is a wonder to many. Two of her daughters, and a grand-daughter, are members with us, and have been for years, and have suffered much persecution from their mother, whom divine grace has now made a guest at the same heavenly banquet. I have been informed that Mr. Burton, and also the late Mr. Pearson, have been most rudely treated by her. On my arrival at Nassau, she had no wish to see a baptist missionary enter her house, but the mercy of God brought her to the chapel, and the Spirit of God made what she heard 'a savour of life unto life,' unto her. Her name is Phebe Wallace, and it will gratify dear brother Burton to know that she has found mercy at the 'eleventh hour.' One of the males, about two years since, went home from an evening meeting, full of rage at what had been said, and declaring that he would go the next morning, and lodge a complaint to the magistrate against me, for saying what I did respecting a wicked man who had recently died; and at the same time swearing that he would never enter the chapel again. This man also sits now at the feet of Jesus, clothed, and in his right mind. Thus there are some pleasing instances among us of the 'word of the Lord being glorified.'"

Grand Cay.—Mr. Littlewood thus describes an interesting baptismal scene:—"The words, 'He that hath my commandments, and keepeth them, he it is that loveth me,' were chosen as the basis of a discourse; at the same time the candidates, thirty-three in number, were seated around the baptistry, which was to all a solemn and imposing sight. During the service, the presence of the Lord was richly enjoyed; a heavenly influence pervaded our breasts, and that peace which passeth knowledge filled our hearts and minds. My dear wife was one of the number, which added to the interest. She had, from an early age, obeyed the injunction of her divine Redeemer in commemorating his death, but had not till a recent period felt the importance of following him in this ordinance. After being convinced of her duty, her language was that of the Eunuch, 'See, here is water, what doth hinder me to be baptized?' She regards it

as the happiest, the most blessed day of her life. In the afternoon, we again assembled, to partake of the Lord's supper. We received the persons baptized, and six others, who had been previously baptized, thirty-nine in all, into the church in the usual manner. Oh that we may all at last sit down in the kingdom of glory with our heavenly Father! In the early part of the week I left home for *Salt Cay*, as I had proposed baptizing there on the coming sabbath. Many of our friends accompanied me to enjoy the season, and many more followed on Saturday; but the wind setting in from the north, made us exceedingly uncomfortable respecting their safety. By the time they had arrived, the sea had arisen to an alarming height, and broke furiously over the reef, but through the good providence of God, a few boats only were slightly injured. The anticipations of all, I hope, were more than realized. Before sunrise on Sunday morning, many were seen hastening to the dock where the solemn duty was to be performed. In a short time nearly all the coloured population had assembled. In a short address, we endeavoured to impress upon the minds of all, the nature and importance of the new birth, and in the interim of singing we immersed twelve of our sable brethren and sisters. The most perfect order, attention, and respect, were paid by the whole congregation, and I trust many will be led to serious reflection. At *Bottle Creek*, eleven were baptized. After a few days here, we left by water for the *Kew* settlement. We landed at *Whitby*, and long before we reached the shore, we saw many of our dear people, who had walked several miles to give us a most hearty welcome. So desirous were they to show their love, that they ran into the water to meet us, dragged the boat to the beach, and carried us ashore that we might not wet the soles of our feet. They had horses already saddled for us, upon which we mounted, and rode to *Whitby*. We held a meeting immediately, and after the necessary examinations, and hearing brother Armstrong's report of six, we baptized them in the open sea: a few others were received. We enjoyed, largely, the presence of the Lord. As each was immersed, our friends sang the chorus, 'Praise ye the Lord,' &c. A heavenly smile irradiated their swarthy faces, as they attested their desire to follow their Lord and Master. At *Lorimer* we stayed more than a week, and had some precious opportunities. The sabbath was a peculiar day of happiness. Early in the morning, twenty-two were conducted to a creek, where they publicly avowed their love to Christ by being immersed in the peaceful stream. Several others were received, some of whom were baptized many years since."

CHITTAGONG.—A work of grace among the weavers in this district; a series of persecutions which they have been called to endure; and their steadfastness in withstanding opposition from various quarters, are fully described by Mr. Johannes, in the *Missionary Herald*, who thus concludes:—"On the following morning (sabbath) in the presence of a numerous congregation—Hindus, Muhammadans, and Roman Catholics, these five souls, in obedience to their Saviour's command, fulfilled an act of righteousness, by putting on the Lord Jesus Christ by baptism. In the afternoon, they partook of the memorials of the Saviour's love. At night, these five brethren and sisters put up in the house of one of the native preachers, the distance to their village being too great to venture on foot at that hour of the night. At night, the daughter of the second, Rám-charan, was observed to repeat these words, 'Good God, was I in darkness all this while? then how happy am I, that I have discovered the true way of salvation!' And now that the Lord has opened a bright prospect before us, I again invite your kind attention to the demands of this people. Some one must be stationed amongst them; but where are the means to erect a place to answer every purpose? When you see all the native converts, the fruit of Carey's labours, think then of the beginning of his success. He had at first only one solitary convert, Krishna Pál. Thus we have but a few souls at Chándgáwn; yet we may sing—

'We'll spread our trophies at his feet,
And crown him Lord of all.'

DELHI.—"Yesterday, (Feb. 19,)" says Mr. Thompson, "was a day of great joy to us. I had the pleasure to baptize three persons, viz., two Europeans, and a native. The latter was Thákur Dás, the goldsmith of the city, who had for two years been a candidate, and was only prevented being baptized last December, by the threatened violence of his wife, who said she would throw herself into a well, or forsake him."

DOMESTIC.

GRAVESEND.—The ordinance of believers' baptism was administered for the first time in the new chapel at Gravesend, on Nov. 29. The attendance on this occasion was very numerous, and the attention and order just such as could be wished. Mr. Pope, of Meopham, read and prayed, and Mr. Cox, of Woolwich, preached from Acts xviii. 8. The preacher commenced by referring to the sublime associations of believers' baptism. Paul was contemplated as surveying the moral desolations of Corinth, and anticipating being the instrument of the spiritual renovation of many, by means of the gospel. These anticipations were realized, when "many of the Corinthians

hearing, believed and were baptized." The preacher having expressed his hope that such would be the case at Gravesend, noticed the order observable in the text, and the harmony of this order. At the present time much is said about union. Many efforts are made to promote it, and this is a token for good. But there is one thing essential to real unity, viz: order. In heaven, there is perfect unity, because there is perfect order. This was further illustrated by reference to the material universe. The unity of the primitive church, resulted from attention to scriptural order. The want of unity in the present day arises from this order being reversed. If baptism is put before hearing and faith, how can there be unity? The proclamation and the triumphs of the gospel at Corinth, were then detailed, and the result—these baptisms, noticed. Arguments in favour of adult immersion, and the admissions of learned pædobaptists, were then produced, and the nature and design of the institution described. Herein a voluntary surrender was made by the believer of himself to Christ. Having answered various objections, the inconsistency of those who oppose national churches and support infant sprinkling, was pointed out. The households were shown to be conscious and spiritual persons, and a contrast was instituted between the jarring opinions of pædobaptists, and the unity of those who practice the immersion of believers. The preacher concluded with an address to hearers and believers, and then proceeded to immerse two candidates. The season was a very solemn one, many felt that the Lord Jesus was present according to his promise. There are others who are expected soon to follow the example set, and the friends of the cause at Gravesend, hope, ere long, to see a prosperous church formed. This cause greatly needs the prayers and assistance of God's people. More than £1,200 has been recently raised, but an equal sum is yet wanting. Brethren pray for us! Brethren help us!

STOGUMBER, near Taunton.—On the first Lord's-day in October last, our baptistry was re-opened, after having been closed some considerable time, the church having been destitute of a pastor. After an appropriate sermon by brother Sutton, of Watchet, three, a brother, and two sisters—submitted—no, not "submitted"—cheerfully, gratefully, and affectionately yielded themselves to their Lord in the ordinance of baptism. Two of them attributed their first serious impressions to a ministry in exercise here more than twenty years ago; and the other, to an address at a prayer-meeting. Our Puseyite clergyman, who had never before been annoyed by such a manifest infringement of Popery, was greatly grieved. But

the church "thanked God, and took courage." Nor were the services of the day unproductive. The day after, two others declared themselves like-minded; and in two or three weeks, no fewer than ten were proposed to the church, which unanimously agreed to receive them on their being baptized. They were, two poor women advanced in years, four young persons, all children of members, and two husbands with their wives. Some of these were visited by the clergyman, who now had sleepless nights and restless days. Many promises were made if they would but abandon their intention, and attend their parish church. But all the allurements which could be presented were respectfully, but firmly resisted. In vain also were the visits, thrice repeated, to the father of one of the candidates, to induce him by authority to prevent his daughter from being baptized, she not being of age. Opposition only added strength to the determination to "obey God rather than man." And on the first Lord's-day in November, after a discourse from "Why do thy disciples transgress the tradition of the elders?" (in which our reasons for rejecting infant sprinkling—that main pillar of Popery—were explicitly stated) they were all baptized in obedience to the divine command, and in the afternoon received into the church. It was a delightful day. Grateful for the past, our earnest prayer now is, that we may experience many such seasons of refreshing from the presence of the Lord. A few of your tracts would be very useful here and in the neighbourhood.

J. G. F.

WOLVERHAMPTON, Cannon Street.—We have to report another addition to our little church. May the good Lord increase us with men as with a flock. On Lord's-day, Nov. 19, two persons were baptized, after a very appropriate discourse by our esteemed brother, R. W. Green, from Acts viii. 12. One of the candidates, a medical man, who had been a local preacher among the Wesleyans, gave an address at the water-side, stating the reasons why he sought to be baptized, to the satisfaction of the church, and to the surprise of many of the spectators. Another is a female whose husband is in America, and whose heart will rejoice to hear of the baptism of his wife, who at one time was decidedly opposed to the truths of the gospel. Brother Lewis baptized the candidates, who were received into the church on Lord's-day, Dec. 3. Our newly baptized brother is likely to be a great acquisition to our cause.

J. C.

GENERAL BAPTIST LONDON CONFERENCE.—*Baptisms Reported.*—Berkhamstead, baptized 7—Chesham, 5—Colwell, Freshwater (Isle of Wight,) 11—London, Boro' Rd., 15; New Church-st., 32; Præd-st., 13—Sevenoaks, 1—Wendover, 1—Portsea, 15—Rushall, 5.

UPTON-ON-SEVERN.—With pleasure I inform you of the baptizing of fifteen persons here; ten on the 29th of September last, and five on Thursday, the 4th of January. During the last thirteen months, twenty-three have been added to us; and as a church, we are, I hope, thankful to God our heavenly Father, for his goodness to us. A very much greater interest is shewn to religious things, by many around us, and our congregation is larger than at any past period. They who love not our principles or our practice, are beginning to cry out, that all men will believe that dissent from the state church is right, and that baptists act according to the scriptures. "What," says one, "can be the reason of this increase of dipping—it used to be a thing of rare occurrence." This thing is of God and it will stand. I cannot refrain from mentioning the case of one, who last week openly professed her faith in Christ by following his example. She had been long intimately connected with the firmest supporters of the national church, and all her sympathy was in its favour. Yet has she been brought to renounce old prejudices—to cast of connections and habits of a life-time's growth, and, the love of Christ constraining her, to openly unite herself to his people. "This is the Lord's doing, and it is marvellous in our eyes." To him be all the praise!—W. B. [Another correspondent, G. B., informs us, that one of those baptized on Jan. 4, had been a preacher in the connexion of the Countess of Huntingdon for some years.]

BLACKBURN.—Our cause is steadily progressing. On Tuesday night, Nov. 21, our pastor, Mr. Cameron, baptized three candidates; one of them had been a member of an Independent church above twenty years, and at nearly sixty years of age, thanks God that he can now read his bible with a clear conscience. His wife was also baptized with him. On Lord's-day, Dec. 3, three more were baptized. On this occasion, the chapel was crowded, and our pastor, who had been an Independent, and a member of Dr. Wardlaw's church, Glasgow, told of the circumstances that led to his becoming a baptist. Some of the hearers were convinced, and one, a Wesleyan, acknowledged we were right, and that he had never thought of the subject before. We expect brother Harvey here at the commencement of the year, to hold revival meetings. At our school sermons, preached by Mr. Ackworth, we collected £26. 5s. 6d. N. B.

CULMSTOCK.—We had a very solemn and interesting service on Lord's-day, Oct. 29, when two young men were baptized, who will, I hope, be useful to us. I preached from "My kingdom is not of this world." I hope more are looking towards making a profession of religion. J. H. M.

BAPTISM OF A DEAF AND DUMB PERSON.—*St. Mary's Gate Derby.*—On Lord's-day, Sep. 3, the ordinance of baptism was administered to thirteen persons, and on Nov. 5, to eleven persons, one of whom was deaf and dumb. Being unable to speak, she wrote answers to various questions, which gave pleasing evidence of her having passed from death unto life. Great interest was manifested when the right hand of fellowship was given to her, it being the custom of our esteemed pastor, (Rev. J. G. Pike) on such occasions, to inquire of the newly-baptized whether they will be faithful members of the church until Christ shall call them to the church above? Our friend being unable verbally to reply to such a question, signified her determination by assenting to the words of Christ, which she traced with her finger in the New Testament, "Ye are my friends, if ye do whatsoever I command you;" and also to the declaration of the apostle, "I count not my life dear unto myself, so that I may finish my course with joy." Our friend, having been convinced of the propriety of baptism entirely from perusing the Word of God, confirms us in the belief that the baptism we practice is indeed the "one baptism.—*General Baptist Repository.*—[Being at Derby a few days after the baptism, we met this individual, in company with a friend, who gave us an introduction. She is a female of middle age, and very interesting in appearance and manners. Her quickness of perception was surprising, and her prompt and significant replies by signs, respecting her happy feelings, were very gratifying.—ED. B. R.]

TOWNHOPE, *Herefordshire.*—The cause of Christ here has been in a depressed state for some years. We trust the time to favour our little Zion is come. The congregation has lately much increased; a spirit of inquiry is excited. On Lord's-day, Dec. 17, our minister, Mr. J. Little, baptized three females, one of them was above seventy years of age. Mr. J. Hall, of Gorsley, preached an impressive sermon on the occasion. We have more who appear to be under a deep concern for the salvation of their souls. We have just introduced the *Reporter* among our people, and have no doubt but it will aid us in our conflict with error. B. W.

MAIDSTONE, *King-street.*—Six persons have been recently baptized, making a total of twenty-one since May last. The congregation is improving. Mr. Dobney, our bishop, has six bible classes under his care, in which there are nearly 200 members, whose ages vary from ten to upwards of forty years, and great good appears to result from the instruction which is thus imparted. We have just elected six deaconesses to assist the pastor and deacons. W. S.

MANCHESTER.—On Lord's-day evening, Dec. 31, the ordinance of baptism was administered in George-street chapel, by the Rev. C. Thompson, to three females, two of whom are scholars in the sabbath-school. The congregation was unusually large, and deeply attentive. The sermon was founded on 2 Cor. iv, 2, "By manifestation of the truth, commending ourselves to every man's conscience in the sight of God." His object was to show that in all religious controversy the standard of appeal is "truth and conscience." Whatever tends to weaken the supreme authority of the one, or to violate the inalienable rights of the other, cannot be consistent. These two positions were examined with reference to baptism. The subject evidently arrested the attention of all. On the following evening, there was a very full attendance of members, at the annual social meeting of the church, which is held on New Year's day. A resolution was then formally proposed and unanimously adopted, "that Mr. Thompson be requested to publish the sermon;" with which he seemed not unwilling to comply.

SOUTH SHIELDS.—We feel exceedingly indebted to you, for the short, but interesting facts communicated to us through the medium of your periodical, relative to the conversion of sinners, and their consecration to God in the ordinance of baptism. We are always pleased and edified by reading them. With a view to animate and encourage our dear brethren in their efforts to do good, we send the following:—On Wednesday, Nov. 29, eight persons were baptized into Christ's death. The congregation was large, and listened to what was said on the subject of baptism, by our pastor, Mr. Sneath, with great seriousness, and we trust, with profit to their souls. On the first sabbath in Dec. the baptized were received into the church, surrounded the table of our Lord, and partook of the emblems of his death. It was an interesting time; and in review of the circumstances, I trust many of us can say, "I sat under his shadow with great delight, and his fruit was sweet to my taste."

BOUN.—On Lord's-day, Nov. 19, after a sermon by Mr. Simons, a converted Israelite, from Isaiah xxiv. 5, five females were baptized before many witnesses. One of them had for years seen it her duty to follow Christ, but owing to an excessive fear of the water, she had delayed. She suffered much in mind in consequence of so doing, but at the time her fears all fled away, and no one perhaps ever enjoyed more tranquility than she did. Another had been joined to an Independent church, but seeing baptism to be both her privilege and duty, she took up her cross and followed the Lamb. Many found it good to be there. O Lord revive us, and send us greater prosperity!

HUNSLET, Leeds.—On Lord's-day, Dec. 3, I baptized a young man connected with our sabbath-school; and yesterday, Jan. 7, I had the pleasure of baptizing two youthful females, both scholars in our sabbath-school. We regret to state that the father (a member of the Wesleyan Methodist association) of one of the females, has been very much opposed to her baptism; and declares "as she has been baptized contrary to his wishes, he will make her go where he goes;" consequently she was prevented from attending with us at the table of the Lord yesterday afternoon. We hope, however, his anger will soon be turned away, and he will be convinced that his daughter has acted properly "in obeying God rather than man." All is right! a little opposition always does good. And it is not at all improbable, that after the good father's wrath abates, he will be for "taking the water" too! J. W.

WHITEBROOK, Monmouthshire.—Four persons were baptized on a profession of their faith in the Lord Jesus Christ, by our pastor, Mr. M. Philpin, on Lord's-day, Dec. 3. One of the baptized is the first fruit of a series of services held by Mr. P. at a large village in Gloucestershire, last summer, in the open air. The tender feelings of the clergyman were evidently greatly irritated by our visit, and quite in character with the church by law established, he called in the aid of the police to prevent Mr. P. from "holding forth the word of life" to the inhabitants of this long neglected, and very destitute village; but he had the mortification to find that the means he resorted to were ineffectual, for we continued our meetings for three months. And though he frowned, the Lord smiled, and we rejoice and are glad. B. J.

BEAULEU RAILS.—On Lord's-day, Dec. 10, the ordinance of believers' baptism was administered to ten persons, amongst whom, were an aged woman and her grandson. The Rev. J. Millard, of Lymington, gave us an impressive discourse from Ezekiel xliii. 12, "The law of the house." Mr. M. then went to the water side, took the old disciple by the hand, and led her down into the water and baptized her. He then baptized the other candidates. In the afternoon they were received into the church, and we all partook of the Lord's-supper. A most delightful opportunity. W. M.

BEDALE.—On Lord's-day, Dec. 17, Mr. M'Cree, from Boroughbridge, preached an argumentative sermon on baptism, from "We are not as many which corrupt the word of God," after which he administered the ordinance of baptism. Mr. M'Cree is a recent convert from the Methodist denomination, among whom he laboured some years as an itinerant minister. A BAPTIST.

NEW PARK STREET, London.—On Lord's-day evening, Dec. 31, sixteen persons were baptized, after a very impressive discourse from 1 Chron. xxix. 5. "Who then is willing to consecrate his service this day unto the Lord?" The spacious chapel was crowded to excess, and what made the service more interesting was, that the last person baptized was the pastor's third son, a lad about sixteen years of age; his eldest son was baptized in the same place, July 31, 1842, on his seventeenth birth-day.

OLNEY.—We are thankful that the Great Head of the church has given us a pastor whom we love for his work's sake, and whose labours have been blessed among us. We have had four baptisms, at which eighteen candidates witnessed a good profession. Some of these were from the surrounding villages, and one of them had been a churchwarden; another was a Wesleyan minister. We have more inquirers.

J. L.

AIRDREE.—Since my last, we have had the following baptisms:—30th October, one; 11th Nov., one; 26th, one; 28th, two; 5th Dec., two; 10th, one; making twenty-five since the 13th of August. The last individual baptized was an elder of the secession church in this town. We bless God for what has been done since the opening of the chapel, and look to Him for more enlarged success.

J. T.

ASHTON-UNDER-LYNE.—On Lord's-day, Dec. 31, our beloved pastor, Mr. Giles, baptized four persons, three of them scholars in our sabbath-school; the other had formerly belonged to the new connexion of methodists. On christmas-day we had our annual tea party; more than 250 sat down; after which we had a stirring meeting. The report stated that twelve had been added to the church from the school during the past year.

PENKNAP, Westbury, Wills.—This church, formed about thirty-three years ago, with less than thirty members, consists now of upwards of 250 members; besides more than 100 gone, 'tis hoped, to heaven. Six persons were immersed on Lord's-day, Dec. 17; making above 150 added since the settlement of the present pastor. Baptism is always administered out of doors, and seldom without souls being impressed. E. C.

BRISTOL.—I avail myself of the pleasure of informing you, that on the night of the 2d of Nov., after a very able and interesting address, by the esteemed pastor, G. H. Davis, of King street church, to a crowded and attentive audience, he was honoured to lead into the liquid grave twenty-two candidates, ten males and twelve females, who, after the commandment and example of the illustrious Redeemer, were buried with him in baptism.

E. P.

WOLSTON, near Coventry.—We had a most delightful day last sabbath. Five believers (one from amongst the Wesleyans) were buried with Christ in baptism, in the presence of the largest congregation we ever witnessed, on any occasion, within the walls of our chapel, gathered from fifteen to twenty villages, at various distances, from one to eight miles. Several exclaimed, "Well, this is our christmas feast!" We shall be all baptists here soon!

PROVIDENCE CHAPEL, Shoreditch.—On Thursday evening, Nov. 2, our pastor immersed ten candidates in the name of the sacred Three. One of them was a member of an Independent church, and eight were scholars in the senior classes of our sabbath school, where we believe the Lord is carrying on a great work. There are several others among them, of whom we hope, that they will soon be led to consecrate their youth to the service of the Lord, and to follow him in his appointed ordinances.

W. C.

ISLEHAM, Cambridgeshire.—On Thursday, Dec. 7, at two o'clock, p.m., seven persons were immersed, on their profession of faith in Jesus Christ, by Mr. D. Rees; who, in the evening of the same day, preached a sermon on the subject of believers' baptism, to a very numerous congregation. It is hoped, that several more will follow the Redeemer in the same divine ordinance, at Isleham, in a few weeks.

ST. ANDREWS, Scotland.—The church in this place is not without tokens of the divine favor. Additions continue to be made. On Nov. 19, three were baptized; Dec. 10, two; 17, one; 18, one. We look for greater things than these. Among those baptized by our pastor, since his ordination, are "the jailor" and four of the members of his family.

TENBY, Pembrokeshire.—Three persons were baptized in the sea, on their profession of faith in Christ, on Lord's-day, Nov. 26. One of them had been, for some years, a consistent member of the Independent church in this town: another had been a Wesleyan. There is not a little talk about believers' baptism here at present. Our prayer is, that it may be talked of until it is understood.

J. G.

LONGFORD, Union Place.—We baptized twelve, June 4; ten, August 6; and six, Nov. 5: in all twenty-eight, fourteen men and fourteen women; all of whom have joined the church. Several have been restored, and we have a number of hopeful inquirers.

J. S.

AUDLEM.—On Lord's-day, Oct. 8, a very promising youth, who had been a scholar in the sabbath school, was baptized and added to the church.

R. T.

LYMINGTON, Hants.—There have been about eighty baptized in Lymington and the neighbourhood during the past year.

COOKHILL.—On Lord's-day morning, Dec. 3, after a solemn address from Luke ix. 26, our esteemed pastor, Mr. Blore, baptized five persons. In the afternoon they were received into the church, when the ordinance of the Lord's-supper was administered in the presence of a large assembly. The services of the day were very solemn and interesting. J. F.

JIREH MEETING, Brick-lane, Old-street, London.—On Lord's-day, Dec. 31, after a sermon from Acts xviii. 8, Mr. J. A. Jones, administered the ordinance of baptism to five persons. Great solemnity pervaded the assembly.

HULL.—Since the baptism of Mr. Jukes, the minister of the Temperance Christian church has been baptized. Several of his people have followed; and it is expected that very soon they will be wholly a baptist church. A. B.

RECENT BAPTISMS.—At Norwich, Orford hill, Nov. 2, by Mr. C. New, three candidates — at Thrissel-street, Bristol, Nov. 12, by Mr. Fuller, eight—at Cradely, by Mr. Davis, Jan. 7, two—at Dudley, Jan. 7, by Mr. Rogers, a local preacher from the Independents—at Counterslip, Bristol, Jan. 6, by Mr. Winter, seventeen—at Welshampton, three—at Merthyr Tydvil, Dec. 17, by Mr. A. Jones, five—at Friar-lane, Leicester, Jan. 7, by Mr. Wigg, two—at Blackburn, Dec. 31, one—at St. Andrews, Scotland, two.

BAPTISM FACTS & ANECDOTES.

THE TWO BABES.—A relation of mine, an elderly intelligent woman of good report, and I, were conversing on religious subjects, when, finding I was a baptist, she asked my opinion of children dying unbaptized; which I gave her in few words. She then related the following:—She once brought twins into the world, and one of them died before it was baptized, and the other just after; this, of course, called forth the sympathies of surrounding mothers; some came to comfort and console her, but, like Job's comforters, some of them upbraided her with the neglect of her poor unfortunate babe, which had died without baptism; telling her there was not the slightest hope of its being gone to heaven. This added greatly to her affliction, and caused her much distress of mind. "One saved, and the other lost!" she thought. At length she determined to ask the opinion of the clergyman, who was a sage old D.D., but he removed her only half a step from her painful position, by telling her that he had not the least doubt that the baptized child was gone to heaven; as for the other, he should think it was gone nowhere, it was as though it never had been. This left her still in great trouble, for some told her that one was gone

to heaven and the other to hell; and the Rev. doctor said, one to heaven, and the other nowhere! She was hedged in with trouble, and overwhelmed with anxiety; till, after lying sleepless, thoughtful, and prayerful about them, one night, she at length fell asleep and dreamt that she saw them both at her side dressed in bright and shining robes, looking exceedingly happy; that she gave them each a kiss, and they then winged their way back to heaven. From this, she believed they had been sent to ease her troubled mind; and the dream produced this happy effect. I am no advocate for the publication of dreams in general, though I dispute not the significance of this, and there was no deception about the relation of it. She told the tale with a mother's purest feelings plainly depicted in every feature of her countenance. W. G. H.

THE ORDINANCE OF BAPTISM AS ADMINISTERED IN JAMAICA.—Mr. Baxter has done us the favour of submitting to our inspection, a splendid picture of this interesting scene. As a work of art—and only as such does it come legitimately before us—it merits our highest commendation. It displays all the talent and the taste of the gifted patentee, and will be deservedly popular with those whose peculiar opinions it emblematically exhibits. May we venture one remark? The tendency of the picture will be to prove, that, in Jamaica at least, to submit to immersion is no great sacrifice. The artist has so admirably succeeded—he has made the climate so warm, and the sea so lovely, that in very deed—and to write with reverence—one is almost tempted to envy the candidates the *luxury* of immersion.

Christian Examiner.

VADE MECUM, OR THE MIDDLE WAY.—W. S. tells us that on entering a Wesleyan chapel in the Vale of Belvoir, he was witness of the sprinkling of two infants. "Some" said the administrator, "make baptism a saving ordinance; others say that it is of no avail; but we leave these extremes, and go in a *middle way*. I believe that the unbaptized infant will assuredly go to heaven; but the baptized infant will shine brighter in glory."

RELIGIOUS TRACTS.

HULL.—In the month of August, of the past year, the following notice was issued by the clergyman of the parish of Sculcoates:—"In consequence of directions received from his Grace the Archbishop of York, the sacrament of baptism can no longer be administered, unless the children be accompanied by sponsors," &c.—"We feel it our duty, at the same time, to remind the parishioners, that registration does not stand in the place of baptism." In con-

sequence of the above notice, the tract society connected with Salthouse-lane chapel, visited, and left in every house in the parish, a tract, written by their minister, entitled, "The good old way of baptism." Shortly after this, Mr. Jukes was baptized in George street chapel, and sermons were preached by two of the clergy, in their respective churches, with the view of settling the minds of their hearers, many of whom were beginning to inquire into the matter. Meantime, the tract society connected with Salthouse-lane chapel, issued some four or five thousand more of their tracts in the vicinity of the two churches. The sermons preached by Mr. Deck, in St. John's church, were published. Almost immediately after, they were replied to by Mr. Thomson, minister of Salthouse-lane chapel. The "refutation" as it was entitled, did excellent service to the cause, inasmuch as it exhibited the sophistries of the M. A., in their naked deformity. Mr. D. sent copies of his sermons to all the Independent ministers in the town, some of whom acknowledged the compliment in laudatory terms. Whilst, however, they complimented Mr. D. for his production, it is believed they felt inwardly ashamed at such an inane effort proceeding from the pædobaptist camp, hence they devolved upon Mr. Stratten, the task of preaching over again a sermon which he had delivered a short time before to his own people, some of whom were beginning to inquire into the merits of the water-question. This sermon was published by request, and in the course of a few days after, it was replied to by Mr. Thomson. Of Mr. Thomson's reply to Mr. S., the editor of the *Northern Baptist* says, "Mr. T. has shewn the unsoundness of his (Mr. S.'s) principles, and the fulseness of his conclusions, in a clear and satisfactory manner. Mr. S. is roughly handled, but he deserves it." This is the general impression so far as I have heard. All seem to think that plausible arguments were never more thoroughly sifted, or more clearly refuted. The church in Salthouse-lane, with their minister, have fought this battle nobly. Good has obviously been done. The seeds of sound principles have been scattered: they are, it is believed, taking deep root downwards, and will shortly spring up to the praise and glory of God.

A. B.

FROM DEVONSHIRE.—The people in our town and neighbourhood, are as blind, prejudiced, and opposed on the subject of believers' baptism, as in any part of the kingdom. We have, therefore, made a subscription among ourselves (though very poor) for a parcel of tracts on baptism. Darkness prevails around us; and we are sorry that our Independent brethren seem disposed to throw dust in the eyes of the

people on the baptismal question. Excuse our applying for an additional grant. J. C.

DONATIONS have been forwarded as beneath.

| | Handbills. | 4 Page. | Reporters. |
|------------------|------------|---------|------------|
| Oakham..... | 500 | .. 25 | .. |
| Great Sherston.. | 500 | .. 25 | .. 10 |
| Bloxham..... | 500 | .. 25 | .. 10 |
| Cranfield..... | 500 | .. 25 | .. 10 |
| Coventry..... | 500 | .. 25 | .. 10 |
| Hunslet..... | 500 | | |
| Honiton..... | 500 | | |
| Westmancote.... | 500 | .. 25 | .. 10 |
| Manchester..... | 500 | | |
| Blunham..... | 500 | .. 25 | .. 10 |
| Stockport..... | 500 | | |
| Kilbeggan..... | 1000 | .. 50 | .. 20 |

APPLICATIONS have been received, but without proper directions, from Ragland, Stogumber, Whitchurch, Merthyr Tydvil, and Rotherham.

J. C. G. asks for a grant, and neither gives his name or residence; like the boy who put an undirected letter into the post for his mother, saying anybody would give it her!

SABBATH SCHOOLS.

ZEAL FOR SABBATH SCHOOLS.—The teachers and friends connected with the general baptist sabbath-school, Dover-street, Leicester, during the past year have erected new school-rooms at an expense of upwards of £500. Though their numbers are not large, nor their friends wealthy, their exertions have been vigorous and praiseworthy. By private subscriptions and donations, they raised about £130. At the regular school anniversary were collected £27. After sermons at the opening of the rooms were collected £20; and a tea-meeting realized the sum of £26. 10s. These collections appear the more spirited, when it is stated that the church erected a new village chapel in the summer, and contributed towards it £50., and that the sum of £80. was realized at the anniversary of their meeting-house, in Dover-street, in April last. These, with collections and subscriptions for the Home and Foreign Missions,—the Academical Institution, (and what should never be overlooked) the support of the cause, and the relief of the poor, make out a tolerably interesting instance of the efficiency of the voluntary principle.

NEWCASTLE-UPON-TYNE. The anniversary of the Tuthill-stairs sabbath-school and Christian Instruction Society, was held Dec. 25. The scholars, about 300, of Tuthill-stairs, Elswick, and Oakwell-gate schools, assembled at about nine o'clock in the morning, and were suitably addressed by Mr. James Maxwell and others, and those in the Children's Fund received dividends. The children were also regaled with plum

cake, and in the evening the teachers and their friends took tea. Mr Pengilly presided—Mr. John Bradburn read the report, and Messrs. James Potts, J. L. Angus, H. Angus, jun., J. F. Lockwood, and R. Sicklemore, addressed the meeting. All were highly gratified.

SHEFFIELD, Eyre-street.—The teachers had a very interesting tea-meeting Dec. 25. About £9 being due to the Treasurer, a collection was made, which, with proceeds of tea, produced above £12, leaving a balance of £3 for the library.

GENERAL EDUCATION.—A Yorkshire minister asks, "Pray are the baptists doing anything in the way of a movement towards education? Surely they are not going to be idle, amid the noble efforts of the Wesleyans and Independents!" The baptists, it appears, and in our opinion, wisely, have resolved to recommend the support of the British and Foreign schools, in preference to a denominational movement.

[We shall be glad to receive information of the efforts any of our friends are making to promote General Education.]

REVIEWS.

THE GREAT CHANGE.—A TREATISE ON CONVERSION.

BY GEORGE REDFORD, D.D., L.L.D.
Religious Tract Society.

CONVERSION to God must be a subject of the very highest importance, and every attempt to commend this "Great Change" to the serious attention of our unconverted fellow-creatures, is at once commendable in the disciple of Jesus, and a service acceptable to God. The pious author of this valuable little book has executed his task with great ability. In a chaste and nervous style, he has described the nature, necessity, means, and evidences of conversion. Particular classes of persons are seriously assured of their need of conversion, and faithfully warned of the danger that attends the neglect of it. The possibility of *immediate* conversion is enforced with great power. It is so scripturally and impressively written, that we anticipate much good will be effected by it, and we cordially recommend it to all, and to the young especially.

NARRATIVE OF A VISIT TO HAMBURGH AND COPENHAGEN.

BY DR. HOBY.

London: Houlston and Stoneman.

IN a neat and portable form, adapted for a present, or a juvenile library, Dr. Hoby has furnished a most interesting narrative of his late journey. We trust Parents and christian Teachers will place this little

volume in the hands of the young, that their sympathies for the suffering saints of God may be excited, and their reverence for real religion increased.

THE SENTIMENTS OF MR. JOHN WESLEY ON BAPTISM, EXAMINED.

BY JOHN CRAPS.

London: Houlston and Co. Leicester: Winks.

THE STOCKPORT controversy, (see our last, page 29,) has produced this masterly exposure of John Wesley's inconsistency in this matter. This should have been done long ago. It is, however, done well now; and will, we are persuaded, if seriously and candidly perused, produce the best effects.

PRIZE ESSAY ON LATE HOURS OF BUSINESS.

BY T. DAVIES,—PREFACE BY BAPTIST NOEL.

London: Nisbet.

WE can feel for the retail apprentice and assistant, for we have been both. That late hours of business are injurious to health and morals, and obstructive of mental improvement, is most obvious. The vexation of the thing is, that they are unnecessary.

We intended to make some remarks on the *CHRISTIAN WITNESS* for January, 1844, but we defer for the present.

BOOKS AND PAMPHLETS RECEIVED.—"The Great Change." "Scripture Natural History." "Missionary Gleanings." "The Miracles of Christ." "A Voice from Ceylon." "Personal Effort." "Gammon and Mammon." "Political Duty of Christians." "Church Members' Monitor." "Christian Baptism Calmly Explained." "Propitiatory Character of the Death of Christ."

PASSING EVENTS.

CHURCH AND STATE.—The proposed Convention of Dissenting Ministers, to consider and adopt measures for the repeal of the Union of Church and State, is now likely to be realized. Like many other mighty events, it has had to struggle hard to get into being. London was shy of affording accommodation for its birth. Leicester has had the honour. It was on the day, and at the hour, when Royalty was passing through our ancient borough, that, in our old Town Hall Library, strange and unwonted faces were assembled, and there,—where none but Tory Corporators and Tory Parsons once were seen, though the bells of St. Martin's sent out their clattering peals as if to drown their voices and deafen their ears,—the first resolutions were passed for proceeding with this mighty movement.

We go for this Repeal, with all our heart and all our soul. We must begin some

time: the sooner the better. We are only anxious that wise and prudent measures may be adopted; so that whilst the Minister of Christ may, without hesitation, give his sanction to the movement, he may not by any means be diverted from the far more important duty of winning souls to Christ. Christianize the people, and reform is certain.

PUSEYISM.—We have been furnished, from all points of the compass, with strange tales of the antics of the State Priests. To expose their absurdities and pretensions, falls within our province it is true, but it is no agreeable task. We must, in an early number, dispose of those we have received in the lump. In the mean time, we just state that we have received a copy of a singular prediction, uttered some 200 years ago, respecting this modern heresy, which we shall give in our next.

CHURCH RATES.—We have an accumulation of facts relating to vestry meetings, warrants, seizures, and so on. But we must, for the present, pass over all these "small affairs" to notice that, at *Norwich* proceedings have been commenced against several very respectable individuals, for not going to a vestry meeting to vote, when the rate was to be proposed. This looks like a hoax, but it is a fact; and a fine stir it has made in the country; thanks to the committee of Archdeacons who advised the monstrous proceedings. These proud purse-hunting parsons seem determined to stir up the spirit, not only of every sleeping *non-con*, but of every Englishman in the land!

MORE STATE ENDOWMENTS.—It is now currently reported, that although the Roman Catholic Bishops of Ireland have three times over expressed their resolution not to accept State pay, the Premier intends to propose that Popery shall be endowed in Ireland! Well: let Sir Robert try it on. He will have a dose of the same mixture Sir James was compelled to swallow last session, only with a few additional bitter ingredients. For not only will Dissenters and Wesleyans, as before, pour in their numerous protests, but the emancipated Free Church in Scotland, and the Evangelical Party in the Church of England, will take up this question, with different motives perhaps, but with equal decision and zeal. Alas, Sir Robert! thou art in no enviable position. Ere this, thou oughtest to have learned that Justice is the best Policy.

RELIGIOUS INTELLIGENCE.

CONVERSIONS AT FALMOUTH.—On the night of Saturday, the 30th Dec., no less than thirty persons were admitted into the bosom of the Romish church in the above town. The parties brought their prayer and

hymn books with them, which they had been in the habit of using at their respective places of worship; and, by the command of the priest, they tore them in pieces, leaf by leaf, and scattered them on the floor. They then read their recantation, and were baptized according to the ritual of the Romish church. This ceremony took place at twelve o'clock at night. — *West of England Conservative*.

THE TEMPLE OF JUGGERNAUT.—The Bengal Government has just reported to the Indian Government at home, in answer to their long-pending inquiry, that no pledge whatever was originally given for the annual money-payment of £6,000 to the Temple of Juggernaut, and consequently that there is no pretence for its continuance. Its own landed revenue will of course continue, but its own votaries and patrons must henceforth supply the needful, and not the British nation. — *Patriot*.

CHAPEL FOR THE DEAF AND DUMB.—This chapel, which is in Fetter-lane, Fleet-street, was opened on Lord's-day, Dec. 31; and the service was conducted in a manner understood by the deaf and dumb, as well as by the hearing portion of the congregation.

MR. W. JONES.—This venerable servant of Christ, now eighty years of age, whose valuable writings have rendered such good service to religion, has lately received a royal gift of twenty pounds a year, for three years, from Her Majesty. This is a substitute for his non-admission, as a dissenter, into the Charter-house; none but churchmen being eligible.

A CONVERTED COMEDIAN.—Mr. Palmer, (formerly of Nottingham, the converted comedian) on Sunday week, preached a most eloquent and highly interesting sermon, in the Independent chapel, Mansfield, to a numerous and attentive audience.

MORMONISM IN LEICESTER.—A correspondent informs us that this strange sect has obtained a footing in this town. Upwards of one hundred persons are said to have already joined the "Latter-day Saints." — *Leicester Chronicle*. [This must be a mistake.—*Ed. B. R.*]

ENDOWMENT OF THE CATHOLIC CLERGY.—We regret, though we are not greatly surprised, to see that the just published number of the *Edinburgh Review*, in an elaborate article on Ireland, strongly recommends the endowment of the Catholic clergy, to which body the reviewer proposes to give three hundred and twenty thousand a-year—not by annual grant, but by creating a new and perpetual stock yielding that annual amount—to be invested in commissioners. If such a measure should be proposed, it will do more than anything else to shake the principle of religious establishments in the minds of the English people.—*Leeds Mercury*.

DR. ISAAC WATTS.—It is proposed to erect, by subscription, a monument to the beloved memory of this distinguished christian minister and writer. His Psalms and Hymns, and especially his Divine Songs for Children, are his "best monument." Never will Watts be forgotten whilst the British language exists; for as it exists, so will the writings of the sweetest singer of our British Israel.

BAPTIST INTELLIGENCE.

FOREIGN.

JAMAICA.—From Mr. E. Woolley, baptist missionary at Gurney's Mount, on this island, we have received the following statement of the circumstances of the various stations under his superintendence. It should be borne in mind by British baptists, that although the churches of their brethren in Jamaica have nobly declined all further pecuniary assistance from the Baptist Missionary Society, they are not on that account to be understood as declaring themselves fully competent to meet all the expenses of their position. Especially is this the case with some of the new and rising stations. The sympathy and aid of our friends in this country, must not be alienated from this interesting scene. We trust that those who are competent will forthwith cheer the heart of our brother with some substantial proofs of their undeviating affection and attachment.

"Gurney's Mount church has nearly completed a school-room, 30 feet by 20 feet,—also a house and school-room, 40 feet by 26 feet, at a new station, Williamsfield. Also a house at another new station, at Mackfield. We want help. Each new station will bring us £50 more in debt. At Christmas, we shall have no shelter for sabbath services; our present place will then be given up. We are making a great effort to complete part of our chapel, (already far advanced) by christmas. We want to borrow £400 sterling, or less if we cannot get the former, to proceed, and we shall be able to pay it all off by christmas, 1844. Our two new stations, each nine or ten miles distant from us, are most desirable places and greatly needed. They are as important as Gurney's Mount itself. They each want names. I have no choice. Do you know any one who will be a friend for either; to pay the debt, to give a name, and if possible, to support a schoolmaster,—a most desirable thing. Gurney's Mount church was formed in 1829, and to this time it has no place of worship. It has been destitute of a minister often—never had a resident minister till 1841—has had to purchase premises, land, everything for itself—and is now building at three places. Many members are old, weak, and

not able to do anything. For want of a chapel, hundreds will not come to hear the gospel. I can prove this. At Williamsfield, about eight or ten years ago, the people worshipped idols; my deacons saw them; painted wooden images! There the people live like brutes; scarcely any are married. Our chapel near Gurney's Mount, is surrounded by a large population; there is no school or chapel in any direction nearer than seven miles—i. e. in one direction—some directions you may travel twelve, sixteen, or twenty miles, and find none. I have a heavy burden, a heavy responsibility, and no help!"

Departure of Missionaries.—Sailed Dec. 1, for Fernando Po, Africa, the brig Chilmark, having on board our beloved brother Clarke, his dear wife, and the little missionary band whom God hath raised up to bless Africa with a preached gospel. The following is the list of persons who embarked on board the Chilmark, for Africa, on the 30th Nov.:—Mr. and Mrs. Clarke; Mr. Saker, (Assistant Missionary,) Mrs. Saker and child. Teachers—Mr. and Mrs. Bundy; Mr. and Mrs. Norman, with four children; Mr. and Mrs. Ennis, with three children; Mr. and Mrs. Gallimore, with two children; and Mr. A. Duckett. Misses Stewart, Davis, and Cooper. Samuel, and Joseph Fuller, to join their father—a teacher already in Africa. Settlers—Mr. and Mrs. Trusty, with one child; Mr. and Mrs. Phillips, with one child; Mr. and Mrs. Duffus, with two children; Mr. G. Williams, J. Gordon, and Mr. and Mrs. White—in all forty-two.—*Baptist Herald.*

Beththephil, St. James.—We have just received the following note, dated Dec. 6, 1843:—Dear Brother,—With no small pleasure, and I hope with some profit, I have lately been reading your excellent *Reporter*, for 1841—2. You will oblige me by sending £2 worth of your tracts to Fencourt, directed to me at *Falmouth, Jamaica*; and also by sending three copies of the *Reporter* regularly to Fencourt, to come out with my magazines. I have *friend* Blyth within a mile on one side, and *friend* Waddell within three, on the other; and should like to enlighten their people a little by circulating your tracts and *Reporters* among them; besides grounding and settling our own young and reading people in those great and glorious truths you so clearly and pleasingly advocate. Our Presbyterian neighbours have not yet ceased their endeavours to bring disgrace and odium upon us. One of Mr. Waddell's elders lately circulated a tale, that a friend of his, named Jane Warburton, had paid Mr. Burchell three dollars for baptism, in August last, and that her husband, and all others baptized with her, had each paid the same. I found out the woman's name and residence, sent to Mr. Burchell, who

sent her to me, with a deacon and a member of his church. I then went with the party to the Presbyterian elder, John Reeves, who, in the presence of about twenty witnesses, was constrained to own that he had spread the report of the woman having told him that she and her husband had paid twelve shillings each for baptism to Mr. Burchell; and moreover, *that he asked the woman how much she had paid for baptism, and she told him nothing!* and that in answer to further questions, she told him that altogether she had paid twelve shillings in two years towards building the new stone chapel. This case finely illustrates the mode in which these things are manufactured, and shews clearly the amount of credit due to them. You will see by the *Herald*, what we are doing here for Africa; the sailing of the first ship, with about forty of our natives, for Fernando Po, was an event long to be remembered; an era in Jamaica's history. Wishing you abundant success in all your labours for the great cause,

I am, dear brother, sincerely yours,

THOMAS B. PICKTON.

BURMAH.—Three missionaries, their wives, and a female missionary, sailed from Charlestown, United States, on Nov. 17, for the Burman Empire.

FERNANDO PO.—Dr. Prince, Mr. Merrick, and their friends, arrived here in safety and comfort on Wednesday, the 6th of September. They are, ere this, we hope, joined by a noble band from Jamaica.

DOMESTIC.

TROWBRIDGE.—*The Danish Baptists.*—Great interest has been excited in the Backstreet church of this town, in behalf of the persecuted saints in Denmark. At our missionary prayer-meeting on the first Monday in December, our pastor, Mr. W. Barnes, spoke of these brethren; and after the meeting, a christian sister put into his hands £5. to be sent to them. This, Mr. B. forwarded to Mr. Rothery, of London, and it came to him just when he and his people were making special prayer in behalf of Denmark, and while Mr. Oncken of Hamburg, was still in town. The remittance was acknowledged by Mr. R., in an interesting letter, which gave information of renewed persecutions then just broken out in the provinces, in which many brethren were fined or imprisoned; and what was still more astounding, *the baptists had their children taken from them by the police, carried to the church, and sprinkled by the clergy, who then demanded exorbitant fees, which not being paid, the parents were subject to distraint or imprisonment.* On receiving this letter, Mr. B. gave notice of a special prayer meeting. It was held next evening, numerous attended, and much sympathy

was aroused. Some members said they could hardly sleep afterwards for thinking of their incarcerated brethren; and the pastor was speedily beset by several whose hearts the Lord had touched, praying him with much entreaty, that he would receive their gifts, and take upon himself the fellowship of their ministry to the saints. The pastor did not wish to have a public collection in the chapel, as his object had been, not so much to elicit money, as to excite fraternal sympathy and prayer. The collection was therefore left to the freewill of the church and congregation, except that one of the deacons made a call or two on persons who had not been at our special meeting, and who like to have a finger in every good work. The result is, that in addition to the first five pounds, we have to send about twenty more. A very pleasing feature of this case is, that quite poor persons were among the first to bring their unsolicited offerings. Some individuals gave five and ten shillings each, of whom no such amounts could be expected. "To their power I bear record, and beyond their power they were willing of themselves." But while they supply the wants of others, they feel that God richly recompenses them into their own bosom. They that water others are themselves watered. "It is more blessed to give than to receive."

LEICESTER, Carley-street.—The Meeting-house here, was erected about twenty years ago. It is situated in a densely populated neighbourhood. About a year ago, Mr. J. F. Winks, having relinquished his municipal engagements, was invited to supply the pulpit regularly. More room being required for the sabbath-school, and the meeting-house being inconvenient, the building was partly taken down, the place of worship enlarged, and two new school rooms erected. Messrs. Pike, of Derby, Stubbins, from Orissa, Goadby, and Wigg, of Leicester, preached at the re-opening, in November last, when more than £30 were collected. The church, about thirty members, are, with scarcely an exception, of the poorer classes, but they have engaged to give at least £30 more. The congregations and the school have much increased since the opening.

LIVERPOOL.—The new meeting-house in Myrtle-street, was opened January 10th and 14th; preachers—Mr. Dowson and Mr. Giles, on Wednesday, and Mr. Winslow and Dr. Raffles, on the sabbath. Mr. Lister, the venerable pastor of the church, and Messrs. Burchell and Lancaster assisted. This elegant and spacious building, which will seat 1000, was crowded by 1200 hearers. Of twenty-six who formed this church in 1800, five still remain, of whom are the pastor and two deacons.

NEWCASTLE-UPON-TYNE.—The Tuthill-stairs baptist church and congregation, held their annual tea-party on Dec. 26. Mr. Pengilly, pastor, presided, and narrated in his usual happy manner, the events of the past year, by which it appeared that twenty-two persons had been added, and that the church (formed in 1650) was the largest of the denomination in the four northern counties of Northumberland, Durham, Cumberland, and Westmoreland. Several addresses on appropriate subjects, were delivered by Mr. Thomas Thompson, Engineer to the "Dove" Baptist schooner, and others. Thanks were voted to the ladies for tea, and all were much gratified with the services of the evening.

STOCKPORT.—On what is called Christmas day, the friends of the Rev. C. Baker, baptist minister, invited him to a public tea meeting, provided by the ladies of the congregation. The Rev. S. Healey, presided, and presented Mr. B. with twenty-one sovereigns, in an elegant purse. Mr. B. acknowledged the kindness of his friends in an impressive address. The meeting was also addressed by Messrs. W. Heginbotham, G. Macbeth, J. Fyfe, and W. Patten. Mr. S. Heginbotham gave an interesting sketch of the history of the baptist church in Stockport, and choice pieces of music were sung. Altogether, it was a delightful evening.

DUBLIN.—We wish, earnestly to direct the attention of every hearty baptist to the appeal in our advertizing columns this month, on behalf of the weak but willing baptist church in the metropolis of Ireland. In that city, we are informed, "dissenterism is at a discount, and baptists are exposed to all kinds of depreciating remarks, and every obstacle is raised in the way of success. Did all who have been immersed in that city but stand together, we should have a large church!" But it appears that "some go to church!" and some go here and some there; so that, as our friend observes, "We are weakened in our way." Well: what is to be done? Are they to be left in their weakness? Surely this stirring but modest and faithful appeal, will meet with the success it asks for!

LANCASHIRE.—At Goodshaw, October 22, after sermons by Mr. Harvey, a handsome collection was made in liquidation of the debt on the burial ground. October 29th, at Irwell Terrace, Bacup, after sermons by Mr. Crook, the debt on their commodious place of worship, £135, was cleared off. The baptists in Lancashire can do great things when they will.

A. N.

TEAME.—The trustees of the baptist meeting-house, have been served with another notice to give up possession of the property, although at the Spring Assizes of 1842, the case was decided in their favour.

SHEFFIELD.—Mr. Hudson, pastor of the General Baptist church here, is resolved, it appears, to devote himself as a Missionary to China, and for this purpose has relinquished his charge over the church in Eyre-street, for the purpose of entering on preparatory studies in London. On Jan. 9, at a tea-meeting held in Townhead-street chapel, at which most of the dissenting ministers of the town were present, Mr. Hudson was presented by his people with a handsome watch, and an inscription on it expressive of their respect.

PLYMOUTH.—A new baptist chapel is about to be erected in a central part of Plymouth, by the baptist congregation now assembling in How-street chapel, and the sum of £2,223 has been already raised by local subscriptions, towards the cost of the purchase of the land required for the site, and of the erection of the chapel.

KEIGHLEY.—Mr. J. P. Stewart, of Inskip, received a unanimous invitation from the baptist church at Keighly, and commenced his labours on the first sabbath in January.

BLACKBURN.—At a tea-meeting of nearly 300 persons, on Dec. 25, Mr. Harbottle, of Accrington, presiding, the friends of Mr. Cameron, the pastor, presented him with a purse of fifteen sovereigns. A donation was made, at this meeting, to the school library, of four pill boxes full of fourpenny pieces—saved from smoking!

EARL SHILTON, Leicestershire.—The General Baptist interest here, has existed 200 years. Their place of worship being now much decayed and even dangerous, they have resolved to erect a new one; and in this step have been sanctioned by the Midland Conference.

NONWICH, Orford Hill.—The Rev. James Pulsford, late of Boroughbridge, has accepted an invitation to supply this church, lately under the pastoral care of the Rev. Charles New, and formed about fourteen years ago, by the Rev. John Green, now of Leicester.

LONG SUTTON.—The General Baptists here, have made a strenuous and praiseworthy effort to reduce the debt on their meeting-house; at first, £800, it is now reduced £200 more, leaving about £300.

BWLCHTSBARNER, Radnorshire.—On New Year's-day, after an agreeable tea-party of about 350, funds were obtained for enlarging the burial ground and erecting a stable.

LONGFORD, near Coventry.—The first G. B. church here, have by an extraordinary effort cleared off their debt of £140 on their meeting-house.

MR. W. TEALL, Teacher of the British school, Bishop Auckland, is about to embark for Jamaica, to be employed at Mount Angus, as a schoolmaster there, in connexion with the baptist mission.

THE JAMAICA BAPTISTS have petitioned the House of Assembly against grants of money for religious purposes. This has caused no small commotion.

Mr. MANOAH KENT, who for the last twenty-one years (as successor to the late Mr. John Palmer) has held the pastoral office over the first baptist church in Shrewsbury, has given notice that on the 10th of April next, his official connexion with the church will cease. After that time Mr. Kent will be open to invitation.

THE REV. J. F. SPARKE, we are requested to state, has terminated his ministerial engagements at Botesdale, Suffolk, and is now open to invitation.

Mr. ONCKEN, of *Hamburgh*, who has lately visited this country, returned to the continent on the 15th of December, after having excited much lively interest and sympathy for himself and his suffering brethren on the continent.

Mr. T. C. FINCH, of Penzance, is about to remove to Brompton, near London.

Mr. W. E. ARCHER, has, in consequence of ill health, resigned his pastoral charge at Burslem.

REMOVAL.—Mr. Thomas, late of Dunchurch, to Netherton.

RECENT ORDINATIONS.—At Bristol, Mr. G. P. EVANS, as a missionary to Jamaica.—Mr. D. DAVIES, at Arrarat, Wauntreoda, Glamorganshire.—Mr. E. EDWARDS, late of Beckington, at Chard.—Mr. T. C. KEEN, late of Exeter, at Worstead.—Mr. W. LEADER, at Woolwich.—Mr. W. CHAPPEL, at Providence chapel, Maidstone.—Mr. W. WARD, at Stratford, Essex.—Mr. J. EVANS, at Talybout, Cardiganshire.

NEW CHURCHES.—At Jubilee-street, Mile-end, New Town, Dec. 13, when Mr. Packer, late of Chelsea, was recognized as pastor.—At Providence chapel, Gloucester, Jan. 7, Mr. J. Ramsey, pastor.

NEW MEETING HOUSES have been opened at Cote, Devon; and Rickmansworth, Herts.

GENERAL INTELLIGENCE.

OLD SARUM.—On the south side of the old citadel, on the lower grounds, nearly level with the river, is a tree partly decayed, at which, up to 1832, two Members of Parliament were elected for Old Sarum; the proprietors of the adjacent fields had the sole franchise vested in them. I viewed the tree, and found, by an opening in its side, it was decaying in the heart. A man at work near it, told me it had never thriven since the elections were taken away from it!

THE LEAGUE FUND.—The proposed £100,000 Fund, will, it is expected, soon be realized. The Marquis of Westminster, reputed as the richest nobleman in the land, has sent £500.

DEATH BY A CROCODILE.—Dr. A. Petit, who was sent on a scientific mission to Abyssinia, by the Museum of Natural History of Paris, in crossing one of the branches of the Blue Nile, was seized by a crocodile and devoured.

LOCUSTS.—About the middle of September, a belt of country, extending from the right bank of the Ganges across the Dooab, and penetrating over the Jumna into Gwalior, was laid waste by locusts. Every vestige of cultivation was destroyed. The noise of the locusts in their flight, was like distant thunder; and when they alighted, they broke down branches of trees with their weight.

SLAVERY IN ABYSSINIA.—Seven hundred christian slaves have been liberated from galling bondage at the intercession of Capt. Harris, late ambassador to Abyssinia; whilst hundreds of doomed Pagan prisoners, taken in the bloody forays witnessed by the British embassy, were set at large by the same mediation.

EXTRAORDINARY MUNIFICENCE.—The following most munificent bequests have been made by the late Dr. Beckwith, of York:—£2,000 for the bells of York Minster; £3,000 to restore the Chapter-house; £10,000 to the Museum; £5,000 to the Blind School; and £5,000 for a Penitentiary.

A TRULY LIBERAL CHURCHMAN.—We have great pleasure in stating that C. M. Phillipps, Esq., of Garendon Park, in this county, has nobly distinguished himself by the manner in which he has made his usual distribution of blankets, flannel petticoats, &c., among the poor inhabitants of Sheepshead, viz., by sending one-half to the churchwarden, and the other to the Particular Baptist minister and deacons, for distribution; thus providing that poor dissenters should not suffer pecuniary loss for adherence to principle.—*Leicester Mercury*.

A BARE-LEGGED PEOPLE.—Nearly the whole of the forty-five millions of Russians, go without stockings. Most of these would become our customers if our ports were open.—*Kelso Chronicle*.

VOLCANIC ERUPTIONS.—Mount Etna has lately poured forth rivers of burning fluid, which, flowing down its sides upon the adjacent country, have spread desolation and death in their course. At Hilo, one of the Sandwich Islands, similar eruptions have taken place.

ESCAPE OF SLAVES.—It is said that more than a thousand slaves escaped from the island of Guadaloupe to the British islands in the confusion which followed the great earthquake.

NUMEROUS INCENDIARY FIRES have taken place this winter in the agricultural districts.

THE STATE TRIALS IN IRELAND, of Daniel O'Connell, and others, were proceeding when we went to press.

Marriages.

Oct. 24, at the baptist chapel, Bradninch, by Mr. F. H. Roleston, Mr. W. Venn, to Miss E. J. Frost, both members of the baptist church, Saint Hill, Kentisbeer, Devon.

Dec. 3, at the baptist chapel, Montacute, Mr. C. Stagg, to Miss Eliza Hann.

Dec. 4, at the Tabernacle baptist chapel, Cardiff, Mr. Rees Jones, to Ann Jones, both of Cardiff; and on Dec. 5, Mr. A. Billet, to Miss Mary Lewis, both of Lavernock, Glamorganshire. On Jan. 4, Mr. G. Miles, of Blackwood, Monmouthshire, to Miss Jane Treasure, of Cardiff.

Dec. 6, at the baptist chapel, Bwlchysarner, by Mr. Brunt, Mr. T. Vaughan, to Miss E. Meredith.

Dec. 10, at the baptist chapel, Montacute, Mr. Henry Marsh, to Miss E. Larcombe.

Dec. 11, at Bethany baptist chapel, Cardiff, Mr. John Todds, to Miss Mary Coslett. Dec. 19, at the same place, Mr. J. Kirkmer, to Elizabeth Sanders; and Jan. 11, by the Rev. W. Jones, Mr. George Sully, accountant, to Miss Mary Pardoe, all of Cardiff.

Dec. 18, at Stockton-on-Tees, by the Rev. W. Leng, baptist minister, Mr. Henry Lamb, to Miss Ann Smithson.

Dec. 21, at the lower baptist chapel, Chesham, by the Rev. W. Payne, Mr. S. Fowler, to Miss Hughes.

Dec. 23, by license, at the baptist chapel, Stratford-on-Avon, Professor G. B. Mason, B.A., of the Lancashire Independent College, Manchester, to Eleanor, youngest daughter of the Rev. J. Edwards, minister of the former place.

Dec. 24, at Bethel chapel, Maidstone, by the Rev. W. Hancock, John Beadle Gorham, to Elizabeth Barton, both of Maidstone.

Dec. 24, at Jireh meeting, Brick Lane, Old Street Road, London, by the Rev. J. A. Jones, Mr. Job Clark, to Mary, youngest daughter of Mr. Jones; and at the same time, Mr. J. H. Price, to Miss L. A. Crook, both of Marylebone.

Dec. 24, at King's Road chapel, Reading, by the Rev. J. Statham, Mr. G. Brangwin, to Miss Emma Amelia Gray.—Dec. 25, Mr. James Albrey, to Miss Martha Hatten; and Mr. Charles Stone, to Miss Maria Allen.

Dec. 25, at Harvey-lane baptist meeting-house, Leicester, by the Rev. J. P. Mursell, Mr. Matthias Cox, to Miss Mary Clark, both of Leicester.

Dec. 25, at the baptist chapel, Eythorn, Kent, by the Rev. J. Webb, Mr. Wm. Clark Miller, to Miss Sarah Wanstall.

Dec. 25, at the baptist chapel, Fairford, by the Rev. J. Milligan, Mr. John Caswell, to Miss Martha Wilkins.

Dec. 25, at the baptist chapel, Montacute, Mr. Henry Montacute, to Miss Jane Jeans.

Dec. 26, at Aberdour, Mr. John K. Johnston, mathematical master of Madras Academy, Cupar, Fifeshire, to Margaret Marshal, third daughter of Mr. John Forsyth, builder, South Queensferry.

Dec. 27, at Ebenezer chapel, Cardiff, Mr. John Edwards, gardener, to Miss S. Smith.

Dec. 27, at the Independent chapel, Thame, by Mr. C. Dodwell, pastor of the baptist church, Ickford, Mr. Thomas Basson, of Ickford, to Rebecca, eldest daughter of Mr. E. Dodwell, deacon of the baptist church, Long Crendon.

Dec. 28, at Silver-street chapel, Worcester, by the Rev. W. Crowe, Mr. W. H. Thornbery, eldest son of the late Mr. Thornbery, solicitor, to Ann Mary, only daughter of Mrs. Francis Osborn, of the Cross, stationer.

Dec. 30, at the baptist chapel, Bridlington, by the Rev. R. Harness, Mr. George Jackson, shoemaker, Hunmanby, to Miss Miriam Greenwick, of North Burton.

Jan. 1, at the baptist chapel, Ragland, by bishop Owens, of Llanvihangell Crucorney, Mr. Wm. Charles, of Monmouth, to Bridget, daughter of the late Mr. Thomas Price, of Llanthewy Court.

Jan. 1, at the baptist chapel, Sacheverell street, Derby, by the Rev. J. Corbin, Mr. Joseph Smithers, to Harriet Pedy.

Jan. 2, at the baptist chapel, Cowl-street, Evesham, by the Rev. J. Hockin, Mr. Charles Wilkins, Harmer, near Stroud, Gloucestershire, to Miss Elizabeth Abigail, fifth daughter, of Mr. Ebenezer Pearce, Evesham.

Jan. 2, at the baptist chapel, Newport, Isle of Wight, Mr. Augustus March, to Miss Ann Daish, both of St. Helens.

Jan. 4, at the baptist chapel, Newport, Isle of Wight, by the Rev. C. W. Vernon, Mr. Robert Chick, to Miss Ann Andrews, both of Gatcomb.

Jan. 9, at the baptist chapel, Taunton, by the Rev. J. Jackson, Mr. James Clarke, to Miss Phæbe Horsey, both of Taunton.

Jan. 10, at the baptist chapel, St. Andrew's street, Cambridge, by the Rev. R. Roff, Mr. W. Mansfield, of Chesterton, to Miss Rebecca Hart, of Cambridge.

Jan. 16, at the baptist chapel, Mill-street, Evesham, (being the first marriage solemnized there) by the Rev. James Allen, of Alcester, the Rev. J. D. Casewell, (minister of the place) to Eliza Townsend, only daughter of Thomas White, Esq., late mayor of that borough.

Jan. 18, at the G. B. chapel, Stamford, by the Rev. W. Pentney, Mr. John Cheaver, of Spalding, to Miss Jane Allen, of Stamford.

Jan. 21, at the G. B. meeting-house, Bourne, by the Rev. W. Pentney, Mr. William Newton, to Miss Elizabeth Parkins.

At the baptist chapel, St. Alban's, by the Rev. W. Upton, Mr. James Harkness, to Miss Butler, both of St. Alban's.

Deaths.

Aug. 20, at Victoria, in the island of Hong Kong, the Hon. John Robert Morrison, Esq., Her Majesty's Colonial Secretary. Mr. M. had recently been appointed a member of the Legislative and Executive Council of the Colony, and Chinese Secretary to the Government of Hong Kong. He fell a victim to the climate, in the 32nd year of his age, deeply regretted by all. Like his venerated father, he was deeply versed in the literature and language of China, and had been in the service of the Government during the whole of the late war. He was the eldest son of the late Dr. Morrison, Chinese missionary, and was interred in his father's tomb, at Macao, on the 30th, the funeral being attended by a great number of the civil and military gentlemen from Hong Kong.

Sep. 20, at Newport, Isle of Wight, Mr. Joseph Starling, one of the founders, and for many years a deacon and principal supporter of the baptist interest in this town. On the evening of his death, he conducted family worship, and made some striking remarks on the hymn beginning,

"When thou my righteous judge shalt come,"

He was then assisted to his room, and the family had retired, when his attendant announced the approach of his decease; his daughters were soon with him, but the last struggle had commenced, and though sharp, was of short duration.

Oct. 27, Mr. Abraham Perrey, at the advanced age of 81. For many years an active member of the first baptist church, South street, Exeter. His vigour, both of body and mind, continued to the end of his pilgrimage, so that he was enabled to walk to chapel (three-quarters of a mile distant) three times on the Lord's-day, besides attending the week evening services. The day previous to his death, he was actively engaged in his school, but fell asleep in Christ before eight o'clock in the morning, to awake in glory,—the rest which remaineth for the people of God.

Nov. 15, at Loughborough, Mrs. Sarah Clarke, widow, in her 90th year. She had been connected with the baptists more than 66 years. She was remarkable for her early and regular attendance at the sanctuary, although deprived of her hearing during the last ten years. The minister usually wrote the hymns and text for her, and these furnished her with subjects for meditation. She was divinely supported under her afflictions, and at length calmly fell asleep in Jesus.

Nov. 16, at Clapham, aged 83, Mr. W. Gillman, fifty-seven years a member, and forty-three a deacon, of the baptist church at Maze Pond, Southwark.

Nov. 10, at Malmesbury, Mr. W. Brown, aged 70. Forty-four years a member of the baptist church, and forty years an itinerant preacher.

Nov. 25, at Melksham, Mrs. Burbage, a member of the baptist church, and daughter of the senior deacon—one of fifteen children, several of whom have joined the church.

Dec. 3, at Smalley, after a severe illness, Mr. Samuel Potts, aged thirty-seven years; and on Jan. 2, much respected, Mrs. Elizabeth Beeson, in her sixty-first year. Both the above were members of the G. B. church there.

Dec. 6, at Castle Donington, in her 73rd year, Mrs. Pickering, widow of the late Mr. Thomas Pickering, formerly pastor of the G. B. church there. She was an "honourable woman" and had been for fifty-six years a consistent member.

Dec. 21, at Bourn, Jane Allen. She was a warm-hearted teacher of the sabbath school, and much respected. Her departure was sudden but tranquil. Her class of scholars followed her to the grave.

Dec. 22, at Honiton, after a short illness, Mr. John Clapp, aged 25 years. His remains were followed to the grave, as a mark of respect and esteem, by the teachers of the Independent sabbath school, with which he had been honourably connected upwards of fifteen years.

Dec. 23, at her residence at Shipston-on-Stour, Miss Sabin, in the 60th year of her age. She had been for more than thirty-seven years, an honourable member of the baptist church in that place, and for many years an active and constant sabbath school teacher. As her means were ample, so her charities were considerable, and her benevolence expansive. She was the sincere friend of her pastor, and of the church to which she belonged. Her life was upright, and her end was peace.

Dec. 23, at the residence of the Rev. T. Tilley, of Forton, Hants, in the 20th year of his age, John, his sixth son, late a student for the christian ministry, in Stepney College, London.

Dec. 23, at the house of her father, Mr. James Clutterbuck, Stroud, Mrs. Esther Tunley, wife of the Rev. Richard Tunley, Northampton, aged 29. Her affliction was long and painful, but she was divinely supported, and her end was triumphant.

Dec. 25, at Wellington, Somerset, aged 75 years, Mr. Thomas Winter, father of the Rev. Thomas Winter, Counterslip, Bristol; long a consistent member of the baptist church in this place. He was strong in faith, giving glory to God—a man of "good report," and much lamented. His end was a beautiful comment on Ps. xxxvii. 27.

Lately, Sir Hudson Lowe, the gaoler of Napoleon, at St. Helena.

Dec. 26, at his residence, Gibson-square, Islington, Mr. John Jennings, aged 63. He was for many years a devoted follower of Christ. His life was holy and useful, and his end was peace.

Dec. 29, at Naseby, Mr. J. Wallis, aged 33, a member of the baptist church at Clipstone. Six years ago from the evening of his death, he appeared before the church as a candidate for baptism and fellowship. His last illness was short but severe. He bore it with patience, and longed to depart.

Dec. 31, suddenly, whilst on his way from the house of God, Mr. W. Barnes, aged 46, a consistent member of the baptist church at Chenies. His pastor improved his death from "Man also knoweth not his time."—Eccle. ix. 12.

Jan. 4, aged 60, Margaret, wife of the Rev. Dr. Carson, Tubbermore.

Jan. 6, at his residence in York, in his 79th year, the Rev. John Graham, rector of St. Saviour's, and St. Mary's, Bishophill, senior and chaplain to the York County Hospital. The deceased was President of the Jews' Auxiliary Society, Vice-president of the Church Missionary Association, Sec-

retary of the Bible Society, and President of the Religious Tract Society, all in York; and he was also distinguished as the friend of every institution in the city which has for its object the glory of God and the benefit of man. His death took place suddenly, although he has been labouring under indisposition for a considerable period.

Mrs. Ann Taylor, of Wolston, Warwickshire, aged 90, "an old disciple." Also, Mr. Jonas Voss, aged 91; one of the first members of the baptist church at Wolston. For ten years he walked six miles, to Coventry, to hear the gospel. He received his first serious impressions by witnessing the baptism of his daughter. The last prayer-meeting he attended, his manner was peculiarly solemn, especially as he gave out the hymn,

"Jesus, thy blood and righteousness
My beauty are, my glorious dress."

The Rev. Sir Thomas Forster, Bart., the most aged baronet in the United Kingdom, died lately, at his seat at Colderry, having completed his 92nd year.

At Southampton, aged 36, the Marquis of Hastings, of Donington Park, son of the late distinguished Governor General of India.

CONVERSATION WITH CORRESPONDENTS.

F. J. asks, "I should like to know how the church at Eythorn dates no further back than 1604, if Joan Boucher was a member of it? as she was martyred in 1549."

J. K. Q. "What do we think of Mesmerism." We think it is doing much mischief. Ask Oxfordshire!

I. L. "The Rescue, &c," is too horrible! We hope you will employ your talent, for you have one, on some more agreeable subject.

M. C. D.—R. L. M.—C. T. K., and "a Young Professor," promise well, but they must perfect their productions a little more.

J. J. Milton was a Dissenter—Cowper, a Churchman.

T. R. Such conduct is unjust and disreputable, but we cannot assist you.

T. S. We have not inserted a report of the proceedings you refer to, and for a good reason, we have not received one, though it was promised.

I. W. B. tells us that he went, a short time ago, into a Presbyterian chapel, and behold a baptist minister was officiating in a gown! "It is high time," he says, "that the petticoats of the Harlot of Rome were laid aside!"

J. D. asks how long the Reporter has been published. In 1826, quarterly, 1827, and onward, monthly.

W. D. L. suggests that we should report the formation of all new sabbath-schools, and charitable day-schools.

J. S. asks the Editor—"Do you approve of lay-preaching?" To be sure we do. Why ask us such a question?

W. R. observes, that several of his friends have sent donations in reply to pressing applications, which have not been acknowledged. This is wrong, and is calculated to injure many deserving cases. If parties know how to apply for help, they ought to know how to acknowledge it.

J. H. says, "Some of us are sorely censured for being sectarian, but I hope we shall not shrink from bearing our decided testimony to truth and apostolic practice, as firmly and faithfully as ever."

F. W. D. complains of some of his neighbours, members of baptist churches, who send their children two miles to a church school, though there is a useful baptist school within a hundred yards of them! And why? To learn the catechism, or bring home the loaves and fishes? Out on such baptists! We would have no fellowship with them if they persisted in such inconsistency.

If S. R. B. wishes us to regard what he has written, he must give us his address.

W. F. We should have published more of your letter if we could have read it.

BAPTIST REPORTER.

MARCH, 1844.

ON THE EXTENSION OF CHRISTIANITY.

BISHOP BUTLER has established on an immoveable basis, the perfect "Analogy of Religion, natural and revealed." A more perfect and beautiful illustration cannot perhaps be produced of the origin and diffusion of our holy religion, than that which is afforded by the rise and progress of some noble river. Its spring unknown or obscure—over its first narrow rivulet a child might stride—but it goes on widening and deepening in its course till it swells into a mighty stream. Villages, cities, and provinces, are refreshed by its salutary waters, which form a pathway of communion and commerce for the nations that people its banks.

So is it in the rise and spread of truth. We have seen it in the origin and wide-spread diffusion of religion in the first ages of christianity. We shall find it again in that remarkable revival of it in our own land, to which we now call the attention of our readers.

In November, 1729, four young men in Oxford University, Mr. JOHN WESLEY, Mr. CHARLES WESLEY, Mr. MORGAN, and Mr. KIRKMAN, "began to spend some evenings in a week together, in reading the Greek Testament." They were afterwards joined by several others, among whom were Mr. GEORGE WHITEFIELD, and Mr. JAMES HERVEY.

These young men were all firmly

attached to the established church. They were seriously disposed, but that is all that can be said, for they appear to have been disciples of William Law, the mystical author of the "Serious Call." John Wesley, who was one of the most decided and active, was so prejudiced in favour of "the church," that he believed salvation was in her pale alone. His mother, though the daughter of a non-conformist minister, had early imbued his mind with these notions. He was born in 1703, and was rescued, when six years old, in a remarkable manner from the flames when his father's house was on fire. When only eight years of age, he was admitted to what they call "the sacrament." He was ordained a deacon in 1725, but he declined being his father's curate and successor at Epworth, and appears to have been engaged as a tutor in one of the colleges. He went out to Georgia in 1735, as a kind of missionary chaplain, and returned in 1737. On his voyage to Georgia, when there, and after his return, he met with some Moravian brethren, especially Spangenberg and Böhler, who "expounded unto him the way of God more perfectly," especially the nature of faith, the forgiveness of sins, and the gift of the Holy Ghost. The Wesleys—John and Charles, now became evangelical christians,

and some time afterwards their mother was converted to the faith.

We have given this brief sketch of the early history and religious views of John Wesley, on account of the prominent and influential position he then and afterwards occupied. Just let us stop however to notice the origin, under God, of the change in his views and conduct. A venerable missionary—Spangenberg, in a foreign land, fixes the attention of the zealous young formalist with the question, "Does the spirit of God bear witness with your spirit that you are a child of God?" This was a nail fastened in a sure place! He returns to London, and there accidentally meets with another of these meek followers of the Lamb—Peter Böhler, who never leaves him till he has brought him to Jesus. Well might Wesley write, "Thursday, 4th. Peter Böhler left London, in order to embark for Carolina. O what a work hath God begun since his coming into England! such an one as shall never come to an end till heaven and earth pass away." If Wesley could write thus then, may not we write now—Behold the rivulet hath become a river—broad, deep, and mighty!

We would readily refer to other distinguished individuals who took an active part in the proceedings which originated and perpetuated the great revival, but our proposed limits, and, we fear, the patience of our readers, forbid. George Whitefield, however, and the pious Countess of Huntingdon, cannot, and ought not, to be forgotten.

Whitefield was distinguished as a preacher—Wesley as a disciplinarian. To Whitefield's character and labours Wesley bears this honourable testimony, "What an honour it pleased God to put upon his faithful servant, by allowing him to declare his everlasting Gospel in so many various countries, to such numbers of people, and with so great an effect on so many of their precious souls! Have we read or heard of any person since the

Apostles, who testified the Gospel of the grace of God through so widely extended a space, through so large a part of the habitable world? Have we read or heard of any person who called so many thousands, so many myriads, of sinners to repentance? Above all, have we read or heard of any who has been a blessed instrument in his hand of bringing so many sinners 'from darkness to light, and from the power of satan unto God?'"

This is very true; but this eminent preacher did not, like Wesley, adopt an organized plan for the preservation and perpetuity of his religious converts. Let it be remembered, that we are not now expressing our opinion of the system adopted by Mr. Wesley. We are only stating facts. "It was by this means," the formation of societies, says Dr. Adam Clarke, "that we have been enabled to establish permanent and holy churches over the world. Mr. Wesley saw the necessity of this from the beginning. Mr. Whitefield, when he separated from Mr. Wesley, did not follow it. What was the consequence? The fruit of Mr. Whitefield's labours died with himself. Mr. Wesley's fruit remains, grows, increases, and multiplies exceedingly. Did Mr. Whitefield see his error? He did; but not till it was too late. His people, long unused to it, would not come under this discipline. Have I authority to say so? I have; and you shall have it. Forty years ago I travelled in the Bradford, Wilts, Circuit, with Mr. John Pool. Himself told me the following anecdote. Mr. Pool was well known to Mr. Whitefield; and having met him one day, he accosted him in the following manner:—Whitefield: 'Well John, art thou still a Wesleyan?' Pool: 'Yes, Sir; and I thank God that I have the privilege of being in connexion with him, and one of his Preachers.' Whitefield: 'John, thou art in thy right place. My brother Wesley acted wisely. The souls that were awakened under his ministry he joined in class, and

thus preserved the fruits of his labour. 'This I neglected; and my people are a rope of sand.' And what now remains of this great man's labours? Multitudes were converted under his ministry, and are gone to God; but there is no spiritual succession."

We must next refer to the plans adopted by John Wesley for the propagation of religion, and his own personal exertions — unexampled, perhaps, in extent and duration; and, having noticed the amazing results, we shall endeavour to point out what, under the divine blessing, were the causes of his success; and then inquire how far any of his plans for propagating the gospel may be adopted by our own denomination, consistently with our views of scriptural truth and discipline.

A REMARKABLE PREDICTION,
OR PUSEYISM FORETOLD
TWO HUNDRED YEARS AGO.

"Behold the Picture!—Is it like?"

The Baptists have at all times been the unflinching advocates of "Civil and Religious Liberty," and in times like the present, when our state clergy are promulgating doctrines which tend to subvert both, it is a cheering fact that you have provided a miscellany, (advocating apostolic principles) which from its cheapness and extensive circulation must have a great influence at the present crisis. This crisis seems to have been foretold by Dr. Thomas Goodwin, in his exposition of the Revelations, written in the year 1639, and printed in London in 1683, (after the restoration of Charles II). The following prophetic description of the Oxford Tract Heresy, is copied from the 66th and 67th pages of the second volume of his works, and conveys a remarkable anticipation of the Rise, Progress, Object, and Ultimate Fall of this Popish Device, which we now see extending within the Episcopal Church of England.

Preston.

T. H. L.

"Now take the Times of Popery before the Reformation, (that is before the Time the Protestant Kingdoms did first begin to cast off the Pope,) and there were none that were suffered to have such a remiss (no nor any lesser) kind of owning the Beast, but must all (as they did) receive his Mark, or his Name, and be professed

Papists, coming to Mass, acknowledging the Pope, and worshipping his Image; or they might not *buy and sell*, they might not live quietly as others did. Therefore these that receive the Number of his Name, must be some Generation of Men risen up since, and that also within those Kingdoms (some of them) that have renounced the Pope; For within the Popish Dominions (unto this day) either the Inquisition suffers none to profess less than the receiving his Name at least; or in others, those that are of Papists the most moderate, yet receive the Name of the Beast at least, and so, more than the Number of his Name. But this Number of his Name seems to be a Company that proceed not so far as to receive his Character, for they do not profess themselves to be *Papists*, and yet are of the Number of his Name; that is, do hold and bring in such *Doctrines and Opinions*, and such *Rites* in Worship, as shall make all men reckon, or number them amongst *Papists* in *Heart* and affection; and so, they are of the Number of his Name, that is in account such, they behave themselves to be so as they are, and deserved to be accounted and esteemed *Papists*, and to aim at Popery, in the Judgment of all Orthodox and Reformed Protestants; and that justly, for although their profession deny it, yet when their Actions, and their *corrupting of Doctrine* and Worship shall speak it to all men's minds, they cannot but judge that the Pope, and the fear of him is before their Eyes, (as David speaks of wicked men) and as those in *Titus*, that Profess they know God, yet in their works deny him, are justly accounted *Atheists*; so these that shall Profess the Reformed Religion, yet in all their Practices, and *under-hand Policies*, depress it, and advance the *Popish Party*, are justly to be accounted *Papists*, and to have received the Number of his Name."

"The phrase (Number of a Name) is not only taken for a name consist-

ing of Numerical Letters, and so, not only for Number Arithmetical; but the word (Number) is in many Languages put for the Account, Reckoning, or esteem, that is commonly had of Men; as in Latin we say, He is *one nullius Numeri*, of no number or account.

“ So then, Number of a Name, is a common Esteem or Account, to be such or such an One; and so the Number of the Beast's Name here, is the common repute or esteem to *be a Papist*, procured through under-hand advancing of the Popish Cause. It being therefore spoken in a distinct and lower degree from receiving his Name or Mark, (which note out an open Expression) doth yet necessarily import so much inclining and cleaving to him (though secretly) as shall deserve that account and repute to be so numbered, as being indeed tacitly and in Heart, as truly of his Company, as those that receive his Name. Now if in opening the meaning of the Holy Ghost in the phrase here, this Description shall see to the Life to picture out a Generation of such kind of Popish Persons as these in any (even the most famous) of the Reformed Churches, “*i. e. the Church of England*,” certainly there will not want good ground for it: for though they, with an impudent forehead, renounce the *Pope's* character, and the name of *Papists*, and will by no means be called *Priests of Baal* (though *Priests* they affect to be called) but boast themselves to be of the Reformation, and opposites to the Papal Faction; yet with as much impudence do they bring in an Image of Popish Worship and Ceremonies, added to some Old Limbs, never cast out, other substantial parts, of Altars, Crucifixes, Second Service, and the like, so to make up a full likeness in the Publick Service, to that of the Popish Church; they bring in the Carcass first, which may afterwards be inspired with the same Opinions. All this, not as Popery, or with annexion of Popish Idolatrous Opinions, but upon such grounds only, as *Pro-*

testants themselves have continued other ceremonies. And as in Worship, so in Doctrine, they seek to bring in a *Presence* in the sacrament of the Lord's Supper, beyond that which is spiritual, to Faith, which yet is not Popish Transubstantiation; a Power in Priests to forgive Sins, beyond that which is declarative, yet not that which Mass-Priests arrogate; Justification by Works, yet not so grossly as in the way of Popish Merit, but as a Condition of the Gospel as well as Faith; and many the like to these; thus truly setting up an Image of Old Popery in a Protestant Reformed Way, even as Popery is an Image of Heathenish Worship in a Christian Way. Say these Men what they will, that they hold not of the Pope, nor any way intend him, or the introducing of his Religion into these Churches, yet their *Actions* do (and cannot but) make all Men number them as such; and therefore we say, They have gained that esteem at Home and Abroad in all the Churches; and it is no more than what the Holy Ghost prophesied of, who hath fitted them with a Description so Characteristical, as nothing is more like them, who are said to receive the *Number* of his *Name*. And they doing this in a way of Apostacy from their former Profession and Religion in which they were trained up, and in a Church so full of Light, where God hath more Witnesses than in all the rest of the Churches, and with an intention and conspiracy in the end to make way for the Beast, (this going before, as the Twi-light doth serve to usher in Darkness) therefore the Holy Ghost thought them worthy of this character, (in this Prophecy) and of a discovery of them unto whom they do belong; especially seeing they would so professedly deny it. And though haply but in one of the ten kingdoms, (although the *Lutherans* look very like this Description also); yet seeing they were to grow so potent a Faction, as to have power to hinder the (*buying and selling*) quiet living of others

amongst them, who will not receive this Worship and Doctrine, (which is a new refined Popery) and with it the Number of his Name; that is, those Opinions and Practises which do deserve that esteem. And further, because they were to be the Pope's last Champions before his Fall, whom those that are the true Saints, (of whom the greatest Number in the last age before the Pope's ruin, is in or belonging to that one kingdom) are to encounter and overcome, before the ruin of Rome; therefore the Holy Ghost thought not fit to leave such a Company out of the Beast's Number and Followers; and that also, although they were to continue but a short time; for the Doom of these Men we have in another Prophecy, (as their Description also) 2 Tim. 3, from the 1st verse to the 10th, the prophecy there, being of a Generation of Men to arise in the last Days, (the Papists arising is attributed to the *latter Days*, in 1 Tim. chap. 4, but the rise of these to the last of the last Days) who shall set themselves principally against the Power and Spirit of True Worship, and set up a Form or Image instead of it, verse 5, but their Doom is (verse 9) *These shall proceed no further*, they shall have a stop; and their *Folly*, and *Madness*, and *Hypocrisy*, (to attempt to bring in *Popery* with denying it; and when it is going down, then to build this Babel again) shall appear to all men; and being discovered, will be their overthrow; but notwithstanding they must *proceed further* than as yet they have done, even to the *Killing* of the *Witnesses* in that Kingdom, or tenth part of the City, (as chap. ii. will shew, when in its due order it shall be opened) and because these last Champions of the Beast, and Healers of the Wound given him, should come in the last Days of all, they are therefore last named, and are said to be last overcome by the Witnesses and Pourers forth of the Vials, as chap. xv. 2."

Who hath ears to hear, let him hear this remarkable prediction!

ON COVETOUSNESS.

NO. II.

What is Covetousness? A general definition of it is, "An eager desire after any objects, good or bad." For there is a virtuous covetousness, as well as a sinful one; "Covet earnestly the best gifts." But the word is oftener used in a criminal sense; and then it means *an eager desire after worldly things*, as honour, pleasure, wealth, and more commonly and definitely, "*an inordinate and selfish regard for money.*" Whatever be the object of this worldly covetousness, it is in every case that capital and fatal crime which we exhibited in the preceding section. The nature of this "evil covetousness" is not ameliorated by any actual or supposable diversity in its objects. Indeed, any object, however innocent and good in itself, if it be earthly and not altogether spiritual, may seduce us into the sin and condemnation of covetousness. But the thing on which this insatiable passion most frequently fastens itself is money, and here it sticks like the horse-leech, crying—Give, give. It should, nevertheless, be carefully remembered, that a man may be the *possessor* of much wealth, yet not be covetous; or he may be *rapidly acquiring* wealth, without being instigated by covetous desires. A man may be as covetous in rags, as in ermine; in a cabin, as in a castle. The envied possessor of a large domain, may not be so covetous as the hind who works upon it; nor the affluent proprietor of a mill, or factory, so covetous as one of his spinners or slubbers. Covetousness may grow as deadly venomous upon empty air, as upon apples of gold and silver. It *may*: it *does*: but *not so often*, and *not in such dangerous disguise*. Money is the monster's "dainty meat," the taste of it wets his appetite, and the more he gorges the more his capacity distends. But his voracity tells favourably upon his frame, and he gradually assumes fairer propor-

tions, and a sleeker skin, until his owner may make a covenant with him, and take him for a servant for ever; till he may play with him, as with a bird, and bind him for his maidens. (Job xli. 4, 5.) Covetousness, when a lank, sinewy, hungry skeleton, is recognized and shunned by all men; but when the flesh comes up upon him, he receives a new name, and universal respect. Hence the peculiar danger of those who possess, or are accumulating wealth. They are soothed and flattered into a good opinion of themselves by "the *deceitfulness* of riches;" and not unfrequently fall by the temptation and the snare, into many foolish and hurtful lusts, which drown men in destruction and perdition. If the word of God be not a fable, it is unspeakably perilous to be wealthy. His heavy responsibility, and the temptations to shirk that responsibility, place the spiritual interests of a rich man in trembling jeopardy. When pondering them, we no longer think Christ's emphatic declaration "hard," or unreasonable, "It is easier (easier!) for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Who can hear these words without wondering that they do not lead every rich disciple to act as Zaccheus and Barnabas did? Who, for the sake of filthy lucre, would run any hazard of encountering the Saviour's displeasure in the last day? Would it be much even to comply with the requisition, which Christ addressed to the rich young lawyer, "Sell all that thou hast and give to the poor, and thou shalt have treasure in heaven?" And here I am led to remark, that while covetousness is a sin which easily besets all men, especially those who prosper in the world, it is a sin which moneyed men may most readily *check and mortify*. Do they *fear* that they are covetous, or are likely to become so? let them sacrifice their gold and silver, their house and land. Burn the temple, and the gods will depart.

Is it enthusiastic cant? Well, it is better to enter into life pennyless, than having great riches to be cast into hell-fire.

But it may be said, that I have as yet laid down no clear and indubitable marks, by which covetousness may be identified. I have not; and it is difficult to do so. The Bible itself offers chiefly general indications, leaving every man's conscience to apply them. Covetousness is not to be infallibly ascertained by any *facial* delineation; for there is hardly any kind of face which it does not assume. It may thrive under an air of liberality, and it may have no existence under some types of parsimonious economy. To no inconsiderable degree, every man must be a law unto himself in this matter. By other men's judgment, he may refuse to be tried; but he is under law to Christ. To the Lord of conscience he is amenable, and his tribunal is more searching than any. One observation, however, may be of use, viz., that in each man's secular management, there is a point, at which prudent economy ends, and a covetous grasping begins; and this point stands in the nicest possible relation to a man's acquisitions and needful disbursements. And if we could find where that point is to be fixed in any given case of defined income and liabilities, it would be seen to hold a tangible relation to every other case. For example, if a man with certain liabilities, and having an income of £100 per annum, be required by the above rule to disburse £5 per annum in voluntary benevolence; a man with similar liabilities, but having £200 per annum, would be required to give away at least £10 per annum. If it would be covetous in the first to give less than £5, it would be covetous in the second to give less than £10. Indeed, it is but reasonable that the percentage should rise with the amount of income, so that, if a man of £100 a-year ought to give £5, a man of £1000 a-year ought to give, not £50,

but £100; and a man of £10,000 a-year ought to give, not ten, but twenty, if not indeed, fifty per cent. Let the rich look at this, not uneven scale, and they will be careful not to speak of the covetousness of any in subordinate stations—at least, until they have pulled the *beam* out of their own eye, they will not proceed to extract the *mote* from their brother's eye. If there be any truth or justice in this scale, it will reduce to nothing, and less than nothing, (relatively) many an applauded donation; it will elevate the pence of the poor, and sink into oblivion the pounds of the rich; it will put down the mighty from their seats, and exalt them of low degree; the two mites of the widow, will out-value the largesses of the esquire.

But though we thus argue, let it not be understood, that christian obligation revolves *anywhere near* the point where covetousness sets in. Let it not be thought, that if a christian gets just on the safe side of that point, that he is where he may well content himself to be. "Be not covetous," is only a segment of a christian precept; to complete it, you must add, "be liberal." Charge them that are rich in this world, (says the apostle to Timothy) not simply "that they trust not in uncertain riches," but "that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up for themselves a good foundation against the time to come, that they may lay hold on eternal life." The christian's obligation is, in *every* department, commensurate with his ability, and, therefore, each christian is under obligation to be liberal to the full extent of his means. He that has ten talents is not at liberty to employ one, and bury the nine; nor to employ the nine, and bury the one. He must use and improve them all. To neglect one out of ten, is as bad as to neglect one out of two, or one where a second is not possessed. Nay, it is more inexcusable. The Lord will

therefore say of such an one, "Take the unprofitable servant, bind him hand and foot, and cast him into outer darkness." But the rich will not hear this. Wealth blinds the judgment, and benumbs the conscience. Hence no parties need to be addressed in more direct and penetrating words than they: "Go to now ye rich men, weep and howl for your miseries that shall come upon you; your riches are corrupted, and your garments are moth-eaten; your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire." It is not easy to see how any man can go on hoarding and accumulating riches without coming under this doom; and I am not surprised, that the same apostle calls on the rich brother to rejoice when he is made low.—James i. 10. In fine, it is difficult for an individual to *retain* wealth, and next to an impossibility for him to go on *augmenting* it, without exposing himself to the guilt and condemnation of covetousness.

These remarks—desultory but not inappropriate—may suffice on the question, What is Covetousness?

W. B.

SERMON BY JOHN FOSTER.

"Will a man rob God?"—Mal. iii. 8.

THAT there should be a principle of property among certain things belonging to one man, considered by himself and others as his own, is very necessary and proper: but there has always been a very strange propensity to break through this law. This law forbids any one to take away a thing belonging to another. A most necessary law for all human civilization and national peace. Indeed, there cannot be peace and prosperity without it. Those who are without it would become vagrant wanderers among the woods, in constant competition for what each could seize. And yet there is a great propensity to break through it. All classes have done so. Monarchs have broken through this law,—they

have attempted to appropriate everything to their own use; and have armed bands of robbers—called soldiers—and employed them at their will, in breaking through this law.

To restrain this propensity is the grand object of human legislation; and we know with what imperfect success. With all its punishments it has been ineffectual. We do not wonder at this. We may wonder what would be our condition if it were not for these laws.

What would be the condition of the world, if all men might take just what they liked? What would become of ships, shops, houses, gardens?

But there is another kind of robbery which sounds very strange. Many are guilty of robbing God! Did any one ever think of anything so enormous as this? But how, you ask, can this be? Yet it seems it may be. God says, "but ye have robbed me;" so that in some serious sense it is possible to rob God.

But how can it be done? By ascending to heaven? No devil could make an attempt upon the regions where God holds his throne of glory, much less any daring mortal. But what is there in heaven that one single wicked man would wish to appropriate? There is everything there to repulse his hands: he could not endure it: it would be like touching hot iron.

Heaven is not the whole domain of God. There are other tracks and provinces of his empire; all below belongs to him. We are here employed, taking, and giving, and transacting among things belonging to God. Look and see what there is which you can say does not belong to him. There is nought in creation that has not the royal mark upon it, to indicate its origin, to signify to all who use it, that they are to do so as belonging to God. Therefore they have all the responsibility of using a thing which belongs to God. We know the responsibility of using even a book belonging to another.

If, then, all belongs to God, there comes in a liability of committing a robbery against him.

There may be no confession that all things do belong to God; as if these things were out of the limits of his empire. This is to be "without God in the world." "Using the world as not abusing it," has no influence upon such. This is the state of men's minds; the general state; while there is great variety as to the specific forms,—the special kinds of improprieties.

It is, as it were, to say to God, "Do not thou interfere with us here; do not be telling us that this and that belongs to thee, and that we must not touch it or use it, but for thee; do so in heaven, but not here." It is to say to the Almighty, "Here we are, in a place that is our own; and we will let no foreign power, no not even of God, interfere with the use we are inclined to make of things around us; and let not God say that these are his rights, while we are determined to use them as our rights."

Under the predominance of this state of mind, it does not signify to specify this or that thing, which would be a robbery of God.

His will is so and so; but one of these powers, pride, sensuality, custom, the spirit of the world, says it shall be thus. Our subjection to the opinion of the world, to a party, to prejudice, will make us dare to rob God.

Now there should be a conscientious care to form a right and honest estimate to determine what does belong to God. How heedless men go about, and do not consider where the line of right is; and yet this endeavour to determine it cannot be useless; it is as defined now as it was under the Jewish economy. There requires in our case consideration to know what God may rightly demand of us; it is thus that an honest man, in his transactions with the world will consider a question of right of possession; he will discriminate, and take in every view on this side and on that.

Now, there is required of us the

same kind of deliberate examination and consultation.

An upright man might say I would not rob my friend or my enemy, and of all beings, I would not rob God. But unless we understand the limits of what God may claim, we are not fit to judge in these matters. Whether so much may be required of me, or whether I should not go further? Whether the measure where my inclination would stop, would not be too little? I don't wish to go beyond, for there is a degree of labour and self-denial wanted. Now, going so far, will that be enough?

But what are the principles of God's claims upon me, and will he be satisfied by my going no further than my inclination? What does the Word of God say?

This guilt is incurred by applying to other uses what is due to God. As if a Jew, when he had to offer sacrifice, should have said, instead of bringing it, "Why not make of it an hospitable entertainment, or give it to the poor?" So he who is applying any power, faculty, or time, to any other use than God commands, would be robbing God.

There should be a considerable proportion of thought concerning God. An amazing number of thoughts go in and out of the mind, suggested by circumstances of an infinite variety without. Resolve to think of a thing, and you can think of it. After all that is spontaneous, we still maintain that a man can apply his mind to such things as he ought; that these thoughts form the life of the soul, and as these are right or wrong, there is a good state or a bad state of the soul. How much thought is there in a man! He must think—he cannot help it. But think of the measure of thought given to God, and let us ask if it be in any proportion to the measure of what God is?

To think that he is Omnipresent, that he has all conceivable excellence in the highest degree, and that we stand in relation to him. In this

view of the case would a small measure of thought be enough.

What is the greatest and strongest reason for thinking of anything, but that that thing is of more importance to us than any other. We may remember his constant presence around us.—A striking and most awful fact!

Is there any proportion in the measure of thought to the circumstances in which we depend so many ways upon him—an infinite number of ways; or to what God has said to us? It is a very large extent and diversity of revelation which he has made to us; and he has made it, that we should attend to him and reflect upon him.

We expect things from him to all eternity. He is the source of them. He appoints the proportions of things, and their kinds, and maintains their perpetuity; and shall we rob God of thoughts due to him on this ground? Shall we still be thoughtless of him, though forgiveness, peace, the felicity of heaven, are all from him?

Does it bear any proportion to his power? To feel no sort of apprehension, no trembling, would be thought stupidity rather than courage; but what is the stated habit of feeling towards him, compared with whose power, all other power is nothing. God is awfully powerful, infinitely majestic, and yet here is a being that does not tremble; cool, intrepid, undismayed, while Almighty energy is in action all around him! If a person should avow this, who would deny that he is robbing God? It is defying God, indifferent to all consequences. This is the condition of innumerable of our fellow creatures, while the tempers of their mind and habits of feeling, evince, awfully, terrifically, if we think aright, disregard to his power.

We also refuse the gentler emotions of love and gratitude, humble and affectionate reliance. Are these bestowed on inferior objects and stop there? Do they rest on visible objects, which are not far off? while God is yonder; while the infinitely

glorious Being is to be robbed of the affection due to him? Do they lose their warmth, that they cannot penetrate the wall of circumstances around to find out God? The gratitude which we feel to others for a certain degree of good, as it respects that great object is cold; as if the glorious sunshine of the divine goodness shrivelled and withered our affections.

It may be something transient, precarious, and of little value, it may be sin itself: are these to engage human affections while God is robbed of them? dreadful, hateful, infernal condition of our nature, that it should be so. Absorbed, delighted, filled with them, we return to them again and again; all our affections are drunk up in these objects, that that eternal Being should be regarded with so great indifference.

Think of the cares of God over him. What are they worth? Imagine the suspension of these cares; an instant rush into non-existence would be the consequence; with no time to catch at any inferior support, the poor frail creature would fall.

Divine instruction, sent in so many forms, what is that worth? What is the Bible worth? What is one promise worth to a feeble, endangered mortal? What one expression of mercy to a sinful creature? These claim from us much gratitude. If a person does not exercise gratitude, we say he is not worthy of our favours. We take the basest level of moral existence, when we are not grateful.

In the exercise of dependance we may rob God. If a man is about to make a long journey, he asks, "Who may I depend upon? what shelter may I expect? and if peril come, what defender?" This is the condition of our journey through the world; and in this dangerous enterprise God requires that we should take him as our guardian, director, guide, and defender. Shall we say, when he offers himself, "No, 'tis too much to be continually dependant upon him, in all things to supplicate him; 'tis so much interference." This is the feeling often entertained.

A man is to transact with God: he cannot take God, and take assistance from any quarter that is not right. The law of God is within us in the shape of claim. Every precept tells us of something that we may refuse him. We do not say that we will rob him; but there is a tempter to bring us to neglect that precept. There are some that seem to rob God almost entirely. Others, not so bold, think they must render something, and that obedience in a few points will suffice. There may be some precepts to which they have no objection, and they will obey them; and then they say they do not rob God.

A kind of mock humility may say, "Why, all that we can do is but imperfect, and surely a little less will not signify." What things they do render they highly magnify: some little sacrifice is magnified into an oblation worthy heaven.

Men think if they render to men what is just and equal, that is enough, and that is sufficient for God. "Besides," say they, "the littleness of all that we can render would add nothing to the glory of God."

Though God needs nothing, it is not for his sake that these things are claimed from us; it is because they conduce to our own happiness. We know that all the injunctions of God tend to the good of those for whom they are made. If it be required that men should be holy and just, and give their affections where they are deserved, these things are conducive to their welfare, and therefore they are required.

Men do gain whatever gratification they find in sin; as in the case of our first parents. No doubt the fruit tasted most deliciously. Time refused to be employed for God, is gained for something else. The things which belong to God may be applied to some other purpose, and thus they gain for themselves. Such profit is there in robbing God.

That which God has been robbed of by them, he cannot give to them again. Treasure must be laid up in

heaven; but there is nothing going up there to constitute treasure. It is gone to the winds—to the earth. They talk of property here. Would they not have treasure there? But if they send nothing forward, there will be no property there.

Is it necessary to produce a caution against legality? Self-righteousness is as flagrant a robbery of God as anything else. We are to come to him, with our miserable imperfect conduct, without any claim of merit to the attribute of justice. It is, then, on the side of mercy that we are to come—for justice if a man will—but what will become of him when the fiery law comes forth?

Mercy is manifested in Jesus Christ. Then a self-righteous claim for justification, how does that bear on the attribute of mercy? It says God shall not have the glory of pure mercy, not of all pure absolute goodness on his part. Such a man has something to produce why mercy should be shown to him, and he thinks that the lofty language of the gospel concerning him ought to be abated, because he can almost do without it.

This is most fatal. It is robbing both God and ourselves. But we must avoid both Scylla and Charibdis. Some men take allowance from the mercy of God to sin against him; they speak of justice being satisfied. But for what cause was this grand interference of the Divine Being? This was the remedy for the breach of the divine law, to shew that this fact could not pass without awful notice,—something remedial, to testify his justice, and that sin shall not be tolerated; and though sin may be pardoned, shall this be perverted to set aside the law?

The duty of promoting the glory of God in the earth. Something is due to God and he knows what is due. It might be a very formidable revelation if God should manifest what is due, and then what is rendered, and then make a comparison.

If it were said to a professing christian, "Would you be willing to see your part of the account?" he

might reply, "Yes. I am quite certain that there is nothing due from me." But if a man has the power to help and he does not, how would it stand with him? he is economical in saving and thinks he may as well save God's share; or perhaps he has no thought of God's claiming any share, or of any account kept in heaven. We have known persons of this description filling up their places in the house of God; regular in their conduct; far from external vice; but while known to be rich, known also to be desperately parsimonious in contributing to the cause of Christ.

I do not know what is right in the discipline of churches; but there is something very wrong in that discipline when such a man is retained in communion. We are expected to take notice of immoralities; but here is a great, big, downright, flagrant idolater, and yet he is allowed to keep his seat! He has all the slang of piety, but he might just as well kneel down to gold or silver, and the only objection to this is that it would grow no bigger. It might be thought fanatical for any to stand up and say that he is not a proper person for a Christian Society! But is he?

[He closed by recommending the object for which he preached to the liberality of his hearers.]

RISE AND PROGRESS

OF THE

BAPTIST CAUSE IN DENMARK.

IN a former paper I gave a short account of the civil and ecclesiastical condition of Denmark; I now proceed to give a like short account of the baptist confessors in that country.

The first convert to our principles, and the most eminent witness and sufferer for those principles in Denmark, is by name PETER MÖNSTER. Honoured name! one to be had in everlasting remembrance; one, which in future times, will take rank with such names as John Bunyan, Benjamin Keach, Roger Williams, Simon

Menno, Peter de Bruys, and Peter Waldo. It was in the *thirty-eighth* year of his age, that Mr. Mönster began to be awakened out of the slumbers of a carnal security that had been cherished by the routine and rationalism of the state church, to which, of course, he belonged. About the same time a number of his countrymen, including some of the clergy, began to be aroused in like manner. These inquirers after "a more excellent way," formed among themselves what they called a "baptismal compact," or an agreement to stand by their baptismal vows. This title was ominous, though at the time it was adopted, none of them knew any other baptism than that of the font. Mr. M. soon began to perceive the evils that are almost inseparable from Church Establishments, and to sigh for freedom of thought and action in matters of conscience. In the year 1835 he removed with his family from the provinces to Copenhagen, and thus came into closer association with the leaders of the "baptismal compact." Having embraced from the heart the doctrine of justification by faith alone, he now extended his inquiries into the scriptural authority of all the opinions and practices he had heretofore held with unquestioning indifference. Among the rest, the sprinkling of infants came under his review, and one day he expressed to one of his clerical friends some doubts as to the validity of that rite; the reply he got was, "*that it had been sanctioned by the church, and was accordingly right, whether it was biblical or not.*" This induced him, with his wife, to retire into solitude, to consult the bible, and invoke the guidance of the Holy Spirit. He thus became confirmed in his views, and resolved, together with a few friends, to secede from the Lutheran church, and set up a congregation after the apostolical model. He did so; but felt still that something was wanting; and once more he wrestled with God for some one to be sent to teach him the

way of the Lord more perfectly. In answer to prayer, God caused Mr. Kobner, a member of the church at Hamburg, to direct his steps towards Denmark; and while traveling through the country, he heard of the position of Mr. Mönster, and called upon him. They soon discovered that they had been taught by the same spirit; for their views of the "one Lord, one faith, one baptism," were identical. The joy of Mr. Mönster was now full. From Mr. Kobner, he learned for the first time, of the existence of the Baptist denomination in England, America, and Hamburg. This was like life from the dead. Mr. Oncken of Hamburg, was soon invited to Copenhagen, and went as soon as he was sent for, (like Peter in a similar case) accompanied by his friend and brother Kobner. Mr. Oncken's was a delightful mission; he found a people prepared of the Lord. He baptized *eleven*, and formed them into a church, of which P. Mönster was chosen pastor. All this was done between the 27th and 30th of October, 1839.

Having thus sketched the rise and establishment of the first baptist church in Denmark, I must curb my pen, and merely *register* the leading facts which have occurred from that time to this. No one will suppose, that the event which I have recorded, could take place in the heart of Copenhagen without being spread abroad; nor without kindling the ire of the priests and lawyers. Insult and wrong were to be anticipated, and truly enough they came. The baptists became the jest of the profane, and the song of the drunkard, throughout the city; nor did right reverend bishops, disdain to co-operate with right wretched bigots and brawlers, on this occasion. In an ecclesiastical periodical, an article appeared against them every week, representing the baptist heresy as the most pestiferous and dangerous on the face of the earth. Mobs gathered before the dwellings of the brethren, and broke

their windows. But as often, so now, the devil shewed more zeal than discretion. He overshot his mark. With all his experience and craft, he has not yet learned that difficult lesson which consists in ruling one's own spirit. His fury knows not when to stop. In his haste to swallow up the saints alive, his startling manœuvres create an inquisitive interest among the bystanders. So in Denmark; the vilified and oppressed baptists had to say, "We rejoice that thousands have *by our enemies* been led to search the scriptures, to see if these things are so." At this period, Mr. Oncken mightily helped the good cause, by publishing and sending through the length and breadth of the land, a series of Danish tracts on immersion, and kindred topics.

The next event of public note was the conversion to baptist sentiments of Mr. Mönster's brother, Adolph. He was a candidate for orders in the established church; and the first impression on his mind in favour of his brother's sentiments, was made by witnessing the malignant hatred of the persecutors. "He fell a musing, and could not conceive, if our doing was of the evil one, as our adversaries pretended, that the devil would be so stupid as to act in opposition to himself, and concluded accordingly, that our secession was the Lord's work." He set out for Hamburg in the summer of 1840, received baptism from Mr. Oncken, and returned with joy to the small brotherhood in Copenhagen.

W. B.

(To be continued.)

IRELAND.

AN IRISH LABOURER.

I REACHED home about two hours ago, after twelve or thirteen days absence. During my journey I preached nearly every day, and sometimes twice. I visited the counties of Sligo, Leitrim, and Roscommon, and travelled about 200 miles. A spirit of inquiry exists; and in general I had good congregations. O that my own

soul may be watered, so that I may be able to water others! It is a delightful work to win souls to Christ; and everything is easy when we enjoy the smiles of the Redeemer, and the teachings of the Holy Spirit.

I shall just give you a short account of this journey.—On Monday, the 9th October, I left home and went to Dromahair, about forty-seven miles, that night, where I arrived late. The next day I travelled only a few miles, and baptized one female, and preached at night. The day was very wet, and only about twenty attended at preaching. The "church" in Dromahair is sometimes very thinly attended. I was told by a person who went the previous sabbath, that there were only four or five persons there besides the sexton and clerk, and two of those were individuals who do not like to stop away, for fear of giving offence. Wednesday, I visited Sligo—left a few tracts at a few houses, and preached in the evening. The congregation was small. Thursday, went to Bayle, twenty Irish miles, where I inspected the school; visited five families, where I read and prayed, and preached in the evening to about twenty people. Two of these families were so poor that it was an act of great charity to give them a few pence to get a little straw to make a bed for them to lie upon. One family consisted of four persons, and three of them were unable to get up. Although Roman Catholics, they listened to the gospel very willingly, and one of them is now removed into eternity. Friday, I went to Clogher, inspected the school, and preached at night. This is an excellent school, and well managed. The resident gentleman with whom I always stop, is very benevolent, a moderate churchman, and has an English wife from near Bristol. The country about here is almost as barren, rough, and uncultivated as any part in Ireland. This lady clothes many of the children twice in the year, instructs them to knit silk socks for children, and a variety of little ornaments, which

she sends over to England, and her friends sell them about Bristol, and she gives the little children the money. Some of them earn ten shillings per quarter. A scriptural education however is the main thing held in view; and unless the children will commit several chapters to memory during the quarter, this lady will not instruct them in knitting. She also has about thirty children, or more, every sabbath, in the sabbath-school. The priest has tried every method that harshness and kindness (and it is seldom that they are kind) will do to break up this school; but it is all in vain, for the children still continue to attend. Saturday, I went to Ballymote; visited three families, read and prayed with two of them, and then went on to Templehouse, where I remained that night.

Lord's-day, I went to Coolany, and met the brethren there, to "break bread" and preach the gospel. Some members present from about sixteen Irish miles, others eight, others four, &c. In the evening, I preached at Rathgram. Monday morning, visited one or two families in the neighbourhood, and went to Clara, where I preached in the evening. Tuesday, preached in the morning in the neighbourhood, to a better congregation, and had some lengthened conversation with a Roman Catholic; then went a few miles further, and preached again in the evening. There I had a very comfortable bed, and everything else I needed. But my companions were plentiful, as there were about seven or eight pigs in the house all night, and nearly twenty geese, with some other live stock. Wednesday, I passed over a very mountainous country, to Skreen—remained there that night, and preached on the following evening. Friday, I hastened home, being prayer-meeting night, when a few of us united together in prayer and praise.

I trust these labours may be crowned with the blessing of heaven. I only want two things to make me more happy—more conformity to Jesus, and more gratitude to God for all the

unbounded favours and mercies that I enjoy. I long to see more souls converted to Christ. But Jesus says, "Be thou *faithful*;" and if we are faithful, all will be well at last, and we shall finally inherit everlasting life.

J. B.

SCOTLAND.

MORE "LABOURERS" WANTED!

AN active minister in Scotland, in a note the other day, thus expresses his deep regret that more suitable agents are not forthcoming to aid in diffusing the glorious gospel of the blessed God! Yes: and this shall be for a lamentation, until crowds of willing labourers enter the field.

"I am happy to say that our funds are increasing; but we want men. Oh that a holy band of men were raised up,—men whose hearts the Lord has touched. What need have we to echo back the prayer enjoined by our Lord on his disciples, "Pray ye the Lord of the harvest, that he would thrust forth labourers into his harvest; for the harvest truly is great, but the labourers are few." Oh that our wealthier brethren would encourage their pious sons to become baptist preachers, rather than merchants, &c., for a little shining dust. Is there not much pride and worldliness in the church on this very score? Would not some of our most active and liberal brethren recoil from the thought that *their* sons should ever be baptist ministers? When is this spirit to be exorcised? Either the Millennium will not come till then, or when it comes, this spirit, like darkness, will necessarily flee before the light of that glorious day."

Amen! soon may the spirit of the world be driven from the church. But one word with our beloved brother. We agree with you that our wealthy brethren should consider the office of minister of Christ's gospel as the highest honour to which their sons can attain in this life. But we do not want "gentlemen's sons," *who would still be "gentlemen"*—we want labourers!

Biographical Memoirs.

JANE LYNN, OF BALDERTON.

THE subject of this brief memoir, was early removed from the church on earth to the church in heaven. She was amiable and lovely in her disposition; and as a daughter, a sister, and a friend, kind and affectionate. It was her happiness to be blessed with pious parents, who endeavoured to train her up in the fear of God and the observance of the outward means of grace, and whose prayers continually ascended to the divine throne for the salvation of her soul. At length their petitions were heard and answered in her behalf. Rather more than two years ago, daily meetings were held in the baptist chapel, Newark, with a view to revive and extend the cause of the blessed Redeemer. Our dear young friend, with several others, was induced to go and hear that man of God, Mr. Pulsford, the evangelist, whose truly apostolic labours, in conjunction with those of our beloved pastor and the people of his charge, were instrumental in bringing many precious souls into the fold of the good Shepherd. The word came with divine power to her soul. She saw herself a ruined sinner: felt her need of mercy: applied for pardon through the atoning sacrifice: and found joy and peace through believing in Jesus. Having given herself to the Lord, she now gave herself to his people, and was buried with Christ in baptism in company with two other young friends at the early prayer-meeting on sabbath morning, Nov. 7th, 1841, and, with several others, was admitted in the afternoon to the fellowship of the church at the table of the Lord. This was a day ever to be remembered by our departed friend, as one of the happiest of her life. But her course was soon run; for in September, 1842, she took a cold, which brought on rheumatic fever, and terminated in consumption. Through the flattering nature of the disease, she appeared for some time to cherish hopes of recovery. But as the complaint advanced, she expressed herself as perfectly resigned to the divine will; whether for life or death. She was blessed throughout her long affliction with a remarkable degree of patience: a murmuring word never escaping her lips. The king of terrors had lost his sting. She could contemplate his approach with calmness. She

said she was not afraid to die, as she was certain she was going to heaven. A day or two previous to her departure, three of her most intimate friends, with whom she had often walked two miles to the house of God in company, called to see her; to whom she said, "I am only going a step before; you will soon have to follow me." On her mother saying, "My dear Jane, I wish you could get a little sleep," she immediately said, "Oh! mother, I shall soon fall asleep in the arms of Jesus." Seeing that her end was drawing very near, her friends stood weeping around her bed, on whom she cast a look of love, and said to her mother, "Don't cry, I am going to glory." As life was ebbing fast, and the power of speech nearly gone, she repeated with much difficulty the following lines, as expressive of her state and prospects:

"If this be death, I soon shall be
From every pain and sorrow free:"

If able, no doubt she would have added,

I shall the king of glory see,
All is well! All is well!

When suffering acutely from the pains of dissolution, she said to a dear friend, "This is hard work, Jane;" her friend said, "but it will soon be over;" she answered, "it will:" and in a few minutes breathed out her spirit upon the bosom of her dear Redeemer, October 26, 1843, having nearly completed her nineteenth year. Her death was improved at Balderton, on the Thursday evening following, to a crowded and deeply affected auditory, from the words of the divine Saviour to his sorrowing disciples, "Whither I go ye know, and the way ye know." Also at Newark, (in connexion with the death of another who had long been a member) on the following sabbath evening, from the triumphant language of the apostle, "O death where is thy sting?"

Dear reader, are you prepared to die? If not, delay not a moment; but instantly seek the salvation of your deathless spirit. Time is short: eternity is at hand: therefore, "Prepare to meet thy God." And may the writer and every reader be followers of them who through faith and patience are now inheriting the promises.

O let us fly, to Jesus fly,
Whose powerful arm can save!
Then shall our hopes ascend on high,
And triumph o'er the grave.

Balderton.

R. P.

POETRY.

THE HOUR OF PRAYER.

THE hour of prayer? When daylight stealing through
 The mists of morn, and stars begin to fade,
 And night retires, and opens to the view
 Nature's bright scenes in gorgeous dress array'd,—
 And feathery minstrels in the waving air
 Pour the clear song;—then is the hour of prayer.

The hour of prayer? When evening setting in,
 Proclaims the death-knell of departed day,—
 When twilight's hour, so lovely, so serene,—
 Beguiles the thoughts to wander far away,—
 When nature goes to sleep, and everywhere
 Deep silence reigns;—then is the hour of prayer.

The hour of prayer? When all the earth and flowers
 Are flooded with the moonbeam's silvery light,—
 And sparkling stars, like eyes look into ours,
 To tempt us forth into the lovely night,—
 When on that radiant vault, so softly fair,
 You raptly gaze;—then is the hour of prayer.

The hour of prayer? When the day-god looks down,
 And wraps the world within his warm embrace;—
 Then, if thou canst, retire—apart—alone,
 And meet thy heavenly Father face to face.
 So shalt thou for that solemn hour prepare,—
 Thy closing scene—and thy last hour of prayer!

Salisbury.

THE CHAMBER OF DEATH.

STEP soft! for a monarch here
 In the gloom of his glory waits;
 And the trophies are dark and drear,
 That shadow his palace-gates.

Step soft! for a spirit, freed
 From the cankering cares of time,
 Hath winged its way with angel speed,
 To a holy and sinless clime.

Step soft! for a sainted soul,
 Is gone to its home above;
 And, removed from the world's control,
 Is singing a Saviour's love.

Step soft! and with pensive mien,
 On the face of the dead one gaze;
 And learn from the saddening scene,
 To number thy fleeting days.

Rangeworthy.

J. B. T.

SELF-CONSECRATION.

LORD, if I love thee I would prove,
 By all my actions that I love;
 Oh make my daily walk to be,
 The proof of my sincerity.

Let not thy child through fear or shame,
 Shrink to declare a Saviour's name.
 Grant me the strength thy yoke to wear;
 Give me the grace thy cross to bear.

Kindle within a burning zeal,
 That the whole world thy love may feel;
 A zeal to see the shades withdrawn,
 And the blest morn of promise dawn.

My head, my feet, my heart, my tongue,
 All that I have, to thee belong;
 And till my eyelids close in death,
 Thou hast a right to every breath.

H. R. D.

ORIGINAL LETTER.

THE PULPIT AND THE PEW.

If you think the following extracts from a letter which one Minister wrote to another, suitable for your *Reporter*, they are at your service. H. S.

DEAR BROTHER,—YOUR remarks about having neglected to preach upon the subject of temptation, reminded me of the great importance of studying the Word of God more; not only in examining the precious ore that others have dug out of this mine, but going into the mine and digging there for ourselves. For however much good metal others have brought up, we can get to the end of it; it can be weighed and enumerated. But when we get into the mine ourselves, we may dig away, and when our eyes are dazzled by what we get, it is so bright and beautiful, we may say, "more yet, there is more where that came from, yea, just as much as before I began to dig at all." Then the exercise will do us good. "In all labour there is profit;" it will strengthen the muscles of the mind, invigorate and give tone to our spiritual nerves. Besides, what a man gets himself is better than anything else, because *he* has got it. Nor must we forget that the Lord of the mine is always there to teach us, to approve, to smile upon us, and the more we have of fellowship with him, the more happy and useful will be our fellowship with each other. I do believe we should have less difficulty about texts and subjects, did we study *The Book* more. The Lord pardon my past negligence in this matter, and give us both, and all his servants, more grace for the time to come. On turning over your letter, I see you complain upon this very subject—that your meal tub gets empty; but surely he who kept the widow's barrel of meal always full, will do the same for us spiritually, *if we do what he tells us and always ask him.*

I most entirely sympathize in your feelings about the difficulty of preparing sermons in certain states of mind; but then the question arises, whether, though we are not to be always making sermons, we ought not always to be keeping our hearts with all diligence, for out of them are the issues of life. You say truly, that you can read when you cannot so think as to compose; and why is this? In

reading, the mind is comparatively passive; we are receiving impressions, and that is always easier than gathering and arranging thoughts to convey to others. If it be more *blessed* to give than to receive, I am sure it is far more *easy* to receive than to give. When I am reading, I am sucking away at other men's bottles—feasting upon what they have hunted, slain, and cooked. I fancy I know something of how our people feel when listening to us. We are the cooks, and they the feasters; their pew work is easier than our pulpit work. But then, we also live upon the provisions of the gospel feast. Never may my soul forget how much more, how infinitely more, it cost the gracious Saviour to prepare this whole feast for me, than it can, under any circumstances, cost me to prepare a little bit of it for a few of his people. The Great Master of the feast has appointed me to feed; and like a careful nurse may I taste the food myself before I give it to the children!

There, my brother, there is a rambling dissertation for you! and this just reminds me, that in general, my difficulty about sermons is, not getting material enough for them, but putting it into proper order—unity with variety—order without stiffness—fullness without redundancy—right thoughts in their right places,—these are what I aim at, and what cost me much trouble to attain. Then, beside all these, one wants right words as well as right thoughts; nor is it wrong to seek for right words, the best words we can get,—nor must we wonder if we have to seek them, for even Solomon, "the Prince of Preachers," says,—“The preacher gave good heed and sought out and set in order many proverbs; the preacher sought to find out acceptable words.”

D. I.

WORDS OF THE WISE.

The will of God is my pole-star, and, with my eye constantly upon it, I shall be carried safely through all storms and tempests.

If we are but half-Christians, the world will be at peace with us.

We tell God that we are sinners, miserable and helpless, but cannot bear to be told so by others.

We may know by our affection to the Sabbath, whether eternity will be forced upon us.

NARRATIVES, ANECDOTES, &c.

FORMATION OF A BAPTIST CHURCH
AT STUTTGARD.

[We have copied this most interesting narrative from the *Baptist Magazine*, upon the plan we have always pursued, of giving our readers whatever we can find that is good, though it should be at second-hand.]

“Mr. SCHAUFFLER, and Dr. RÖMER, and one or two other individuals, became dissatisfied with a religious establishment, and with many of the doctrines and practices of the degenerated Lutheran church, of which they were members. They took occasion in public meetings more and more frequently to express their dissatisfaction and dissent. At length they withdrew from the established church, and held meetings by themselves, in which they were wont to read the bible, and by prayer and mutual consultation endeavour to ascertain its meaning. In these interviews, different subjects connected with the errors of the Lutheran church engaged their attention. They were first, and more especially, impressed with the evils arising from the connexion of church and state; the worldliness and impiety, which were thus introduced into what should be a most sacred enclosure. The subject of baptism also, in the course of their scripture readings, arrested their attention and became a frequent matter of meditation and remark.

“At this time they knew not that there were any baptists on earth existing as a denomination. They had only heard evil reports of some few anabaptists in Switzerland, but had no knowledge of our sentiments and history as a denomination. The object of their holding meetings by themselves, was to study the bible prayerfully, and endeavour thus, by the guidance of the written word and the illumination of the Spirit, to form their sentiments and regulate their conduct. Dr. Römer was at this time agent of a tract depository, and had been for some time holding correspondence with Mr. Oncken of Hamburgh, who was engaged in the same business. Their correspondence was solely in reference to the business of their respective depositories.

“At length a letter was received by Römer written by another hand. This of course excited some surprise, and in his reply he inquired what had become of his old correspondent. The answer to

this letter stated that Mr. Oncken had become a baptist, in consequence of which he had been dismissed from his agency and was then in prison. This letter was laid before the meeting of praying bible-readers, and its contents most carefully pondered. ‘*A baptist!*’ said they, ‘who knows but this Mr. Oncken has had similar trials and exercises of mind with ourselves?’

“Schauffler and Römer immediately commenced a private correspondence with Oncken on the subject. This resulted in their becoming decided baptists. In the year 1838, Mr. Oncken was invited to visit them for the purpose of administering the ordinance of baptism and forming them into a regular church. He came, and baptized two or three of the leaders. This was on Friday. On Saturday, he baptized two or three more. On Sunday, six were to be baptized. A meeting, previous to the baptism, was held in Mr. Schauffler’s house. Curiosity called in quite a large assembly. Mr. Oncken preached. The discourse was very solemn and effective. After the discourse he engaged in prayer, in which he seemed to have a near communion with the skies. The assembly were upon their knees, and as Mr. Oncken, who was becoming more and more earnest in prayer, invoked the special blessing of heaven upon the six precious souls who were about to follow their Lord and Master in the solemn ordinance of baptism, all were melted in tears, and as he mentioned the number six, an old soldier present exclaimed, with emphasis, ‘*Say Seven.*’ ‘*Seven,*’ immediately responded the man of prayer, and thanked God that the old soldier was willing to enlist under the banner of the cross. ‘Such a scene as I then witnessed,’ said the son of Mr. Schauffler, from whom I had this account, ‘I never conceived of before. I was myself ready to join with them, and would, if I had dared, have spoken out too, and requested that the number might be eight.’

“As the assembly arose from their knees at the conclusion of the prayer, the old soldier remarked, ‘I am afraid I have been too hasty. I spoke, it is true, only as I continue to feel; but I am an old man, and my wife, with whom I have lived happily a great many years, is an old woman; and if I was to be baptized now, without her knowing it, I do not know what would be the consequence.’

I am afraid it would kill her.' He was strong in the faith, and firm as ever in his purpose of duty. But thoughts of the grief which this step would occasion to his wife caused a struggle in his bosom :

'Dauntless was the soldier's heart,
Though tears were on his cheek.'

He would be baptized, he said, at some future time, but he felt as if he must see his wife and prepare her mind for it first. Mr. Oncken and Mr. Schaufler proposed going with him immediately and speaking to his wife on the subject. To this proposal he acceded, but went trembling, fearing what might be the result. His wife met them at the door and welcomed them in ; said she was very glad they had called, and before they had time to introduce the subject, began herself to tell how her mind had been exercised on the subject of religion, especially that morning, as she had been at home alone ; and she had been praying that she and her husband might be joined with the baptist Christians. 'O,' said the old man, in tears of joy, 'that is enough. I am ready to go now and be the *seventh*.' His wife, instead of being killed, or offended, was delighted to hear of what had occurred in the meeting, and of the determination to which her husband had come, and she agreed to go to her closet and pray for him and herself, while he went with the brethren and the six candidates, to observe the ordinance of baptism. In the afternoon, Mr. Schaufler's son and another young man, and the old soldier's wife, related their religious experience to the church, and were baptized.

"Thus the church in Stuttgard began. They were looked upon with hatred and contempt by the people of the place. Their own relatives and former friends refused to associate with them. They would take pains to avoid meeting them in the streets. 'Had we been among the Jews,' said young Schaufler, 'and affected with the leprosy, we could not have been more thoroughly loathed, or more carefully avoided ;' and with deep emotion, his eyes filling with tears, he remarked, 'No one was more bitterly opposed to us than my dear mother. She had, from the first, no sympathy with my father's sentiments or proceedings ; and especially regarded his opposition to infant baptism as impious and awful.' It happened that just about the time his

eyes were opened upon this subject, his principles were put to the test by an addition to his family. His wife insisted on having her infant baptized, according to the custom of their fathers. He as strenuously opposed it. This brought on a most unhappy and long-continued collision. The mother was so affected that she became sick with a fever, and for some weeks was confined to her bed. 'I recollect,' said the son, 'as she lay there, pale and emaciated, and not expected to live, she addressed my father, who was standing by the side of her bed,—'My dear husband, it is your strange conduct that is bringing me to the grave. Why will you refuse baptism to our dear child.' My father's whole frame trembled, and he wept like a child. For some time he was unable to speak. At length he recovered himself and remarked, 'My dear wife, you know there is nothing I would not cheerfully do or suffer for your sake, except to violate my conscience. That I cannot do, if your death, and my own, and that of our whole family should be the consequence.' Mrs. Schaufler, however, recovered, but with as strong a determination as ever that her child should be baptized, and her husband with as equally strong determination that it should not be. The wife, however, eventually gained her point. Schaufler's brother is a Lutheran clergyman, and, of course, with most of the other relatives, took the part of Mrs. Schaufler in this controversy ; and as they could not obtain Mr. Schaufler's consent to the baptism of his child, they resorted to stratagem. During the absence of the father on a preaching tour, the uncle stood as godfather, and the child was baptized. When Mr. S. returned, he was much hurt, and published a remonstrance in the public papers.

"When again there was another addition to his family, a similar scene was acted over. Mrs. Schaufler is a very talented woman, and an amiable and affectionate wife ; but she was a most sincere believer in infant baptism. She could not endure the thought of giving nourishment and care to an unbaptized child. She felt, too, that her husband was guilty of sacrilege in taking upon himself the office of a minister, whilst uneducated, and not having been set apart and ordained by the regularly constituted authorities.

The members of the church dreaded her opposition more, if possible, than that

of the government itself. She occasionally sent to them long and pointed remonstrances in writing, charging them with destroying the peace of her family, and doing that which would inevitably result in the separation of herself and her husband.

“Two years ago, however,” said young Schaufler, (and here his emotions overcame him,) ‘my dear mother became, by the grace of God, as decidedly in favour of Christ and of the despised baptist cause, as she had been before opposed. My father said nothing to the members of the church of the change which his wife had experienced until he was himself fully convinced that it was the work of the Holy Spirit, nor until she had herself requested that he would administer to her the ordinance of baptism. One evening, as the church were assembled for prayer and conference, who should enter but Mrs. Schaufler. The church had heard nothing from her for some time, and supposed that a storm, perhaps, had been gathering, only to burst now with the greater fury. She had before not only sent them written admonitions and remonstrances, but, on several occasions, had come into their meetings and addressed them in person; and expecting now a repetition of her reprimands, they trembled as she entered. Mr. Schaufler, however, understood it all, and only wanted his brethren to experience the surprise of joy. When she had taken a seat, he remarked, ‘Mrs. Schaufler is present, brethren; and has come to relate to us the dealings of God with her soul, and to propose herself as a candidate for baptism.’ At this announcement the whole assembly rose with one accord, fell upon their knees, and broke forth in audible weeping and expressions of thanksgiving to God. She related a most satisfactory experience, was received by the church, baptized by her husband, and is now an humble and faithful member of the baptist church in Stuttgart.”

SIR ISAAC NEWTON AND THE BAPTISTS.—It is not, I think, generally known, that Sir Isaac Newton, the great philosopher, was a friend to the Baptists; consequently he disapproved of what Robert Robinson calls “Baby Baptism;” but such was the case. When the celebrated Whiston was convinced of the error, and anti-scriptural nature of the custom, of sprinkling infants, and calling it scriptural baptism, he wrote to

this distinguished man and learned scholar; and in reply was assured, that Sir Isaac Newton was a hearty friend and well-wisher to the Baptists; and he suspected, that they were one of the witnesses referred to in the book of Revelations.*

Stockport.

S. H.

* Whiston's Memoirs of himself.

CORRESPONDENCE.

LONDON COMMITTEES.

A VERY delicate subject, this, Mr. Editor! Anything that is unsound it is always a delicate matter to touch. A wound, or a sore place, you would handle very warily. The State Church, the Corn Laws, the Sugar Monopoly, the Suffrage Question,—these are all sore and irritating topics, and need to be touched (say their patrons) with a soft hand. So (a Surrey-side critic would say) does the subject of London Committees. In like manner a tender mother feels for her wounded child under the searching examination of a surgeon. It is natural. But it is just so much evidence that all is not right. A sound body will bear being handled and felt; and even a tender mother, only smiles to see her *healthy* boy expose himself to the scrutiny of Esculapius. If therefore the London *matrons* cry “Touch not; handle not!” we reply, “Tush, friends! you are unsound, though you know it not; your trepidation indicates latent disease, which must be explored.”

So much by way of introduction; and my introduction, like a lady's postscript, may be the longest part of my letter.

Now, we are on the eve of a radical change in the constitution of our chief London Committee,—that of the Foreign Mission. The next baptist missionary committee is to be chosen by the universal suffrage of its constituents; and I doubt not, this will be the beginning of a new and more vigorous era to that institution. But an old proverb says, “What is good for the goose is good for the goslings;” and if the *parent* committee finds it requisite for its soul's health to pass through the ordeal, perhaps the *filial* committees might find it no bad thing to imitate their mother. If the Foreign committee is to be constituted by a general ballot, why should not the Home and Irish committees be constituted in the same manner? I am prepared to prove that this suggestion *ought* to be acted on, and *must* be acted

on; that if the alteration was *requisite* in the first case, it is *essential* in the latter two.

W. B.
"SUBMITTED TO BAPTISM."

Our friend from Haverfordwest would not have found so much "occasion against me," if he had considered the latter part of my observations about "submitting to baptism," as carefully as he has done the former. He is evidently a clear-headed man, but may possibly himself have fallen into the error he accuses me of—not an uncommon circumstance. But should he have a copy of my letter by him, and will re-peruse it, he will see that his definitions had been anticipated and provided for; as the object in view was popular phraseology, and not technical or occasional usage. And here I would simply suggest, that a believer's submitting to Christ, and his keeping of his commandments as a token of that submission, are different ideas, although your correspondent has regarded them as interchangeable.

But his last clause I heartily approve of. He says, "I think a change is not needed here." So say I, if the reference be to scripture phraseology; and one is only led to wonder where the change was first introduced. We have many accounts of baptisms in scripture, but my memory does not recal a single instance where the word objected to is employed in our translation, or would be a more suitable rendering of the original. I would therefore suggest to our friend, and through him to the whole denomination, that it is preferable to retain "the form of sound words," as well as sound practice, in reference to this much misrepresented ordinance.

And I think an allusion to the history of the church in all ages, or to the present state of the controversy, will bear me out in suggesting the propriety, wherever technical phraseology is unknown or rarely employed, always to adopt popular language in its most popular sense. For, as we often find the strictly philological meaning of words departed from in popular language; so it is necessary to accommodate ourselves to such usage, not to give occasion of offence to such as know not the truth of a cause. And as scripture phraseology in reference to the ordinance of baptism is so near at hand, and cannot be gainsayed, is it not preferable to employ that rather than a word of doubtful propriety? Such is the principle that called forth the remarks in the letter referred to, from

R. B.

HOW TO INCREASE THE SPACE FOR USEFUL MATTER.

In looking over the *Reporter* for January, I find there are about 82 "the Revs." The omission of these 164 superfluities, would leave a little more space for "Words of the Wise." Were you, Mr. Editor, to draw your pen across these prefixes, no one would think that you had less *reverence* for words of truth and soberness. We do not think that you have any disrespect for the Apostles, because you do not write—The Rev. Paul, the tent-maker, and the Rev. Simon Peter, the fisherman. J. C.

A FACT FOR "OUR CORRESPONDENTS."

You request your readers, as a matter of necessity, to take your correspondents, "for better, for worse."

Allow me to commend to the consideration of some of them, the following extract from Morris's life of Fuller.—"It was Mr. Fuller's infelicity that he could rarely be faithful without being severe; nor display his zeal against principles and practices which he disapproved, whether justly or not, without exceeding the restraints of ordinary prudence and retrenching some of the duties of religion and humanity. His manner of giving reproof in many cases bore no resemblance to the examples afforded us in scripture, and though he could appreciate those examples and admire what was amiable, he made no successful attempt to imitate them. Once at a ministers' meeting, he took occasion to correct an erroneous opinion delivered by an injudicious brother, and he laid on his censures so heavily that Dr. Ryland called out vehemently in his own peculiar tone of voice, Brother Fuller, Brother Fuller! you can never admonish a mistaken friend but you must take up a sledge-hammer and knock his brains out! Often was this caution repeated afterwards, and the epithet so fitly applied was never forgotten."

Christian brethren! be pitiful, be courteous; the servant of the Lord must not strive, but must be gentle unto all men.

T. N.

AN EXPLANATION.

Such of your correspondents as refer to my slaughtering style, don't understand it. Good souls! do they in sober seriousness think, that I am a gladiator, or a crusader, or an old trooper, familiar with, and fond of hacking my fellow-creatures in pieces. Let them know that when I

flourish the falchion, it is always as the mock-warriors do at the Lord Mayor's shew. Under cover of the fierce-looking armour, there is perhaps as harmless, and as kind-hearted a creature, as the kingdom can furnish. The whole secret is, that I have a *penchant* for tragicomical allusions and illustrations; and *I never write when I am in a sour temper!* As soon as I feel the green snake creeping down my fingers, I invariably and instantly fling away my pen, and go to my window, or into the garden, and look at the smiling flowers, and the laughing sun, till I become gay and gladsome again. What I write at night, or in gloomy, foggy days, I don't send you till I have seen how it looks in the cheerful sunshine. I recommend my system to all critics and controversialists!

W. B.

FROM A VETERAN.

As I read the January and February numbers of the enlarged *Baptist Reporter*, I said of several articles, Here is too *little* of the "suaviter in modo," and too *much* of the "fortiter in re," until I came to the note of Joseph Price, at page 49, then I burst out laughing, and said, "I am a liberty boy too!" And if you will take me upon these terms, "for better, for worse," this shall not be the last communication you shall have from me.

J. T.—W.

[We have yet a considerable stock of correspondence, much of which has been some time in our hands. Matters now passing before public notice, and therefore of immediate importance, must have precedence of abstract questions; but our correspondents must not conclude that because the latter are delayed, they are therefore refused. They will appear as opportunities offer.]

ATTEMPTS TO DO GOOD.

RUSHDEN, *Northamptonshire*.—The church assembling at the old baptist meeting in this village, held their annual special services during what is called Christmas week, at which our pastor delivered suitable addresses. During the days set apart for these meetings, we were privileged to hold not fewer than thirty services, including the midnight meeting held on New Year's Eve. The attendance on all these occasions was exceedingly encouraging. On the evening of New Year's day, an aged man who had been brought to the Saviour on the New Year's midnight twelvemonths since, was publicly baptized by our pastor.

JOHN.

ACCRINGTON.—We have commenced two new preaching stations, and sunday-schools, at Enfield and Church, each rather more than a mile from Accrington. The former of these has about eighty scholars, and a good attendance at the preachings on the after-noon and evening of every Lord's-day. The latter, has an attendance of 120 scholars; but the room is too small, and quite uncomfortable. The week night service, and sabbath evening preachings, are well attended. We are also making an effort to clear off the debt on our chapel, which is between three and four hundred pounds, on the share system, all promising according to their means, to be paid by instalments in twelve months, about £280. of which is already promised, and we expect all to be paid off by the twelve month's end.

E. B.

INDIVIDUAL EFFORTS.

Having been brought to seek and find an interest in Christ, I became anxious that others also should enjoy the great salvation. With this object in view, I visited the sick, aged, and infirm Wards of Lambeth Workhouse, distributing tracts, and conversing with the poor inmates on the things which belong to their peace. The tracts were in most cases received, not only with gratitude but eagerness, and the titles often formed the subjects of discourse. These engagements were, I trust, profitable. I was once engaged in distributing the tract entitled "Are you afraid to die?" when an aged woman confessed that she *was* afraid to die. I conversed with her, and I believe she was led to place her hopes on Him who overcame the king of terrors. Before her death, she confessed that she was indeed a brand plucked from the fire, and that had she died previous to receiving that tract, she could not have had hope.

S. M.

Mr. Mc. Cree, the baptist minister at Boroughbridge, has for some time occupied a part of his evenings in distributing tracts in the suburbs of the town, at the same time, inviting the people to worship. This plan has been found *exceedingly useful*. When engaged in village preaching he visits "from house to house," delivering tracts, "teaching the Lord Jesus," and inviting the villagers to attend preaching. This plan also works well. May many "go and do likewise."

W.

[We want many more such reports of what *Individuals* are doing. Every man can do something in his own peculiar way. Let him try only, and he will soon find the work pleasant and profitable.]

REVIVALS.

BROMSGROVE.—[We received the following just too late for insertion in our February Reporter.]—When I wrote you last, we were just beginning to witness the dawns of that success with which the laborious efforts of our beloved friend, Mr. Pulsford, are usually crowned. The icicles that had for far too long a period encrusted our hearts, rendering them cold, and torpid, and impenetrable, were dissolving; and warmth, activity, and sensibility were beginning to be felt and seen. Multitudes were flocking to the house of God, morning after morning, and night after night; and several were pricked to the heart, and crying "what shall we do?" The neighbourhood was in a state of unparalleled excitement—excitement which neither the bold front of avowed hostility, nor the more wary tactics of less bold, though perhaps not less bitter, opponents could repress. Masters, threatened servants; husbands, their wives; parents, their children; trustees of our local charities, their poor expectants; tyrannical priests and their despicable minions frowned and growled like over-charged thunder clouds. But they threatened and warned in vain. Reverend, and other gentlemen, enered at the baptists, grew angry with them, said many naughty and bitter things about them, and preached against them; but still the baptist chapel overflowed, still the work of God went on. Sinners heard the word, trembled under it, were converted, and have since yielded obedience to the command and followed the example of their Lord and Saviour. On Saturday night, Dec. 23, after a convincing sermon by Mr. P., five individuals, (one of whom was my brother, Mr. Thomas Scroxtan) after having professed repentance towards God and faith in our Lord Jesus Christ, were baptized in the presence of a cloud of witnesses, and publicly received into the church at the table of the Lord on the following day, together with one who had some time before been excluded. On Saturday evening, Dec. 30, nine others who had also "brought forth fruit meet for repentance," were buried with Christ, and also received into the church at the Lord's table on the succeeding day. On Saturday, Jan. 6, twelve others, who had also given satisfactory evidence that they had passed from death unto life, testified their allegiance to their great Lawgiver, and entered the church on the sabbath. On Saturday, Jan. 13, eleven more were baptized; and next Saturday we expect to welcome ten or eleven more, in the same divinely appointed way. And still we rejoice to perceive that these repeated removals from the ranks of the inquirers into the church, do not thin those ranks; as these vacate

their places, other recruits occupy them. I believe at the present time upwards of one hundred are anxiously inquiring the way, and amongst these are some specially interesting cases—brands plucked from the burning! Every time the chapel doors are opened for divine worship, I can see individuals, who before Mr. Pulsford came, were bold blasphemers, whose words were curses and whose hearts were iron, who were living "as far from God and from the light of heaven" as they could get: gorging themselves with abominations, "defying the Omnipotent to arms," and running with headlong, terrible haste towards hell. I can now see them meekly sitting among those they so lately scorned, and earnestly and anxiously drinking in the waters of life, as dispensed to them from the blessed fountain of truth. I have seen them weep, I have heard them pray, and very soon I hope to sit with them around the table of our Lord and Master, feasting upon the rich dainties which that table offers. Mr. and Mrs. Pulsford left us yesterday, (Jan 17). On Tuesday night he preached his farewell sermon to an overflowing audience, and a solemn and deeply affecting season it was. Multitudes were bathed in tears, and some could scarcely bear to leave the chapel. Mr P. could not get away till about half-past ten at night, so great was the anxiety of the people to receive his last parting blessing. The church is now formed afresh into classes, each class taking some portion of the town or neighbourhood; and we hope, with God's blessing, to do something more than we have done towards bringing into a state of healthy cultivation the barren waste that stretches itself around us. Excuse me for not furnishing you with this information before this. I have not been able to afford the time, and the present, I have snatched from my hours of repose. J. H. S.

WALSALL.—Having been gratified by what I have read in your Reporter of the state and operations of our churches, I feel it to be my duty to send the following respecting the baptist cause at Walsall. For fourteen months after the resignation of our late esteemed pastor, we had supplies; and under the judicious management and efficient services of Mr. Wilkinson, our senior deacon, we were preserved in a state of peace and unanimity. The attendance increased, with symptoms of increasing piety and attachment to the cause of the Redeemer. About August last, we engaged with Mr. Hamilton, late of South Shields, to supply us on probation, and his labours have not been without success. After two sermons for the Home Mission, on Lord's-day, Jan. 21, Mr. Roe held a series of revival meetings. On the sabbath evening we had a prayer meeting after the public service, the school-room

was completely filled; and on the four following mornings, at six o'clock, our large school-room was crowded to excess. These were melting seasons, and the spirit was evidently poured out from on high. Mr. Roe preached on Monday, Tuesday, and Wednesday evenings, and on these occasions the chapel, like the school-room, was completely filled. The effect of his faithful and searching appeals was manifest. Many were pricked to the heart, and became anxious for the salvation of their own souls and the souls of their families. Members were quickened, and experienced a revival of the work of grace in their hearts. On Thursday evening, at the close of these interesting meetings, the friends took tea together in the chapel. About 170 sat down. The meeting was afterwards addressed by Messrs. Roe, Jackson, Hamilton, and Wilkinson. It was a most interesting season. But one feeling seemed to pervade the whole. There is a fine field opened here for Mr. Pulsford, and we hope to obtain that man of God to come and labour amongst us.

C. W.

LITTLE LEIGH, *Cheshire*.—Dec. 16. The past week has been with us a season of refreshing from the presence of the Lord. We invited brother Harvey, the evangelist, to hold revival meetings; he kindly accepted the invitation, and brethren Kenworthy, Swinton, and Thomason, assisted. The meetings commenced on Friday, Dec. 8, at six o'clock, A. M., and continued eight days. Visiting from house to house, was the cause of many coming together to hear the word of God. The church has been deeply affected, and awakened to a sense of duty; backsliders have been restored; the careless have been deeply impressed; and many are now inquiring the way to obtain mercy. Some, we believe, have already received forgiveness of sins. May the Holy Spirit continue his gracious influences!

T. S.

RETFORD.—For a length of time we had been in a low state, on account of which, many felt the deepest concern. Having heard of revival meetings in other places, a desire was expressed that an effort of a similar kind should be made. For this purpose, in October last, we engaged the assistance of Mr. Kirtland of Newark. Houses were visited, tracts distributed, and invitations given. By these and other means, our services were numerously attended, and the solemn appeals made by our brother, were not without good effects. Sinners were convinced, the church awakened, and additions made to our number, of such as we hope will be saved. To God be all the praise!

H. Y. K.

MANCHESTER.—We have not received any regular report of the proceedings or success of Brother Pulsford in this metropolis of manufacture. He will have hard work of it. That must be expected. The baptists, as yet, have made but little impression on Manchester. That they are now going to work in right earnest may be gathered from a hand-bill of which we furnish a copy.

~ PEOPLE OF MANCHESTER.

FRIENDS AND NEIGHBOURS,—Is the *Bible* God's *Truth*? Is *rebellion* against God raging amongst us? Are *thousands* of our population in a perishing condition? Can the Gospel of Christ *save* them? **YES.** Then should we not rise to *unwonted* exertion? Can we stop the ravages of Sin? Can we prevent the ruin of Souls? Can we advance the Gospel? Let us try. Conscience says,—*Try.* Christ, the Sinner's friend, says,—*TRY.* Heaven and Hell, say—*TRY.* We are trying, will *you*? Extraordinary meetings are now holding at York-street chapel, behind the Infirmary, at *six o'clock* in the morning, and *eight o'clock* in the evening,—**EVERY DAY.**

On Sundays,—at half-past ten, three, and half-past six,

To seek the Advancement of Religion.

The Rev. Thomas Pulsford, the *Evangelist*, is engaged for a few weeks. God has made him greatly useful in many towns,—*hundreds* having been converted by his instrumentality. *Come,* and seek God with us in these services. **COME,** you and your children, you need,—*all need* the blessings of the Gospel. **COME,**—it is our earnest and affectionate invitation.

CHAS. THOMSON, PASTOR,
Jan. and Feb., 1844.

NO COLLECTION.

[We have also received a most gratifying sketch of revival proceedings in another quarter. We are now getting among the stirring scenes in which we love to live. Anything for *life!* anything rather than dull, stupid, death-like formality. We had rather turn "Ranters" at once, than become frigid, ice-bound baptists! But this need not be: gravity is consistent with activity. But we do love life. Of natural things, we love sunshine and showers, the singing of birds, and the budding and blooming of plants and flowers. Yet, much more in spiritual things, we love to see the anxious desire, the penitential tear, confiding faith, and all the fruits of the Spirit. In these are *life,* and we love it. Life—everlasting life, will be the consummation of our being. Heaven teems with life!]

BAPTISMS.

FOREIGN.

WESTERN AFRICA.—*Fernando Po*.—Mr. Sturgeon writes,—On Lord's-day (August 20th) I baptized thirteen persons in Waterfall brook. One of them is from Old Calabar, that prolific seat of the king of terrors. His name is Joseph Johnson, and being a man of lovely disposition and consistency of conduct, we hope that he will be made a great blessing to his fellow-countrymen living here. Among the females there is one who has been notorious for pride, malice, and cruelty; but by the grace of God her jewels of gold are exchanged for the ornaments of a meek and quiet spirit; and previous ferocious dispositions are supplanted by penitence, faith, and love. We cannot expect, dear sir, that the strongholds of satan can be thus attacked, and fall, under the powerful and benign influence of the gospel, without the hostile power of darkness being called into action. For this we are prepared; and may we be faithful to God, and to souls, endure the conflict, and come off more than conquerors through him that loved us. Pray for us.

INDIA.—*Monghir*.—Mr. Lawrence, in a letter, September 6, states:—"Last sabbath, being the first of the month, we had the high satisfaction of welcoming to the Lord's table seven new members, who, on the previous Wednesday evening, had put on the Lord Jesus Christ by baptism. You will be pleased to learn that one of them is the son of our beloved native brother Shujaatali, a youth of sixteen, who, I hope, as he grows in years and experience, will prove very useful to the cause of Christ. There are a few others, who for some time past have been under christian influence, and have manifested much serious interest in the usual means of grace. So that we have much reason to be grateful, and to feel encouraged by the present pleasing aspect of things among those who compose our usual and stated congregations.

DOMESTIC.

READING, *King's Road Chapel*.—On Lord's-day, Jan. 7, ten persons were immersed by the Rev. J. Statham. Some peculiarly interesting facts are connected with this baptism. There were four husbands with their wives setting out together in the way to heaven. Some had been opposers and persecutors, and in most of the cases the conversion was signally marked, so that old companions were constrained to acknowledge that it was a change for good. But one of the other two persons was indeed a proof that a mother's prayer will prevail with God, and is calculated to encourage

pious parents in their efforts and prayers for their dear children. His parents were praying people, but they were both taken away by death, before he was eight years of age. His father died about a year before his mother—who just before she died, called her five children around her, and this being the youngest, she laid her trembling hand upon his head and earnestly prayed that God would bless them all, her dear little one in particular. As he grew up into life, having no friend to guard or direct him, he became associated with men of loose habits, joined the Socialists, and drank in their fallacious doctrines. At that time, they occupied the Reading theatre as their lecture room, and on the Lord's-day had three meetings for discussing the subjects contained in the bible, striving to bring the sacred book into contempt and ridicule. One Lord's-day, he was in the pit of the theatre listening to the awful blasphemies uttered against the blessed Saviour, the subject being, His sending his disciples for the ass, on which to make his entry into Jerusalem. Just at this time, his mother's dying prayer flashed upon his mind, and he felt again his mother's hand upon his head. He went from the pit to the gallery; still it followed him; he was unable to stay any longer; he went home miserable, and so miserable that he could not enter the theatre again. His sins came down upon him as lions roaring for their prey. He knew if he stayed in Reading he must still be associated in some measure with the Socialists, so he determined to quit the town. He did so—attended an Independent chapel—found hope in Christ—and united with that church. Soon after, a baptism took place in the neighbourhood, which led him to think on the subject. He went and heard Mr. Statham preach on that occasion, and was convinced of the truth. Probably this would not have been the case, had not the Independent minister preached against the ordinance; this led our friend to think and compare, and brought him to see, for himself, that which had been proclaimed as "indecent and totally unbecoming."

MAULDEN, *Beds*.—On Lord's-day, Jan. 7, after a sermon by Mr. Bird, the minister of the place, from "they were baptized in the name of the Lord Jesus," nine persons were buried with Christ by baptism,—two males and seven females, in the presence of a large congregation. Amongst these converts, it was very pleasing to see three of one family,—husband, wife, and daughter, following their Lord through the liquid grave. In the afternoon, they united in commemorating the dying love of Jesus. Our hearts' desire and prayer to God is, that these may all stand as pillars in the church, on earth and in heaven. W. W.

DUBLIN.—Sabbath-day, Feb. 4, was a high day here. Five persons were baptized. We had an excellent address from our pastor, from "Be not ye called Rabbi, for one is your master, even Christ, and all ye are brethren." Christ alone, he said, had a right to make laws for the government of his church; and had even the apostles acted contrary to his commands, our duty would be, not to follow them, but Him. Shall then the writings of the Fathers, or the commands of uninspired man be binding on the church of Christ? Traitors are they who claim such authority, and traitors are they who submit to it. Thus a few refreshing drops are given us from time to time, as a presage, we trust, of a coming shower of divine blessing. English christians! lift up your hearts to the great head of the church, that it may be poured out abundantly on poor Ireland, whose inhabitants are warm-hearted and affectionate, but bound down by a heavy and grievous yoke.

O. B.

SOUTH SHIELDS.—On Lord's-day, Dec. 17, ten persons were planted in the likeness of Christ's death by immersion; and nine of them were received into the church on Jan. 6. Five of these are in the bloom of youth, the oldest being only nineteen years of age. They were once scholars in our sabbath-school, and four of them are now useful teachers. The chapel was crowded with spectators. The Rev. Alex. Wilson, from Sunderland, preached, from Rom. vi. 3; and after a most powerful appeal to those who were present, our respected pastor, the Rev. James Sneath, administered the ordinance. We have had an increase of sixty-six persons in two years; and our hearts' desire is that they may all stand as pillars in the church. Our congregation is steadily increasing, and we look upon these as drops before a shower. Truth must prevail; therefore we thank God and take courage.

N. R.

LIVERPOOL, *Myrtle-street*.—We were privileged to use our new baptistry on Wednesday evening, Jan. 17, when four candidates were immersed by Mr. Lancaster, after a sermon from Matt. iii. 13—17, by our pastor, Mr. Lister. There was a large and attentive congregation present, to whom about one thousand tracts on baptism were given. It is worthy of notice, that one of the candidates had been brought up an Independent, and another a Roman Catholic. May many more be like-minded. T. G.

P. S. Is it too much to say, that the conversions, and additions, with which we have been, and are being blessed, are in answer to the fervent prayers, continually offered, that the latter days of our now venerable pastor, may be his best, and most useful days?

WHITCHURCH, *Salop*.—On Lord's-day evening, Dec. 31, the ordinance of believers' baptism was administered to three females, by our pastor, the Rev. I. Phillips, after a very excellent sermon by the Rev. J. C. Wyke, from the words, "Why baptized thou then?" Several persons of the established church were convinced that ours is the only scriptural mode, and adults the only proper subjects. Our friends think so highly of the sermon that they wish it to be published. One of the newly baptized is a daughter of one of the deacons. The service was solemn and the chapel crowded to excess. On sabbath day, Jan. 7, they were added to the church and partook of the Lord's Supper. May they be kept by divine grace, and at last join the general assembly and church of the first born! T. W.

NEWTOWN.—I have given an order for twenty *Reporters*. If I could get more to take it in, it would do them good. When I came to this town, about three years ago, I tried to inspire the members with zeal, but all to little purpose. When the subject was alluded to from the pulpit, the words seemed as if they froze on the lips of the speaker. Your *Reporter* has helped me very materially. The cause of Christ is now gradually progressing amongst us; we baptized thirty-one last year, and there are a few more inquiring the way to Zion, with their faces thitherward. J. W.

CHEDDAR.—Mr. Mason of Wells, preached here on Lord's-day, Jan. 7, and Mr. E. Webb, pastor, buried five females in baptism.—S. R. On Wednesday, Jan. 31, after a sermon on baptism, by Edwd. Webb, of Cheddar, the Rev. J. Little, of Street, near Glastonbury, baptized eleven persons, one of whom was a lady more than seventy-five years of age, who had been a member of the Independent church at Shepton Mallet, for forty years. A great number of Independent friends were present, several of whom, afterwards freely confessed that believers' baptism is immersion was the scriptural ordinance.

E. W.

UFFCULM, *Devon*.—We are thankful that God has been pleased to refresh our souls by communicating some drops of his mercy, to cheer us in the midst of priestly tyranny, and the influences of a worldly church. On Lord's day, July 23, our pastor, Mr. H. W. Steinbridge, baptized one; Nov. 19, three; and last sabbath, Jan. 7, two. We have reason to hope, that this year will not be barren of additions to our number. May God increase us a thousand fold!

ASHDON.—Nov. 5, at Ashdon, near Saffron Walden, Essex, the Rev. Robert Tubbs, the highly esteemed pastor of this prosperous church, baptized six females, three of whom were sisters, the daughters of an Independent. PUBLIUS.

ROTHERHAM.—The showers of divine influence are still falling upon us at this place. The waste places of Zion are being built up, and the wilderness is becoming as Eden. Nine, were admitted into the church by baptism, on sabbath last, Jan. 7, and seven more, are proposed to follow them in February, making forty-four, the fruits of the revival services held in August last; and there are still some inquirers. Another series of special services are contemplated shortly, assured that we are never straitened in God, but in ourselves.

KINGSTANLEY, *Gloucestershire*.—Thursday, Dec. 28, the ordinance of believers' baptism was administered in this place, to thirteen persons, in the presence of numerous spectators, by Mr. Cousins, late pastor of the church. In the evening, Mr. J. I. Brown, of Bristol College, delivered a discourse on christian baptism, to a large and attentive auditory. May those who have thus "put on Christ," "adorn the doctrine of God our Saviour in all things," and be "a kind of first fruits" of a rich harvest!

WOLSTON, *Warwickshire*.—Doctor Halley may lecture, and "the Author of Jethro" may write, but after all, "great is the truth and must prevail." On sabbath-day, Jan. 7, five persons, including a husband and wife, put on Christ by being immersed in the name of the Sacred Three, after a most powerful sermon by our bishop, G. Jones, from these words,—“See that ye make all things according to the pattern which I have shown thee.” The chapel was crowded. I am happy to say our congregations are good, and God seems to smile upon the church.

J. H.

CHELMSFORD.—On Lord's-day, Dec. 17, after a sermon from 1 Thess. i. 6, by the pastor of the church, he immersed three persons in the name of the Father, Son, and Holy Ghost. One of the candidates was a member of an Independent church; but being convinced of the scriptural nature of believers' baptism, he left, and has now joined the baptist church. All the parties baptized, evidently enjoyed the ordinance. The service was solemn and interesting. There was a large congregation, and some were very much affected.

T. W.

HULL.—In a note from this town the other day, a friend says,—“Mr. Thomson baptized two last month—one a medical gentleman. Others are on the way. We hope soon to have more pleasing news to communicate.”

GLOUCESTER,—*Parker's Row*.—On Wednesday evening, Jan. 3, Mr. Rodway, pastor of the baptist church here, introduced five candidates to the church by baptism. God grant that, like the Eunuch of old, they may “go on their way rejoicing.”

H. W.

ABINGDON.—On Thursday evening, Dec. 21, two young men were baptized by the Rev. E. S. Pryce. One had been a local preacher among the Wesleyans upwards of three years, and intends to prepare for the ministry among the baptists. The other was brought to the knowledge of the truth, under the ministry of Mr. Lewis, at Fyfield, a village station near Abingdon. On Lord's-day morning, Dec. 24, three more were baptized by the same minister, when a large number of Craps's Tract on Christian Baptism, was distributed.

S. V. L.

WHESTONE.—On Lord's-day, Feb. 11, believers' baptism was administered here, (a branch of Dover-street, Leicester,) for the first time. The new chapel was filled with anxious spectators. Mr. Goadby preached, and baptized four candidates, one of whom is a wonder to many. The churchwarden's wife was present, and afterwards said, “she would have no more children christened!”

J. Y. L.

VALE OF BELVOIR.—The first sabbath in the new year, was a high day to the General Baptists at Hose, in the Vale of Belvoir. Five persons were immersed by Mr. H. Mantle, before a large and orderly congregation; and Mr. Stocks delivered a clear and impressive discourse. Since Mr. S. became our minister, five years ago, one hundred persons have been united with the church at Broughton and Hose. May the Lord add many more!

W. S.

RAGLAND.—Three persons were buried with Christ by baptism, on Lord's-day, Dec. 24, in the presence of a large audience. The Rev. J. Frise, of Usk, preached an excellent sermon on the occasion. Seventeen persons have been baptized and added to the church in this place, during the last year. The Lord has done great things for us, whereof we are glad.

J. J.

CARDIFF, *Tabernacle*.—The ordinance of baptism was administered by Mr. D. Jones, to two individuals, on the sabbath evening of Dec. 10, in the presence of a very large concourse of people. The cause here is very flourishing, and the Lord vouchsafes to bless the labours of the pastor very abundantly. I am happy to state that there are now five or six applicants for baptism.

AMICUS.

FENNY STRATFORD.—On Sabbath afternoon, Dec. 24, Mr. Carter baptized six persons, all members of the Independent church, Bow Brickhill, leaving but four unbaptized persons in connection with that society. Why do not baptists dwell among their own people?

T. C.

POLEMOOR.—On Dec. 25, I had the high gratification of baptizing seven persons at this place. Six out of the seven are young in years; they were all united to the church on the following sabbath.

H. W. H.

MELKSHAM.—On Lord's day, Dec. 3, three persons were "buried with Christ by baptism," by the pastor, the Rev. J. Russell. May they give good evidence that they arose to newness of life! One of the candidates, a young man, is a British school master in the neighbourhood, and was for several years a scholar, and lately a teacher in the Sunday school. T. W.

WORKINGTON, Cumberland.—Mr. Tallantire entered upon his labours here, on the 12th of November. On Dec. 24, two persons put on a profession of faith in Christ by being immersed in water. I trust these are the beginning of brighter days. We have many others anxiously inquiring the way to Zion. May the little one soon become a thousand and the small one a strong nation! J. W.

LLANVIHANGELL CRUCORNEY, Monmouthshire.—The ordinance of believers' baptism, was administered in the river Hondy, near Zoar baptist chapel, by our pastor, Mr. Owens, on sabbath morning, Dec. 24, when two persons who had professed repentance towards God, and faith in our Lord Jesus Christ, were immersed, and the same day added to the church. D. J.

BOROUGHBRIDGE.—On Lord's-day, Feb. 4, the ordinance of baptism was administered, by Mr. M'Cree, to a Primitiv Methodist local preacher. We are doing well. Our congregations have decidedly increased.

A BAPTIST.

RECENT BAPTISMS.—Jan. 28, at Ramsgate, by Mr. M. Daniell, two candidates—At Hartlepool, on Jan. 28, three—At Hep-tonstall Slack, Jan. 1, nineteen; two were Wesleyan, and two Association, methodists: one had been a travelling preacher several years.—At Cradeley Heath, Jan. 7, three young men, the first-fruits of the sabbath-school.—At Yarmouth, Jan. 7, seven.—At Derby, Sacheverel-street, Jan. 7, ten.—At Portsea, Dec. 31, nine.—At Norwich, Jan. 7, by Rev. T. Scott, eight.—At Lyndhurst, Dec. 31, three.—At Marylebone, Ænon chapel, five.

[We find the opponents of scriptural baptism are sadly annoyed by our monthly long list of immersions. Ought they not rather to rejoice? If they do not, does it not plainly shew that they think more of the sign than the substance—of baptism than conversion? We should hail such additions of the converted amongst them, although we believed their mode of receiving them was irregular. But these we now give are not all we have. As many are now in type; and as many in copy. One thing we must do in future—we must omit all merely circumstantial details, and give only the most interesting facts.]

BAPTISM FACTS & ANECDOTES.

NOT AMISS, IS IT?—A few years since, an Independent minister and a baptist minister were preaching together, in Wales. The Independent preached first, and expressed his joy at the apparent harmony of the meeting. "There were present, baptists and Independents—black faces (colliers) and white ones—he fondly anticipated the day when Jordan and the basin would be one." The baptist followed, and said he fully sympathized with his brother in the sentiments he had uttered with regard to the harmony of the meeting—and the union of Jordan and the basin—but assured his hearers that when that union was effected, the basin must go into Jordan, for Jordan could not go into the basin! Q. G. D.

LAUGHABLE MISTAKE.—The wife of Mr. Edward Hudson, of Ulverstone, was brought to bed on Thursday morning, and the infant being sickly, was baptized Richard, rather hastily it would seem, as it turned out to be a female.—*Blackburn Standard*.*

THE LATE REV. S. LOWELL, Independent minister, of Bristol, on being asked to preach on some particular occasion on the subject of infant sprinkling, declined by saying, "*Silence is our fort.*" An answer doubtless as true as it is laconic.

RELIGIOUS TRACTS.

IRELAND.—TRACTS ON POPEERY.—From one of the most active Agents of the Baptist Irish Society, we lately received the following,—"I send copy for Hand-bills on Popery. I do not know whether you will approve of them or not. If you can strike out better do, and I shall be glad. We have hand-bills on the *Gospel, Dissent, Baptism, &c.*, and why should we not have some on *Popery*? I think that they would do good. My plans are running too fast for my pocket, otherwise I should like to have a few four page tracts on Popery—short, pithy, and pungent, and I am sure that they would do much good. Four pages would be quite large enough. I wish that twelve of our tract writers would write them, and that twelve of our rich churches would print them. If I had the cash, by the blessing of God, I would soon try and see if I could not get some in circulation. Many good things have been written, but there has been nothing written for the millions. They will not read a large book, not even a small pamphlet, but they would read a four page tract. This is just the time for a thing of this sort to be done. I firmly believe that it is not the priests that move the people now, but the people who move the priests,

* This Newspaper is a high church and tory paper.

and the people are governed by popular opinion among themselves. Political agitation has been the means of leading many to learn to read—of spreading information among the people, and many of them now are willing to read for themselves. The devil, as John Bunyan says, sometimes wounds himself with his own arrow. I think that good will grow out of political excitement in Ireland. The mind is now moving, and move it must. O that it might move in a right direction! I know that some of our pounds, shillings, and pence churches in England, will say, the writer is an enthusiast; but if I had money, I would have a small printing press in this dark corner, before long, and tracts—small pithy tracts—in a short time, circulating by thousands. Look at the Anti-corn Law League and their 9,026,000 tracts! Why half the number sent forth by the Church of Christ, in a spirit of prayer and faith, would soon be the death of Popery in this land I wish the denomination would give me a fellow-labourer in this barren spot, and then I would not despond of making our influence felt throughout this province; and even as it is I hope that the Lord will crown our efforts with success." The Hand-bills were printed, and several thousands have been sent to Ireland.

DONATIONS have been sent as under:—

| | Handbills. | 4 Page. | Reporters |
|------------------------------|------------|---------|-----------|
| Fownhope | 500 . . | 25 . . | 10 |
| Whitchurch (Salop) | 500 . . | | |
| Semley | 500 . . | 25 . . | 10 |
| Bromsgrove | 500 . . | 25 . . | |
| Emsworth | 500 . . | 25 . . | |
| Cheddar | 300 . . | | |
| Wolston | 500 . . | | |
| Polemoor | 500 . . | 25 . . | 10 |
| Manchester | 500 . . | | |
| Abersychan | 500 . . | 25 . . | 10 |
| Hook Norton | 500 . . | 25 . . | 10 |

APPLICATIONS have also been received from Ramsgate, Trowbridge, South Molton, Hartlepool, Monkwearmouth and Catrine.

We cannot make out the name of our Romsey applicant.

SABBATH SCHOOLS.

SABBATH SCHOOLS & BRITISH SCHOOLS—THEIR SUPPORT OF EACH OTHER.—The following will illustrate this fact:—"The boy's British school at Maidstone will accommodate 250 children, which number it contained during the first six years after its erection, but since that period the number has been gradually falling off; partly through the opposing exertion of the church party, and partly through the apathy of dissenters. In the month of June last, when the number of children had been reduced to ninety, a meeting of the Sunday

School Union in this town was held, when the low state of the British school was considered by the teachers, who, after due deliberation, resolved, if possible, to look up one boy each for the British school; and in case children were found whose parents might be unable to make the weekly payment, they promised to pay it for them. The result was, that in less than a month, one hundred children had thus been sent to the schools,—giving a fresh proof that Union is strength—and thus rescuing an invaluable institution from disgrace and ruin. *Readers of the Reporter!* Do you know of a British school suffering in like manner? If so, "Go and do likewise."

INTELLIGENCE.—*Recent Annual Tea-meetings.*—At *Retford*, several ministers attended, when a debt of twelve pounds owing on the school-room was cleared off—at *Leeds*, East-end, when the tea being provided gratuitously, a fund was obtained to assist in the formation of a Library—at *Cheddar*, when upwards of ten pounds were collected for the benefit of the schools. We saw also the other day, a circular for convening a *Juvenile Missionary Meeting* between the Sabbath services. This may afford a hint to active teachers.

REVIEWS.

SCRIPTURE NATURAL HISTORY;

Containing a description of Quadrupeds, Birds, Reptiles, Amphibia, Fishes, Insects, Molluscous Animals, Corals, Plants, Trees, Precious Stones and Metals, mentioned in the Holy Scriptures. Illustrated by Engravings.

RELIGIOUS TRACT SOCIETY.

NATURAL HISTORY is a very pleasing and instructive science. It embraces a wide field, and a great variety of objects, all of them interesting, "from the cedar that is in Lebanon, even unto the hyssop that springeth out of the wall." The natural history of our own country must be interesting; but pious christians will no doubt feel that, the natural productions of that country in which the Scriptures were written, and where Jesus dwelt, and taught, and suffered, are especially worthy of attention, as a very important means of enabling them more clearly to understand the sacred book. The work before us is, we think, admirably calculated to introduce them to an acquaintance with those portions of the animal, vegetable, and mineral kingdoms, that are spoken of in the Bible. With such assistance as is here furnished, we hope many of the rising generation will be induced to acquire an accurate acquaintance with the natural history of the sacred volume.

CHRISTIAN BAPTISM CALMLY EXPLAINED.

BY ROBERT JOHNSTON.

London: *Simpkin & Co.* Beverley: *Johnson.*

THE Hull controversy has, it appears, extended to Beverley, where Mr. Stratten, Independent minister, of Hull, has been preaching on the baptismal question. This is a reply by the Baptist Minister at Beverley. "The more meekness, the more power," appears to be brother Johnston's motto.

THE MIRACLES OF CHRIST.

With Explanatory Observations and Illustrations.

RELIGIOUS TRACT SOCIETY.

THESE narratives are compiled in a pleasing and instructive manner, and the illustrations and extracts from modern travels, furnish to the young inquirer much interesting information respecting the places where our Lord's miracles were performed. We advise our young friends to obtain and read this beautiful little book.

VILLAGE DIALOGUES.

PARTS 1 to 4.

BY ROWLAND HILL THE YOUNGER.

Boston: *Noble.* London: *Simpkin & Co.*

IN style, and power of sarcasm, this writer nearly approaches his celebrated prototype, and we, sincerely wish his dialogues as extensive a circulation as those which he has so successfully imitated.

A VOICE FROM CEYLON.

A Letter to the Right Hon. Lord Stanley.

BY JAMES PEGGS.

London: *Snow.*

THIS, like the respected Author's previous publications, does honour to his philanthropy, and displays a jealous watchfulness over the religious affairs of India, that suffers nothing to pass unnoticed which may possibly expedite the downfall of the system which has been so long a stain on the British character. May this exposure of Government influence in support of Cingalese idolatry, have a tendency to break up all such injurious and disgraceful customs!

MORMONISM.

A little talk between John Robinson and his Master, shewing its Origin, Absurdity, and Impiety.

Bedford: *W. White.* London: *Hamilton & Co.*

BROTHER TYSO, of Wallingford, says, "To those who are troubled with the Mormonites, you may safely recommend this tract."

PASSING EVENTS.

CHURCH RATES.—We have received, as stated last month, intelligence respecting Church Rate contests from various quarters, and we have before us numerous facts from the public papers. But we have hesitated for several months, and still hesitate, to insert them as formerly. Our opinion is, that such paragraphs better suit the newspapers, in which they usually appear; whilst our space will be better occupied with matters more immediately within our province—that is, reports of the progress of the kingdom of Christ in the baptist denomination. Nevertheless, we shall still have an eye on the movements of the state clergy in these matters, and shall not fail to apprise our friends of any important facts which may transpire. We advise all baptists, as staunch opponents of such unjust impositions, to be found at their post in the parish vestry whenever a Rate is proposed, and to secure if possible, a report of the proceedings (for this is of the first importance) in the local newspapers. This is our individual course, and we venture to recommend it to others.

THE ANTI-CHURCH CONFERENCE AND THE BAPTIST BOARD.—Can you tell me, Mr. Editor, how it is that the London Baptist Board has been able *unanimously* to pass a resolution opposed to the conference, when several of the leading members of that board are advertized as approvers of the plan? Among the names which adorn the list of Anti-State-Church Conventionists, I see those of Dr. Cox, (who is, by the way, chief in this trespass,) Messrs. Stovel, J. J. Davies, S. J. Davis, Fuller, Green, Katterns, and Overbury, all of whom are members of the board. Do these influential brethren not think it worth while to attend the board? or are they willing that a few of their brethren should shew them up as virtually (by their silence) condemning a deed to which they have affixed their signatures? Not a little of London smoke seems to hang over this matter. The country cries, "Explain, explain!" W. B.

[We too have a little question to ask. How came it to pass that four persons appeared for one dissenting church in Leicester, in the list of constituents from which the executive committee were chosen? A strange disproportion this, something like Taniworth and Tower Hamlets! We have seen little things of this sort done in our own locality, by the same parties. We must protest against such irregularities. They will breed suspicion and prevent success.]

RELIGIOUS INTELLIGENCE.

AWFUL IGNORANCE IN LONDON.—Dr. Burder, at a late education meeting in London, stated the following astounding facts:—What must be our views of the condition and exigency of an adjoining district? That, for example, which includes Bethnal-green and Spitalfields. It has been stated that there are more than 16,000 children there who have received no education, and that there are nearly 10,000 adults who cannot read, so that in one district there are more than 26,000 of our fellow-creatures to whom the Bible, so far as the eye is concerned, must be a sealed book.

WELLS.—*The Bristol Mercury* states that a neat stone monument has been erected in front of the Independent chapel, to the memory of Mr. H. Crossman, the son of the baptist minister of this city, with the following inscription:—"This monument is erected in memory of Henry Crossman, who died Nov. 9th, 1843, and was refused christian burial because he had not been baptized." "In Christ Jesus neither circumcision availeth anything nor uncircumcision but a new creature."—Paul.

IRELAND'S TROUBLES.—One of our Irish correspondents observes: "The root of the evil is the state church. Never till that is at an end, will Ireland be treated rightly. I hope you will loudly protest against this flagrant iniquity."

THE LATE REV. JOHN SMITH, OF MADRAS. A subscription has been opened on behalf of the afflicted widow and seven children of this esteemed missionary, who is supposed to have suffered shipwreck on his voyage from India, as the vessel in which he embarked has not been heard of since its departure.

TAHITI.—It is reported that the French Admiral Thouars, has deposed Queen Pomare, and taken possession of the island in the name of the king of the French; and the British government stands tamely by and allows this piratical proceeding!

THE EXECUTIVE COMMITTEE of the Anti-State church conference, consists of one Churchman, one Methodist, two Presbyterians, seven Baptists, and eleven Independents. Fifteen, are ministers, and seven, laymen.

ANOTHER PROTESTANT CLERGYMAN at Oxford, has gone over to Rome, making ten within three years.

PORTUGAL.—All the state Bishops in this kingdom are maintained for £18, 225.

DR. KALLEY, who has been so long and so vexatiously imprisoned by the Roman Catholics at Madeira, was liberated on New Year's day.

THE REV. R. W. HAMILTON, of Leeds, has received the degree of Doctor of Laws, from the university of Glasgow.

BAPTIST INTELLIGENCE.

FOREIGN.

UNITED STATES.—An esteemed minister in the South, sends us the following extracts from a letter dated Jan. 2, 1844, which he has received from a respectable minister in the United States, whom he baptized in this country twenty years ago:—"We have had a great many precious revival meetings; doubtless you have read accounts of many of them. Time would fail me to tell you of them all. Boston, New York, Providence, Philadelphia, and a large number of the principal cities, towns, and villages, in each State of the Union, have participated in them. It requires much wisdom and prudence on the part of ministers on such occasions. It is necessary that they should be "wise as serpents and harmless as doves." Some protracted meetings have been judiciously conducted, and a powerful outpouring of the Holy Spirit has followed, and many precious souls plucked as brands from the burning. At others again, there has been much wildfire; plans and measures having been adopted which have produced anything rather than a beneficial result. Elder Jacob Knapp, who has perhaps done more good than any one minister beside in this country the last few years, has been the instrument in the hands of God, of the conversion of thousands of souls. He is a very plain man—a plain preacher—possesses but a limited education. He is not very attractive at first, and the sound of his voice is rather unpleasant; yet he is so simple in his preaching, and applies his subjects with such force, that there appears no escape for the sinner. A certain professor of one of our colleges observed, the other day, that he thought it impossible for any unconverted man to hear him during a protracted meeting without becoming a christian; or, being given over by the Almighty to perdition. Baptist principles are rapidly spreading here; many pædobaptist ministers have been, and others are about to be immersed; and all denunciations of christians among us have to innumerate many who unite with them, so that some congregationalists have been under the necessity of putting baptistries in their meeting-houses. All our learned men, especially professors of our colleges, agree that immerse—dip—plunge—is the primary meaning of the word "baptizo," and none such dare risk his reputation by writing the contrary."

WEST AFRICAN MISSION.—Mr. Clarke collected and received above £500, for this object, during his late visit to Jamaica.

JAMAICA.—Mr. and Mrs. Oughton, and Mr. Abbott and his family, have all reached Jamaica in safety.

CHINA—Hong Kong.—By recent intelligence received in this country, it appears that the American baptist mission at this station is in a very pleasing position. There are now twenty-six members, the congregations are very good, and a second church of native converts has been formed. Three natives of high literary character, a doctor, and a Budha priest, are among the inquirers. Another station is fixed upon.

THE AFRICAN MISSION.—When the Chilmark, with her cargo of missionaries, left Jamaica, Knibb steered the vessel out of the harbour, and “there stood dear Clarke, his face beaming with calm dignified joy, and there his wife and playful children.” In twelve months they hope to send another cargo.

MR. TIXSON.—This esteemed missionary has lately undergone a severe surgical operation in the removal of a cancerous tumour. He bore the operation admirably, and is doing well.

DOMESTIC.

MANCHESTER.—*Union of York-street and George-street churches.*—Lord’s-day, Feb. 4, the union of these two baptist churches was recognised in York-street chapel, where the united bodies will henceforth worship. The Rev. J. Acworth, A. M., president of Horton college, conducted the morning service. After the sermon, which was founded on Col. iii. 12, 13, the senior deacon of York-street, gave the right-hand of fellowship to the Rev. C. Thomson, as pastor, which was followed by a similar recognition between the other deacons. The pastor was then conducted to the pulpit, where Mr. Acworth presented to him a document containing the “agreement of union,” signed by the deacons and members. The Lord’s supper was administered in the afternoon, in which service, several friends from neighbouring sister churches joined. In the evening, Mr. Thompson preached, and the Rev. Thomas Pulsford addressed the young. The attendance on these occasions was unusually large, especially in the evening, when the chapel was well filled. The two churches thus happily united, comprise between two and three hundred members, and occupy a fine chapel. A new, and it is hoped, a prosperous era has now opened for the baptists in Manchester. Mr. Pulsford is labouring amongst them in revival services, which are well attended, and promise a good harvest.

WOLVERHAMPTON.—Mr. Shore, late of Hinckley, has recently engaged to supply the General Baptist church in this populous town. The friends are adopting active measures by visiting, tract distributing, &c. The congregations are already improved, and hope is entertained of ultimate success.

ORDINATION OF TWO MISSIONARIES.—On Tuesday, Jan. 9, the Rev. S. Jones, six years pastor of the baptist church at Burford, and the Rev. A. Hay, eight years pastor of the baptist church at Farringdon, were ordained to missionary work; the former to Jamaica, the latter to Graham’s town, South Africa. The services took place at Ock-street chapel, Abingdon. The Rev. C. Darkin prayed, and the Rev. E. Jones, (Independent) of Oxford, delivered the introductory address. The Rev. R. Pryce asked the usual questions, and offered the ordination prayer, accompanied by the laying on of hands, and the Rev. Joseph Tyso, of Wallingford, gave the charge from “This gospel of the kingdom shall be preached in all the world for a witness unto all nations.” The services were highly interesting and impressive. There are some pleasing circumstances connected with this case; both the missionaries are going out at the request of the churches amongst whom they are to labour, and they are to be supported at their expense, without aid from any missionary society. They also go highly recommended by their brethren at home.

LECTURES ON IRELAND.—The Rev. F. Trestrail, of Cork, has been lecturing through North Wilts, in behalf of the Baptist Irish Society. Large congregations gathered to hear him, and in some instances the public collections for the society have been double what they were last year. Mr. T. is an interesting lecturer, and the more so on Ireland, as he seems enthusiastically fond of the Irish national character. His lecture at Trowbridge, was nearly two hours in length, and was listened to by a large audience with deep interest to the close. One fact stated by Mr. T. gave especial weight to his appeal for enlarged and prompt exertions, namely, that the Catholic clergy had issued a permission, nay an injunction, to the people, to read the scriptures. This, perhaps, circumstances may have compelled them to do against their wish, but it is not the less on that account an “effectual door” opened to us by the hand of God. Baptists! do justice to Ireland!

B.
GLOUCESTER.—The members of the church under the pastoral care of Mr. Rodway, assembled with him at a social tea-meeting, for the purpose of receiving monies collected by the female members towards the new chapel, which it is intended to erect. The total sum at the close of the meeting, amounted to £43; a very large sum considering the circumstances of the people.

H. W.

CARLISLE.—Mr. Kitts, late pastor of the church here, on leaving for Dunchurch, in Warwickshire, was presented with a beautiful copy of the New Testament in Greek and English. J. T.

MILE END, Jubilee-street.—You will rejoice to hear that God is blessing the new effort made last February in the re-opening of a new place of worship in Jubilee-street, Mile End. On Wednesday, Dec. 13, a baptist church was formed with open communion, when the Rev. J. H. Hinton, M. A. presided. Twenty-one members of other churches were dismissed for this object, and five new converts were baptized in Beulah chapel, kindly lent for the occasion. About one hundred and twenty friends took tea, and above one hundred commemorated the dying love of the Saviour with the newly-formed church. The Rev. S. Packer, the minister, and Joshua Vines, Esq., distributed the elements. We have a flourishing sabbath school, and a christian instruction society, in operation. May this plant prove to be of divine planting, that His holy name may be glorified!

Haverfordwest.—The Baptists here have acted nobly. In 1842 their chapel was greatly damaged by an explosion of gas; the refitting and enlarging of which cost £628. The collections at re-opening were £356; leaving £272 which, with a previous debt of £225 and £203 for enclosing a spacious burial ground, amounted to £700. This they have cleared off by a spirited effort in a few days. W. Rees Esq., besides the gift of the burial ground, giving £200; D. Davis (minister) £100, L. Davis £100, H. Davis £100, and other smaller sums completing the amount. Beside all this, our brethren here, are always ready to aid every denominational and public effort. Honour to the baptists of Haverfordwest!

JUVENILE MISSIONARY SERVICES.—We rejoice to see by the *Herald*, that Mr. Saffery, has been holding several of these meetings in the North of England. At Leeds, 500 took tea, and Mr. S. pointed out the scenes of the mission, by maps, &c. In Northamptonshire too, we find Mr. Fraser has been conducting similar meetings.

THE LATE MRS. CARSON.—A baptist minister in Ireland says, "She caught cold and died in a few days. The Doctor will feel this very much, as she, I believe, was his amanuensis, and wrote out all his manuscripts for the press. Mrs. C. was an eminent christian, and her loss will be severely felt by many."

BROMSGROVE.—We are about erecting side-galleries, having at least forty applications for sittings, more than we can accommodate. We have obtained, among our own friends, promises to the amount of about fifty pounds towards the expense, and Mr. Pulsford has agreed to come and preach at our re-opening. J. S.

SOUTH MOLTON, Devon.—A commodious meeting-house is in course of erection here. Some interesting facts respecting the rise and progress of the cause here in our next.

LEICESTER, Harvey Lane.—We have just heard that the congregation of the Rev. J. P. Mursell have it in contemplation to erect a handsome and spacious meeting-house. The old building of Carey and Hall to be converted into school-rooms.

TROWBRIDGE.—The young people of the congregation in Back-street, recently presented to their pastor, Mr. Barnes, a splendid copy of Bagster's Comprehensive Bible, and Philip's Life & Times of John Campbell.

IRELAND.—Mr. Bates, of Ballina, desires us to express his grateful acknowledgments for the receipt of a valuable parcel of clothing, for the children in his schools, from Mrs. Bakewell, of Castle Donington.

WHITEHAVEN.—Mr. J. Bilson has resigned his office as pastor of the baptist church here, and is open to invitation.

MR. W. JONES.—The correspondence which took place between Mr. Jones and Colonel Anson, the equerry of Prince Albert, has been published, and really we have seldom met with a finer specimen of consistency than it affords. The noble old veteran is 82 years of age. The Queen will give him £20, a year for three years. Will the baptists give him as much? Fifty names for ten shillings will do it. Here is one.

MR. DENHAM, pastor of the baptist church at Faversham, Kent, has relinquished his charge to engage in missionary service in India. On the 14th Feb., an interesting and affecting farewell service was held at Faversham. Mr. D. was designated to his work at a public service in Blandford-street chapel, London, Jan. 24th.

DR. BELCHER and his family, we are glad to hear, arrived safe at New York on Jan. 7, and met with a most cordial reception.

THE REV. J. M. CRAMP, M. A., of Hastings, has accepted an invitation to become Theological tutor of the baptist college at Montreal. Dr. Davies, the late tutor, has entered on his new duties as tutor at Stepney.

MR. A. SMITH has resigned his pastoral charge over the General Baptist church at Quorndon, Leicestershire, through ill health.

THE GENERAL BAPTIST MIDLAND CONFERENCE have resolved to recommend the churches to support and extend the British school system, in preference to a denominational effort.

NEW MEETING HOUSES have recently been opened at Blakeuey, Norfolk—and at Partney, Lincolnshire.

NEW BAPTIST CHURCHES have been formed at Northampton Street chapel, Battle Bridge—and at Hartley Row, Hunts.

REMOVALS.—Mr. G. Hull, late of Chelsea, to Houghton Regis—Mr. W. Hughes, late of Bwldewydd, to Bethel chapel, Llanelly—Mr. Macpherson, late of Sulandine Nook, to Bromley, near Leeds—Mr. French, of Penzance, to Brompton.

GENERAL INTELLIGENCE.

THE GOOD OLD TIMES.—1531.—Paid 14s. 8d.; the expence of bringing a heretic from London; and for one and a half load of wood to burn him, 2s.; for gunpowder, 1d.; a stake and staple, 8d.—*Records of the Corporation of Canterbury.*

WHIG AND TORY.—The former is derived from “whig,” the Scotch name for sour whey. Tory is well known to be a word of Irish origin, originally applied to Irish catholic outlaws.

THE STATE TRIALS IN IRELAND have terminated, as might have been expected, in the conviction of O’Connell, and his brother agitators; but sentences have not been passed. Mr. O’Connell, a few days after, took his seat in the House of Commons, and was loudly cheered.

MR. GEORGE THOMPSON, the Anti-slavery advocate, has returned to England from India.

SPAIN AND PORTUGAL.—These nations are still disturbed by scenes of agitation, attempts at revolution, bloodshed, and all the miseries of anarchy.

IRISH BISHOPS.—The Earl of Miltown lately stated at a public meeting, that eight Irish bishops had died so enormously rich as to leave their families one million eight hundred thousand pounds!

PLAYING AT CARDS AT CHURCH.—Two young men were lately fined by the magistrates in Lancashire for this singular offence.

DR. HALLEY’S congregation, at Manchester, at a public meeting, subscribed, then and there, £4000 for educational purposes; £6000 is expected.

ELEVEN TONS WEIGHT of Newspapers now pass through the General Post Office every Saturday night.

POSTAGE STAMPS.—Government have agreed to stamp letter paper, which, when folded, will be ready for posting.

A REGISTRAR in Lincolnshire has actually had the impertinence to demand the keys of a baptist meeting-house, for the celebration of marriages in it!

A GIANT.—A clergyman in Essex, has a son of fourteen, who stands six feet three inches, and stout in proportion!

THE EMPEROR OF RUSSIA has ordered the transportation from their dwellings, of 35,000 Jewish families, or 150,000 individuals! And this in the depth of winter.

NEW SOUTH WALES.—A regular line of post-office packet ships has been arranged for this colony. The first started Feb. 2.

WHOLESALE CHRISTENING.—The public papers state that a Mr. Gardner, of Wotton Underedge, lately took ten of his children at once to be christened—the eldest twenty-one. [How came this good man to risk their salvation so long?]

Marriages.

Dec. 25, at the Tabernacle baptist chapel, Branch Road, Blackburn, by the Rev. Robert Cameron, Mr. Robert Westwell, to Miss Lydia Bell, both of this town.

Dec. 25, at the baptist chapel, Newport, Isle of Wight, by the Rev. C. W. Vernon, Mr. Henry Burton, to Miss Frances Phillips, both of this place.

Jan. 8, at the General baptist chapel, Stalcybridge, by the Rev. A. Thompson, Mr. Samuel Mellor, to Miss Jane Lord, both of Royton, near Oldham.

Jan. 15, at the baptist chapel Hose, in the Vale of Belvoir, by Mr. H. Mantle, Mr. T. Burnet jun., of the above place, to Mary only daughter of the Rev. R. Stocks, general baptist minister of Broughton and Hose. The attendance of spectators was unusually numerous.

Jan. 15, at King’s Road chapel, Reading, by the Rev. J. Statham, Mr. W. Perratt, of London, to Miss Martha Burnard, of Reading.

Jan. 20, at York Street chapel, Bath, by the Rev. J. M. Stephens, Mr. Edward Jackson Blackwell, to Eliza daughter of Mr. James Edwards.

Jan. 22, at Providence chapel Shoreditch, by the Rev. W. Miall, Jonathan Joseland, to Eliza Milesent. This being the first marriage in the above chapel, the parties were presented with a Family Bible, accompanied by a suitable address from the minister.

Jan. 24, at the Independent chapel, Maulden, Essex, by the Rev. J. Pilkington, baptist minister, Raleigh, the Rev. J. H. Gauntlett, late baptist minister of Tillingham, to Miss Ann Allenborough, of this place.

Jan. 25, at Somerset Street chapel, Bath, by the Rev. D. Wassell, Mr. E. Selway, of Northampton Street, to Miss Matthews, of the same place.

Jan. 25, at the baptist chapel Torrington, Mr. W. R. Loftus, of the Excise, to Fanny Ashton, only daughter of the late Mr. May, of Torrington.

Jan. 27, at the baptist chapel Castle Street, Calne, by the Rev. Wm. Lush, the pastor, in the presence of the Registrar, Mr. Laurelot Weston, to Miss Eliza Jones, both of Calne.

Jan. 29, at the baptist chapel, Penknapp, near Westbury, by the Rev. J. Preece, Mr. Thomas Brice, brushmaker, to Charlotte, daughter of Mr. Humphries, woolstapler, both of Westbury.

Jan. 31, at the baptist meeting house, Pithay, Bristol, by Mr. E. Probert, Mr. J. Smith, of this city, second son of Mr. J. Smith, of Reading, Berks, to Harriet, daughter of the late Lieutenant General Dana, of Winterburn House, Gloucestershire.

Jan. 31, at the baptist chapel, Ridgmount, Beds., by the Rev. J. H. Brooks, Mr. Joseph Ashwood, draper, of Ridgmount, to Mary Ann, only daughter of Mr. Samuel Joyce, of Kempstone.

Feb. 1, at the baptist chapel, Gildersome, by the Rev. R. S. Frearson, Mr. Caleb Crowther, Dean Hall, Morley, to Miss Hannah Holdsworth, of Briggate, Leeds.

Feb. 1, at the Independent chapel, Foleshill, by the Rev. J. Shaw, baptist minister, of Longford, Mr. Isaac Moore, to Miss Mary Lovegrove, both of Bedworth.

Feb. 4, at the baptist chapel, Braunstone, by the Rev. T. Appleford, Mr. W. Boys, of Daventry, to Miss M. A. Walters, of Braunstone.

Feb. 7, at the baptist chapel, Hose, Vale of Belvoir, by the Rev. R. Stocks, minister of the place, Mr. W. Warner, of Wimeswold, to Sarah, eldest daughter of Mr. T. Wartnaby, of Nether Broughton.

Feb. 13, at Providence chapel, Shoreditch, by the Rev. W. Miall, Mr. George Murden, to Mrs. Elizabeth Mullin.

At the baptist chapel, Mill Bay, Folkestone, by Mr. D. Parkins, minister of the place, Mr. William Bott, to Miss Ann Gilbert, both of Folkestone.

Deaths.

Nov. 24, at Beulah, Pembrokehire, aged 80, Mr. James, sixty years a preacher, and fifty years a pastor.

Dec. 4, aged 91, Mrs. Maywood, the first person baptized at Old Ford, by Dr. Newman, in 1801.

Dec. 10, at Eury, James Cowgill, aged 60. He had been seventeen years a member of the baptist church in the above place, and 38 years a paralytic. He was a devout zealous, and exemplary christian: strong in faith, fervent in spirit, he served the Lord, in much affliction, with humility of mind, and at last died rejoicing in hope of the glory of God.

Dec. 16, at the advanced age of 81, John Hampton, a member of the baptist church, at Little Loundon, Gloucestershire, and the first member that has died since the church was formed. His faith in the atonement made by Christ was strong, and the name of Jesus was precious to his soul. He wished to see himself as nothing, that Christ might be all in all.

Dec. 27, Mrs. Dore, widow of the late Rev. James Dore, Maze Pond, Southwark.

Lately at Ashton, near Saffron Walden, after a severe illness of two years duration, Mr. William Spicer, aged 74, and for the last 27 years an honourable member of the baptist church at Saffron Walden.

Lately, the well-known Sir Francis Burrell, and his lady. They were interred together.

Jan. 4, at Glasgow, Mr. Daniel Graham, for upwards of thirty years pastor of the baptist church, Campbelton, Argyleshire. His influence as a good man was felt by all, and his name in Campbelton, is as ointment poured forth; he was the friend of the mourner, the comforter of the distressed, and the adviser of the perplexed; and during the period of his ministrations, he not only preserved an irreproachable character, but commanded the respect and esteem of every class in society, and of every denomination of christians, which was amply testified by the very great numbers who accompanied the remains of departed worth to the house appointed for all living.

Jan. 9, Mr. James Gray, a deacon of the baptist church, Lion-street, Walworth. He obtained "a good degree."

Jan. 12, at Aberystwith, the Rev. Azariah Shadrach, upwards of fifty years a laborious and successful minister of the Independent denomination. Thousands testified their respect for the deceased, by attending, uninvited, at his funeral.

Jan. 13, Sarah, the beloved wife of Mr. W. Tomlin, baptist minister of Chesham, highly esteemed, and generally respected.

Jan. 13, at Rye, Sussex, Mrs. Jane Cuff, aged 43. Twenty-five years a useful member of the baptist church there. With two other friends she formed the sabbath school, and was one of the first missionary collectors. She trusted in Christ, and her last words were, "Come Lord Jesus."

Jan. 17, Edward Jeffries, aged 79 years. He had been a member of the baptist church, in Back Street, Trowbridge, for many years, and had been much engaged in village preaching. He died in the Lord.

Jan. 18, at the residence of his son, (the Rev. James Webb, Stoke Green, Ipswich,) aged 67, the Rev. Samuel Webb, late pastor of the baptist church, Oadby, Leicestershire.

Jan. 18, at Ramshalt, Suffolk, Mrs. Elizabeth Frost, in her 69th year, leaving a husband and eight children to mourn her loss. She was a member of the baptist church at Sutton more than thirty years, and although she lived three miles from the chapel, she was regularly in her place. She died in peace.

Jan. 22, Mrs. Wellden, the affectionate wife of Mr. George Wellden, deacon of the baptist church Deal, Kent, after a long and painful affliction, which she was enabled to bear with christianian patience.

Jan. 24, at her house, Gold Street, Saffron Walden, in her 74th year, Mrs. Turner, 46 years a member of the baptist church there.

At Bristol, aged 65, Mr. Stephen Lewis, a friend to the distressed. He was the man who caused the first Bethel flag to fly in the port of Bristol.

Jan. 22, at Haverfordwest, in the 71st year of his age, the Rev. Josiah Hill. Mr. Hill was well known in the Wesleyan Methodist Connexion, as a talented, eloquent, and useful preacher. He had been on terms of friendly intercourse with three of the most gifted men of their day,—Andrew Fuller, Robert Hall, and John Foster,—the latter of whom he has survived but a few weeks, and from whom he received the last letter that he (Mr. Foster) ever wrote.

Jan. 23, the Rev. John Bissill, aged 70, many years pastor of the general baptist church at Sutterton, Lincolnshire.

Jan. 26, at Saffron Walden, after a short illness, aged 66, Mr. James Bacon, 40 years a highly esteemed member, and five years a devoted deacon of the baptist church in that town. During his short affliction he often repeated the lines,

"The word which I have rested on
Shall help my heaviest hours."

as expressive of his confidence in the promises of God, under whatever he might be called to suffer.

Jan. 27, at Manchester, Rev. Wm. Gadsby, aged 71. He had been pastor of the baptist church in St. George's Road, for nearly forty years, and during that time he has fearlessly advocated his own very peculiar views of the gospel. As a citizen he was animated by an enlarged philanthropy, and the poor in the district of his ministerial labours, were the daily objects of his commiseration and aid. He was the friend of freedom, civil and religious: and the inhabitants of Manchester have had frequent opportunities of listening to his withering denunciations of tyranny and oppression. The able and energetic part he took against Sir James Graham's mis-called Education Bill, will not soon be forgotten. The body was interred in the Rush-holme road cemetery, Feb. 3, in the presence of some thousands of spectators. We understand that Mr. G. was originally a weaver at Nuneaton or Hinckley.

Jan. 27, Mr. Samuel Porter, clothier, Frome, aged 59 years. He had been upwards of twenty five years deacon of the baptist church, Badcox Lane. He was much respected in life, and his death will be greatly deplored.

Jan. 27, at Ryde, Mr. S. Guyer, aged 84, nearly forty-five years deacon of the Independent church, Portsea.

Jan. 29, at Houlley, Leeds, aged 76, Mr. Richard Beaumont, grocer, deservedly esteemed by a large circle of relations and friends. He had been a member of the christian church of the Congregational denomination more than fifty years, and exercised the office of deacon nearly forty years.

Jan. 29, suddenly, the Prince of Saxe Coburg, father of Prince Albert.

Jan. 28, in the 84th year of her age, Nancy Green, of Birmingham, widow of the late Mr. Joseph Green, baptist minister of that town.

Jan. 29, at Spitalfield Grove, Sheffield, aged 29, Louisa, daughter of the late Rev. R. Ingham, general baptist minister, Belper.

Jan 31, in the 43rd year of her age, Mrs. Hannah Broadbent, the beloved wife of the Rev. F. B. Broadbent, one of the congregational ministers of Belper. Mrs. B. was united in marriage to Mr. Broadbent only twelve weeks prior to the day of her death. Her affliction was but short, though painful; yet she bore it with christian patience and resignation, and found much solace in the consolations of religion. Her end was peace.

Jan. 31, General Bertrand, the favourite of Napoleon, and his companion in exile.

Feb. 1, Mr. H. Windle, of Earby in Craven, aged 65. About twenty years he was a deacon, and an assistant preacher. During the last twelve months his sufferings were extraordinary; which made him "long for death, and glad to find the grave." But his hope in Christ was firm and unshaken. His dying words were, "Lord, into thy hands I commend my spirit."

Feb. 3, Abraham Seaton, the oldest member of the General Baptist church at Morcott, Rutland, aged 89. His life, upright and consistent, proved the sincerity of his profession; and his death, calm and happy, gave abundant reason to survivors to "sorrow not as those who have no hope." He enjoyed the esteem of his friends, and the respect of all. The last few years of his life were rendered burdensome by heavy infirmities, which were borne with patient resignation.

Feb. 11, at Kingsbridge, after a short illness, fell asleep in Jesus, Sophia, fourth daughter of J. Nicholson, Esq., aged 24.

Feb. 15, the celebrated Lord Sidmouth, aged 87.

Feb. 16, Mr. Jonathan Marshall, of Farsley, near Leeds, aged 71; for many years a useful deacon of the baptist church at Bramley.

At Newport, Isle of Wight, Mr. Joseph Starling, one of the founders, and many years a deacon and principal supporter of the baptist church in that town. On the evening of his death, having conducted family worship and made some striking remarks on that hymn, (579, Rippon)

"When thou, my righteous Judge, shalt come," he was assisted to his room, and the family retired to rest; but, alarmed by the servant, they were called to his room, to witness his last conflict. The struggle, though severe, was short.

[Madam Catalini is not dead as reported.]

BAPTIST REPORTER.

 APRIL, 1844.

ON THE EXTENSION OF CHRISTIANITY.

OUR concern, as we proceed with this important inquiry is, that our readers should not be impatient for the result. We cannot do justice to our subject, and accomplish the great object we aim to secure, by a hasty process. If the plan we shall conclude by proposing should ever be adopted, it will require many years to bring it into efficient operation, and many more fully to exhibit its beneficial effects. There is no need then to be in a hurry. We must "make haste slowly." We shall, as we proceed, endeavour to render the subject interesting to our friends, that their attention may not flag; but we earnestly entreat them to hear us patiently.

Having glanced at a few of the facts and circumstances connected with the origin of the Great Revival, we would now refer to some of the modes of operation which were adopted by its most active promoters.

1. *Open Air Preaching.*—Whitefield appears to have been first in the field. He was at Bristol, having recently returned from America, when he sent to London for Mr. Wesley to come and help him.

On his arrival, Mr. Wesley says, "I could scarce reconcile myself at first to this strange way of preaching in the fields, of which he set me the example on the Sunday; having been

all my life (till very lately) so tenacious of every point relating to decency and order, that I should have thought the saving of souls almost a sin, if it had not been done in a church." On the following day, Mr. Whitefield having left Bristol, Mr. Wesley says, "At four in the afternoon I submitted to be more vile, and proclaimed, in the highways, the glad tidings of salvation, speaking, from a little eminence in a ground adjoining to the city, to about three thousand people."

Mr. Wesley, further observes:—"And I cannot say I have ever seen a more awful sight, than when, on Rose-green, or the top of Hannam-mount, some thousands of people were calmly joined together in solemn waiting upon God, while

'They stood, and under open air adored
The God who made both air, earth, heaven,
and sky.'

And whether they were listening to his word with attention still as night, or were lifting up their voice in praise as the sound of many waters, many a time have I been constrained to say in my heart, 'How dreadful is this place! This' also 'is no other but the house of God, and this is the gate of heaven!'"

Doubtless these two zealous ministers adopted this mode at first for two reasons—because they were excluded from the "Churches," and because of

the crowds that flocked to hear them. But they and their coadjutors continued to preach in the open air for many years afterwards, in all parts of the land. Seldom have such scenes been witnessed on earth as those when WHITEFIELD, with eloquence, fervent and irresistible, bowed the hearts of twenty thousand auditors in Moorfields—or, when WESLEY, precise and yet persuasive, urged the brawny colliers of Kingswood to “flee from the wrath to come.”

2. *Societies and Classes.*—The first, at Oxford, in 1729, has been already noticed. Several others were formed—one at Savannah, another which met in Fetter-lane, and another at Bristol. The following is Mr. Wesley’s account of the rise and formation of his first regular society, or societies:—“In the latter end of the year 1739, eight or ten persons came to me in London, who appeared to be deeply convinced of sin, and earnestly groaning for redemption. They desired (as did one or two more the next day) that I would spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads. That we might have more time for this great work, I appointed a day when they might all come together, which from thenceforward they did every week, namely, on Thursday, in the evening. To these, and as many more as desired to join them, (for their number increased daily,) I gave those advices, from time to time, which I judged most needful for them; and we always concluded our meeting with prayer suited to their several necessities.

“This was the rise of the United Society, first in London, and then in other places. Such a society is no other than a company of men having the form and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their own salvation.”

These societies were afterwards divided into classes, each class having a leader. And this was the origin of the Methodist class system; which has been continued to this day, with its thousands of leaders and hundreds of thousands of members. *Avant Prejudice!* and let Truth tell what an unspeakable blessing this means of grace has been to millions of men and women. And thus is that scripture fulfilled in Malachi the Prophet. (Mal. iii. 16, 17, 18.)

3. *Lay Preaching.*—As the Wesleys were led through the force of what they conceived to be providential circumstances in adopting the practice of field-preaching, and in the formation of religious societies, so they were induced in the same manner to accept the assistance of preachers who had neither been educated with reference to the christian ministry, nor formally ordained to that holy service. The first that was thus employed was Thomas Maxfield, a young man who had been converted under Mr. John Wesley’s preaching at Bristol, in May, 1739. He became deeply pious; and prayed, exhorted, and expounded the scriptures, with uncommon power. Lady Huntingdon, who knew him well at this period of his life, speaks of him in terms of the highest admiration. He was appointed to assist in the society in London, in the absence of the Wesleys, and there he began to preach. Complaint of this was forwarded to Mr. Wesley, who hastened to London with all speed, to stop the alleged irregularity. His mother then lived in his house adjoining the Foundery. On his arrival she perceived that his countenance was expressive of dissatisfaction, and inquired the cause. “Thomas Maxfield,” said he abruptly, “has turned preacher, I find.” She looked attentively at him, and replied, “John, you know what my sentiments have been. You cannot suspect me of favouring readily anything of this kind. But take care what you do with respect to that young man; for he is as surely called of God to preach as

you are. Examine what have been the fruits of his preaching; and hear him also yourself." He took the advice, and submitted to what he believed to be the order of God.

Hitherto, let it be remembered, there had existed, not only in the "Church" but among Dissenters, a kind of monopoly of the Preacher's office. Occasionally among Dissenters a gifted lay brother might give a word of exhortation, or even deliver a sermon, but these proceedings were regarded as irregularities. Thanks to the venerable Mrs. Wesley for removing a prejudice which she had herself formed in the mind of her son, and thus, under Providence, opening a way for the adoption of a system of lay agency in the propagation of the gospel: a system that has done more to elicit talent, destroy the monopoly of priestcraft, and promote the religious and temporal benefit of mankind, than any other moral agency that has been employed since the days when the early believers in christianity went everywhere preaching the word. In fact, it was a resumption of the primitive practice of the Christian church.

4. *An Itinerant or Travelling Ministry.*—This, *This*—we repeat again—was the chief of the means employed for the propagation and establishment of Methodism. To this, above all other modes of operation, we must refer in tracing its progress and success. This system will therefore require our closest attention; especially the peculiar modes of operation which were adopted by Mr. Wesley himself. At present we only state that, after Thomas Maxfield, came Thomas Richards and Thomas Westell, as lay preachers. "These" said Mr. Wesley, "desired to serve me as sons, and to labour when and where I should direct."

And who has not heard of the famous John Nelson and his "Journal," of Thomas Beard and Thomas Mitchell, and other early labourers in the rough

field of British ignorance and crime, and of the persecutions they met with and the hardships they endured as good soldiers of Jesus Christ? As the number of these humble but useful preachers of the gospel increased, circuits were appointed them, sometimes whole counties, in which they perambulated for a season—usually for one year, but seldom more than two. "Go always" said Mr. Wesley, "not only to those who want you, but to those who want you most." Meaning, they were not only to go where they would meet with a kind reception, but where the people were the most ignorant, wicked, and neglected. They visited the various towns and villages *in rotation*, usually preaching in the evening. "Churches" being closed against them, they preached on village greens and in market places, on the highways and in fields, in houses and barns. Every place was sanctified to them by the word of God and by prayer.

John Wesley himself was the director of all their movements. He did not, however, "tarry at home" to do this; he "went out" also, visiting the various stations *in rotation*, setting all things in order, preaching everywhere; in personal labour being more abundant than the most laborious of his zealous coadjutors.

Meeting-houses, Books, Magazines, Tracts, Sabbath-schools, Missions, all followed in ordinary and rapid succession. These we need not now detail. We close our present remarks by adopting the words of Southey,—

"No fear of misrepresentation, or of obloquy, shall ever deter me from declaring my belief that Wesley and Whitefield were chosen instruments of Providence, for giving a great impulse to religious feeling when it was needed most."—"There never was less religious feeling, either within the Establishment or without, than when Wesley blew his trumpet, and awakened those who slept."

ON SPECIAL PRAYER
FOR THE
MISSION TO THE EAST.

I BEG permission to bring before your readers a few thoughts on the subject of special prayer for the East India Mission.

It is now fifty years since the commencement of the work of God in that important part of the world.

Probably not fewer than an average of ten missionaries, and their wives, have been engaged there during the fifty years.

Much money has been expended, and many valuable lives have been lost as the effect of the climate.

The Scriptures have been translated into many of the languages of the East, and many copies have been circulated.

Religious tracts and books have been written, or translated, and circulated very extensively.

A great number of children, many of whom are now men and women, have been educated by the missionaries in their schools.

The various systems and teachers of idolatry have a much less powerful hold upon the minds of the people than they formerly had.

Many villages have abandoned the practice of worshipping idols.

A number of the most talented Hindoos, who are not christians, have written against the idolatries of their own countrymen.

Yet, besides the converted persons who have died, and those who, though converted, have not been heard of, and the Europeans, after fifty years labour amidst a population of one hundred and fifty millions, and with thirty-five missionaries at the present time, there are not now, of natives, more than one thousand members in the churches.

Is this a sufficient number to satisfy the churches? With only this number, is it sufficient for christians to give their money, and attend the missionary prayer-meeting, and hope that, by and by, the great difficulties will be

overcome, and success enjoyed? Is it not high time to turn from the difficulties to God who is able to conquer them?—whose blessing will be necessary for success with the longest period of labour; and is sufficient for ensuring success with the shortest?

When the Missionaries of the London Missionary Society had laboured several years in the South Sea Islands with very little prosperity, the Directors and friends turned to special prayer for God's blessing, and it was very speedily given.

Many similar instances of united prayer being followed by the bestowment of the blessing which was sought, have since occurred: very many are transpiring now; and while the church exists, and the word of God is true, no doubt many more will occur.

Let christians then thus turn into God on behalf of India, with united, persevering, fervent, believing prayer, *and his blessing will be given there.* Let there be no postponement, or hopelessness on account of the oppressions of the English, or the barrier of "caste," or the past absence of great success. In answer to scriptural prayer, *the blessing will be given.*

PRAY FOR THE MISSIONARIES, that they may be preserved from the natural tendency of surrounding idolatry, and of small success;—that they may feel tender, deep, constant compassion for the souls of the people;—that they may have assistance to preach Christ, on all occasions, and to all classes; and health of body and soul to abound in the work; and that the number of preaching missionaries may be greatly increased.

PRAY ALSO THAT THE HOLY SPIRIT MAY BE GIVEN, in connexion with their word and labours, and the word and labours of other missionaries of the universal church, that idolatry may be abandoned; and that the Lord Jesus may very speedily triumph over the hearts of the millions of the East.

And for the sake of being definite, and securing united and regular

recurrence to the subject, where this proposal may be approved, I would suggest, that, at least, every Tuesday morning, in private and family worship, christians seek the blessing of God on the Mission to the East; and poor Africa too should never be forgotten.

A FRIEND TO THE MISSION.

RISE AND PROGRESS

OF THE

BAPTIST CAUSE IN DENMARK.

(Continued from page 85.)

IT is now time to take notice of the persecutions by legal process, which these dear brethren were called to suffer. Within a month from the formation of the church, such persecutions began. Every member of the congregation was subjected to examination before the police magistrates. But God gave them favour in the eyes of their judges, so that they were dismissed with no greater injury than severe threats of banishment and incarceration, if they did not forthwith give up their meetings. Notwithstanding their threatenings, the brethren continued to speak the word with all boldness, and disciples were the more added to the Lord. There being several persons desirous of baptism, brethren Oncken and Kobner were induced to take another journey to the capital of Denmark, although a writ of outlawry had been issued against them, as if they had been religious incendiaries. During this visit, Mr. Oncken baptized *ten* individuals, and Peter Mönster was ordained pastor of the church—the first baptist pastor in Denmark. Mr. M. says, “I could not, without scruples, accept this important office, considering my own infirmity; but then I reflected that the Lord got the weak Peter fashioned to his liking.” About the same time, i. e. on the 11th of September, 1840, a church was also constituted in Langeland; and Rasmus Jorgensen, a freehold farmer, was

chosen pastor. Shortly afterwards, Mr. Mönster went to Juiland, where he baptized a few disciples and established a church (at Aalborg); and while on this journey, he learned that warrants had been issued for his arrest; but he accomplished his tour in peace, and returned to Copenhagen. Here it was soon intimated to him, that he must not depart from the city; and a promise was required of him not to visit his congregation. This promise he could not give, and consequently on the 2nd of December, 1840, he was thrown into a rigorous prison; where, during more than half a year, even his wife was not allowed access to him, except for one moment in the presence of a police officer. *In this prison he remained a whole year except eight days.* On May 19th, 1841, his brother was also imprisoned, and the meetings of the church were constantly dispersed by the police; nevertheless the work of conversion went on. Even in his prison, Mr. M. gained friends, and at length was permitted to distribute tracts amongst the prisoners. When tidings from the Danish sufferers reached England, much sympathy for them was excited, and the Yorkshire baptists despatched brethren Giles and Dowson to visit them, and to intercede with the authorities on their behalf. The circumstances of this memorable visit are generally known. Nor were these brethren alone in their intercessions. Mrs. Fry, and her brother, J. J. Gurney, pleaded the cause of the oppressed, before the King and Queen of Denmark; but the clergy baffled all their efforts, although their Majesties were personally inclined to shew favour. American deputies also arrived in Copenhagen, but Lutheran bishops and priests, like their papal prototypes, would not consent to the toleration of heretics. As soon as Giles and Dowson left Denmark, the persecution broke out anew, and other brethren were arrested. Mr. Mönster might have regained his liberty if he would have made concession, but he

nobly held fast his integrity. During his imprisonment, the church increased to *ninety* members. The more they were oppressed the more they grew. At last, in November, 1841, the Supreme Court pronounced sentence, and the sufferers were adjudged to pay a heavy fine besides prison and law expenses. The two brothers were released, but utterly ruined in their worldly circumstances. Soon after this, the King granted them an audience, when his Majesty assured them of his personal goodwill and esteem, but threatened them with fresh imprisonment if they continued to baptize. They, notwithstanding, went forth with undiminished resolution to their work of preaching and baptizing. Adolph, in a very short time was again in prison, and while there, his wife, who was lying at the point of death, requested to see him, but he was not permitted to visit her. Next year, Peter Mönster was arrested under a new action, as were several of the believers. This imprisonment took place on the 11th of March, 1842; but in October, we find Mr. Mönster again at large, and busy in his Master's work, although suffering from disease of the lungs, arising from the damp air of the prison. In the early part of 1842, the persecution was general, and many disciples suffered severely; yet the truth spread, and many, believing, turned to the Lord. During a considerable part of 1843, our brethren had a breathing time, but towards the close of the year, the Government began to enforce against them a decree which had issued in October, 1842, prohibiting the baptists from making any more proselytes! All the brethren in the provinces who had been baptized since the publication of this decree, were sentenced to fines; and many of them suffered, and are suffering these penalties. It is a rule with them not to pay any fine voluntarily, so that their goods are confiscated, and the loss of all things is in some cases the conse-

quence. At the time of the last information from Copenhagen, it was expected that a general and rigorous persecution was coming on; the Government being apparently determined to make a bold effort to crush the rising sect. I forbear entering into further details respecting the recent progress and trials of the Danish churches, because it is known that Mr. Mönster is preparing a statement for publication in England and America, of which the Editor of the *Reporter* will, no doubt, avail himself as soon as it appears. It is delightful to hear of the devoted labours of the pastor, the consistent lives of the members, and the multiplying converts of these churches, in the midst of tribulation. May all who read these lines continue in daily prayer for their continental brethren, who at the hazard of property and freedom, stand by the same doctrines and institutions of divine service, as ourselves! Moreover, let us consistently withhold our countenance from pædobaptism and the state church at home. Both of them are assuredly enemies of the cross of Christ; and I cannot see how conscientious believer-baptists can help to sustain either the one or the other.

W. B.

ON COVETOUSNESS.

NO. III.

What Effects result from Covetousness to the Cause of God? And here I am embarrassed, not for want of illustrations, but, by the multiplicity of those which crowd upon me. By "the Cause of God," I mean the sustentation and diffusion of truth—the truth of the Gospel—in every part of the world. This is the cause which he has committed to his saints, and it thrives or languishes in proportion as they are true or faithless to their trust. If the gospel is to be preached, preachers must be sent abroad; if churches are to be gathered and

taught, houses of prayer and pastors must be provided. Preachers and pastors cannot fly over to the other side of the earth on the wings of the wind; nor can they subsist on air; nor do places of worship spring out of the ground like mushrooms. Large expenditure is necessary, and the "ransomed of the Lord" must supply the means; and only in proportion to their liberality can the work of extending the word of life proceed. Besides, wherever christian communities are formed, many poor saints will be found, and they must be fed by the offerings of their fellow-saints. Oftentimes too, where the gospel is newly proclaimed, persecution will arise because of the word, and many of the Lord's servants be shut up in prison; these must be visited, and their wants supplied, or their Master will take up their cause against us at another day. True, it is of no use to send forth preachers and teachers unless the Holy Spirit go with them; but He *will* go with them, according to promise; and what is more, He has never gone, and never will go *without them*. The weakness of the preacher does not more imperatively require the co-operation of the Spirit, than the unyielding determination of the Spirit requires the co-operation of the preacher. The preacher *cannot* do the work alone, and the Spirit *will not* do it alone. Both must go together; and such is the sovereign appointment of the Redeemer: "*Go ye and preach the gospel, and lo! I am with you.*" But Christ has not added "I will provide you a conveyance upon the wings of the wind; I will give you food and raiment from heaven; and create for you books and houses as you may require them." No; but he has virtually said, "The silver and the gold are mine; and I will supply my church with enough of these for your purposes; and I shall expect, and require them, to disburse all that is needful for the work of carrying my gospel to every creature." This is the requisition of the Lord

Jesus, and I ask whether or no he has not rendered the church competent to comply with it? If her boards, and her needless and luxurious expenditure, were diverted into this one channel, the everlasting gospel might forthwith take its flight to all tribes and peoples and tongues. Never was the way more open: never was the organization for evangelizing the world more complete. Great societies, for preparing translations of the Bible, and for circulating it when translated; for sustaining schools, and for training masters; for selecting Missionaries, and sending them forth; and for other collateral and concurring objects, exist, and are in working order. They stand in the midst of Britain and America like colossal engines, constructed to sustain a pressure of incalculable power; but their mighty wheels move round with melancholy slowness; they wait for the liberality of Christ's servants to pile up the fuel, and turn on the steam. Christians! Disciples of the Cross! Citizens of Heaven! through your illiberality and covetousness, the Bible is locked up from many nations; heathen temples are kept open and thronged with devotees; slave ships stain the billows of many seas with blood; and millions upon millions of your fellow immortals in each hemisphere, live and die the hopeless victims of the Prince of Darkness. Shall this state of things continue? It is at your option. Open your hands widely according to the responsibilities of your stewardship, and speedily, not the priests of Brahma, but the ministers of Jesus will crowd the plains of India; the shasters will exist only among the relics of the antiquary, and the scriptures of truth will be found in every bungalow; the missionary, and not the slave-hunter, will track the jungle paths of Africa; and the cities of Persia, Syria, and Egypt, will again shelter the saints of the Most High God. The Lord hasten it in his time! W. B.

THE
PRECIOUS BLOOD OF CHRIST.

I. PETER, i. 19.

GOLD is precious—grain is precious—time is precious—the lips of knowledge are precious—the redemption of the soul is precious—the sons of Zion are precious—faith is precious, and the promises are precious,—Yet, O how emphatically and pre-eminently precious is the blood of Christ! But to whom is it precious? Not to unbelievers, not to apostates, not to formalists; but to awakened, trembling penitents, and to sincere and humble believers.

This precious blood ratifies precious promises, procures precious privileges, secures precious graces, and when applied, it makes a peculiar and precious people. It has made an atonement for sin, and it procures pardon for the sincere penitent; nor is forgiveness to be obtained in any other way, for "Without shedding of blood is no remission." It procures peace, for Christ hath "made peace through the blood of the cross." It procures access to God, hence it is said to believers—"Ye who sometimes were far off are made nigh by the blood of Christ." It procures deliverance from bondage—"We have redemption through his blood, the forgiveness of sins." It effects purity—"The blood of Jesus Christ his Son cleanseth us from all sin." It is pleading blood, and "speaketh better things than the blood of Abel." It is invigorating, life-giving blood, and unless we, by faith, eat the flesh of the Son of man, and drink his blood, we have no life in us. (John vi. 53.) And this precious blood will be the theme of the redeemed in glory, for they will ever sing, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

Often let us reflect on the value of the precious blood of Christ, and its

glorious efficacy in cleansing us from all sin; and let us ever regard it as a wonderful expression of the love of God to guilty man.

"Forbid it, Lord, that I should boast,
Save in the Cross of Christ my God;
All the vain things that charm me most,
I sacrifice them to his blood.

His dying crimson, like a robe,
Spreads o'er his body on the tree;
Then am I dead to all the globe,
And all the globe is dead to me."

CORBAN.

HARD TO BEAR REBUKE.

OUR Lord assigns as the reason that the world hated him, not that it thought him a bad man, a deceiver, a blasphemer, or a misanthropist; but "me it hateth," he says, "because I testify of it, that the works thereof are evil." Human nature bitterlyresents even *just* rebuke; aye, perhaps the more for the reason that it is felt to be just. This impatience of rebuke is one of the things which wise and good men should subdue. Solomon says, "Rebuke a wise man and he will love thee." The man therefore who cannot bear rebuke is not a wise man. Alas how seldom according to this criterion will you meet with a wise man! Among the pious—the *unquestionably* pious,—such an one is not very often found. Where is the man to whom you can even mention his indiscretions of word or deed, without danger of forfeiting his good graces? The charity which endureth all things, is surely at a low ebb amongst us—indeed, there appears to be a growing conviction amongst professors, that the only way to live in peace with each other, is to be silent on each other's errors and follies. The taciturn and the apathetic will soon be esteemed the best stocks to engraft christianity upon; unless the preference shall be given to such as are the most skilful adepts at dissembling. Thus is fulfilled that which is written,—“I planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me.”

W.

POETRY.

MORTALITY AND IMMORTALITY,

OR, THE DYING SAINT.

The wan cheek fades, but 'neath the kindling eye,
Glist'ning with fire of immortality,
Amid the ruins of decay uncrushed,
And with the light of hope and glory flushed,
The fadeless soul lies panting to be free.

I SEE the sapphire gates of heaven—I hear the thrilling songs,
The melody of love and joy borne on ten thousand tongues;
But Lord, I cannot burst the bonds that sever me from Thee,
So strong these clinging fetters are of cold mortality.

I see the mighty throne of heaven—it rises on my sight,
All blazing like a diamond with uncreated light;
And now the thrilling shouts arise, like music on the sense—
My brethren and my sisters, O come and bear me hence.

I'm like a prisoned bird that once had joyous wing
But barr'd within my prison I can neither fly nor sing;
O could I stretch my pinions free, my love would bear me far,
To the realms of bliss and holiness, where purest pleasures are.

O could I burst these fetters which retard my upward flight,
I'd quickly wing my way above these shades of death and night;
With the first taste of happiness receive the welcome given,
And on the bosom of my God I'd take my fill of heaven.

There dwell the souls of those I love—the happiest and the best.
In purer air I long to breathe—O take me to my rest;
I want to soar, to sing, to love—from earth to flee away,
To rise, to praise, and to adore, in realms of brightest day.

My guardian angel waiting is—a smile upon his brow,
There's love upon his countenance—he's bending o'er me now;
In his hand he holds my pardon from the penalty of sin,
O when will this wild struggle cease and heaven and peace begin.

Patience my soul, a moment yet, thy Liberator's nigh,
And then O joy! O extacy! how sweet 'twill be to die;
And leave the fading things of earth, its mis'ry and its tears,
Which sin has strewn so plenteously among thy passing years;—

To feel nor sad nor sick at heart, nor grieve for comforts lost,
Nor know one doubtful feeling that has e'er thy pathway crost;
To glide away on angel's wings to that fair region high,
Where thou shalt win thy brightest hopes, nor wish again to die. J. L.

“LORD, TO WHOM SHALL WE GO?”

JOHN VI. 68.

To whom shall we go, when the feelings are glowing,
All buoyant and free with the ardour of youth;
When hope's fond illusions are vainly bestowing
On visions of fancy, the semblance of truth.

The bright dreams of fancy must all be forsaken,
Should youth's warmest feelings around them entwine;
And nought but thy love, dearest Saviour, awaken
The heart's deep affections to bow at its shrine.

To whom shall we go when sorrow is shading
 With care's sombre mantle, the sunshine of youth;
 To whom but to Thee, though all else were fading,
 Eternal thou art and thy precepts are truth.

From what other source shall we seek consolation,
 When the sunlight and beauty of summer are past;
 In the winter of life shall we seek for salvation
 From any but Thee, thou first and thou last.

To whom shall we go when bleak winds are howling,
 Across the dark waste of the desolate soul;
 To whom but to Thee, when tempests are scowling—
 The wind and the billow await thy control.

To whom shall we go when the spirit is shaken,
 The feelings all troubled and broken and wild;
 To whom but to Thee,—thou wilt soothe the forsaken,
 And soften the woes of thy desolate child.

O yes, Thou wilt love us, and save us for ever,
 With mercy transcendant, and sov'reign, and free;
 Thou wilt never forsake us, no never, no never,
 To whom shall we go then, dear Lord, but to THEE.

Leamington.

R. M.

THE MISSIONARY'S WISH.

BY ELIZABETH D. MACKAY,*

*Great grand-daughter of the celebrated Flora
 Macdonald, who was guide to Prince
 Charles Stuart, when wandering
 in the Highlands;
 From "Poems and Hymns," lately published.*

O! COULD I choose my lot, I'd leave
 My native land, though it is dear;
 I'd leave it, and I would not grieve—
 Wherefore? Because my heart's not here:
 In a far Island of the sea—
 'Tis there, 'tis there my home would be.

I would not seek a richer soil,
 Or ask to breathe a purer air,
 For gold or gems I would not toil,
 Nor are my friends or kindred there:
 Yet in an Island of the sea,
 O! how I wish my home could be.

It is a land where darkness reigns,
 Where idols, but no GOD is known,

Where satan binds his cruel chains,
 Till beasts or devils men have grown,
 Who seek no light, no liberty—
 Yet in that land my home would be.

There far from Zion's courts I'd tell
 Of Him who died the lost to save—
 The joys of heaven—the pains of hell—
 Death's sting— Christ's triumph o'er the
 grave—
 Till trembling souls from wrath should flee,
 And ransom'd slaves sing jubilee.

And when in their Redeemer's name
 A chosen flock would gather there,
 And to the world their faith proclaim,
 Humbly resolved the cross to bear—
 How light would toil and suffering be
 In that far Island of the sea.

How sweetly Zion's songs would sound
 'Mid scenes by heathen feet long trod,
 Till echoing rocks the notes resound,
 Till streamlets join the choir to God—
 O! then, how blest my home would be
 In that far Island of the sea.

* Miss Mackay has recently been married to Mr. Shearer, baptist minister, Fortrose.

Conversions.

AN INTERESTING CASE.

In a large mercantile town, there lived a poor woman named H—, unheeded and uncared for. Possessed of an immortal spirit, and fast posting to eternity, in darkness and sin. No benevolent christian had yet entered her cellar, to communicate the knowledge of God. One day, being more meditative, a flash of heavenly light seemed to shine into her heart, when she thought within herself, "Here am I, in a professed christian country, and yet no one seems to care for my soul. Oh, had I been born amongst the heathen, I might have been visited by some Missionary, who would have conversed on the things of eternity, and told me of my duty!" Awful reflection! How should such a thought pierce and rouse to effort the supine and idle professor!—But mark the signal providence. The next day, a strange person was seen descending her steps; who, knocking at her door, was welcomed into her lonely dwelling. When he asked, "Have you any objection to my reading a portion of God's word?" the question was speedily answered:—"I wish you would, Sir. I have no books, and have no person to read to me." The Town Missionary, taking a seat by her side, read Ezek. xxxiii., and coming to the verse, "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way, and live: turn ye, turn ye from your evil ways: for why will ye die?" he paused, and looking to the woman whose attention was now deeply engaged, he said, "Have you turned from your sins to God?" She replied, while the tears were streaming from her eyes, "O no; I wish—I wish I could say so." Continuing to read and comment, her agitation greatly increased. The fountain of her soul seemed broken up; and one flood of tears after another, rolled down her cheeks. After prayer, and when rising to come away, she exclaimed, "May God bless your words to my soul! May God have mercy on me a great sinner!"

The Missionary continued his visits, and found her growing in acquaintance with the corruptions of human nature; but as yet, far from enjoying the rest and peace of the gospel. In one of these interviews, she said, "I cannot describe

my feelings last night and to-day, to any person. The Lord, who knoweth the secrets of the heart, only knows how I felt." The hour of her release was now at hand;—light was about to succeed darkness, and comfort, sorrow: for we find her saying, in the next visit:—"I trust the Lord is working a good work in me. I am now far more comfortable than I have been. Last night about 12 o'clock, I felt exceedingly uneasy, and could not sleep. I arose from my bed, thinking, what is there about me to hinder God being merciful; and sat down to read. After this, I engaged in prayer, entreating God to have mercy on me, and to teach me my duty: when I felt more easy in mind; and thought the Almighty had answered my prayer, for I got a few hours good rest after that. I feel as if there were two men speaking to me;—the one wishing me to go to Christ; the other trying to lead me from him. I trust, however, the Lord will have mercy on me; for I am anxious to be saved." In answer to the question, "Do you think Christ's way of saving sinners the best?" she said, "Yes, I think it is. My confidence I place on him, and not on any of my own works; although I sometimes feel as if I should like to have a share in it; but these are only wavering thoughts." It was now evident that she was born of God. She seemed to move in a new world—light shone upon her understanding—love filled her heart—praise dwelt upon her lips—prayer was the delight of her soul, and holiness gave a beauty and consistency to her character—She was "a new creature in Christ Jesus."

As might be expected, she now felt a strong desire to join a christian church; and being fearful lest, in her ignorance, she should connect herself with one that was not pure in doctrine and order, she naturally asked advice from her spiritual instructor. But he, being connected with an institution that gagged the mouth of its agents, by countermanding the words of Jesus, who has said, "Teaching them to observe *all things* whatsoever I have commanded you;" refused to tender her any counsel. Much disturbed in mind, and dissatisfied with the refusal of her guide, she said, when next visited, "Have you heard of that woman that was nearly drowned, when an expert swimmer went in and saved her; but instead of conveying her to a proper place of safety, laid her down by the water side?" He

answered, "No." "What then," said she, "do you think of his conduct?" "Not much; it was very cruel." She then exclaimed, with emphasis, "Well, Mr. —, thou art the man. You have been the means, in the hands of God, of saving me from drowning in the gulph of perdition; but after doing this, you have left me to myself, without placing me in a proper church, where I might get food for my soul." The poor missionary felt condemned; and feeling the force of her statements, replied, "The church is divided into two grand sections; the one known by the name of pædobaptists, who practice infant baptism, the other, baptists, who teach only the baptism of believers. You must, therefore, considerably, prayerfully, and humbly, ascertain the mind of God on these subjects, and act accordingly." This satisfied her; and night after night she might have been seen poring over the sacred scriptures. When she had read all the New Testament, the missionary was astonished to hear her say, "Well, I have read the Testament, from the beginning of Matthew to the end of Revelations, and can find no authority for the baptism of infants. I think it my duty to be baptized, having believed the gospel." "What!" exclaims the missionary, "your duty to be baptized! Were you not baptized in infancy? And will you say that there were no infants in the households mentioned in the Acts of the Apostles?" Staggered and confounded, she meekly replied, "I shall examine the accounts of the households again." "Do so; and see that you come not to a hasty and rash conclusion." The next time she was visited, her language was somewhat as follows:—"Mr. —, according to your advice, I have again examined the accounts of the households; but cannot, even from them, find authority for the baptism of infants. I have now made up my mind to be baptized; and I am anxious to know if you will allow me to attend your meetings, if I become a baptist?" "O yes; you may attend my meetings: you have a right to please yourself in matters of religion."

Her mind being settled on this great point, her next concern was to find a baptist chapel and a gospel minister. Sabbath morning having dawned, she, at the hour of service, looked out of her cellar window and saw the people flocking to the sanctuary, when she thought within herself, "These know where to go; I do not.

O God guide and direct me." Looking for divine guidance, she ascended the steps; and turning to her right hand, pursued her course till she came to a street, where she saw a man standing, when she thought, "This may be a finger-post; I will ask him if there is a chapel near." She went forward, put the question; and was pointed to one a few yards distant. Pleased and happy in mind, she entered the sanctuary, and sat under the droppings of God's word. This was a hallowed season;—a profitable one for her soul. She returned to the same house of God in the evening; when the minister, at the close of the service stated, that the ordinance of christian baptism would be administered next Lord's-day; at the same time adding, that he would be exceedingly happy to converse with any persons present on the things of religion. This was good news to the poor woman. She has now found a baptist chapel; and edified under the ministrations of God's servant, she resolves to apply for membership. A few days afterward, she hastens to the house of the minister,—unfolds to him her mind,—rehearses, in his hearing, what God had done for her soul. And when narrating her conversion, the name of the missionary who brought her to the Saviour, was mentioned, when the minister, exclaimed, "Oh, he is a member of our church!" This was to her like life from the dead. Little did she think that her spiritual father was a baptist; far less was she expecting to be a member of the same church. She was now full of joy; and thanked God for his marvellous guidance. The day of her baptism, when she lay buried with her Saviour, will not soon be forgotten by her.—Thus poor H. had graciously fulfilled, in her own experience, the truth of these words, "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them."

D. T.

WORDS OF THE WISE.

To save one soul is worth a man's coming into the world, and richly worth the labours of his whole life. BURNET.

Next to Christ, I have but one joy,—the apple of the eye of my delights,—to preach Christ my Lord. RUTHERFORD.

Prayer turns our very wants to our advantage. BICKERSTETH.

Biographical Memoirs.

MRS. CLARK.

ON Friday, the 9th of February, died, Mrs. Margaret Clark, relict of the Rev. Richard Clark, who was for more than twenty years the faithful and beloved pastor of the baptist church at Worstead, Norfolk. The subject of this brief notice was in early life trained to a strict observance of the forms of the "establishment," but soon discerned the unscriptural nature of that "church;" this conviction arose from a diligent perusal of the word of God; during which she also discovered that she was herself destitute of those views and feelings which are essential to true christianity; this induced her to attend the ministry of the Rev. W. Beard, who was then the pastor of the Worstead church, and whose preaching was instrumental to her conversion, and subsequently to her establishment in the faith of the gospel. This change in her views and connexions brought upon her the opposition of her dearest earthly friends, which, however, had no influence in deterring her from the most decided attention to the things which made for her peace. The love of Christ constrained her to make a public profession of repentance towards God and faith in the Saviour by being immersed in his name and uniting herself to the church of God; which relation she sustained during a period of more than forty-five years, and through the entire of that lengthened term was enabled to maintain an unblemished character both in the world and in the church. She was of a very humble and retiring spirit, and cultivated close communion, and constant fellowship with her Heavenly Father; the result of which was much personal piety and the tenderest affection for the people of God: so that now, at the termination of a protracted christian profession, spent in one locality and under the observation of the same people; those who have been most intimate with her, bear testimony that they have never known in Mrs. Clark, anything inconsistent with the meek, holy, and devoted child of God:—and they glorify God in her.

During the last eight years of her life, Mrs. C. was the subject of much bodily suffering, arising from a complication of diseases, during which, however, she manifested the utmost resignation to the

divine will. Very often her pains were severe, but never was she heard to murmur or complain; on the contrary, she would say, "My sufferings are not worth a thought when compared either with those endured by the Saviour for my salvation, or with that eternal weight of glory, which they are designed to work out for me." She would often, in the most edifying manner, speak to those who visited her, of the faithfulness of God and the blessedness of true religion; she felt the deepest interest in the prosperity of the church, especially of that department to which she belonged, and constantly asked if any persons were inquiring the way to Zion with their faces thitherward. With the ministers of Christ she affectionately sympathised, and for them most earnestly prayed, well knowing how much they need divine aid. Her affliction entirely prevented her attendance on the public means of grace for several years, but her state of mind was uniformly that of a firm, fixed confidence in God; she knew in whom she believed, and to her death had no sting, so that when called to walk through the valley of the shadow of death, she feared no evil, for she said, "The Lord hath promised neither to leave nor forsake me." Having signified a strong desire to hear one more sermon, a few friends collected in her sick-room on the morning of the 25th of December, when a regular service was conducted, and her minister preached from Isaiah lxvi. 13. It was found to be a time of refreshing from the presence of the Lord, and at its conclusion, she appeared, like Simeon of old, to say, "Lord, now lettest thou thy servant depart in peace." She was at times favoured with joyful anticipations of the heavenly world, and said she should be satisfied when she awoke up in the likeness of her God and Saviour; and therefore she looked for death as for a kind messenger to convey her into his blissful presence; and immediately after joining in prayer with her pastor, closed her eyes and slept in Jesus. Her remains were deposited with those of her late husband, many of the members of the church and congregation attending to testify their respect for her memory, and on Lord's-day afternoon, the 18th of February, her funeral sermon was preached to a large and attentive audience from Col. i. 12.—May we be "followers of them who through faith and patience now inherit the promises."

C. T. K.

ORIGINAL LETTER,

BY MR. CHRISTOPHER HALL,

*Brother of Robert Hall, of Arnsby, and
Uncle of the celebrated Robert Hall, of
Leicester.*

Newcastle, July 27, 1745.

DEAR BROTHER,—The time is now nigh when I did promise to be with you, if the Lord spared me in health. Dear Brother, I am now come to a conclusion about the scripture account of baptism, and I think that there is great beauty in it. I hope that the Lord is calling me to be a fellow-labourer with you in Christ, and for his glory. Oh that the Lord may go forth with us, and call home many souls that are strangers both to themselves and to Christ. Oh for clearer discoveries of him, both as to his person and the relation that he stands in to his people. Oh that we did experience more of the glorious effects of the blessed union that there is betwixt Christ and his people! Now my dear Brother at this time I am much discomposed for writing about spiritual things, but oh, bless the Lord with me, that all my delight is in praying, meditating, and speaking of Christ and the things of Christ. But I cannot stay to enlarge, for it is now past ten o'clock in the night. Dear Brother, my desire is to let you know that I cannot conveniently come to your place for some time, for I have a great desire to go to Scotland and be at Mr. Oliver's place on the first Lord's-day in August, and I desire to take it in my way. I am destitute of a horse, and I hope that if you can you will lend me your mare. If you can, pray send her to Mr. Richardson's, in Gateshead; and if you cannot spare her, I desire that you would let me hear from you before Friday, being the day that I design to take journey, if the Lord will; and so my dear Brother, I pray you send your mare if possible. Give my kind love to your sister Mary, and oh let us all pray one for another while here below, and I hope we shall sing one with another in the world above, though now very imperfect, weak and poor.

Adieu, my Dear Brother,

I am yours, in our Lord Christ,

CHRISTOPHER HALL.

*To the Rev. Mr. Isaac Garner,
at Hamsterley, with care.*

NARRATIVES, ANECDOTES, &c.

A FIRST SABBATH IN NEW ENGLAND.

[From our esteemed brother, Dr. Becher, we received, on the 28th of February, the following Letter, which will, we are certain, be perused with much interest by our readers. We are gratified in being authorized to add, that further contributions of a similar character may be expected from Dr. B., who, aware of the subjects respecting which we are anxious to obtain information, will, we hope, find opportunity for furnishing it.]

DEAR BROTHER,

THE second sabbath after my arrival in the United States, was spent in New England, the home of the pilgrim fathers. On the Saturday, I accompanied my friend, the Rev. J. O. Charles, M. A., to Newton, the seat of one of the best of the Baptist Theological Institutions in the United States. We spent the afternoon and evening with Dr. Sears, the excellent President and Theological Professor of the Institution, and the Rev. S. F. Smith, the able Editor of the Christian Review. Whatever enjoyment, piety, combined with learning and christian kindness could administer, was ours. Having arranged that Mr. Smith should on the following morning go over to take the pulpit of my companion for the first two services of the day, and that we should divide the labours of the day at Newton, we retired to rest.

On the Lord's-day morning, we awoke at seven o'clock. It was truly a winter's morning, the thermometer being three degrees below zero; the ground had for some weeks been covered with ice and snow, slippery as glass itself, and on which even the sun shining in its full beauty, could produce no effect. The clearness of New England air cannot be imagined amid the murky skies of Great Britain. At half-past ten, we walked to the baptist church, amidst scenery which, in the summer, must be truly enchanting. The houses are remarkably neat, built with wood, and painted white, rivaling the snow itself. Before us stood on an eminence, the buildings of the Institution, beautiful alike in their situation and their character. The residences of the several professors and other gentlemen, were scattered around at convenient dis-

tances, presenting a striking contrast to our baptist colleges in England, and exciting the liveliest admiration.

Arrived at the church, we looked on a good sized building of wood with a steeple, and painted white. The worshippers on every hand were arriving, some on foot, and many others on sleighs, none ever keeping away from the house of God on account of the cold. We entered the house, the organ playing some of its sweetest tones, and the pews presenting a most intelligent and interesting congregation. There sat the Professors Sears, Chase, Ripley, and Hacket, teachers respectively of Theology, Ecclesiastical History, Sacred Rhetoric, Pastoral Duties, and Biblical Literature and Interpretation; and here too were from forty to fifty young brethren, every one of whom had graduated M. A. in some University, and had come to Newton to pursue a three year's course of studies, bearing directly on the ministry. Who could look at such a scene without a retrospective glance at the country two centuries since, when all was a wilderness; who could say now that baptists were opposed to a learned ministry; for this is only one of several such institutions; and what Englishman would not wish that his own country presented such scenes! The beautiful house was comfortably warmed by stoves, the music and singing were almost enchanting, and assuredly the morning preacher felt himself on a higher elevation than England ever presented to him. Here the public sentiment did not regard him as in "pretended holy orders," or as occupying a "conventicle;" he was Christ's free man, surrounded by descendants of the pilgrims, worthy of their sires.

After partaking of the New England sabbath dinner—chicken pie, we returned at half-past one to the church, where my companion delivered a sermon distinguished alike for its talent, evangelical unction, and suitability to the occasion. It was a deeply interesting and solemn service.

After spending a delightful hour at the tea-table of Dr. S. and his lovely family, for the first time in my life I entered a sleigh, a very pleasant and easy mode of travelling on snow. I had been announced to preach in the evening, at Jamaica Plain, about five miles from Newton. My readers who are acquainted

with the environs of the English metropolis, may form an idea of our locality if they will regard Newton, Brookline, through which we passed, and Jamaica Plain, as corresponding with Camberwell, Peckham, and Blackheath. The plain, is a beautiful new neighbourhood, about four miles from the city of Boston, on the line of the Providence and Stonington railroad. It stands in the parish of Roxbury, the residence of the immortal Eliot, the apostle of the Indians. Here stands the Eliot church, and the Eliot school-house, and my visit was to Eliot street. A few years since, the plain was almost entirely unoccupied, it has now a large and rapidly increasing population, consisting chiefly of the families of merchants and professional gentlemen, who spend their days in the city.

The baptist building has been erected, the church formed, and my friend Choules, an Englishman, installed as its pastor, all within a few months. For elegance, I know no Dissenting building in England to compare with it. It is built in the Gothic style, with neat pews cushioned and carpeted, the aisles are wide and also carpeted; the platform, for there are no pulpits here—the platform and desk of elegantly carved and polished mahogany, are furnished with beautiful cushions and books, and a long magnificent sofa, covered with the richest crimson silk velvet. At the back of the platform there is a beautiful adorning of fresco work. The place, magnitude, and deep attention of the congregation, and the music, instrumental and vocal, were indeed enough to affect the heart of any christian. The whole could not be looked at without the devout exclamation, "What hath God wrought!" Long may the bell of this church call many to its worship, and long may my valued brother successfully preach "the truth as it is in Jesus."

At the close of the day, sitting at the supper table, for Englishmen will sometimes sup, though Americans do not, I exclaimed, "I will send the proceedings of this day to brother Winks." Here they are, and if you print them, I may send you the account of some other visits in this wonderful land.

Yours, most cordially,

JOSEPH BELCHER.

New York, Jan. 31, 1844.

CHAMBERLAIN, THE MISSIONARY.—In your *Reporter* for December, 1842, you have related the following anecdote of Chamberlain, from Dr. Cox's History of the Baptist Mission:—"On one occasion, he (Chamberlain) produced a powerful effect by pausing suddenly in his discourse, and looking round, uttered this bold appeal, which applied exactly to an individual present. 'Tom, you villain, you 'listed for a soldier, and broke your mother's heart,—you know you did! The last thing she did for you was to put a bible into your knapsack; and you villain, you have sold it for grog,—you know you have!'" I apprehend that both you and the readers of your widely circulated *Reporter*, would be pleased to hear who this individual is. I am familiarly acquainted with an individual who heard Mr. C. use this language, and to whom it applied in every respect except *one*. Whether this is the individual of whom Dr. Cox speaks, or whether there was another to whom the same language applied, I cannot say. The following is the account I received from his own lips some time ago. "I was a private in the 24th regiment, stationed at Dinapore, and as Chamberlain was on his passage from Allahabad to Calcutta, he stopped a week or two at Dinapore. I was invited by a pious comrade in the same regiment, to go to hear Mr. C. preach, and although at first I felt no disposition to go, my companion by his entreaties, induced me to accompany him. While I was there, Mr. C. used the language, Tom, you villain, &c. The appeal he made, applied to my name; my calling; my mother's last kind act; and my profanity in selling my bible,—but not for grog. I had sold my bible, it is true, but it was that I might have money to gamble with. I was so struck with the circumstance, that as soon as I came out, I said to my companion, 'you have been telling Mr. Chamberlain I sold my bible,' 'no,' he replied, 'I have never spoken to him,' 'then' said I, 'he must be a prophet!'" "This was the means in the hand of God, of my conversion," said the narrator, with tears of joy in his eyes. I have only to add, that the name of this individual is Thomas Cook, and that he is an active and consistent member of the church of Christ, meeting at Wesley road chapel, Guernsey, under the pastoral care of the writer of the above statements.

S. SPURGEON.

A WAR SCENE IN INDIA IN 1841.—*From a Diary of a March through Soinde and Afghanistan, with the Troops under the Command of General Sir W. Nott. By the Rev. I. N. ALLEN, B. A.*—"When I ascended the top of the ghaut, one of the most impressive scenes I have ever beheld burst upon me. On one side of the ridge was the imposing military cavalcade crowding the valley I had left; the artillery vomiting forth smoke and fire; thousands of bayonets glittering in the sun; cavalry, regular and irregular, in their variegated uniforms; horses prancing and neighing; bugles sounding; everything life and animation; the whole closed by a dark brown mass of many thousand camels, slowly emerging from clouds of dust. On the other side was a most exquisite green valley, deeply imbedded in lofty purple mountains, watered by a clear gushing river, dotted over with fortified villages amidst topes of poplars, and surrounded by green fields of maize, rice, and wheat. A winding, and rather precipitous road ran down to the verge of the river, where was a ruined brick bridge, and an old fort on a rocky knoll to the right. Seldom have I gazed on a more lovely and tranquil scene. I could exclaim with Heber,

'Every prospect pleases,
And only man is vile.'

As yet all was resting in perfect quiet and peace, unsullied and untouched: not a human creature was to be seen. A stronger contrast can scarcely be imagined than between the one side where, with my glass, I could now see the rear-guard smartly engaged with the enemy, in all the rancour and energy of deadly combat; and the other, where the rich and sequestered valley lay in perfect stillness and beauty. But it was destined to undergo a fearful change! While I gazed, the troops of various arms rushed down the steep, the fort was secured, the heights, which turned out to be strongly occupied, were carried by the light companies of the Native Infantry, amidst the rattle of musketry and roar of artillery; and in the course of two or three hours, the crops on every side, ripe and unripe, were cut down, and the villages were wrapped in volumes of smoke and flame, rising amidst, and curling over the trees; the camp-followers on all sides were bringing in the spoil, timber from the houses for fuel, and grass and forage for the cattle; and the growing prosperity of years was desolated in less than a day. Such are the horrors of war."

CORRESPONDENCE.

INFANT SPRINKLING IN JAMAICA.
NO. V.

THE literati of modern times, who, in the defence of Infant Sprinkling, evidently feel, that the fine-spun theories—probabilities—and possibilities—by which that evil has been so long supported, are now being exploded; exemplify in a striking manner the old adage, “a drowning man will catch at a straw.” Such is the objection against dipping, “*It is not decent.*” It is not a little amusing with what gravity this objection has been urged of late in some of our Pædobaptist chapels—but with the most desired effect; for we have heard of some, not a thousand miles from a certain Independent chapel in Leeds, who have, in consequence of their pastor’s “*indecent*” objections to baptism, been led to examine the subject, and, if I mistake not, have been baptized. Mr. Thorn of Winchester, author of “*Modern Immersion not Scripture Baptism,*” a book, the author says, that “has fully convinced (?) numerous baptists of the truth of our doctrine,”—“and has,” Mr. T. adds, “to the present time remained unanswered by our respected opponents,” lays great stress on the *indelicacy* of dipping—this too among his “*leading arguments* in support of pouring or sprinkling.” Indelicate, Sir! Is this urged by an individual who declares that baptism is come in the room of circumcision? But we ask, is Infant Sprinkling itself, such a marvellously *decent* ceremony? I had not for many years, had the mortification of being present at a “baby baptism,” till, accidentally, about twelve months since. The minister, after preaching a solemn sermon, descended from the pulpit, and after a few unmeaning manœuvres, took the babe, all clad in white, and which apparently had not long seen the light, into his arms and applied a few drops of water to its cheek. Then we had such a squalling! The minister was in no little confusion through the obstreperousness of his young disciple—and the audience somewhat perplexed at the perverse obstinacy of the child in being so unwilling to receive “the sign of the covenant,” and “the seeds of a better life.” But all this is perfectly consistent with *decency* and good order! We care not then for a thousand such “lead-

ing arguments,” which only excite the disapprobation of any pious mind, and elicit the applause of

“Philosophers, who darken and put out
Eternal truth by everlasting doubt.”

Indeed, much of Mr. Thorn’s unanswered book, would have been every way worthy of an unbeliever in the Sacred Scriptures. The obscurities thrown about the localities of scripture baptism—urged to show that dipping was altogether improbable and impracticable—are in perfect unison with the infidel-spirit of the age. But we deny the imputation of indecency. There is no indecency in dipping. It promotes seriousness rather than levity, as thousands testify. But this charge is a subterfuge to escape from the real question at issue. For the great question after all—and which must lead to the issue of the controversy is, *does baptism mean immersion?* Let this be established, and all objections to dipping, such as its *indecent*ness, become of none effect. We had thought this point had been well-nigh settled—Calvin, Beza, and Dr. Campbell, all declaring baptism to be *immersion*; and more recently, Dr. Halley confessing immersion to be one mode of its administration. But Mr. W. Thorn, “with much compassion undertakes the task,” in the twinkling of an eye, to prove, to the utter discomfiture of the baptists, in defiance of etymology and use, that the word rendered baptize, means more properly to *sprinkle* than to plunge, and that the former method was the most ancient. O profound disputant! “Most powerful writer of the age!”

“How well in history read!

There is not now your match alive or dead
Ye ancient fonts! proclaim his praise,
Where babes were *dip*t in former days.
Ye sons of science! all repair
To Winchester. Be tutored there!
There! there! (excuse my interjection)
O! there, learn Greek in full perfection.
There learn the meaning of ‘baptizo’
That ‘tis to sprinkle; and it is so;
For William Thorn doth now assert it;
Ye critics dare not controvert it.
Ye Doctors! Whitby, Hammond, Barrow,
Your skill in Greek how very narrow!
Ye Prelates! Tillotson and Hoadley,
And hundreds more, how very oddly
It must appear, that you should miss
The sense of such a word as this!
Shame that a priest so learn’d as he,
Should be without a double D.

One paragraph more we shall notice and then dismiss “Short Instructions on Christian Baptism,” assuring the author

should he ever see these lines, that as an *author* he has our warmest sympathies—for

"None but an author knows an author's cares,
Or Fancy's fondness for the child she bears."

But as a logician, his hypotheses are absurd and vain—

"Like trout pursued, the critic in despair,
Darts to the mud and finds his safety there."

It is said that "it is contrary to the spiritual nature of a christian ordinance, to make so much of the mere quantity of water employed, as baptists do." How *much* do baptists make of the quantity of water? Just so much as is necessary to administer the ordinance according to the divine command; no more, no less. If baptism is *immersion*, we cannot be satisfied with less than is sufficient to *immerse*. If John baptized in Jordan—and "in Enon near to Salim, because there was *much water* there," why should we be censured for going to rivers and places where there is "much water" to baptize, seeing we have a precedent in the first administration of this divine ordinance? We may justly retort on the pædobaptists, and say, "It is contrary to the divine precept to make *so little* of the mere quantity of water." If the King of kings has thought fit to make *much* of the *quantity* of water, how can those be justified who do not, and use unkind insinuations in reference to those who follow the example of their Lord?

You see, Mr. Editor, from my review of "Short Instructions, &c.," what kind of weapons are used in Jamaica to put down, if possible, the strong prepossessions the negroes have in favour of Scriptural baptism, which has called forth so much invective and reproach. The negroes are very warmly attached to the word of God, and in their disputes with the pædobaptists, generally sum up their defence by—"There is nothing in the Bible about the Methodier and Repentants, (*Independents*) plenty about John Baptist and baptism." If the members of our Jamaica churches had uttered half so much nonsense as the Presbyterian minister has written in "Short Instructions, &c." and may be found in most books on Infant Sprinkling, the world would doubtless, before this, have been supplied with *unquestionable evidence* of their ignorance and superstition. May He who has kept our churches in Jamaica amidst unmerited reproach, still enable them to rise superior

to the calumnies of those who are "busybodies in other men's matters;" and in their unflinching devotedness to the cause and ordinances of God, may they be preserved from being spoiled after the rudiments of this world and the traditions of men. OBSERVATOR.

THE EYTHORNE CHURCH.

F. J. in the *Reporter* for February very properly enquires, "How the church at Eythorne dates no further back than 1604, if Joan of Kent was a member of it, as she was martyred in 1549?"

That she was a Baptist, I learn from "Fox's Martyrs," and from the "Jubilee Memorial."

That she was a member of the church at Eythorne, I have often heard, and find it recorded in the *Revivalist* for 1839, page 183; where it is also stated that this church existed in a somewhat different form in the reign of Henry the eighth. But under what different form it could then exist I dont know, as it appears they were then Baptists. They might have had no stated minister until 1604. JOHN HOOPER.

NOTICE—TO MINISTERS AND DEACONS.

It has been suggested by an Agent of the Baptist Home Missionary Society, that suitable "Church Books" are much required in many baptist churches. Will our friends oblige us by sending copies of the schedules they use for recording the names of members—admission—baptism—removal—dismissal, &c., &c., that, seeing various plans, we may adopt the best mode, and print them for general use. Address Mr. Winks, Leicester.

[We have several approved Essays which are only waiting opportunity for insertion; as well as a variety of letters on the following, and other subjects:—Proposed Union of Baptists and Pædobaptists—On joining Odd Fellows—Conducting public anniversaries—Adventitious Ministerial distinctions—Amalgamation of General and Particular Baptists—The Mormonites—Dedication of Infants—Females engaging in Public Prayer—Conducting Singing in Public worship—Open Air Preaching—and on Christian Activity. The numerous queries we have now on hand we must endeavour to arrange, and furnish brief replies to such as require them.]

PLANS OF USEFULNESS.

WAYS AND MEANS OF COMFORTING A PASTOR'S HEART.—There is an indescribable pleasure in doing good; and to the sincere disciple of Jesus Christ, nothing affords more real gratification than efforts made to promote the happiness of a pastor. For this desirable object much has already been done by christians of various denominations; yet we think much still remains to be done, and many things are entirely overlooked which would greatly increase a minister's comfort. Amongst dissenters generally, the limited incomes of pastors do not allow the maintaining of a suitable library, which all must allow is a circumstance deeply to be deplored, as without such means, and a studious habit, sermons are likely to become poor and inefficient. To remedy this evil, we would suggest the following plans:—

- 1st. Let each member of a church or congregation, present, during the year, one volume from their own stock to their minister: if not quite new, it might be found very serviceable in his study.
- 2nd. Let six or eight members agree to purchase by subscription, any recent Work, of a missionary or revival nature; and after reading it themselves, present it also, in the hope that it will be found useful.

Again, how desirable it is that Ministers should be freed from anxiety about providing for their families in after life. This anxiety would be greatly relieved by members contributing a trifle to insure the life of their pastor, for at least £100. Supposing his age to be thirty, this would not cost much more than £2; if forty, not £3 per year. Such a plan would prove of incalculable advantage to the widows and surviving families of our ministers, and would be an act of foresight and thoughtfulness which would not lose its reward. Members of christian churches! to you the servants of Jesus Christ have to look for the comfortable maintenance of themselves, and families, and shall they daily minister unto your spiritual wants, and you be backward to supply their temporal necessities? Oh no, let your study be to promote, according to your ability, the happiness and comfort of your minister, remembering the words of our Lord, "Forasmuch as ye did it unto one of these my brethren, ye did it unto me," and therefore it shall not lose its reward. The following anecdote strikingly illustrates what churches might do:—"When Mr. W—, of London, was preaching in the country, a minister told him he was going to leave his people because they could not support him and his family. Mr. W. was rather surprised, and said he would like to meet a few of his church and see if anything could be done to prevent his removal. Accordingly, a

meeting was called of the principal members of the church, and Mr. W. began by asking the minister what was the reason of his leaving the place, and if there was no ground of difference between them? He assured Mr. W., and the rest present, that he had no quarrel with the people, but his family was increasing, and could no longer live on his former allowance. Mr. W. then asked if they, as a church, wished to part with their pastor? By no means, said they, but we are very sorry it is not in our power to raise a sufficient salary for him. Could you, said Mr. W., addressing himself to the person next him, give your minister his dinner at your table once a week, without injury to yourself? He answered, quite well. Would it make any material difference, were you to allow him money instead of the dinner? Not at all. Say thou that this is one shilling per week, and you agree to give him that in addition to your former subscription? Most willingly. He then put the same question to another, and to a third, and so on till he had gone over twenty members, and received the same answer. Then turning to the minister, he said, here are twenty shillings a week more for you, will that do? O yes, said he, I will stay for half that. Both parties felt the force of the appeal, and the minister remained where he was." Here we see that in a few minutes, fifty-two pounds a year were added to this minister's income, without any difficulty; and that, by those who professed to be very sorry it was not in their power to raise a sufficient salary. How many churches might go and do likewise, and thereby prevent the too frequent removal of ministers.

North Britain.

E. J.

INDIVIDUAL EFFORTS.

"A few years ago, I resided in a village near Bath. The little baptist cause was almost extinct. The first Sabbath morning the congregation was only fifteen persons. The indifference of the people of the village to eternal things was great. I called the few members together, and we cordially agreed to pray, each one at a fixed hour, in his own abode, every day, for a revival. We had a small Sabbath-school. I began an evening school for adults. God blessed the undertaking. The cause began to show symptoms of life and vigour. I preached in the neighbouring villages. The primitive methodists, with their usual fire, heat, and zeal, came into the village, preaching out of doors. I followed in the same train." Our correspondent then states that his labours were interrupted by severe illness. But even these brief efforts were useful. "In a few months the church doubled its numbers."

REVIVALS.

BRATTON *Wilts.*—Thinking that the close of the old, and the commencement of the new year, afforded a suitable opportunity for seeking the revival and extension of true religion, I resolved to hold a few special meetings for that purpose. On the last sabbath, and evening of the year, a prayer-meeting was held at the conclusion of the service, to return God thanks for the mercies we had received during the year which was then closing. It was a meeting for gratitude and thanksgiving; for though as a church, we have not been without affliction and trial, God has been very good to us. We have had many mercies and few judgments; and I deem it as obligatory upon us, as christians, to praise God for past favours, as to ask, and trust Him for future ones. I would that this practice were more common amongst us; for we are too apt to imitate the nine who were cleansed, but gave no practical proof of their gratitude, than of the *one stranger*, who returned to give glory to God. I requested, at the conclusion of the sermon, that those who could not remain at the prayer-meeting, would retire while the hymn was being sung. But only four or five out of the whole congregation left, and these principally from necessity. On the Monday morning, we met at six o'clock, to seek for the blessing of God upon us during the year upon which we had then entered. I said a few words respecting the object of the meeting, and four brethren prayed. In the evening, the supplications had reference chiefly to the extension of the reign of Christ in heathen lands, but the addresses were made to bear chiefly upon the importance of cultivating personal piety, in connexion with, and indeed as essential to the success of our efforts to advance God's cause amongst others. Mr. Snelgrove, a local preacher, alluded to some features in the character of Christ, as tests by which on examining ourselves we might judge as to whether we were in Christ. Mr. Joshua Whitaker, one of our deacons, pointed out some states of mind which were inimical to the reign of Christ in the soul; and I endeavoured to shew that while the cultivation of personal piety would fit us for, and cause us to take delight in efforts to promote the spread of religion, those efforts would have a reflex influence, and that in watering others our own souls would be watered. On Tuesday evening, I preached a sermon on the duty of christians not to grieve the Holy Spirit whereby they are sealed to the day of redemption. On Wednesday evening, Mr. Snelgrove addressed the backslider, the anxious inquirer, and the careless sinner. Mr. Whitaker spoke on social and relative duties between husband and wife, parents

and children, masters and servants, and the maintenance of family worship; pointing out how the proper discharge of these several obligations would tend to recommend and advance the kingdom of Christ. On Thursday evening, we had the presence of three neighbouring ministers, when addresses were delivered, by Mr. Baxter, on sincerity in prayer; by Mr. Evans, on union with God and his people; by Mr. Barnes, on the servant of Christ. On Friday evening, I closed the week's services by an address, taking a review of the week's engagements, and endeavouring to impress on the minds of the people the principal topics to which their attention had been directed. On the Thursday evening, our chapel was filled. When we had the addresses, a few verses were sung, and a prayer offered between each, so that the attention was well kept up; and although I have not met with any direct cases of good resulting from the meetings, I cannot doubt that such meetings are useful, and under the blessing of God we may confidently expect they will be the means of exciting and strengthening religious impressions—of restoring the backslider—of building up the Lord's people in their most holy faith, and of bringing glory to God. G. W. F.

[We have given this report in full; more as an example of well-regulated proceeding than a piece of intelligence. Results, rather than details, of operations, will however, generally be inserted.]

BURNLEY.—In compliance with the urgent request of several friends, I send you a few statements relative to the interesting revival which has taken place at Burnley; its origin—progress—and results. In the early part of the year 1843, I went to preach in the G. B. chapel, Prospect-place, Bradford. There was a good work going on in the church and congregation. At the close of the evening service, a prayer-meeting was held in the chapel. The house was filled with the divine glory, and the visitant saw what he had never seen, and felt as he had never felt before. Previous to that time, I had been sceptical on the subject of "extraordinary movements;" but my doubts and prejudices passed away as a dream; my conscience was smitten on account of previous unbelief and indifference, and as I returned home, I had powerful "searchings of heart." I felt convinced that I had often prayed and preached as if the Spirit of the Lord was straitened, whilst the truth was, I had been straitened in myself. At the close of the morning service on the following sabbath, the subject was brought before our church. Many of the brethren felt the importance of the subject, and at a special prayer-meeting held at the close of the afternoon service, nearly the whole of

the adult congregation remained. It soon became evident that Jehovah was amongst us in the power of his Spirit, and that he was about to do a great work amongst us. (It ought to be stated here, that several of our friends, previous to this time, had been earnestly wrestling with God in prayer, for the outpouring of his Spirit, and the revival of religion amongst us). The deep solemnity, the anxious looks, and the simple yet fervent prayers, that characterized this and another meeting which was held in the same place on the evening of the same day, induced the exclamation;—Surely this people is prepared of the Lord! To attribute these effects to anything except the great power of God, were a libel upon the Holy Spirit. The church was humbled—Zion travailed in birth—the eyes of all present were suffused with tears—the prayers of some abruptly terminated in sobs—and amongst others there were literally “groanings that could not be uttered.” Truly, this was a pentecostal day! Several were professedly brought to God. Some, who for a considerable time had regularly heard the gospel, and evinced a good moral character, were seen for the first time in the attitude of prayer, and heard to confess their sins and cry for mercy in a public assembly. We now looked forward with peculiar interest to the day on which we anticipated the arrival of brethren Tunnicliffe of Leeds, and Ingham of Bradford, who had kindly engaged to visit us. They came, according to arrangement, on Monday. On the previous sabbath an effort was made to prepare the minds of the church for the special services it was intended to hold, in a sermon from these words, “Sanctify yourselves: for to-morrow the Lord will do wonders among you.” Josh. iii. 5. The visit of the above brethren was very opportune, and by their zealous and indefatigable labours, a powerful impulse was given to the good work. They remained with us a few days, preaching, teaching, exhorting, praying, rising up early, and remaining up late, to meet the peculiar circumstances of those whose everlasting welfare they came to seek. The Lord blessed them abundantly, and made them an abundant blessing! Although I have already exceeded the limits I set when I began to write, I cannot forbear an allusion to a service conducted on the Tuesday evening, a service that will never be forgotten by many who were there. After prayer, brother Ingham ascended the pulpit and feelingly and affectionately addressed a large congregation from these words, “How can I bear to see the evil that shall come upon my kindred.” Brother Tunnicliffe followed in a powerful sermon from these words, “Unto you is the word of this salvation sent.” A prayer-meeting

followed—the scene was overwhelming. While the congregation sung the hymn beginning “The judgment day is coming;” saints and sinners involuntarily sunk down upon their seats; and at this moment there was a majesty and power in the operations of the Spirit that was *all-subduing*, and the effects of which, language cannot describe. A large number were “pricked in their heart” on this occasion, most of whom have subsequently followed their Redeemer “through the baptismal stream.” What a blessing it would be to many of our churches if our excellent brother T. were *fully* employed in the good work on which, I believe, his heart is fixed; for which he is so well adapted; and to which he has been solemnly designated—that of an Evangelist. Well, the good work thus begun at Burnley, has, by the divine blessing, been carried forward, with some slight interruptions, to the present time. We have been under the pleasing necessity of extending our chapel and school accommodations, (which undertaking has cost £600); *sixty-three* have been added to the church by baptism, and we anticipate ere long, further additions. “Not unto us, not unto us, but unto thy name be all the glory!” May God establish those who have “put on Christ,” and may he soon visit all his churches with a shower of heavenly influence, that his Son may be glorified, his truth more extensively honoured, and his mercy more gloriously displayed in the salvation of perishing souls!

Burnley.

T. G.

EDINBURGH.—A friend who recently visited Scotland, observes, “Wheu at Edinburgh on my return, they were commencing special services for a revival of religion, at Elder Street chapel. Jas. Douglas, Esq., of Cavers, and Mr. Macrae, a minister maintained by that gentleman, were to take part in the services. When I went in the evening, the place was crammed, and many going away. I could not get in, so I went to hear old Mr. Haldane once more, and it proved to be the last time he intended preaching on an evening. He said, when the tabernacle was opened, many years ago, the gospel was preached in only a few places in Edinburgh, now he rejoiced it was far otherwise.

We have also received a very interesting sketch of another Revival in *Yorkshire*, for which we have not room until next month. At *Watergate chapel, Brecon*, well-attended revival services were held on the 13th and 14th of February. Several sermons and addresses were delivered, adapted to the object. At the close, three candidates applied for baptism and fellowship. We are promised a full report of the late revival services at *Manchester*.

BAPTISMS.

AMERSHAM, *Bucks.*—Feb. 4, four persons were baptized at the Upper-meeting, by John Cocks, pastor. This administration created unusual excitement, and the chapel was crowded. Two of the candidates had been scholars in the sabbath-school; and another was prevented being baptized by severe illness. One of our young friends is the sixth of a family of nine children, who have followed their Lord in baptism, two of whom are deacons of the church; and we hope the period is not distant when the three younger branches of the family will openly testify their love of the Saviour. The other two, husband and wife, are truly “brands plucked out of the fire.” The husband, a master bricklayer, commenced a course of excessive drinking at the age of 25, and continued until the age of 49. By his excessive love of strong drink, he squandered several hundreds of pounds, and contracted the most distressing diseases, so that he suffered excruciating pain, and was brought down to the margin of the grave. He had the advice of all the medical gentlemen in the town, one of whom is an eminent physician. They all declared it was a hopeless case. He was able, by the assistance of crutches, to move about a little, but in great agony. He was informed on Feb. 5, 1840, that the Rev. J. Burns was to deliver a lecture on total abstinence from all intoxicating drinks, and he determined to go and hear these strange things. He felt so deeply impressed with what the lecturer advanced, that he resolved to try the system, and signed the pledge; his wife and three children followed his example, and they all now attend the Upper-meeting. In three months he felt the beneficial effects of total abstinence,—he lost all pain—recovered the use of his limbs, and became a strong, robust man: and now health blooms on his cheeks and peace dwells in his mind. For many months he has constantly attended the worship of God, and has given evidence, not only of a moral reformation, but of a change of heart by the operation of the Holy Spirit through the preaching of the gospel. J. C.

WARWICK.—On Lord’s-day morning, Jan. 7, after a sermon, on baptism, our pastor, Mr. Nash, immersed five persons. Every part of the chapel was crowded, and many were unable to gain admission. The audience listened with attention, and some were affected to tears. In the afternoon, the newly baptized partook with us of the memorials of the Saviour’s dying love. I think that one powerful argument for the immersion of believers, arises from the signal manner in which God himself honours the observance of this sacred rite. I never heard of any good effects resulting from the

practice of infant sprinkling, but much good has resulted from the observance of this ordinance as it was delivered unto us. When our great Exemplar came “up out of the water,” the Holy Spirit descended upon him in a visible form, and while his disciples have followed him through the liquid grave, the same heavenly agent has descended invisibly, and his awakening and saving operations have been felt. Two of these candidates received their religious impressions while witnessing this significant and impressive rite. We have several more candidates for baptism, and some of them have stated that they came to witness the ordinance for the purpose of ridicule, but they went away to weep for their sins, and are now decided characters. During the past year, nineteen have been added to our church, being a larger increase than we have had for many years, and we hope, if we are spared through this year, we shall have a much larger accession, and that the walls of our chapel, which have stood in their present position for 200 years, will be extended to accommodate 150 more with sittings. Several friends have promised handsomely towards the enlargement which we intend commencing in the spring of this year. J. D.

BILSTON.—We have had several baptisms here lately. Nov. 26, three females and one male were immersed, and Dec. 31, two females. Brother Bonner has administered the ordinance six times in six months. The Lord be praised! “And yet there is room.” What are twenty-four in the period named, compared with three thousand in one day—the fruit of one sermon? We would that the converts of grace at this and every other place where Christ is preached, should fly as a cloud, and flock as doves unto the windows, until the church with surprise exclaims, “who hath begotten me these?” “The Lord hasten it in his time.” Three other disciples were immersed by brother Bonner, on the morning of Feb. 4th. The severity of the weather was no drawback upon the solemnity and pleasure which are ever attendant upon the right observance of christian baptism. The witnesses were many—much emotion was evinced, and the order of the service was exemplary. It was like a little heaven below. The same day, the brother and two sisters who had put on Christ, were added unto the church.

“Wonders of grace to God belong—
Repeat his mercies in your song.”

ORCOF, *Herefordshire.*—Since our last report, the following baptisms have taken place here; Sep. 10, three; Oct. 1, five; and on Jan. 1, five. These have been added to the church, and are going on their way rejoicing. May they be steadfast! J. S.

CHESTERTON.—A baptistry has been recently built in the chapel at Chesterton, near Cambridge, which was to have been used for the first time on the 7th of January. An abundant supply of water was furnished by the kindness of the churchwarden of the parish, and the baptistry filled on the morning of the 6th; but no sooner was this task completed than, from the pressure of so large a body of water, the whole of the brickwork on one side of the baptistry was swept away. It had been announced the previous sabbath, that the ordinance of believers' baptism would be administered on the morning of the following Lord's day; but now disappointment seemed inevitable. The precarious state of the weather—the extreme novelty of the scene in Chesterton—the fact that three of the candidates were females—the depravity of the mass of the people, and fears of interruption resulting from it, at first forbade a resort to the river for the purpose of attending to the hallowed rite. A spot was however found in all respects convenient for its administration, and on sabbath morning, immediately after divine service had been conducted in the chapel, four persons, in obedience to the will of their divine Lord, were immersed by Mr. Roberts in the river Cam. The candidates were happy in the discharge of their duty—the spectators were impressed with the solemnity of the occasion—the teachers of the sabbath school encouraged by the fact that two of their charge had been led thus to obey the Saviour—and whilst much prejudice was removed, the administrator rejoiced in anticipation of the growing prosperity of this infant cause during the year so auspiciously commenced. J. R.

CHELMSFORD.—Jan. 23, three persons were immersed by Mr. H. W. Tydeman, and though the weather was unfavourable there was a large congregation. The Lord appears to smile upon his cause here, and upon Mr. T's labours. One of the candidates has, for years we believe, given himself to the Lord, but not till now unto his people. T. W.

BOLTON.—We had our annual tea drinking on new year's day. It was numerously attended. The state of the schools and the prosperity of the church were brought before the audience. Our worthy pastor, Mr. Fife, has baptized every month since he has been ordained. The number he has baptized since Whit-friday* is, thirteen from the congregation and thirty from the schools—one teacher and twenty-nine scholars. He has between thirty and forty inquirers, and many more seen in a fair way of joining the ranks of our Immanuel. T. S.

* And pray when was Whit-friday? Why do our friends write like papists or puseyites?—ED. B. R.

BROMSGROVE.—On Sabbath morning, Feb. 4, seven individuals were baptized at our chapel, six of whom joined the church. One of the candidates has been for some years engaged in the ministry, as a travelling preacher among the Primitive Methodists. He delivered an address at the water-side, in which he stated his reasons for separating himself from his former associates, giving up his old practices, and wishing to attach himself to the baptist body. He was staggered in his baby sprinkling opinions some few years ago, on hearing the Rev. T. Pulsford preach on the subject of believers' baptism, at Newark; but being very reluctant at that time to wage an exterminating warfare with long cherished partialities, he fortified himself as well as he could in his castle, read all the books that he could lay his hands upon in favour of those opinions, barred the windows of his mind as well as he could against the intruding beams of truth, and in the agreeable society of prejudice, whiled away, tolerably contented, his few years' siege. Circumstances, however, brought him to the neighbourhood of Bromsgrove, and other circumstances brought Mr. Pulsford here too, and he again heard a sermon on baptism. Conscience now overpowered prejudice; light penetrated his mind, and love fired his heart. He heard with candour and attention, prayed over what he heard, saw what was Christ's command, what Christ's example, what was the practice of the apostles, and determined to obey the Master he loved, and be baptized. J. H. S.

TRING, Herts.—On Lord's-day, Feb. 4th, Mr. T. E. Wycherly, pastor of the church, West End, preached from "Ye are my friends, if ye do whatsoever I command you," and immersed three believers, one of them a female of the age of three score years and ten. The divine presence was enjoyed, notwithstanding it was severely cold; snow being upon the ground. The female believers passed through the ordinance with the greatest possible fortitude. It was indeed an interesting sight to witness the elder sister, without the least fear, thus publicly consecrating herself to God. In the afternoon, the right-hand of fellowship was given to the newly baptized, and a brother who had cast in his lot with us; and they partook of the Lord's supper. It is believed the day will long be remembered for good. The Tracts you kindly furnished us with were distributed at the doors, and we hope will be blessed to the instruction of many. T. E. W.

WELLINGTON, Salop.—In 1843, April 10, Mr. Keay, baptized three; August 27, four; September 24, four; October 28, five; three of whom were Primitive Methodists. In 1844, Jan. 7, five; Jan. 28, four.

AUDLEM, *Cheshire*.—Jan. 7, a young man, a member of the Primitive Methodists and occasionally a preacher amongst them, was, through reading the scriptures, convinced of the importance of attending to the ordinance of believers' baptism, and has been, this day, baptized and added to the church. And on Feb. 4, two females were baptized by our aged pastor and added to our church. Notwithstanding the severity of the weather, they expressed themselves as feeling happy that they were considered worthy to follow their Lord in his appointed way. One of the females has been for a long time in a very weak state of health, and was advised by some of her friends to postpone it, but she was determined in the strength of the Lord, and took no harm whatever. R. T.

WELSHPOOL.—The Lord still continues to smile on our long depressed church. On Lord's-day, Feb. 4, I had the pleasure of dedicating three interesting and promising candidates to the Lord in the solemn and delightful ordinance of baptism. It was a time of refreshing from the presence of the Lord, whose smiles encourage us to anticipate many such seasons. One of our dear friends had been a Primitive Methodist, and was much esteemed for her piety. Another had been a Calvinistic Methodist for some years, and soon after his change of views on the subject of baptism became known, every opposition was thrown in his way, and on one occasion a *whole sermon* was dedicated to the attempt of reconverting him; but the scales had fallen from his eyes, and all was in vain! J. D.

WALES.—At Cowbridge, by Mr. D. Jones, pastor of the church, during the year 1843, forty-one were baptized; January 7th and 21st, 1844, twelve. At Cardigan, Mr. D. Rees, pastor, in December last, two. At Dowlais, Mr. W. R. Davies, pastor, Nov. 12, four. Llanfair, Anglesea, four. Sion Merthyr; here are three ministers officiating; March 26, four; May 14, three; Nov. 26, four; one of these was seventy-six years of age. Several of the above were in union with the Independents. Tabor, Dec. 10, two. Zoar Rhymini, Mr. S. Edwards, pastor, July 2, one; Nov. 26, four. Hundreds are baptized who are never recorded in any periodical—some ministers opposing the publishing of them, and many neglecting to write and send an account. J. J.

MILFORDHAVEN, *Penbrokeshire*.—On Lord's-day morning, Jan. 21, our minister, J. H. Thomas, planted four persons in the likeness of Christ's death, by immersing them in our delightful harbour. Mr. T. delivered an effective address on the occasion, to an immense concourse of spectators, who had assembled on the rocks and cliffs to witness the administration of the ordinance. J. P.

WESTMANCOTE, *near Tewkesbury*.—On Lord's-day morning, Jan. 7, after a powerful sermon from Mr. Francis, four persons were baptized before a numerous company of spectators. J. S.

Feb. 4, after an appropriate sermon by Mr. Price, of Upton, our pastor, Mr. Francis, baptized five converts. In the afternoon, they were received, and united in commemorating the Saviour's dying love. The chapel was crowded with attentive spectators, and many were deeply affected. We have more candidates and inquirers. Truly we can say, "The Lord hath done great things for us, whereof we are glad."

R. W. B.

LAYS HILL.—Since my last report, I have led seven into the baptismal stream; one of them, a man, whose wife had prevented him from being baptized ten years ago, by threatening to leave him; but now she went with him in the good old way, lamenting that she had ever been an obstacle to him in his christian course. Another, a young man, said that his mind was impressed at a baptismal service, and that, on that day he bowed his knees before God for the first time. Two are sabbath-school teachers. All appear to have been awakened among us; and several of them are recovered from awful profligacy. We have more inquirers. T. W.

STALYBRIDGE.—On Lord's-day, Jan. 21, Mr. John Sutcliffe, who has just commenced his ministerial labours amongst us, preached a faithful discourse, and then baptized twelve young persons, in the presence of a large and crowded congregation. Most of these have been scholars in our sabbath school, and several of them are now teachers. On Lord's-day, Feb. 11, our aged brother Hollinrake, of Birchcliffe, paid us a visit. He administered the Lord's Supper, and admitted the candidates. May they all be faithful! T. H.

SUNDERLAND, *Nesham Square*.—Four persons were added to this infant church, by the holy ordinance of christian baptism, on Monday, Jan. 29. An appropriate sermon was delivered by Mr. Kneebon, the pastor; and after the Rev. J. Sneath had given an affectionate address, he baptized the candidates. Our congregations are good. Serious inquirers are coming under our care every week, and we are preparing for another baptism. J. K.

CHAPEL FOLD, *near Dewsbury*.—I have been a reader of your valuable *Reporter* for several years, but do not recollect having seen any report from Chapel Fold. Since Mr. Allison became the minister here, the congregations have gradually increased; five have been added by baptism, two by letter, and Mr. A. is expecting to baptize next sabbath. A BAPTIST.

LITTLE LONDON, *Gloucestershire*.—On Lord's-day, Jan. 28, our pastor, Mr. H. C. Davis, baptized two persons; Mr. Hall, of Gorsley preached. On the next Lord's-day, another disciple (who was formerly clerk of the adjoining parish) followed his Lord and Master through the liquid grave, which was at that time richly ornamented with ice and snow; but like the virtuous woman, (Prov. xxxi. 21,) he was "not afraid of the snow."

J. J.

NEWPORT, *Isle of Wight*.—On Lord's-day evening, Jan. 21, after a very impressive discourse, our beloved pastor, the Rev. C. W. Vernon, immersed four candidates; two of whom are scholars in our sabbath school, and one was formerly in connection with an Independent church. They are now united to the church. Many more are inquiring. A. M.

HULL.—Mr. Jukes, lately a clergyman in the established church, baptized eight persons a few weeks ago. Mr. J. preaches to a small congregation, and has thirty or forty persons in fellowship with him. He is supposed to incline to "Brethrenism." It is a fact, which we cannot but lament, that most of the clergymen who have adopted our views of baptism, have, in consequence of their peculiar views on other subjects, disappointed our expectations of their usefulness.

MANCHESTER, *Oak-street*.—On July 9, 1843, three candidates were baptized; Sep. 10, two; and Dec. 17, three. Mr. Simons, the converted Jew, supplied us on this last, and three other sabbaths. Our congregations were large and attentive, and we have pleasing evidences of good being done by his plain and scriptural discourse on baptism. J. B.

STREET, near *Glastonbury*.—On Wednesday, Jan. 31, eleven persons were baptized here; one of whom was above seventy-five years old. She had been halting between two opinions for many years, but being on a visit at Glastonbury, she resolved to put off this duty no longer. I hope soon to inform you of more casting in their lot with the despised baptists. J. L.

MAIDSTONE, *King-street*.—On Jan. 28, four persons were baptized on a profession of faith in Christ. May every member of our churches be awakened to a sense of the value of immortal souls, arise from their lethargy, and go forth to the help of the Lord against the mighty, till thousands are converted to God, and brought into his church! W. S.

WOLVERHAMPTON.—The attempt to revive the almost extinct General Baptist interest here, is, we are happy to say, succeeding. Mr. Shore is very laborious. The congregations are increasing, and a few sabbaths ago, four were baptized and two others received.

PRESCOTT.—We have had another delightful baptism, which took place Jan. 28. I preached from "Yea, and why not even of yourselves judge ye not what is right?" On the voluntary nature of christianity—in its reception—in its profession—and in its support—and our duty to examine its claims. After the sermon, five candidates were baptized. It was an interesting season.

J. H. M.

NORWICH, *St. Mary's*.—Many are added here from time to time. On Wednesday, Nov. 29, after a powerful sermon by Mr. Brock, ten; and on Jan. 31, five more were immersed. S. T.

ABERSYCHAN.—As many as fifty persons have been baptized and admitted into the baptist church in this place, since it has been under the pastoral care of Mr. S. Price.

RECENT BAPTISMS.—Feb. 11, at Haverfordwest, three—At Keighley, on Jan. 29, two, and on Feb. 11, one—At Dover-street, Leicester, March 3, by Mr. Goadby, two—At Leamington, March 3, two—At Luton, Feb. 4, Mr. Collyer baptized his daughter—At Newark, March 3, by Mr. Kirtland, three—At Halifax, Haley-hill, March 10, by Mr. F. Smith, seven—At Bramley, near Leeds, March 3, three—At Boston, by Mr. Mathews, in Nov., five, in Dec., four, (one a Wesleyan) and in Feb., two.

THE BAPTISM AT READING.—(See the *Reporter* for March, page 97.) Mr. G. W. E. Brown, Independent Minister, of Woolhampton, has sent us a note dated March 7, in which he says, "As the Independent Minister here referred to, I give this portion of the information *an unequivocal denial*, without in the least yielding *my right* to have so done, had such been the case." Mr. B. also adds, "I never have preached against the baptists or baptism,"—"in confirmation of which I might appeal to those who have attended *my ministry*." Having sufficient time, we forwarded a copy of Mr. B's note to the person who wrote the report. In reply we received a note from the young man himself, which we copy:—"I am the person referred to in the account of the baptism at Reading. Mr. Brown preached one morning from Matt. xxiv. 23, and in the course of his sermon, referring to the ordinance of baptism, he said, amongst other things, that precautions were taken by putting lead round the garments of females; still the mode followed by the baptists was indecent. It was at a church meeting that he spoke most against it. This led me to go and see whether it was so, when I was convinced that it was scriptural.

March 10.

GEORGE BURR."

[We are now "fetching up" our "baptisms." And yet there are those for February and March to come. Among which is one of peculiar interest from Ireland.]

BAPTISM FACTS & ANECDOTES.

GIVING *eclat* TO BAPTISMS.—This the baptists are often charged with. Mr. Thomson of Hull, in his reply to Mr. Stratten, thus dexterously turns the tables on his opponent:—"But the charge of giving 'publicity and *eclat*' to our baptisms, comes we think, with a bad grace from pædobaptists. Do they never give 'publicity and *eclat*' to their baptisms? Why, is it not a common thing for persons only in moderate circumstances, to make the baptism or christening as it is called, a season of public rejoicing?—is it not usual on these occasions, generally, to invite as many friends and acquaintances as their circumstances will allow of?—and is it not, alas! too common to accompany these occasions with feasting, revelry, and dissipation? Do not these things obtain, amongst pædobaptists, from the class of persons to whom we have referred, up through every grade of society, till you come to royalty itself? Who, within many miles of the lordly domain, has not heard of the christening of the infant heir?—who, within a much wider circle, has not heard of the christening, and the circumstances attending the christening of the scions of nobility?—nay, who within the compass of Great Britain, has not heard or read of the christening, and the magnificent pomp attending the christening, of the royal babes? Here surely, if nowhere else, our opponent might have found 'publicity and *eclat*' amongst pædobaptists! For what, we ask, means the conveyance of water from the river Jordan?—what means the invitation to crowned heads to act as sponsors?—what means the expenditure of so many hundreds, nay, thousands of pounds?—wherefore the illuminations—the rejoicings—the holiday attire—the pealing of the bells—the firing of artillery?—wherefore all these 'investments,' if not to give 'publicity and *eclat*' to infant baptism? Oh, how 'simple,' how 'unobtrusive,' how 'subordinated' our baptisms, compared with such baptisms as these."

RELIGIOUS TRACTS.

SOUTH MOLTON.—The small baptist church formerly existing here became extinct. The present church was formed in April, 1842, but continued in a very feeble state until Mr. Teall, from the Taunton Academy, visited them, and became their minister. Mr. T. found them lax in discipline—the very name of "baptist" scarcely known, in a town of five thousand in-

habitants—and on the first Sabbath preached to twenty-two hearers. He says,—“The room in which our friends met, soon became too strait for us, for on the fourth Sabbath after my settlement we could not obtain even standing room. Since then we have met in the Market-hall, under the sanction of the mayor; and although this place will accommodate full 250 persons, it is crowded every Sabbath. Our new chapel is a large and handsome building, and is so near its completion as to raise hopes of opening in April. It is my policy, so long as we meet in the hall, to be silent on the subject of baptism; but the first Sabbath after the opening I shall show my true colours, when several brethren and sisters will put on Christ by baptism. Our Independent neighbours, headed by their minister, have set themselves in "battle-array" against us, and by the distribution of tracts, and other means, are preparing the people to hear my sermon on baptism in April. And now, my dear sir, can you send us some tracts? No place, I feel persuaded, can be found where they are more needed than here. If you can send a few, they shall be properly disposed of; and when I ask for them, I do it simply from a desire to show the inhabitants that baptists are not such singular beings as they are represented to be, but are, at any rate, readers of the same Bible, and believers in the same Saviour as other portions of the christian church.”

KEIGHLEY.—We have long been in a low state. Now, however, there are symptoms of a revival. Many of the members manifest a spirit of prayer, and a disposition to labour for God and souls. On Jan. 29, two were baptized, and one on Feb. 11. On Feb. 12, Mr. Harvey, the Evangelist, commenced a series of special religious services, which were held daily till the 25th. The blessing of God rested upon them, and much inquiry has been excited on the subject of baptism. To this we wish to give an impetus by putting tracts on baptism into circulation. Will you kindly aid us? Your enlarged *Reporter* pleases well. Only two copies were taken, now we take twelve, and hope to have more. W. J. S.

DONATIONS have been forwarded to

| | Handbills. | 4 | Page. | Reporters. |
|---------------------|------------|----|-------|------------|
| Bamsgate | 500 | .. | 25 | |
| Trowbridge | 500 | .. | 25 | |
| Hartlepool | 500 | .. | 25 | .. 10 |
| Monkwearmouth | 500 | .. | 25 | .. 10 |
| Catrine | 500 | .. | 25 | .. 10 |
| Newtown (Mont) | 300 | | | |
| Fakenham | 500 | | | |
| South Moulton | 500 | .. | 50 | .. 20 |
| Halifax, Haley-hill | 500 | | | |
| Boroughbridge | 500 | .. | 25 | .. 10 |

* The nation paid £2,500, as a part of the expense attending the christening of the Prince of Wales.

SABBATH SCHOOLS.

SABBATH-SCHOOL TEACHERS.—How often have English pastors to regret, that their band of sabbath-school teachers, does not include some of the most suitable persons which their congregations might furnish for the work. Those whose intelligence, and station in society, would give weight to their teaching, are in too many cases disinclined to become teachers, and thus the children are left under the care of poorly-qualified, although estimable individuals. To this state of things, America presents a cheering contrast, as the following extract from Mr. Baird's recent work, will serve to shew.—“The late Hon. B. F. Butler, was a sabbath-school teacher, even while holding the distinguished office of Attorney General to the United States. The late Chief Justice Marshall, and the late Judge Washington, both of the Supreme Court of the United States, and the former of whom was admitted to be the most distinguished jurist the country had ever produced, were warm friends of sabbath-schools. Both were Vice-presidents of the American Sunday-school Union. Within five years of his death, I saw Chief Justice Marshall march through the city of Richmond, in Virginia, where he resided, at the head of the Sabbath-schools, on the occasion of a celebration. And finally, the late President Harrison, who in his youth had been a rough, and far from religious soldier, but towards the close of life became interested in the things that concerned his everlasting peace, taught, for several years, a class of young women in a humble Sabbath school on the banks of the Ohio. And the Sunday before he left his home for Washington, there to become the chief magistrate of his country; and alas! within a month, there to die;—he met, as usual, his bible class.” If the respectable and talented members of our churches and congregations, would imitate these illustrious examples, what efficient institutions for moral and religious culture might our Sabbath-schools become. The great work of training the saplings of the coming generation, ought to be in the most skilful and vigorous hands. W. B.

SONG OF PRAISE TO JESUS.

FOR A SABBATH SCHOOL ANNIVERSARY.

Tune—“*Salvation, O Salvation.*”

HONOUR, and might, and blessing,
Ascribe to Jesus' name;
With holy zeal unceasing,
Make known his glorious fame:
Come join with us in chorus—
To him hosannas raise,
Who gave his life to save us
From sin's destructive ways.

The “morning stars” delighted
Beheld creation's dawn;
The “sons of God” united
To hail the newly born;
But Calvary's great salvation
Awoke a deeper gaze;
The wonders of redemption
Brought forth new songs of praise.

Then with what holy pleasure
Should we the gift embrace;
'Tis heaven's richest treasure
To man's apostate race:
Foiled is the great deceiver,
And vanquished death and hell;
O may we still for ever
This matchless triumph tell!

Blest Jesus! be our Saviour,
Inspire us with thy love,
And guide us by thy favour
To join the hosts above;
With them to sing in glory
Redemption's sacred song,
And thus the wondrous story
Eternally prolong. J. G.

REVIEWS.

SELECTION OF HYMNS,

BY JOHN RIPPON, D. D.

With a number of additional Hymns, and suitable Tunes adapted to the whole, from the “Psalmist.”

London: Printed and Sold by John Had- don; sold also by Longman, Simplin, Whittaker, Houlston, Hamilton, Dyer; and Winks, Leicester.

Dr. RIPPON'S Selection again! Well: it is a favourite with many; and as Henry Brougham said, “There is no accounting for taste.” Those, therefore, who prefer “Rippon,” may now have it more beautiful in form than it ever appeared in the days of its compiler. This is a large edition, in demy 12mo, on beautiful English type, and good paper.

CHRISTIAN BAPTISM.

TWO LECTURES BY JOHN ALCORN.

Stockport: Haigh Brothers.

SCRIPTURAL in doctrine and sound in argument, we cordially recommend these Lectures. But there should have been a London Publisher mentioned on the title.

CHRISTIAN UNION.

BY R. W. OVEHRURY.

London: Houlston's and Dyer's.

WORTHY attentive perusal and serious consideration.

DISCOURSES

BY RALPH WARDLAW, D.D.

On the Nature and Extent of the Atonement.
Third Thousand.—Glasgow: Maclehose.

REMARKS

On a Pamphlet entitled "The Doctrine of the Universal Atonement Examined," by an English Congregational Minister.
Glasgow: Maclehose.

THE PROPITIATORY CHARACTER

Of the Death of Jesus Christ, Vindicated, in Reply to Mr. J. Barker. By Philocristos.
Newcastle: Fletcher.

We have been requested by several esteemed correspondents, to admit a discussion on the "Extent of the Atonement" in our pages. We have declined, partly from want of space, but chiefly because we could not see its utility. All we now say, and all we can say is, "If any man lack wisdom, let him ask of God:" Let him "search the Scriptures." In justice to the Publisher, we must observe, that this edition of Dr. Wardlaw's book is a beautiful one. The type and paper are excellent.

THE MUTUAL OBLIGATIONS

Of Pastor and People: a discourse by Samuel Green, at the settlement of D. Rees, at Isleham.

London: Snow.

From 1 Thes. v. 12, 13, Mr. Green has constructed a discourse, which in this printed form, will furnish an excellent Manual for pastors and people, on their "mutual obligations." A valuable short Treatise is prefixed, on "The Principles of Dissenting Churches." Our limits forbid "extracts," but less than the least silver coin will buy the whole, and those who wish to learn, or be reminded of, their duty, will do well to secure a copy.

THE CHRISTIAN IN THE CHURCH.

A PASTORAL ADDRESS.

London: Houlston and Stoneman.

AN excellent penny Tract.

THE CHURCH.

Published Monthly, by Dyer, London; Heaton, Leeds.

DR. HOOK says, "Hear the Church." We now echo, HEAR "THE CHURCH."

DR. CARSON'S WORK ON BAPTISM, has appeared. We are reading it through carefully. Of course we shall notice it in due time. But as far as we have gone, he "builds on adamant."

PASSING EVENTS.

THE ANTI-STATE-CHURCH CONFERENCE.

THIS Conference will be held at the Crown and Anchor Tavern, London, April 30, and two following days. Single congregations may send two representatives, or any number of congregations may send four. Public Meetings, and Dissenting colleges, may send two. The appointments of representatives to be notified to Dr. Cox, Hackney, in writing, *previously* to April 23.

The above is a brief outline of the arrangements, as advertized in some periodicals. We give it *pro bono publico*. From an article in the *Eclectic* of last month, we give the following spirited extract. We only add, CHRISTIANITY IS BOUND, "ONE AND ALL," TO HER RESCUE!

"How is it proposed to set about this truly momentous undertaking? Solemnly—as befits its appalling magnitude; calmly—as becomes the disciples of the Prince of peace; unitedly—in the full consciousness that union is strength; and with anxious deliberation, that nothing may be done inconsiderately or with temerity. What course, to which this conference may be regarded as the appropriate portal, is it intended to pursue? The diffusion of light—the exposition of scriptural principles—the correction of misapprehensions—the removal of prejudices—the elevation of the will of the dissenting community to the standard of their duty—the enlistment of intelligent and pious men in an arduous but honourable service—the organization and discipline of that amount of knowledge, talent, fidelity, and devotedness which already exists, or may hereafter be created—the construction, in a word, of a moral force which may be able to take advantage of the first providential opening, and go up to the vindication of christian truth against the devices of the men of this world, and the delusions of its god. Is there aught incompatible with enlightened piety in all this? A state church—is it not an anomaly? a frightful contradiction? an affront to the benign spirit of the gospel? an impious meddling with the prerogatives of the Son of God? a fruitful cause of pharisaism and infidelity? a root of bitterness in every parish of the empire? a deceiver and destroyer of immortal souls?—and must it stand through all ages unimpaired and unmolested? Are we to move against far distant heathenism, and upon the wings of our zeal for the welfare of man fly to the uttermost parts of the earth, and take no thought, and cherish no anxiety, and enter upon no resolve, and exert no influence, to rid the world of this monstrous desecration of 'the glorious gospel of the blessed God?'"

"THE CHURCH."

SOME sad disclosures have recently been made in the public papers, of the immoral conduct of several clergymen. Over these we draw a veil. We cannot publish them, or even hint them. The delinquencies, or improper conduct of many of the clergy, are also referred to in numerous letters we have received. These, it is not agreeable to publish; but we have them "in stock." Here, however, is an incident of a rather singular character.

A WONDERFUL THING!—"Wonders never cease," and never will so long as Mother Church survives, for she is continually, either from accident or design, "shewing Signs and Wonders." An accidental wonder was shewn in the parish churches of Wisley and Purford, in the County of Surrey, on Sunday, March 3, when a Baptist Minister was heard preaching the gospel in their pulpits; at Wisley in the morning, and at Purford in the afternoon. The late Vicar, G. W. Onslow, (one of the notorious pluralists mentioned by Cobbett in his "Legacy to Parsons," having no less than six livings), died a short time since, and the new Incumbent not being able to attend to the duty devolving upon him, the people were destitute of a supply, and the churchwardens applied to him to know what was to be done; he replied, rather abruptly, that it was their duty, and not his, to obtain a minister. The churchwardens therefore invited Mr. Davis, baptist minister at Horsell, to supply the pulpits for them; who, (deeming it a call in providence to preach the gospel to a people who probably never heard it), very properly accepted the invitation, and preached at both places. He also buried the corpse of a young man, and dared (*baptist like*) to reform the burial service! But these were not all the clerical duties he was called to discharge. Our Brother was requested to "do two little ones." but not knowing how to baptize by sprinkling, he advised the parties to postpone that ceremony till their own minister came. The whole affair passed off very well, nothing particular occurring to disturb this "harmony of discords,"—the poor old clerk merely inquiring, after service, "if our good Brother belonged to the Wesleyan Society?" As all this may appear incredible to some readers of your Reporter, you are at liberty to publish my name. Indeed I stand engaged to preach for my brother Davis next sabbath-day, should he be again invited; being determined, as dutiful children, to keep poor old "Mother Church" upon her last legs as long as possible.

W. C. WORLEY.

Addlestone, Surrey,
March 15, 1844.

N 2

RELIGIOUS INTELLIGENCE.

"THE FREE CHURCH" IN SCOTLAND.—An intelligent friend of ours, who resides in the "North Country," observes:—"They have done wonders, and the leaders in the movement could never have anticipated that in six months from the secession, they would have been in the position they are; on the other hand, those who remain say, that their zeal will soon expend itself and die away. The dissenters have much to forgive and forget. The movement which began about ten years ago, with a view to extend the establishment, and which has ended in her disruption, was also meant to put down dissent and voluntarism. They have been led by a way which they knew not, and by paths which they had not known. The dissenters wonder that the English should be so very liberal towards them, and say that we are easily gulled with a fine story; and they contrast the sums given by some of our baptists to the Free Church, with what they have given to denominational objects, and enquire what can be the reason of this."

TOTAL NUMBER OF INDEPENDENT CHURCHES.

(From Congregational Calendar, 1844.)

| | |
|----------------------------------|------|
| England, | 1927 |
| Wales, | 479 |
| Scotland, | 112 |
| Ireland and the Channel Isles .. | 31 |
| British North America, | 50 |
| Australian Colonies, | 13 |
| Mission Churches, | 120 |
| United States of America, | 1500 |

Total, 4232

(The baptist churches in America alone, are more than double this number.—W. B.)

THE WELSH IN AMERICA.—There are four places of worship in New York, in which the services are performed, exclusively, in the Welsh language; and two periodicals are published in the said city in the same language.

CHINA.—Some Pirates landed in the night, on the island of Hong-kong, and succeeded in despoiling Morrison's Education Society House, carrying away in their junks whatever was valuable. The House being half a mile from the soldiers, no alarm could be given. Mr. Brown, and a servant, were wounded, and, with the residents, escaped with much difficulty.

TAHITI.—The French Government have refused to sanction the dethronement of Queen Pomare; but still extend over her their protection—that of the Wolf over the Lamb!

THE EVANGELICAL CLERGY are said to be preparing to leave the "church." We do not believe it.

BAPTIST INTELLIGENCE.

FOREIGN.

MEETING IN THE NIGHT, AT SEA,
OF THE "CHILMARK" AND THE "HOPEWELL."

In our last, we mentioned the departure from Jamaica, of the "Chilmark," with Mr. Clark, and his missionary friends, for Africa. The vessel was beating about off the island several days, in consequence of adverse winds. Just at this juncture, the "Hopewell," from England, with Mrs. Knibb, and three daughters, Miss Esthow, Mr. Abbott, Mr. Dutton, and his daughter, fell in with the "Chilmark," under the following very interesting circumstances:—

"On the Saturday evening previous to the entrance of the Hopewell into Falmouth harbour, immediately after the darkness of the night had gathered about them, and the time for uniting in social worship had arrived, a brig was seen apparently steering very close upon them. At the captain's request, the intended service was delayed for a few minutes, for the purpose of allowing him an opportunity to speak with the strangers, who, like themselves, were beating about, apparently unable to accomplish their object. That vessel was no other than the Chilmark!

"We can sympathize, in some measure, with the soul stirring interest experienced by all on board, at that hour of darkness, which prevented them beholding the faces of their friends, but did not forbid them hearing of their welfare. The inquiry, 'Is Mrs. Knibb on board?' being answered in the affirmative: 'Tell her,' was the reply, 'that Mr. and Mrs. Gallimore are here.' It was again asked, 'Is Mr. Dutton on board?' The same answer being given as before; 'Tell him, that Mr. and Mrs. White are here!' was immediately returned. (These friends, it will be remembered, were members of the church at Bethany, of which Mr. Dutton is pastor.) Again it was inquired, 'Is Mr. Abbott on board?' The answer to this being also affirmative; 'Tell him, that Miss Stewart is here,' was again replied. (Miss Stewart was teacher of the school at St. Ann's Bay.) The voice of our dear brother Clarke was then heard, above the dashing of the billows, and the whistling of the wind, 'Can you not put out a boat and come to us?' Who that loves the African Mission—who that has heard the voice of our beloved brother Clarke—who that is united with a baptist church in Jamaica—but realizes here far more than any pen can suggest? Who that has voyaged in a missionaryship—who that has spoken with a ship at sea, in the darkness of the night—and who, we ask, that loves the cause of Christ—

can refrain from sympathizing in the mingled joy and pain, at that hour experienced by all, on either hand, when thus, within the sound of each others voices, they were utterly prevented by the state of the weather from seeing eye to eye, and joyfully embracing each other? And who of our readers cannot join in spirit with the loud, and we may say, sacred, 'huzzas,' in which, at length, as they parted from each other, the whole companies joined? As the vessels separated, the dear friends on board the Chilmark were heard singing the Redeemer's praise. The distance prevented their discovering the hymn, but the tune of the 'Old Hundredth' was at once recognized. And so in darkness they parted only to meet again with songs in the realms of eternal day."

VERSES Supposed to have been written at Sea, on board the HOPEWELL, after having hailed the CHILMARK, with her Missionary Band.

Thick darkness broods over the deep,
All extinct is the last Western ray,
And the winds, wakened out of their sleep,
Career o'er their billowy way:
The "music of storms," with a wildness of strain,
Rolls familiar and hoarse on the mariner's ear;
While the "Spirit of storms" is abroad o'er the main,
To call up and marshal the shadows of fear.

A glimmer of starlight is shed,
Through the broken and swift-flying cloud:
See! a mast rears its mist-covered head,
'Neath the folds of Night's circling shroud.
Say—is she a Merchant, intent on her gold;
Or a Pirate, or Slaver, with murderous band?
Say—who, 'mid the tempest, the truth will unfold;
Or, tell what her cargo, or bound to what land?

Hark! hark! o'er the element's strife,
A voice with distinctness is heard—

What! can it be his—in whose breast
A love for the African glows!—
Speeds that bark o'er the wave's foaming crest
With a balm for the African's woes!
Yes! yes!—and our bosoms beat high with delight!
'Tis the CHILMARK we see, 'tis CLARKE'S voice we hear!
But, alas! for the clouds, and the gloom of the night,
We view not his face, though we wander so near.

Away, o'er the waters we speed!—
They have left us—a farewell they send:
We were glad;—but our bosoms could bleed,
For we heard—but we saw not—our Friend.
A vesper rose high from that bark as it pass'd—
A hymn of the holy—a song of the brave:
We listened—one strain—then succeeded the lust,
That ascended and sunk in the foam of the wave!

Go, Herald of Mercy!—we sighed,
Though we wish we had seen thy low'd band;
Go, bear, on the Ocean's rough tide,
Africa's sons to their own father land!
May the LAMP of the LORD, that thou hearest along,
Pour the radiance of life on that death-stricken shore,
Till the earth and the heavens resound with the song—
"THE OMNIPOTENT reigneth, and Sin is no more."

Baptist Herald.

NEW BAPTIST CHAPEL, ADELAIDE, SOUTH AUSTRALIA.—The foundation-stone of a new baptist chapel has been laid in Kermodestreet, North Adelaide. The average attendance for the last fifteen months, has been from fifty to sixty persons; but this has been principally occasioned by the want of a convenient place. The new chapel is to be called "Ebenezer Chapel," and will be thirty feet in length, by eighteen feet in breadth, and, capable of seating comfortably about 130 persons. On the occasion of laying the foundation stone, Mr. James Allen, who, for the last fifteen months and upwards, has laboured gratuitously among the brethren, delivered an interesting address; in concluding which, he remarked, "The business of the day may seem trivial, perhaps, in the eyes of some; but we are commanded 'not to despise the day of small things,' and, for aught we know to the contrary, the erection of this place of worship, and the events of this day, may prove of immense importance to generations yet unborn."

South Australian Register.

UNITED STATES.—We give two other extracts from the letter referred to in our last, (page 103.) "Have you heard of the excitement produced throughout the Union, by a Mr. Miller. He and his adherents have been proclaiming through almost every city in this country, that Jesus Christ was coming some time during the year 1843, or about the first of January, 1844. Others of them said by the first of April, 1844. So great has been the excitement, that many relinquished business; many committed suicide; and generally, commercial affairs have been much interrupted in many places."

"Our seminaries of learning are multiplying rapidly. We have just completed a splendid edifice for a Baptist Theological College, in the City of Covington, State of Kentucky, which will be in active operation in a few months. I think, generally, our churches are gradually waking up to right sentiments and feelings on all subjects."

BAPTISMAL SCENE.—Mr. Vinton, rector of St. Paul's, (Episcopal church, Boston), administered the ordinance of baptism in the baptistry of Mr. Hague's church, in Federal-street, last sabbath, after the close of the morning service. Mr. V. read the Episeopal service, after which he led the candidate into the water, and performed the ordinance according to the apostolic command. He then came out of the water, and Mr. Hague immediately led a candidate into the water, and performed the ordinance in the same manner. Both the candidates were young females, in the morning of life. We are told that the scene was highly impressive to the large congregation present. —*Boston Christian Watchman.*

BAPTISTS IN MAINE.—We learn from the *Zion's Herald*, that there are in this State, 13 Associations, containing 298 churches; 223 ordained ministers; and 23,860 members. The number added by baptism during the year is 2464, being a net increase of 1605. We rejoice in the success of our brethren in this baptist State.—*Montreal Register.* Maine, like Vermont, has the honour of never having had a slave. Success attend them still! J. S.

TRUTH PREVAILING.—In a Congregational church in Western New York, after several converts had been immersed, a motion was made to practice immersion only. The motion was lost by a majority of one. The pastor was in favour of the motion.—*Montreal Register.*

COLOURED CHRISTIANS.—There are two Baptist Associations in the State of Ohio, composed wholly of people of colour. One of these held its third anniversary in August last. Churches, 13; members, 809; baptized, 127.—*Montreal Register.*

ELDER ELIJAH GATES, a venerable baptist minister of Kentucky, with his wife and servant, were lost from the steam-boat, *Shepherdess*, which was snagged a few weeks ago, in the Mississippi.—*New York Baptist Advocate.*

HONG KONG, China.—Mr. Shuck, the American Missionary, (Jan. 10,) states, that they continue their operations uninterruptedly. They have thirty-three stated Chinese services every week, besides other occasional ones. The congregations are large, and good hopes are entertained of several. Three were baptized a few sabbaths before, and others are expected. Mr. S. adds, "What glorious prospects for christian effort!"

DOMESTIC.

DUNBAR, Scotland.—A Gentleman passing through this place a short time ago, observes—"I enquired after the little flock here, and found that after much opposition, they had erected a small meeting house, and that seven had been baptized during the year, one of whom is sister to our missionary, Mr. Clarke, and another a daughter of hers."

DUNDEE.—Mr. Macintosh, lately from Bradford, is now labouring in this town, with a view to raise an English baptist church. Our correspondent adds, "There are six Scotch baptist churches here, very small, and very divided."

ABERDEEN.—The baptists here, are going on comfortably. Since Mr. Pledge has been with them, the church has more than doubled its numbers.

GLASGOW.—We are having additions occasionally in Hope-street, and are getting on comfortably. T. S.

SCOTLAND.—It is the day of small things with us in this land of mountains and valleys, in comparison with many favored spots of the Lord's vineyard. Yet, through the instrumentality of the Baptist Home Missionary Society,* much good has been done, and is doing. Your correspondent is an Agent of that Society, and in his summer tours visited distant parts of the Highlands and Islands of Scotland, and witnessed powerful revivals, in which many were turned from darkness to light. I was glad to see our Society noticed in your February number, and was no less surprised that you were not previously aware of our proceedings. What a pity that the benevolent, patriotic, and enterprising baptists of England, should be in a great measure kept ignorant of their *neighbouring brethren*, when they are so well versed in missionary intelligence from every other part of the globe.

D. C.

SALFORD.—You will recollect recording in your *Reporter*, the origin and early progress of the baptist interest here—how it commenced with only three sabbath scholars in a friend's house. Now we have a pastor, a church of seventy members, and a school of 350 children, in this town of 70,000 inhabitants, where there is no other baptist place of worship but ours. We now meet in a large room. On Monday evening, Feb. 12, our members met to take tea and consult about the erection of a place of worship, our room being inadequate to accommodate the numbers that attend. After first clearing off the debt for current expences, a spirited subscription was entered into, towards the new building; but it must be added, that nearly all the members are of the working class, and consequently they will need assistance.

P. B.

LONGWICK, *Bucks.*—A baptist church was formed in this village, Feb. 5, when Messrs. Tyler, Bedding, Timberlake, Reynolds, Gambel, and Cocks, took part in the services. An excellent tea was provided, of which, about two hundred partook. Many sat down with the new church at the Lord's table, when a rich spiritual feast was enjoyed.

PONTYPOOL, *Monmouthshire.*—On Feb. 21, a new church was formed here, of one hundred and ten members who had withdrawn from the Trosnant Welsh baptist church. The Rev. T. Thomas of Bassaleg, and the Rev. T. Kenwyn of Pysgah, were engaged on the occasion.

LEEDS, *Byron Street.*—A gentleman, who takes much interest in this new General Baptist cause, informs us, that the circumstances of the church, congregation, and sabbath-school, are all very promising.

* We have been favoured by Mr. H. A. Wilkinson of Newcastle, with a copy of the last Report of this Society, which we shall not fail to notice.

WILLIAM GADSBY.—(Extract of a Letter.)
 "I could not but feel impressed with the information of the death of the old veteran. Much he did for the edification (and something more) of the men of Manchester, and many other places. It is hoped that some good has been done, and that the evil has been forgiven. But the matchless doer of it all, will do no more of either in this world! Sing, Lady of Oldham-street! and all ye 'rotten Armenians!' and 'milk-and-water Calvinists!' Baptists and Independents, sing, for the hammer is broken, and the strong man has bowed himself. John Wesley has, we hope, recognized William Gadsby in the streets of the New Jerusalem! The knotty point now is, perhaps, 'Which was the greatest sinner, and which shall extol the Saviour most?' To own the truth, his drolleries have convulsed me with laughter, and made me angry at the same time; but he often brought such fine clusters of the grapes of Eshcol, to him that was ready to perish, that I could forgive him for his rough manner of handing them over. Let us hope too, his admirers will imitate the Chief Shepherd more, and not think themselves any the better for copying some of the worst features of a good, but, in some things, mistaken man."

E. L.

EPWORTH.—A friend informs us that there are some indications of life in the ancient G. B. congregation in this town. The old place of worship has been repaired and cleaned, and was re-opened with sermons by Brother Kiddal of Louth, Nov. 26. On Monday evening, the church was reformed. Eleven persons were united in fellowship, and two candidates were proposed. A sabbath school of about thirty scholars, with eight teachers, has been formed. They want a minister, and complain of the alienation of the property of the church. Certainly such things are vexatious, but we advise them to fall to, and work as if there were no property.

MONKWEARMOUTH.—We have engaged a larger place of worship, formerly occupied by the Primitive Methodists. We have got it neatly fitted up, and on the three Lord's-days we have been in it, the congregations have been overflowing. Your tracts just came right: we distributed them among the people. I preach on our Quay when the weather is fine.

J. G.

CUMBERLAND.—While much has been said of the great destitution in many counties of baptist churches, I believe there is no county in England, so destitute as this. In the whole of the county, there are but four baptist ministers, and their churches not the most efficient.

J. B.

THE NEW BAPTIST MISSION HOUSE is, we expect, completed, and will be occupied as early as possible.

HARVEY LANE, Leicester.—Within three days after it had been resolved to erect a new meeting-house, more than £2,000 were subscribed. This voluntary and noble movement of the church and congregation, must be exceedingly gratifying to Mr. Mursell, their minister, and affords another unquestionable proof of the efficiency of the voluntary principle.

RECOGNITION SERVICE, BISHOP-BURTON.—Mr. Parkinson, late of North Shields, (and formerly a Wesleyan missionary in Jamaica,) was publicly recognised (Feb. 21,) as pastor of this church. Mr. Johnston, of Beverley, and Mr. Harness, of Bridlington, conducted the services, which were solemn, and deeply interesting. Many friends from Beverley, were present. Forty years ago, our venerable friend Mr. Harness, was engaged in a similar service at this village. Next year, if spared, he will complete the fiftieth year of his pastorate at Bridlington. Surely his numerous friends will aid to celebrate the Jubilee at that delightful watering-place.

PRESTON—MR. HARVEY.—It affords us much pleasure in stating that Brother Harvey has, at length, relinquished his pastorate here, to “do the work of an Evangelist.” On the 17th of March, after baptizing six candidates, Mr. H. delivered a farewell address to a crowded and weeping congregation. Mr. H. has, through divine grace, done much good at Preston. Eighty-five have been baptized in twenty months; and the congregation is now overflowing. Mr. Edwards, of Stratford-on-Avon, succeeds Mr. Harvey. T. H. L.

TENBY.—The baptist cause lately established here, is proceeding prosperously. At a recent tea-meeting, upwards of three hundred persons sat down in their new place of worship, and a delightful season was enjoyed. J. G.

MELESHAM.—A correspondent informs us, that the intended removal of the Rev. J. Russell, has caused much anxiety and regret among the members of the church and congregation.

ROSS-IN-MULL, Argyleshire.—The baptist church here, are contemplating the erection of a place of worship. They have obtained a site, but are wanting of the needful funds.

SWAFFHAM, Norfolk.—The young people in the congregation of Mr. Hewitt, presented him with a “Respirator” on his sixtieth birth-day, accompanied by some affectionate expressions of respect and attachment.

BOROUGHBRIDGE, Yorkshire.—Mr. Mc. Cree has received and accepted an unanimous invitation to the pastoral office over the baptist church here.

OXFORD.—The friends of Dr. Godwin, have presented him with Baxter’s splendid oil-coloured print of a baptism in Jamaica.

THE BAPTIST STEAMER.—We are informed that “The Dove,” for some reasons unknown to us, will not answer the purpose for which she was designed. Another vessel, twenty feet longer, will be built, which is to be ready in June.

FEMALE MISSIONARIES.—The American Baptist Board have received intelligence of the death of Mrs. Simons, Burnah; Mrs. Comstock, Arrakan; and Mrs. Dean, China.

BRAMLEY, near Leeds.—A splendid copy of Pilgrim’s Progress, Conder’s Edition, was presented to Mr. John Cliff, a deacon of the church, and an old and valued friend of the cause, on completing his fiftieth year.

PORTLAND CHAPEL, SOUTHAMPTON.—This handsome and spacious building has been purchased, at public auction, by the baptists. A new church will be formed.

BAPTIST IRISH SOCIETY.—It affords us very great satisfaction to observe that Mr. Trestrail has engaged to succeed Mr. Green, as Secretary of this Institution.

BAPTIST MISSIONARY SOCIETY.—The annual meeting will be held in Exeter Hall, on the 25 April.

SALENDINE NOOK.—Mr. Lomas, late student at Bradford, has accepted an invitation from the church here.

THE KARENS OF BURMAH, have lately been much persecuted. The tyrants threatened to bury them alive. But they remained faithful.

RECENT ORDINATIONS.—Mr. H. W. Tydeman, at Chelmsford, Feb 7—Mr. Ward, at Stratford, Essex.

Mr. W. JONES has been delivering lectures on the “Corruptions of Christianity,” and the evils of “Church and State.”

Mr. JONES, of *Burford, Oron.*—When this esteemed minister resigned his pastorate here, for missionary labour in the West Indies, a large and interesting tea-meeting was held, when he was presented with Bagster’s Comprehensive Bible, and six volumes of Ward’s Standard Divinity, accompanied with the most gratifying expressions of esteem and affection.

Mr. STUBBINS, General Baptist Missionary from Orissa, requests that his friends will address him, at Ibstock, near Ashby-de-la-Zouch.

JOHN FOSTER.—Mr. J. G. Ryland is, we are informed, preparing a Memoir of this distinguished Essayist, with selections from his Letters, for the press.

Mr. PHILIPPO, on his voyage to Jamaica called at Madeira, and saw Dr. Mc. Kellar, (since liberated) in prison. He hopes Dr. Mc. K. has kindled a light on this beautiful island, “which the world, the pope, and the devil,” will never put out.

Mr. DENHAM, late pastor of the baptist church at Faversham, has embarked for Calcutta.

GENERAL INTELLIGENCE.

THE ATLAS PRIZES.—The Gentleman whose essay "On the Causes of, and Remedies for, the existing Distress of the Country," obtained the second prize, (of 50*l.*) is the Rev. Joseph Angus, A. M., Secretary of the Baptist Missionary Society. Mr. Angus formerly obtained a prize of a hundred guineas, for the best essay on the Voluntary System, being a reply to the lectures of the Rev. Dr. Chalmers, in defence of Establishments. It is remarkable that Mr. Angus was the favourite pupil of Dr. Chalmers, who regarded him as the first scholar in the university of Edinburgh at that time.—*Leeds Mercury.*

THE HON. AND REV. MR. COLQUITT, senator in Congress, from Georgia, was announced to preach at the Washington Methodist church, on Sunday last. The *Express* says,—“At home, he has been known to preach a sermon, try a case in court, act as advocate, sit on a reference, marry a couple, christen a child, and make a stump speech—all between sunrise and bed-time, in one day!

DISSENTING PROPERTY.—The Lord Chancellor (no good omen) has introduced a Bill on this subject. Its design is to preserve, to Unitarians chiefly, the property parties are now holding, providing they have held it for a certain period.

DISSENTING MINISTERS AND THE POOR LAW.—Mr. W. O. Stanley, has given notice of a clause in the new poor act for allowing payment to Dissenting ministers who attend inmates of their own persuasion. No Dissenting minister could honestly receive a farthing.

AWFUL CATASTROPHE.—On Feb. 28, the President of America, and several hundred ladies and gentlemen, took a trip down the Potomac, in the Princeton Steamer. When returning, a great gun was fired, which exploded, and killed five or six gentlemen, high in office, and wounded several. The President had a narrow escape.

HUMANITY PUNISHED WITH DEATH.—A man has been sentenced to die in America, for aiding a slave to escape! What monsters!!

SHAMEFUL OUTRAGE ON JUSTICE IN ENGLAND.—As a humble imitation of the foregoing instance of American injustice, the public papers state, that three men have been sentenced to ten years transportation for trespassing in pursuit of game!

HYDROPHOBIA.—A young lady lately died, in Ireland, through allowing her lap-dog to lick her lip, on which was a slight sore.

THE BRITISH AND FOREIGN SCHOOL SOCIETY, have recently held an important conference, when a handsome subscription was opened.

Marriages.

Feb. 7, at Tacket Street meeting-house, Ipswich, by the Rev. S. Sprigg, Mr. D. Pettit, to Miss Squirrel, only daughter of the Rev. S. Squirrel, baptist minister, Sutton, Suffolk.

Feb. 14, at Salthouse Lane chapel, Hull, by the Rev. D. M. Thomson, Mr. Edward Henry Millen, to Miss Rhoda Johnson.

Feb. 15, at the baptist chapel, Measham, by the Rev. G. Staples, Mr. J. Edwards, of Manchester, to Miss Sarah Boss.

Feb. 22, at the baptist chapel, Fleet, by the Rev. T. Yates, Mr. J. A. Ewen, of Alford, to Anne, eldest daughter of J. Ewen Esq., of Gedney.

Feb. 23, at the baptist chapel, Stradbrook, Suffolk, by the Rev. R. Bayne, Mr. Wm. Quant, Bury St. Edmunds, to Miss Alethea Huttman, Stradbrook; being the first marriage solemnized in that place.

Feb. 26, at the baptist chapel, Ridgmount, by the Rev. J. H. Brooks, Joseph Williamson, to Marianne Court, both of Ridgmount.

Feb. 26, at the baptist chapel, Yeovil, William Richardson, to Melian Mitchell.

Feb. 27, at the baptist chapel, Quorndon, Mr. Charles Sutton, to Miss E. Paget.

March 1, at the baptist chapel, Cannonstreet, Birmingham, by the Rev. G. Cheate, Mr. John Cheate, son of the above, to Miss Jane Muggleton, both of Birmingham.

March 2, at Paddington chapel, by the Rev. W. Underwood, Mr. S. Russell, to Miss Winifred Hibblewhite.

March 3, at Portmahon chapel, Sheffield, by the Rev. J. Davis, Mr. Samuel Mason, Queen Street, Portmahon, to Miss Martha Hill, Meadow Street. This being the first marriage solemnized in this chapel, the parties were presented with a neat Bible.

March 5, at the baptist chapel, Faulton, by the Rev. J. Fox, Mr. Thomas Lippiatt, to Miss Mary Johnson, both of this town.

March 6, at the baptist chapel, Farringdon, Berks, by the Rev. William Smith, the Rev. A. Hay, to Miss Eliza Saunders, of Shaldon, Devon. For upwards of seven years Mr. Hay sustained the ministerial character at Farringdon with usefulness and integrity. He will shortly leave England, much regretted by his friends, to take the pastoral care of the baptist church at Graham's Town, South Africa.

March 8, at Zion chapel, Worstead, Norfolk, by Rev. C. T. Keen, Mr. John Webster, to Miss Maria Palmer.

March 10, at the General Baptist chapel, Sacheverel-street, Derby, by the Rev. A. Smith, Mr. Henry Hague, to Miss Mary Ann Morley, both of Derby.

March 13, at the baptist chapel, Prescott, Devon, by Mr. J. H. May, pastor, Mr. W. Dinham, to Miss E. Ball. This was the first marriage in this place of worship.

Deaths.

Aug. 6, the Rev. D. Johns, an eminent missionary, in the island of Madagascar.

Jan. 13, the Rev. W. Nash, formerly of West Drayton, at Yallahs, Jamaica. His funeral was on the sabbath when he had engaged to baptize a number of young converts, for whom booths had been erected near the sea!

Jan. 19, Mrs. Galpine, aged 54, wife of J. Galpine, baptist minister, Banbury. She put on Christ by baptism in early life. Her end was peace.

Jan. 21, aged 72, Mrs. Sarah Farmer, of Thurlaston, near Leicester. She was convicted of sin under a sermon by the late Benjamin Pollard, of Quorndon, nearly sixty years ago. After her conversion, she said, everything before dark, became clear, and she read the bible with new eyes. She died in the faith, after fifty years honourable profession.

Jan. 26, at Chardon, Ohio, United States, in his 60th year, the Rev. A. Smith, pastor of the baptist church in that town, and late of Houghton Regis, Beds. He had for several days complained of pain in the chest, but without apprehending any serious consequences. He retired to rest, apparently somewhat better than usual; but while sitting up in bed, owing to sickness, he suddenly fell back and immediately expired.

Feb. 5, at Amptill, Mrs. M. A. Walker, a consistent member of the baptist church there. Many years a sabbath-school teacher, and always ready to every good work.

Feb. 7, at the Barracks, Birmingham, Lieutenant Lindsay, of the 17th Lancers. A man who feared God, and a baptist in principle, though never united to any christian church. He was a secret disciple of the Saviour's for many years.

Feb. 9, at South Molton, aged 26, after a lingering illness, John Cawsey, an esteemed member of the baptist church in that town. His life was consistent, and his end peace.

Feb. 11, aged 77, Mr. George Brookes, forty years the worthy and esteemed minister of the baptist church at Bewdley, Worcestershire.

Feb. 14, at Trowbridge, Wilts, Mr. Geo. Brewer, quite suddenly, at the age of 39. Mr. B. early in life, went on board a merchant vessel going to the South Seas, where he requested the captain to land him on one of the islands, and leave him to his fortune. This being done, Mr. B. began to work for the natives at his trade as a carpenter, and afterwards to deal in the produce of the island with the ships that touched there. By these means, and by discounting bills for European and American captains, he acquired considerable property; with which he chartered a vessel on his own ac-

count, and began an extensive trade among the islands of the Society and other groups. He was well known to the missionaries at Tahiti and elsewhere. About three years ago, he returned to England, and soon after purchased a farm near Trowbridge, on which he had just completed a new house, when he was smitten by the shaft of the destroyer. He was buried in Back-street grave-yard. Seldom has the vanity of human life been more strikingly shewn than in his case. After the perils and toils of ten or twelve years in distant lands, he sat down to rest on his own estate; but just then, without warning, he was summoned away unto eternity. Let each reader hear the divine admonition, "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

Feb. 18, aged 52, the Rev. John Jones, above twenty years minister of the baptist church at Blakeney. The urbanity of his disposition—the integrity of his character—and the uniform consistency of his conduct, excited general esteem; so that it may be truly said, he died regretted, not only by immediate relatives, but by a large circle of friends, who will long retain a lively remembrance of his varied excellencies.

Feb. 20, at Glasgow, Mr. William Carruthers, for several years a member of the baptist church, Hope-street. He was much esteemed, and was the leader of our Psalmody.

Feb. 21, at Crewkerne, Mr. C. Bishop, aged 45. He was many years a useful and consistent member of the baptist connexion.

Feb. 25, at Chesham, Bucks, after three days illness, and in the seventy-fourth year of her age, Mrs. Hayard, mother of the Rev. J. H. Brooks, of Ridgmount, Beds.

Feb. 28, at Matlock Bank, at the advanced age of 85 years, Hannah, the wife of Mr. Joseph Neale; and on the Sunday following, the said Joseph Neale, in the 88th year of his age. This old couple lived together in the bonds of matrimony sixty-four years. He took to his bed the day his wife died.

March 10, at her residence, Denmark-hill, Camberwell, in the 93rd year of her age, Mrs. Sophia Sangster, relict of R. Sangster, Esq., of the same place. It may be truly said of her that, as she lived not unto herself, neither did she die unto herself.

March 15, at Ruthin, very suddenly, of apoplexy, aged 58, the Rev. Robert Williams, baptist minister; a man that never caused a tear, but when he died.

March 15, Wm. John Mills, aged 17, only son of Mr. John Mills, pastor of the baptist church, Kidderminster. After a long and painful affliction, borne with much christian fortitude, having lost all fear of death, and desiring to depart that he might be with Christ, he willingly surrendered his spirit to the care of his Redeemer.

CONVERSATION
WITH CORRESPONDENTS.

J. N. B. No: it was not an Independent, but a baptist, who was "so atrocious" as to pen "the scurrilous attack" on the "Reporter," in the columns of a Midland Newspaper. So the Publisher of that paper affirms. We could laugh at the rage of the writer, but we commiserate him. He is known: and his friends should interfere to restrain his violence. We say this more in pity than in anger, for he will injure himself more than others if he be not taken care of. The object of the writer is, and this is avowed, to set up another periodical.

J. G. R. "Prodigious!"

S. R. B. tells us that for five years he has lived where there is not a baptist place of worship. He has circulated tracts, which have done good, and several have been baptized. He then refers to the efforts used by the Independents, to push the "Witness." He mentions fifty subscribers for it in a small place, and laments that such exertions are not made for the "Reporter." Every year, lately, he has increased the sale of Magazines, and every year, as they increase, subscriptions for the Mission increase also.

P. A. observes,—*"Your Reporter is the very thing for our Welsh churches;"* and *F. T.* says,—*"It is loved beyond measure in Ireland."*

G. J. C. and *T. L. I.* We would most readily report "Missionary Meetings," if we had room, but such reports more properly belong to the "Herald," or "Repository."

H. Y. K. is quite unreasonable to expect us to send a copy of his long letter to another periodical.

J. H. S. As many facts of good effects as you please, but no discussion on temperance, for fear of intemperance.

Will T. G., Liverpool, give us his address?

R. proposes that a grand public discussion on baptism take place, twelve on each side!

"A Dissenter." If the father of the child was a baptist, why did he apply to the clergyman at all? Such conduct is, as you say, "remarkably foolish."

W. S. "The new Vicar and Moses, a church-yard colloquy," may do for a Newspaper, but not being a fact, we decline it.

W. C. tells us that an advocate for infant sprinkling, quoted Rom. xi. 29, as authority!

E. L. You are wrong: decidedly wrong.

J. H. is the writer: not *A. S.* They were first written in 1826.

A. C. We do not make grants of books.

E. L. Tell us more about merry old "Christmas."

W. L., *E. D.*, and *S.* Promising, but not perfect.

J. G. "annexed queries." We saw none.

"A Baptist," had better give us his address, and we will then write him on the matter he inquires about.

Several Irish Correspondents, have written about the supply of our Magazines. One informs us, that instead of one copy of the Reporter, fifteen are wanted; but the difficulty is, how to get them. Another says he does not secure them oftener than once in four or five months! Will Mr. Gould excuse us if we refer such cases to him. Mr. G.'s address is, Seville Place, Dublin.

"The Valentine," by *B. P. B.*, has some good thoughts, but expressed too quaintly and imperfectly for publication.

I. W. A. Your remarks will be inserted in the second edition of the Jan. Reporter.

J. S. Well: the Independents had just as much scriptural authority for putting up an organ as the baptists!

"The Children's Magazine." To *F. H.*, and others. Yes, there is; but you should order "Winks's Children's Magazine, published by Simpkins." Write "Winks's," to distinguish it from "Wigg's"—write "Children's," to distinguish it from the Wesleyan "Child's Magazine."

To *B. I. H.*—*J. L.*—*J. B.*—*Olethologos*—

X.—*G. W. F.* We thank you, as well as several others, for the valuable suggestions you have so kindly favoured us with. *J. B.*, however, is altogether mistaken as to the principles and motives of the baptists.

T. G. P. We may adopt one part of your hint without resorting to the other.

G. W. F. You are right. We shall now adhere to our present size.

X. Y. X. We really cannot interfere. Same in reply to *H. L.*

A Correspondent asks,—*"Is there no Tract suitable for Baptists who attend Independent places of worship? If not, we should have one. Would W. B. do it? We have many such cases here."*

J. D. Elaborate your lines.

G. W. F. recommends the use of "baptist wafers" for sealing letters.

SPECIAL NOTICES TO
CORRESPONDENTS.

1. Communications must reach us by the middle of the preceding month; but earlier, if insertion in the next month is necessary.
2. No correspondence acknowledged after 21st.
3. Copy for each separate subject should be written on separate slips of paper, and enclosed in an envelope. Avoid cross-writing. This will save the Editor days of perplexity and labour.
4. All "Intelligence" must have the address of the writer, or it cannot be inserted; but he will be at liberty to adopt what signature he pleases.

BAPTIST REPORTER.

MAY, 1844.

ON THE EXTENSION OF CHRISTIANITY.

WE now hasten to sum up the results of this extraordinary movement. Had our space and the patience of the reader allowed, we might have furnished many interesting facts of the labours, zeal, self-denial, patience, courage, and perseverance of the early Revival Preachers. They were much misunderstood, often maligned and persecuted, and their motives and efforts were not properly appreciated even by professing christians. One honourable exception to the "pelting scorn" of an evil and bigoted generation we feel delight in producing. Cowper, the Poet, the admirer of Bunyan, and the manly vindicator of Whitefield, has been supposed to eulogize Wesley in the following lines,—

" O I have seen (nor hope perhaps in vain,
Ere life go down, to see such sights again)
A veteran warrior in the Christian field,
Who never saw the sword he could not wield.
Grave without dullness, learned without
pride,
Exact, but not precise, though meek, keen-
eyed :
A man that could have foil'd, at their own
play,
A dozen would-be's of the modern day ;
Who, when occasion justified its use,
Had wit as bright as ready to produce ;
Could fetch from records of an earlier age,
Or from Philosophy's enlighten'd page,
His rich materials, and regale your ear
With strains it was a privilege to hear.
Yet, above all, his luxury supreme,
And his chief glory, was the Gospel theme :

There he was copious as old Greece or
Rome :

His happy eloquence seem'd there at home ;
Ambitious not to shine, or to excel,
But to treat justly what he loved so well."

To promote the love of God and of all mankind, he preached, and wrote, and travelled, and sustained the charge of the numerous societies and preachers ; adjusting their differences, solving their doubts, and directing their movements. From these all-absorbing enterprises of truth and charity nothing could draw him aside. Neither the caresses of friends, nor the occasional perverseness of individuals among his own people, nor the opposition of furious mobs, nor the incessant and bitter peltings of the press, could induce him to falter in his career, or suspend his labours for a single day. Weaknesses and infirmities he had, for he was a fallen man ; but who among his detractors, emulate his active zeal, and patient, laborious love ?

But the record of Wesley and his Preachers, is on high. Here we know them by their fruits : these we now gather in two ripe clusters.

First, we present the produce of about fifty years—from the formation of the Societies in 1739, to the death of John Wesley in 1791. His epitaph in the City-road chapel, furnishes a concise summary.

“THE BEST OF ALL IS, GOD IS WITH US.”

Sacred to the Memory of

THE REV. JOHN WESLEY, M.A.,
SOMETIME FELLOW OF LINCOLN COLLEGE, OXFORD.

A man, in learning and sincere piety,
scarcely inferior to any :
In zeal, ministerial labours, and extensive usefulness,
superior, perhaps, to all men, since the days of St. Paul.
Regardless of fatigue, personal danger, and disgrace,
he went out into the highways and hedges,
calling sinners to repentance,
and publishing the Gospel of Peace.

He was the Founder of the Methodist Societies,
and the chief Promoter and Patron
of the plan of Itinerant Preaching,
which he extended through Great Britain and Ireland,
the West Indies, and America, with unexampled success.

He was born the xvii of June, mccciii,
and died the ii of March, mdccxcii,
in sure and certain hope of eternal life,
through the Atonement and mediation of
a crucified Saviour.

He was sixty-five years in the Ministry,
and fifty-two an Itinerant Preacher ;
He lived to see in these kingdoms only,
about three hundred Itinerant,
and one thousand Local, Preachers,
raised up from the midst of his own people,
and eighty thousand persons in the societies under his care.
His name will be ever had in grateful remembrance
by all who rejoice in the universal spread
of the Gospel of Christ.

SOLI DEO GLORIA.

A few additional facts of this period may here with propriety be mentioned. The first “Conference” was held in London in 1744, and was attended by six persons, five of whom were clergymen. Wales was early visited ; Ireland in 1747 ; America in 1766 ; and in the West Indies, Nova Scotia, and Newfoundland, efforts were made to introduce vital religion. In 1777, when laying the foundation of City-road chapel, the Founder of Methodism then remarked in a published sermon, “ This revival of religion has spread to such a degree as neither we nor our fathers had known. How *extensive* has it been ! There is scarce a considerable town in the kingdom, where some have not been made witnesses of it. It has spread to every age and sex, to most orders and degrees of men ; and even to abundance of those who, in time past, were accounted monsters of wickedness. Consider the *swiftness* as well as the extent of it. In what age has such a number of sinners been

recovered, in so short a time, from the error of their ways ? When has true religion, I will not say since the Reformation, but since the time of Constantine the Great, made so large a progress in any nation, within so small a space ? I believe, hardly can ancient or modern history afford a parallel instance.”

We now present the second and larger cluster, of ripe fruits—the produce of the next fifty years, or thereabouts ; viz, from the death of John Wesley to the Centenary Year. We must, however, closely condense the facts. Let it be borne in mind that we quote “ Jackson’s Centenary,” published in 1839. There were then in England about 3,000 chapels, besides a vast number of other places occupied for preaching and worship. The cost of the chapels and other buildings “ is almost incredible.” Members, 296,801. Ministers, 1,019. Local Preachers, about 4,000. In Great Britain there were 3,339 Sabbath

Schools; 341,442 Children; 59,227 Teachers. For which schools, about £18,000 was expended annually. Religious Loan Tracts were widely distributed, and the Sick were visited and relieved. The Missionary Society then numbered 311 Missionaries, with 200 salaried, and 2,600 unsalaried Assistants and Teachers. Stations, 204; Members, 65,000; Scholars, Adults and Children, 49,266; expenditure approaching £100,000. "The Methodist Episcopal Church, in the United States of America, considerably outnumbers the Sister Connexion in Great Britain." "The Methodist Church in Canada," numbers 78 Preachers and 14,000 Members.

All these form one "GREAT FACT." Who can blot it out? Who, that is a christian,—arminian or calvinist—churchman or dissenter—baptist or pædobaptist, would?

And these amazing results at home and abroad, were effected on the Voluntary Principle, by Voluntary Agents, in one hundred years!

There stands then a GREAT FACT. Shall we not look at it? Shall we not examine it? Shall we not inquire into the modes of operation which produced it?

"And why?" some one may ask, "does the Editor of the *Baptist Reporter* wish to make Methodists of us?" No: he does not. But he wishes to present, vividly and conspicuously, before your undivided and earnest attention, this GREAT FACT, unequalled in Christian History, with the single exception of its early propagation by inspired Apostles and their coadjutors. And he wishes to point out too, the remarkable fact that in both the cases just noticed—the same mode of operation was adopted for the extension of christianity. The Apostles and Disciples "went forth, and preached everywhere," and so did the Preachers of the Great English Revival.

Now comes the cutting question—*Do the Baptists adopt this mode of diffusin, Christianity, or do they not?*

CHRISTIAN ACTIVITY.

THE subject of christian activity has, of late, engrossed much of the attention of the people of God. Many have been the regrets expressed upon the subject, and many have been the confessions, "I remember my sins this day." There can be no doubt that in religion, as well as in everything else, there is a fashion, which, more or less, affects even the strictest amongst us; and that, as the ancients had their ages—their golden age, and their iron age, and so on—so we have equally our ages—each of which is marked by a distinct feature, sufficient to enstamp upon it peculiarity; and each of which has its appropriate excellency, and its accompanying defect. The history even of the dark ages furnishes us with more than one illustration of the power of divine truth, unaided by external advantages, to convert and sustain the heart. The Reformation, with all its thousand blessings, gave rise to some of the most absurd notions and contests, from the influence of which, not even the noble minded men of Wittemberg and Geneva were exempt. With all their acknowledged excellence, our good fathers, the Puritans and the Non-conformists, were deficient in zeal for the conversion of sinners, and no wonder, if other ages escape not, that we should in some things be found wanting. But, with all our faults, I cannot but think the present age, which may be aptly characterised as the age of activity—perhaps the "railroad age"—comes not a whit behind the very chiefest of all the ages. But not to let it be a matter of doubt with us, or with others, we have some thoughts of pointing out one or two way-marks to attain to the high road of yet greater excellency, and if any of your readers, Mr. Editor, will accompany me, I purpose leading them up to an eminence from which they may the better view the road itself; see who they are that make most progress in it, and point out what are the

chief obstacles that beset their path.

I must be allowed, however, before starting, to apprise my companions on this journey, that any effort at all, is better than no effort at all,—that although it may not be accompanied with that degree of success which we had fondly anticipated, yet it is almost certain every effort is attended with good indirectly if not directly, as would be soon perceived if every effort of the kind were at once discontinued. In illustration of this, we may mention a case that fell under our own notice in connection with the preaching of the Gospel, in a desperately depraved neighbourhood in the great metropolis. Before the opening of the room, which was occupied for sabbath-school instructions, and the preaching of the gospel on the evenings of Sunday and Tuesday, the neighbourhood was notorious for its scenes of riot and depravity. But after a twelvemonth's engagement in this way, a policeman on duty, remarking upon the great improvement, added, to one of the friends engaged in the undertaking, "this alteration is not owing to us, but to *you*. Before that room was opened for preaching we could not keep order here, do all we would, and now we have as little trouble as in any part of our district." Now, even had no conversions taken place in that neighbourhood, how great benefit—moral benefit—was effected by the change in their general habits. Close the house of prayer, and what incalculable injury do you at once effect.

And in the same way—although any given efforts among christians may not be successful in the great particular at which you aim, yet who can say what indirect benefit is accomplished, which may afterwards result in spiritual good, and how much would be lost should those efforts either be neglected or discontinued?

Let this be a cardinal doctrine, then, with us—"any effort at all, is better than no effort at all"—and however feeble the attempt, or want-

ing of success in its great particular, we may certainly calculate upon an amount of good being done, which will sooner or later prove to be beneficial—perhaps savingly so, to such as we aim to bless.

(*To be continued.*)

HOPE.

BY THE LATE DR. DRAPER, SOUTHAMPTON.

"HOPE! let the wretch, once conscious of the joy,

Whom now despairing agonies destroy;
Speak, for he can, and none so well as he,
What treasures centre, what delights in thee.
Had he the gems, the spices, and the land,
That boasts the treasure, all at his command,
The fragrant grove, the inestimable mine,
Were light, when weighed against one smile
of thine!"

COWPER.

It is said, by an heathen writer, that, in a period of abounding depravity, the deities relinquished the world, disgusted with its wretchedness and crime. Hope alone lingered, and continued to take up her residence in this vale of tears.

It is, indeed, a pleasing reflection, that, among the millions of the human race, there are, comparatively, but very few, who are so truly miserable as to be destitute of hope. She accompanies us through every period of our existence, nor forsakes us till we breathe our latest sigh. In youth, she inspires the bosom, throws animation and joy on the countenance, and paints futurity in gay and exuberant colouring. Never altogether satisfied with present good, she is incessantly directing our attention to the distant prospect. Perhaps we have reached the fairy land to which she has directed us, and exclaimed, "It is good to be here! Here we will build our tabernacles, and take up our permanent abode." But almost as soon as the airy structures of our felicity were completed, and we sat down to the delicious banquet, some painful event has occurred to blast our joys. The delight of our eyes has, perhaps, been taken away at a stroke. Still hope comes to our relief. She bids us look

beyond the skies; she says "Happiness, perfect happiness is not here,—seek, and you will find her in the land infinitely desirable, where there is no pain, and no death. You will find her in the gracious acceptance, in the animating presence, in the transporting vision, in the everlasting plaudit of the Great Being who inhabiteth eternity."

Thus the good hope of the real christian has reference to things which are unseen. In this point of view the hope of the multitude is defective, because it is confined to the various gratifications afforded by the things of time. There are hopes, however, which it is proper and commendable to cherish, though they are limited to the present state. The hope of the senator, that his patriotic exertions to perpetuate and extend the freedom and the happiness of his country, will be crowned with success, is laudable. The man of science may justly hope that his useful discoveries and labours shall be rewarded with the approbation and gratitude of society. The merchant, and the tradesman have reason to hope for the smiles of Heaven, whilst they diligently attend to their varied duties. The fond parent, when surveying his family, and commending it to the care and guidance of the Father of mercies, may cherish the delightful hope that each of his little ones will rise up to be pious, useful, and respectable.

But our highest and our best hopes should be fixed on unseen realities. They should scorn this diminutive scene of action. In the present state there is not room for the faculties of an immortal mind fully to expand. The mercy of God in Christ Jesus,—conformity to the Saviour's glorious character,—the smiles of the King of saints,—mansions of glory in the regions of untroubled rest, of unsullied purity,—these, these are the sublime objects which should fill our expectations,—which should kindle our devotion,—which should animate our deportment,—which should inflame

our zeal, and raise our hopes high as heaven, and extend them far as eternity. The expectations which are satisfied with anything short of a blessed immortality, are unworthy of the christian.

The formalist professes that this good hope is his: this, however, is not the case. His is a feeble principle, which animates to no benevolent exertion. When he hears of millions of heathen, lying "in darkness and the shadow of death," and of missionary societies, formed to illuminate those benighted regions with the gospel of the Redeemer, no joy is kindled in his heart, or sparkles in his eyes; he smiles at the undertaking, excuses his own criminal indifference, and damps the ardour of the pious by the exclamation, "The time is not come in which the Lord's house is to be built! Attend to the heathen at home; here is enough for you to do!" He knows nothing of the tender, the sublime emotions of which the Redeemer was conscious, when, from an eminence he beheld the city of Jerusalem and "wept over it." Thus he is essentially defective in that love to God and man which are the substance of true religion. His hope, therefore, is not that of the real christian.

The hope of the truly good man is always accompanied with good fruits. It is an ever active, and a benevolent principle. It longs for the real welfare of all that live. It stimulates its possessor to do all he can to promote this great object. With holy rapture it anticipates the period when the gospel of Christ shall annihilate the miseries of the human race,—when the spacious universe shall be one great temple, filled with the glory of the Creator, and with the gratitude, love, and adoration, of all happy intelligent beings.

The hope of the formalist leaves him partially under the dominion of sin. His attention is divided between the approbation of the Saviour and the smiles of men. He endeavours to unite the incompatible services of

God and mammon. He attends to some duties, but he neglects others of equal or greater importance. If he be found in the sanctuary, the walls of his closet witness that he is seldom there. The habitation of the widow and the fatherless testifies that they do not pass its threshold to wipe the tear of misery from the streaming eye. But the hope of the real christian purifies his heart and his life. It incessantly prompts him to the discharge of every duty, to the cultivation of every virtue. It was implanted in his heart by the Holy Spirit; and it must necessarily be productive of all the graces which assimilate the human to the divine character.

The hope of the formalist, or of the individual who is unrenewed by the Spirit of God, is without any good foundation for its support. Thus he expects eternal bliss because his parents were pious and attentive to the duties of religion. As if christianity were a natural state, and not a moral and supernatural condition; as if it were a mere profession of attachment to a system, and not a total change of disposition and conduct, produced in the heart by divine influence; or as if a father or mother could do more than their duty, and so leave their works of supererogation, like a sum of money, or an estate, for our welfare! As if religion were not a personal thing, and God did not command every individual—as he does—to repent and believe, to love and obey.

Others rest their hope of the mercy of God and of future bliss, on the goodness of their lives. But can this foundation support it? Has not God commanded every individual to obey each of his precepts, under pain of his displeasure? Is there a person to be found, who, however blameless his general deportment has been, has always loved, and praised, and served God as he ought? Would there have been any necessity for the Lord Jesus to have come into the world and to have died, if a man could by any means save himself? Assuredly not.

And is it not said in the scripture, that if a man be saved, it is not by works of righteousness which he has done? It is the hope of the nominal professor, then, which rests on his own imaginary goodness, and must indeed be without a foundation.

The infidel Rousseau tells us that, in a severe fit of illness, his mind was alarmed in reference to futurity. Hope and fear alternately prevailed. Notwithstanding all his philosophy, he was truly miserable. To calm this tempest in his soul, he thought of a singular expedient. He determined to throw two stones at a large tree: if they struck it, he resolved to think that his salvation was secure. So, flung with cautious aim, they reached the mark, and he ever after hoped for future bliss! But is such a hope, resting on no evidence, worthy of a rational being? For what was reason given to us? Disregarding revelation, even infidels become the completest visionaries, the wildest enthusiasts. The christian is not left to the miserable resource of building his hope on such a foundation. No; he builds it on a rock, lasting as eternity,—against which, the gates of hell can never prevail.

The hope of the christian is founded on the infinite faithfulness and love of God in Christ Jesus. And though the mountains should depart, and the hills should be removed; yet his loving-kindness he will not take away, nor suffer the covenant of his peace to be removed for ever.

How delightful is the prospect which Hope presents to our enraptured vision! It is that of a world where there is no sin, or sorrow, or death. The sure expectation of such a state may well cheer the good man in the depths of affliction. Even when his heart and flesh shall fail, the hope which he has so fondly cherished, that God will be the strength of his heart and his portion for ever, shall not deceive him. He shall enter into rest, and sit down in the kingdom of God, to go out no more for ever!

CHURCH EDUCATION.

A CALUMNIOUS and mendacious handbill, printed at Bacup, praised by the clergy, and posted throughout the country, charges Dissenters with not educating a *twenty-fifth* of the entire population of children in the kingdom. This barefaced falsehood pretends to be drawn from Parliamentary Returns; but is in reality a faint echo of Archdeacon Manning's charge to the clergy of Chichester. From what prolific source this State Ecclesiastic obtained his statistics—who concocted the bill—how many thousands have been distributed—or how many clergymen have injured their health and good reputation by bill-distributing, are matters over which we shall exercise no jurisdiction. Two remarks may, however, be made, namely—the clergy are either profoundly ignorant, or amazingly reckless—and the bill itself is a fine experiment upon the gullibility of the public.

Statistics, even when carefully made up, are in themselves matters of doubtful disputation; how much more so then, when interested parties are appointed to collect them—when the *Established Clergy*, are either appointed or permitted to prepare them? Nine millions per annum—or a less sum, if a less sum the clergy would prefer—confuse the moral sentiments, perplex arithmetical calculations, and divert the mind from an honest course. Hence clerical returns, of whatever description, are seldom correct, ought always to be received with caution, and never relied on. The same may be said of returns, in which the clergy are at all interested, as may be seen from the *gross* inaccuracies pointed out by Mr. Baines, the Leeds Mercury, the Patriot, and nearly all the liberal papers, in the statistics of population, &c., procured last year, and adduced as a basis for the Factory Education Bill.

But the statistics in question are more than usually erroneous,—they are grossly and outrageously so. The

dissenters cannot have fewer than from nine to eleven hundred thousand sabbath scholars; all of whom are excluded—on that account, if no other—from the national schools, and who therefore obtain daily instruction elsewhere—such of them at least as obtain daily instruction at all. Now it will not be questioned that the poor children of *dissenters* are as intelligent, as moral, and as well educated—by some means or other—as are the poor children of *churchmen*. We believe them to be much *better* educated; but allowing them to stand upon an equality with the children of churchmen, one of two inferences is forced upon the mind, viz:—either these million of children receive daily instruction *elsewhere*, or sabbath-school instruction as dispensed by dissenting teachers, is equivalent to both sunday and daily instruction when supplied by episcopalian teachers and national school instructors. Churchmen may draw which inference they please,—take which conclusion they like best, and fix themselves as gracefully as they know how on either horn of the dilemma.

Tory hirelings and government ecclesiastics, are constantly clamouring for a *religious* education, the dispensation of which, they say, is committed exclusively to the *state church*, meaning by the state church, the state paid clergy; for the clergy are the only *persons* who constitute the church; and the only church, as represented by clerical ideas, is made up of acres, tithes, and fees. As for *education* by the clergy, why that is a new thing under the sun, an ecclesiastical novelty, taken up from expediency, and dictated by a necessity of the times. The clergy educate not from choice but necessity: not from affection but compulsion. They educate because they are *obliged* to educate. Would they have ever educated—ever *thought* of educating any besides their own sons and daughters, had not dissenters *compelled* them? If they are the *friends* of education why did they not

begin *earlier*? Why not take the *lead*? They had their acres and their millions annually, in former, as in present times, and they had therefore the *means*. Besides they were paid by government to educate the poor, and therefore ought to have educated them; they also *promised* in their capacity as clergymen to educate them, and therefore were under multiplied obligations to have done so. Now *how* have they treated the *poor*? Why they have not only *neglected* to educate them, but, by robbing them of their rights, prevented their educating themselves. They have taxed, tithed, and tormented the community at every point. At their ingress, through their progress, and at their egress, have the poor been fleeced but not educated. When they came into the world, when they married, while they tarried, and when they bade farewell to the dark streets of mortality, they were plundered and then pitied, pitied and then plundered—but lived and died *uneducated*. And *why* were they *not* educated? Why did not the *clergy* educate them? Why suffer them to remain in *ignorance* as well as rags? For the soul to be without knowledge is not good; why then did not the clergy *supply* them? They carried the *keys*, and claimed the exclusive right of using them. Why did they not use them for the purpose of unlocking their intellectual treasures to the poor? Why, instead of *unlocking* did they turn the keys the other way and lock up what they stood bound to give away? The truth is, they held possession of two-thirds of their tithes by an unjust tenure, their lives were for the most part unholy, and they loved darkness rather than light because their deeds were evil.

But what is this boasted *church* education? Is it classical, commercial, evangelical, or intellectual? It is nothing of the sort. It is *churchism*. And churchism is intellectual prostration—degradation, superstition, and tyranny. Churchism is Puseyism;

Puseyism is Romanism; and Romanism is made up of three capital evils: religious superstition, mental degradation, and ecclesiastical despotism. Church education means church vassalage—ecclesiastical slavery, and political serfdom. It bears the same relation to the people, the French fortifications bear to Paris, which are erected not to promote, but to proscribe the civil liberties of the people—not to preserve the people from an invasion, but to prevent them from rebelling against the king of the barricades: in a word, to protect the prerogative and punish the people. And who can deny that state churches have not only been *erected* but *used* for purposes exactly the contrary to those ostensibly set forth by the apologists of territorial establishments? Have they not been used, not for promoting but for persecuting religion? Not for preserving, but for periling the civil and religious freedom of mankind? Not for fostering, but for nipping and perishing their comforts in this life and their prospects in the life to come? It is not necessary to affirm that national churches were *created* for these ends; it is enough to know that they are adapted thereto and have operated accordingly. In all nations where there is a national church, that church is the citadel of all the tyranny subsisting in that country, be the form of civil government what it may.

But this *religious* education which, in the hands of churchmen, is to resemble Aladdin's lamp—*what* is it? What are its rudiments and elements? *What*? Why the creed, the catechism, and the collects! It is the religion of a *state ritual*, the object of which is to perpetuate class legislation with all the inseparable evils of monopoly,—by binding the masses to the *altar* or the *stake*. The *state* binds the clergy, and the *clergy* bind the people. The clergy are bound by their *benefices*; the people by something else. Gold governs the priesthood; the masses are ruled by other means. All the virtues of this talis-

manic education—all the transcendent excellencies of this newly-discovered panacea, and all the blessings of its sacerdotal efficacy may be put into two words—*Passive Obedience*.

Strip of all disguise, church education literally means the enslavement of the masses. Its true definition would be *hierarchical absorption*: meaning by that term the absorption of the masses—of mind, matter, and manners—the army, the navy, and the state—not excluding dissent and dissenters, with their schools, chapels, churches, and children. Its true spirit and intent, appeared in the *Factory Education Bill*; and that is the spirit of the living creatures which are in the wheels, and which pervades, and moves, and animates the whole machinery of Church Education.

Chatteris.

W. PALMER.

Biblical Criticism:

BAPTISM OF BEDS.

IN Mark vii. 4, it is said that the Pharisees practised “the *washing* (in the original, *baptizing*), of cups, pots, brazen vessels, and *tables*.” The last word is in the margin rendered *beds*, as it is also by Campbell; and there is no doubt that it signifies a bed or a couch. “Now, (say the friends of sprinkling) it is absurd to suppose that the Pharisees *immersed* their beds, and therefore the word *baptizo* must mean less than to immerse, namely to cleanse by aspersion or sprinkling.” And truly, if the Pharisees used feather beds, and such bedsteads and couches as are in use amongst ourselves, we might well deem the baptism of these articles a piece of folly too extravagant even for this superstitious sect. No one, with the English idea of beds and couches in his mind, would credit the statement, that the Pharisees baptized or immersed their beds. Hence Mr. Ewing, Dr. Wardlaw, Dr. Millar, and many other pædobaptists,

try to make the baptists as ridiculously credulous as the Pharisees themselves, because we contend that the word in this passage, as well as in every other, signifies only to immerse. Perhaps we shall find Dr. Halley at the same work. But is it not evident, that the possibility of baptizing beds or couches depends on their construction and size? These articles are very dissimilar in different countries. The skin-beds of Africa, and the mat-beds of India, would be all the better for a daily baptism. These materials form the bed, bedstead, and sofa, all in one, of millions of people in warm climates. But it may be said they were not so to the luxurious Pharisees. All the Pharisees however were not luxurious; this sect comprised the bulk of the common people, and they both reclined at meals and slept on mats and other simple conveniences. For *many* of the Pharisees, therefore, to baptize their beds would be easy enough, if not for all. And that it was easy for *all* to do so, will be plain from a few observations, extracted from Kitto's Biblical Cyclopædia, a first-rate work now in course of publication. Under the word, BEDS, the reader may find what follows. “The present usages (in the East) appear to be the same as those of the ancient Jews. Beds of feathers are altogether unknown, and the Orientals lie exceedingly hard. *The more wealthy classes* sleep on mattresses stuffed with wool or cotton, and which are often no other than a quilt thickly padded.” These are the best kind of beds, and it is evident that they might be baptized or dipped with no inconvenience, as a short exposure to the sun in Palestine would thoroughly dry them again. Travellers would be devoutly glad, if, in this custom of baptizing beds, all the people of the East were Pharisees. For want of this custom, the characteristics of a Syrian mattress, are now fleas and filth.

Then as to the bedsteads, or rather bed-frames, we are informed, that those in ordinary use were a kind of trellis

work, laid on the floor, and made of palm sticks or strips of board. Mr. Kitto gives us the figure of one, but not the dimensions, except that he says, the "length was seldom more than a few inches beyond the average human stature (commonly six feet three inches)." The thickness, or height from the ground, appears to have been from one to two feet, and the width doubtless varied as much as in our own bedsteads. These mattress-supporters were used often-times on the tops of the houses, and were manifestly so light and open, that a frequent immersion of them would be a most easy and natural operation. Mr. Kitto adds, "It is not necessary to suppose that the bedsteads were all of this sort. There are traces of a sort of *portable couch*, (1 Sam. xix. 15), which appears to have served as a sofa for sitting on in the day time; (1 Sam. xxviii. 3; Ezek. xxiii. 41; Amos vi. 4), and there is now less reason to doubt that the ancient Hebrews had a convenience of this sort, as we find couches in use among the neighbouring nations, and figured on their monuments." He intimates that tester-beds were only found among royal and distinguished personages. These were probably more for display than for use. Now the portable couch seems the very thing mentioned in Mark vii. 4; and itself with all its appurtenances, could be purified by dipping in water, without the smallest difficulty. The baptism of beds and couches, therefore, might have been practised, without occasioning surprise, by persons vastly less ceremonious than the Pharisees. W. B.

THE CROSS OF CALVARY.

Of all places recorded in Holy Writ, Calvary, above every other, demands the serious contemplation of the intelligent inquirer after happiness. No spot of ground in the world will bear any adequate comparison to this. This will be obvious from the

dignity of the glorious sufferer who there offered himself unto God, a sacrifice for sin.

How desperate must have been the evil of sin in the sight of a holy God, to demand such an infinite sacrifice! and how glorious the offering which gave ample and full satisfaction to every requirement of divine law and justice!

The death of Christ was an absorbing theme with patriarchs and prophets. "Abraham," says Jesus, "saw my day and was glad"—"Prophets and Kings desired it long." This great mystery engaged the inquiries of the heavenly host. "Which things the angels desire to look into." No marvel that these ministering spirits figure so conspicuously in the scenes and transactions of our redemption.

Wondrous Cross! the groans of thy innocent victim, and his dying accents, "It is finished," shall vibrate through Eternity itself!

The Cross is a refuge for the sin-oppressed, heart-broken penitent. A believing view of the Cross, will chase darkness from the mind and inspire hope, joy, and peace in the Holy Ghost. There we now behold written in legible characters, "MIGHTY TO SAVE." Come then, my fellow-sinner, whoever thou art, dry up thy tears; the prospect brightens before thee; for however numerous and aggravated thy sins, He who hung upon that Cross is able and willing to save thee!

The Cross of Christ affords matter for holy exultation and triumph, in life and in death, and will be the object of our enlarged powers of conception and admiration in the heavenly world, when, in the company of Patriarchs, Prophets, Apostles, and Martyrs, we shall behold the Lamb in the midst of the throne. "Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever. Amen!"

S. P.

POETRY.

"WHO CAN FORGIVE SINS?"

"My Priest,"
 Methinks I hear
 A Churchman say "my Priest!"
 Your Priest forgive, sir? Dost revere
 Jehovah's word? and ven'rate truth? Then why
 Yield credence to invaders who presumptuously—
 Reiterate to the sick they visit, "I absolve you all
 Your sins?" Remember it is written "none" upon this ball,
 "None" can remit sin only God. Again, God saith,
 "I, even I am he" that pardoneth.—
 'Tis God's prerogative to absolve,—
 God the propitious, wise:—
 By whom revolve—
 The skies.

Leicester.

JOSEPHUS.

VERNAL HYMN.

OUR Father God! Thy voice we hear,
 In the loud roarings of the storm;
 When nature groans with inward fear,
 We trembling trace thy awful form:
 When wintry winds around us sing,
 Sad requiem for the dying year,
 Then, unto Thee we closer cling,
 And cry, "Our Father! thou art here!"

But when revives each flower and tree,
 In nature's resurrection hour—
 When warblers with their songs of glee,
 Proclaim stern winter's reign is o'er—
 When gentle breezes playfully
 Fling odours from their viewless wings,
 We have a vision Lord, of Thee!
 From whom this teeming beauty springs.

The shooting blades, the young leaves green,
 From the bud bursting forth to life—
 The flowing streamlet's silvery sheen,
 With beauty and with blessings rife—
 The sky above, calm—blue—serene—
 The genial showers, that gently fall,—
 All—all proclaim the hand unseu;
 Our Father's hand, who made them all!

The minstrels of a thousand groves,
 Peal forth to thee, their ceaseless hymn;
 From all that lives—from all that moves,
 Praise rises in a voiceful stream:
 But Man, whose mind through nature roves,
 How oft doth he forgetful seem!
 While meaner things he ardent loves,
 But loves not thee, our God supreme.
 Salisbury. C. O.

PROVIDENCE.

O THOU with whom there is no change—
 No future—no departed years—
 No height, no depth, no distant range,—
 But with thee present all appears.
 Eternal, triune perfectness!
 Supremely great, supremely good,
 Than what thou art if thou wert less—
 If thou couldst change, thou wert not God.

Most righteous God! thy sovereign will
 Ordain'd the past, and all to be;
 For greater good, the lesser ill—
 The good for man, and man for thee.

My God, my times are in thy hands,
 My lot lies all within thy glance;
 What thou hast will'd, for ever stands,
 As free from error as from chance.

Father, thy providence is just,
 Thy benefactions large and free;
 Yet blindly Providence to trust,
 Is not at all to trust in thee.

I hear the world, from day to day,
 Assert their trust in Providence:
 What do they mean? What is the stay—
 The end of such a confidence?

My God, thy providence, though good,
 Will never do instead of thee;
 And for thyself, when understood,
 Will never substituted be.

My Father! since with radiance mild,
 Thy light in me through Christ has shone,
 Whatever may befall thy child,
 His heart shall trust in thee alone.
 G. B. W.

BAPTIST STATISTICS.—No. 1.—ENGLAND.

DESIGNED TO SHOW THE PROGRESS OF BAPTIST PRINCIPLES IN ENGLAND.

| NUMBER OF BAPTIST CHURCHES IN EACH COUNTY IN ENGLAND. | NUMBER FORMED IN | | | | OLDEST BAPTIST CHURCH IN EACH COUNTY. | Year formed. | LARGEST BAPTIST CHURCH IN EACH COUNTY. | Number of Members |
|--|---------------------|--------------|--------------|--------------|--|-----------------|--|-------------------|
| | 17th Century | 18th Century | 19th Century | Time unknown | | | | |
| Bedfordshire | 34 | 9 | 6 | 15 | 4 Old Meeting, Bedford | 1650 | Luton, 1st church . . . | 251 |
| Berkshire | 18 | 5 | 3 | 8 | 2 Farrington | 1620 | King's-road, Reading | 334 |
| Buckinghamshire | 42 | 3 | 10 | 26 | 3 Stoney Stratford | 1656 | Chesham, Berkham- stead, and Tring . . . | 488 |
| Cambridgeshire | 45 | 6 | 11 | 23 | 5 Chatteris, 1st church | 1654 | St. Andrew's-st. Cam- bridge | 230 |
| Cheshire | 18 | 0 | 0 | 12 | 6 Chester | 1806 | Macclesfield, 1st ch. | 133 |
| Cornwall | 18 | 0 | 13 | 3 | 2 Chacewater, 1st ch. | 1745 | Falmouth | 188 |
| Cumberland | 8 | 1 | 1 | 6 | 0 Broughton | 1662 | Carlisle, 2nd church | 90 |
| Derbyshire | 18 | 1 | 7 | 8 | 2 Ashford | 1700 | St. Mary's-gate, Derby | 426 |
| Devonshire | 54 | 7 | 8 | 36 | 3 Dartmouth | 1646 | Morice-sqr. Devonport | 219 |
| Dorsetshire | 12 | 2 | 0 | 9 | 1 Loughwood | 1650 | Weymouth | 106 |
| Durham | 13 | 1 | 2 | 10 | 0 Hamsterly | 1652 | Hamsterly | 90 |
| Essex | 41 | 5 | 6 | 25 | 5 Harlow | 1662 | Colchester | 208 |
| Gloucestershire | 48 | 6 | 9 | 29 | 4 Kingstanley | 1630 | Shortwood | 593 |
| Hampshire | 41 | 5 | 4 | 31 | 1 Broughton | 1655 | Meeting-house Alley, Portsea | 453 |
| Herefordshire | 14 | 2 | 0 | 12 | 0 Leominster | 1652 | Gorsley | 150 |
| Hertfordshire | 20 | 4 | 2 | 14 | 0 Hitchin | 1660 | Watford | 340 |
| Huntingdonshire | 21 | 3 | 6 | 10 | 2 Kimbolton | 1692 | Bluntisham | 165 |
| Kent | 58 | 4 | 12 | 37 | 5 Eythorn | 1604 | Clover-street, Chatham | 307 |
| Lancashire | 54 | 3 | 15 | 33 | 3 Tottlebank | 1662 | Lime-street, Liverpool | 300 |
| Leicestershire | 40 | 5 | 14 | 20 | 1 Sutton-in-Elms | 1650 | Loughborough | 503 |
| Lincolnshire | 35 | 10 | 5 | 14 | 6 Spalding, 1st church | 1646 | Spalding, 1st church | 205 |
| London and Southwark | 54 | 9 | 13 | 30 | 2 Little Prescott street Goodman's fields | 1633 | John-street, Gray's- inn-road | 500 |
| Middlesex | 31 | 1 | 3 | 26 | 1 Old Ford | 1660 | Hackney | 584 |
| Monmouthshire | 56 | 2 | 7 | 46 | 1 Llanwenarth | 1652 | Newport, Welsh | 420 |
| Norfolk | 45 | 6 | 13 | 24 | 2 Ingham | 1653 | St. Mary's, Norwich | 337 |
| Northamptonshire | 49 | 5 | 17 | 23 | 4 Peterborough | 1653 | College-st. Northamtn. | 278 |
| Northumberland | 8 | 1 | 2 | 5 | 0 Tuthill-stairs, New- castle-on-Tyne | 1650 | Tuthill-stairs, New- castle-on-Tyne | 107 |
| Nottinghamshire | 24 | 0 | 3 | 15 | 6 Kirkby Woodhouse | 1760 | Stoney-st. Nottingham | 917 |
| Oxfordshire | 17 | 3 | 2 | 10 | 2 Hooknorton | 1644 | Oxford | 260 |
| Rutlandshire | 3 | 1 | 1 | 1 | 0 Morecott & Barrowden | 1678 | Oakham | 79 |
| Shropshire | 19 | 2 | 2 | 15 | 0 Shrewsbury, 1st ch. | 1627 | Shrewsbury, 1st ch. | 177 |
| Somersetshire | 51 | 10 | 5 | 31 | 5 Broadmead, Bristol | 1640 | Counterslip, Bristol | 612 |
| Staffordshire | 27 | 0 | 5 | 21 | 1 Willenhall, 1st ch. | 1792 | Cosely, Darkhouse | 189 |
| Suffolk | 52 | 0 | 9 | 42 | 1 Stoke Green, Ipswich | 1750 | Bury St. Edmund's, 1st | 326 |
| Surrey | 24 | 1 | 5 | 13 | 5 Guildford, 1st church | 1689 | Camberwell | 386 |
| Sussex | 17 | 0 | 7 | 9 | 1 Rye | 1750 | Brighton, 1st church | 239 |
| Warwickshire | 25 | 3 | 6 | 15 | 1 Alcester | 1640 | Cannon-st. Birmingham | 812 |
| Westmoreland | 2 | 0 | 0 | 2 | 0 Brough | 1834 | Brough | 81 |
| Wiltshire | 52 | 9 | 7 | 29 | 7 Southwick | 1660 | Back-st., Trowbridge | 309 |
| Worcestershire | 27 | 5 | 5 | 13 | 4 Bewdley | 1649 | Dudley | 251 |
| Yorkshire | 79 | 2 | 31 | 42 | 4 Bridlington | 1698 | Bradford, 1st church | 519 |

Oldest English Baptist Church in existence—Eythorn, Kent, formed 1604.

Baptist Churches now existing, formed in the 17th Century, located in 33 counties—142

Ditto ditto, in the 17th and 18th Centuries, located in 38 counties 419

Ditto ditto, in the present Century, located in 40 counties 703

Ditto ditto, time of formation unknown 102

Conversions.

SINGULAR CONVERSION OF AN INFIDEL.

J. C., although possessed of a mind beclouded with ignorance, manifested much enmity to religion. Infidel in principle, he committed to the flames, the word of God,—the legacy of his departed parents;—and seemed to live only for the injury of others. His pernicious views he sought to impart to his neighbours, and was ever ready to prejudice their minds against the gospel of Christ: declaring that it was all priestcraft;—the doctrines of designing men, who sought the prostration of soul and body for the accomplishment of selfish purposes. He neglected the house of God; and had not heard the voice of a preacher, but once or twice, for twenty years. In the height of his wickedness—unmindful of God, and regardless of his own soul,—he had a remarkable dream, which led to most important results. He dreamed that a heavenly messenger came to him, while in bed asleep, and asked him to rise and put on his clothes, stating, that he wished him to accompany him. He asked, Where he wanted him to go? He replied, “You must get your clothes on; I do not wish you to go far.” He put them on and went with him, till he came to a large building, like a hall. On drawing near to the place, he heard music and singing. He asked his guide what it was; when he received the following reply:—“It is the righteous singing and playing in heaven.” The door of the hall being open, he looked in, when he saw men with crowns on their heads, and white garments on; the place itself dazzled with light and glory. Anxious to tarry, he continued to gaze on the sight; when the heavenly messenger came to him,—took him by the hand, led him to an old deformed place, and solicited him to look in. He did so; when he saw awful sights. He then thought that the devil sprang at him, to take him; but the heavenly messenger guarded him off. Satan, he thought, made many more attempts, and he tried to break loose from the messenger, who held him, but could not get away. He then began to beg and pray for deliverance, promising that he would reform his life. The angel would not let him go for some time; but at length he said, “I will try you once more; but you must be sure and do as you have said, or I will bring you to this place, and you

must remain there for ever.” At last he released him;—when, overjoyed, he frequently turned round and thanked him. After which he awoke; when he found his bed-clothes drenched with sweat!

This dream could not be forgotten; and as a consequence, he was led to attend the preaching of the gospel. Although in rags, he was most regular in his attendance at the various religious meetings. As yet, however, he was ignorant of himself, and of the gospel of Christ. It was on a Thursday evening, when the minister met with more than twenty inquirers, that he appeared amongst them; and what was then advanced, was so powerfully applied to his heart, by the Holy Spirit, that he quailed under its influence. His sins, in all their magnitude and horror, appeared before him; when, at the dismissal, he felt so overpowered, that it was with the greatest difficulty he could retain his feet, and arrive with safety at home. That night, and some of the following days, were spent in the deepest mental trouble. Sleep departed from his eyes, and frequently had he to cease from manual labour, and seek retirement, to weep in secret before God. After several wearisome days and nights, while musing in his mind and sighing for the return of another religious meeting, when he might mingle his tears and prayers with the people of God, the thought rushed into his mind, that God could hear and answer him *then*, and that he need not wait till the return of another meeting, but go to the throne of grace *now*, and give Christ his heart. Pray, he did;—entreating the Almighty to convert his soul, and give him his Holy Spirit. While thus a suppliant at the footstool of mercy, an indescribable feeling entered into his mind; the burden of his sin was removed; and he was led as a poor helpless sinner, to depend upon the mercy of his Saviour. Oh, how changed was his countenance now! Instead of that downcast look, which led him frequently to sit in the place of worship, with his head bending to the ground, like the Publican of old, ashamed to look up; a composed and settled smile seemed to rest upon his features; the index of a quiet and happy mind. He is now a new creature; rejoicing in God his Saviour; and may be found occupying a place in the sabbath school, teaching the rising generation the way to heaven.

C——.

D. T.

Biographical Memoirs.

“*The Short and Simple Annals of the Poor.*”

ELIZABETH HUME.

ELIZABETH HUME was born at Bolton Gate, near Whitehaven, in the year 1793. In the days of her youth, she lived, as too many young persons do, without God and religion. When she removed to Whitehaven, she attended occasionally the Wesleyans, but was first led to the baptists during the revival meetings held by Mr. Pulsford, the evangelist. By this means she became convinced of sin, and at length gave her heart to Christ, and was baptized on a profession of her faith, with eight others, on the 24th of August, 1840. The affliction, which ended in her death, commenced about six years ago. During this time she suffered much; but her affliction was sanctified, and a remarkable improvement in religion gradually took place, which appeared in her patience and resignation to the Divine will. Her only trust was in the all-sufficient atonement of the Lord Jesus. Her enjoyment of the consolations of religion was frequently interrupted by her long and severe affliction; yet I never visited her without being refreshed in my own soul, and perceiving that it was so with her. As the time of her departure drew near, she became fully sensible of her situation. She died, or rather fell asleep in Christ, Sep. 21, 1843. I saw her and prayed with her the morning before her death, and found her heart was fixed:—she knew in whom she had believed.

“She’s gone to her eternal rest,
To share a lot among the blest.
Methinks I see her joyful stand,
With millions more, at God’s right hand;
Where nothing shall disturb her peace,
Where joy and love shall never cease.”

J. B.

WORDS OF THE WISE.

Nothing so much converts the pillars of the church into reeds shaken with the wind, as desire of their own glory.

Holy Scripture is a garden, and also a paradise; it abounds in flowers, which not only yield fragrance, but also bear fruit for the nourishment of the soul.

Our want of usefulness is often to be ascribed to our want of spirituality, much oftener than to our want of natural ability.

ORIGINAL LETTER.

THE SLEEPING PREACHER:

A LITERAL fulfilment of Canticles vii. 9, “And the roof of thy mouth like the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak.”—Communicated in a letter from the Rev. John Ryland, jun., (afterwards Dr. Ryland,) to the Rev. Mr. Toplady, dated November 9, 1776.

DEAR SIR,—We had last week, a meeting of ministers in this town, when I hope the Lord was with us of a truth. There were four public sermons, which would have pleased you much, though I am apt to think that you would have thought a private one, which I had the opportunity to hear, the most extraordinary of all.

Our brother, Wm. Guy, from Sheepshead, Leicestershire, who came a day or two before, and slept with me, is very apt to talk in his sleep—especially on divine subjects, which I believe his heart is chiefly set upon.

When I awoke on Wednesday morning, I perceived him warmly engaged in a supposed conversation with some dejected friend whom he was dreaming of. Having pen and ink at hand, I sat up in bed and began to write down the conversation; but was not able to write near fast enough to take down what he delivered, for he spoke nearly half an hour. The few detached sentences which I was able to snatch, shall be here subjoined, without alteration or amendment. And though, from the following sketch, you can hardly form an idea of the connection and propriety of the discourse, and the warm, pungent manner in which it was uttered; still, I am persuaded you would have been delighted with it (considering the circumstance of the speaker, being fast asleep).—Thus he begins:—

“You may think what you will, troubles that wait us from the creatures are great blessings. Many people—and even many of the people of God—are like children, they are sucking the breast of this world; and perhaps somewhat knocks the teat out of their mouths, and then there is such a mourning and such a lamenting, as if they had lost their all. In order that a man should bear trouble well, he should be strong in grace. I love to see them in the furnace, melting in humility: but

to see them melt in dejection, cowardice, and despondency, I am ashamed of it."

Here he recommended prayer, in a striking manner.

"For my part, I have got a better than a fellow-creature to make my complaints to. I do assure you he is a friend that could delight my soul if all the world were dead. I admire the noble mind of the prophet,—he was of a noble turn of mind,—"Although the fig-tree shall not blossom, neither shall fruit be in the vine, the labour of the olive shall fail, and the field shall yield no meat, the flocks shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." We should not draw our comfort from the creature, but from the covenant. The woman that was clothed with the sun, had the moon under her feet [kicking the bed with his foot]. David, when he had been well whipt, learned to lean upon the covenant. When professors of our day come to be put in the furnace, they make a poor piece of work of it. What do we mean by professing to love God? Why, afflictions dont take away God! If we loved God as we ought, we might rejoice in him amidst a thousand afflictions;—'Deep calleth unto deep at the noise of thy waterspouts.' Well, if there be deep and double deep, underneath are the everlasting arms, and they can bring you out of the deep

'Salvation! oh the joyful sound,
'Tis pleasure to our ears;
A sovereign balm for every wound
A cordial for our fears.'

He sung these lines with a low voice, and broke off suddenly.

"I must have one more stroke with you, my friend; you look so dejected and gloomy. These things are of greater consequence than you imagine. When the ungodly see this, they will say, 'Why, they are just like us: they boast of their God, but take away outward comforts, and where is their God then? Why, (say they) their God is like ours; we can do very well when we have all things our own way.' Whereas, on the other hand, when they see the people of God humble, patient, cheerful, and thankful under afflictions, it strikes them dumb,—it makes them think there is something in religion. If you must go, I cannot stay; and so farewell. I wish you may consider these things, however." With these words he turned himself in bed, and lay still till he awoke.

In a subsequent letter, confirming the above account, Mr. Ryland says, Mr. Robert Hall, of Arnsby, heard him once before, and Mr. Evans, of Taunton, twice. I heard him twice, fourteen months ago, at Kettering, and once since at Clifton. This last time was at the opening of a new meeting-house; when Mr. Hall preached nobly, from Prov. ix. 1, "Wisdom hath builded her house," &c; but the pulpit being newly painted, the smell made Mr. Hall very ill; and the next morning, I, lying with Mr. Guy, he began thus, being fast asleep:—

"Poor dear Mr. Hall, he has had a great many afflictions; but they do him good. I apprehend he is naturally a man of a stout spirit, but his afflictions pull him down and make him tender-hearted and sympathizing. How he is melted! he could hardly go on for tears. The scripture says, 'Many are the afflictions of the righteous, but the Lord delivereth them out of them all.' And the Psalmist said, 'It was good for me to be afflicted.' The Lord has said, 'I will visit their iniquities with stripes, and their transgressions with a rod; but my loving kindness will I not take away, nor suffer my faithfulness to fail.' There is a *but* for you; the devil can't split that *but* with all his mallets and wedges. * * * You have heard of the patience of Job. Job had a great deal of patience. I know I have wondered how he did to have patience with his wife: satan took everything else away from him, but he left her to be an affliction to him. Curse God and die indeed! instead of that, she ought to have come and kissed him, and comforted him, and have said to him, 'I am sorry to see you so ill, my dear, and in such distress, but hope God will enable, comfort, and support you, and that you will bear your trial with patience, and never fear but he will bring you through.'

"I pray God I may never have such a wife as Job had; I wonder he did not call her a fool, to bid him 'curse God and die.' Indeed he did call her near as bad; he told her she talked like one of the foolish women. I think I should have called her a fool downright: but the devil and a woman make a strange piece of work when they get together. It was so with the first woman."

I am, Rev. and dear sir,
An Admirer, not of *Sleepy*, but of
SLEEPING PREACHERS.

NARRATIVES, ANECDOTES, &c.

A DAY IN RHODE ISLAND.

To the Editor of the Baptist Reporter.

DEAR BROTHER,—Your Reporters for Jan. and Feb. have duly arrived on this side of the Atlantic; and allow me to tell you that the improvements are greatly admired, and to my certain knowledge the orders for them have considerably increased. Certainly you ought to sell 12 or 14,000 monthly, and the old *Baptist Magazine* as large a number; and were the baptists of England faithful to themselves, you would do it. Have you received, read, and printed, my "first Sabbath in New England?" Supposing it just possible that you may have room and inclination for a few more "jottings," or "pencilings by the way;" I now send you some; but if they do not please or profit, put them aside, and a line placed on your outer leaf, "we want no more jottings from the United States," will fly across the Atlantic, and be most reverently regarded. Till then, I shall proceed.

On the morning of the Friday after the Sabbath of which I have written, I arose from my bed, and having partaken of the renewed hospitality of Dr. Sharp and his amiable family, I hastened to the railroad terminus, to proceed to Providence. Railroad carriages here, are not the cold, comfortless, or as one of my fellow-passengers called them, *murderous* affairs they are with you; they are neatly fitted up, each car (carriage) has a red-hot stove within it, and purchasing your morning paper for a cent, (an English halfpenny,) you proceed comfortably, perhaps rather more warmly than you wish. About two hours and a half brought us to Providence; but long before this we had entered the state of Rhode Island. As soon as the train stopped for a few minutes, I sprang out of the car that I might tread the ground where religious freedom first breathed. I went back, in a moment, to the sufferings of British christians during the sixteenth and seventeenth centuries. I appeared to see those noble men who left their country, suffering the loss of all things, that they might go to worship God in the wilderness. I seemed to contemplate the vast mass of those christians becoming persecutors in their turn, and bitterly opposing inoffensive quakers, and resolved scriptural baptists. I saw one, called Roger Williams, a warm-hearted

Welshman, cast out as evil, and coming in the midst of winter to receive from Indians, hospitalities denied by christians, and planting here, on this very spot, the first state on the face of the wide earth, where religion was left equally free of a shackle and a coronet. She has been let alone, and gloriously has she won her way. I felt the whole force of Mrs. Hemans' beautiful lines, as I could have thrown myself on the ground and kissed it:—

"O call it holy ground—the soil where first they trod,
They have left unstained what there they found—
Freedom to worship God."

But I must not stop to talk in this way. Here was the smallest State of the Union, and by this time I had arrived at Providence, and I longed all at once to see what the boasted Voluntary System had done on the spot of its birth. I forthwith repaired to Brown University, the excellent President of which, the Rev. Dr. Wayland, I had known and loved during his visit, a few years since, to England. I had written a few days before to tell him of my intended visit, but alas, my letter had not reached him; nor had he even heard of my arrival in the United States. Alas, for my importance! No newspaper, nor letter, nor friend, had penetrated his lecture room, or his study, to tell that momentous fact! But never mind, the good doctor soon gave most thorough evidence of a cordial welcome, and well did we improve the few hours we spent together.

It was absolutely necessary that I should leave Providence that night, that by railroad and steam vessel, I might fulfil important engagements in New York, on the sabbath. We first talked of old mutual friends, and endeared spots in England; and then walked over the University. Its outward appearance bears a considerable resemblance to University College, London, except that it is considerably larger than that Institution. Its wings are not uniform, but when the old parts shall have been rebuilt of granite, corresponding with the new and largest wing, it will be a truly magnificent temple of wisdom. In this new portion are the philosophical lecture rooms, with apparatus which cannot be surpassed for beauty and completeness; the museum, commenced only eight years since, but which already presents many thousands of specimens in conchology, mineralogy, &c., &c.; and the library, which they regard as only a commencement. It now

has about 10,000 volumes, of which a most admirable catalogue has just been printed, and which will shortly receive large accessions from funds just becoming available for that purpose. I was introduced to each of the professors, to the librarian, who is a young man of extraordinary promise, and to several of the collegians; and then returned to dine with the excellent president and his amiable family.

After dinner, we walked into the city. Of course we first went to visit the *first* baptist church in the State. The appearance of the place need not be described, as its elevation, with its steeple, the accent of its famous bell, and its remarkable motto, &c., have so often been published in England; in the last instance by myself, in the *Revivalist*. And here was the first purely Voluntary church,—a noble child! Its beauty is almost incomparable; its only fault is, that sadly too much space is lost in its internal arrangements, but notwithstanding this evil, it comfortably seats 2,500 hearers. The baptistry stands on an elevation; it has an organ of rich and powerful tones, and like every other church here, is comfortably warmed with stoves, a thermometer being suspended against one of the pillars, and the proper officer being careful to regulate the heat from sixty to sixty-five degrees. There are several other baptist churches in the city, and others for Unitarians, Congregationalists, Methodists, &c.

The Senate and the Representatives were sitting, and we went to witness their proceedings. The former corresponds with the British House of Lords. Dr. W. was known, and several of their honours rose to receive us with great courtesy, providing us with seats in the very midst of themselves. They were engaged in a careful revision of their statutes, and shewed great tact for the dispatch of business. Every bill was read through, the debate taken—alterations made, &c.,—then read a second time by its title, and passed, or referred to a committee, as the case might be. We arose after a while to depart, the honourable chairman rising to bow to us; we then paid a temporary visit to the House of Representatives, corresponding with the House of Commons; the assembly was larger, and not so select as the other House, but on the whole, it was evidently a Government of which Roger Williams would not have been ashamed. We passed by, but could

not visit, the beautiful Public Schools, where provision is made for the complete English education of every poor man's child, without expense to himself; and what are called the High Schools, where the sons of citizens, who are disposed to pay a moderate sum, are prepared for the counting-room, or the college. We called at the Athenæum, a splendid granite erection, a literary institution, with a library of 10 or 12,000 volumes, which I was invited to frequent as often and as long as I pleased, and where we found both ladies and gentlemen pursuing their studies.

But my paper is more than full. I have left much unsaid. O, the glories—the blessedness of christian freedom! It is worth all the sacrifices which can be made for it. British christians! British baptists! be strong in the Lord, and in the power of his might, and go forth to conflict and to victory.

JOSEPH BELCHER.

New York, Feb. 29, 1844.

GYPSIES AND GRANDFATHERS.—George Borrow, in his popular work, entitled "The Gypsies in Spain," asserts, that "the Gypsy fortune-tellers *invariably* promise to the *old*, riches—and nothing but riches; for they have sufficient knowledge of the human heart to be aware, that avarice is the last passion that becomes extinct within it." That this gypsy philosophy is not erroneous, but purely *inductive*, there can be no doubt. Then let old persons who wish to be found in the way of truth, take heed to themselves, and—"Beware of Covetousness!" If any aged money-getter, should think *himself* free from this sin, let him be assured there is reason to suspect that he judgeth with partiality. Let him examine himself again, and determine, by the help of the Searcher of hearts, to know himself truly, on this point.

A GENTLE HINT.—"Little girl," said one of the tract-carrying Puseyite ladies to the child of a Northumberland dissenter, "here is a ticket for the Rector's soup kitchen, and you must make up your mind to go to the Rector's school." "No," answered the father of the child, "take back your ticket, I will not sell my child's conscience for your soup." E. L.

A COLLECT FOR THE DAY.—A few days since, I received a letter from Mr. May, of Jamaica, containing some interesting specimens of negro piety and shrewdness. Among them was a short

prayer lately offered by a devoted member of the church under Mr. M's. care. A sentence or two of this prayer, from the genuine loyalty and aptness of thought which they express, we may all, I think, with slight alteration, unite in, as a short, but very suitable "Collect for the Day." "O Lord! bless our Queen Victoria, and her Royal Consort, with her lilly (lille) increase that Massa Jesus grant unto her. And O Lord! bless the Governor, and Assembly, and Magistrates,— may they maintain the truth, *and play fair in the Laws.*" W. M.

CAUTION TO ALL DESPISERS OF CHRIST'S INSTITUTIONS.—ON Sunday, March 3, at Seaton Delaval, Northumberland, some Cramlington men were drinking and card-playing in a public house, and, in the depravity of their hearts, got up a mock-administration of the Lord's Supper. Shortly afterwards, one of the party, a man named Barras, was suddenly seized with paralysis—was carried home by his comrades—put to bed—and died on the Thursday following, after enduring excruciating torment—torment so dreadful, that it frequently required four men to hold him down. Another of the profane party is also ill.

E. L.

QUEEN ELIZABETH, in a letter to Doctor Heaton, bishop of Ely, who had refused to comply with a requisition to exchange certain church lands for an equivalent, wrote as follows:—"Proud Prelate—I understand you are backward in complying with your agreement; but I would have you to know, that I, who made you what you are, can unmake you; and if you do not forthwith fulfil your duty, as sure as I am Queen of England, I will immediately unfrock you. Yours as you demean yourself,—ELIZABETH." Poor doctor—he did not appear in this circumstance like the Lord's freeman—and a successor of that bold Apostle, who said, "we ought to obey God rather than men."

MUSICAL INSTRUMENTS AND GOWNS.—De Laune, in his plea for the Nonconformists, (page 33), says,—“Pope Vitellianus brought organs and other musical instruments into the church, about the eighth century.” If this was their first introduction, as most likely it was, they were not used in the primitive church. The same author tells us, that Pope Zacharias, in the year 737, ordained Priest's gowns, tippets, and four-cornered caps. S. H.

CORRESPONDENCE.

CAN A CHRISTIAN JOIN A CLUB OF ODD FELLOWS?

THIS is a question of great importance, as several young members of our churches have been induced to join themselves with these, or kindred societies. In doing so, they plead the duty of providing for sickness and old age. This is plausible; but the word of God should be the rule of all our actions. The Apostle cautions the Corinthians against forming worldly connections. Turn to the second Epistle, and begin at the fourteenth verse, and read to the end of the sixth chapter. Do we not pray "Lead us not into temptation." Are we not to "avoid the appearance of evil;" and if we join in worldly company, and are found with them in their haunts of dissipation, though we may not be led into any excess, or disgrace our profession by acts of gross immorality—do we not, by our presence, sanction their conduct, and thus become partakers of other men's sins. The christian's conversation should be to edification. I fear, that professor who endeavours to speak a word for his Master in the ale-house or the club-room, will not be very likely to benefit those whom he addresses. Christ charges his people to let their light shine before men—will not the brightness of the christian's light be awfully obscured in the company of the profane scoffer and the drunken votary of Bacchus? Much more might be said, from the word of God, to prove the evil tendency of such associations, but I trust these few will elicit further remarks, and lead every christian who has joined, or may think of joining such clubs, to pause and reflect. A neighbouring minister says, he is certain that since these clubs were established in his neighbourhood, religion has declined; and in this village it has fearfully, and I could furnish painful instances of their evil influence on the spiritual condition of several professors.

To our pastors and churches, allow me to suggest the propriety of instituting a Christian Benefit Society, in connection with each of their congregations. There will then be no longer any excuse for christians, to peril their own salvation and bring disrepute on our holy religion, by coming in contact with such worldly, and often wicked, associates.

A. Y.

[IOTA BETA on this subject in our next.]

ON THE DEDICATION OF INFANTS.

WHAT is the opinion of the baptists generally, on the subject of naming children in public, the minister taking them in his arms and praying over them? No doubt a diversity of opinion exists on the subject. I cannot help thinking that this bears a resemblance to a ceremony which we, as a body, discountenance. That Christ took little children in his arms and blessed them, is a fact; but can we argue from that, that his ministers are to do so too? Are they commanded to do so? Do we read of the Apostles doing so? With my mind open to conviction, I forbear to offer more of my own remarks at present, trusting that you, or some of your correspondents, will throw some light on this subject. C. W.

[A similar question is asked by H. C., and F. M. K. has given us an account of two dedication services held in his own house, which we intend to give in our next.]

CARSON ON BAPTISM.

I SINCERELY wish that every one of our ministering brethren was in possession of a copy. In the list of subscribers, the number of ministers does not amount to 500. This is not as it should be. Many doubtless would wish to possess it, if they could afford it. Now might not this be remedied? Provided the deacons of our churches would unite, how easily could they procure the volume, and present it to their respective pastors. By giving this hint a place in your miscellany, it may produce this desirable effect.

Cambridge.

R. E.

BAPTISM QUERY.

I SHOULD be better convinced of the proper mode and subjects of baptism, could you but satisfy me as to the baptism of the Jailor and his Household, who the Scripture informs us were baptized. Were they baptized by immersion or by sprinkling, in the Jailor's house or elsewhere? Coleford. AN "INDEPENDENT."

Satisfy you! what evidence would satisfy you? Tell us.

CHURCH BOOKS.—We have received from two of our friends, E. J., and T. T., some valuable hints for the formation and management of Church Books. But we wait for further communications; as we are anxious to produce the most convenient forms that can be suggested. Plans of schedules, for the lists of members, are what we chiefly want.

OPEN-AIR PREACHING.

It will, I think, be a happy sign for our country, when this subject is generally and practically taken up by ministers of the gospel. Churches and chapels may be erected, and sufficient accommodation may be provided for the wants of the population, but still, multitudes will never hear the gospel at all, unless it be carried to them. This is found to be true with respect both to large and densely populated towns, and to the villages and hamlets of our land. From various reasons many will not enter our places of worship; we must therefore go into the streets and lanes of the city, into the high-ways and the hedges, and compel them to come in, that the purposes of divine mercy may be answered. It may be alleged by some, that places of worship being erected so extensively, there is little or no necessity for this step. I answer, that although places of worship must be built, it is not to this that the ministry is called, nor in this do its duties terminate with respect to the mass of the population. The work of the ministry is to preach the gospel to every creature. *This*, is essential and necessary; *that*, is a mere accident. It may be alleged that if men will not come to hear God's Word where it is preached, it is their own fault if they perish. That may be true in a sense, but it may also be true that it is the fault of the ministry in confining the preaching of the gospel to their respective places of worship, that they are not saved. It may be thought, by some, to be undignified to preach the gospel in the open air; a letting down, and a degradation of the high office of the christian ministry. But can it ever, under any circumstances, be undignified to preach the gospel? Can it ever be considered a degradation, under any circumstances, to announce the glad tidings of salvation to perishing sinners? Can it ever be a lowering of the ministry that those whom God has put into it, should be found treading in the steps of Christ their Lord, who constantly thus preached the Gospel? Some ministers may urge that their time is so fully occupied that they cannot engage in this work. I know that the duties devolving on many of our pastors are very numerous, but still I think that if the mind were bent upon it, one week at least, during the season favourable to such labours, might be devoted to it; for I allude, in these remarks, not merely to the occasionally taking an extra service, by preaching in the open air on the sabbath-day, or in the week, in the town or village in which a minister may reside, and under special or other circumstances which may call for it; but to short tours, say of a week's duration, for the purpose. In any part, where a number

of churches are associated, arrangements may easily be made for all the towns and villages to be visited within the boundaries of the association, and to have open-air services conducted in them. For example, let the association be divided into four, five, or six districts, as may be found convenient. It may also in some cases, be advisable to divide the districts into sections. Then, at a given time, let two or three of the brethren residing in each section or district, visit and preach at all the places within that section or district. It would be a delightful feeling to those engaged, that so many were at the same time occupied in the same hallowed work; and that their knees would often be bent at the same moment at the throne of divine grace, soliciting that blessing which alone could make their labours successful. Suppose but one service held at each place, the amount of instruction and effort in each case, would indeed be but small; but many brethren could give two weeks at different times during the season; and some, hardy and robust in health, and not overburdened with work at home, even more. And were the plan acted upon generally, though but one week should be given to it, the aggregate amount of instruction given, and of persons attending it, would be immense.

In giving the following account of a tour such as I have been recommending above, let me premise—1. That it was no part of any systematic plan of operation conducted by many brethren, (would that it had been!) but simply an isolated effort arising out of conversations and communications between each other, on the importance of such a step. 2. That it is, I trust, from no feeling of pride or vanity, that this is published, but to shew that the thing is practicable, and with the hope that others may not only go and do likewise, but better. 3. That all the services in the morning and afternoon, were held in the open air; that those held in the evening, were, either on account of the state of the weather, or other prudential motives, held at chapels kindly lent for that purpose. 4. That notice of the intended services was either sent on by some messenger, or given by ourselves when we arrived at the place, (always choosing the most public spot for preaching) either by sending the children we saw about, with the intelligence to the different houses, or by singing a hymn, which speedily caused doors and windows to fly open and brought many of the inhabitants to stand close around us, while others, more shy or less interested, gazed and listened at a respectful distance. 5. That in all cases the cottagers or others at whose houses we stayed, cheerfully invited us in, and offered us such things as they had, though being accustomed to rather better fare at home, we did find it a piece of self-denial,

that working hard as we were, we did not happen to get a taste of flesh meat from Monday evening, till Friday about two o'clock. 6. That every evening, save one, we procured comfortable beds to sleep in. That evening we stayed at a village, where the only person who could have given us such accommodation, was from home. We had reached the place after walking several miles, but a short time previous to the meeting, and had, in coming through the fields during a heavy rain, got our feet completely wet. We were not, therefore, after three services, in a very fit condition to walk between two and three miles to the nearest village, where, we were told, we could get a bed. Brother W. was for returning; I was for remaining in the village, and brother P. was willing to go or stay as the case might turn up. Being very much fatigued, I stated my determination not to go out of the place, and requested the person at whose house we were staying, to let me sleep in an arm-chair in her kitchen. This she could not consent to; so after silencing an old woman who wanted to talk me into an alteration of my purpose, I said that if I could not get any beds, I would go back to the little chapel and sleep in one of the pews. Brother P. sympathetically determining that if I was exposed to so *hard* a lot, he would share it with me! This led to the formation of a committee of ways and means; and at last a bed was found at a cottage for Brother P. and myself, which though not exactly of the kind we should have chosen, had we been free agents in the matter, was better than lying on the boards, and was moreover offered with cheerfulness by the cottagers, and with some inconvenience to themselves. We were refreshed with our night's rest, and saved an additional walk of nearly three miles in the morning. Upon our return to the house we had left the preceding night, to our surprise we found Brother W., who, after our departure to our resting place, not feeling very desirous of the walk, had coaxed the good woman of the house, to allow him to share a bed with one of her sons. 7. That at the conclusion of most, if not of all the services, we found persons lingering about with a seeming desire to converse with us, and we were in many cases, I trust, enabled to speak a word in season; Brother W. having a supply of tracts and handbills, distributed them as occasion offered. We endeavoured also to drop a few words to those with whom we came in contact in other ways, when an opportunity presented itself, and this we all found very beneficial to our own minds. 8. That our discourses were generally limited to eighteen or twenty minutes, except when but one brother preached; in that case, greater latitude was allowed. 9. That we

held ten services at nine places, our congregations varying from thirty to 350. We addressed, in the whole, about 1,000 persons, thus averaging 100 to each service; which, considering that in all cases, except one, the places visited were agricultural villages, and it being the season of hay-making, was very encouraging. We arranged for the morning and afternoon services to be as near the breakfast and dinner hour as we could, and it was truly pleasing to see how readily many stayed the greater part, and in some cases the whole of that time to listen to the word of life. 10. Our labours terminated on the Thursday evening, feeling that as each of us had to preach three times on the Lord's-day to our own people, it was desirable that we should reach home on Friday evening; and there being no direct communication from where we were, it took us the whole of that day to reach our respective habitations. 11. That this visit appears to have been useful in teaching many, that all baptists were not the same sort of persons as those whom they had known under that designation. In more than one instance it excited great surprise to hear that we were baptists; and certainly judging from some specimens that we had, baptists in general could not be thought to be too low in doctrine, too liberal in their views and feelings towards others, or too lovely in their tempers and dispositions.

Having made these preliminary remarks, let me proceed to my tale. We met at Melksham, on Monday, July 17, 1843, at twelve o'clock, according to previous arrangement. After refreshment at brother Russell's, we were taken to Calne, in a conveyance kindly lent us for that purpose; at which place we proposed commencing our labours. The rest of the journey was performed on foot, the distance from village to village varying from about one to four miles. Our first service was held in the evening, at Castle-street chapel, (Mr. Lush's) where we all preached; and at the close, announced that a service would be held the following morning, at nine o'clock, on the Green. On our walking to the place, at the appointed time, we saw an apparently important personage, with his thumbs in the arm-holes of his waistcoat, looking about him with a full consciousness of his own dignity. Brother P., who regarded him with some suspicion, said, is he for us, or against us? Oh, said brother W., for us; and so without further ceremony, went up to him and asked him which he thought was the best place for us to stand to preach. His answer shewed us how well brother W's. charitable opinion was founded. "I dont know," said he, in a magisterial tone, "you are not going to preach here, I am come out on purpose to prevent it." "We thought this was pub-

lic property?" "No it is not; I rent it;" and pointing to a house, and a few sheep which were nibbling the much trodden and half withered grass, "that is my house, and those are my sheep, and I'll not have any noise made here." We told him that had we been aware that it was his property, we should, as a matter of course have made application to him, and hoped that he would now grant us permission to preach there. After a little more parleying, his anger was quite softened, he withdrew all opposition, and brother W. and myself, addressed a large and extremely attentive audience; this same gentlistening at some distance to a part of the discourses. We found in this case, that "a soft answer turneth away wrath." Brother W. and P. met him afterwards in the town, and thanked him for his kindness; upon which he assured them that they would be quite at liberty to preach there upon any future occasion. At two o'clock, brother P. preached at Hill Marton; and at seven, we all preached at the village chapel at Goat-acre, where we remained for the night. Here resides a good brother, who, though not regularly engaged in the ministry, takes upon himself no small amount of labour in preaching the gospel in some of the neighbouring villages.

On Wednesday morning, brother W. and P. preached at Iyneham. We here met with a very interesting case of a man and his wife under concern about their salvation, who, at the conclusion of the service, invited us to their house. We ate such things as they set before us, and endeavoured to impart to them instruction suited to their cases. They both manifested much interest, especially the wife, whose tears betokened the great anxiety of her mind on the subject. Having met with some persons who seemed to wish to have some information on the point, we left two or three of Crapp's Tract on Baptism. At two o'clock, Brother P. and I took our stand on the stone cross at Clack, and preached to the people the Cross of Christ. Here we found a small baptist chapel. Whether the parties connected with it ought to be ranked as babes, or as young men, or as fathers, I know not; but from all we could learn they were not accustomed to the milky regimen of babes, but to the more substantial diet of "strong meat," and that pretty "well seasoned." There being a bell to the chapel, we thought that if they would allow us to ring it, it would be a very good way of announcing the service to the villagers. So we made application for permission to do so. But the manner in which the refusal was given, soon taught us our mistake in supposing that they could even thus far sanction men so unsound in the faith as, I judge, they deemed us to be. While I must do one of

this party the justice to say, that he permitted us to rest in his house as long as we pleased, and invited us to take part of his homely meal, yet we felt that this was more than counterbalanced by the manner in which he acted after the sermon commenced. After listening not quite ten minutes to the first discourse, he brought some baskets to his door, just before which we and the people were standing, filled them with cabbage plants, and then, as if to mark his opinion of us and our ministry, deliberately walked off with them, calling (as we judged) upon one of his fellow-members who had manifested a less amiable spirit than himself, to accompany him. We were invited to a farm house in the village to tea, where the exhilarating beverage, and agreeable persons we met with, proved quite refreshing to us. Our walk from Clack to Spurtle, where we all preached in the evening at the small Wesleyan chapel, was indeed unpleasant enough. Within a quarter of an hour of our starting, one of the most fearful storms commenced, and raged for upwards of half an hour, that I ever remember to have been out in. We had taken the path through the fields to save distance, and the only shelter we had was a hedge that parted one field from another. Under this hedge we crept and sheltered ourselves as we could, the lightning playing around us, the thunder rolling over our heads, and the rain descending in torrents. Some lives, I afterwards heard, were lost during that storm, by the lightning, but God in his mercy preserved and spared us.

On Thursday morning, we took our stand on the cross at Bremhill, and Brother P. and I preached to the people, Christ and him crucified. Here resides the poet and parson, A. B., and though I take it he has no great liking for us, we were permitted to make known the gospel in peace. In the afternoon, at two, Brother P. preached at Sutton Benger, and at seven, Brother W. and I preached at Christian Malford, at the chapel belonging to the Independent Home Missionary Society. We travelled together as far as Chippenham on the Friday morning, where we dined; and previous to our departing to our respective homes, we knelt together at the throne of divine grace, and I believe we all felt it truly sweet and pleasant to unite in thanksgiving to our Heavenly Father, for his goodness and mercy to us, and in seeking his blessing and the influences of his Holy Spirit to rest upon the labours in which we had been engaged. Upon a review of that week's work, we all feel that we only did what the necessity of the case called for, viz: extra efforts on the part of ministers to seek to evangelize the districts in which they reside. We should indeed have been glad to visit several other

places had time and strength permitted, but we purposed to spend one more week in this kind of work before the season terminated.

G. W. F.

PLANS OF USEFULNESS.

CLASS MEETINGS.

What valid objection can there be to class meetings? Are not such meetings in perfect accordance with the nature of religion, the spirit of the gospel, and the social character of man? Indeed, are not such meetings even needful in order fully to carry out some of the precepts contained in the word of God?

What is there to prevent the adoption of class meetings in all the churches of Jesus Christ? Suppose the members of a christian church desire to meet once a week, in small classes, for the promotion of each other's piety and usefulness, is there any insuperable hinderance to their doing so?

Would not immense spiritual good result from class meetings, were they generally adopted and thoroughly worked? Would not such meetings tend very much to increase the holiness, and therefore, the happiness, the activity, and therefore the usefulness, of individual christians?

Ought not christians of all denominations, and especially christian Ministers and Deacons, to attempt the adoption of class meetings in their respective churches? Do not the piety and usefulness of churches need to be greatly increased? Does not the progress of experimental and practical godliness in the earth require to be greatly accelerated? Is not an improved state of religion in christian churches essential to the prevalence of religion in the world? And if class meetings be, in any measure, adapted to promote these important objects, is it not the duty of christians to attempt their adoption?

J. C.

INDIVIDUAL EFFORTS.

COLEFORD.—The superintendent and friends of the Rock sabbath-school, feel much pleasure in reporting the happy revival of religion amongst the inhabitants of the Forest of Dean, resulting from the zeal manifested by two or three young men, who have kindly engaged (alternately) to walk there, nearly four miles, for the express purpose of instructing the rising generation in the fore part of the day, and in the afternoon, to publish the glad tidings of salvation to those advanced in years; many, or in fact most, of the latter, are totally ignorant of all learning. Some few are earnestly inquiring after Bibles. We trust that some will be speedily procured and sent them by their well wishers.

ATTEMPTS TO DO GOOD.

REDFORD.—We have received from T. H. M. a copy of the Rules and proceedings of a Society of young men for Mutual Improvement and Doing Good. They meet weekly, and pay twopence monthly, to buy tracts and pay other expences. Each reports, weekly, what he has been doing during the past week, in distributing tracts, and in talking with others on religious subjects; and instances of success are mentioned and recorded. Various modes of mutual improvement are also adopted. We heartily wish success to such associations. When young, we derived much benefit from a similar society, and believe that, when wisely conducted, they are calculated to promote the intelligence and activity of the members.

REVIVALS.

MANCHESTER.—It is a fact, for the existence of which it is not necessary that any account or explanation should be given, that Manchester has been less productive, as a baptist field, than almost any other town in the kingdom. Until within the last two or three years, extinction seemed to be rapidly approaching for our name; and that in a population where seven or eight strong, healthy baptist churches ought to have existed. Towards the close of last year, the church at George-street resolved to make extra efforts to revive the work of God; and accordingly invited Mr. Pulsford to spend a few weeks with them. He arrived, and commenced operations about the middle of January, and remained till near the end of March, when Mr. Harvey, of Prestou, who has also been doing the work of an evangelist, succeeded him, still carrying on the good work. A plan of visitation had been matured, in which the whole church was taxed. Twenty thousand small hand-bills (a copy of which has appeared in the *Reporter*) were circulated, besides five or six thousand other tracts and circulars. By this neglected, but all-important agency, hundreds were drawn to the house of God. Every evening, members entered the sanctuary, conducting their little bands of invited guests, many, very many of whom, had been entire strangers, even to the forms of religion. For the first fortnight, Mr. Pulsford's labours bore upon the church. The meetings, in the early morning, as well as the evening, were attended by large numbers. The first inquirers' meeting was called at the close of the third week, when a goodly number answered the summons, and took their place as seekers after God. On Lord's-day, March 3, fifteen were baptized. This service was unusually interesting and solemn. Three sons of three deacons, and the eldest

son of the pastor, were among the candidates. On March 10, seven were baptized, two of them Wesleyans, who returned to their own company. March 17, seven more. March 24, six, of whom one in the beginning of the revival, had violently opposed his wife's baptism, in ungodly and malicious rage; but the persecutor was arrested, humbled, converted, and husband and wife united in the same baptismal service. On March 31, eight thus gave themselves to the Lord, including a brother and sister, the latter, not twelve years of age, and of small stature, but her experience, at the church meetings, for intelligence, truthfulness, and scriptural propriety, would shame many older heads, and do credit to the wisest and the best. The pastor's second son was also in this band. On Friday, April, 5, five were baptized, including two brothers, sons of another deacon. There are other candidates, and a long list of inquirers. From this it appears that nearly fifty have been added, as the fruits of this movement, up to the time of writing this notice. In the very midst of these services, the events transpired which led to the immediate union of the two churches, George street and York street, and the consequent transfer of congregation, services, &c., by which a serious interruption to the revival movement was apprehended. There was, however, no interruption. The work went on. The larger house at York street was well filled, and increasingly absorbing interest was felt in this work of God. It is still in progress, and the hearts of God's people beat high with hope. This truly has been a day of visitation—a time of refreshing from the presence of the Lord. As to the general characteristic of this movement, there are those who speak of "excitement," "too frequent baptizings," "candidates too young," &c. We respect the right of private judgment, and might leave the matter to its own evidences and justification; but must say that less excitement could scarcely be exhibited. There was nothing electrical in any one address, no thrilling, no rush of impetuous feeling, no sobbings and cries of smitten ones; it was all plain, serious truth, acting on the conscience in ordinary form, but embracing many, and though the many is man's objection,—it was God's glorious work.

[We have received a copy of a hand-bill distributed at Wellington, Somerset, previous to the holding of "a series of services," on Tuesday April 9. It is headed, "The promotion of Scriptural Piety, the great end of Man's existence on the earth." The syllabus of the addresses to be delivered is excellent. We shall be happy to hear of the results. Some remarkable incidents connected with a Revival in Yorkshire, by J. T. L., in our next.]

BAPTISMS.

FOREIGN.

JAMAICA.—At *Passage Fort*, Dec. 24, thirty-seven persons were baptized in the sea, before a large assembly of orderly spectators, by Mr. Dowson.—Dec. 25th, at the River Head, near *Stewart Town*, by Mr. Dexter, thirty-seven; twenty-two of whom were connected with the sabbath school.—Dec. 31, at *Green Island*, about 2,000 persons assembled, on the sea-beach, to witness the administration of the ordinance of baptism to twenty-four persons, who were immersed by Mr. E. J. Francies.—Jan. 1, in the baptistry of the meeting-house, *Spanish Town*, 106 were immersed. The place was crowded.—Jan. 7, sixty-nine believers were baptized in the sea, by Mr. Cornford, at *Montego Bay*. These make 182 baptized here in nine months.—Jan. 21, at *Luca*, a vast concourse of spectators assembled to witness the celebration of the solemn ordinance of christian baptism; when Mr. E. J. Francies, the pastor, immersed twenty-one candidates.—Mr. Knibb says, “Last sabbath but one, (Jan. 21), I had the pleasure of baptizing the eldest of the African children whom *I took from the slave ship*, and who was educated in this school.”—Jan. 21. *Annatto Bay*. After a prayer-meeting on Saturday evening, and an early prayer-meeting this morning, the congregation repaired to the river, where a large and orderly body of spectators were assembled. Eighty-nine were baptized. Verses of hymns were sung at intervals, and at the close,

“ ‘Tis done—the great transaction’s done—
I am the Lord’s, and he is mine;
He drew me and I followed on,
Charm’d to confess the voice divine.”

DOMESTIC.

BRADFORD.—Feb. 4, eleven were added by baptism to the first church, of which Mr. Dowson is pastor. Jan. 7, five were added by baptism to the second church, of which Mr. Pottenger is pastor; and during the year 1843, sixty-four were added to this church by baptism. To the third, or G. B. church, more were added during the last, than during any preceding year, although certain circumstances, which it is hoped will be temporary, have prevented any addition this year. R. I.

STOCKPORT.—Nine persons were baptized and added to the church at Zion chapel, Feb. 4; and three more on the Sabbath afternoon following. Appropriate addresses were delivered by Mr. Baker. The congregations were attentive, and the services solemn and impressive. At the close of the services we distributed the tracts you sent us. S. H.

CORK, Ireland.—Mr. G. N. Watson, in a note, March 30, observes,—“You will probably have learned by this time, that I have removed from Limerick to occupy the place of Brother Trestrail. I received a cordial and unanimous invitation to become the pastor of the baptist church here, and deemed it my duty to accept the call. Much good has been effected here through the instrumentality of Brother Trestrail, and the church and congregation are in a flourishing state. The ordinance of baptism has been administered three times since the beginning of this year. In the first instance, to a young lady, who has not yet attained her fifteenth year, and has been brought to the knowledge of the truth by the instrumentality of Brother Trestrail. The second, a gentleman of high respectability and piety, was a member of the Independent church, Zion chapel, Dublin. He was led to inquiry respecting baptism, and no sooner was his mind made up, than he made haste and delayed not, to keep the divine precepts. In him, we possess a valuable accession to our cause. Last evening we had a truly interesting and solemn service; at seven o’clock, our meeting house was filled with a respectable assembly. I delivered an address. Brother Trestrail engaged in prayer, and then proceeded to administer the ordinance of baptism to three persons; my beloved partner, another lady, and the third person was formerly a Roman Catholic, and then, for some years, a member of the Independent church in Cork. Thus we are advancing a little in Ireland. Inquiry is made into our principles and practices, and I believe the day is not distant, when we shall have greater accessions. Little, comparatively, has been done for our poor Roman Catholic neighbours; nor can this be wondered at, when the policy pursued towards them by the majority of protestants here, is known. But we must show them that whilst we have no sympathy with their religious opinions, we have much in their sufferings; and that we suffer together with them under the same system of injustice as regards the State Church, and are desirous of seeing them placed on a perfect equality with all their fellow-subjects of whatever creed.”

BURTON LATIMER.—This day (Feb. 4,) completes the first twelve months labour of our pastor, Mr. May. During which period, twelve have been baptized. One of the twelve, is the son of an Independent minister, who gave an interesting address before entering the water. Five were of the established church, but persuaded, that being christened in infancy, could not be “the answer of a good conscience toward God,” as they then had no conscience, they became anxious to follow their Saviour in his own ordinance. S. Y. B.

WARWICK.—After a discourse on the immersion of the Son of God, four brethren were "buried with Christ in baptism" by our pastor, Mr. Nash, on the 4th Feb. Two of these had, till lately, belonged to the Wesleyans, and one of them had been for several years a member of Lady Huntingdon's connexion, in Birmingham, and then for twenty years a class-leader and local preacher among the Wesleyans. He said, that although he had been a member of the church of Christ for many years, his attention had never been directed to the subject of baptism, till he came to hear Mr. Nash; whose satisfactory arguments, and an impartial and prayerful examination of the New Testament, had fully convinced him that believers were the subjects, and immersion the mode, of scriptural baptism. J. D.

WALSALL.—After a suitable discourse by Mr. Hamilton, the ordinance of believers' baptism was administered to five females on Feb. 4. One of these had been connected with the Wesleyans more than twenty years. We anticipate further accessions. May we increase also in genuine piety and vital godliness! On Tuesday evening, March 5, after an excellent sermon by Mr. Roe, of Birmingham, six persons were baptized by our pastor. The chapel was filled with spectators. Three of the candidates were the children of one of the deacons—two daughters and a son; and a fourth was the son's wife. The service was solemn and interesting. Good is doing, for which we thank God and take courage.

C. W.

ISLE OF WIGHT.—A correspondent (A.M.) informs us that several local preachers among the "Primitives," have recently been baptized. He wishes to obtain a grant of Tracts. Let him regard the directions in January, page 25.

READING.—At King's-road chapel, by Mr. J. Statham, March 3, nine persons were baptized; amongst whom were an aged matron of three-score years and upwards two youths of about seventeen—a member of a Wesleyan church—a man and his wife who had for years been communicants as Pædobaptists—a young woman from the Primitive Methodists, and a woman whose husband was baptized the time before.

BLAKENEY, *Norfolk*.—Four males and four females from this Home Mission station, were baptized, March 24, at the baptist chapel, Holt, by Brother Cragg, after a sermon by Brother Harcourt. The whole of the candidates were advanced in years. One is eighty-two, another is the mistress of the parochial infant school of the village. May these be as drops before a shower.

GOODSHAW.—On Lord's-day, Jan. 28, two persons were baptized and received into the church. One a youth of fourteen. A. N.

SCOTLAND.—*Baptism in the River Spey*.—March 3, a young man was baptized in the above river, near Grantown, after a suitable discourse by our pastor, Mr. P. Grant; and, though notice was only given late on the Saturday night, a great number gathered from the village of Grantown, and the vicinity. Much attention was given to the evidence for believers' baptism. Public baptism should be administered as frequently as possible, that the public may have opportunities of seeing this divine ordinance observed as it was in the first ages of christianity. J. G.

HULL, *Salthouse Lane*.—Our pastor, Mr. Thomson, has preached two sermons to the young; and his labours have not been in vain. Many of this interesting class are inquiring the way to Zion. Feb. 25, six persons put on Christ by baptism. The chapel was crowded to excess, and the attention paid by the audience to the lecture was remarkable. We have many more inquirers. March 31, thirteen were baptized—the largest number ever known here at one time. Such was the anxiety to be present, that hundreds went away, that could not gain admittance. So much for Pædobaptist opposition in Hull! G. H.

BOROUGHBRIDGE AND BEDALE.—March 10, two persons were baptized at Bedale, by our pastor, Mr. G. W. M'Cree. On the following Lord's-day, a Primitive Methodist was baptized at Boroughbridge, in the presence of a crowded congregation. This person was enlightened under Brother Johnstone's ministry, but joined the Primitive Methodists. He has, however, returned to his *own fold*, and is now a member with us.

A BAPTIST.

BURY ST. EDMUNDS, *Suffolk*.—Our pastor, Mr. C. Elven, baptized eleven persons on Feb. 4; and on March 3, seven more; which make *six hundred and one* baptized by him, during his pastorate in this place, a period of twenty-two years. The work of the Lord is still going on. O for a larger out-pouring of the Holy Spirit! M. A.

WELSHAMPTON.—Sabbath-day, March 31, brother Corken, from Wem, preached an appropriate sermon from "He shall tell thee what thou oughtest to do;" after which, he baptized two candidates. One had been a member of the Independents for thirty years. It was a solemn time—the King of Zion was in our midst. W. H.

WATCHET, *Somersetshire*.—On Lord's-day, Nov. 26, after an excellent discourse on the necessity of personal religion, by brother Elliott, of Minehead, seven persons were immersed by our pastor, Mr. Sutton; four were the children of members. And on Feb. 18, Mr. S. baptized two persons.

POLEMOOR.—I had the pleasure of baptizing five persons on Feb. 19. Your tracts arrived just at the right time. H. W. II.

FOREST ROW, *East Grinstead, Sussex*.—Four persons were baptized, March 3, in the Stonehouse canal, by our pastor, Mr. G. Veale; who, on the following sabbath, administered this solemn ordinance to four more, in the same place. Our beloved friends are all married persons, some of them advanced in years; among them were three men with their wives—heirs together, we hope, of the grace of life. J. W.

EYE, *Suffolk*.—March 31, our pastor baptized eight persons, one of whom had been a member of an Independent church ten years, and still remains in communion with them, as there is no baptist church in the village where she is living. Two others would have been baptized but unavoidable circumstances prevented. S. G.

FORTON, *near Gosport*.—March 31, nine persons were “buried with Christ by baptism,” after a sermon by the pastor, from “Why even of yourselves judge ye not what is right?” And on the following Friday, four others submitted to the high authority of the King of Zion, by being baptized, at the same place. These make fifty in little more than two years. T. T.

WELLINGTON, *Somerset*.—The ordinance of believers’ baptism was administered, March 15, by Brother Rolestone, of Saint Hill, after a sermon by our pastor, Mr. Baynes, to four females, all teachers in our sabbath school. One had been a member of the Established Church for some years, and another had been an attendant at the Independent chapel. J. P.

KIRTON-IN-LINDSEY, *Lincolnshire*.—A few have been gathered into the church of Christ here, and others are on the way. We baptized three, Feb. 25; two on the 29th; and three, March 10. Another, a youth, was to have been baptized, but his master interfered to prevent him. G.

SUNDERLAND, *Nesham Square*.—An excellent baptismal sermon was preached in our place of worship on Wednesday, Feb. 21, by Mr. Sample, of Newcastle, when eight candidates were baptized by Mr. Carrick, of North Shields. The attendance was good, and the services solemn and impressive. This new church is increasingly prosperous. J. K.

NEW PARK STREET, *Borough*.—On Lord’s-day evening, March 24, nine persons were baptized after a sermon by Mr. Smith, the pastor. The chapel was crowded, and a deep solemnity pervaded the numerous assembly.

HIGH BRIDGE, *near Bridgewater*.—Our pastor, Mr. Hoskins, baptized two females, one aged seventy-one, on March 31. We meet with much opposition. A grant of your Tracts would be accepted with gratitude. W. G. B.

[Send proper directions. See January Reporter, page 25.]

BRIXTON HILL.—A baptist family from Shortwood, having removed here a few years ago, were visited by Mr. Colver, from America, in 1840. Soon after, these friends, with a few others, who had attended the Independents, separated from them. One of our brethren opened his house for worship; and a sabbath-school was formed. In June, 1842, a new meeting-house was opened, and the next sabbath, William Knibb, from Jamaica, baptized nine persons; one was his own daughter. Thirty-five have been baptized and added to us; thirteen of these were from the sabbath-school. Thirteen have, also, been received. On March 21, seven were baptized by Mr. Stovel; two, husband and wife, had been professors twenty years, the husband being a preacher; another was a Wesleyan. I. B. S.

JERSEY.—We have baptized on the first Lord’s-day of every month this year, and have now three candidates. During 1843, twenty were baptized. Much curiosity is excited when the ordinance is administered, and our place is usually crowded. We shall attempt the erection of a new meeting-house as soon as we can find an eligible spot; subscriptions for which are commenced. We have fine opportunities for distributing tracts; and our sabbath-school is increasing.

THORNAGE, *Norfolk*.—On Lord’s-day, Feb. 18, four persons were baptized at this Home Mission station, by brother Harcourt, after a sermon by brother Cragg. Others are coming forward. O Lord, send now prosperity! J. C.

ABERFELDY.—The church at Aberfeldy, during the past year, received four by baptism; and three, formerly joined to the Independent church, upon the formation of a baptist church here, came to dwell among their own people; and another, reclaimed after some years wandering. D. C.

LEEDS, *Byron-street*.—We baptized two persons in the swimming bath, March 21. A brighter day we hope is dawning. We have several inquirers, and our congregation and sabbath-school is on the increase. J. T. L.

TOLL END, *near Dudley*.—Our place here is small; but Divine favour attends the preaching of the gospel. On Lord’s-day, Feb. 18, after a discourse by Mr. J. C. Edwards, three persons were baptized by Mr. Rogers. Others are inquiring. A BAPTIST.

BLACKBURN.—After an address by Mr. Cameron, six persons were baptized, Feb. 4. One is a primitive methodist. N. B.

RECENT BAPTISMS.—At Cowbridge, March 10, by Mr. Jones, four—At Newtown, Montgomeryshire, March 27, five—At Chelmsford, March 3, two; before a large and attentive audience—At Hull, George-street, by Mr. Pulsford, March 24, six—At Brimpton, two; one an Independent.

THE READING BAPTISM.—We have received another note from Mr. Brown, in which he says, "I have never preached from Matt. xxiv. 23." The rest of G. Burr's statement is not contradicted.

ABERSYCHAN.—Mr. Price, in allusion to a statement in our last, page 133, says, "The fifty persons to which the statement refers, were received into the church in the course of one year—the year before last; and not, as stated, since my settlement here."

BAPTISM FACTS & ANECDOTES.

THE DIVINE, THE DOCTOR, AND THE DOG.—A grave, yet amusing rupture has enlivened the every-day dulness of a rural district in the north of England, within the last few days. The clergyman of the locality has a son, whose favourite little dog was taken very ill; so, for the comfort of the lad, and the recovery of his pet, the reverend father despatched a messenger for a neighbouring surgeon. The girl found him too busily occupied with other patients to permit his compliance with the clergyman's request for immediate attendance; and perhaps, also, he did not feel particularly flattered by the impromptu appointment of dog-doctor. Be this as it may, he sent the lass home with an intimation that he could not attend so soon as was wished; irreverently adding, that, as the case was one of emergency, the divine had better baptize the patient, lest, in the event of dissolution, there might be some demur as to decent burial, and a perplexing question provided for the Ecclesiastical court. This answer threw the parsonage into a ferment, and a very pretty quarrel has been the consequence; the clergyman being offended at the surgeon's dose, and the surgeon maintaining that he himself is the injured man. How the dog fares in the quarrel our informant sayeth not.

E. L.

SUSPICION JUSTIFIED.—Some baptist writers have been accused of intense uncharitableness, for having surmised that many pædobaptists hold to their practice against the convictions of their better judgment. Now if it should appear, that any eminent, holy, and devoted individual of their party, confesses himself guilty of this, it would much palliate, if not entirely justify baptist surmises. And such an example is found in the holy and devoted Neff. Writing to a friend, Neff says, "I know also that the baptist system may be as easily defended, and even easier, than the contrary opinion." Other similar confessions it would be easy to furnish.—*Such persons cannot afford to "buy the truth!"*

W. B.

RELIGIOUS TRACTS.

WE rejoice while we hear, from time to time, through the *Reporter*, of the triumph of truth over error, and lament that we do not see more of it in our neighbourhood. But who can tell what we may be privileged to see, if we embrace every favorable opportunity of helping it forward. Opportunities now offer. Last Sabbath, after having broke the bread of life to my little congregation, at a neighbouring village, to which I have been long accustomed to go, I was not a little surprised at being requested to give them information on the subject of baptism. I found by inquiry, that an Independent brother had been preaching in the neighbourhood, and had declared publicly, that he believed in baptism, as the baptists did, with regard to the subject, but not exactly so, with regard to the mode. This declaration has excited attention, and the people are talking about it and wanting information. I regret that I had not a few of your tracts to circulate among them, as a more favourable opportunity has never occurred. I was speaking of this to a friend who supplies another village, and he remarked that it was rather singular that on the same evening, the most active individual at his station, who is a Wesleyan, and who always gives out the hymns, informed him that he had gone to a village on the morning of that day, to witness a baptism, the first he ever saw, and that he much enjoyed it. We have observed your liberal donations for many years, and now earnestly entreat you to make us a grant and thus aid us in our attempts to circulate the truth.

J. P. and J. B.

THE CONTROVERSY AT STOCKPORT has not yet terminated. Three letters, from the pen of Mr. Baker, our pastor, have appeared in answer to the Wesleyan minister, who, it is stated, is again going to write *something*. Two lectures have also appeared from Mr. Allcorn, formerly a town missionary at Manchester, but now pastor over a village baptist congregation about four miles off. The masterly tract of Mr. Craps, has sorely troubled some of the Wesleyans. It ought to be circulated by thousands in every direction.

S. H.

LEEDS—*West End Baptist Tract Society.*

—This society has circulated, in Leeds and the neighbourhood, during the past year, 700 tracts by twenty-two distributors, and 2000 hand-bills have also been distributed. Within about six months, 500 bibles and testaments were sold. Many cheering instances of usefulness have occurred, some of which we intend to furnish.

HOLLAND.—Brother Peggs tells us something of this kind, as far as we can make out the scrawl, (for he writes as if a Hindoo Rajah stood at his back with a rattan, crying juldee! juldee!) that his favorite tract, "Berridge's Great Error Detected," of which he has printed several editions, has just been printed in Dutch. He wishes to put a copy into the hands of every self-righteous priest in Christendom!

IRELAND.—Brother Bates says,—“The hand-bills on popery, are beginning to make a stir. Though, some years ago, my life would have been in danger for circulating them. I sent about 500 of the tract, ‘The great sin and evil tendency of Infant Sprinkling,’ into the north, and it is making the Presbyterians uneasy. We must circulate; this is a sure way of doing good. Perhaps some christian will send me a good large grant of tracts. I want a million.”

STOCKPORT.—On Friday, April 5, we had a tea-party of 200 friends. Singing and speeches followed. From the report, it appears that 800 houses are constantly supplied with tracts.

A YORKSHIRE MINISTER observes, “I have about six villages and intend to inundate them all with Tracts. Visiting from house to house I find the best plan.”

TRACT CIRCULATION.—What wonders is this system effecting! and yet some would fain object to it, or neglect to use it. The enemy, while these men sleep, is sowing tares. Many, however, are scattering the good seed. Tracts on baptism are producing surprising revolutions in some vicinities. Doubtless more might be done, and ought to be done. Others wonder at our dulness and inactivity—even the Unitarians. One of their distinguished preachers, Mr. Aspland, observed to Dr. Cox, “*If I were of your opinion, Doctor, I would deluge the country with Tracts on Baptism.*”

| DONATIONS have been forwarded to | | | |
|-----------------------------------|------------|---------|------------|
| | Handbills. | 4 Page. | Reporters. |
| Keighley | 500 | .. 25 | .. 10 |
| Kirton-in-Lindsey | 500 | .. 25 | .. 25 |
| Forest Row | 500 | .. 25 | .. 10 |
| To an Open-air Preacher | 500 | | |
| Jersey | 500 | .. 25 | .. 10 |
| Warminster | 500 | .. 25 | |
| Sudbury | 500 | .. 25 | |
| Gilbent | 500 | .. 25 | .. 10 |
| Princes Risboro | 500 | .. 25 | |
| Cambridge | 500 | .. 25 | |
| Walton | 500 | .. 25 | .. 10 |

[E. J., Newport, must give us some further information respecting the case for which he now applies.]

SABBATH SCHOOLS.

SPALDING.—The teachers of the G. B. sabbath-school, have just presented Mr. S. Simpson, a handsome mahogany writing desk, with the following inscription,—“Presented to Mr. S. Simpson, by the Teachers of the General Baptist Sabbath-school, Spalding, as a token of their affection for near thirty years unwearied labour in leading children to Jesus, the Lamb of God, who taketh away the sin of the world.—April 5, 1844.” Around the inscription, the names of all the teachers in the school, between forty and fifty, are engraved. T. S.

NEWCASTLE-ON-TYNE, *Tuthill-stairs*.—The teachers presented the late Superintendent, Mr. Leech, with Todd's Complete Works, and Collins' Teacher's Companion, on his leaving Newcastle. Mr. L. was one of the first scholars in this school, having entered in 1807; and has remained in it as scholar, teacher, and superintendent, to the time of his removal.

A SABBATH SCHOLAR MISSIONARY.—A correspondent, T. H., (we thank him for his pains, but his letter is too long,) informs us of the interest felt at Newport, by the visit of Mr. Jacob Davies, once a scholar in the sabbath-school there, and now, after preparatory studies at Horton College, Bradford, about to proceed, as a missionary, to the Island of Ceylon. Mr. D. was designated to this great work at Bradford on Tuesday, March 12.

MAIDSTONE, *King-street*.—At the annual meeting, Feb. 29, an increase was reported of eighty-seven scholars. The clothing society was very efficient.

CHILDREN SINGING HOSANNAS.

ANNIVERSARY HYMN.

MULTITUDES Hosannas shouted,
When the great Messiah came,
Scribes, and priests his mission doubted,
But the children blest his name,
And Hosanna,
Joyful cried with loud acclaim.
Some from trees the branches cutting,
Most profusely spread his rod;
Some their clothes beneath him putting,
Thus Messiah's honour show'd,
When in meekness
To Jerusalem he rode.
Our high honours we would tender,
Honours of a grateful soul,
All our powers to him surrender,
His they are, and his the whole;
And rejoicing,
Would we bow to his control.

Loud Hosannas to the Saviour,
Who a grateful heart will own,

On us Lord bestow thy favour,
By us may thy will be done;
And while children,
May we make thy praises known.

King in Zion, bless our teachers,
Children's good they long have sought;
They, and we, and worthy patrons,
May we all to heaven be brought,
And for ever
Share the joys, surpassing thought.

EDUCATION.

BRISTOL, Counterslip.—The *Bristol Mercury* gives a full report of the proceedings on laying the foundation of an erection for sabbath and day schools in connection with Counterslip chapel. The new building will adjoin the meeting-house, and cost £3000. Accommodation will be afforded to five hundred children. The erection will be finished in the Corinthian style, and form an ornament to that part of the city. This is a noble effort.

DUNDEE.—The large sum of £4000, has, within the last few days, been subscribed here, towards the Rev. Mr. Macdonald's scheme of erecting 500 schools in connection with the Free Church.—*Montrose Review*.

THE INDEPENDENTS have already raised about £40,000 for Educational purposes. £150,000 is expected.

REVIEWS.

BAPTISM IN ITS MODE & SUBJECTS.

BY ALEXANDER CARSON, L. L. D.

London: *Houlston and Stoneman*.

The shortest way for us to dispose of this mighty mass of logic and argumentation, will be to state what there is in the volume to which we object. We are reading every word of it, and as far as we have gone, have never demurred to the learned author but once. This was at page 131, where Dr. C. concludes, "that John chose some place on the edge of the Jordan that admitted the immersion of the person baptized, while the baptizer remained on the margin." Why, if John himself were to rise from the dead and tell us so, we should be slow of heart to believe him! It is so opposed to all our ideas of propriety and rational action. We care not for Greek prepositions. They must submit to attendant circumstances. Besides we know how similar prepositions are conventionally used amongst us. For instance—"Where did you baptize?" "We went down to the river"—or to the brook—or to the mill-dam, as the case might be. We do not say we went *down into* the river, brook, or mill-dam. That is implied. We believe, and will believe, for all the English,

Scotch, or Irish Doctors, in this empire, that Philip and the Eunuch went down both into the water because John and Jesus did, and because the Apostles never administered this ordinance in any other way. We must regard this passage as a dead fly in the Apothecary's ointment. Would that we could pick it out! All the rest is healthful and fragrant.

WESTERN AFRICA;

Its Condition, and Christianity the Means of its Recovery.

BY D. J. EAST.

London: *Houlston and Stoneman*.

WESTERN AFRICA! what a field for the philanthropist, and the christian. But we wanted, within a brief compass, a concise, yet comprehensive, sketch of those vast regions, and the swarming tribes which people them. Mr. East has done this, and done it well. May its extensive perusal draw forth more earnest and effectual efforts to promote the temporal and eternal welfare of long-injured Africa!

LECTURES FOR THESE TIMES.

BY J. M. CRAMP, A. M.

London: *Houlston and Stoneman*.

OUT of evil cometh good; or rather, the bold effrontery of error, calls for, as in this case, the manly exhibition of truth. Here are fourteen excellent Lectures, all on subjects of the highest importance at the present eventful juncture.

INFANT SALVATION;

Or an Attempt to prove that all who die in Infancy are Saved.

BY DAVID RUSSELL, D. D.

Glasgow: *Maclehose*.

WE welcome most cordially this third and beautiful edition. Christian Parents, from whom the Lord has taken away those whom he gave, will find in these pages a balm for their bereaved and bleeding hearts.

PALMER'S TRACTS ON CHURCH AND STATE.

London: *Higham, Chiswell Street.*—*Winks, Leicester*.

HERE are half a dozen thorough-going out-and-out Anti-Church and State Tracts. At our suggestion, Mr. P. has just produced another, on "Church Property," in reply to the lying Bacup Hand-bill. Our readers have a specimen of Mr. P's. style in our pages this month.

APPROVED AND RECOMMENDED.—MISSIONARY GLEANINGS; Religious Tract Society.—THE PASTOR'S WISH, by T. Pottinger; London: Dyer.—CHURCH MEMBER'S MONITOR, by C. Moase; London: Dinniss.—WHY DO YOU NOT BAPTIZE YOUR INFANT

CHILDREN? London: Dyer.—OBEDIENCE AND HAPPINESS, by T. Pottenger; London: Dyer.—LETTER TO AN APPROVING BUT UNDECIDED HEARER, by W. Innes; London: Dinnis.—RESPONSIBILITY; OR IMPROVE YOUR PRIVILEGES, by W. Innes; London: Dyer.—LETTER TO LORD RUSSELL, by John Statham; London: Dyer.—SEPARATION OF CHURCH AND STATE, Two Lectures, by J. E. Giles; London: Simpkin and Co.—AN AFFECTIONATE APPEAL TO YOUNG MEN, ON THEIR MENTAL AND MORAL IMPROVEMENT; London: Simpkin and Co.

PASSING EVENTS.

CHURCH RATES.—Some of our correspondents wish that we would renew our reports of contests, seizures, &c. We have no objection, providing they would be generally acceptable to our readers. We thought such statements better adapted to the public newspapers; not that we had become indifferent to the matter—for, practically, we are carrying out the principle of passive resistance to the utmost. Our place of business is situate in the only parish in Leicester where a rate can be obtained. We never pay, and have stood alone in "shewing cause" before our Magistrates when summoned. Only yesterday, April 18, the police entered these premises, and took four reams of paper, worth thirty-two shillings, for a rate of fourteen shillings. Several other seizures have been made, and we expect a public auction. In our next, we may again refer to the general question of Church Rates, and furnish a few of the facts which have reached us.

THE CHURCH AND STATE QUESTION, WITH A FEW FACTS.—By the time these pages reach the hands of our friends, the first Society ever formed for the avowed purpose of separating the Church from the State, will have commenced its sittings. May wisdom from above, guide and direct all their deliberations! In the mean time, we can give only a few of the numerous facts which crowd upon us from all quarters, proving the propriety and utility of any attempt to break up such a system of delusion and arrogance.

In a Southern county, a Vicar, having attempted to persuade some baptist believers that their children would not be saved without his baptism, their pastor sent the Vicar an invitation to a public discussion, or alternate lectures. But no thank you! The letters of the pastor, which we have read, are respectful and reasonable; the Vicar's reply short and snappish. We regret we have not room for them.—A poor woman applied to a gentleman (?) farmer for work. "You go to chapel." "La, Sir, I be of no

religion!" "Oh, if that be the case," said the churchman, "you may come on Monday."—A gentleman, in the habit of attending a dissenting place of worship, was lately rejected as a tenant because he was a dissenter. The owner of the house, a clergyman, (not many miles from Gloucester), saying, "he wished every man to enjoy his own opinion, but if he were to let his house to a dissenter, he would have the Bishop about his ears."

RELIGIOUS INTELLIGENCE.

WELFORD.—On Monday, April 8, the friends of civil and religious liberty, held a meeting, to present that honoured and indefatigable servant of God, Mr. John Westwood, with a service of communion plate. The meeting was convened in a field at the back of Mr. W.'s house; where upwards of one hundred sat down to tea; after which a very handsome silver gilt cup and plate, in morocco case, were presented to Mr. Westwood. The praises of Jesus were sung in the open air, accompanied by the piano-forte, which had a most delightful effect; and the meeting was ended by an affectionate address from Mr. Westwood. The following inscription was engraved on the plate: "This cup and plate are presented by the inhabitants of Welford and the surrounding villages, to Mr. John Westwood, missionary, as a tribute of respect for his ardent zeal in promoting and extending the Redeemer's kingdom, to which many can bear testimony, in their own souls, to his labour of love and christian philanthropy.—April 8, 1844."

LONG SUTTON.—There is no rule without an exception—the rule is, that churchmen become dissenters—the exception, that dissenters become churchmen. An exception has just occurred here; where much excitement prevails, in consequence of Mr. H. Edwards, Independent minister, having publicly renounced dissent and relinquished his charge. Mr. E. professes to have discovered the "evils of voluntarism," and that there is "more liberty in the Church!" This is the more surprising, as only a few weeks ago, he was extolling the voluntary principle, and glorying in his nonconformity!

QUINTUS.

THE MISSIONARY SHIP.—The sum collected by the juvenile friends of the London Missionary Society, now exceeds six thousand pounds, an amount sufficient, not only to purchase a suitable ship, but, to send her to sea completely equipped. An entirely new vessel, built at Harwich, has been purchased and launched, and the necessary preparations are making to fit her for the voyage. She is expected to be ready for sea about the end of May. She will be called "The John Williams."

BAPTIST INTELLIGENCE.

FOREIGN.

JAMAICA—*The Negro College, Calabar.*—This interesting institution is proceeding in the most satisfactory manner. The winter vacation was extended in consequence of the weakness of Mr. Tinson, the Tutor, who had undergone a severe surgical operation. The buildings are commodious and appropriate, and the present session opened with ten students.

Missionary Operations.—In making the noble resolve to maintain themselves, the baptist missionaries, in some parts of the island, have, in their transition from dependence to independence, had to contend with serious difficulties. We furnished an instance of this kind in our February number. We wish our rich friends would think of their peculiar position, and render their assistance. We should not, all at once, withdraw our sympathies and aid from a spot so endeared. A competent witness observes—“Our friends in Jamaica, by ceasing to draw, for ordinary purposes, on the funds of the Society, do not say they are free from incumbrance, but only that they hope to maintain the worship of God, and their usual operations, by their own resources. With regard to some of the smaller churches in Jamaica, this will be a matter of extreme difficulty for some little time to come; especially where there are chapels to build, and where there are debts still remaining on those already built. Gurney's Mount is one of these cases, and Mr. Woolley, doubtless, finds it to be up-hill work.”

DENMARK.—Persecution still rages. One hundred and thirty-six of the believers were, lately, summoned by the police, and rudely treated. Still they increase. There are, now, six churches in Denmark, with 442 members. At Copenhagen alone, 288. Mr. Mönster's house is crowded. Thousands would attend if accommodation could be found.

NEW YORK.—Oliver-street baptist meeting-house was accidentally destroyed by fire, on Saturday afternoon, March 23.

DOMESTIC.

GLOUCESTER.—The plan proposed by brother Rodway, in a former number of the *Reporter*, for obtaining money to build a new Meeting-house by means of female collectors, has succeeded admirably, so far as it has been fairly tried. They have thus received about £70. Among other places we see Tewkesbury, £14. 4s. 8d.; Naunton, £8. 9s. 6d.; Bourton, £10. 10s. 10d. Persevere, and we shall see a Meeting-house built by females!

A BAPTIST LOVE FEAST.—On Wednesday evening, March 27, we had a church and congregation tea party, or love feast, and a delightful and profitable love feast it was. We are believers in the bounden duty of churches, after the primitive practice, to hold occasional love feasts. We had about a dozen speeches, all from brethren, members of the church, on christian exertions, the duty of prayer, brotherly love, sabbath schools, a historical sketch of the baptist church in Cupar, chapel debts, preparations for the ministry, &c., and all delivered with much spirit, and considerable ability. If any one had wished for evidence of the practicability of lay-preaching, so called, we had enough to convince the most prejudiced, that the unscriptural distinction of clergy and laity is a trace of the slime of the Romish beast, of which I wish we protestants were thoroughly cleansed. But the best of all was, that the debt of £120 on our place of worship, our brethren resolved to get quit of, so as to fulfil the precept—“Owe no man anything,”—for they do not see that this precept applies less to churches than to individuals. Accordingly, the brother who spoke on chapel debts, showed how easily ours might be paid by all doing something all doing it cheerfully—and all doing as God has prospered them. The result was, that £92 were subscribed before the meeting broke up. Here was a love feast which, I am sure, you will say was truly practical and profitable.

SHREWSBURY.—On the occasion of Mr. Manoah Kent, who has exercised the pastoral office in the baptist church here for twenty-one years with great fidelity, resigning his engagements, a Public Meeting was held on Wednesday evening, April 10, when a large congregation, and an unusual number of ministers of various denominations, assembled. On the previous Sabbath, Mr. Kent delivered his farewell sermon to a large and affected audience. Mr. Keay, of Wellington, presided, and presented Mr. Kent with Carson on Baptism, and Wardlaw on the Atonement, from the Sabbath Scholars—Baxter's Oil Print of a Baptism in Jamaica, from the Bible Class—and a purse of thirty-four sovereigns from the church and congregation. Mr. Kent, in an affectionate and solemn address, replied. Nothing could be more gratifying than the respect and attachment expressed by the people and ministers present.

LECHLADE.—I am happy to inform you that the good cause is progressing among us. Our places of worship (five in number) are generally well attended. I have had the pleasure of baptizing nearly thirty persons during the last eighteen months, and more are inquiring after the good old way. R.B.

SAPFRON WALDEN, Essex.—The Great Head of his church has, in his providence, by severe affliction, deprived, for some time past, the first baptist church in this town, of the labours of its beloved pastor, the Rev. Josiah Wilkinson, M. A., who for thirty-five years has faithfully and zealously served them in the gospel of Christ. The church therefore unanimously determined to invite the Rev. Nathaniel Haycroft, M. A., of the University of Glasgow, and formerly of Stepney College, to accept the oversight among them as co-pastor with the Rev. J. Wilkinson; which invitation he has accepted, and commenced his pastoral engagement on the last Sabbath in March. This church was formed in 1774, by the late Rev. Joseph Gwennap,* who, on his removal to London, was succeeded in 1786 by the late Rev. Matthew Walker; who in 1800, removed to Ashdon, and was succeeded by the Rev. Josiah Wilkinson, M. A., with whom the Rev. Nathaniel Haycroft, M. A., is now associated. **PUBLIUS.**

WAKEFIELD.—Our new chapel was opened on Wednesday, March 20, with excellent sermons by Messrs. Ackworth, Pottenger, and J. E. Giles. Next morning a public breakfast was held in the large school-room of South-parade chapel, which was kindly lent by the Wesleyans, Mr. Giles in the chair; after which, interesting speeches were delivered, and upwards of £150 was subscribed. In the evening, Mr. J. Bromley, Wesleyan minister, preached. On Sabbath-day, our former highly esteemed pastor, Mr. Fox, of Paulton; Mr. Lorraine, Independent minister; and Mr. Harvey, of Preston; preached. The amount of collections and subscriptions is upwards of £230. Our expectations were more than realized. Thanks to our friends who helped us, but more to Him who disposed them! On Sabbath-evening, March 31, our bishop, Mr. Boyce, baptized three candidates in the presence of a crowded congregation. May these be as drops before a shower. **T. H.**

BRISTOL.—At a tea-party, held yesterday, (April 5,) at the Pithay baptist chapel, the church and congregation assembling in that place, presented their beloved pastor, Mr. Evan Probert, with a splendid gold watch, as a mark of their esteem and affection, he having entered on the tenth year of his ministerial labours amongst them.

Bristol Mercury.

CHELWOOD GATE, Sussex.—Through the liberality of J. Edger, Esq., of East Grinstead, a small neat meeting-house has been fitted up here, which was opened, April 5, by Mr. Farrington, of Stepney College.

* This is the Mr. Gwennap, about whom some very odd things have recently appeared in the *Evangelical Magazine*.

IRELAND.—Brother Bates has furnished us with a lengthy and interesting report of some recent proceedings at Ballina; but as a full report appears also in the *Irish Chronicle*, we need only briefly state that two young women, Roman Catholics, and both under twenty, having been taught in a neighbouring sabbath-school, were converted, and desired baptism. They were examined, accepted, and were to be baptized, when such a storm set in as India could not exceed. The priest cursed, and parents entreated and threatened, but all in vain. Then force was attempted, but this also failed. The result was, that one of the candidates was decoyed away by lies and stratagems, and sent to a distance; the other was baptized, but she can never return to her relatives. Verily, as Brother B. observes, "*Popery is unchangeable.*"

NOTTINGHAM, Park-street.—On Lord's-day, April 7, Mr. W. Green was ordained to the pastoral office. Mr. T. Bailey (deacon) gave a history of the church, and reasons for the step about to be taken. Mr. Joseph Rothery, of London, then laid hands on, and offered prayer for the minister, and afterwards addressed both pastor and people. Mr. Robinson, of New Basford, preached in the afternoon. On Monday evening, at a social tea-meeting, encouraging addresses were delivered by Mr. Edwards, of George-street, and other ministers. Park-street meeting house is the place where CAREY preached the sermon in which he enunciated the memorable sentences—"Attempt great things for God—Expect great things from God."

BIRMINGHAM, New Hall-street.—The recognition services in connection with the settlement of Mr. W. Stokes, as pastor, over this church, were held April 8. Messrs. Morgan, Dr. Hoby, Ravens, (Independent) Swan, Cheatle, J. A. James, Sibree, Hammond, and Roe, took part in the proceedings. The senior baptist minister, Mr. Morgan, opened, and the senior Independent minister, Mr. James, concluded the service. The chapel was crowded throughout by an attentive auditory.

SOUTH SHIELDS.—Our friends here are all alive! A course of revival services were held—the anniversary sermons followed—and then a tea party. Crowds attended. Mr. Roe, of Birmingham, took an active part, and other ministers kindly assisted. £320 were owing on the chapel; this was divided into various sums, which individuals engaged to collect in six months, and thus sweep off the whole debt! Four names for £50 each, one for £30, and three for £10 each, were put down to begin with. Noble!

Mr. CRAMP embarked with his family for Canada on Wednesday, April 3.

EYE, Suffolk.—Our pastor, Mr. M. W. Flauders, has been delivering a course of lectures on the early triumphs of christianity, and the cruel persecutions endured by its converts: also on the causes and consequences of the *establishment* of christianity under Constantine. These lectures were well attended, and afforded a good opportunity for our young people to get information on this important subject. Would that it was given more generally. S. G.

THE SCOTCH BAPTISTS.—A Friend, residing in Newcastle, who occasionally visits Scotland, observes—"There are a few noble spirits amongst them, who will do what they can. I believe that the church movement in Scotland will tend greatly to the promotion of our principles, by leading men to search the Bible more closely, and with greater deference to its authority, as the only sure standard and guide of faith and practice."

A RARA AVIS!—A meeting was lately held at a baptist chapel in the west, on the Church and State question; when a baptist (?) rose and said, that "he was proud, and thought it a great honour, to be left alone as an advocate of Church and State!"

SHIFFNAL, Salop.—A new Meeting-house was opened here, March 15, when Messrs. S. J. Davies, M. Kent, and D. Payne, preached. The cost was above £600; about half of which has been raised by the friends on the spot. This is very commendable.

NEMPNETT, Somersetshire.—On Monday, April 8, in connexion with the Bristol Baptist Itinerant Society, a new and commodious chapel was opened here, when Mr. G. H. Davis, and Mr. E. Probert preached to crowded congregations.

GREENWICH.—The foundation of a new baptist meeting-house has been recently laid on the Lewisham-road. Mr. Russell, late of Melksham, is actively engaged in this desirable undertaking.

BARTON MILLS.—The new meeting-house was opened on Thursday, March 28, and the next day, Mr. Jesse Hobson was recognized as minister. The noble sum of £292, which clears off all the expenses, was collected.

NEW MEETING HOUSES are erecting at Bildestone, Suffolk; in Vine-street, Leicester; and at Williton, Somersetshire.

KIRTON, Notts.—On Friday, April 5, Mr. W. Stubbing was ordained to the pastoral office over the baptist church meeting in this village.

REMOVALS.—Mr. T. Carter, of Litton, Somerset, to Fenny Stratford—Mr. W. L. Evans, of Caerphilly, to the Welsh baptist church Moorfields, London—Mr. T. Thomas, of Bampton, to Hereford.

GENERAL INTELLIGENCE.

ECLIPSES THIS YEAR.—There will be three eclipses of the sun, and two of the moon. May 31st, a total eclipse of the moon, visible p. m. 10h. 50m. June 15th, a partial eclipse of the sun, invisible. November 6th, a partial eclipse of the sun, invisible. November 24th, a total eclipse of the moon, visible p. m. 11h. 44m. December 9th, a partial eclipse of the sun, invisible.

FRANCE.—We could not have imagined that of a population of 34,400,000 inhabitants, 17,000,000 can neither read nor write; that 7,000,000 can read but imperfectly, and are unable to write; and that seven other millions can read and write but imperfectly.

THE THAMES TUNNEL was opened March 25, 1843. Within one year, above two million persons have passed through it.

AN ANTI-WAR SEAL, bearing the following inscription, has been issued:—"The Afghanistan war cost fifteen millions sterling and thirteen thousand lives, and produced a harvest of—two old gates!"

A CHILD DEVoured BY A WOLF.—Extract of a letter from the Bushman Missionary Station, Tambookieland, dated Jan. 1, 1844:—"A sad event took place here a few days ago. A wolf carried off a poor child, about four years old. The people only missed the poor boy in the morning; they traced the spoor of the wolf, and found only a part of the child's head. The wolves come sometimes near our docks at night."

IRELAND.—I do not remember to have passed through any Irish town in which I did not see a spick-and-span new school-house, and a distillery either shut up or going evidently to decay.—*Kohl's Travels.*

HAY-GETTING EXTRAORDINARY.—On Saturday, April 6, Mr. John Wastel, of Burrels, near Appleby, got two cart loads of very good hay. It was mown on the 28th ult., and the subsequent fine weather made it perfectly dry; and we believe the circumstance, at this season of the year, is without precedent.—*Carlisle Patriot.*

PRINCE ALBERT has paid a visit to the house of his fathers in Germany, and returned back in safety.

WELLINGTON.—The veteran Duke completes his 75th year this day.

SWEDEN.—In this country there are upwards of *fifty thousand* pledged temperance members. A few years since there were 165,000 stills in the kingdom, deluging the land with an annual supply of more than 40,000,000 gallons of strong drink! The great work of reformation is carried on by clergymen, and is sweeping all before it.

TURKEY.—There exists a report of the destruction of whole villages of christians in Roumelia. The English Ambassador has demanded an audience of the Sultan.

Marrriages.

Feb. 1, at the baptist chapel, Mill Bay, Folkstone, by the Rev. D. Parkins, Mr. Wm. Bott, to Miss Ann Gilbert; and March 22, Mr. Thomas Wright, to Miss Louisa Jones, all of Folkstone.

March 5, at the baptist chapel, Stratton, Wilts, by R. Breeze, the pastor, Mr. H. Williams, baptist minister, Painswick, to Ann, eldest daughter of Mr. John Reynolds, of Marsh Farm.

March 19, at South Parade chapel, Leeds, by the Rev. Philip John Saffery, Mr. Charles Holmes, Hunslet, to Miss R. Lucas, Leeds.

March 23, at Denmark chapel, Camberwell, by Dr. Steane, Mr. George Moore, of West Brixton, to Miss Matilda Hall, of Trinity-street, Borough.

March 25, at the baptist chapel, Worcester, by the Rev. W. Crowe, Mr. Richard W. Major, to Miss Harriet Davis.

March 28, at Harvey-lane chapel, Leicester, by the Rev. J. P. Mursell, Miss Ann Carrier, of Newcastle-under-Lyne, to the Rev. James Voller, of Salford, near Manchester.

March 29, at the baptist chapel, Watchet, Somersetshire, by the Rev. S. Sutton, Mr. John Goss, Jun., to Miss Lavinia Williams.

March 31, at Hall Green chapel, Haworth, by the Rev. M. Saunders, Mr. W. Lambert, of Cullingworth, to Miss Maria Shackleton, of the former place.

April 2, at the General baptist chapel, Measham, by the Rev. G. Staples, pastor, Mr. Thomas Adey, to Miss Sarah Bettridge.

April 2, by licence, at the baptist chapel, Saffron Walden, by the Rev. Frederick Pollard, the Rev. Nathaniel Haycroft, M.A., baptist minister, to Miss Wilkinson, only daughter of the Rev. Josiah Wilkinson, M.A.

April 4, at South Parade chapel, Leeds, by Mr. Williams, baptist minister, Hunslet, Mr. Benjamin Thackray, to Mrs. M. Firth.

April 5, at Cannon-street chapel, Louth, by the Rev. J. T. Barker, Mr. Wm. Newman, to Sarah, only daughter of the Rev. James Kiddall, baptist minister.

April 6, at the baptist chapel, Cowbridge, by D. Jones, minister, Morgan Howell, of Penllin, to Mary Mort, of St. Mary's Hill.

April 6, at the baptist chapel, Lockerley, by the Rev. N. T. Burnett, Mr. Samuel Kemish, to Miss Harriet Moody, both of Sherfield English; and Mr. Henry Moody, of Sherfield English, to Miss Mary Ann Vain, of North Stoneham.

April 6, at the baptist chapel, Stoney Stratford, by the Rev. E. Foster, Mr. E. Haynes, mechanic, of Stoney Stratford, to Miss Ann Sirett, of the same place.

April 8, at the baptist chapel, Brown-street, Salisbury, by the Rev. Isaac New, Mr. James Bailey, of Milford-street, to Miss Eliza Cooper, of Castle-street.

April 7, at the baptist chapel, Castle-street, Calne, by Mr. Lush, the pastor, in the presence of the registrar, Mr. Steward Peglar, of Bremhill, to Miss Elizabeth Hillier, of the same place.

April 9, at the baptist meeting-house, Middleton Cheney, by J. Price, minister, Mr. Elijah Williams, of Moreton Pinkney, to Miss Elizabeth, only daughter of Wm. Tomkins, Esq., of Lower Middleton.

April 11, at the baptist chapel, Castlehold, Newport, Isle of Wight, by the Rev. C. W. Vernon, Mr. Joseph Toogood, to Miss Kezia Saunders, both of Newport. Dr. Morrison's "Counsels to a Newly-wedded Pair" was presented to Mr. Toogood by the "Young Men's Improvement Society," meeting in this place, as a mark of respect and esteem for him as their president.

April 16, at Silver-street baptist chapel, Worcester, by the Rev. Mr. Crowe, Mr. J. Edmunds, house-agent, to Mrs. Elizabeth Thomas, both of this city.

April 16, at the baptist chapel, Harleston, near Cambridge, by the Rev. R. Roff, the Rev. F. W. Gotch, M.A., Philosophical tutor of Stepney College, to Miss Sarah Hannah, second daughter of Ebenezer Foster, Esq., of Anstey Hall.

Deaths.

Jan. 8, at Madura, India, the Rev. R. O. Dwight, of the American mission. On the day previous to his death he attended to his public religious duties, and was, apparently, in the enjoyment of his usual health. He was attacked by cholera in the afternoon, and though medical aid was at once called in, and the usual means of cure were efficiently used, the disease was unabated, and in less than twenty hours life was extinct.

Feb. 9, at Trowbridge, Mr. Samuel Porter, master of the British school. He was respected and beloved, and enjoyed a composed state of mind in sickness and death.

Feb. 17, at Melksham, after a short illness, Mrs. Moon, wife of the senior deacon. Her end was peace.

Lately, Bernadotte, King of Sweden, at a very advanced age. The only French General of the Revolution, who, being made a King, retained his crown.

March 2, at Raleigh, Mr. Wm. Tyrrell, aged 77, and forty-five years a deacon of the baptist church there.

March 8, at Carna-ville, near Moynalty, county Meath, Mrs. M'Mahon, relict of P. M'Mahon, at the advanced age of 113 years. She was mother of eight children, grandmother of 56, great-grandmother of 99, and great-great-grandmother of two—making a total of 165, of whom 100 are still living.

March 12, after a long illness, Claud Middleton, the beloved son of William and Mary Howitt, a boy of extraordinary promise.

March 14, at the residence of her son-in-law, Mr. W. H. Bond, R. N., Falmouth, Mrs. Trestrail, aged 84 years, mother of the Rev. F. Trestrail, of Cork; one of the oldest members of the Baptist Society in that town. She adorned her christian profession by the undeviating consistency of her conduct, and manifested the kindness of her heart by the readiness with which she relieved the necessities of the impoverished and distressed.

March 16, at the Parsonage, Gerrans, the Rev. W. Baker, aged 81 years, who, for fifty-three years, had been curate and rector of that parish. Mr. Baker's uncompromising integrity, his conciliatory manners, his humane disposition, and his correct discharge of all the relative duties of life, gained him the sincere good-will of all his parishioners, and the solid esteem of those, who, from long intimacy, had an opportunity of appreciating his many excellencies.

March 17, Mary, the wife of Peter Booth, Esq., surgeon, of Chapel-en-le-Frith, in the 59th year of her age. She had been at chapel in the morning, and on reaching home was seized with an affection of the heart, of which she died in five hours, to the inexpressible grief of her family and the neighbourhood, by which she was held in high and deserved estimation.

March 17, at Eye, Suffolk, Samuel Naylor, the infant son of Samuel and Sarah Ann Gissing.

March 19, at Tenterden, Kent, aged 91, the Rev. Lawrence Holden. He was, probably, the oldest Dissenting minister in the kingdom, having discharged the pastoral office to the same congregation for seventy years. He was a fellow student of the late Rev. W. Wood, and of the late Rev. Thomas Jervise, the former ministers of the Mill-hill congregation, who were educated at the college at Hoxton, under Drs. Rees, Kippis, and Savage.

March 20, at Downham Market, after four days illness, Elizabeth, only daughter of Mr. T. W. Taylor, aged nine months; and on the same day at his grandfather's, Mr. Dawson, of Burnt Fen, aged 3 years, George, only son of the above, after an illness of only a few hours.

March 22, at Trinity Chapel House, Poplar, Elizabeth, the beloved wife of the Rev. George Smith, aged 39 years. She fell asleep in Jesus, exclaiming "For me to live is Christ, and to die is gain."

March 22, at Kemerton, aged 75, Mr. Joseph Jones. He had been a member of the baptist church at Westmancote, forty-four years. He was useful in life and happy in death. Not long before he departed, he exclaimed, "Victory! Victory!" and has, no doubt, found salvation through the blood of the Lamb.

March 21, at Pill, aged 65, Elizabeth Evans, relict of the late David Evans, pastor of the baptist church of that place. Her end was peace.

March 22, at Debden, Essex, aged 76, Mr. Thomas Day, fifty-two years a worthy member of the baptist church, Saffron Walden. During his last illness he was eminently supported by that gospel, under the influence of which he had professed, so long, to live.

March 22, at Bedford Cottage, Plymouth, after a short illness, Benjamin Walter Thorold, Esq., of Harmston-hall, in the county of Lincoln, aged 23 years. The deceased had been married less than twelve months, and has thus early been called into eternity three days before the birth of his child.

March 23, in Raquet-court, Fleet-street, aged 31, Miss Ellen Hollier Button, youngest daughter of Mr. S. J. Button, granddaughter of the late Rev. Wm. Button, and great-granddaughter of the late Rev. Samuel James, of Hitchin, Herts.

March, 24, suddenly, of apoplexy, in his 65th year, Mr. G. Wareing, of New-street, Birmingham. He was assisting at high mass in St. Chad's Cathedral, when his family perceived some alarming symptoms, which caused them to have him immediately removed to the Bishop's house opposite, where a few moments afterwards he expired.

March 24, peacefully fell asleep in Jesus, universally beloved and respected, Olive, the wife of the Rev. Thomas Helmore, of Stratford-upon-Avon. A woman eminently "meek and lowly in heart, and who went about doing good."

March 24, at Copenhagen, the celebrated sculptor, Thorwaldsen. He was taken ill in the theatre, carried out, and died immediately. He was 74 years old.

March 25, at West Blackhall-street, Greenock, the Rev. Alexander Smith, Seamen's chaplain, there, formerly Baptist minister, Ayr, deeply deplored by a bereaved widow and six children, besides a large circle of friends.

March 26, at Retford, Mr. Jonas Foster, many years a member of the G. B. Church, meeting at Gamston and West Retford.

March 30, at Malton, the Rev. J. Rowse, aged 49. He died full of faith in Christ.

April 1, after a protracted and severe illness, aged 22 years and eight months, Lavinia, second daughter of Wm. Cathrall, one of the proprietors of the "Manchester Times." She died, as she had lived, in the faith and hope of the gospel.

April 2, at Beaminster, Dorset, at an advanced age, Mr. Richard Hine, who had formerly been for many years the senior deacon of the Independent church in that

town. He had also, during a large part of his life, been a laborious and disinterested village preacher. He died, peaceful and happy in the Lord, amidst the respectful, and affectionate regrets of a large circle of friends in the west of England.

April 6, at Chipping Sodbury, deeply regretted by her family and friends, Mrs. Rachel Leonard, aged 77 years. She had been a highly respected member of the baptist church of the above-named place for upwards of thirty-seven years.

April 7, at Beaconsfield, in the faith and hope of the gospel, Jane, the beloved wife of Mr. James Russell, aged 47, leaving a numerous family to deplore their irreparable loss.

April 9, at Euston-place, aged 22, Mr. Edward Sherley, B. A. late of Barnet. He had just completed his education for the ministry at Cheshunt College and gave promise of being an eminent and successful minister of Jesus Christ.

April 11, at Midway house, Deptford, the Rev. Thomas Beck, in the 95th year of his age, pastor of the church over which Dr. Isaac Watts formerly presided.

April 11, at Horncastle, deeply regretted, the Rev. John Pain, for twenty-three years the devoted pastor of the Congregational church in that town, and a man who, by his high character, had gained the esteem of all parties.

April 12, at Luton, the Rev. W. G. Edwards, the pastor elect of the Independent church at Woburn, Beds. He expired at the house of his brother-in-law, the Rev. R. Robinson, whither he had gone to spend the interim between his acceptance of the call and his entrance on his pastoral duties. He was a young minister of great promise; but was swept away in a few weeks by a rapid consumption. He died attesting "Christ is all."

April 14, aged 35, Elizabeth Wells, the beloved wife of the Rev. Timothy Moore, baptist minister, Shakespeare's-walk chapel, Shadwell, London. She was in labours more abundant, and in death joyful. She died exclaiming, "Jesus is my all."

Lately, Thomas Chawner, Esq., of Cheadle, Staffordshire. He was brother of Mrs. Williams, widow of the late excellent missionary, who was inhumanly murdered on one of the South Sea Islands.

CONVERSATION WITH CORRESPONDENTS.

X. D. has thrown into verse a curious tale of the death of two infants—one unsprinkled, the other sprinkled. The former had not "christian burial," but on the death of the latter, the former was taken up, and both were put in one coffin, and, as our poet says,
"The priest the burial service read;
With holy rites were buried
The unbaptized—the heir of heaven,
And only single fees were given!"

T. S. is warm—very warm. We are as decided as he is, and shall take every proper opportunity of promoting that object. But he seems to mistake our "line of labour"—which is to instigate, and to report the progress of the baptist body.

T. C. K. We entirely concur in your remarks on the inconsistency of dissenters burying their dead in the "church-yards."

Our "Liverpool" friend, who sent us a few verses, should, if he means to excel, devote more than "a few unoccupied moments," to such attempts. Seldom are "spontaneous effusions" successful. But he promises well.

To *S. R. C.* and *W. N.* The case of the individual with whom you sympathize, is a very intricate one. We too, regret the humiliating circumstances in which he is now placed; but we believe his own indiscretion and his uncontrollable temper have been the cause.

J. D. W. was not the *J. D.* we referred to in our last.

"Our Poetic Friends" must have patience. We have several approved pieces only waiting their turn; but others, though excellent in sentiment, are not fit for publication.

Amy. "The Dying Babe," will better suit our Children's Magazine.

H. W. We thank you for the compliment, but beg to decline it.

"A Purchaser" at Newcastle-on-Tyne, should have given us his address if he wished to have an answer to his question respecting *Dr. Carson's Work.*

"Sarah." We have not any papers with this signature.

H. W. says,—*"I believe the Reporter is very useful here. I know an instance where deep-rooted prejudices in favour of sponsors were shaken by its searching exposures."*

H. W. B. Perhaps they would; but we must see them first.

H. L. D. That subject only waits for opportunity of insertion.

Juvenis. The extract is beautiful, but will it bear the touchstone of truth?

F. B. Not quite correct, but under consideration.

G. P. wishes to know the meaning of the words "The dissolution of Church and State!" Let him read *Mr. Palmer's Tract* on that subject.

J. W. B. The book is dear certainly. We agree with you that such works should be got out cheaper if the people generally are to have them.

J. P. L. We thank you for a copy of the "Advocate." We now receive it direct from New York.

ERRATUM.—In our last, (page 122,) for Rev. J. O. Charles, read Choules.

BAPTIST REPORTER.

 JUNE, 1844.

ON THE EXTENSION OF CHRISTIANITY.

THIS is the question that now demands our most serious consideration—*Have the Baptists adopted the apostolic mode of diffusing Christianity?* In our last we called this a cutting question. And it is so. The baptists profess to make the New Testament and the New Testament alone, their standard of doctrine and their rule of action. In the observance of the ordinances of christianity they have done so; but have they in their attempts to propagate the gospel? We think they have not. And which, after all, is of greater importance—to spread the knowledge of the gospel, or to observe its ordinances? Which stands first in the commission? What was Paul's opinion of their relative importance? (See 1 Cor. i. 17).

We shall not be suspected of aiming to depreciate the ordinances of christianity. We never have—we never will. But we wish to place them in their right position, or rather to direct that attention which has been given to these, to the far more important consideration of the propagation of christianity itself.

What then have been the modes adopted by the baptists for the diffusion of christianity in these realms? We first find them as distinct churches, or congregations, (a far better word) about the time of the Reformation from Popery. But they were hidden

in secret places, from which they were dragged, when discovered, to the prison or the stake, by that monster, Harry the Eighth, the advisers of his amiable son—Edward the Sixth, or by the bloody sisters—Mary and Elizabeth. And onward through the reigns of the infamous Stuarts, the storms of persecution burst in full fury on their devoted heads, excepting only the brief period of the Commonwealth, when they came forth out of their hiding places and walked in sunshine and liberty. During the latter period, they had, both in London, and in the provinces, erected or opened places of worship, in which they assembled; but these were, for the most part, in courts, and alleys, and bye-places—in nooks, and in corners, secluded and hidden from public notice.

Even after the expulsion of the Stuarts, and onward through the reigns of the first monarchs of the Brunswick line, they were too content to remain in comparative obscurity. They did increase certainly, but only slowly, and that by indirect or accidental means, rather than by direct and organized efforts. We are aware that, among the General Baptists, there were, even in the times of the Stuarts, an order of ministers called "messengers of the churches," who itinerated, extensively, throughout the eastern

counties; but they were engaged, not so much in preaching the gospel, as in "setting in order the things that were wanting" in the churches, and in holding disputations with parish priests in steeple-houses, and with Quakers in meeting-houses. We are also aware that John Bunyan was a laborious itinerant; and no doubt many others, like the Bedford tinker, "went through the cities and villages teaching;" *but neither at this or any later period, was any well-organized or well-sustained system adopted, for diffusing the gospel throughout the length and breadth of the land.*

The formation of the Baptist Foreign Missionary Society, about fifty years ago, as we have elsewhere noticed, gave an impulse to Home Missionary efforts. Many ministers now engaged in itinerating labours. The spiritual necessities of our countrymen were discovered and made known, and Home Missionary, Irish, and Scotch Societies, were formed, for aiding in the diffusion of the gospel at home; and these continue to this day. *But still we have no well-organized and well-sustained system for diffusing the gospel throughout the length and breadth of the land.*

A few years ago, an active and devoted minister in Devonshire, advised and countenanced, we believe, by the late excellent ISAAC MANN, offered to relinquish his charge and engage in itinerant labours for the revival of religion in baptist churches. We refer to MR. PULSFORD. Our pages have recorded his unwearied labours and extensive success. Other ministers have engaged in similar labours, and none have laboured in vain. Many decayed or dying churches have been revived and strengthened, and a few new churches have been planted and watered. These objects and efforts have our most cordial and hearty approval as far as they go, *but still we want a well-organized and well-sustained system for diffusing the gospel throughout the length and breadth of the land.*

But how hitherto have new churches been formed—and how did they arise? Some, by individuals, who, alone and undirected, discovered the truth from the Testament. From such a source nearly all the General Baptist Churches in the Midland Counties have their origin. Joseph Donisthorpe, immersed William Kendrick, and then William Kendrick immersed him, and they immersed their friends, and thus formed the first church at Barton in the Beans. The celebrated Dan Taylor having discovered the truth, came to Gamston, in Nottinghamshire—was baptized—and, on his return, baptized his brethren, and then formed the first churches of the same denomination in Yorkshire. Doubtless, there have been similar singular cases. But the ordinary mode of diffusion has been by spreading from place to place. Usually a church has dismissed a portion of its members to form a new church; or has visited some neighbouring town or village with the gospel, and there gathered a congregation. It has often been, that a pious individual going to reside in a place where our principles and practice were not known, has succeeded in introducing them. By these, and other still more indirect means, the greater part of the present churches have been formed. Since the establishment of Home Missionary Societies, baptist churches have been formed by more direct efforts. A large town—a populous village—or a destitute district, has been fixed upon; and there a place of worship has been opened, and a minister stationed and sustained. Thus have we, so far, spread, *but still we require a well-organized and well-sustained system for diffusing the gospel throughout the length and breadth of the land.*

Next, we must show a case of necessity, as great as ever existed in Britain, in the amount of unconverted men, to justify the adoption of a more scriptural system *for diffusing the gospel throughout the length and breadth of the land.*

THE ANTI-STATE-CHURCH CONFERENCE.

WE have received intimations from various quarters, that as we attended this Conference, we shall be expected to give some report of its proceedings. We do so willingly, and gladly. Our readers must not, however, expect too much. The "Kettering Jubilee" was altogether a different affair.

Having completed the May Magazines, we left Leicester, by Rails, on Monday afternoon, at three o'clock, in company with William Baines, the Church-rate victim, and other decided reformers, Baptist and Independent, from Leicester and the neighbourhood; and after a pleasant ride, enlivened by free and friendly conversation, we found ourselves at half-past seven, safely lodged at the terminus in Euston Square, having travelled one hundred miles in four hours and a half.

At nine o'clock next morning, we repaired to the voluntary prayer-meeting at the baptist meeting-house, Eagle-street, the pulpit of which was so long and so well occupied by Joseph Ivimey, and is now acceptably filled by Mr. Overbury. Here we found a goodly number of representatives already engaged in devotional exercises. Dr. Cox presided, giving out the hymns, and calling on various ministers to engage in prayer. At a little after ten, this meeting closed, and we found our way down to the "Crown and Anchor," in the Strand.

The "Crown and Anchor" is a public hotel, the front entrance to which gives no indication of what is to be found within. You pass through a long passage, which leads to a spacious hall, around which may be discovered the various kitchens and apartments appropriated to the culinary art, or used as depositories for the supply of "meats and driuks" to the customers of the establishment. Ascending two stories of the building by a wide winding staircase, you pass over a broad landing, and a short

passage introduces you to the spacious hall. This hall has been rendered famous as the scene of many a political struggle during the last half century. Here the consistent Major Cartwright, and the inconsistent Sir Francis Burdett, harangued earnest and listening crowds on the rights and liberties of Englishmen.

The hall lies east and west. You enter from the west. At the east end is an elevated platform, on which perhaps 200 persons might be comfortably seated. The body of the hall is filled with seats, and a long table runs down the centre. The "fitting up" of the hall with chandeliers, mirrors, ornaments, and paintings, was once splendid, but its beauties are faded, and no attempts appear to be made for their restoration. A spacious committee-room adjoins the hall.

Having "signed the pledge" at the entrance, to go for "a Repeal of the Union" between Church and State, we passed into the hall, where, by eleven o'clock, about 500 Representatives had already taken their seats.

After a little delay, the Committee entered, and JOHN BURNETT, of Camberwell, was voted chairman of the First Sitting. He offered some good advice as to the order of the proceedings, and after the appointment of Secretaries and a Business Committee, he called up DR. COX to read a paper, which furnished a history of the various movements which had led to the calling of the present assembly. As soon as he had done reading, Dr. C. asked permission to add a few words. He had long been a distributor of the *Regium Donum* in the baptist denomination; from that hour he should have no more to do with it!

This announcement was received with loud and reiterated cheering.

SHARMAN CRAWFORD and Dr. BOWRING, Members of Parliament, in short but explicit terms, expressed their approval of the great object of the Conference—the separation of Church and State, and then retired

to attend to their Parliamentary duties.

"The Business Committee" now submitted certain regulations for conducting the proceedings of Conference during its sittings. One of these was "That no substantive motion be made in the Conference previously to its having been submitted to the Business Committee." That the "Business Committee" should thus ask every Representative to surrender his independence and discretion into their hands, was rather a bold proposal, and caused some hesitation, and not a few expressions of dislike. Neither was the matter mended when the chairman pleaded that because we had elected a "Business Committee" we must *therefore* give them this business to do for us. We have often admired the clear quick-sightedness of JOHN BURNETT, but in this case, we venture to affirm that his logic was utterly at fault. The regulation was allowed to pass, but not being found to work, was, we were told, afterwards abandoned.

An excellent paper from the pen of Dr. WARDLAW, was then read. We cannot do more than thus briefly refer to it; but one short sentence ran thus, "He who touched the *Regium Donum*, at once violated and insulted the principle of Dissent."

The venerable Dr. PYE SMITH now made his appearance in the meeting, and was received with the warmest expressions of esteem and attachment. Though a little out of course, he was invited to deliver his sentiments, which he did, with much animation, from a written paper. And truly he did not mince the matter. No one spoke in more decided language, or used stronger terms, in expressing his disapprobation of the Church and State system. And all this coming from such an amiable and peace-loving individual as Dr. PYE SMITH, produced a powerful impression. "Now," said he, "how did the Establishment operate? Its defects are just what might be expected. It trained up the great mass of the people in the belief that by baptism they were invested

with the titles and qualifications of heavenly happiness, and upon this dreadful falsehood was built up, all their lives, the most fatal and ruinous error; millions in this country lived and died in this falsehood. No language could express, no heart conceive, the effect of this first lie!"

ANDREW MARSHALL, D.D., L.L.D., from Scotland, presided at the Evening Sitting. He said some good things, and was followed by Professor MCFARLANE, also from Scotland. CHARLES STOVELL delivered an energetic address. "You will have to tread a thorny path," said the speaker, "but fear not: He who went through it first, and trod the brambles down, stands waiting to lend you a helping hand." The Paper of EDWARD MIALI, Editor of the *Nonconformist*, on the practical evils resulting from the Union of Church and State, was then read.

On Wednesday morning, Dr. YOUNG, of Perth, was nominated to the chair. Mr. SHOEBOTHAM, from Scotland, moved resolutions on Mr. Miall's Paper, and said, that "in Scotland the battle was already won—there was indeed a kind of shadow of a shade of an Establishment—but that was all." Mr. MASSIE, of Manchester, read another Paper, and then JOHN EUSTACE GILES, of Leeds, delivered, though not in good health, a speech replete with argument and wit. He called on his ministerial brethren to give up "that little ecclesiastical prefix," as John Foster called it, but what he called, that little bit of a rag of popery—"REVEREND;" and urged all dissenting aristocrats to renounce their big bumping "D.D.'s." Mr. KING, Independent minister, Cork, followed, and furnished some very interesting and gratifying information of the present views of the leading political Roman Catholics of Ireland, on the question of State Endowments.

At the Evening Sitting, Mr. ACWORTH, of Bradford, was elected President. Mr. GORDON, of Derry, spoke on the Irish *Regium Donum*.

Mr. TRESTRAIL, of Cork, followed, and related a conversation with Father Mathew, who said to Mr. T., "I should very much like to know what are the general feelings of the body with whom you stand connected. Do you not know, that, without a single exception, in all history, whenever Church and State have been connected together, either the State has corrupted the Church, or the Church has overturned the State?" He assured him that was the opinion of all his brethren; when Father Mathew remarked, "Sir, if you Protestants, when you came over to Ireland, instead of putting your trust in Acts of Parliament, had relied upon truth itself, and upon that God whose truths you profess to declare, our relative position, and our relative numbers, and the whole social and moral position of Ireland, would have been the very reverse of what we now witness."

An Anonymous Paper, by a BAR-
RISTER, furnishing a legal view of the
business was then read, which was
adopted on the motion of Mr. ANGUS,
of Aberdeen, and Mr. SIBREE, of
Coventry. Mr. S. humorously ob-
served that if the *respectable* Dis-
senter were not with us, we must
remember, that the movement of
great public bodies was like that of
the fish—the tail pushed on the head.
He trusted, however, they would have
a little *Evangelical* light—a little
Congregational consistency—and a
Baptist flood to bear them on to vic-
tory. He hoped they would all form
a three-fold cord, that should not be
broken; and that, at the end of that
cord, they would form a noose, and
throw it round the great image which
Nebuchadnezzar had set up, whose
head was of gold, but whose feet were
of clay; and then, by a long pull,
and a strong pull, and a pull alto-
gether, they would bring that image
to the ground; when from earth to
heaven, and from one end of the land
to the other, would be heard the tri-
umphant shout—"Babylon the great
has fallen!"

JOHN BURNETT followed with a
smart and clever address. Mr. BROCK,
of Norwich, came next, who said he
stood before them as the Representa-
tive of 20,000 members of baptist
churches in Jamaica. After referring
to various notorious abuses in the
State Church, especially the farce of
electing a bishop, Mr. B. observed,
"Then as to parochial patronage, out
of 12,000 parishes there were only 70
in which the choice of the minister
was in the hands of the people. Ought
it not to be a matter of lamentation
that livings were sold and bartered,
and, if report did not speak falsely,
even gambled for? It was the inten-
tion of the Conference to effect the
entire annihilation of the ecclesiastical
supremacy of the Crown. "The
king," it was said, "may execute all
manner of jurisdictions, privileges,
and pre-eminences, in any wise touch-
ing or concerning any spiritual or
ecclesiastical jurisdiction; and he may
visit, reform, redress, order, correct,
and amend all abuses, contempts, and
enormities whatsoever." That was the
actual law of the case at this moment,
and they were desirous of having it
repealed. Some people said that it
was never acted upon, but he would
tell them a different story. A clergy-
man in St. Giles-in-the-Fields, not
above 150 years ago, preached a ser-
mon on a certain subject which came
to the ears of his Majesty. His
Majesty was offended, sent for the
bishop, and ordered him to suspend
him. The bishop inquired who the
King was? and refused; and so far
he was a good nonconformist. The
King forthwith suspended the bishop.
Elizabeth had suspended the Bishop
of Oxford for twenty-two years. If
she had power to suspend him for that
period, she could have kept Oxford
without a bishop till now. Charles
the First, brought Bishop Davenant
on his knees to ask forgiveness for
having preached a sermon on predes-
tination. He (Mr. B.) would like to
know which of the "bishops" before
him could be brought to bow before

Majesty for anything they said? It was too bad that religion should be thus trammelled hand and foot. They wanted to get the Act of Uniformity repealed, and the sooner it was done the better. They wished to have the Ecclesiastical Courts rooted up. He believed that he was in some danger of going there. There were some men present who had been sent to prison in consequence of their Dissenting principles. All honour to every such man! Under these circumstances they thought it best to attack the "monster" grievance—the connexion between Church and State. They wanted all the property taken by Henry the Eighth to be brought back, and appropriated to State purposes. Some persons said that this question would involve points of great difficulty. To be sure they did. Who ever did a great thing without finding that it was surrounded with difficulties. Let the titles come back into the hands of the State. That was a practical question. Let the Church lands follow the same course, and let it be done according to the united wisdom of Parliament; let it be done, and religion would no longer be fettered, desecrated, and degraded. The question they were now discussing was not one of paltry, ephemeral sectarianism. The man who said that, did not understand it. It was a question which affected the welfare of the realm, and the prosperity of the Church of Christ. They would meet to-morrow to form an organization, and then let them go home and carry it out; let them gird up the loins of their minds, and quit themselves like men. The signs of the times looked darkly on all Establishments: a ban seemed to be placed upon them. Their doom was fixed. He heard a voice saying to him, "What is your petition and what is your request?" to which he replied, his heart's desire and prayer to God was, "Overturn, overturn, overturn! and let all the people say. Amen."

GEORGE THOMPSON came next with an effective speech; certain busi-

ness matters were disposed of, and the proceedings of the second day ended.

On Thursday morning, Mr. DUNLOP, of Brochloch, was called to preside. After arranging for the election of the Council and Committee, Mr. MURSELL read his Paper on the means of promoting the objects of the Conference. Drs. JENKYNs and PRICE followed, and then Mr. ROBERTSON, of Edinburgh, and Dr. McFARLANE, of Glasgow. Dr. J. held in his hand a copy of the *Congregational Magazine*, just out, for May, from which he quoted extracts objecting to the Conference, and insinuating reflections on those who convened it, which drew forth expressions of surprise and strong disapprobation.

Dr. CAMPBELL, the Author of *Jethro*, Editor of the *Witness*, &c. &c. was now called for. He came forward and delivered *his* speech, in a loud voice, which excited much mirth and a little interruption. Dr. C. made several indirect allusions to "The New Magazine" of which he is Editor, and having drawn from the meeting a promise of patronage, said, "I have done!" and sat down. A wit whispered—"An advertisement of the *Witness* without duty!"

At the Evening Sitting, Dr. F. A. Cox, presided. The reading of the long papers at the five previous sittings, discussing their merits and voting their adoption—reading long resolutions, with speeches thereon, and discussing certain clauses therein—with occasional addresses from Members of Parliament, and other occasional Visitors, had thrown forward nearly all the practical details of business to this, the last, sitting. This caused some manifestations of impatience, and a little confusion. At the first sitting something was said about "free discussion," but the opportunity for it never arrived; and now much had to be done in little time. Only think of 700 Representatives—all able to say something, and impatient to say it, with the most

important business to transact in a few hours! It required all the urbanity and decision of the chairman to satisfy all, and push on the business, but this Dr. C. effected with admirable tact. Various suggestions were offered, most of which, though not adopted formally by the Conference, will no doubt be carried into operation. Among others, we mentioned a Depository for tracts and publications, in London, which we trust will not be forgotten; or, lightly as some may regard it, not one-third of the good which might be, will be done.

A Resolution, urging the Free Church of Scotland to renounce in theory, as well as in practice, the principle of an Establishment, was moved by JOHN BURNETT, who remarked, that certain parties in Scotland once said, "We must absorb dissent;" but dissent had absorbed them!

JOSEPH STURGE, who said, that from a desire not to interrupt business he had refrained from addressing the Conference, now expressed his gratification at the proceedings, and added, "I am not disposed to encourage the pride of ancestry; but if I alluded to mine, I would say,—

'My boast is not that I deduce my birth
From Joins enthron'd, or rulers of the earth;
But higher far my proud pretensions rise,
The son of parents pass'd into the skies.'

And I consider it a great privilege that my education placed me under influences which gave me a bias in favour of so many principles which my mature judgment approves. I recollect, when I was a boy, meeting the officer driving away eight fat cattle for tithes from one of my father's farms; and he said, exulting, as he passed on, 'We have been lessening your stock, sir.' This circumstance will not, I think, ever be obliterated from my mind, and I wish all our friends present, seriously to consider, whether there is anything in the New Testament which justifies them ever paying money in support of a system which their conscience condemn." Mr. S. then moved thanks to

the various committees, officers, presidents, &c., and Mr. HIGGS, of Gloucester, a Wesleyan, seconded the resolution, and observed, that those who said the Wesleyan Methodists held the principle of an Established Church, had no more right to say so, than they would have to say, that Sir R. Peel and his party represented the whole of the people of this country.

Mr. HINCKS, Unitarian minister, stated that out of 300 or 400 non-subscribing Presbyterian dissenters in England, only himself and another representative were present from that body.

The Chairman, Dr. COX, now delivered the parting address, in which he congratulated the Conference on the harmony and unanimity which had reigned amongst them, and offered some valuable advice as to their future course. Let them constantly show that their great and final object was nothing short of this—the suppression of the connexion between Church and State. It had been said that they were politicians. Yes: and their politics were to uphold the throne—God save the Queen!—(tremendous cheers)—to uphold the civil constitutions of the country, and to seek to extend knowledge, so that purified public opinion might form a people that would be the glory of the earth. Was their object just? (Loud cries of "Yes.") Did they feel it to be such? ("Yes.") Were they determined to promote it? ("Yes.") If they were, let them keep three things constantly in view—union with each other, fearlessness of man, and faith in God.

The Conference was then dissolved.

We cannot,—and we need not, as they will be published in a separate, and, we hope, a cheap form,—give the papers, resolutions, and regulations, adopted by the Conference. They were appropriate and excellent. One thing, if it had been done and we suggested it, would have been, in our opinion, an improvement. The lists

of those nominated for the Council and the Committee, should have been *denominational* as well as *geographical*. This principle was acted upon in choosing certain Conference Committees. As it is, the two larger denominations of Independents and Baptists will (not by design, but in course,) swallow up the smaller denominations, some of which may not, by this arrangement, have a single member, or at least its proportionate number, on either the Council or the Committee. Were every denomination adequately represented, the Union would be more satisfactory and stable.

Upon the whole, with the exception of not securing time for free discussion, and for making suggestions, the proceedings of this remarkable assembly were conducted with great propriety, and afforded general satisfaction. No wonder, however, that now and then a little independent impatience of control displayed itself. This was no gathering of ecclesiastical superiors and their cringing subordinates—all stood on equal ground—every man was an officer and wore an *epaulet*.

The Baptists, Particular and General, were decidedly the most numerous party in the Conference; but some of the *leading* "London ministers," of the former section, were not there!

Many of our readers, residing in distant or secluded places, may perhaps be gratified if we furnish a brief sketch of some of the individuals who acted a more prominent part on this occasion.

Dr. Cox, who for special reasons deserves first mention, is about sixty; rather portly, and of very respectable appearance. His bearing is manly and his manners courteous. Though not perhaps the originator, he may be regarded as the father, or rather patron, of the Union. His wisdom and influence stamped the early steps of this movement with propriety, and his decision in regard to the *Regium Donum*, won for him the approbation and admiration of all.

JOHN BURNETT was the first president, and he deserved the honour, for he has laboured long at this work. Mr. B., who may be approaching sixty, looks like a respectable farmer, but when he opens his mouth and puts on one of his good-natured smiles, his wit and address so delight and charm you, that you are carried away by his enchanting and irresistible eloquence.

JAMES PHILIPPO MURSELL is, we guess, the man, who above all others, is to be praised or blamed for setting this movement in motion. He is about fifty, of moderate size, with a profusion of premature gray hairs, and a sharp, intelligent, care-for-nobody sort of countenance. He is remarkable for saying smart things, some think over-smart sometimes. His eloquence is occasionally splendid, sometimes sublime, reminding the hearer of his distinguished predecessor—Robert Hall. He is very fond of quoting John Milton.

EDWARD MIALL, the Editor of the *Nonconformist*, is a younger man, perhaps thirty-five; he is spare in person, wears spectacles, and is very deliberate when speaking, measuring out his words and sentences with great care. A few years ago he was an Independent minister in Leicester, where forming a close intimacy with Mr. Mursell, the *Nonconformist* was projected, and Mr. Miall left Leicester to conduct it. We question if any writer, since the days of the mighty Milton, has written better on ecclesiastical matters than Edward Miall.

Dr. PRICE, the Editor of the *Eclectic Review*, who is about forty, is a person of moderate size, and also wears spectacles. Dr. P. is a man of business. Without depreciating any, we could not but regard Dr. P. as the most practical and useful member of that Conference. Plain and pointed, he spoke at once to the question, without the slightest attempt to parade his learning, or display his eloquence. This talented dissenter, and his invaluable *Review*, are not appreciated as they ought to be. Shame on the

wealthy or competent dissenter, who does not take the *Ecceclio*. To read it every month, is one of our richest enjoyments.

Others deserve notice; but what can we do? we cannot mention all. One, however, must not pass—JOSEPH STURGE! Our worthy "Friend" is about sixty, rather stout, and of the middle height. He looks well, and would pass for a respectable English yeoman, but for his garb. His manners are very agreeable, and his conduct so forbearing and considerate, that no one could well pick up cause of quarrel with this peace-loving member of the Society of Friends.

Lest, however, we should seem to be partial, we must add, that JOSIAH CONDER, the Editor, and J. M. HARE, the Sub-Editor of the *Patriot*, were both present, and actively engaged in promoting the business. Mr. C. appears to be sixty, and possesses extensive information on all political questions affecting the dissenters. His late, but decided, adhesion to the movement, was a most valuable accession.

Success, then, to the ANTI-STATE-CHURCH ASSOCIATION! May it live till it has accomplished the great object of its existence! To this end, let principles—not men—be regarded. O 'twas to Milton, at the end of his days, and in his blindness, a source of poignant sorrow, to sit and reflect that the labours of his life were, apparently, thrown away. To hear of men who once had acted nobly, returning to bow their knees and prostrate their intellects before a profligate king and an intolerant priesthood, might well fill his soul with grief. And what led to this?—Regard to names instead of things, to persons instead of principles. This was Milton's opinion. But a greater than Milton is here. "How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only?" Let us avoid this fatal stone on which many have stumbled. Let us have no man-worship. Let our great object be ever

before us—the honour of JESUS CHRIST—the emancipation of RELIGION—and the promotion of UNIVERSAL LIBERTY!

O catch its high import, ye winds as ye blow,
O waft it ye waves as ye roll,
From the regions that feel the sun's vertical glow.

To the farthest extremes of the pole!

Equal rights, equal laws, to the nations
around;

Peace and friendship its precepts impart,
That wherever the footsteps of man shall
be found,

He may bind the decree to his heart!

Biblical Criticisms.

HOUSEHOLD BAPTISM.

OF late, the pædobaptists have said much about baptism, "as a household rite." They assert, that as baptists practise the ordinance, the "household character of the rite is destroyed." This is a grave charge. Woe to that man or body of men by whom any character given of God to his ordinances, is destroyed! If the assertion be true, our practice is wrong. But no true character of the ordinances of God can be destroyed, when the ordinance is scripturally practiced. Now admitting the phraseology, "the household character of the rite," to be perfectly correct, who destroys that character?

The household character of baptism must be derived from the baptism of households as mentioned in the New Testament, of which there are three; two at Phillippi, Acts xvi. 15, 33, 34. Stephanus, 1 Cor. i. 16, "the first fruits of Achaia," 1 Cor. xvi. 15. These are household baptisms, and upon these the household character of the rite must rest; not upon baptized households, each member of which was baptized, perhaps at so many different times as there were members in the household; for baptism in connection with such households is nowhere mentioned in the scriptures.

Now, upon the principle of infant baptism, the Jailor, and Lydia, and Stephanus, and every grown up mem-

ber of their families, must have been baptized before; so that at their conversion, infants, and infants only, could have been baptized as their households. To this it will be said, "They could not have been baptized in infancy, because they were Jews or Pagans till they were converted to christianity through Paul's ministry." True; but is it not evident that the household character of baptism, as founded upon these baptisms, is destroyed exactly in proportion to the spread of the gospel, and the conversion of heads of families. Let infant baptism become universal, and it will be impossible to find an unbaptized household,—all will be baptized in every house, except only new-born infants. If this does not destroy "the household character of the rite," pray, Mr. Stratten, what can do it? Upon our principle, nothing but want of faith in households, can prevent households being baptized; and as long as there is an unbelieving household in existence, upon our principle, household baptisms may exist. I suppose pædobaptists baptize households every day, as their practice is so wonderfully like the Apostles! The fact is, the thing is utterly impossible upon their principles. I say, therefore, that pædobaptism utterly destroys the household character of christian baptism, and the practice of the baptists secures and maintains that character. I frequently see instances of household baptism in your *Reporter*, but I never see an instance of the kind in the *Congregational*, or in the *Evangelical*, no, nor even in the *Witness*, nor in any pædobaptist reports; perhaps Mr. Stratten, or some of his recommending brethren, will be able to explain this. I think it would be well if a fund could be raised for the gratuitous distribution of the *Baptist Reporter*, to such gentlemen; for then, I should hope, they would not attempt to impose their erroneous notions on the public, and thus destroy the scriptural character of baptism. H.W.

A CAVEAT FOR YOUNG BELIEVERS,

AGAINST THE SOLICITATIONS OF
CARNAL DELIGHTS.

(Let this be copied on a piece of paper, or *withinside your memorandum book, and always carried about your person, that when any temptation inflames your youthful passions you may read it and refuse to comply.*)

A QUESTION.—"How can I do this great wickedness and sin against God?" Gen. xxxix. 9.

A DOCTRINE.—"They that are Christ's, have crucified the flesh with the affections and lusts." Gal. v. 24.

AN ADMONITION.—"If ye live after the flesh ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." Rom. viii. 13. "Know ye not that your body is the temple of the Holy Ghost?" 1 Cor. vi. 19. "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. iii. 17.

AN EXHORTATION.—"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter ii. 11. "Resist the devil and he will flee from you." James iv. 7.

A SOLILOQUY.—Why should I parley with this temptation? If I comply with it, I shall offend my Heavenly Father; I shall grieve the Holy Spirit; I shall violate the love of the Lord Jesus who hath redeemed me by his own blood; and I shall bring a horror of great darkness over my own soul. Shall I then for a moment's sensual gratification, do all this mischief? God forbid!

A PRAYER.—O Lord, stand by me! Enable me to set my face as a flint against this temptation. Arm me with might, by thy Spirit, in my inward man, that I may overcome the wicked one. Shed abroad the love of Christ in my heart, so that its carnal propensities may be utterly subdued. O keep me from falling, that if thou

shouldst call me to thyself this very day, I may be ready to give up my account with joy, through the merits of my only Mediator, Jesus Christ.

A RESOLVE.—

“O how I hate those lusts of mine,
That crucified my God;
Those sins that pierc'd and nail'd his flesh
Fast to the fatal wood!

Yes, my Redeemer, they shall die,
My heart has so decreed;
Nor will I spare the guilty things,
That made my Saviour bleed.

Whilst with a melting broken heart,
My murder'd Lord I view;
I'll raise revenge against my sins,
And slay the murderers too.

A BENEDICTION.—“Blessed are the pure in heart, for they shall see God.” Matt. v. 8. “He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.” Rev. iii. 5.

W. B.

POETRY.

COME TO THE SAVIOUR!

COME and be blest sinners, O come away,
Christ is the sinner's friend, make no delay;
Dangers are pressing you, urgent the call,
Come to the Saviour then, come, one and all.

Storm clouds are rising fast, trouble is nigh,
Foes all around you are, soon you must die;
Then, if your soul be lost, where will you go,
Christ cannot save you then, all will be woe!

Come then, for Jesus' sake, come, and come now,
Let his love melt your heart,—willingly bow;
Did he not die for you, die to redcem;
Have you not safety, life, glory in Him!

For your own souls' sake come, Jesus doth call;
“Weary, sin-laden souls, come to me all;
I have a rest for you, I have a home,
Heaven's gates open are, now then O come.”

“Why will ye die,” sinners, why will ye die,
When ye may ever live glorious on high;
Why should thy soul be lost, why will ye go,
Far from the Blessed One, far into woe.

O Thou blest Ransomer, Teacher, and Lord,
Call all the world to thee, Saviour adored;
Room in thy heart there is, room in thy rest,
Room for earth's millions, all, all to be blest.

Frome.

E. T.

FAREWELL TO INDIA.

BY A PRIVATE SOLDIER.

LAND of the sun! land of the sun!
I bid thy shores adieu!
My years of exile now are run,
And smiling prospects have begun
To bless my sight anew;
And hopes, which long have withering lain,
Arise to cheer my soul again.

Thy rich mines yield the gems and ore,
For which men roam and toil:
I've roamed and toiled, but leave thy shore,
Poor as I left my father's door,
Poor as I touched thy soil:—
Yet me thou hast despoiled of wealth—
The bloom of youth—the rose of health!
Though thou no wintry storms dost know,
Though still thy bowers be green;

Yet through thy changeless summer's glow,
A long, long dreary winter's snow
Hath chilled my heart, I ween;
Alas! how tardy did appear,
The lingering pace of each dull year.

Once more, Madras, at sea I stand,
And eye the sullen wave,
That breaks in thunders on thy strand:
But where is now the gallant band
That with me came?—the brave—
The gay!—alas, how few remain
To cross thy restless surge again.

O thou Almighty, gracious power,
My God, my only stay,
How oft, when storms began to lower,
Thy smile hath lent their murkiest hour
A gleam of heaven's own day:
Thou led me, since I crossed these waves,
Safe through a path of yawning graves!

My God and Father, guide me now
Safe o'er the rolling sea;
And, while I at thy footstool bow,
For all the sumless blessings thou
Hast showered on worthless me,—
Accept, most holy, just, and good,
The heart-felt gush of gratitude!

Poor helpless Hindoo tribes, farewell,
Slaves of CASRE'S fourfold chain!
Soon may the sun of Truth dispel
Your deep, deep darkness, black as hell—
Idolatry's foul reign;
And chase away your long disgrace,
Weak, abject, ever vanquished race.

Ye followers of the Crescent bright,
Proud, warlike, dark-eyed race,
Though now your emblem's silvery light
No more shines prosperous o'er the fight,
It set not in disgrace;
Farewell! though fallen from empire low,
Ye bowed to no inglorious foe.

Farewell, ye plains so parched and sere,
Where weary travellers pant;
Farewell, ye jungles, wild and drear,
Where rushes, in his mad career,
The mighty elephant;
Where restless, glaring tigers prowl,
Where serpents hiss, and jackals howl.

Mountains, farewell! whose summits high
Pierce ether's cloudless day—
Round whose dark sides the tempests fly
In winged wrath, and vividly
The fierce red lightnings play;
Whence man looks down with awe and
wonder,
To find himself above the thunder!

Farewell, thou clear and azure sky,
Ye life-sustaining streams!
Farewell, ye lovely scenes that lie
In beauteous calm before my eye,
Lit by the white moon beams!
INDIA, adieu! I leave thy shore,
To see it never, never more!

“FAREWELL!”

“FAREWELL!” how painful 'tis to part
With those on earth we love most dear,
What throes of anguish rend the heart,
And prompt the eye-bedimmed tear;
Language must fail when call'd to tell,
The pain of that dread word “Farewell!”

“Farewell!” there are whom love hath join'd
And friendship hath made one in heart,
Just when hopes sweetest wreath is twin'd,
Are call'd for ever here to part!
Ah then is broke earth's treacherous spell,
By that heart-rending word “Farewell!”

“Farewell!” O Death! thou mortal foe,
Of those whose hearts can love sincere,
Oft hast thou dealt a fatal blow,
On husband, wife, and children dear.
Thy dreadful power, oh who can tell,
When call'd to bid a last “Farewell!”

“Farewell!” alas it must be so,
Whilst we sojourn beneath the sky;
All things are fleeting here below,
And most-lov'd objects soonest fly.
And many a bosom yet must tell,
What 'tis to bid a long “Farewell!”

“Farewell!” oh 'tis a stranger sound,
In that blest world where Christians meet,
There everlasting joys abound,
There much-lov'd friends each other greet,
The song of saving grace to swell,
Fearless of that dread word “Farewell!”

S. S.

Conversions.

A REVIVAL SCENE.—BY AN EVANGELIST.

A SHORT time ago, I was invited to attend a series of revival services in a manufacturing village in the West Riding of Yorkshire, in company with a brother minister from a neighbouring town. We met one Wednesday evening, and the place of worship was well filled. I spoke from Joshua—"Choose ye this day whom ye will serve." Deep silence sat on all—solemn thoughts seemed to be at work—and an unusual sense of the divine presence was manifested. The sermon ended—a hymn was sung, but before I concluded with prayer, as is usual, I felt moved to add a few words, urging them to present decision. When I finished, a brother arose, and turning to the whole company, openly confessed that he had not fully followed the Lord. He had been, he said, too content to be happy in religion himself, without being concerned to serve his Lord, by endeavouring to bring others to Christ. He now saw this an infirmity and a sin. By the Lord's help, he would be *more honest* to God and man. A deacon of the church then rose, a man held in good repute, and said he must say a few words. He had served the church in all matters as faithfully as he could, but now he saw that in one great duty he had been defective. He had not been anxious and active for the conversion of others. Then turning to his pastor, with uplifted hands, he exclaimed with much emotion, "My dear pastor; if ever you see these careless hands hang down, reprove me, and admonish me!" This appeal produced a great sensation, and prayer was proposed. The pastor of the church commenced, but in the midst of penitential confessions of past neglect, was compelled to leave off—his tears alone found utterance. The scene was now very affecting. The whole company were on their knees—all seemed as if bowed in prayer, and many wept and sobbed aloud.

There was present at this meeting, a man, who through the whole of his past life, had lived in open rebellion against God; he was a bold, uncompromising, and avowed servant of the devil, and was considered by all who knew him, as the "king of sinners." He had heard of these revival services, which were held four miles from his own dwelling. In his own

village, he would not enter a religious meeting, but he had heard of a Revivalist, whose labours had been blessed to some of his neighbours, and he felt anxious to hear him for himself. He was present, and wondered at all he heard and saw. Solemn impressions were evidently made upon his mind. This was perceived by several present, and a few words were addressed to him as he left the room. He walked home in company with others who had been at the meeting, but oh what a change! Not a word was heard from his lips, while others were engaged in conversation on the way, except the involuntary cry of his smitten spirit, "God have mercy upon me; for I am the greatest sinner that ever lived!" Next morning, he went to his usual employment. His fellow-workmen were astonished at his appearance and his conduct. Up to this time, they had been used to hear from his lips constant streams of oaths and curses, but now they heard him groaning in spirit under a sense of his extreme vileeness in the sight of God. He was engaged in a quarry as an excavator of stone, and when relieved from labour, he was heard again and again to exclaim, "God have mercy upon me; I am a great sinner!" Long had he been accustomed to strike the stubborn rock until it yielded to his stroke. The harder rock within now gave way; the stoney heart was broken! On the following Tuesday we had another meeting in the same place. He heard of it, and resolved to attend again, and seek healing for his wounded spirit. I was struck with his appearance; a strong athletic man, with marks of his former character too plainly expressed in his countenance and appearance. He now looked as though he had been contending with a power superior to his own, and had been subdued; and so it was. At the close of the service, the minister announced that as many as were anxious for conversation with him, might have an opportunity by retiring into the vestry, while the congregation remained for prayer in the chapel. Several, that were evidently in great distress of soul, retired; and this poor man came also; indeed, he was the first to come. He was requested to take a seat; he did so, and instantly began to weep and confess his sins. Prayer was then made for him; in which he joined fervently and audibly. He was afterwards directed to Christ, as able and willing to save even unto the uttermost.

Darkness and light now struggled within his soul for the mastery. But the dominion of sin was drawing to its close; the Spirit of the living God removed the veil of ignorance from his mind, and he saw the ability of the Saviour to save even him. In a manner peculiar to himself, he exclaimed, "My burden is gone! my burden is *all* gone!" At that moment there was joy in heaven and joy on earth over that sinner. "As soon as Zion travailed she brought forth." Zion was in trouble on account of her past unfaithfulness; she felt deeply and wept, and a hardened sinner—a very hardened sinner, saw her tears and heard her prayers, was convinced of sin, and turned unto the Lord! "They that sow in tears shall reap in joy."

Biographical Memoirs.

MRS. MARY SKELLER.

THE sufficiency of the grace of Christ in a dying hour, was exemplified in the peaceful exit of the late Mrs. Mary Skeller, of Battle, Sussex, who died September 9, 1843, aged thirty years.

"My grace is sufficient for thee: for my strength is made perfect in weakness," said Jesus to his servant Paul. And the sufficiency of that grace has been tested by many a believer, both in life and death. It was by the subject of this brief sketch, who having felt its influence upon her own heart, was desirous that it should be felt by others. But previously to our entering the dying chamber, a word or two, relative to the departed, may be necessary.

Mrs. Mary Skeller was a woman of retired habits, a member of the baptist church, meeting in this town, (of which her bereaved husband is one of the deacons), consistent in her deportment, and a credit to her profession. She loved her Saviour, who first loved her; nor did he forsake her in the hour of need, as she felt; saying,—“I could tell the world of his faithfulness—how he has made good his promises to me.” Her constitution had, from infancy, been delicate; and, for a long time, her friends had anticipated for her an early tomb. But during the last year, that fatal and insidious malady which has slain its tens of thousands in Britain, was evidently bringing

down her earthly tabernacle—though, till within a few days of her death, no idea was entertained of so speedy a departure out of time. However, some months previous to this, her mind was made up to die, and, by application to the throne of grace, she was enabled to look forward to her dissolution with composure. About a fortnight before her death, the writer had half an hour's interview with her—the symptoms of her disorder assuming a more alarming aspect—when she told him, that she had committed herself and all hers into the hands of Jesus, and felt resigned to the divine will; adding, that it was much easier to say,—“Thy will be done!” than to feel *satisfied* with the will of God.

A few days before her death, her symptoms were such as to make it apparent, that she would not continue here long. Of this she was conscious, and in a solemn hour, when a vessel of the lungs was discharging its contents, with much earnestness she exhorted those in the room, who had not decided for Christ, not to delay a moment.—“I charge you with my dying voice, no longer to delay! *Now, now, is the time!*” O that those persons who were thus addressed, may not refuse to listen to that voice, now silent in death, which then intreated them to hasten to the Redeemer! Should this paper meet the eyes of those *young persons*, who were in the room of the dying christian at the time referred to, I beg them not to forget that solemn hour, nor to refuse to give themselves wholly and promptly unto the Lord. Nor was she unmindful of absent members of the family, for whose salvation she longed, leaving messages—dying and affectionate counsels—for them, and which have been delivered. May they be regarded!

Her dying scene was not triumphant, but rather resembled a calm summer's eve. Her sun went down at noon, under a serene sky, and the Lord took her, in the prime of life, out of a world of sin, to be with him, “which is far better.”

A few of her last expressions will convey to the reader the state of her mind, in view of eternity. On the Saturday she died, she said to one of her christian female friends,—“It will soon be over—but all is well! Oh what a sabbath will *to-morrow* be to me—such a sabbath as I have never spent!” remarking that she should not live the night through, and repeating the lines,—

"Thine earthly sabbaths, Lord, we love;
But there's a nobler rest above;
To that my lab'ring soul aspires,
With ardent pangs of strong desires!"

On the same friend repeating,—“Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me,”—she continued—“thy rod, and thy staff, they comfort me!” And on being asked shortly after, how she felt, she replied, “Worse, but better!”

About two hours before her departure, I visited her for the last time. She was in the swellings of Jordan; but on my entering the room, her eyes fixed steadfastly on me; and raising and strobing forth her hand, covered with the sweat of death, she seized mine with a firm grasp, and, with a sweet smile, said, “It is not finished yet—but it soon will be.” Looking at each other, I ran over a few of the promises, which I judged suitable to her case, and which she listened to with evident delight, whispering—for her voice was nearly “lost in death,”—

“He’s faithful to his promises,
And faithful to his Son.”

“I cannot sing now,” she added, “but—

‘There shall I sing more sweet, more loud,
And Christ shall be my song!’”

By her request, I prayed once more with and for the expiring believer, commending her departing spirit to Him who was her hope and portion—the rock on which she built. It was difficult to say, “Farewell, till we meet in heaven!” but, with such a hope, I left the room of death; or, rather, the verge of a blissful immortality! Just after this, I hastened her partner to take a last interview, and be a second time bereaved. On his entering the room, she lifted up her hand and said, “I shall soon be in heaven, my dear!” After this, she said very little; but once, in a whisper, exclaimed, “What shall I do?” This might have indicated a momentary struggle in that mind which had been kept so delightfully calm. But, however this might have been, on a friend replying,—“Look to the Rock, my dear!” she said,—“Make haste, Lord!” The Saviour heard her prayer—and just before twelve o’clock she departed; so that she *did* realize her expectation of spending the following sabbath in heaven. With what agility does she now move among the ranks of the glorified, ascribing all the glory of her salvation to the Lamb, who washed her from her sins in his own blood! “Write, blessed are the dead,

who die in the Lord!” Thus our friend died, and she is blessed.

She has left three little children in a world of sin. May the Angel, who redeemed their mother from all evil, bless the babes!

Her pastor, by her request, improved her death from 2 Cor. xii. 9, to a very large congregation. May much glory redound to Him who says, “Be still and know, that I am God!” R. G.

ORIGINAL LETTER.

DEAR SIR, —I have the full consent of the party to whom the following communication was addressed, in requesting its insertion in your periodical.

Yours faithfully,

CHRISTIANUS.

To the Editor of the Baptist Reporter.

WHAT SHALL I DO WITH MY PROPERTY?

“It is required in stewards that a man be found faithful.”—P^{ALM}.

“Make to yourselves friends of the mammon of unrighteousness.”—JESU^S.

“My very dear Friend,

I do most earnestly entreat you not to attribute my delay in answering your kind and affecting letter to any want of sympathy with you in your present affliction; I assure you it has been occasioned entirely by the difficulty which I feel to offer any opinion on the question which you suggested. However, the matter is very important, and I know you will receive with candour the remarks which I may offer; hence, I delay no longer.

I fully concur with you in thinking that the bulk of professing christians betray very defective views of the solemn responsibility which the possession of property involves. And even those who manifest much liberality in their life-time, exercise their *last trust* with too little regard to the pressing and manifold claims of religion and charity. Assuming that a person on leaving the world has a *right* to direct in what way, and for what purposes his property shall be employed after his decease, it necessarily follows that to prepare his *last will and testament* is an affair deeply and awfully responsible. This, my dear friend, you seem to feel. It is, as you justly observe, very sad that any of those who hope to enjoy

an everlasting inheritance through the atoning blood of the Redeemer, should think it right to bequeath the bulk of their property to those who have already more than enough, while a mere fraction is devoted to promote the spread of the gospel among the millions who are perishing for lack of knowledge.

Now, you say that your only child is already abundantly provided for; and that all your relatives are well off, as to their temporal circumstances. This being the case, it seems to me, beyond all doubt, that you would not only be justified, but that it is your solemn duty to give to an ignorant and perishing world the benefit of what God has entrusted to your care and disposal. You seem to think that the endowment of places of worship is liable to some very serious objections; it may be so, yet there may be places in which a small annual payment, put under proper control, may be of essential use in securing an efficient ministry. I am not sufficiently acquainted with your locality to form a correct estimate of the state of things. But are there not some poor churches without houses for their ministers? Such a provision might be of very great advantage. What is the state of education in your neighbourhood? A comparatively small sum would build a school-room, where one or two hundred poor children might receive religious education at a trifling weekly expense; and the sum of ten pounds a year, would pay the rent of a house for a pious master, or provide for the education of twenty or thirty poor children. Who can compute the amount of good which my friend might be the means of effecting by bequeathing four or five hundred pounds in this way; a sum which, if given to a rich relative, might be spent in useless and sinful extravagance.

Permit me to remind you of the many societies which exist for aiding infirm ministers, and the families of deceased ministers. May not some of these demand your attention? You know to what painful privations many of our aged ministers are liable, for the want of adequate provision in that way. You are well aware of the pressing claims of our missionary societies, both home and foreign.

Now, my dear friend and brother, I have set down these few hasty thoughts in all sincerity and faithfulness. You and I must very speedily appear in that

world where all temporal wealth will be forgotten, except so far as the *use* or *abuse* of it has met with the *approval* or *disapproval* of the Lord of the universe. It is my most earnest prayer that you may have wisdom and grace to arrange and execute your last earthly trust so as to meet the approving smile of Him who gave his life for us.

I feel unspeakably thankful to learn that you seem to realize such firm and delightful confidence of your interest in the love and mercy of the Redeemer. Thanks, everlasting thanks to Him, who, at the expense of his own blood, bequeathed *peace* to all his faithful followers! Surely it is but right that we who are made partakers of that peace, should, whatever men may think or say of us, bequeath some considerable portion of what he has entrusted to our care, to extend the knowledge of his glorious name in a fallen and benighted world.

With the most fervent prayer that you may continue to enjoy the ample consolations of the gospel of the blessed God,

I am, my very dear friend,

Most affectionately,

April 2, 1844. Yours, CHRISTIANUS."

NARRATIVES, ANECDOTES, &c.

LORD TEIGNMOUTH & ROBERT HALL.—It is truly lamentable to observe, how high church principles cramp, and even stultify, the intellect of an able and good man, as in the case of Lord Teignmouth, who was for some years Governor-general of India, and, for a long period, the president of the Bible Society. In the memoir of him, by his son, is the following passage:—"An instance of Lord Teignmouth's steadfast adherence to his principle (i. e., not to enter the threshold of any place of worship not belonging to the Establishment) occurred on the occasion of the celebrated Robert Hall preaching at Clapham. Neither his own curiosity nor the seductive example of his friends could induce him to be present." What imperturbable virtue! It is said of a clergyman, whom I knew, that under similar circumstances, he discovered, not such unimpressible quietude, but yet, more magnanimous courage, than Lord Teignmouth. Robert Hall was announced to preach in his parish, and the good rector was seen to watch the crowds thronging to the chapel with lingering interest. At last, when the population was

fairly housed in the conventicle, the rector took his hat and stole away himself to the place of rendezvous. He reached the unconsecrated steps, paused—turned on his heel—retreated—paused again—returned to the door—stood hesitatingly—turned again on his heel—paused—till summoning all his canonical grace into exercise, he broke through the snare into which his steps had well-nigh slipped, and with an approving conscience, walked back to his parsonage. Thenceforth he felicitated himself, doubtless, to the day of his death (for he too is dead!) that not even the all-but irresistible magic of Robert Hall's eloquence had induced him to break his rubrical tether. W. B.

THE NOVICE CURED OF SELF-CONCEIT.—In a certain village chapel, services were appointed on the 31st of December, in order to conclude the old year and commence the new; as much time was to be occupied, it was proposed that some of the young members should make trial of their talents, by giving a short exhortation. After several declined, an unlettered rustic, whose good opinion of himself had outstripped his abilities, "nothing daunted" ascended the pulpit. After uttering a sentence or two, a solemn silence ensued, which he at length broke by saying, "No doubt many of you think you can preach, but if any of you have any conceit of yourselves, I wish you would just walk up here a few minutes"—so saying, he descended, and modestly resumed his seat. Z.

AN UNSETTING SUN.—A SCENE IN THE NORTHERN REGIONS.—The weather—strange enough—favoured all the undertakings of the travellers. The sky was clear, and a silent midnight saw all our travellers assembled in glad sunshine on one of the green hills. Slowly descended the sun; it extinguished one beam after another. All eyes followed it. Now it sank—lower—ever lower;—suddenly, however, it stood still, as if upheld by an invisible hand. Nature seemed, like them, to be in anxious suspense; not an insect moved its humming wing; all was silent; a death-like stillness reigned, while the sun, glowing red, threw a strange light over the earth. O wonderful, almighty power! It began now again slowly to ascend; it clothed itself again with beams, like a pure glorified spirit; it became every moment more dazzling.—A breath! and nature lives, and the birds sing again!—*Frederika Bremer.*

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THE PYRAMIDS OF EGYPT.—Not the least wonder or difficulty connected with these pyramids is, whence came the wealth that paid for their erection? On this point, as well as the preceding, our author's hypothesis is more satisfactory to us than any which is offered by any other theory of their origin. According to Mr. Wathen, they were reared less than half a century after Shishak returned to Egypt with the spoils of Solomon's temple. How great these spoils were, may be gathered from the pages of holy writ.* It is certainly remarkable that Rhampsinitus, who, according to Herodotus, immediately preceded Cheops, was regarded as the richest of Egyptian kings. "It was then, the spoils of the temple that furnished Cheops and his successors with the means of raising successively those wonderful structures, the erection of one of which might have drained a kingdom of half its wealth. Thus viewed, they assume a new and deeper interest. They are no longer mere tombs of forgotten kings. They are monuments of the unbounded wealth of Solomon—of the magnificent garmiture of the first temple. They record how rich the presents and tribute that then poured into Judea from powerful allies and subject kingdoms. The offerings of the Queen of Sheba, after being treasured up in the temple—carried off by Shishak—hoarded by Rhampsinitus, are now beheld in the indestructible masses of the pyramids!"—*Eclectic Review of Wathen.*

AN EGYPTIAN EVENING.—Egypt is always singular and interesting; but under an autumnal sunset it is beautiful. The sun sinks behind a grove of palms in a golden sky, upon which their most delicate featherings are distinctly described. A rich amber light glows over the landscape, and makes the meanest and most uncouth objects look beautiful. A very brief twilight, is followed by a glorious night; soon the feeblest star has lighted its lamp, and the black vault of heaven seems thickly studded with brilliants. Such is the purity of the atmosphere, that you may watch a setting star till it touches the low bank of the river. Profound tran-

* "The weight of gold that came to Solomon in one year, was six hundred and three score and six talents of gold, besides that which the chymen brought. So Shishak took away the treasures of the house: of the Lord, and the treasures of the king's house: he took all." (2 Chron. ix. 13, 14; and xii. 9.)

quility reigns through the universe; or is only broken at intervals by the mellowed murmur of a distant water-wheel. The moonlight streams upon the bosom of the ancient river. A beautiful meteoric phenomenon heightens the interest of the scene. Ever and anon, a bright star seems to shoot away from among its fixed companions—glances horizontally across the heavens, throwing off a long luminous tail, then bursting like a rocket, leaves all nature intensely tranquil as before.—
Wathen.

CORRESPONDENCE.

"THE CHRISTIAN WITNESS" versus "JETHRO."

It was said by Him, like to whom no man ever spake, "every city or house divided against itself, shall not stand." The present, is an age of great religious controversy—and when we discover in any of the present popular systems, that have enlisted the polemic powers of the mighty minds of the day, a manifest inconsistency, either as to the authority on which they rest, or "the ways and means" by which they are defended, we look on with suspicion, and doubt if "all is well." It must be obvious that every system, professedly religious, that is not based on the immutable word of truth, will, sooner or later, exhibit symptoms of decay and death, the indications of which, are the confusion and inconsistencies betrayed by those who have spoken and written in its defence. I have before me the January number of the *Christian Witness*, and in page 17, I read, "a church is a body of believers of the gospel, who love Christ and one another for Christ's sake, and who walk according to his commandments." Aye? But a few days since, I read the following remarkable sayings in *Jethro*, (p. 220,) "The visible church, which is also catholic or universal, under the gospel, consists of all those throughout the world that profess the true religion, together with their children."—"That children by baptism are solemnly received into the bosom of the visible church, distinguished from the world and those that are without, and united with believers, and that all who are baptized in the name of Christ, do renounce, and by their baptism are bound to fight against, the devil, the world, and the flesh;—that they are christians, and federally holy, before baptism, and therefore are they baptized."

"Such is the true and avowed principle of all real and pure congregational churches upon this great constitutional question, however inconsistent may be the practice of that body." Wonderful! Blessed children! How dignified your condition! How powerful your obligations to thankfulness, inasmuch as you have, by your federal holiness, obtained exemption from the common calamity of being "born in sin and shapen in iniquity!" Blessed hour! when at the sacred font you were "solemnly received into the bosom of the visible church," "united with believers," and brought to "love Christ and one another for Christ's sake," and to "walk according to his commandments." But we tremble for your steadfastness, and fear, though "bound by your baptism," you will (as many such young disciples have done before you!) fail to "fight against the devil, the world, and the flesh. Let us examine the views of a christian church, given by the *Christian Witness*, and compare them with those given by *Jethro*. The *Witness* says, "a church is a body of believers, &c." *Jethro* says, "the church consists of all them throughout the world that profess the true religion, together with their children." What a degraded view, in this latter description, is given of a christian church. Why *Jethro*, Dr. Pusey, or even Dr. Hook, could not have given a more improper view of Christ's church than this! Look at the multitudes of children, who, in their baptism, were received into the bosom of the church, "living without God and without Christ" in the world. And do Congregational churches consist in part of such? It would appear so, for *Jethro* (p. 225), in plaintive tones, declares, "The fatal error of our day, and of the Independent denomination in common with others, (baptists excluded of course!) is the absence of proper ecclesiastical discipline among the children of the members; or rather the utter absence of all discipline." I believe this remark is to the point—and should the congregational churches take the hint, "the knife of excision" will, ere long, be applied on so magnificent a scale, as fearfully to thin their present ranks.

But if children are brought into the visible church by baptism, what does *Jethro* mean when he says, (p. 228,) "the children of professing christians are already in the church," "they were born

members," "they were baptized because they were members." Baptized young people, think of this: you have been in the bosom of the church ever since you drew your first breath,—in the bosom of that church which the *Witness* declares is "a body of believers of the gospel." But how is it that *Jethro* says, "children of professing christians are born members," and p. 220, adds, "that children by baptism are solemnly received into the bosom of the visible church?" There is a good deal of mist about this; it is unworthy of *Jethro*. If infants are baptized because they are "born members" of Christ's church, then it cannot be that they are "by baptism solemnly received into the church." If they are received in "by baptism," they are not "born within the church." *Jethro*, why do you baptize infants? Not on the grounds you have assigned—they involve serious contradiction. "Stop, stop, not too fast,—children of believers are born within the church, and baptism is a public ratification of their membership." Indeed: where, in God's word, are we taught that such was the design of christian baptism? Is not christian baptism the ordinance by which we become united with the visible church? consequently no individual is a member of the visible church till by "baptism he is formally received into the bosom of the church." And moreover, if "a church is a body of believers," as the *Witness* avers, then it must be apparent that children cannot by "birthright," be members of the church, nor should they by baptism be received into the bosom of the church. If the children of believers are "born within the church," and all baptized children are members of the church—what is the fact? Not only that a [Congregational] church is not a "body of believers," but the great majority of its members are unconscious babes, incapable of loving God and one another for Christ's sake, and of walking according to his commandments—so that according to *Jethro's* view, a church may consist of a body of insensible infants, together with a few professing believers, and of many who, though born in the covenant as well as in the church, have disowned and denied a Saviour in whose name they have been enrolled as members of his family, but have so far escaped "ecclesiastical discipline," "the fatal error of our day." A sad state of things! Oh baptized young people! born in the covenant, ordered in all things and sure—a covenant

Jethro believes to be *immutable*, and all that are once interested in its blessings, shall never perish but have everlasting life—how is it, *you—multitudes of you—* have incurred the fearful guilt of apostacy, of drawing back unto perdition? Why is it, that so many of you, "born in the covenant," and having received the sign of it—*baptism*, with all its unspeakable advantages—yes, made "christians,"—why is it that you have renounced your baptism—become apostates from the family of God—sold your birthright—and lost your interest in the covenant? "Your situation is solemn beyond expression!" Congregationalists! "how long is this state of things to remain? Oh what disastrous results to churches, to families, and to myriads of youth, have flowed from your by-gone supineness! How loud and piercing is the cry for reformation." "As things now generally stand, the pædobaptist theory is altogether without a particle of practice, beyond the affusion of water; it is every way unprofitable, and nothing supports it but blind custom." Show my brethren, that by the "affusion of water," there is a great difference "in the economy of the pædobaptists and baptists, with respect to the care, culture, and government of children." You have "a fine, a beautiful theory on the subject," secured by *infant baptism*, but which is far beyond the reach of the baptists, because they reject that ceremony! How exalted your position, ye Congregationalists! How inflated and deplorable the condition of the baptists! Rejecting infant baptism, their children are neither "born in the covenant," nor "in the church." Refusing baptism to their children, there is no possibility that they can avail themselves of *Jethro's* "fine and beautiful theory with respect to the care, culture, and government of their children." Oh reckless parents, how can you so harden your hearts to your dear offspring, as to refuse "the advantage of infant baptism"—an advantage which Dr. Pusey could not contemplate without the most pious emotions. "Is it no cause of thankfulness," remarks the Doctor, "to our Heavenly Father, to have to look back upon a definite act of God whereby he placed us in a state of salvation." What is the advantage, *Jethro* would ascribe to infant baptism? What advantage does baptism yield which the unbaptized child may not enjoy? What "fine, beautiful

theory for the care, culture, and government of their children," have the pædobaptists, which the baptists may not justly claim? And what difference does *Jethro* wish to be exhibited—or think to be possible, between the baptized child of the pædobaptist, and the unbaptized child of the baptist? What is this "advantage of infant baptism, *Jethro* speaks about? Is it a *political* advantage? Time was when such a ground might have been taken with some degree of plausibility. But now-a-days, the children of pædobaptists are equally the objects of the cruel tender mercies of the political hierarchy. Is it a *physical* advantage? No. Is it a *moral* advantage? "By their fruit ye shall know them." Is it a *spiritual* advantage? *Jethro*, we believe, is too great a foe to Puseyism, to admit an evil so fraught with mischief. What doth infant baptism advantage then? *Nothing*, absolutely nothing. Nay more, it would be no difficult task to prove, it is attended with many a fearful disadvantage, and incalculable mischief to immortal souls.

We heartily subscribe to the principle laid down in the *Witness*, p. 17. "What is the preparation for a connexion with a christian church? Repentance toward God, and faith in our Lord Jesus Christ. This is the sole and unalterable condition; nothing more, nothing less." A glorious avowal! Such a statement from the lips of a pædobaptist, does a baptist's heart good! But is not *Jethro's* doctrine of hereditary grace—that "children of professing christians are born members of the church," utterly incongruous with such an avowal. "Reason reels" amidst such contradiction and confusion—and scripture deigns not to countenance such deformity. If repentance toward God and faith in our Lord Jesus Christ, be "the *unalterable* condition" of church membership, how dare *Jethro* and his pædobaptist brethren receive into the church multitudes, of whom no such "preparation" is required. A practice that involves such gross inconsistencies, as we have attempted to expose, must rest on the authority of fallible men, and not on the authority of infallible truth. "God is not the author of confusion." The advocates of infant baptism, not only contradict each other, but themselves—how they shall it stand. Let us occupy the watch tower, and discover and expose such inconsistencies as the above, and I believe

we shall do much to facilitate the downfall of infant sprinkling with all its concomitant evils. Disseuters may cry aloud against the absurdities of the Established Church, and vehemently denounce the errors of Puseyism—but till we are prepared to purge from our midst every vestige and "*rag*" of what has been borrowed from the "Mother of Harlots"—and return to the sincerity and simplicity of scriptural christiainity—our conventions—speeches—lectures—will be as futile as though we beat the air. Our foes will mock at our zeal, and laugh to scorn our most strenuous efforts to restore *that christianity*, which derives its authority solely from "the truth as it is in Jesus." "Thou that abhorrest idols dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonourest thou God?"

OBSERVATOR.

ON THE DEDICATION OF INFANTS.

"Suffer the little children to come unto me, and forbid them not."—Mark x. 14.

WHILE we think our pædobaptist friends make too much of this passage of scripture, by quoting it as authority for baptizing infants, when there is not the least reference to that ordinance in the passage; we think, at the same time, it is very possible that the baptists have erred on the other side, by refraining from following the good example of those who brought their young children to the Saviour,—conduct which, though it called forth the rebukes of his disciples, yet received the approbation of the condescending Saviour, who "took them up in his arms, put *his* hands upon them, and blessed them."

I have often heard it lamented, that the baptists, as a body, have not been accustomed publicly to dedicate their children to the Lord. Although I have known some parents who have made a practice of holding a religious service for this purpose, yet I do not think it has become general; and feeling the subject to be of great importance, I have sent you an account of two services of this kind, which have been held in my own house; thinking it may direct the attention of those parents who have not yet thought upon the subject, as well as induce some of your more able correspondents to write upon it.

The first of these services was held on the 2nd of June, 1842, after returning from the never-to-be-forgotten Jubilee at

Kettering,—soon after the birth of my first child: and had I not previously named the child, I should have adopted the recommendation of Mr. Brock, given in his speech at the Jubilee,—“to have something of jubilation connected with its name;” so that it might have been a living remembrance of that delightful season.

The second service was held the other day, after the birth of my second child. They were both conducted in the same manner. As soon as the mother was sufficiently recovered to attend to such a service, we invited our pastor, and the deacons of the church, with some other friends, (principally relatives) to our house, to hold what we termed “a dedication service,” which was conducted in the following manner:—After singing a suitable hymn, the two deacons prayed for the parents and child, after which our pastor gave us some excellent counsel and advice, on parental duties, founded on the following words:—“Take this child and nurse it for me;” after which he took the child in his arms, (after the example of our Saviour) and solemnly dedicated it to the Lord by prayer; when we closed by singing another hymn. It was indeed a delightful opportunity. It has led us to feel that our children are not our own, but that they are intrusted to our care, to train for eternity. And I trust that the counsel then given will not be forgotten; that the prayers then offered will be answered, inasmuch as the “fervent effectual prayer of a righteous man availeth much.”

If something of this kind were generally adopted, I doubt not, much good would result. What fine opportunities it would afford pastors to administer instruction to the families of their flock; and how much would parents be assisted by the counsel of their pastor, and the prayers and sympathy of their friends. F. M. K.

REPLY TO “AN INDEPENDENT’S” QUERY.
(See *May Reporter*, page 163.)

WITHOUT waiting for the Querist’s reply to your laconic rejoinder, I attempt the following solution:—

There is more in the account calculated to answer the queries, than one is apt to imagine, who has not studied the passage closely.

First. The Jailor and his household were not baptized in the *Jailor’s house*, but *elsewhere*.

In Acts xvi. 30, we are informed, that the Jailor took Paul and Silas out of the

prison. That he took them into his own house, we learn most satisfactorily from verse 32, where it is stated, that “they spake unto him the word of the Lord, and to all that were in his house.” After the Jailor and his household believed and were ready for baptism, we read, in verse 33, that “he took them the same hour of the night, and washed *their stripes*; and was baptized, he and all his, straightway.” Now where did he take them? To some place where there was plenty of water. Evidently out of his house, where they had been teaching him and his. Of this we obtain the amplest confirmation, when we attend to the next words in the narrative, verse 34,—“And when he had brought them into his house, he set meat before them, and rejoiced, believing in God, with all his house.”

Thus, you see clearly from the passage, that the Jailor took Paul and Silas out of the prison into his house, before the baptisms; that he took them out of the house to a place where there was a sufficiency of water for baptizing; and that he brought them back into his house, to shew them kindness and enjoy christian fellowship, after he and his were baptized.

Surely this is calculated to satisfy your correspondent regarding his second question, which I have preferred answering first, as the other is much involved in it. I am greatly disposed to criticise the terms of the first question, and endeavour to shew your Querist that no person can be baptized or immersed by sprinkling. But passing this, I affirm,—

Second. That the Jailor and his household were certainly not sprinkled, but immersed, when they submitted to Christ’s baptism.

Surely, Mr. Editor, no two ministers in our day, similarly circumstanced, and finding it necessary to sprinkle a family at *midnight*, would go out of a house, where they were conveniently situated, to do it, and where a single teacup or tumbler full of water was more than sufficient. If not, why should Paul and Silas, two sensible men, be supposed to have done so? This circumstance, coupled to those cases where the particulars are more fully related—such as those of Jesus, and of the Eunuuch—seems a sufficient answer to the other question of your Querist.

I hope our “Independent” brother will candidly and prayerfully consider the subject, and do all things as unto the Lord, and not unto man. J. B.

CAN A CHRISTIAN JOIN A CLUB OF
ODD FELLOWS ?

In our last, we promised "IOTA BETA," who takes a favourable view of these clubs, for this number. In looking over his very long letter, we find much that, without weakening his argument, may be omitted. The subject, he says, is of no small moment, as the clubs now number 200,000 members—he admits that many pious men have doubts as to the propriety of joining the clubs—he then argues that, as christians are members of, and may take offices in, civil society, they may be members of, and take offices in, these clubs. He admits, that the moral character of the society, like all other civil societies, and religious societies too, is imperfect—yea, the christian himself is imperfect. It has its abuses, and so has christianity. He would not, however, throw away gold because there are counterfeiters, or wheat because there are tares. He affirms that the lodges have and use power, to check vice and immorality. On holding the meetings of lodges at public houses and on the sabbath-day, he says that, the place where and the time when the lodges are to meet is not fixed; and allows that some have acted in these matters, "neither with credit to themselves nor the Order." No member is compelled to attend on a Sunday. "IOTA BETA" never did. Christians should attend these meetings—they are the salt of the earth, and should impregnate society with their principles. Our Lord ate and drank with publicans and sinners. We should attend, and, if anything is wrong, correct it. The writer then pleads for these clubs on the principles of charity and benevolence, and arrives at the somewhat singular conclusion, that a man may best carry out these excellent christian principles by joining a club of Odd Fellows !

HOME MISSIONS.

I AM glad to see you pleading the cause of injured Ireland, and standing forth for the scattered baptists in Scotland. Can you not do something for Home Missions in England, by getting some brother—say Burton, or Pulsford—whose heart is in the matter, to write some short essays or letters monthly, on the subject ? Our churches seem almost dead—in too many instances at least—to the claims of home. It is true we have volumes on the subject; but they do not meet the case of the many.

I should like to see something written in a pointed and scriptural style, setting forth the duties of the pastors, deacons, and members of all our churches, (especially the large and influential) towards the Home Mission cause, its churches, stations, and labourers. I am inclined to think, that many such stations remain in a low and drivelling state, and many a Home Missionary is discouraged and enfeebled, from a want of that countenance which they frequently require. It is not enough simply to give money, take up stations, and send men; there is more than this required. I write as one who knows the heart of a Home Missionary. I rejoice to say, as far as our Association is concerned, one of our brethren has been requested to write a short tract, or essay, on the subject, to distribute amongst the churches, for the purpose of seeking to arouse their attention. Do what you can, I beseech you, for *Home*. You have done much; may the Lord help you to do still more.

Praying that the Lord may abundantly prosper you in your work, and that Zion soon may become the praise of the whole earth, I am, yours, &c.

Norfolk.

J. C.

WORDS OF THE WISE.

It is an every-day error, when speaking and thinking of vanity and pride, for us to look towards the great folks of the earth, as though pride and vanity had taken up their abode with them alone, while, in fact, they dwell with the low as well as with the high, and sometimes puff up the heart of a cobbler as much as that of a king. OLD HUMPHREY.

The presumptuous intermeddling of worldly, unsanctified spirits with ecclesiastical concerns, has been the source of almost every error in doctrine, and enormity in practice, that has deformed the profession of ohristianity.—R. HALL.

Indifference to the particular interests of a denomination is seldom combined with a very ardent concern for the general interests of the church.—*Patriot*.

May we all be valiant for the truth, the whole truth, and nothing but the truth. Let us go on: The Israelites had to *fight* for their inheritance, although it had been *promised* as a possession. J. B.

Pride and Piety cannot exist in the same heart. They are incompatible. If we foster pride, it will destroy our piety; and if we foster piety, it will destroy our pride.

OPEN-AIR PREACHING.

I MENTIONED in my last, our intention (D. v.) to spend another week at this work. We should have gone about the first or second week in September, but the intention was not carried into effect till the first week in October, principally on account of my not being sufficiently well to undertake the labour. Let me clear the way for my short account by premising,—1st. That we were remarkably favoured in the weather, which was much finer than on the previous occasion. Indeed, I think, we could not have chosen a more delightful week.—2nd. That, as respects convenience and comfort, our circumstances were far more pleasant this time than they were last. Instead of being obliged to find beds, as we could, in the villages, we slept at Calne every night, at the house of a christian friend. A christian brother lent us his horse and phaeton, which took us to our different stations during the day, and brought us home to our lodging in the evening. Our strength was thus reserved for our services, instead of being (as it was for the most part last time) expended in walking. Of the kindness of these friends in thus entertaining us, and thus helping and practically encouraging us in the work of the Lord, we all cherish very grateful recollections.—3rd. That previously to the commencement of our journey, notice of the intended services was sent to all the places we were to visit; so that at each place, when the time of service arrived, we found persons expecting us.—4th. Our visiting several of the places a second time was partly on the ground of the especial need of such efforts in them, and partly because we judged, that as many had expressed a desire that we should go again, it would be well not to disappoint them. Our visit, to one place in particular, has been the means, I trust, under God, of the beginning of better days.—5th. Our congregations were, on the whole, rather better than they were upon our former tour.

We commenced our labours at Castle-st. chapel, on Monday evening, Oct. 5, 1843, where we all preached; and gave out, at the close of the meeting, that (God willing) a sermon would be delivered on the Green, the following morning, at nine o'clock. Not finding any one stationed to prevent our preaching, we deemed it but right and proper to call at the house of the gent. mentioned in my last, to ask his permission to stand on his premises. The servant informed us that he was not at home, and referred us to his brother. We did not, of course, tell *her* our object; but perhaps the *reference* was induced by some friendly recollection of our former visit. We however took the liberty of judging that it was no business of his brother's, and so proceeded to the service,

brother P. taking the devotional exercise, and I delivering the sermon. At two o'clock brother P. preached at Cherhill; and at seven, brother W. and I preached at Compton Bassett. Upon inquiry at one of the cottages, we ascertained that there was no chapel, and that there was no room in which we could hold a meeting. We also learnt that four of the cottagers were warned out of their houses by the 'squire, because they had encouraged and become connected with some *Ranters*, known to others by the more respectable name of Primitive Methodists; having thus been fool-hardy enough practically to suppose that the birthright of *all* Englishmen is freedom! It was a lovely night; the moon was about its full, and shone in all its brilliancy. So we held our service in the open air, and preached by moonlight. We had a good attendance, and great attention was paid to the Word of Life. On Wednesday morning, brother P. preached at Spurtle; at two, I preached at Goatacre; and at six, brother W. preached at Clack, in the Primitive Methodist chapel, which was lent to us. Much to our comfort, we did not come in contact with any of the gentry, whose good will was so kindly and feelingly displayed to us on the occasion of our last visit. On Thursday morning, brother W. preached at Hill Marton. In the afternoon, brother P. and myself preached at Lyneham. Here we met the man of whom, and of whose wife, I spoke in my last. *Her* state of mind, I believe, was pleasing; but being indisposed, only brother W. saw her for a few minutes. *He* did not appear to have made that progress in the right path that we could have wished; from what reason I know not, but one, I judge, was the absence of regular religious instruction, of a character calculated, under God's blessing, to convert the soul to God. We found also that one of Craps's tracts on baptism, which we had left in the village, had, by some means or other, fallen into the hands of the clergyman. He being convinced (as I presume) of its unscriptural character and pernicious tendency, preached several discourses against it. At the conclusion of his last stab at the poor thing's vitals, having (at least in his own idea) bereft it of life and of all power to do any further injury, he held it up in the pulpit, to the gaze of his audience, exclaiming, "Now I have done with it, and shall say no more about it." Should this affecting incident meet the eye of brother Craps, I hope that, however painful it may be to his feelings, he will not suffer his mind to be overburdened with sorrow on account of the tragical fate of his poor tract! In the evening at six, we all preached at Wooton Bassett. At Compton we preached in the open air and by moonlight, as a matter of necessity. But here it was matter of *consultation* wha-

ther we should do so again, or occupy the Independent chapel. At one person's house we were told that if we preached in the street, we might have more persons than in the chapel, but that *respectable persons* would not go. But Mr. Thomas having informed us that the announcement was for the open air, if the weather were fine, we determined again to preach by moonlight, even though we should have but the poor. Several warm-hearted people, whom I judged by their audible "Amens" to be Methodists, of one or other of its many tribes, gathered closely around us, and afforded us good aid in the singing. Time was when God's ministers had their feet made fast in the stocks for preaching to the people the word of God; but upon this occasion, (blessed be God for the liberty we now enjoy) the box for our standing rested against the stocks, and our feet stood on them, but no man dared to make us afraid, or to attempt to put our feet in them. Here, for nearly two hours, the people manifested an unbroken attention to the news of salvation, which we proclaimed to them in the name of that Saviour who came to take away the sins of the world.

We separated from each other for our respective homes, on Friday, grateful for all the mercies we had enjoyed in this excursion, looking to Him for success, and more than ever convinced of the need, and, under God, the utility, both to preachers and hearers, of such labours. G. W. F.

ATTEMPTS TO DO GOOD.

WE have received a copy of a Hand Bill distributed amongst the inhabitants around Spencer Place chapel, London. Our friends there, appear to have adopted the heading, "*Easter Week*," only to attract attention:—"*EASTER WEEK.*—Respected neighbours and friends. Having for *twenty three years* preached the gospel in this neighbourhood, according to the ability which God has given me, and my advancing years now warning me that I must soon give an account of my stewardship to Him, and being desirous of making some effort for your welfare before I go the way whence I shall not return, I have come to a determination to hold some special services in "*Easter week*," to which I affectionately entreat your attendance; hoping that such of you as have hitherto neglected the worship of God, may be induced in future to attend at some place where the gospel is preached, and that the word may reach your hearts and become the power of God to your salvation. J. PEACOCK. The services of the week to be held in Spencer Place chapel, on which your attendance is requested, will be as follow:—(The times of meeting and subjects of ad-

dresses are then given.) "Friday evening, seven o'clock—Address: The ordinances of the New Testament; after which the ordinance of baptism will be administered. Service will close every evening about a quarter-past eight, except on Friday."

REVIVALS.

GRETTON, near *Rockingham*.—We have had revival meetings here, which have been well attended, and have produced some good effects. Mr. Burton, Agent of the Baptist Home Missionary Society, was with us a few days in March, under whose earnest and affectionate appeals, several seemed to be awakened; others, who had been thinking about religion for some time past, came out more decisively; and the members of the church were stirred up to "love and good works." Since then, Mr. Simmons, of Olney, and Mr. Robinson, of Kettering, have been with us, and have held some special services; during which, the impressions previously produced, were strengthened and deepened, and others were, we hope, awakened; so that we are expecting to receive into the church, several, as the fruit of these efforts. We have now held meetings, either for preaching, or prayer, or conversation with inquirers, every night, for nine or ten weeks past; and which, considering the circumstances of the place, have been well attended; and many have spoken of the pleasure and profit that they have derived from them. If christians were more active, no doubt they would be more happy, and God would more abundantly bless them in the work of their hands. J.R.

PINCBECK, *Lincolnshire*.—There has been a striking revival of the General Baptist cause at this village. A few months since, everything was dull and lifeless. Our brother Simons, a son of Abraham, visited this place about six months since, and his efforts have been abundantly blessed. On the 20th, we had a baptism of nine persons in the river, and at least 2,000 persons were present; and when a "whole household" was baptized. It was a cheering sight to see a Jew baptizing Gentiles. The greatest order and decorum prevailed. The chapel is invariably crowded, and many more would attend but they cannot obtain seats. At least half an hour before service, most of the seats are occupied. J. West, Esq., has kindly given a piece of land, most eligibly situated, with £10, for a new chapel and burying ground. The back of the chapel will be built near to the river, so that we shall have baptisms *in the river*. The new chapel will be spacious and well built; the friends in the village have already subscribed nearly £160. J. M.

BAPTISMS.

BRATTON.—On Lord's-day, April 7, seven persons were baptized in the presence of a large number of spectators. Mr. Fishbourne gave the address, and Mr. Preece, of Westbury, administered the ordinance. In the afternoon, the candidates were publicly admitted into the church. One of the number is a scholar in our sabbath school, about thirteen years old, and has for some months past, given pleasing evidence of a renewed mind. Another was awakened to decided attention to the concerns of his soul, by his wife's baptism. He felt that they were not walking in the same road; and that while she was going to heaven, he was treading the path that led to destruction. Another owes his conversion to an event connected with his wife—not her baptism, but a very painful and comparatively sudden death in child-bed. Deeply trying as this circumstance was; God, in his mercy, overruled it for the husband's good, yea even for "his life." Mysterious are the workings of his providence, but his purposes are accomplished, and it is ours to admire, adore, and bless. G. W. F.

WELSHPOOL.—The baptists owe you much, if it be not for keeping a chronicle of their proceedings. Nor do I think it easy to over-rate the influence which that chronicle, meeting, as it does, the eyes of so many, has upon the zeal of the pastors and members of our churches. It appears to me to be an invaluable way of provoking one another to love and to good works; while it enables persons at a distance to form a general idea of the condition of our denomination. Yesterday, the Lord permitted me to introduce three promising young men into the church by immersion. The chapel was crowded in every part. The Lord was with us of a truth, and made us rejoice with joy unspeakable. We have three or four more waiting to be thus consecrated to the divine service. Our church has more than doubled its numbers within twelve months. Not unto us, not unto us, O Lord, but to thy name be glory, for thy mercy and thy truth's sake. J. D.

BAPTIZING IN THE EBBW.—This novel and picturesque ceremony was performed on sabbath-day, April 7, in the river Ebbw, adjacent to the Old Bridge on the Cardiff road, and the beautiful park of Sir Charles Morgan; when five young females and four males were baptized and received into the baptist church by immersion. The Rev. J. Morris officiated.—*Bristol Mercury*.

BISHOPS' SPOUTFORD.—On Lord's-day morning, April 7, the ordinance of christian baptism was administered to two persons by pastor B. Hodgkins, who previously preached from Col. ii. 12.

OSWALDTWISLE, Lancashire.—Our brethren had a glorious day last sabbath, April 14. Brother Bamber had the pleasure of burying in the baptismal grave, that they might rise to walk in newness of life, fifteen persons, of various ages, from about thirteen to seventy-seven years. The two oldest were a man and his wife, the former seventy-seven, the latter seventy-three. One of the youngest went into the water endeavouring to repeat these words,

"Asham'd of Jesus! yes, I may,
When I've no sins to wash away."

This addition will, we trust, encourage our esteemed brother who has lately come to settle with the church at Little Moor End, in Oswaldtwisle, about two miles from Accrington. They distributed, on the occasion, two hundred copies of Giles's beautiful hymn on baptism; and it is said the parson is talking of lecturing on the subject. If you can spare them some good baptismal tracts or hand-bills, it will be a great encouragement, and as this is an infant church, I hope you will endeavour to afford them a grant. The tracts "Christian Baptism is, and always has been, Immersion," and "The Immersion of the Son of God," would, I think, be very suitable; for the parson of Oswaldtwisle said some time ago, that *his church existed before dipping was thought of!* And his brother George said to the effect, that we baptists had our origin from the Devil! J. H.

CUPAR.—On Lord's-day morning, March 24, a young man who lives five miles in the country, was baptized; he was formerly a member of the Relief body; but being dissatisfied with their impure communion and want of discipline, he began to look about him for a purer church, found his way to Cupar, and had his attention directed to the subject of baptism. April 10, four females were baptized; two of them sabbath scholars—one of them only thirteen, was awakened nearly a year ago by the appeals of her teacher; the other awakened at the bible class; the third, by force of example; and the fourth by death in the family. In the bible class there are several anxious inquirers.

BEVERLEY.—Mr. Thomson, of Hull, preached here on Lord's-day, April 14, and baptized, in the evening, eleven candidates. The chapel was crammed in every corner. Thanks to the paedobaptist bishop of Fish-street, Hull! By his recent attack, which has spread his fame for ingenuity among his own brethren, he has been instrumental in causing the baptismal word to have free course and be glorified.

MONTGOMERYSHIRE.—At a place called Sarn, seven miles from Newtown, ten persons were baptized April 7th. It was a solemn scene. Many people attended, and received the tracts with gratitude. E. J.

ST. DAVID'S, *Pembrokeshire*.—Brother D. Jones, one of our pastors, after a short address, immersed nine persons, April 7, in the presence of many hundreds of spectators, who conducted themselves with great propriety. After an appropriate sermon from brother Wm. Reynolds, our other pastor, the baptized were admitted into the church. It is delightful to notice the hand of the Lord here. Thirteen months ago, we opened a new chapel, which cost £400, and soon the entire sum was paid by the church at Middlemill, of which this is a branch. Mr. Reynolds was indefatigable in his exertions to clear off the debt. Since we opened, thirty have been baptized; and there are at present many enquirers. Thanks be to God, for what he has done among us!

TREFOREST, *Glamorganshire*. On Lord's-day, Oct. 29, after two sermons, as is usual on Lord's-day mornings, one in English, and the other in Welsh, our pastor, Mr. D. R. Williams, baptized a young man. On Nov. 26, three more were immersed; Dec. 24, one; Jan. 1, one; and March 17, three. The work of the Lord is still progressing among us, notwithstanding opposition. We have now several candidates. The above makes the number of baptisms, within the last nineteen months, about eighty. The Lord alone be praised! VERITAS.

CLAYTON, *Yorkshire*.—Twelve persons were baptized in the G. B. chapel, April 8, by our esteemed brother Tunncliffe, of Leeds. We have added thirty-four to our church since our late revival commenced. We have still a goodly number of inquirers. Religion is still living among us; and we hope that the God of all grace, who has given us the early dew, will not withhold from us the latter rain. He is faithful who hath promised. A REVIVALIST.

WREXHAM.—On Monday evening, April 22, we had a most delightful service. Mr. G. Sayce, our pastor, who is labouring under indisposition, prayed, and Mr. W. Jones, of Pailton, delivered an address. One of our Welsh baptist ministers, Mr. Ellis Evans of Cefn, then led two of our young friends into the watery grave, and immersed them in the name of the Sacred Three. Certainly it was good to be there! J. S.

ABERGAVENTY, *Zion-street*.—After an appropriate sermon, by Mr. Owen, of Llanvihangel, and an affectionate address by our pastor, Mr. H. Poole, four persons were immersed, April 28th. The season was truly refreshing. Two of the candidates had been members of the Established Church in a village where this sect is much spoken against. But we are in the habit of resorting there to preach the gospel, much to the annoyance of some, and of one official person especially. J. M.

WALES.—A correspondent (D. W.) complains that we have not more reports from Wales, where, he says, revivals and baptisms are frequent. Many have been baptized at Carmarthen this year—at Pennel, seven—at the Tabernacle, four—at Aberduar, not less than thirty-one, several of whom were from the Independents.

WOLVERHAMPTON.—We had another addition of five persons to our church, on April 7. Mr. Shore preached, baptized, and received the candidates. Our place of worship is now well filled with attentive hearers, and several more are waiting for baptism. On the Tuesday following, we had a tea meeting. The trays were all given. A large number of persons assembled, and the proceeds were devoted to the reduction of the debt. May 5th, four more were baptized. A FRIEND.

KEIGHLEY.—On March 10, an Association Methodist was baptized; and three other candidates on Lord's-day, April 28, two of them from the sabbath school. Others are looking forward to the enjoyment of the same privilege. Your hand-bills were distributed at the close of the last service. Some of our young friends are getting the tracts read on the loan system. This is a cheaper mode of distribution, and also the most effectual in inducing perusal. W.J.S.

MACCLESFIELD.—On Lord's-day, April 7, after an excellent discourse by Mr. Alcorn, of Gillbent, our pastor, Mr. Lindley, immersed four females, teachers in our sabbath-school, in the liquid grave; the congregation was good, and much affected. We have more enquiring the way to Zion. S. S.

LONG CRENDON.—Four persons were publicly baptized, April 7, after a very impressive sermon by Mr. W. Hopercroft. Three of these are young teachers of the sabbath school. The place was crowded, and the people listened with much attention. This was indeed a happy day! May we see greater things than these. S. D.

LONDON, *Spencer Place*.—During the usually mis-spent season of Easter-week, we have had a series of revival services. On Friday, after an address from Mr. Peacock, on New Testament ordinances, seven persons were immersed. I trust this may prove the first-fruits of a harvest of joyful abundance. H. L. D.

ROTHLEY.—Three persons were admitted into the G. B. church, at Rothley and Sibley, by baptism, April 21. Brother J. Lindley, of Macclesfield, preached; Mr. W. Boulter immersed the candidates; and brother Yates administered the Lord's Supper. W. S.

GUERNSEY, *Wesley-road*.—On Lord's-day, April 21, Mr. S. Spurgeon, immersed two candidates, one of them formerly a prayer leader, and the other a local preacher among the Wesleyans.

LEAMINGTON.—On sabbath morning, April 7, three young persons were buried with Christ in baptism, before a crowded congregation. Some pmbobaptists, who were requested to attend and witness the ordinance, objected; and gave as their reason, that they were already convinced that the ordinance was scriptural, and were afraid, if they attended, they should be constrained to follow out their convictions! R. B.

WARWICK.—On sabbath morning, April 7, five females were buried with Christ in baptism, by Mr. Nash. Three were received; the others, a Wesleyan and an Independent, returned to their former friends. On the following day, we held our annual tea-party, in the Court-house; about 200 sat down. Several addresses were given. The profits, amounting to nearly £7, were devoted to our chapel fund. J. D.

SOUTH SHIELDS.—Our chapel was crowded on the 28th of February, to witness the administration of baptism, when seven believers put on the profession of Christ. On March 27, three more were baptized. Forty-six have been baptized and added to this church during the past year, and the congregation is steadily increasing. R. I.

WESTMANCOTE, near Tewkesbury.—After an excellent sermon by Mr. Phillips, of Pershore, April 7, our pastor, Mr. J. Frances, administered the ordinance of believers' baptism to three converts. Many were much affected. R. W. B.

EVESHAM.—Four persons were baptized March 31, at Cowl street chapel, by the pastor, Mr. J. Hockin. Three of these stated, that their first serious impressions were received when under sabbath-school instruction. What encouragement! T. W.

KINGSBRIDGE.—On Thursday evening, April 11, our esteemed pastor, Mr. A. W. Gillson, administered the ordinance of believers' baptism to three young persons; after which, J. Nicholson, Esq., gave an appropriate address to the spectators. J. H.

QUENIBOROUGH, near Leicester.—The last sabbath in April, was a high day with us, when nine candidates were baptized in the Syston meeting-house. Brothron Hawley and Reeve, administered the ordinance. We are doing well. S. N.

DUFFIELD.—In October, we had a baptism put into our chapel, and on Nov. 5, three were baptized in it. April 7, four persons were also baptized in the same place. S. T.

LAYS HILL.—Mr. Wright baptized, April 14, a female in her 76th year. Mr. T. Boyce, in his 89th year, preached an impressive sermon to a crowded assembly.

HADDENHAM.—In April, five persons put on Christ by baptism, brought forward by holding weekly church meetings for three months. P. T.

LONDON, John-street, Bedford-row.—On Friday evening, April 12, Mr. Evans addressed sixteen candidates, before a large assembly, from the narrative of the Eunuch's baptism, and Mr. Woollacot baptized them. Two were sabbath school teachers. W. D. L.

HULL, Temperance Church.—Mr. Messer informs us that there have been fifty-two baptized here since October 24. Congregations are good, and there are more candidates.

TROSNANT, Pontypool.—Eight candidates were baptized here, April 7; and on May 5, four others; making upwards of 100 since Mr. Isaac came amongst us, in June, 1841. We have now ten candidates. J. J.

TROWBRIDGE.—April 9, Mr. Aitcheson baptized ten individuals in Bethesda chapel, which was lent for the occasion. Last month, six were baptized in the same place, by Mr. Gynnell, the pastor of the church meeting there. [Another correspondent states, that one candidate was an Independent, and that on May 12, eleven more were baptized.]

HUNSLLET.—On Lord's-day, April 7, after a sermon from Acts ii. 47, Mr. Williams immersed two young females, scholars in the sabbath school; and on May 10, two, one of whom is an Independent.

STOCKPORT.—Thirteen candidates of various ages were baptized by our pastor, Mr. C. Baker, April 7. A large congregation assembled to witness the scene. Some were much affected. S. H.

CHEDDAR.—Six persons were immersed in imitation of their Master, by our pastor, Mr. E. Webb, April 7, and in the evening were received into church-fellowship. On the following evening, we had tea in the new school-room, with addresses, &c. S. N.

BIRMINGHAM, New Hall-street.—Seven were added to us by baptism, on Lord's-day, April 7. Three were young persons from the sabbath-school. These make thirty, added in about six months, since our present pastor has been with us.

LYNN REGIS.—Jan. 1st, twelve—5th, one—7th, eight—Feb. 4th, one—March 3rd, four—April 7th, two—May 10th, two—12th, nine: making in all, thirty-nine this year.

NONWICH.—We have just received a note, which states, that Mr. Brook baptized Mr. Govett, (late curate of St. Stephens in this city) and eight other candidates, on Monday evening, May 20.

RECENT BAPTISMS.—At Malton, April 7, two—at Ashton-under-Lyne, May 6, four—at Earl Shilton, April 28, three—at Boston, April 29, by Mr. Mathews, one—at Princes Risborough, April 28, two—at Wincanton, May 6, four—At Sandy Lane, near Calce, May 11, four—at Stoney-street, Nottingham, May 6, eight—at Tuthill-stairs, Newcastle, April 30, four.

THE BAPTIZED.

BY REV. B. D. WINSLOW.

'Tis done—the solemn vow is said

That breaks the spell of earth ;
To me its pleasures are all dead,
But oh ! they're nothing worth.

'Tis true that for a little time
They charm and please the eye,
But frow that path we ne'er can climb
To yonder glowing sky.

'Tis done ! and mortals may not now
That binding vow repeal ;
The cross is signed upon thy brow,
And that is heaven's seal.
This sealed me for the Holy One ;

'Tis written, too, within ;
Henceforth I am his champion
Against a world of sin.

'Tis done ! but I would not revoke
The vows I utter'd then ;
It may not be—the words I spoke
Were heard by God and men.
It must not be—I could not turn
To worldly joys again ;
It cannot be—e'en now I spurn
The gifts of pleasure's train.

'Tis done ! before my Saviour God
I've sworn from sin to flee,
And till I rest beneath the sod,
Those vows remain on me.
And if a mother could but hear,
With joy it would o'erwhelm :
I almost think she might appear
To strengthen me in them.

'Tis done ! I must for ever rest
From vanity and pride ;

'Tis done, and I have now confess'd
The Lamb, my God, who died ;
Who died for this poor guilty world,
That we might die no more.

'Tis done, life's storm-reut sails unfurl'd
May reach the heavenly shore.

'Tis done !—oh Saviour, grant that I
May keep this solemn vow ;
Oh ! turn that mercy-beaming eye
To radiate my brow !

'Tis done !—that awful vow is mine—
Man may not break that spell ;—
Oh Saviour ! I am only thine—
Earth's pleasures—fare ye well !

Banner of the Cross.

BAPTISM FACTS & ANECDOTES.

A SINGULAR BARGAIN!—A wealthy baptist, highly respected, and popular on account of his christian liberalty, which was often witnessed in handsome donations and personal exertions, towards the support of various existing societies, thinking his pædobaptist friends were rather too frequent in their pecuniary visits, he was

anxious to come to some agreement with them. Whilst these thoughts were in his mind, he was waited upon by three ladies, for the purpose of soliciting a contribution towards the support of a pædobaptist interest. "Well," said the gentleman, "You know that I am a baptist, and as such, object to have my dear little ones sprinkled, or as you would term it, baptized." "We do," replied the ladies. "Well," continued the gentleman, "You, as pædobaptists, say that I am wrong, and also by non-attention to infant baptism deny my children many spiritual blessings." "We believe so, sir," was the answer, rather quickly returned. "That being the case, I wish to make a sort of agreement with you, viz., for every passage of scripture you furnish me with, that says it is right to baptize infants, I will give you five shillings, individually; and at the same time, I shall not respond to the present call until you fulfil this agreement." The ladies, quite delighted with this proposition, and certain of success, retired from the presence of the gentleman, assuring him that they would shortly return. Months rolled away, and the gentleman received no intelligence from his fair visitors. One morning, however, one of the ladies called to inform him, "that they had carefully and diligently searched the word of God, to find anything, directly or indirectly, favourable to the practise of infant sprinkling, but without success; and that they were necessitated to inform him, that, in their opinion, the validity of infant baptism could not be maintained on scriptural evidence." "But, sir," added the lady, "we refer you to our champion, Dr. Halley, who has proved "that sprinkling is baptism—that a man may be dipped without being immersed—and that all are baptized who believe they are, whatever the time and manner in which the rite was administered!" The gentleman, amused with the reply of the lady, responded handsomely to her solicitation; and has found this mode of procedure with his pædobaptist friends a most efficient mode of arousing their attention to the subject of baptism.

Leeds,

Q. Z.

VARIOUS.—From a considerable number of singular facts; some amusing, others ludicrous, and, not a few vexatious, we give these:—B. W. says, a poor woman in Gloucestershire had her child christened, and about a week after, she declared it had been more quiet and happy ever since. It never grow before, but ever since it had grown wonderfully!—J. H. M. mentions the case of a parson who finding that some of his flock had been so profane as to neglect "baptism;" by the offer of "new clothes," induced a poor woman to bring two of her lads, one about six, to the font. This lad

seeing what was going on, started, and the parson after him, who soon brought the truant back. "Mother, mother, take me out, he'll throw water in my face!" screamed the lad; but all in vain; he was done!

RELIGIOUS TRACTS.

GILLBENT, near Stockport.—Many thanks to you for the liberal donation of Hand-bills, Tracts, and Reporters, you have kindly sent us. They have arrived at a very reasonable time—at a time when they will be read with unusual interest, and when, in consequence, their contents will be likely to instruct, edify, and confirm. Great excitement has obtained in the neighbourhood, during the last few months, on the subject of baptism. As our church, through the blessing of our exalted Head, was prospering—and the gospel becoming "the savour of life unto life" to many—and as these were forsaking the ranks of the prince of darkness, and enlisting under the banners of the cross, by being baptized into the name of Christ, a shaking was occasioned among the opponents of scriptural baptism. When symptoms of decided hostility became manifest, the gospel was glorified in the conversion of numbers, who, on gladly receiving the word, were immediately buried with their Lord in the liquid grave of baptism. In connexion with this revival, we found it necessary to lengthen and heighten the walls of our chapel. This alteration and enlargement is now going on; it will cost almost, if not altogether, the sum of £300. Nor has the blessed work ceased, for the Lord is yet giving efficacy to the word of his grace. To-day I have to go to a river, a place where prayer is wont to be made, to administer the ordinance of baptism to one, who professes to have found peace with God through a crucified Redeemer. Yesterday I received a "good confession" from one who purposes being baptized next week. Thus, the weapons of our warfare are "mighty through God, to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place." J. A.

LANCASHIRE.—We have a population of 60,000. Independents, Methodists, and Church people, so called, are strong. Our church is comparatively of recent origin, and you can easily conceive that in such a mass of people, and with a considerable amount of prejudice against us, arising from the predominance of other bodies, it is no easy matter for us to make way. However,

we do make some progress. On the first sabbath in June, we intend to baptize. We have generally a good gathering on those occasions. Could you favor us with a grant of tracts, against that day? Great good might be done. During the past year, we have baptized fifty, and we hope to trouble the waters often.

A HINT.—Being a tract distributor, I take the opportunity of regularly circulating the *Baptist Reporter* among the rest; and would suggest the propriety of doing so to my fellow tract distributors, with this caution, that they leave them only where they are likely to be useful—not excepting the churchwarden, or parish clerk; for they have all been hoodwinked long enough. It is time their prejudices were removed, and they were made to see, that all wisdom, purity, and excellence, does not centre in the State Church; and I conceive the *Reporter* to be a publication admirably adapted for such a purpose. E. R.

In nearly all the applications we receive for Grants of Tracts, it is urged that the neighbourhood is in a state of sad ignorance or delusion; instances of which are also furnished. We could fill columns of our pages with them.

DONATIONS have been forwarded to

| | Handbills. | 4 Page. | Reporters |
|-----------------------------------|------------|---------|-----------|
| Oswaldtwisle | 500 | .. 25 | .. 10 |
| Crediton | 500 | .. 25 | .. 10 |
| Sheffield, PortMahon | 500 | .. 25 | |
| Boroughbridge | 500 | .. 25 | .. 10 |
| Bolton | 500 | .. 25 | |
| Hull, Temperance Church | 500 | .. 25 | .. 10 |
| Onby | 200 | | |
| Huntspill | 500 | .. 25 | .. 10 |
| Shiffnall | 500 | .. 25 | .. 10 |
| Netherton | 500 | .. 25 | |

SABBATH SCHOOLS.

NOVEL PLAN OF RECORDING ATTENDANCE.—I adopted a plan to ensure the early attendance of the scholars in my class in the sabbath school, which has hitherto had the desired effect. I have a card for each boy, with his name written on the top, and entitled—card for early attendance. The rest of the card is ruled in squares, twenty-six in number, that is, two for each Lord's-day for a quarter of a year; and in each of these squares, when the boy, to whom the card belongs, is at school in time, I stick one scripture wafer; and these being of various colours, form a pretty card when full, and a series of select passages of scripture, which, while they attract the eye, may, by God's blessing, reach the heart. When late, the square is left blank, and the word "late" written in the place of a wafer; if absent, the word "absent," or "sick," as

the case may be. This plan has answered beyond my expectations, as the card is a tell-tale, and shows at one glance the attendance; and though some of them have to come a considerable distance to school, they are very careful that their cards are not spoiled by a blank.

J. T.

REVIEWS.

OBJECTIONS TO THE ANTI-STATE-CHURCH CONVENTION,

IN A LETTER TO DR. COX.

London: Houlston's.

ALTHOUGH we are known to be favourable to this movement, yet we are quite ready to hear, with all fairness and candour, any of our brethren who may demur or object. The anonymous writer of this pamphlet, has urged a few considerations which deserve regard; but we cannot admit many of his statements, or allow his conclusions. The writer should have understood his own principles better, for he professes to be a dis-seuter, before he ventured to lecture his brethren on these matters. Does he understand them? then why has he not the moral courage, manfully to avow them and work them out?

THE "BRETHREN."

BY C. T. RUST.

London: Simpkin and Co.

REASONS FOR NOT UNITING WITH THE "BRETHREN."

BY A MEMBER OF ONE OF THE SECTS.

London: Hamilton, Adams, & Co.

THE first of these pamphlets enters into a full Examination of the Opinions and Practices of the New Sect, usually denominated "Plymouth Brethren."—The second furnishes weighty reasons why a christian man should not join himself with this people. Both are excellent; and may with safety be used as preventatives of the contagion of this modern heresy.

MEMOIR OF REV. W. LINDSAY,

OF LETHAM, FORFARSHIRE.

Glasgow: Maclehose.

CHRISTIANS will peruse this brief memoir of a good minister of Jesus Christ, with advantage—preachers will be encouraged, and teachers stimulated to further activity and devotion.

THE MORNING OF LIFE.

BY A COUNTRY PASTOR.

London: Snow.

Six short lectures or addresses to young men, on important subjects. A neat and valuable present for youth in sabbath schools, day schools, or families—especially for apprentices.

APPROVED AND RECOMMENDED.

SERIOUS CONSIDERATIONS RELATING TO HOLY BAPTISM, by C. Stovel; London: Ward.—QUESTIONS AND REMARKS ON THE SUBJECT OF CHRISTIAN BAPTISM, by an Ex-Minister of the Church of England; Whitehaven: Irwin.—A CONCISE VIEW OF BAPTISM, &c.; Calcutta: Baptist Mission Press.—A SOLEMN APPEAL ON THE GOSPEL, BAPTISM, AND OTHER MATTERS RELATING TO THE KINGDOM OF GOD, by W. S. Eccles; Coleraine: Robinson.—A COURSE OF LECTURES ON CHRISTIAN BAPTISM, by D. Mulhern; Belfast: Greer.

ERRATA.

BAPTIST JUBILEE MEMORIAL.

MR. WOOLLEY, Baptist Missionary, Jamaica, has kindly forwarded the following corrections, for which we cordially thank him.

The Chapel at Savanna-la-Mar was not destroyed, as is implied, during the riots excited by the planters; but occurred about five years afterwards, and was supposed to be accidental.

"Black Magistrates," and "Black Representatives," is liable to objection. "Coloured," or "Brown," would have been more correct. There are "Coloured" members of the House of Assembly, and many "Coloured" Magistrates. Mr. Moncrieff, the leading barrister here is a "Brown," very dark, with black crispy hair. He is in the House. But in America, all the most slightly coloured persons are called "Blacks." Mr. W. adds, "It is to remove all objections that I offer these remarks on your excellent book."

PASSING EVENTS.

WE have devoted so many columns this month to a subject which is usually brought under this head, that we can only refer briefly to a fact or two of recent occurrence. The *Fust-y* decision on the Norwich Church Rate case, has been set aside in the Court of Queen's Bench, by the Chief Justice and the Judges! What new mode of teasing us will our ecclesiastical tyrants next adopt?—The spiritual Peer for the diocese of Exeter, lately stated in the House of Lords, that a Canon of the church, passed in 1603, forbade any persons, in England and Ireland, calling themselves members of any church but the Church of England! If they did, they would be liable to "grave censure." The penal effect of the Canon he would not argue. He may argue it, and load it, and fire it too, if he likes: we set both him and his Canon at defiance.

BAPTIST INTELLIGENCE.

FOREIGN.

AMERICA.—Mr. Thomson, of Hull, has favoured us with the following extract of a letter just received from a baptist minister in America.—“At Warsaw, about twenty miles from New York, the Baptist, Presbyterian, and Methodist ministers were, this last summer, baptizing at the same time, in the same river, and all in the same manner. One of them was not quite pleased that he had to do so.” He adds, “Our people have just had another ‘donation party,’ as they call them, and which are annual. They have brought in about 120 dollars worth of one thing and another. The young people brought me a suit of clothes—my wife a very neat cloak, &c. &c.—my boy, boots, cloth, &c. &c. The farmers brought hams, butter, cheese, apples, wheat, (about seven bushels) wood, &c. One of the members has made me a Life Member of the Hamilton Baptist Education Society, by paying on my account, the sum of twenty dollars.”

JAMAICA.—Mr. Knibb, writing to Mr. Saffery, says—“I have again dismissed about 300 to form another church, and 100 more have been dismissed to other churches by change of residence. Thus in fourteen years, and three of those interrupted by martial law, there are seven churches where there was but one; and still, though not crowded, we have generally a good congregation at Falmouth, and a very good one at Refuge. We have in all the churches much to try us, but we have what *all* such churches have not, much to cheer us; and I hope that still a kind and gracious God will watch over us for good.”

DOMESTIC.

BAPTIST MISSIONS.—In *India*, a greater number of converts (viz. 177) have been added to the churches than in any previous year of the mission; the schools are greatly increased, and 47,247 copies of Holy Scripture circulated. In the *Bahamas* 521 have been baptized. To *Trinidad and Hayti* missionaries are to be sent. The *Jamaica* members now number 33,044.

JUVENILE MISSIONARY MEETING.—We have an interesting report from “Fidelle,” of one of these pleasing gatherings of the young, at Bury St. Edmunds, where about 200 met, in the garden of one of the teachers, with the pastor and about thirty teachers and other friends. The weather and the scene, the buns and the singing, and the smiling happy faces of the children, are all described as delightful! They afterwards retired to the chapel, where addresses were delivered. Since 1841, twenty-five pounds have been collected.

SCOTLAND.—The village of Catrine, in Ayrshire, contains upwards of 2,600 inhabitants, who are mostly employed in the Cotton Manufactory. Besides myself, there are four others who, upon a profession of our faith in Christ, have been baptized in His name. The controversy in the United Secession Church on the Nature and Extent of the Atonement, has stirred up many to search the scriptures. In consequence of this, a number have met together in a room weekly, who have been supplied with preachers from Mr. Morison's church, Kilmarnock, which is in connection with the sect sprung from the above mentioned controversy, and is called the “Evangelical Union.” In this weekly meeting, in the course of reading the word of God, the subject of baptism came before us, and some were led to see that observing it was a personal thing; but for fear of destroying the harmony of the meeting, which had come to the decision of being formed into a church in connexion with the Evangelical Union—and before the *heresy* could spread further—the leaders sent for Mr. Morison, who came and preached every evening for about a fortnight, and thus, for a time, we expect, put down the *heresy*, having satisfied the majority “that their being sprinkled in infancy is a clear proof that they are interested in all the blessings of salvation.” The Saviour himself says, “If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.” I believe that the gospel is the power of God unto salvation; still it becometh us to fulfil all righteousness, and to testify our love to the Saviour by our obedience to his commandments. A. Y.

[Our friend applies for a grant of tracts, which have been forwarded.]

THE BAPTIST UNION met this year on the new mission premises, in Moorgate-street, April 18, Mr. R. Roff, baptist minister, of Cambridge, chairman, and consisted of 102 members, and fifty-two visitors. In 992 churches, an increase was reported of 5246 members—the increase in all the churches would thus be about 10,000; giving an increase of six to each church. Sixty-two churches were added to the Union. Twenty new churches have been formed last year, and forty-two places of worship built or enlarged. The subjects discussed were, “The Library”—“Government interference with Education,” which was protested against, and the British system recommended—“The *Regium Donum*,” against which a memorial to government, and a petition to parliament were agreed on, and the baptist agents of its distribution were requested not to touch it—and “The Anti-State-Church Conference,” to which two delegates were appointed.

SCOTTISH BAPTIST HOME MISSIONARY SOCIETY.—The Yearly Meeting of this Society was held in Glasgow, in April, 1844. On Wednesday, the 24th, Andrew Arthur, baptist minister, Edinburgh, preached in Hope-street chapel. On Thursday evening, the public meeting of the society was held in the same place. Archibald Watson, baptist pastor, Glasgow, in the chair. The Report, which detailed most interesting accounts of the labours and success of the Gaelic preachers, was read by the Secretary, James A. Haldane, of Edinburgh. Speeches were delivered by the following ministers in succession; William Innes, of Edinburgh; James Blair, of Dunfermline; Francis Johnston, of Cupar; John Simpson, of the Seamen's chapel, Glasgow; John Leechman, of Irvine; and James Paterson, of Glasgow. On Friday morning, the 26th, a public breakfast was held in the Assembly-rooms, Ingram-street, Alexander Macleod, baptist minister, Glasgow, in the chair; when interesting addresses were delivered by Henry D. Dickie, baptist pastor, Edinburgh; the Treasurer; and others. The meetings were on the whole, well attended; and all seemed much interested and delighted. The success of the society, during the past year, has been more than ordinary. The funds are better than the year before—and the labours of the preachers have been very much blessed. Some, having baptized eighteen; others between twenty and thirty; others as many as forty, during the year.

BAPTIST MISSIONARY SOCIETY.—The total number of members added to the churches during the past year is 2070, the total number of members in all the churches being 37,970. There are also 202 stations, 90 missionaries, 68 female missionaries, with 197 native preachers and schoolmasters. The number of day-schools is 190, of children taught in day-schools 9729, and of children taught in sabbath-schools about 15,818. The total receipts for all purposes £25,411 19s. 11d.

MISSIONARY TO FRANCE.—Mr. J. Jones, late of Pontypool Baptist Academy, was designated as a missionary to Brittany, at the Tabernacle, Carmarthen, April 21st. Messrs. J. James, H. W. Jones, and T. Thomas, (Tutor), conducted the services. On sabbath morning, May 12, the young missionary presided for the first time at the Lord's table, and gave a parting address to a large assembly. The prayers of the church follow him!

EARL SHILTON.—The General Baptists in this populous village, have taken down their old meeting-house, and are erecting a new one.

NORTH SHIELDS.—The baptist church here have resolved upon erecting a new and larger place of worship.

BAPTIST THEOLOGICAL EDUCATION SOCIETY.—Some interruption to the proceedings of this institution have arisen through Mr. Cramp, the secretary, leaving this country for Canada. Two secretaries have now been appointed—Messrs. Cox, of Woolwich, and Statham, of Reading. There could not have been a happier choice—both being practical men. We hope they will soon set the society on its legs, that it may walk forth, and form its projected schools for the prophets in every district.

NORWICH.—The ancient G. B. church, Priory-yard, under the pastoral care of brother T. Scott, have engaged, and entered upon, the Tombland chapel. This neat place of worship, which will seat comfortably 450 people, stands in one of the best situations in the city. We hope this is a move in the right direction. May His presence go with us! S. R.

DUBLIN.—Mr. Gould mentions the following case. We shall be glad if it meets the eye of one, able and willing to render the needful assistance. "One of the persons I baptized in February has since been dismissed from his situation as a scripture reader in this city, as the gentleman who employed him said 'He would have nothing to do with baptists.' I hope, however, that our christian friends in England will not allow him to remain unemployed, as he is every way qualified for the work of a reader."

SHEFFIELD, Portmahon.—We expect Mr. Harvey, the Evangelist, among us in June. May he come in the fulness of the blessings of the gospel of Christ! We also expect Dr. Halley, of Manchester, to preach our anniversary sermons. Will you send us some revival and baptism tracts? They may be useful; as the subject of baptism is now attracting much attention in Sheffield.

J. G.

[Sending for Dr. Halley and baptism tracts at the same time, looks rather suspicious; however, we sent the tracts.—Ed.]

OATHS.—A respectable member of the baptist church in Dunfermline, being last week a witness in a case before the sheriff, refused to take the oath, from conscientious scruples regarding Christ's command, "Swear not at all." He was sentenced to two days imprisonment in gaol, for contempt of court—a sentence which was fully carried into execution!—*Gateshead Observer.*

PETITION AGAINST OATHS.—Fourteen baptist churches in Staffordshire have united to send a petition to parliament against oaths, in which some singular facts of imprisonment for refusal are given.

HORSELL, Surrey.—A baptist church was formed here April 6th, with Mr. B. Davies for their pastor, under encouraging circumstances.

RELIGIOUS INTELLIGENCE.

ST. PETER'S, THANET.—Forty-nine members have withdrawn from the church here. They have been formed into another church, and are gone to occupy Providence chapel, Broadstairs, with Mr. A. Gunning for their pastor. Providence chapel was formerly occupied by the General Baptists. Mr. Christopher was their pastor for fifty years, but since his death, in 1842, the chapel has been closed.

PRAYER FOR MISSIONS.—A member of the baptist church, Tuthill-stairs, Newcastle-on-Tyne, says—"The article in the *Reporter* for April, recommending special prayer in behalf of the mission to the East, was read at our monthly prayer meeting, and a resolution was moved and adopted, that we concur in the suggestion, and agree to adopt it."

THE GENERAL BAPTIST ANNUAL ASSOCIATION will be held this year at Wisbech, on Tuesday the 25th of June, and following days. Business will commence at ten in the morning.

THE BAPTIST TRIENNIAL CONVENTION commenced its sittings at Philadelphia, on Wednesday, April 24. The representatives were more numerous than usual. Dr. Belcher, from England, was present.

LANCASHIRE.—Mr. Bamber, of Preston, has accepted a call from the church at *Little Moor End*, near Accrington, and commenced his labours among them.—Mr. Stewart, of *Inship*, has accepted a call from the church at Keighly, in Yorkshire, and commenced labouring among them.—The church at *Sabden* is without a pastor; Mr. Griffiths, their late pastor, having resigned his charge in consequence of ill health.

DN. MURCH, late tutor of Stepney College, has been presented with a handsome timepiece, by the students formerly under his care.

DUNCHURCH.—Nineteen baptized believers were formed into a church at this Home Missionary station, May 1st; Father Franklin, and Messrs. Watts, Jones, and Appleford assisted. J. K.

WOLSTONE, Warwickshire.—We have had a delightful tea meeting, and have obtained nearly the sum we wanted before we began to build. The friends have also presented our pastor with five pounds.

BOOTLE, near Liverpool.—A new meeting-house is erecting at this populous suburb. The expense, £1500, is expected to be defrayed before the doors are opened!

SOUTHAMPTON.—Mr. T. Morris, of Portsea, has accepted a cordial invitation to the pastorate of the church formerly under the care of the late Dr. Draper.

LAYS HILL.—The church and congregation have presented Mr. Wright, their pastor, with a very elegant Greek Testament, and a copy of Dr. Carson's work on baptism, as an expression of their affectionate regard.

CHURCH AND STATE.—"A pious Dissenter wishes to see the connexion between the Church and State dissolved. What right have we to say that this arises from envy or cupidity? He is, in other respects, a consistent christian. It is, therefore, much more likely that he wishes to destroy that connexion because he believes it to interfere with the progress of religion, and to lead to jealousies among the different bodies of professed christians. Under such circumstances, to impute to him the baser and less probable motive, is uncharitable and unchristian."
Hon. and Rev. B. Noel.

CENTENARIAN CELEBRATION.—A Correspondent, writing under date, Robin Hood's Bay, May 10, says, "A prayer meeting was held this day, at twelve at noon, in the house of an aged pilgrim of the Wesleyan Society, Elizabeth Bedlington, who this day reached her one hundredth year; at which the Rev. James Jameson presided, the Independent minister of this town. There was also one held in the same house, by the Wesleyan friends, at which the Rev. Edward Grainger presided; the house was literally crammed on both occasions."—*Patriot.*

THE COLONIES.—The Government Estimate of the charge of defraying the expenses of the ecclesiastical establishment of the British North American provinces for 1844, is £11,353, distributed among Episcopalians, (who have the lion's share) Roman Catholics, and Presbyterians.

TAHITI.—It appears that a very inconsistent and foolish law had been passed in this island, in 1838, forbidding the teaching of any other system of religion except that taught by the British missionaries. Still, this did not justify the cowardly outrages of the French Buccaneers.

THE ANNUAL MEETINGS of religious institutions in London this year, appear, from the reports of the proceedings, to have been well sustained. We intend to furnish a brief summary of the most important.

CATECHISMS.—At the Annual Meeting of the Sunday-school Union, after some little scuffling, a resolution was passed directing the Committee to discontinue the sale of all denominational catechisms.

RELIGIOUS STATISTICS OF THE UNITED STATES OF AMERICA.

| | Members. | Places. | Pastors. |
|-------------------------|-----------|---------|----------|
| Baptists | 4,300,000 | 7130 | 4007 |
| Methodists | 3,000,000 | 3500 | |
| Presbyterians | 2,175,000 | 3741 | 2808 |
| Congregationalists | 1,400,000 | 1300 | 1150 |
| Roman Catholics | 800,000 | 513 | 545 |
| Episcopalians | 600,000 | 950 | 1063 |
| Unitarians | 180,000 | 200 | 174 |
| Quakers | 100,000 | 500 | |

GENERAL INTELLIGENCE.

A CURIOSITY.—The harvest on the plains is nearly gathered in. Mr. Ridley's machine performs wonders. It passes over about twelve acres of ground per day, picking the ears from the stalk, and thrashes out the corn as it moves along: thus, cutting the straw, binding, shocking, carting, stacking, and taking into the barn, are all saved.—

From Australia.

THE BIBLE.—In 1272, it required fifteen years' labour for a labouring man to obtain, in lieu of the whole of his pay, one single copy of the Bible. One may now be had for a shilling!

IRELAND.—It is declared, that so intense and dreadful is the destitution, that 70,000 lives per annum may be set down as the penalty of Irish misgovernment!

SLAVERY IN AMERICA now numbers nearly three million victims; valued at 1,000,000,000 dollars.

COSTLY WINDOW.—Messrs. Kendall, Milne, and Falkner, the eminent haberdashers, at Manchester, have just had a window completed, forty-two feet long, twelve feet high, and containing upwards of 650 feet of the best plate glass; its entire cost is said to exceed £500.

CONSUMPTION.—The statistical reports issued by the Registrar-General, show that 59,025 deaths from pulmonary consumption take place in England and Wales annually.

FUNERAL EXPENSES.—Five millions sterling are expended annually in England and Wales, in funeral expenses; four of the five go to pay the fopperies of death.

LOST LETTERS.—It appears, from a late Parliamentary return, that no less than 800 or 900 letters, containing enclosures of value, are said to be lost every two months!

PREPONDERANCE OF FEMALES.—The last census, of June, 1841, shows the gross population in Great Britain of 18,604,701 persons, of whom 9,587,325 are females, and 9,077,430 are males.

INCENDIARISM.—A correspondent at Bury St Edmunds, states that there has lately been upwards of 200 incendiary fires in that neighbourhood!

THE BRITISH ARMY costs annually £8,330,000, a sum larger than the whole taxation of Prussia, the army of which country is larger than our own.

DUELLING.—Some excellent regulations for the suppression of these fashionable conflicts in the Navy, have been issued by the authority of the Queen.

LORD ELLENBOROUGH, the Governor General of India, has been recalled by the East India Company. How humiliating!

Marriages.

March 30, at York-street, Manchester, by the Rev. C. Thompson, Mr. C. Lewis, a deacon of the church, to Miss A. Sharpe, of Salford.

April 4, at Road, by Mr. Jayne, Mr. Denis Clarke, son of the late Mr. Clarke, baptist minister, of Haunslope, to Miss S. A. Barnes.

April 5, at the baptist chapel, Wokingham, by the Rev. C. H. Harcourt, Mr. W. Green, to Miss Amy Lance, both of Blackwater.

April 9, at Badoox-Jane chapel, Frome, by the Rev. C. L. Middleditch, Mr. W. Naish, to Miss Sarah Eyles.

April 16, at Camberwell, by the Rev. E. Steane D. D., Mr. John Dafforne, jun., of Peckham, to Elizabeth Jane, second daughter of Mr. John Rabbeth, of the Park-road.

April 23, at Counterslip chapel, Bristol, the Rev. Evan Edwards, baptist minister of Chard, Somersetshire, to Sarah Ann, eldest daughter of the Rev. Thomas Winter.

April 23, at the baptist chapel, Andover, Hants, by the Rev. T. Applegate, Mr. John Baverstock, to Miss F. Soper.

April 25, at Westgate baptist chapel, Bradford, by the Rev. H. Dowson, Mr. Amos Keighley, to Miss E. Wade, both of Farsley.

April 29, at Zion baptist chapel, Stockport, by the Rev. C. Baker, Mr. T. Coppock, to Miss M. Hibbert, both of Edgley. This being the first marriage solemnized in the place, the parties were presented with a Bible.

April 30, at the baptist chapel, Leeming-street, Preston, by the Rev. John Edwards, Mr. Nicholson, to Miss M. Woodhouse.

April 30, at the baptist chapel, Coate, Oxon, by the Rev. B. Wheeler, Mr. H. Dutton, London, to Mrs. Perry, Standlake.

May 2, at Union chapel, Islington, by the Rev. J. Blackburn, the Rev. John Hall, of Cheshunt, to Annie, second daughter of Mr. K. J. Ford, of Islington.

May 2, at the baptist meeting-house, Luton, by the Rev. Henry Burgess, the Rev. Richard Barnes, of Broachwood-green, baptist minister, to Miss Sarah Newman, of Luton.

May 7, at the baptist chapel, Dunstable, by the Rev. D. Gould, Mr. W. L. Humfrey, of Sheffield, to Mary Ann, daughter of R. Gutteridge, Esq., of Dunstable.

May 8, at the baptist chapel, Amersham, by the Rev. W. A. Salter, Henry Appleton, Esq., surgeon, of Mare-street, Hackney, to Sarah Honnor Morten, only daughter of William Morten, Esq., of Amersham.

May 10, at the Tabernacle baptist chapel, Carmarthen, by the Rev. H. W. Jones, the Rev. John Jones, Missionary, to Miss Anne Davies, niece of the Rev. T. Morris, Portsea.

May 13, at Harvey-lane chapel, Leicester, by the Rev. J. P. Mursell, Mr. T. B. Peet, to Ophella, eldest daughter of Mr. B. Rozzell.

May 16, at the baptist chapel, Coningsby, Mr. S. Sellars, of Tattershall Thorpe, to Miss M. Pearson, of Stickwold.

Deaths.

March 14, by the accidental explosion of a gun on the 4th, Mr. Thomas Booth, aged 24, a member of the baptist church, at Rahee, Westmeath. He suffered much for ten days, but was sustained by faith in Christ, in whom he rejoiced. Mr. M'Carthy addressed about 400 spectators at his funeral, chiefly Catholics, who behaved with the greatest decorum.

March 14, Hannah Masters, aged 13, a scholar in the baptist sabbath school, Braunstone, affording another instance of the value of early religious instruction.

March 20, at Braunstone, aged 10, Ann, daughter of Mr. Joseph Hands, deacon of the baptist church, Braunstone. She too, was a scholar in the sabbath school. Her dying experience afforded ground for hope that she both understood and enjoyed the gospel.

April 11, James Stuart, the last of that royal line, aged 110.

April 14, aged 24, Miss Eliza Gathergood, third surviving daughter of Mrs. Gathergood, Buckingham-terrace, Lynn. She endured a long and trying affliction with patience and resignation to the Divine will, and calmly fell asleep in Jesus. She was a member of the baptist church here; a faithful sabbath-school teacher, and a zealous tract distributor. Her family have sustained a great loss, and her pastor is deprived of one of the most affectionate and useful of his flock.

April 14, at Windsor, Mrs. Sophia Elizabeth Kellaer, in her 84th year, a lineal descendant from Martin Luther, the Great Champion of Protestantism in Germany; from which circumstance, during the lifetime of Her late Majesty, Queen Charlotte, she was honoured with particular notice and regard.

April 15, at Bromyard, Herefordshire, the Rev. Joseph Both, aged 45. While discoursing in his pulpit from Matt. ix. 32, and following verses, he was taken with apoplexy, was carried from the pulpit, to his chamber, in a state of insensibility, remained unconscious, and expired about two o'clock the following morning, leaving a widow and three children. He was eight years a Wesleyan missionary in Ceylon; and for about the same length of time he had held the charge of the Independent church at Bromyard.

April 17, at Rattlesden, by falling into a ditch, Noel, the only child of Mr. W. Abbott.

April 18, at the Abbey, Penzance, suddenly, aged 53, John Carne, Esq., author of "Lives of the Most Eminent Missionaries," and other works.

Near Newmarket, in the faith of the gospel, Eliza Mothersole, widow of the late Mr. Henry Mothersole, a member of the baptist church in Rattlosden.

April 10, Mrs. Hoo, wife of the Rev. T. Hoo, General Baptist minister, Spalding, after a long affliction, borne with patience, and sustained by confidence and hope.

April 20, at Hoxton, at a very advanced age, the Rev. Henry Moore, the friend and biographer of Wesley.

April 27, Anne, the wife of Mr. J. G. Fuller, baptist minister, Stogumber, near Taunton. Her end was peace.

April 30, at Ross Farm, near Safron Walden, Mr. T. P. Clarke, aged 84; a respected deacon of the second baptist church.

April 30, in the 74th year of his age, Mr. George Chapman, for more than fifty years the honoured and useful pastor of the baptist church, Dorman's Land, Sussex.

April 30, Mr. Wm. Sherdley, aged 50, for more than twenty years deacon of the baptist church Inskip. A faithful friend and a zealous christian. His end was peace.

May 2, after a few hours illness, William Stancumb, Esq., a magistrate for the county of Wilts, and during twenty-five years a deacon of the baptist church in Back-street, Trowbridge. He died on his birth-day, having attained his sixty-ninth year.

May 5, Joseph Gutteridge, Esq., of Denmark Hill, Surrey, aged 92. For more than half a century a liberal supporter of religious institutions, especially those of the baptist denomination, of which he was a member.

May 6, Ellen Dawson, Salford, aged 27. She had been a member of the baptist church, George-street, Manchester, from her fourteenth year, from which period to within a few weeks of her death, she was a regular and laborious teacher in the sabbath-school, as well as an active distributor of tracts. Indeed, she was ready to every good work. She seldom left her scene of labour on the sabbath until the evening of the day, as she usually took her dinner with her. She appears to have caught a cold when attending the late revival services, which ended in a rapid consumption. We hope she was well prepared to receive the crown of righteousness.

May 8, at Hamsterley, James Jopling, eldest son of Mr. D. Douglas, baptist minister, aged thirteen years.

May 10, Mrs. Anno Davies, wife of the Rev. T. Davies, baptist minister, Bromsgrove.

May 11, aged 80, Mary Coleman, a member of the baptist church, Little London, Gloucestershire; when passing through Jordan she exclaimed, "I believe I am safe; I believe I am safe!"

May 12, at Acacia Cottage, Fulham, in the 60th year of his age, the Rev. John Brittain Shenston, minister of the Seventh-day Baptist church, Eldon-street, Finsbury.

May 14, at Kegworth, aged 47, Mr. Joseph Pegg, a worthy deacon of the General Baptist church in that village.

H. says, "Allow me to lay before the readers of your Reporter, the following plan, which I have tried with great success. Perceiving on the cover of the No. for March, that the Jan and Feb. numbers were to be re-printed, I resolved to make an effort to disseminate such valuable information as that which is contained in the Baptist Reporter, by lending those two numbers to various persons in our neighbourhood—and have the pleasure to state, they have not been returned to me (except in one solitary instance out of twelve) without expressing a wish to have it procured regularly. I have now fourteen more names on my list, to whom I intend forwarding them, and anticipate similar results. Now I have been thinking, if your 6,000 readers would all follow this plan, taking care, at the time they are returned, to POP THE QUESTION as to whether it shall be ordered for them, what a desirable increase would be effected. I see no difficulty in the way whatever—even the common objection, that books get soiled and damaged by lending, is overruled, because the two numbers will again shortly be supplied. This plan should be continued while those two numbers remain entire, and I am inclined to think that every person trying this plan, would get, at least, six or ten additional subscribers. Such an attempt is well worth making, and the cause of truth—simple, plain, unvarnished truth—demands it."

"P. S.—Please to insert this in the Reporter for June, as the earlier it is acted upon the better. I see no reason why the Christian Witness should outvie the Baptist Reporter. I am confident that the private exertions of subscribers, will do more to promote its sale, than a Guinea Advertisement, each month, for a year. I hope to be able, in two months; to obtain thirty additional subscribers.

[We most cordially thank our active Friend for his very valuable suggestion; which certainly may be easily adopted, and without loss. We only add, that we have provided for an extra demand for all the months of this year.—ED.]

X. Y. Z. We very much question whether "endowments" among dissenters, do not do more harm than good. We once had a conversation with Robert Hall on the subject, when he remarked, "I wish they were all swallowed up by an earthquake, Sir!" At all events, great care should be taken by churches, as to whom they introduce to the possession of the property; and the terms should be such, that the church could, when it pleased, resume possession. The best plan would be, to let the property to the party holding it, at a nominal rent.

We thank J. B. for the information, which our readers will be gratified to hear, that the venerable William Jones does not stand in need either of royal or private bounty. A son, whom Providence has favoured, having for some time, with filial affection, provided amply for the comfort of his honoured Father.

G. J. We are very glad to hear that you are using extraordinary means to do good, but there would not be any propriety in publishing your letter in our pages.

J. S. was too late, but we agree with him that, as he says,

"The time is drawing nigh,
When Babylon the Great;
In ruin all shall lie,
As rubbish at His feet.

When all opposing powers must fall,
And Christ our Lord, be all in all.

J. C. A. states, that Amersham, and not Stoney Stratford, is the oldest baptist church in Bucks. He furnishes some interesting facts to prove this, which we may publish.

SABBATH SCHOOLS.—J. E. C. wishes to call attention to the importance of preaching to children. He has furnished a short report of an address by Alexander Fletcher, to 700 children in London, a few weeks ago. J. S. recommends more prayer for the conversion of the children.

We received several other replies to an "Independent's" Query, but the reply of J. B., comprehends nearly all they have said.

Another "Rara Avis!"—Yes: we have heard of the strange language used by a dissenting minister in the North, respecting the late "Conference;" but really we should be ashamed to publish it. Tell it not in Gath! Church Books. We have received several more plans and suggestions.

W. K. S. We thank you for your candid remarks, and refer you in reply to Acts iii. 21. For a plan to get the Reporter into further circulation, read this page.

S. W. You were too late—January is re-printed.

Baptist Statistics.—We have received several corrections.

J. B. will see that we had another report of that meeting.

Sermons for Sabbath-schools. We have, for several years, attempted to report these; but information has been so scantily supplied, that we have never succeeded.

Several valuable papers have been pushed forward another month, by the length of the "Conference" report.

Z. We have already adopted your suggestion. R. J. B. Houston and Co.

W. G. B. Yes they do.

"Rusticus" is not rejected.

Letter to Jonson Davies, Leicestershire, in our next.

BAPTIST REPORTER.

 JULY, 1844.

ON THE EXTENSION OF CHRISTIANITY.

WE were next to "show a case of necessity, as great as ever existed in Britain, in the amount of unconverted men, to justify the adoption of a more scriptural system for diffusing the gospel through the length and breadth of the land."

We have adopted this phraseology, because, when urging the importance of more decided efforts, we have usually, within the past twenty years, been met by the remark, that the condition of our country has been much altered and improved since the days of Whitefield and Wesley, and their coadjutors. This we admit, so far as regards the appearance or aspect of the community. Brutal sports are not indulged to the extent they were in those days—the established clergy, with a few flagrant exceptions, are more decent and orderly in the discharge of their duties—Wesleyan or dissenting places of worship are to be found in nearly every village or town, in some several—Mechanics' Institutes, and other similar institutions, have diffused a taste for reading and science, among the working orders—whilst sabbath schools, Bible and tract societies, magazines, and cheap religious books, have all been brought to exert a powerful influence in ameliorating or improving the condition of the people.

But though christians have been

awake, "the enemy" has not been asleep. The progress of christianity has not been unobstructed. Infidelity, assuming a more novel and specious form, has—whilst putting forth pretensions to "social" order and "moral" reform—with unblushing impudence avowed its licentious propensities, and uttered its daring defiance of the God of heaven. The political, economical, and ecclesiastical circumstances of our country, have unhappily afforded fruitful themes for infidel orators; whilst the natural pride and depravity of the heart have been puffed up by bloated compliments to the dignity of human nature, and pampered by proposals of unbridled sensual gratification.

Impatience of parental and social restraint, is another sad feature of the present generation. The barriers of order and decency appear to be breaking up. Men—and women too—are more bold in sin. "It was not so when we were young."

But this will not excite the wonder of the christian philosopher. He can account for these phenomena. Our fathers were passively obedient. We have somehow learned to think for ourselves: others are claiming the right; and if they should go too far, or allow others to tempt them aside, let us hope that they will discover their error and return to more sober views. At all

events, let us do all we can to induce them; for they must not be left as a prey for the enemy.

These remarks on the present state of society amongst us, may not apply in some cases, but we believe them to be generally correct.

Notwithstanding, then, all the christian efforts that have been put forth to remove it, there remains in our land a vast amount of infidelity and sin,—or, in other words, there are yet a great number of “unconverted” amongst us. We dare not venture to say how many. But, do half the people in our land attend any place of christian worship? Do they? do *half* of them, we ask? Look around you, reader: do they in the city, or town, or village in which you dwell? And then, how many of those who do, can you hope are christians? Alas! how many are known to be mere formalists, whose motives for attending public worship would not bear a scriptural scrutiny.

Correct statistics of the “converted” and “unconverted” could not be furnished. It is therefore better, perhaps, to take some general view of our condition, like the above, rather than attempt to set down in figures our actual condition. Should any one, however, with leisure and data and skill at command, having ascertained our present population, and that of 1744, deduct from each period the probable number of the “converted,” he would find a fearful proportionate majority of the “unconverted” remaining for the present period.

And then let that be borne in mind which our political economists are constantly telling us, and urging as an argument for the admission of cheap food, (Heaven succeed their efforts!) viz. that *our population is increasing at the rate of one thousand souls every day*, and we shall be furnished with another mighty motive to renewed and enlarged exertions. Surely, surely, the christian will be as ready to give “that bread from heaven,” as the corn-law repealer is to supply the bread that perisheth!

CHRISTIAN ACTIVITY.

HAVING premised that “any effort at all, is better than no effort at all”* in seeking the advancement of the Redeemer’s kingdom; we proceed by observing, that—

I.—INDIVIDUALIZATION is essential to eminent success. I believe I have been guilty of coining a word, Mr. Editor, but as it is of so simple a character, and prevents circumlocution, it will be allowed to pass. It will be observed that in urging individualization as essential to success, two ideas are included.

1. That the efforts to be made must be made by individuals rather than bodies, or associations as such.

We mean not by this remark to discountenance associations for the working out of any given, or great object, but rather to urge a distinct view as to the individualizing effect of all these, for the sake of accomplishing any object; and to impress upon all, the importance of retaining so much, and such constant, individuality, that though combined with a thousand societies, the will, the powers, the activities of the individual should be ever foremost.

This statement, I am aware, is capable of abuse, and the self-willed or perverse will put upon it exactly the construction I do not mean to convey; but nevertheless I must leave it as it is, with an illustration as a clue to its being rightly understood.

Some men are so fond of societies, that whatever good is to be done must be accomplished by an organized body or not at all. The manner in which it is to be accomplished must be settled in an organized assembly—the hours must be marked out for attendance to this, that, or the other duty; and when the society’s rules cease to apply, all activity seems to be gone, or only transferred to some other society. Such may be very good men, but they are generally very deficient in that great desideratum of the christian—moral courage. They can only

* See page 148.

act because they are supported by others, and if left to themselves, however good their cause, they would shrink either from fear of their own want of strength, or the magnitude of the opposition they may have to encounter. Now in contradistinction to this, we think, christian activity, to be effective, must be characterized by individualization. Those who engage in any good work, ought to undertake it, not as agents of a society, for whose counsels and orders they are not responsible, but as individuals, themselves concerned to the utmost to accomplish the work in hand. It has been, I verily believe, owing to a want of this principle, that so much agency is in constant operation with so little effect. The agents (for such they really are) of our various benevolent societies, are too apt to sink the man into the machine, and hence their results are mechanical, not human—physical, not moral. A case of this kind has been brought to notice sometimes: one is to the following effect: A man, who lived in the tract district of a certain lady, was asked if ever he attended divine worship anywhere; upon his replying in the negative, he was farther asked if he had never been invited. No: was the persevering reply. Have you not been visited by a tract distributor? Why, we have had a *tract machine* round here every week for the last few years, but she has never spoken to any one—she comes, gives in her tract, takes the old one, and departs without saying a word. Now, this lady was a true agent, who by sinking the individual in the representative of the society, expended her christian activity without awakèning attention to anything but her inconsistency in acting the christian machine instead of the christian woman. Could we trace such a young lady in her peregrinations after her visit book was closed, I question whether the ill-timed silence would be broken by any valuable conversation afterwards; for it generally happens that those who sink the man in the

agent, very rarely assume the man when the duties of the agent are laid aside. Now it is for this reason we say, let the individual be at all times the most prominent; for whatever cause you act, act as one who has heartily espoused its interests; and when the objects of the society have been attained, remember you are still the christian *individual*. But the idea includes,

2. That the efforts to be made must be made upon individuals rather than upon the masses. There are very few even public men that can act upon the masses for any purpose requiring self-denial. And even where the most successful ministers have been instrumental in the conversion of their hearers, it has oftener been by tens than by hundreds, and by units still oftener than by tens. Nay: wherever the gospel takes effect, it operates upon individuals, and even though they should be as numerous as the converts on the day of Pentecost, it would still take effect, not upon the whole as a mass, but upon the three thousand as individuals.

This fact should both present great encouragement for making personal exertion for the conversion of those around us, and direct how most successfully to undertake it.

Should thousands now be added to any christian community, it would be by the conversion of so many individuals. And as there is no christian so obscurely situated but must act upon some one individual at least, for good or for evil, let him remember that while panting for the submission of the world to Christ, and neglecting the soul of that individual, he is acting like a man, who, because he could not accomplish a journey of a hundred miles at one step, refused to set one step towards it. When the world is converted, it will be converted not by masses but by units, and though they should "flock as doves to their windows," and "nations be born in a day," they will just as much be brought by units, as though they were

taken "one of a city and two of a family."

By individuals acting upon individuals the subjects of the kingdom of satan will be reduced, and the subjects of Christ's dominion increased in mathematical proportion; so that supposing life to be continued, and each convert to adopt this principle, by allowing (which is a very low average) one convert to each labourer, in the short space of five years *one* would have become *sixteen*, and thus through the instrumentality of one christian—another Harlan Page—a difference of *thirty-two* would be made between the kingdoms of Christ and of satan.

But in the minds of some good people, this is too gross a way of treating so spiritual a subject, and by fixing numbers to conversions yet unaccomplished, we seem to lose sight of the necessity of the agency of the Holy Spirit. Let us, therefore, add, by way of caution, that we think this is the lowest estimate that ought to be taken; and as the Spirit of God is not bound, but is eminently a Spirit of liberty, so there is no reason to be deduced, either from the nature of the thing itself, or from the Scriptures of divine truth, which are his own dictation, either of the failure of such, or of even a greater degree of success, where it is sought in connexion with the means God has appointed, and promised to bless. If, when I have sown an acre of wheat, my harvest has been five bushels, have I not reason to expect that by sowing three acres it will be ordinarily fifteen? So, if when only one-twentieth part of the church has been up and doing, such a portion of good has been accomplished, what reason have we to believe that the activity of the whole would have failed to produce twenty times the result? Let us try it. We may succeed. And whilst honouring, to the utmost, the purposes and sovereignty of the Divine Being as Paul did,—Rom. ix, Let our "hearts' desire and prayer to God" be, that the people should be saved; while we ourselves strive "to

provoke them to jealousy" and "to emulation" if by any means we might save some of them. (Rom. x. 1., and xi. 11, 14.) Like the Ninevites, we know very little about what may be the purposes of the divine mind; let us therefore, like them, act upon the principle "Who can tell if God will turn—that the people perish not."

THE THERMOMETER.

IT has been said that PRAYER MEETINGS are the THERMOMETERS of the church of God.

A Thermometer, is in plain English, a heat-measurer, or an instrument to shew degrees of warmth and its opposite. In like manner, the degrees of christian love and zeal and devotedness, may be discovered, very generally, by the number of persons attending on the usual prayer meetings in a christian congregation, taken in proportion to the number of the congregation; and by the manner in which those meetings are conducted, whether cheerful, lively, and devotional, or dull, monotonous, and formal.

Thermometers have been constructed in different ways, but the kind most used in Britain, and regarded as the standard, are those on the plan of FAHRENHEIT. A variety of substances which condense with cold and expand with heat, may answer the purpose of shewing the degrees of either, with considerable precision. Some thermometers have been made by means of a tube, the upper part of which was full of air, and the lower contained a coloured liquid. In these, the depression of the liquid shewed the increase of heat; and its rise, the increase of cold. Others have been formed on the plan now most common, the tube containing either oil, coloured alcohol, or quicksilver. The last of these is considered to be the most suited for the purpose, and therefore is generally found in Fahrenheit's thermometer.

On each side of the glass tube, containing the quicksilver, is a scale

of degrees. A little from the bottom there is the cypher, and that point is called *zero*, marking an intense degree of cold. From that the degrees are reckoned upwards, shewing the advance of heat; and there are a few reckoned downwards, but seldom can cold be produced to that excess as to require degrees below zero, at least in this climate; for at 39° below zero, the quicksilver itself would freeze and move no farther.

Above zero, 32° is the point at which water begins to freeze— 55° is reckoned a temperate, and to us, in Britain, a comfortable medium— 76° is called summer heat, being the warmth of a fine summer's day—about 98° is the regular heat of the blood, when the body is in a healthy state; but in a feverish state, it may be as high as 112° . And it is worthy of remark, shewing the wisdom of the Creator, that the blood in a healthy state of the body, and when free from excitement, is found about the same temperature in all climates of the world. At 176° , spirits of various sorts begin to boil; and at about 36° more, or 212° , even water begins to boil and pass away in steam. Thus the different degrees of heat between a state of intense coldness, and that of overpowering heat, are distinctly and regularly measured.

Now, we are to regard the prayer meeting as the correct Fahrenheit's thermometer, (rather let me call it the divine thermometer), of the condition of a christian church. For the sake of illustration, we will suppose a congregation amounting to 500 persons, and of these one half actually professing religion. Let us reckon one of these persons as one degree of this, our thermometer.

Suppose a church not to have any prayer meetings at all, we call that church, zero. There the cold is intense; everything called religion, is there frozen like rock. In such a land no joyous birds are singing—no fragrant flowers are blooming—no precious fruits are ripening or even

forming—all is dreary desolation around the throne of everlasting winter.

But, not to speak of a church that absolutely discards or disregards this invaluable means of grace, we suppose in this congregation of four or five hundred, there is a weekly meeting for the express purpose of seeking the Lord by mutual prayer and united supplication. Suppose thirty-two be present, reckoning each a degree, we call this the freezing point: that is, in proportion to the number that might be present. Our Lord has indeed assured us, that even two or three meeting in *his name*, shall not meet in vain if their hearts be in his service. But viewing a numerous congregation, yet scarcely one in ten habitually coming to pray for the prosperity of Zion, what conclusion must be drawn? Undoubtedly, in such a state of things, the great majority must be freezing. How many unconverted! How many backsliding! How many in darkness and bondage! Clear and bright may be the speculative knowledge, yet after all it is a state of winter—the thermometer at 32° , is at the freezing point. While this temperature remains, the snows will cover the fields and the gardens—the trees will not assume the dress of spring—the vine will not shoot forth—the voice of the turtle dove will not be heard in the land.

But the next marked point in Fahrenheit's thermometer, is at 55° , and there we find the word *temperate*. That is a sort of medium point in our atmosphere, and in regard to the state of the air, it is a very pleasant medium. We are inclined to rest *well satisfied* in a temperature like this; but unless the warmth advance much beyond this, our harvests would not ripen, and the consequences would be disastrous. This presents before us a very striking resemblance of a lukewarm state in religion. In the affairs of religion, a church in a lukewarm state is more inclined to rest *satisfied* and slumber, than in any other. The freezing point in religion is a most

unhappy condition, but surely none will be content to lie down and slumber in that, unless such as never were partakers of the spirit of life, or such as are become exceedingly hardened in departure from God. A person that has any health and vigour, cannot yield to slumber when shivering with cold, but is likely to rouse himself to action, or draw near the fire. So in religion, when a church feels, and painfully feels the cold, it rouses up, or draws near the source of light and life. On the other hand, warmth in religion urges on to usefulness, and thus the fruits of the Spirit are ripened and gathered. Our Lord said of the lukewarm church at Laodicea, "I would thou wert cold or hot." If cold, it might arouse thee to seek deliverance—and if hot, thy plants would flourish and become as an orchard of pomegranates, and the rose and the lily would perfume thy borders. But the lukewarm state *satisfies* thy inclination, yet in time of harvest there will be no ripe corn in the ear.

When the thermometer abides about 76°, that is *summer heat*. Then there is power to produce luxuriant vegetation—and the bright green foliage of the woods—and the chorus of the feathered tribes—and the gay garments of many coloured flowers—and waving fields—and boughs bending with fruit—attest the advantages of the warmer skies. Brethren, is it not possible to have our thermometer raised to 76°?

But there are higher degrees still; for we notice 98° is called *blood-heat*, and may remind us that a sense of lively gratitude from the application of a Saviour's blood, and proper views of that, will render us willing to devote our lives to Him. And this feeling, prevalent in any church, will raise the prayer meeting amazingly. Not only will the attendance be numerous, but the services lively and delightful. Nor need we fear lest advance here should indicate a feverish state, provided the increase of love be steady and enduring.

The highest points are those of boiling—176° and 212°. Now if we were, even in our spiritual thermometer, to reach these, there would be no injury, provided we were not heated by strange fire. Isaiah prayed for such a manifestation of the presence and power of God—"Oh that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence. As *when* the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, *that* the nations may tremble at thy presence!" Isaiah lxiv. 1, 2. *Accrington.* J. H.

ON REGENERATION.

Extract from a Sermon of M. Grandpierre, Pastor of the French Reformed Church in Paris.

REGENERATION is an internal change, which has taken place in the soul before it appears in the life and conduct; the heart, which is the seat of life in us, receives a new moral impulse, a new spiritual life; the principle of the love of God is substituted for all other motives of action. To love God, to love nothing in comparison of him, to love all in him and for him, is the summary of the christian life. Before his conversion, the christian thought not of God, or his thoughts of him were remote, necessitated, without gratification; but now the thought of him is softened, and he seeks him instead of fleeing from him. The presence of his Creator no longer troubles him; he loves to be able to associate him with all that he does; he is grateful for the blessings which he receives from him, and it is a pleasure to him to confess, that all which he possesses he retains by his goodness. He has intercourse with God; before, he knew not the worth of prayer: he now communes with his heavenly Father by means of the bible; before, this bible was to him a closed book, which he read not, or read with *ennui*. He now occupie

himself with futurity; he meditates upon eternity; his hopes are towards the heaven which has become his country. Heretofore, death, and the future life, were to him dark and disquieting thoughts, which only excited terror in his soul, or caused disgust. And while, before his change, it was the world which attracted, filled up, moved, and agitated his heart; that which interests him now, that which captivates him above all, is the love of his Saviour, the promises of the gospel, the reign of God in his soul, and the hope of eternal life. Regeneration is an inward and spiritual change.

Further, this new life invades the entire soul, penetrates its different faculties, and revives its energies. The understanding is enlightened, the imagination is purified, the affections are regulated, the will is sanctified; and, as the love of God is the predominant feeling, the powerful interest of the regenerate man, this holy and entirely new passion, gives a powerful direction to the aggregate, and all the detail, of the christian's life; and inclines his heart to obey the laws of God. He does not allow himself to make any selection of the commandments of his Creator; he chooses not, among the precepts of the moral law, those which agree most with his inclinations, and the fulfilment of which, exact the least sacrifice; he does not think, that one amiable quality will excuse a general course of vice; that one act of virtue will redeem another sin; or that because he has obtained a character for fulfilling conscientiously certain duties, he may be authorized on that account, to pass lightly over a crowd of other commandments, equally obligatory and sacred. No, the christian submits himself to the whole law; desires to fulfil the whole will of God; labours to root out from his heart all evil inclinations; seeks to invest all moral dispositions; and to practise all the works recommended by the gospel. On this point, as well as upon a num-

ber of others, his life offers a striking contrast to that of the unregenerate man. This one, obeys not in general, but when it costs him nothing, or but little, to obey. The christian, on the contrary, loves difficulties, because he knows it is by sacrifices that love manifests itself; he sees essentially his duty, in the self-denial, to which it is necessary he should submit; in the conflicts in which he must be engaged; in the grievous operations to which he is called to submit, under the discipline of the Holy Spirit, to remain faithful to his God; the particular defects of his character, the inclinations against which he knows, above all, he has to watch, supremely demanding his vigilance and his prayers. The unregenerate man considers with complacency, the duties he believes he has fulfilled, forgetting those which he has not regarded. The christian, on the contrary, forgets the good he may have done, to reflect on the duties he has neglected; he looks less to his good works, than to his sins; he is less attentive to the progress he has made in the good way, than to the space which yet remains to be run before he attains the end. In this respect, he is not contracted, or more properly speaking, he knows no other limits than those which God himself has marked out, when he has said to man, "Be ye holy, even as I am holy." He aims at perfection. He desires to obey perfectly and constantly in all things. Regeneration is an entire change which pervades the whole life.

But this change, so essential to be believed, is not the result of the efforts of the child of God. He has prayed without doubt, he has sought the truth, he has enquired the will of God, he has read his word, he has listened to the preaching of his gospel, he has admired the life of the christian, he has frequented their society; and when he became savingly acquainted with the truth, he laboured, he co-operated with grace, he became a worker together with God. But

notwithstanding all this, he will tell you, this regeneration comes not from himself, but is the gift of God, the fruit of his grace. Man may, to a certain point, reform his outward life, correct a vicious habit, abstain from certain acts of sin, and even perform acts of virtue; but to change his heart, this is not in his power. But to give himself affections which he has not, behold that which exceeds his ability. To triumph over a depraved will, is impossible. Love to God is the gift of God, and not the work of man: we receive it from him, we give it not to ourselves. To be able to love God, to love holiness, to hate evil, and to crucify self, conflict with sin, and mortify covetousness, to be stronger than ourselves—in one word it is necessary that a virtue superior to our natural strength, must be communicated to us from on high. It is necessary that a principle of divine life must come down upon us to quicken us. It is necessary that the power from heaven must descend into our souls. It is necessary that the Holy Spirit dwell in our heart. Regeneration is an extraordinary and supernatural change.

BAPTISMAL REGENERATION,
AND
HEREDITARY CLAIMS
TO THE COVENANT OF GRACE.

THE evils connected with Infant Baptism, are so numerous, and so complicated, as almost to baffle investigation. For although the unscriptural nature and character of that ceremony have been clearly seen, and, to a considerable extent, successfully opposed, in years that are past, it is not till lately that attention has been directed to its concomitant heresies, with that perspicacity and earnestness which their evil tendency demands.

The heretical opinions more especially alluded to, are those of "Baptismal Regeneration," and "Hereditary claims." Baptismal Regeneration, as held by the Church of England,

consists in the belief, that there is a remission of original sin, by the power and grace of the Holy Spirit, imparted and operating at the time of baptism, and in connexion with that ceremony. In the baptismal service of "the Church," prayer is offered in these words:—"We call upon thee for these infants, that they, coming to thy holy baptism, may receive remission of their sins, by spiritual regeneration." The ceremony being performed, thanks are presented thus:—"We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy congregation." Against this doctrine however, many who practise infant baptism, loudly declaim. But Mr. Charles Stovel, whose "Lectures on the Baptismal Regeneration Controversy," were noticed in the *Baptist Reporter* for January last, shows, that dissenting pædobaptists also "by the benefits they ascribe to infant and promiscuous baptism, convey the very same principle into their own institutions." p. 30. "I have never found" says Mr. S. "in all the literature of the non-conforming pædobaptists, one single position taken against the Oxford theory, that can be sustained, when once a benefit has been admitted in connexion with infant baptism. Before the ceremony of infant baptism can be relieved from this alliance with baptismal regeneration, and 'the *opus operatum* of popery,' it must be exhibited to mankind as absolutely useless; and when baptism comports with scripture, that useless ceremony will be laid aside. It is with all, therefore, that we have to do. Call them by what name you will; persons admitting *regeneration* in baptism, *pardon* in baptism, *justification* in baptism, *sealing* in baptism, *induction* by baptism, *recognition* in baptism, *dedication* by baptism, or whatever you please; the supposed sacramental benefits associated with the baptism of infants and unbelievers, the breth-

ren with whom I have the honour to be united, most solemnly denounce, as altogether unsustained by divine authority." p. 31. The truth of these assertions will be apparent to all who submit to the oracles of God. For while all allow that *regeneration, pardon, justification, and sealing*, can be experienced only as the effects of divine operation, it is evident, that to describe them as being possessed by any individual, irrespective of faith, is as contrary to reason, as it is opposed to the express declarations of the holy word of God. Concerning those who are *regenerated*, who, in the words of the Evangelist, "were born, not of the will of blood, nor of the will of the flesh, nor of the will of man, but of God," it is also written that, "to them gave he power to become the sons of God, even to them that believe on his name." John i. 12, 13. Respecting their *pardon*, it is clearly shown that this is in connexion with the enlightening influence of the Holy Spirit, through the gospel. Acts xxvi. 18. *Justification* is through faith. Rom. v. 1. And the children of God, are said to have been *sealed* subsequently to their believing. Eph. i. 13. Hence it is evident, that to apply, either *regeneration, pardon, justification, or sealing*, to unconscious babes, is to subvert the method of salvation, and to contradict the word of eternal truth.

Five Lectures on the "Baptismal Regeneration Controversy,"—to the first of which reference has been just made,—were delivered in the course of last year, at Woolwich, by Mr. Stovel; who has thoroughly investigated the subject. The contents of these lectures are;—1. "The parties implicated—the question in dispute—and its relation to matters of greatest importance." 2. "On the rise and spread of baptismal regeneration, and its attendant errors." 3. "On the support which baptismal regeneration, and its attendant errors, are supposed to derive from scripture." 4. "On the injury done to religion by the

advocates of baptismal regeneration, and its attendant errors." 5. "On the advantages derived to personal religion, from a strict adherence to the scriptural rule of baptizing accredited believers only." To all who love the truth, and are anxious for its establishment in the earth; a diligent and prayerful perusal of these admirable lectures is most affectionately recommended: and, while it is highly desirable that the subject they elucidate, should be studied by all professing christians, it is too much to expect, however, that they will receive the attention they merit, from those who are attached to the anti-christian ceremony of infant sprinkling.

One very important point presented to notice in these lectures is, that the dogma of baptismal regeneration, cannot be successfully opposed by any who adhere to "infant baptism." Hence it devolves peculiarly on baptists, to take up the work as especially their own; and to which, at the present eventful period, their most vigorous energies *must* be directed. And it particularly demands attention, that by examining the errors connected with baptismal regeneration, the inquirer after truth is enabled to discover the important fact, that *INFANT BAPTISM, in whatever form it is practised, and by whatever arguments supported, is productive of the same injurious consequence: namely;*

A TENDENCY TO SUBVERT THE WHOLE SCHEME OF REDEEMING MERCY; AND TO ANNIHILATE ITS FUNDAMENTAL TRUTHS. For it can be shown as an indisputable fact, that all the denominations holding the pædobaptist sentiment, do so in connexion with "baptismal regeneration," "hereditary claims to the covenant of grace," or some opinions that militate against the all-important doctrine of Justification by Faith alone.

In a tract published in 1842, written by Mr. Stovel, entitled, "Hereditary claims to the covenant of grace, considered and rejected," the fact just asserted, is indisputably

confirmed, and the evil tendency of the arguments used in defence of "infant baptism," exposed by evidence against which it would be vain to contend. It is here shewn, that pædobaptist dissenters maintain, that *children born of believing parents, have a claim to the privileges and blessings of the gospel, are interested in the covenant of mercy, and have a right to the ordinances of the church, by virtue of their natural birth.* Extracts are given from some of the most distinguished writers of the past age, as well as from those of the present time, in which it is asserted of infants, that, "'The parents dedicating them unto God, and entering them into the covenant,—God in Christ will be their God, and number them with his people,' that 'as children are made sinners and miserable by their parents, without any act of their own; so they are delivered out of it by the free grace of Christ, upon a condition performed by their parents,' p.p. 18, 19: that they are 'born within the church, have, by their birth, interest in the covenant, and right to the seal of it. That they are christians and federally holy before baptism, and therefore are they baptized.' p. 20. 'Baptized young people! think of this: you have been in the bosom of the church ever since you drew your first breath. The seal of God's covenant has been placed upon you.'" p.23.

Copious extracts expressing this sentiment—in various forms—are given from the writings of Richard Baxter, and others of his time; as well as from authors in our own day; amongst whom are Doctors, Campbell, Miller, Williams, Burder, and Clark. Now, as all these writers, in other parts of their works, maintain the necessity of repentance and faith, in order to justification, it must be admitted that they contradict themselves. For if the children of believers are "born in the church," are "christians" and "federally holy," and that even before baptism; then how strangely inconsistent it is to address

them afterwards, as children of wrath, servants of sin, children of the wicked one, and as those *who must be born again* in order to be saved. For if they are christians, and federally holy before baptism, then they must—having received baptism in infancy—have been born christians, and therefore cannot need a second birth. It is however to be expected, that ministers holding these contrary opinions, will frequently vary the character of their addresses to the unconverted, and that the children of believers will sometimes be reminded of their privileges, as the descendants of those who devoted them to God in baptism; and that, at other times, when their unrenewed nature exhibits its corrupt propensities to the mind of the preacher, that he will address them as "children of wrath, even as others." Be this as it may, it must be admitted, that such absurdities, and gross violations of truth and reason, demand exposure, the most faithful and uncompromising.

The two principal heresies at which we have been glancing, are the necessary attendants on infant baptism. That ceremony cannot exist, but in connexion with one of these, or of some other similar absurdity. For the advocates of "baptismal regeneration" use the ceremony, as we have seen, with a view to the child becoming thereby, "a member of Christ, a child of God, and an inheritor of the kingdom of heaven;" while those who plead the "hereditary claims," administer it, as a rite, to which the children of believers, or of christian professors, are entitled by virtue of their birth. And while the former believe that the child is by nature depraved, and therefore cannot be saved without the ceremony, inasmuch as the grace of salvation is believed to accompany it; the latter administer the rite, on the belief, that by a physical generation, the infant is already in the church, being born of its professed members. Hence it is evident, that whatever dependence the advocates for the "hereditary

claims" have on the operations of the Holy Spirit, in order to newness of life,—and their dependence here is not disputed—the doctrine of the human depravity does not *seem* to be so fully recognized by them, as it is by those who believe that regeneration is effected in baptism. Thus it becomes apparent that the doctrine of baptismal regeneration cannot be consistently opposed by the advocates of infant baptism. Therefore must baptists exert themselves in every possible way to disseminate their principles. And to stimulate them to this duty, it must not be disregarded, that to nothing is the degenerate state of christianity so much to be attributed, as to the practice of this anti-christian ceremony, which, while on the one hand, it fosters the most injurious opinions, on the other, it expels from the professing church, that holy institution, by which the line of demarcation between the church and the world is perceptible—the blessed truths of the glorious gospel are symbolically and vividly expressed—and in which, the believer in Jesus is required, in one single act, to express his determination to leave the service of the devil, and to consecrate himself, by a public profession, to the service of his adorable Redeemer.

That the degeneracy of christianity, is attributable to this heterodox ceremony, and its concomitant delusions, will appear from the following considerations.

Previously to the dissemination of the erroneous sentiment, that infants, and persons unconverted, were admissible to church-membership, national churches could not exist. Hence, infant baptism is the key-stone of the arch on which the whole superstructure of anti-christian superstition rests. The idea of whole nations of christians in this degenerate world, is not only most delusive as viewed in relation to individuals, but also most subversive of the framework of christian doctrine. Hence, instead of finding among our countrymen correct views

of the doctrines of human depravity, and of justification by faith, there is plainly discoverable in the bulk of the people, an opinion that the generality of the inhabitants of this country are christians; and multitudes in Britain understand the term christian, *only as distinguishing human beings from brutes.* To this delusion we trace the dreadful apathy pervading the minds of millions in this land of Bibles. We would not for a moment be supposed as holding any opinion adverse to a belief in the necessity of Divine influence to bring sinners to God, when we attempt a comparison between the success attending the preaching of the gospel in England and in some of our foreign missionary stations: but that moral influences of a favourable kind are effective of much good, by the directing superintendence of Divine agency few will deny. If, then, we ask,—What reason can be assigned for the difference of success in Britain and Jamaica? we unhesitatingly reply, that the deleterious effects of anti-christian superstition are more formidable obstacles to the progress of truth, than the most profound ignorance. In the mind of the ignorant and enslaved negro there were no conceptions analogous to those entertained by the millions in Britain. There, when the claims of Divine justice were presented, no hiding-place or shelter was imagined to exist in the privileges of the baptismal rite, or of physical generation. No vain notions of sacerdotal holiness had taken root in them. It was not likely that, in their estimation, the fountain which had yielded them so much bitter water, could ever supply them with any that was sweet or wholesome. But the men, whom they had seen striking off their fetters, were the same who presented to them the water of life. Was it any wonder then, that so many of them should run from their bonds to the fountains of mercy, where their best, their chief benefactors were standing and inviting them to drink, that their souls might

live for ever? To their untutored minds, the gospel of Jesus was presented in its native purity; to them, consequently, its spirit stirring realities, came with a vividness and vitality, which, by the influences of heavenly grace, produced at once, the first symptoms of the life of faith—the life of holiness. Not so, however, in Britain. Here, alas! the creed of the multitude—if creed it may be called—is neither more nor less, than *a system of infidelity, bearing the name of christianity*. If the child of a churchman be warned to flee from the wrath to come—to escape from the snare of the devil, he may answer,—“I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven.” As this was done for me in my infancy, and I have been confirmed in this belief, I have nothing to do with your advice.” The child of the pædobaptist dissenter likewise, when addressed in a similar manner, may say,—“Your address applies not to me. I am descended from christian parents: I was dedicated to God in my baptism; yea, by birth I am a christian, for I am taught, that the children of believers are holy: your message is not for me.” But supposing the non-existence of such opinions in any demonstrative form—for ignorance of their own professed sentiments is profound in multitudes—it is manifest that the influence on society, by the general diffusion of these monstrous heresies, in reference to the affairs of the soul, is most awfully alarming. If, at any time, inquiry into the state of the soul, be excited in the mind, we know that the natural enmity of the heart against God, prompts it to seize the first excuse for neglect or delay. Hence, the idea of having been christianised in baptism, or of having received by natural descent an interest in the covenant of mercy, and partaken of the privileges, and received the seals of that covenant, will hush the clamours of conscience, and prevent all further inquiry.

Let all, then, who know and love the truth, arise; and in the might and majesty of its power, march boldly up to Babel’s massy walls. Let not the delusive cry of “Charity,” deter them from the onset. Too long, alas! have we been silent. And let all Israel beware of seeking help from Egypt. If we would fulfil the work evidently assigned us in this season of Zion’s conflict, let us see to it, that we have no fellowship with the unfruitful works of darkness.

In conclusion: let all who can procure them, read the very excellent lectures, by Mr. Stovel, on the “Baptismal Regeneration Controversy,” and his tract on “Hereditary Claims,” and where this shall be done, we doubt not, an advantage will be gained, commensurate with the liveliest anticipations.

Kidderminster. JOHN MILLS.

Biblical Criticisms.

THE SONG OF SOLOMON.

WHAT, it may be asked, is the amount of testimony adducible in support of its canonicity? That it is in all the Hebrew manuscripts, which profess to contain the entire Scriptures of the Old Testament, is beyond dispute. That it existed in such manuscripts in the days of the Masorites, that is to say, some six or seven hundred years previous to the transcription of the oldest Hebrew manuscripts now extant, is equally incontestible. That it ever was wanting, we have no authority for supposing. It is found in the catalogue exhibited in the Talmud, and in those of Jerome, Rufinus, Origen, and Melito, and was even commented upon by Hippolytus and Origen. It was translated into Greek by Symmachus before the end of the second century; by Theodotion during the first half of the same century; and by Aquila, according to John and other Biblical critics, between the years 90 and 130.

Dr. Henderson.

POETRY.

WHAT DOES THE WHITE MAN WANT ?

Why does the white man pant
 To leave his father-land ?
 That he himself may plant,
 And grow into a band,
 Where the cannibal dwells,
 And the wild monster yells,
 And where demons shout
 When man's life weareth out—
 Does the christian white man thither go
 For the sake of pleasant pastime ? No !

Then, is that white man meek,
 A wicked black man thief,
 Or does he slyly seek
 To be the black man's chief ?
 He looks like neither, much ;
 No club is in his clutch,
 No scalps, or entrails strung,
 About his loins are hung ;
 His objects can't be such.
 Does the christian white man thither go
 To exterminate the blacks, then ? No !

Deaf to its helpless cries,
 As is the tiger wild,
 The black man's sacrifice,
 Is often his own child.
 Thirsting for demon fame,
 He glories in his shame ;
 So thrusts the deadly knife,
 Into the precious life
 That of his own life came.
 Would the christian white man thither go,
 To improve his moral nature ? No !

The black man wears no hat,
 Nor works in mines, nor mills ;
 He sleeps upon a mat,
 And dines on what he kills ;
 His arrows and his bow,
 His club for deadly blow,
 Comprize his stock of goods.
 With these he scours his woods,
 And fells his game and foe.
 Would the christian white man thither go,
 To improve his business habits ? No !

At home, his life is brief ;
 But 'neath the black man's skies,
 Like his own island's leaf,
 The white man fades and dies.
 No record keeps his fame,
 Telling wherefore he came,
 And whence he was—no stone—
 All letterless and lone,
 Hides what had once a name.
 Does the christian white man thither go,
 That he may 'scape oblivion ? No !

Why does the white man cross
 The mighty ocean then ;
 Despising shame and loss,
 To dwell with savage men ;
 Braving, at heaven's call,
 Whatever might appal ;
 Esteeming less his life,
 Than death, in such a strife !
 Does the christian white man, in all this,
 Purpose only their salvation ? Yes !

What! does the white man hope
 To make gross darkness light,
 And fancy that his soap
 Will wash the black-moor white ?
 So say his noble acts,
 For he has glorious facts,
 Which very plainly show
 That morals, white as snow,
 Do now adorn the blacks.
 So says he: are his statements true ?
 Go test his testimony! Go !

Cold world! forego thy creed ;
 Spite of thy senseless sneer,
 The white man will succeed,
 His triumph day is near.
 The universe has heard
 The covenant declared—
 The covenant of grace,
 That gives the heathen race
 To CHRIST—their King and Lord.
 So what the christian white man wants,
 JEROVAN'S oath and promise grants.

G. B. W.

Conversions.

THE ANXIOUS INQUIRER AND THE BLIND GUIDE.

THE subject of the following remarks had been a member of the parish church many years. She was very strict in her attendance, and a great enemy to dissenters. She often said she should want no dissenter to visit her on a death bed, for she wanted none of their instructions. She continued in the same mind till three weeks before her death: she then felt very uneasy, and her daughter-in-law thought there was something working in her mind, and asked her, time after time, what it was, but she put it off by saying she was in great pain of body. "On Dec. 20, 1843, I was," says her daughter-in-law, "sitting up with her, when her countenance bespoke the agony of her mind, her head continually rolling from side to side. I asked her what she had on her mind, but she refused to tell me. She still grew worse, and I pressed her to tell me. She replied, 'If you will tell me the truth I will;' then, pressing her hand to her heart, she said, 'I have all my sins here, unpardoned. O the distress of my mind, what shall I do!' and, looking at me, she said, 'do you remove it.' I told her it was not in my power; she must look to Jesus Christ, who is a friend to poor sinners, and able to save them. She said, 'Do pray for me.' I told her I did. She wanted some one to pray for her, that she might hear him. Her son then knelt down and prayed for his dying mother: she was much gratified; but we told her she must pray for herself. She said, 'How is it I cannot get what I have been praying for so many years? I thought I had been praying for the pardon of my sins; but now I see them all before me. The minister told me, if I went to church on Sundays and Fridays, and said my prayers, that was all that was required; and now that is all the foundation I have to rest upon. What a poor refuge! but it is all the refuge I have got. O why did you not tell me the truth before!' I said, 'have you been sitting under that minister so many years and never heard the truth?' She said, 'I never heard the truth till I heard my child pray, and now I can tell you what I am destitute of; it is the one thing needful; I have never been renewed by the Spirit. O that the prayers of my

dear children might be answered on my behalf.' The clergyman came in at that moment, and asked her how she was. She said, 'Very bad in body and mind.' He said, 'Some dissenters have been telling you that you are a great sinner.' She said, 'I feel it sir, I am a great sinner;' when he put himself in a rage, and said, 'It is a horrid thing to tell a poor dying woman she is a sinner. I would not let our dissenter come into the room if I had the command of the house; I would rout them all.' Mother said, 'What! put my own children out of the house?' He did not know till then that it was her son and his wife who were present; so he said, 'Of course I would not put your own children out.' Looking at her son he said, 'Talk about feeling, there is no such thing in religion; if there is, I am a stranger to it; the doctrine is too high for me.' The son answered, 'Sir, I fear you are a stranger to real religion. How am I to know the work of grace is begun in my heart if I do not feel it? The soul dead in sin cannot feel spiritually; but when quickened by the Spirit of God, it has the most acute feeling.' The clergyman turned to the dying woman and said, 'You must make your peace with God.' She replied, 'I cannot.' He said, 'If you will make your peace with God, I will come and see you again to-morrow; but if you do not make your peace with God, I shall not come and see you any more. Dost hearken to those dissenters that can neither read nor write their own name.' The son answered, 'Sir, no one has put this burthen upon my mother's mind but the Lord, who is now convincing her of the evil of sin.' His reverence answered, 'It is the devil; the woman is not right in her intellect,—are you?' The dying woman answered, 'I am as sensible as you.' He then left the room, and saw her no more." She expired next morning; and though thus disturbed, in her last moments, by an officious and ignorant priest, her relatives are not without hope that he who said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls"—and who displayed his mercy at the last hour to the penitent malefactor, would graciously receive and save her. Clearer evidence of conversion would have been more gratifying, but certainly there was a "great change." B. W.

Biographical Memoirs.

MRS. WYCHERLEY.

MRS. ELIZABETH WYCHERLEY, wife of Thomas E. Wycherley, Baptist Minister, of Tring, Herts, and daughter of the late Mr. James Bird, of Donington Wood, Shropshire, died August 4, 1843, aged 36 years. She, (to use her own words,) "was a stranger to God, and an alien, for many years," and yet was not without strong convictions of her depravity as a sinner; but they were not accompanied with any saving effects, until about twelve years ago, when listening to an address by her now bereaved husband, she heard as she had never heard before. At times, her excitement of mind concerning her personal salvation, was most intense; bordering on despair; but, in attending on the ministry of the word, she learned the way of the Lord more perfectly, and finding peace through believing, was immersed and added to the church of Christ, at Donington Wood, under the pastorate of her husband, who, for about six years, ministered "the word of life" there, with but trifling aid from the people; but was enabled to do so in consequence of the self-denying labours of the subject of this memoir. A removal to another sphere of labour, at length, became necessary. This removal was to Southwark, at which place it pleased the all-wise God, in his providence, to try her faith, in the affliction of her whole family of four children, and the subsequent death of two of them; one on the Monday, and the other on the Tuesday morning following, and when the birth of her fifth child was daily expected. She bore these severely painful strokes, with her characteristic fortitude, and was as an angel of mercy and comfort to her sorrowful partner; often saying, "Why fret at this severe dispensation; since the Almighty has only required back what was a loan from him, and he has taken them to bloom immortally in his presence?"

Removing to Tring, Mrs. W. passed through scenes which she thought upon too seriously, and which brought on derangement of health, and depression of spirits; but to the joy of her husband and friends, she partially resumed her domestic duties, after fifty-eight weeks entire absence from them. On the 18th of July, she paid a visit to a friend; her health was delicate; the day was unfavour-

able, and prevented her from returning home until the following day, when it was evident she had taken cold. In a few days she was worse, but we were not alarmed. Her mind was placid, and as immediate danger did not appear, her husband, at her urgent entreaty, left her, to go and preach at one of the village stations; but returned only to have the melancholy satisfaction of seeing her breathe her last, without hearing a word from her lips, or catching a glance of her eye! Before leaving home, her husband was assured of the comfortable frame of her mind. She said, "that it was more comfortable than it had been for some time past," and that "Jesus was precious to her soul." Convinced that her dissolution would be speedy, she said to her attendant, "don't be alarmed," and then made a further effort to speak, but could not. In little more than one short hour, she entered the waves of the Jordan of Death, and passed over to the shores of the celestial Canaan. Now she fully knows the truth of her favourite scripture, "For to me to live is Christ, and to die is gain." Phil. i. 21. She was a sincere christian, maintaining an honourable line of consistent conduct; "*fearing sin in itself, more than the punishment of it;*" (a favourite expression of hers), which, in her deportment, she ever exhibited, in the family, the social circle, and in the church of Christ; so that she was an example worthy of imitation. Her enjoyment of religion was of the highest order, yet she was not without her changes; but these reversions were usually of short duration, and she arose from them with renewed attachment to the foundation of her hope, and praise to the author of her mercies. She loved prayer, and said, "I have known the sweetness of answers to real prayer." Yet, she frequently observed, "If left to my own heart, I have sufficient to try me." As she drew near her end, she breathed after more union and communion with Christ. She was a consistent dissenter and a baptist. Peace to her memory! Reader, what is *thy* hope? Thou too must die. Those only are blessed who "die in the Lord." May we die the death of the righteous, and may our last end be like his.

Tring.

T. E. W.

[We have several other valuable Memoirs, which will be inserted as early as practicable.]

ORIGINAL LETTER.

Sudbury, April 8, 1844.

DEAR SIR, — The following copy of a letter from the great and good Dr. Carey, to my grandfather, Mr. J. Stauger, (who was for more than fifty years pastor of the baptist church at Bossels Green, Kent,) may prove interesting to some of your readers: it is therefore at your service. The original is in my own possession. It will be seen to be dated upwards of fifty-seven years since.

Yours, with the best wishes,
S. HIGGS.

To the Editor of the Baptist Reporter.

Moulton, Feb. 13, 1787.

My dear and Rev. Friend,—Did you know how little time I have, especially in winter, and the necessary business that calls me to attend to it daily, you would easily forgive my not writing sooner. The terms that you set for our correspondence I heartily approve of, and freely tell you that I shall recommend the very same to you. Unless we are free and open, I see no probability of our being useful to each other; which ought, in all our letters, to be our only aim and intent. To advise, caution, or reprove, when necessary, seems to be included in those words of our blessed Master to Peter,—which words may God always impress upon my soul,—i. e., “When thou art converted, strengthen thy brethren.” Prayer is absolutely necessary; for what interest have we in each other’s cases, unless we carry them to a throne of grace?

Paul informs us that a bishop should be “apt to teach.” Teaching in the pulpit, though one great part of his work, yet is not all. He should keep up the character of a teacher, an overlooker, at all times; and in the chimney corner, as well as the pulpit. I am conscious that people in general expect the gospel minister to introduce religious conversation; to keep it up, when begun; yea, to reprove their sins and iniquities in an honest and faithful manner. Carnal men, as well as spiritual, seem to expect this from us. If we act out of character, therefore, we sink the reputation of the ministerial character, and make it appear mean and contemptible; we wrong and injure, we deceive and elude the expectations of the world; we fix guilt upon our own souls; and, what is worse, imbibe a habit of neglecting this great part of our employ, and of indulging trifling in our discourse. May

you and I watch and pray, that we enter not into temptation.

The importance of those things that we have to do with, ought always to impress our minds, in our private studies, our addresses to God, and our labours in the pulpit. The word of God! What need to pray much and study closely, to give ourselves wholly to those great things, that we may not speak falsely for God. The word of truth! Every particle of it infinitely precious. O that we may never trifle with so important things. The souls of men! Eternal things! all of the utmost moment; their value beyond estimation, their danger beyond conception, and their duration equal with eternity. These, my dear friend, we have to do with; these we must give account of. May we take heed to the ministry that we have received of the Lord, that we fulfil it. May we reprove, rebuke, exhort, be diligent, in season and out of season, always abounding in the work of the Lord. For things so great who is sufficient? Yet we need not be discouraged, since Christ has said, “Lo! I am with you always, even to the end of the world!”

Pray for me, and God help me to pray for you.

You desire that I would write an account of everything that is worth writing, respecting the state of affairs at Moulton. I think I wrote you word that we had begun a gospel discipline in the church. Through the good hand of our God upon us I trust that it has been useful; and our people, who knew little or nothing of its utility, begin to see both its necessity, propriety, and usefulness. Seven have been added to the church, and affairs seem in a desirable train. The church and congregation have joined in inviting me to take upon me the pastoral office. I have not the least objection, except for fear about temporal supplies. Yet, after prayer to God, and advising with neighbouring ministers, I am disposed to trust those things in the hand of God, who has helped me hitherto; and have accordingly signified my assent to the church. Probably an ordination may take place in the spring, of which I will give you intelligence. Your sister Rogers has just been at Moulton. Your relations are well; (except your brother Robinson’s family, which has been long afflicted). They would join in love did they know of my writing.

I am cordially yours,
W. CAREY.

NARRATIVES, ANECDOTES, &c.

DAYS IN NEW YORK.

New York City, April 20, 1844.

MY DEAR BROTHER,—As I have not yet seen the *Reporter* for this month, I can not tell whether my former letters were acceptable to you or not; but presuming they might be so, I sit down to write you a few lines more. My notes, however, have become so large that I cannot write as I intended. What then shall I do? I might say, in general, that all things are making progress,—that the advance of our denomination, as I learn from the highest authority, during the last six months, has been beyond all precedent. Some three hundred baptist ministers are now in this city, on their way to the triennial Convention at Philadelphia, which begins next week. Nearly a thousand ministers are expected—the largest number by a third ever assembled. Much exciting discussion on slavery, &c., is looked for. May the God of wisdom and love pour down his Spirit!

But I must not ramble. Perhaps the best thing I can do now, is to give you a few sketches, under their heads; all the facts relate to this city, unless otherwise specified.

The Pastoral Conference.—On the first Monday in February, I was introduced, by my valued friend and brother, Dr. Cone, to the monthly meeting of the New York Baptist Conference. It is composed of the pastors of the churches in and about the city, who assemble at nine o'clock in the morning of the first Monday in the month, for prayer and conversation. A large number were gathered together, and I met with a most fraternal reception. After the brethren had prayed and given an account of their increase, &c. during the month,—from which it appeared that about 200 had been baptized in the city, in the four weeks preceding—I was called on to state the condition of the churches in London. O, it was humbling to have to say, that in the Metropolis of Britain there were fewer baptists, in proportion to the population, than in any other part of Great Britain or Ireland;—that her houses of worship were hidden in corners, and generally such as no American would tolerate;—and, in a word, that London presented a striking contrast to New York, lamentably to the

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disadvantage of the former. When I had done, it was proposed that prayer should be offered. Never shall I forget the tone employed by the brother who led our devotions, as he uttered, "Lord, our hearts bleed for London." You would have loved him for ever if you had heard him. Business of a denominational character was transacted, notices given of motions for the following month, and at about half-past eleven we separated. As we came away, some of the brethren asked, "And what shall be done for London?" It was agreed, that the baptists in London wanted good churches, built in public places—double the number of ministers they now have—and the cultivation of healthy, active piety. The spirit of piety and union I witnessed at that Conference was truly refreshing.

Missionary Concert for Prayer.—On the evening of the same day, at the request of my beloved brother, the Rev. E. Tucker, pastor of the Oliver-street baptist church, I attended their monthly concert, or missionary prayer meeting, and gave an account of the origin of the Baptist Missionary Society in England, and a sketch of its present state. The weather was extremely severe, and the attendance comparatively small, though in England it would have been thought good. They entreated "that these things should be spoken to them again," promising a full house at the next concert. I consented; and truly they were as good as their word. A noble company assembled, several prayers were offered, and for nearly an hour they manifested a deep and tearful interest, as I shewed them how the hand of God led the brethren to India, and how he had blessed them and their brethren at home. I closed by remarking, that the evangelical baptists of the world ought to regard themselves as but one family, and that they should shew their affection to their English brethren by raising their standard of contribution to the Missionary treasury. When I ceased, dear brother Tucker rose, and remarked very kindly on some things I had said; and proposed that, as they were now in a good state of mind, they should commence a subscription for their Foreign Mission. They took the hint, and raised on the spot 500 dollars (about one hundred guineas). This has since been made up to about 1,600 dollars. A very considerable portion was raised by the ladies. Was not this a respectable result of a missionary prayer meeting?

These valued friends afterwards elected me one of their delegates to the Triennial Convention.

A Church Destroyed by Fire.—Alas! how are sorrows blended with our joys. The house of prayer belonging to the church in Oliver-street, was a noble building, measuring 98 feet by 64 within the walls, firmly built of stone, apparently to last for ages. Many of the most valued and wealthy baptist families had long worshipped within its walls; some of our best institutions had originated there; it was the scene of the ministry of Dr. Cone for about twenty years before he removed to the first church; and the present state of everything about it was truly delightful. On the 23rd of March, I had spent an hour in the study of its pastor, and engaged to divide with him the labours of the following day. Early in the afternoon of that day, the roof of the house, in some unexplained manner, caught fire, and in one hour the whole mighty building was reduced to ruins. The whole city was in a state of commotion, and the warmest christian sympathy was manifested at special church meetings, of various denominations, on the next day. This event led to a striking exemplification of the promptitude of American character. The alarm of fire was given, by the ringing of the city bells, at three o'clock on the Saturday afternoon; the deacons and trustees immediately assembled; and by six o'clock placards announced that the services of the following day would take place in a neighbouring public hall. I need not say that hall, though seating some 800 people, was on the following morning densely crowded. To look on the assembled weeping church was truly heart-rending. Brother Tucker conducted the devotional exercises, and narrated the details of the fire. I then addressed them from Isaiah lxiv. 11, "Our holy and our beautiful house, where our fathers praised thee, is burned up with fire." I expatiated on the calamity—its alleviations—and its lessons. In speaking on the alleviations of the calamity, it was pleasant to remind them that they were fully able to rebuild their house, as God had given them wealth beyond any of their neighbours. Six or eight neighbouring churches offered them the use of their houses for parts of the sabbath; and this church of 700 members, it is pleasing to add, are about rebuilding their house in a way worthy of themselves.

Closing Sabbath Service.—Joys often succeed immediately to sorrows. In the city of Brooklyn, within a quarter of an hour's journey from Oliver-street, was a baptist church which had risen under the care of its beloved pastor, the Rev. E. L. Taylor, in two or three years, to considerable prosperity. They had built a beautiful lecture room, seating about 400 persons: this being comfortably filled, they had erected an elegant Gothic church, with towers; and the day of dedication was fixed for the Thursday following the calamity I have described. As I was compelled to be absent from the city at the time of the dedication, the worthy pastor entreated me to deliver the closing sabbath sermon, in the lecture room. I went direct from the sorrowful church to participate with our Brooklyn brethren in their joy. The two events blended themselves in my mind, and I selected, as a text, a passage which seemed to indicate the spirit appropriate to the occasion,—“He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.” The interview was altogether of a delightful character.

Dr. Cone's Prayer Meeting.—Being in the neighbourhood of Dr. Cone's residence, one Friday afternoon, I called and took tea with him and his family. As we sat at tea, the good Doctor invited me to the prayer meeting that evening. I accepted his invitation; and on the way there, he told me I must give them an address—short as I pleased, but an address they must have. When we arrived, what was my surprise to find the large lecture room nearly filled, with certainly not less than 500 persons. I enquired what this meant. O, it was nothing extraordinary, it was no more than their average attendance. British baptists! when will you have such prayer meetings? Here is the secret of the success of your American brethren. Prayer—solemn, fervent, and scriptural, was offered. I was called on to deliver an address. As I rose, the good Doctor, in his own quiet way, whispered, “Brother, there is a full half hour left for you.” So much for the short address—*short as I liked!* But who could be at a loss? They looked kind—were prayerful—profoundly attentive. I felt at home, and spoke warmly. But my paper is full; and perhaps my readers are tired: if not, they may possibly hear again, from
JOSEPH BELCHER.

A CAUTION TO PARENTS.—A godly parent being very anxious that his son should rise in the world, apprenticed him to an ungodly master, because the house was respectable and the business lucrative. On one occasion when the lad visited his home, his father was unusually fervent in family prayer, praying that his son might be preserved from sin and converted to God: when they arose from their knees, the lad said, "Father, what do you think I thought when you were praying for me?" I do not know, replied the parent. "Why, I thought," said the son, "that you had put me into the devil's mouth, and was now praying very earnestly that he might not swallow me." What a reproof! What could the father say? Yet do not many religious parents act thus? And is it not most inconsistent? Ought we not to nurse our children for the Lord? Should we not seek the conversion and salvation of their souls, before everything else? What is outward respectability, compared with inward sanctification? What is wealth, in comparison with salvation? Verily, many parents sow the seeds of their own misery, by seeking the temporal advancement of their children, before their consecration to God. By apprenticing them into ungodly families, they do all they can to frustrate the object they profess to seek, and to render their prayers useless. Our children will not believe our professions, until they see that we are more concerned for their souls than their bodies; and seek their eternal salvation before their temporal advancement. The body is but the casket, the jewel is within; time is but an introduction, eternity is the state; we should therefore take more care of the jewel, than of the case that encloses it; and use time as an opportunity to prepare our souls and our families for eternity.

New Park-street.

J. S.

COURAGE.—It is no small matter to be valiant for the truth, when surrounded by those who make it the butt of their ridicule, or the object of their hostility. This requires true courage. Some persons are marvellously valiant in cases where they run no risk, but find some method of retreating whenever they perceive any signs of danger. They resemble soldiers who contrive to get anywhere rather than enter the field of battle, while in a sham fight they display uncommon prowess. I have not the honour of an acquaintance with

the Lord Bishop of Worcester; but an extract from his speech at the Bible Society meeting the other day, will furnish an illustration of the above, which may be of some service. According to the report in the *Patriot*, his lordship stated, "that when he was a student in the university, a warm controversy was carried on about the Bible Society, and he then hesitated about committing himself to its support, because so much difference of opinion existed among those to whom he thought himself bound to look up with respect. When, however, he was elevated to the see of Sodor and Man, he found that in that island, he should have been *looked upon as little less than a heathen* had he not supported the distribution of the scriptures. Feeling, then, that he was *not at liberty* any longer to halt between two opinions, he committed himself at once to the support of the Bible Society in that island!" What a noble fellow! W.

[We happened to look in at Exeter Hall just when an Irish Bishop was addressing the assembly. He spoke out like a mau. The Bishop of Worcester followed, and certainly made the remarks as reported in the *Patriot*. But he did not speak like his Irish brother. He seemed anxious to say as little as he could, and touched the Puseyites very tenderly.

ED. B. R.]

A MODEL FOR THE RICH.—The late venerated Richard Reynolds, of Bristol, who had amassed a princely fortune in the iron trade, looked upon himself merely as a steward of the Almighty. His entire income, after deducting the moderate expenses of his family, was devoted to benevolence; and he thought his round of duty still incomplete, unless he devoted his time likewise. He deprived himself of slumber, to watch beside the bed of sickness and pain, and to administer consolation to the heart bruised with affliction. On one occasion, he wrote to a friend in London, requesting to know what object of charity remained, stating that he had not spent the whole of his income. His friend informed him of a number of persons confined in prison for small debts. He paid the whole, and swept the miserable mansion of its distressed tenants. Most of his donations were enclosed in blank envelopes, bearing the modest signature of "A Friend." A lady once applied to him in behalf of an orphan, saying, "When he is old enough

I will teach him to name and thank his benefactor." "Nay," replied the good man, "thou art wrong; we do not thank the clouds for rain. Teach him to look higher, and to thank Him who giveth both the clouds and the rain. My talent is the meanest of all talents—a little sordid dust: but as the man in the parable was accountable for one talent, so am I accountable to the great Lord of all." [This noble-minded man was a Quaker. The account is extracted from *Chambers' Journal*, where it is stated of the Quakers generally, "They are rich almost to a man; and their wealth seems to have been accumulated for the sole purpose of doing good." What a fine eulogium! I wish it belonged to the baptists likewise. "WATCH."

MR. SIMEON AND ROBERT HALL.—How different was the thought of the Rev. Charles Simeon, of Cambridge, to that of Lord Teignmouth, as noticed in your June number, p. 196. On being asked, in my hearing, as well as that of many others, one Friday evening, "Whether, if the gospel were not preached in the established church, he would think it wrong for a person to hear it in a dissenting chapel?" he replied, "Why, if I were very ill, and a skilful physician did not reside on this side of the water, I should not think it wrong to apply to one who lived on the other side;" leaving the Cantab to ask himself—Is not the life of the soul more than that of the body? and to infer that if the gospel be not preached in one place, it cannot be wrong to go to another, where it is preached. May the word of God, and not the rubrical canon, be the guide of all.

T. K.

PERVERSION OF SCRIPTURE.—PERSONS should be careful not to use detached portions of sacred writ, merely to serve a turn, or to justify themselves in a fault. A professor, being remonstrated with for keeping the door of a dancing room at a public house, replied, "We are to let our light shine; and where can we, if we do not go into such dark places?" He forgot the injunction to "abstain from all appearance of evil." Another, when asked for his subscription for his pastor, said, "I do not like a dear gospel; the scripture says it shall be without money and without price!" He forgot it is also written, "Even so hath the Lord ordained, that they who preach the gospel shall live of the gospel." VERITAS.

CORRESPONDENCE.

ON THE DEDICATION OF INFANTS.

It seems almost unwelcome to disturb the happy scene, detailed in your last *Reporter*, under the above title. How many soever "the baptists," who may have "lamented" over the omission of the said ceremony, it does not consequently follow that it is attended with any great loss to either parents or children. On the contrary, it may be injurious, by fostering very dangerous sentiments in the minds of many members of our churches, and of others, who are not members.

While it is devoutly wished that all our brethren should conscientiously attend to the apostolic direction—"bring up your children in the nurture and admonition of the Lord," it may be questioned whether the dedicatory ceremony has any scriptural authority for its basis. But even admitting this, how and where shall we draw the line of distinction? If it be a duty incumbent on ministers of Christ to dedicate children, and "administer instruction to the families of their flock," and assist them by their counsels,—why restrict it to members of churches? why not extend its benefits to all the families in his congregation? and what scriptural reason can be assigned why this should not be the law of the house? But so far from these benefits being realized, I am certain that such a usage has been productive of much evil. I speak that which I do know, and testify what I have seen.

I commenced my ministerial labours amongst the congregational pædobaptists—but subsequently I was led to a change of views, as to the subjects and mode of christian baptism. Leaving the scene of my early labours, I revisited the neighbourhood whence I had emigrated. Conversing with a former acquaintance on my change of views, he upbraided me with the practice of naming children, which obtained in that vicinity, and which he averred to his certain knowledge, was considered as a substitute for, or equivalent to, or answering the same purpose as, infant baptism. This gave me new light. I had never heard of such a thing as practised among baptists, nor could I reconcile it with the views I had been led considerably to entertain. I was immediately afterwards invited to supply a destitute church in the adjoining county. On the

first Lord's-day, as we were proceeding to the place of worship, I was informed that a mother, with her infant child, was to be there to return thanks to God after her confinement, and to have the infant *named* and prayed for. On inquiry, I found that their late pastor, on such occasions, came out of the pulpit on the steps, received the child in his arms, gave it its name, prayed for the mother, and dedicated the little one to God. To all this I gave a decided refusal, except that I would pray for both the parent and her offspring—as for the other part of the ceremony I must be excused. I need scarcely add, that my good wishes were dispensed with—the parties did not present themselves. I was entirely exonerated—and the "Dedication service" was delayed till they met with some less scrupulous brother.

Returning to my lodgings, this matter became a subject of conversation in the deacon's family; and the information I gained tended to confirm my conviction of the evils of such a practice. I was informed that after their former pastor had left them, and no minister on the spot; the son of one of the members had an infant child, which was taken suddenly ill, and appeared to be near death. As the child had not been *named*, (would it be more correct to say "*dedicated*,") such was their alarm in the exigency, that they posted off three or four miles, and requested the attendance of an Independent minister, who came and sprinkled the infant before its death, and all parties were satisfied!

This was not a solitary instance, as I found by painful inquiry; nor was it peculiar to that congregation, but prevailed very generally in the counties alluded to. Nor was it confined to the infant offspring of professing believers—but the children of mere attendants, yea, and even of non-attendants, shared in the ghostly benefit.

After my first rencontre with these dedicationists, during the same week, I hurried away to call upon an aged pastor, whom I had formerly visited, to sound him as to his views and practice in this matter. He candidly assured me, that he had for several years complied with this custom; but that he now viewed it as sinful, and had resolved to practice it no longer. His communications deepened my conviction of the evils resulting from such a superstitious observance. He told me that

the mothers, in many instances, brought their infants to his dwelling for this purpose; and that some, when he was kneeling down to pray for them, would twitch him by the tail of his coat, and request him to *church them* at the same time! All this may appear very ludicrous, and may call up a smile on the countenance, but it is too serious an evil to be laughed at merely. All this happened more than thirty years ago, and in some of the most populous parts of our country; and I was inclined to think that the pastors of our churches were growing wiser. There appears "a shew of humility" in the will-worship alluded to in your correspondent's paper,—but I would advise him and his pastor to be on their guard. We read of priests of old who "divined for mouey"—and feasting and dedication have repeatedly been united—nay, I could tell of cases where a *fee* has been actually offered and received by a pastor, for his trouble or kindness—you may guess which. I sincerely wish our churches, in all their observances, were more observant of the doctrines and practices, the spirit, motives, and designs, of the apostolic churches—then parents would feel more deeply concerned for the salvation of their rising offspring. May grace be with all who love our Lord Jesus Christ in sincerity.

Cambridge.

R. E.

ODD FELLOWS' SOCIETIES.

I AM very glad these institutions have been noticed in the pages of the *Reporter*; because they are daily becoming more and more important in their operation upon young members of many of our churches; a class among whom your lively and very useful publication is widely circulated, and attentively read.

That there are *some* good features in these societies, I readily admit; but the good is, in my opinion, more than over-balanced by the evils which are interwoven in their constitution, and which, I conceive, are calculated to produce a withering influence upon the piety of the members; beneath which, many a youthful professor, who has bid fair for usefulness in the church, has made shipwreck of faith and a good conscience.

Without giving a decided negative to the question, "Can a christian join a club of Odd Fellows?" I feel firmly persuaded that such a step would be highly *dangerous*—something like a pilgrim sleeping on enchanted ground, and as if one, instead

of resisting temptation, embraced the tempter.

But as *brevity* is one of your rules, I will, without further preface, state a few, out of many reasons, why (in my opinion) a member of a christian church ought not to be a member of an Odd Fellows' Club.

First. Because the meetings of these clubs are held in public houses; thus presenting a temptation to sinful indulgence; and, at any rate, disobeying the injunction to avoid "the appearance of evil."

Second. Because the dresses, trappings, gewgaws, and idle ceremonies connected with these clubs, while they cannot produce any benefit, incur a needless expense; and, with the processions and other highly objectionable modes of display, tend to deaden religious feeling, and are sadly too great a conforming to the world.

Third. Because objectionable modes of increasing the funds are resorted to—as balls, plays, &c.; the mere refraining from which is not sufficient to dis sever members from being connected therewith.—(Read Eph. v. 11.)

Fourth. The attendance, in procession, on the funerals of members at parish churches; thus giving countenance, unnecessarily, to the crying evil of State Churchism.

Fifth. The use of secret signs, at all times carrying with them suspicions, with which *christians* ought not to be identified.

There are other reasons; but the above ought to be sufficient. If any one ask, "How then are mechanics, and others, to provide against sickness or death?" I reply, let Benefit Societies, on christian principles, be formed, in single churches or districts, as may be necessary. DEACONIENSIS.

REPLY TO "J. B."
ON "AN INDEPENDENT'S" QUERY.

UPON considering the subject which occasioned the reply of "J. B. to the query of "an Independent," I beg to lay before him a few arguments which, apparently, are opposite to his statements. He (J. B.) attempts to point out, what he considers the undeniable fact, that the jailor and his household were not sprinkled but immersed. I first observe,—St. Paul said unto the jailor "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." We have no reason to think that Paul knew whether the jailor had or had not any children; on the contrary, he uttered the same doctrine that Peter announced to the Jews: "The promise

is to you and to your children." Again, Paul declared to the jailor, that in consequence of his own faith, he and all his house should be saved. We have, also, strong reason to believe that there were children in some of the families when the declaration was made,—as in that of Cornelius, Acts xi. 13—14,—that of Lydia, and her house,—and the household of Stephanas. Any person who has examined the meaning of the words "house" and "household" in the scriptures, cannot but conceive that they denote children. Origen, born about the year 186, a man, the most learned of his time, says,—"Infants are baptized for the remission of sins." And again, "The church hath received the tradition from the apostles, that baptism ought to be administered to infants." And we have other evidences to the fact that baptism of infants has been continued from the earliest ages. And lastly, our Saviour came not to destroy the law and the prophets, but to fulfil. BROWN.

[We assure our readers that the above is a real communication.—Ed. B. R.]

ANTI-STATE-CHURCH ASSOCIATION.

SEVERAL letters have reached us, urging attention to the claims of this institution. Let our readers, then, understand, once for all, that we shall never allow any other object, however excellent in itself, to occupy a more prominent place on our pages than the propagation of the gospel, and the observance of its ordinances. Our duty is to report the progress of the gospel in our churches, and to instigate our brethren to renewed and persevering efforts for its diffusion; persuaded that by so doing we shall best succeed in dispersing error and promoting truth. As we pass along, we are willing to welcome and aid every collateral attempt that may be made upon the empire of darkness; but after all, the gospel, and the gospel alone, can regenerate the world. Every soul brought into the spiritual kingdom of Jesus Christ, is a loss to the enemy, and a gain to us. And this will be found, not only the most efficient, but the most expeditious mode of establishing the reign of truth and righteousness in the earth. Yes: we are old-fashioned enough in our notions, to prefer the gospel before any and every other instrumentality for purifying and regenerating the world. Let nothing—no, nothing—divert us, then, from diffusing the Gospel of Christ.

We have thought it needful to make these few explanatory remarks by way of reminding our friends of our peculiar vocation. Let not any wonder, then, or complain, if they find us always giving preference to such suggestions as have a special bearing on the extension of the gospel, together with reports of its progress.

Our friends who have written on the subject of the "Association" will now understand why we have not occupied our space with their letters. We cordially approve what they have written. Two, especially, "Alpha," and "J. D. W.," have our best thanks for their valuable papers. "Alpha" calls on christians to give in their adherence to this cause, that they may thus avow their allegiance to Him who is King in Zion; urges them, by all the evils that error is inflicting; and reminds them of Moses, and Paul, and our Lord himself, who thus laboured, looking for the recompense of reward.—"J. D. W." is anxious to know what will be done: in his neighbourhood, ignorance of the subject prevails. He would welcome the lecturer, and hopes all the villages in the empire "will be supplied with short and lucid tracts." He advises that the high places of the field—the fortresses of the enemy—be first attacked; and concludes by proposing that prayer be made to the God of heaven for success.

JEMSON DAVIES, LEICESTER.

THE letter to this gentleman, promised in our last, has been withdrawn by the writer, Mr. W. Palmer, who now does not seem disposed to waste his ammunition. The history of the matter is this:—A Book, by an Old Writer, who, we charitably believe, was not sound in his intellects, was lately reprinted at Leicester. This book is recommended by Jemson Davies, a clergyman, who says, "The times in which the learned divine* lived, were of the fiercest and most appalling character—when antichrist, under the papal form, was in the ascendant, and rampant; and laboured with unmitigable rancour to eradicate God's truth from the land." And Mr. D. wrote this with the title-page of the book before him, which describes the author as "a persecuted and ejected minister from the Church of England." His ejection, it appears, took place in the

* Learned Divine! Why the book contains expressions which are next door to blasphemous!!!

reign of Elizabeth, since which period, any school boy could tell Mr. D., popery has never been rampant here. The old lady was turned out rather unceremoniously, and her eldest daughter as unceremoniously took her place. Mr. Palmer, in his own pointed style, describes the doings of this eldest-born of the mother of harlots, and tells Mr. Jemson Davies in plain terms, that if he does not know the history of his own church, the dissenters do. No: no: the Dissenters of England and Scotland, and the Roman Catholics of Ireland, can never forget, they may forgive, but never can they forget, what they and their forefathers have suffered at the hands of the English Protestant Established Church!

OPEN-AIR PREACHING.

WE have no further reports on hand; but we earnestly hope that as the weather has been remarkably favourable this season, ministers of the gospel have availed themselves of suitable opportunities for publishing the "glad tidings" in the open-air. We would fain hope too, that something will be done this month, between the hay and corn harvests, in visiting villages, after the manner described in our pages in May and June. Examples, however, good examples, of diligence in this duty, will do more than anything we can say, to stir up our friends to arise and go forth. Will our brethren who are engaged in this noble service send us reports of their proceedings? We wait for them with anxiety.

Summer is the harvest season of open-air preaching. "He that sleepeth in harvest is a son that causeth shame." "The night cometh when no man can work."

PLANS OF USEFULNESS.

CLASS MEETINGS.

Encouraging Passages of Scripture.

"My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt his name together." Psalm xxxiv. 2. 3.

"Come and hear, all ye that fear God, and I will declare what he hath done for my soul." Psalm lxxvi. 16.

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Malachi iii. 16.

"Where two or three are gathered together in my name, there am I in the midst of them." Matt. xviii. 20.

"And they talked together of all these things which had happened." Luke xxiv. 14.

"These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." Acts i. 14.

"Who, when he came and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord." Acts xi. 23.

"Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." Acts xiv. 22.

"And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly." Acts xviii. 26.

"I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I may be comforted together with you by the mutual faith both of you and me." Rom. i. 11, 12.

"Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ." Gal. vi. 1. 2.

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs." Col. iii. 16.

"Wherefore comfort yourselves together, and edify one another, even as also ye do." 1 Thess. v. 11.

"Exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin." Heb. iii. 13.

"Let us consider one another, to provoke unto love and to good works: not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another." Heb. x. 24, 25.

"Confess your faults one to another, and pray one for another, that ye may be healed." James v. 16.

"Brethren, if any of you do err from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James v. 19, 20.

ATTEMPTS TO DO GOOD.

NEMPNETT, *Somerset*.—In June, 1842, the inhabitants of this place, applied to the agents of the Bristol Baptist Itinerant Society, beseeching them, with tears, to come down and teach the rising generation, and

preach the gospel to the people; there being but one service in the parish church on the sabbath, and no sabbath or day-school. After deliberation and prayer, two of the brethren resolved to go, although many obstacles appeared in the way; the place being ten miles from Bristol, cross country, and the roads very bad in winter. On the 3rd of July, they went down, and the people gladly received them. A house was opened, and the gospel preached; which was continued for several ensuing sabbaths, when the place became too strait, and they were obliged to go into the open air. The people then procured a larger and more convenient place. On the 11th of September, a sabbath school was formed, when another agent joined in the work, and the people most cordially agreed to defray all expenses. Application was then made to the above society, to supply it with preachers. They kindly consented, and provided a conveyance for the agents. The school soon numbered fifty scholars, in this small parish, which was in the greatest ignorance—one-third not knowing how to read—they knew nothing of prayer or praise; but now the valleys echo with the voices of their children, singing, "Oh that will be joyful," and other hymns. In March, 1843, one was baptized, who, with six others, were formed into a church. In September, another female followed Christ through the baptismal stream. At the school anniversary, (Sept. 10), the people expressed their anxiety to build a house for God, and offers were made for that purpose. A fortnight was given for consideration and prayer; when the people, with one heart, agreed to build. One friend gave the ground; another gave stone; others hewed it; and others gave money. The house is built, and was opened for divine worship, April 8th; when two sermons were preached by Messrs. G. H. Davies, and E. Probert, to crowded congregations. And now, the best of all is, that a goodly number are inquiring the way to Zion. "The Lord hath done great things for us, whereof we are glad." G.W.U.B.

SEWERS END, *Essex*.—The spiritual destitution of this populous village and neighbourhood, has been deeply felt, by some friends of the Redeemer in Saffron Walden; they therefore determined to obtain a barn, capable of accommodating 200 persons, which they have fitted up, and in which a religious service is now regularly held on sabbath evenings. Hitherto, the attendance has exceeded the number that can be accommodated within, so that many have had to remain outside during the services. What enhances the interest of this attempt to do good, is the fact, that it is a joint effort of Baptists and Independents to spread the gospel of their common Lord.

REVIVALS.

GORSLEY, *Herefordshire*.—Having often been much delighted by reading of the progress of the work of God, in the different churches of our denomination, I send a few lines in reference to the state of religion amongst us. The attendance on public worship here, I rejoice to say, is very good; so much so, that the place has recently become too strait for us. And yet, notwithstanding this, we made no spiritual progress either in the church or congregation. This we saw, felt, and lamented, and earnestly besought the Lord to "make his work appear unto his servants." Nor did we pray in vain. The prayer-meetings are now better attended; the brethren and sisters (for women pray among us) pray with greater fervour; sinners are awakened, and some who hesitated, are now decided. March 31, was a high day with us. Five individuals then followed their Saviour into the baptismal waters, among whom was a young girl, not fourteen years of age. The attendance, on this occasion, was large, and a very melting influence seemed to pervade the audience. On May 12, five more put on Christ by baptism, and others are coming forward. May the Lord continue to bless us!

J. H.

SUTTON-ON-TRENT.—A Friend says, (June 11), "Mr. Pulsford is with us. A week ago last sabbath, we baptized five, and last sabbath, ten."

BAPTISMS.

FOREIGN.

JAMAICA.—*Gurney's Mount*.—Twenty-two were baptized, before an immense concourse, in Cascade River, March 3rd. Profound silence and order prevailed, and a good impression was made. *Fuller's Field*.—On March 10, Mr. Hume baptized fourteen, in Cabaritta river; and on the 17th, twenty-six more. The attendance was great, and much interest was excited. *Refuge and Kettering*.—Mr. Knibb baptized sixty-four, in the sea, at Duncan's Wharf, April 5. *Bethsalem*.—April 16, Mr. May baptized thirteen persons, at a secluded spot in the wilderness, which had been cleared for the occasion. At *Providence*, in the river, April 18, Mr. May baptized eleven persons.

BAHAMAS.—*New Providence*.—Forty-seven persons were baptized by Mr. Capern, on March 3. At *Turk's Island*, forty-five have recently been baptized.

HAYTI.—Mr. Warren, formerly an influential merchant, at Port-au-Prince, has been baptized, before 3000 spectators.

DOMESTIC.

NORWICH.—On Monday evening, May 20, when repairing to St. Mary's chapel, I was surprised to observe a considerable concourse of all denominations, gathering in the same place. Presently, the vestry door opened, and certain parties took their seats near the baptistry. From this it appeared there would be a baptism. But what was our surprise, to see the pastor enter his pulpit, accompanied by Mr. Govett, late curate of St. Stephen's, in this city. Mr. Brock opened the service, and the clergyman preached from Acts, ii. 37—8. He referred to the exercises of his mind on the subject of baptism, and then gave a warm exhortation to believers, from the last verse of his text, and concluded with a solemn and touching prayer. The evening was now far advanced, and the place was getting dark. About 600 people were present, and all anxious to see, which caused a little confusion. Mr. B. descended into the water, followed by Mr. G. first, who, with eight other candidates, were immersed. This circumstance has caused considerable stir in Norwich. We only regret we had not a few hundred tracts to distribute. J. W.

TROWBRIDGE.—May 19.—On this morning, twenty-four persons were baptized in the river, by Mr. Barnes, pastor of the Back-street church, in the presence of several thousands of spectators, who were addressed by Samuel Salter, Esq., the senior deacon of the church, and brother Shem Evans, of Penknapp. Some of the candidates were trembling under the weight of extreme age, and others were in early youth. They were all received into the church, at the Lord's table, the same day. About a thousand baptismal tracts were given away at the water-side and in the chapel.

BURTON LATIMER.—The cause of Christ is steadily progressing. On two recent occasions five were baptized; and on May 26, ten more. Three of the number were from Crauford, the residence of the "Rev. Sir George." One of them was a servant of the priestly baronet, and has since been driven from his employment and his home. The other two are not exempt from persecuting influences in that seat of clerical intolerance; but adhering to the claims of conscience they remain unmoved. "They fear God and know no other fear." LL.

BRIGHTON, *West-street*.—Baptism has been administered in this place twice this year—in the month of March, to six, and in May, to four. The solemnity of these seasons, and especially of the last, we think, will not easily be effaced from the memory of the spectators; who all concurred in stating it to be truly a season of devotion.

MONTACUTE.—On Thursday evening, May 2, six persons were baptized in the baptist chapel, Montacute, after a sermon by Mr. Pearce, of Crewkerne; three sabbath scholars were amongst the number, and one friend, who, (with her husband) on this occasion, followed the Saviour, had been, for many years, a member of an Independent church; but was fully convinced of her duty at our last baptizing. Indeed, the Great Head of the church has frequently blessed the public administration of his own ordinance here, to convince and decide the wavering; and one person, who recently joined the church, attributed his *conversion* to witnessing a baptism some months previously. He went to gaze and mock; but returned to seek and love the Saviour, and ultimately to yield obedience to Him.

CREWKERNE.—A very interesting service was held here, on Wednesday evening, May 1, when, after a sermon by Mr. Price, of Montacute, eight of our friends “went down into the water” in imitation of the example of our Lord. Amongst these, was Mrs. Pearce, the wife of the pastor of the church; whose mind had, for some years previously, been exercised on the subject of baptism; and was finally brought to follow her Lord fully, through a sermon she lately heard from her husband, on Matt. iii. 13–17. This is the *third instance*, in which the pastors of this church have baptized their partners. We trust this will encourage the wives of baptist ministers, who have not observed the ordinance, to “go and do likewise.”

RAHEN, Ireland.—You take an interest in the evangelization of Ireland. On May 12, our place here, was filled with attentive hearers, who listened without offence, to an address on believers' baptism. We then repaired to the river, in which I immersed a man and his wife, Presbyterians, and an Episcopalian. The Catholics behaved well throughout, and one, lent us his house to change our dresses in. We afterwards admitted the candidates into our church. I. M. C.

UPTON-ON-SEVERN.—Five persons were immersed here on May 5. Three were young; two being daughters of our deacons. Each of these young friends referred to the letters and conversations of the late Mrs. Freer, the wife of our pastor, as the means by which they were brought to God. Mrs. T. did much in this way, with great effect. Two were from our village stations. W. B.

SPENCER PLACE, London.—As the result of our “Easter week” services, we had the pleasure of seeing nine persons, on Thursday May 30, buried with their Lord in baptism. Who hath “despised the day of small things?” H. L. D.

DOWNTON.—Lately, baptism was administered, by the bishop of this church, to five persons. One was a highly esteemed preacher and class leader among the Wesleyans; who, for more than twenty years, had felt persuaded that christian baptism must be by immersion, on a profession of faith. Another aged female, a “Primitive,” and the wife of a “Primitive,” found, on her return, entrance to her dwelling prohibited; her husband threatening to set fire to her clothes if she entered. Verily, the offence of the cross has not ceased!

OADBY, near Leicester.—We have been much revived since our pastor, Mr. Rees Price, came amongst us. Our congregations are large, and prayer meetings are well attended. On April 7, Mr. P. baptized five, and on May 20, four; when tracts on baptism were given away. Seven were scholars. We have more candidates, and several inquirers. Our minister teaches and preaches from house to house. J. W.

SUNDERLAND, Nesham-square.—We have to thank Almighty God that our church is still blessed with accessions. On the 18th March, we baptized one; April 7, one; 28, four; and on May 12, three. Amongst these was a household of four unmarried sisters, each above twenty years of age. Several penitents are coming in from the world. We have another baptism on sabbath evening next. J. K.

WARWICK.—May 5, two female teachers were immersed by Mr. Nash, and received into the church. They were young persons; the youngest was led to decision of character from an address by Mr. N., a few months ago, when she was dismissed from the school and presented with a bible. J. D.

NEW PARK STREET, London.—On Lord's-day evening, May 20, ten persons were baptized by Mr. Smith. The chapel was quite full, the greatest order prevailed, and a good impression appeared to be made.

NEWCASTLE-UPON-TYNE, Tuthill-stairs.—On the 30th April, four young females were baptized by Mr. Craggs, one of the deacons, the pastor being unwell. Three of the four were about fifteen years of age. A lovely sight!

TULLIENET, Perthshire.—Our pastor, Mr. Donald Grant, baptized three females on April 10; their ages were thirteen, seventeen, and sixty years. Also, a young man on Friday May 10. W. R.

ARRARAT, Wauntreoda.—The opposition of the Rhantists is doing good. Several of their people are joining us. On May 19, a large concourse assembled at the river side, when Mr. Davies immersed eight candidates, among which were two households. T. D. T.

ORCOP.—On April 7, three were baptized, and on May 5, two, making twenty-seven in ten months. Mr. Boyce, of Bristol, in his 83rd year, delivered an animated address to an overflowing congregation. J. H. H.

SAFFRON WALDEN, *Upper Meeting*.—On Wednesday evening, May 15, Mr. Haycroft, for the first time, administered the ordinance of baptism, amongst us, to two females, after a very suitable address.

C. D.

ASHDON, *Essex*.—Mr. Tubbs baptized two, Jan. 31; three, Feb. 4; and on May 26, four; making seventeen in one year in this village: all added to the church, which now numbers eighty-seven members. E. F.

BROMSGROVE.—Mr. Scroton says,—"Since I wrote to you last, twenty persons have been added to our church by baptism."

KIRTON-IN-LINDSEY.—Since my last report, we have baptized four, and restored one. W. G.

WINCANTON.—Three young persons, who had been scholars, were, with our minister's daughter, baptized on May 5. G. E. W.

NASEBY.—Two were baptized May 2^d, and the next sabbath four more; one was a Wesleyan, another, a youth of fourteen.

V. E.

RECENT BAPTISMS.

April 28—at Providence, Shoreditch, London, by Mr. Miall, eight.

May 2—at Stamford, by Mr. Pentney, two; at Berkhamstead, ten; at Unicornyard, London, sixteen.

May 5—at Broughton, Notts., three; at Retford, by Mr. Fogg, two; at Newport, Isle of Wight, by Mr. Vernon, three, (one a Wesleyan); at Little London, Gloucestershire, by Mr. Davies, three; at Brimpton, three, who were baptized in the river, before many witnesses. Tracts were given away.

May 12—at Wigan, by Mr. Ellison, five, one was in her 85th year; at Forest Row, East Grinstead, in the canal, by Mr. Veals, two; at Boughton, Notts., in the Wellow pool, five—about 1000 were present; at Ebbw Vale, in the river, before a large concourse, two.

May 19—at Ramsgate, by Mr. Garwood, six—one was 86 years of age; at Bingley, Yorkshire, by Mr. Liddel, three; at Bridport, by Mr. Price of Montacute, four—one had been a Wesleyan, another a sabbath scholar.

May 22—at Chesham, G. B., by Mr. Ayrton, five.

May 26—at Maidstone, King-street, three.

May 30—at London Road, Saffron Walden, by Mr. Pleyer, one.

May 31—at Bishop Burton, Yorkshire, by Mr. Parkinson, five.

[Some reports of baptisms omitted, were six months old!]

BAPTISM FACTS & ANECDOTES.

A DISCIPLE OF CHRISTMAS EVANS.—You have requested to hear more of "merry Christmas." What if, at present, I should offer you a mite about one of Christmas's spiritual children; in whom, perhaps, a touch of the family likeness may be seen. This man, from Mona's isle, had come to take up his abode in one of the large towns in England; and there not being, at that period, any divine worship in the place conducted by his own people, in his own language, (a Welshman, Sir, is fond of his own language; none like it. I have been witness, when the purest strains of English have prevailed—under favour!—to mesmerize a multitude; but the same tongue, tuned to pærons of the lofty Welsh, has set the mountaineers to sob, to wave, to sing, and, still with metaphors aside, *to dance!* The English will smile at this; but the English are to be pitied: the English, with all their excellence, are as *uncrafty* in the case as a babe.) Well, sir, this man being thus situated, was fain to attend Welsh preaching at a place *where they did not do them right*. The minister, one day, called upon Owen, (that was the name). Owen sat, resting from his toil, with his first-born boy upon his knees; and there ensued a colloquy. "Oh, I was not aware that you had any family. But have you had your child baptized? I—d—t—re—mem—ber." "Well, sir, he has not been baptized as yet," said Owen, passing his hand submissively over his brow. "But how is this? Is it not high time? What if the child should die? By all means bring him without delay, and I will baptize him." "*Daniel!*" said Owen, looking soberly at his infant, "*a wyt ti yn credu?* Dost thou, I say, believe on the Lord Jesus? for if thou believest with all thine heart thou mayest." Then listening, right and left, pausing, then listening again! But there was no more response than had come to the prophets of Baal, in the contest upon mount Carmel. Turning gravely towards the minister, "*D' yw o 'n ddwyed dim!*" said Owen. "The candidate says nothing! Sir, it is not time for baptizing yet—too soon, I doubt. Some future occasion, perhaps, may be more favourable." It must be owned that the worthy minister, for once, was *blank*; and he retired, perhaps, to meditate upon this specimen of *preaching* from one, whom, till now, he had known only as a *hearer*; having to reflect also that, *upon this same topic*, he had, in times past, been preaching, in *his hearing*, full many a homily, but, as it now seemed, in *vain!*

"The men that keep thy law with care,
And meditate thy word,
Grow wiser than their teachers are,
And better know the Lord."

"What doest thou here, Elijah?" might be said to many a baptist in a pædobaptist church, in whose case the same excuse cannot be alleged, as in the case of this not unmirthful son of the mirthful and noble "Christmas." Would that all baptists were alike true to their principles, as was this man from Mona's isle. But it was not likely that Owen's home would be otherwise than *too warm* for him after this. It was about this period, that he first called upon the writer, who, together with him, and some half a dozen besides, ventured on the commencement of a Welsh baptist interest in that place; which long since, has built itself a chapel, and, after the lapse of thirty years, is still flourishing under the smile of heaven. "Who hath despised the day of small things?"

Wolsingham.

E. L.

AN INTERESTING FACT.—"This afternoon" says a baptist minister, in a Northern county, "I have received a letter headed '*A word fitly spoken is like apples of gold in pictures of silver*!' from a Wesleyan methodist minister in Scotland; detailing his conversion to our sentiments. He states that a remark made by me some months since, when shewing him the interior of our chapel here, was the means of leading him to investigate the scriptures on the subject of christian baptism; which investigation led to his immersion last Lord's-day, by Mr. Watson, of Edinburgh. The remark referred to, was as follows:—'When you are prepared to obey *all* Christ's commands, and follow Christ's example, I should be glad of the honour of putting you in *there*'—pointing to the baptistry."

CANDID ADMISSIONS.—In a large Northern sea-port, a member of an Independent church, recently confined, expressed to her minister, her doubts as to the propriety of having her babe sprinkled. He replied, to the effect, that it would do it no good; and so "it was not done." Lady L.—, who is a member of the same church, in conversation with a poor woman, a member, who also had expressed her unwillingness to have her babe sprinkled, said in effect, "I am of your opinion, and if I had children, I would act as you are doing."

A REFRACTORY SUBJECT.—A few weeks ago, at a village church in Gloucestershire, a girl of three years of age was taken, by the persuasion and presents of the parson, to be christened; but lo! when they got there, though the parson had given her a new pair of shoes, the little vixen would not be done, and they were all dismissed without the ceremony being performed.

A WESLEYAN MINISTER said, on June 9, in a chapel in the vale of Belvoir, when speaking from Mark xvi. 15—16, "It is highly wrong, and positively sinful, to baptize adults after they have been baptized in infancy!"

RELIGIOUS TRACTS.

IRELAND.—The tracts also are silently working their way. About a month ago, I received the following, from a Roman catholic, nearly twenty English miles from here:—"Sir,—I have to acknowledge that I have read, in some tracts, very strong arguments for adult baptism. But church historians give evil accounts of the founders of the sect of baptists. Now, they who can urge such arguments in favour of the above doctrine, I consider, cannot be so bad as represented. You will oblige me much by lending me some portions of your church history; as I am of opinion that no persons, professing the name of christian, could be guilty of the fanaticism laid to their charge." We must go on, preaching, teaching, and circulating, and light must spread. O for the faith and zeal of an apostle! I am fully persuaded that, in a variety of places, there slumbers, beneath the surface of society, a large and unsuspected mass of conviction in favour of our views, which will gradually ripen; and other men, who come after us, when we have finished our course, will daily find it, in an open avowal of the Saviour's cause.

LEEDS.—*A preaching station raised through Tract distribution.*—There is an interesting circumstance in reference to the preaching station at Kirkstall. About two years ago, a brother, residing in that village, commenced the work of distribution; in a short time he was joined by others, who were desirous for the spread of the gospel. A house was opened for prayer and occasional preaching; and on the first sabbath of last year, a member of the church at Bramley, residing in Kirkstall, opened her house for the regular preaching of God's word, which was frequently attended by thirty to fifty people. In June of last year, a room was taken and fitted up, capable of holding a hundred persons. The regular attendance on sabbath evenings is, on the average, seventy. Two persons, on a profession of faith, have been baptized and added to the church assembling in this place; and two others are inquiring the way to Zion. May not the Lord's hand be seen in this?

DONATIONS have been forwarded to

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| Wolsingham | 500 | .. 25 | .. 10 |
| Pershore | 300 | | |
| Weston-by-Weedon. | 500 | .. 25 | .. 10 |
| Hillsley | 500 | .. 25 | .. 10 |
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| Bridport | 500 | | |
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| Bishop Stortford . . | 500 | .. 25 | .. 10 |

SABBATH SCHOOLS.

LEWCOTE GATE, *West Hallam, Derbyshire*.—It is now about twenty-six years since this school was established, and it was commenced in a very remarkable manner. At the time referred to, there lived at this place a poor collier, who was very fond of fiddling, and who was in the habit of spending the greatest part of his sabbaths in this exercise; and while thus engaged, he was often surrounded by many children. One day, as he saw so many children attending his favourite exercise, the thought struck him, that many of them were very ignorant, and that he might teach them something; and very soon after, he was induced to commence a Sunday-school at his own house. Many children soon attended, and so great was his success, that he found himself placed in circumstances of difficulty, for he had not sufficient materials to carry on his work comfortably. However, necessity, the mother of invention, soon suggested means by which, for a period, he was relieved in some measure. The method he adopted was this: instead of whole books he used single leaves, taken from some old books he had, and instead of forms, he used planks belonging to the colliery where he worked. These planks being wanted, he was obliged to fetch them every Saturday evening, and return them early every Monday morning. In this work he continued, almost unnoticed and alone, for some time. After a while, he felt it to be his duty to take his pupils to some place of worship, and so he took them to the parish church; but he had not attended long, before the clergyman informed him, in rather unpleasant tones, that he must bring his children there no more: and thus, where he expected the most encouragement and countenance, he received the least. By this time this peculiar institution had become more known in the neighbourhood, and the Derby Sunday school Union sent a deputation to inquire into the case; and, soon after, an application was made to the Independents at Ilkeston for assistance and countenance, which was cheerfully granted. Teachers were immediately sent, some of whom have attended from that period until now. The school soon flourished very much, and numbered, at one period, about 140 scholars. As soon, almost, as it became incorporated with the Independents, preaching was commenced on the sabbath afternoon; and in this they were much encouraged by the number of persons that attended, and the salutary effects that were evidently produced by the ministration of the truth. But this once flourishing and beneficial Sunday-school is no more! And why? Is it because there are no children willing to be taught, or because there are

no persons willing to teach them? The "joyful sound" of the gospel is no longer heard at Lewcote-gate. And why? Is it because there are no people anxious to hear it, or because there is no minister willing to preach it? No: but a prohibition has been issued by the landlord, who is the proprietor of the entire parish. A few weeks ago, an order was received that the school should be instantly broken up, and the preaching discontinued; not even the small favour of preaching a farewell sermon was allowed. The people and children were discharged from attending, and were informed, at the same time, that no dissenter should any longer be tolerated on the estate. The landlord has been remonstrated with on the subject; but no redress has been received, and there is no hope that any will be received at present. Some time ago the primitive methodists were prohibited from preaching in the parish, and since the Independents have been discharged, the Wesleyans have received similar orders; and thus, the inhabitants of this populous parish are now doomed to the sole instruction of the Established Church. Such an outrageous infringement upon the rights of conscience and the principles of religious liberty has seldom been witnessed in modern days; and it is hoped that this monstrous instance of intolerance will receive its deserved condemnation from all christian and liberal-minded men, and that speedily some means will be devised by which these tyrants will be effectually taught, that "consciences and souls were made to be the Lord's alone."

REVIEWS.

THE TERMS OF COMMUNION,

At the Lord's table, and with the church of Christ.

BY ROBERT BOYTE C. HOWELL, M. A.

Pastor of the Baptist church, Nashville, Tennessee.

London: G. and J. Dyer, Paternoster Row.

"TERMS OF COMMUNION." This subject materially affects the constitution and practice of baptist churches. Pædobaptists have, apparently, been eager to engage in the discussion of it, that they might have an opportunity of casting a reproach upon the baptists, whose practice they describe as illiberal, self-righteous, and bigotted. The number of our churches adopting the "open" system were once very few; but have much increased during the last twenty or thirty years. The splendid and persuasive eloquence of Robert Hall, in advocating this his favourite system, had no small

influence in producing this change. Mr. Kinghorn replied to Mr. Hall; and though inferior in eloquence, proved himself fully capable of meeting his powerful antagonist on scriptural ground. It is understood that mixed communion has but few advocates on the other side the Atlantic; and Mr. Howell's work was undertaken to diffuse more correct information respecting the principles of American baptists on this subject, to perpetuate existing unanimity, and to advance still further the empire of truth. In pursuance of these objects, Mr. Howell first defines the position of the strict baptists, and vindicates them from certain charges. He then enumerates, illustrates, and defends the fundamental principles of communion—mentions the reasons why they cannot unite with pædobaptists—states the tendency and effect of open communion—shews after all that has been said of selfishness and bigotry, that the strict baptists are more consistently catholic than almost any class of pædobaptists—and then refutes the charge, that by restricting communion to baptized believers, of known christian character, and by declining to adopt any new terms of communion, we are guilty of dividing the body of Christ, and become schismatics.

These propositions and statements Mr. Howell has, in our opinion, scripturally sustained, and in pursuance of his design, some instances of the paralyzing influence of mixed communion are introduced, which, we trust, will have the effect of convincing many, of the evil of departing from scriptural precedents. Some personal observations and reflections here and there, would, we think, have been better omitted. We regard the republication of this volume with approbation, and recommend a serious perusal of its contents to the baptists of Britain, at this important juncture of their history.

A CAVEAT AGAINST THE PUSEYISM
OF MR. WESLEY'S TREATISE
ON BAPTISM.

THE DISCOURSE ON CHRISTIAN BAP-
TISM, BY MR. THOS. STRATTEN
OF HULL, EXAMINED.

BY JOHN CRAPS.

London: Houlston and Steneman.

Two more valuable little pamphlets from Mr. Craps. We scarcely need add, that being written in his usual argumentative, clear, and sober style, they are eminently calculated for usefulness; especially, if circulated amongst the methodist family in all its branches.

THE LASCAR'S CRY TO BRITAIN.

BY JAMES PEGGS,

Late Missionary at Cuttack, Orissa.

London: Ward.

THIS is "an appeal to British Christians, on behalf of the Asiatic sailors, who resort to the ports of London, Liverpool, &c.: more particularly addressed to the Directors of the Missionary Societies." Another attempt by Mr. Peggs, to benefit the Hindoos! Verily, our esteemed brother has well redeemed the pledge he gave when on his voyage back to England,—that he would never cease in his efforts for the amelioration and improvement of the condition of India!

APPROVED AND RECOMMENDED.

THE CELESTIAL RAILROAD: by Nathaniel Hawthorne. London: Houlston's.—CHRISTIAN THOUGHTS ON FREE TRADE: by W. J. Shrewsbury. London: Strange.—RISE AND PROGRESS OF CHRISTIANITY: AN EVIDENCE OF ITS DIVINE ORIGIN: by F. Johnston. Cupar: Lees.

PASSING EVENTS.

IRELAND.—A correspondent observes,—“I know that Popery is a system full of fraud, deceit, and intolerance. We never shall, however, put it down by power, or by depriving Roman Catholics of their civil and religious liberty. We must not *persecute others ourselves*, to prevent them from persecuting us. To do good to any class of people, we must give them just the same privileges as we wish to enjoy. That man is a tyrant in *principle*, and would be one in *practice*, if he had it in his power, who wants *exclusive privileges* for himself. Let us have an open field and fair play, and truth will prevail, if the friends of truth are active and diligent in its dissemination. Error carries the seed of destruction within itself, but truth is immortal. Although I have formed some political principles—I never wish to mix myself up with political parties in this country. The present time, however, seems to be an important crisis for Ireland. The Repeal question is an appeal to *reason*, not to *arms*. Government may use their power, and by 30,000 troops they may coerce men into *submission*; but nothing except civil and religious liberty will bring them into *obedience*. We all know that proclamations will not extinguish principle, neither will prosecutions ever put down *public opinion*. Ireland cannot much longer be ruled by the bayonet and sword. Repeal is not a *local* movement, but the voice of the *nation*. Public opinion is formed upon the subject, and *public opinion* is a power which nothing can ultimately resist. It may be silenced by troops, but it cannot be subdued.

In every free country public opinion is omnipotent. "The powers that be," exist only by its permission. It moves, and thrones are erected; it moves again, and they perish. It must finally triumph over all other power. I am for full, free, impartial liberty for every man—for every Irishman, whatever may be his creed. I hope that I shall always adopt the golden rule of Jesus, irrespective of nation, colour, or religion, unto all men. Do numbers make a meeting illegal? If not, I think that the meetings in Ireland had no right to be put down. Are we gradually returning to the days of the Stuarts? I hope that every man who has liberty, and wishes his children to enjoy it, will be awake. Whatever you do for Ireland—pray for us, that we may have grace either to *do*, or *suffer* the will of God. J. B.

COMING EVENTS FORE-SHADOWED.—The Bishop of Exeter, on the question of the Welsh Bishopsrics, is reported to have expressed his opinion, that, if the feeling became general, that the bishops ought not to sit in the House of Lords, he, for one, would not wish to retain his seat in it. With respect to the question whether the bishops should have a seat in the House of Lords, it was a matter of minor importance. If a twenty-seventh bishop, in that House, were so much disliked out of doors, that his addition would lead to all the bishops being turned out, then he would say, the sooner they went out the better; because, if any such feeling prevailed, it was quite clear that they could not sit there with the goodwill of the people, and if they had not the goodwill of the people, they could not hope long to retain their seats. And he would tell their lordships, that, if ever a time should come, when the great body of the people of this country adopted the opinion, that there should not be a House of Lords, and continued to hold that opinion long, the House of Lords would not long exist. He was fully aware of the great benefits which were secured by the presence of his right reverend brethren in that House. By it, the country did homage to that blessed Being whose ministers they were. It had a beneficial influence on their lordships' deliberations, when matters connected with religion were brought before them; it was of great service with respect to its bearing on the connexion of Church and State; it was of service, even to the bishops themselves, for he believed they were better able to administer the government of their dioceses by being liberalised, and having their minds enlarged, by sharing in their lordships' deliberations. But great as these advantages were, they were as nothing compared with the importance of having a sufficient number of bishops duly to discharge the functions of ecclesiastical government.

BAPTIST INTELLIGENCE.

FOREIGN.

KETTERING, *Jamaica*.—This newly formed village, situate on the high road from Falmouth to Kingston, is fast advancing. Nearly 100 cottages are completed, and many others are in a state of great forwardness. A portion of the land, commanding a view of the sea, and the distant town of Falmouth, has been made over to the *Baptist denomination in trust*, and it is hoped that ere long a neat chapel will be erected. On the first sabbath in April, a church was formed from the members residing in the township, who were in connexion with other baptist churches; and on the same day twenty-one were baptized and received into the church, which now is composed of 143 members. This village has arisen under the auspices of Mr. Knibb, and we learn that he is very anxious to have a chapel erected in commemoration of the Jubilee held there. At present, the congregation worship in an old house purchased with the land, which will soon be far too small to accommodate them. Who would not help to erect a baptist chapel at KETTERING? If a few of the wealthy among our denomination would give ten or twenty pounds each, the work would be done; and we feel assured that no tribute would be so grateful to the individual under whose care this free village has arisen.

DENMARK.—This is the fourth time that the meek and pious Münster has been cast into prison! Prayer should be made for him continually, that he may be delivered from these wicked and unreasonable men! The greatest annoyance to our brethren is, the sprinkling of their infants by force.

WEST AFRICAN MISSION.—The "Chilmark," and her burden of Missionaries, have arrived at Clarence—all well.

DOMESTIC.

IRELAND.—Mr. John Bates, Ballina, begs to acknowledge the receipt of a parcel, containing one hundred bags and pocket-handkerchiefs, with thimbles, pincushions, needle-books, &c, he being "the writer of page four, in the report of the Baptist Irish Society, 1843." Also one or two more small parcels at the same time, for which he is very thankful, and begs to say that they shall be faithfully distributed among the schools.

HOLT, *Cheshire*.—The friends here have presented Mr. R. Charlesworth with a copy of "Cobbin's Condensed Commentary;" and Mr. John Sudlow and Mr. Henry Brayne, with a copy to each of "Curson on Baptism." These brethren assist in preaching the gospel in this neighbourhood.

NEW ASSOCIATION.—Services were held, May 21, at St. Andrew's-street chapel, Cambridge, in connection with the formation of an Association of Particular Baptist churches in the county of Cambridge and the immediate neighbourhood. A considerable number of the churches, including those of a small association, which had existed chiefly for home missionary purposes, agreed to unite; to which it is expected others will be added. The object of the association is, to promote the spiritual prosperity of ministers and churches, by means of friendly intercourse and mutual assistance—to consider questions relating to the rights and privileges of dissenters generally—to procure more accurate statistical information respecting the state and progress of the associated churches; and to extend more effective aid to missionary operations. Sermons were preached on the occasion, in the morning and evening, by the Rev. J. Hobson, of Barton Mills, and the Rev. D. Rees, of Isleham; and a meeting for conference and business was held in the afternoon. It is proposed to hold a meeting of the association annually, during the month of May. Mr. Elijah Johnson, of Cambridge, was appointed treasurer; and the Rev. Robert Roff, secretary of the association.

THE NORTH AND EAST RIDING OF YORKSHIRE BAPTIST ASSOCIATION assembled at Malton, on Monday, May 27. The services were commenced by Mr. D. M. Thompson, Hull, who delivered a faithful sermon from "Curse ye Meroz, &c." The usual meetings for the transaction of business were held on Tuesday. A sermon was preached in the evening by Mr. D. Mackay, Masham. On Wednesday, the letters from the churches were read, and the circular letter, prepared by Mr. Mackay. The Home Missionary meeting was held in the evening. The principal addresses were delivered by Mr. Davis, Whitby, on "Family Religion;" Mr. M'Cree, Boroughbridge, on "the Importance of Home Missionary Labours, and Village Preaching;" Mr. Normanton, Driffeld, and Mr. B. Evans, Scarborough, on "the Efforts and Success of the Society." The services were well attended. W.

FENNY STRATFORD.—We are now able to report, that since the removal of Mr. Carter to this place, the affairs of the church and congregation, which had been disordered, are assuming an orderly and promising appearance. Sermons have been preached, and a large tea-meeting held, to aid in repairing the chapel.

EVERSHAM, Cowl-street.—On Tuesday, June 11, after tea in the vestry, which was provided by six members, Mr. Hockin was, without any previous intimation, presented with a handsome testimonial of respect and attachment.

THE BRISTOL ASSOCIATION OF BAPTIST CHURCHES.—This Association held its annual services in Sheppard's Barton chapel, Frome, on the Wednesday and Thursday in Whitsun week. Wednesday afternoon, the letters from the various churches were read, and proved favourable and encouraging. In the evening, the Rev. E. C. Birt, A. M., of Bristol, preached, from 1 John iv. 18. On Thursday morning, at six o'clock, a public prayer meeting was held, at which the Rev. W. Barnes, of Trowbridge, gave an address. At ten o'clock, the Association sermon was preached, by the Rev. Joseph Fox, of Paul-ton; subject,—"*The best mode of contending for the faith once delivered to the saints;*" after which, the Rev. J. C. Middleditch read the Circular Letter, "*On the nature and duties of the deacon's office;*" and in the evening, the public services were closed by a sermon from the Rev. T. Newman, of Shortwood. The meetings were well attended, and a spirit of ardent devotion pervaded them all.

MR. BATES, of Ballina, Ireland, informs us, May 27, that he arrived at home in safety, much refreshed by his visit to England. He mentions a baptism of five persons at Eagle-street, London, and a baptism of three at Bugbrook. He preached almost every evening when in Northamptonshire, sometimes in the open-air, on account of the crowds that attended. He adds, "a friend of mine in Dublin, told me that a person was recently baptized in Scotland, after reading the tract 'Immersion of the Son of God.' Brother Gould baptized one of the students of the Independent academy the other sabbath."

AN IRISH MISSIONARY thus appeals to the English for help.—"British baptists, what do you mean to do? Priests, and parsons, and landlords unite to oppose and obstruct our efforts. Popery is a tiger in its lair, and would pounce on us if it dare. Here I am—one man: labouring alone, among two millions of catholics, and nearly one hundred miles from a fellow-labourer."

NAUNTON and GUITING, Gloucestershire.—At a tea-meeting, consisting of from 400 to 500 persons, Mr. Acock, the late pastor of the church, was presented with "Horne's Introduction," and a purse of twenty sovereigns. Several ministers were present to witness and sanction this honourable and beautiful expression of christian love. Mr. Acock has laboured there more than twenty years. He removes to Shipston-on-Stour.

MR. PAUL ALCOCK, late pastor of the baptist church, Berwick St. John's, has received and accepted a unanimous call from the church of Christ, at Parley, near Christchurch, Hants, to become their pastor; and has commenced his pastoral labours among them, with prospects of usefulness.

PRESTEIGN, Radnorshire.—For many years, the friends here have assembled in a room, which, since Mr. Evans came amongst them, has become "too strait." The foundations of a meeting-house were laid, June 17, under encouraging auspices. One friend, who has been instrumental in raising this new interest, has given twenty guineas. The Right Hon. Sir H. J. Brydges, Bart., and Cecil Parsons, Esq., banker, gave £10 each. Their spiritual affairs are also in a hopeful state, and a sabbath-school has been opened. They contemplate expenses of about £400, and hope the christian public will aid them.

STOCKTON-ON-TEES.—On Monday evening, May 20, a tea meeting was held, to commemorate the twenty-first anniversary of Mr. Leng's pastorate. Mr. D. Douglas, who presided, and several other ministers, spoke, in honourable terms, of the high character and amiable conduct of Mr. L, who, in reply, stated the singular fact, that, during the long period of his pastorate, *he had not once been prevented from filling his place by illness*; and that, during that period, 300 had been added to the church, two of which number had become ministers.

MR. JOHN BUCKLEY, late G. B. minister, at Market Harbro', was ordained as a missionary to Orissa, at the spacious chapel in St. Mary's Gate, Derby, on Wednesday, May 29, before a large audience. The services were marked by extraordinary interest and emotion.

THE CROWN PRINCE OF DENMARK, a few weeks ago, came over to Scotland. When at Glasgow, the baptists promptly presented a memorial to His Highness, by the aid of the Lord Provost, on behalf of the Danish baptists. We hope that, *wherever His Highness goes, such memorials will await him!*

MR. JOHN BANE, Author of "Reciprocal Duties in a Well-regulated Church," &c. has resigned his pastoral office over the church at Aylsham, Norfolk.

MR. PAYNE has relinquished his connection with the church at Bridgnorth.

NEW MEETING-HOUSES have been opened at Barney, Norfolk, G. B.—at Millsbridge, near Huddersfield—at South Molton, Devon, when Mr. Teall was ordained pastor—at Bagnigge Wells Road, Pentonville—a large and splendid place at Cheltenham—and at Babbington Colliery, near Nottingham.

REMOVALS.—Mr. R. Evans, student, Accrington, to Burnley—Mr. J. J. Brown, of Bristol, student, to Islington Green—Mr. B. J. Pratten, of Bristol, student, to Boxmoor—Mr. Farmer, of Forest Row, to Romsey—Mr. J. B. Pike, of Newbury, to Shrewsbury.

RELIGIOUS INTELLIGENCE.

MADEIRA.—A woman, a mother of seven children, one an infant at the breast, has been sentenced to suffer death by the authorities here, because she "gave over respecting the religion of the state to which she belongs," and sought to proselyte others!

THE "JOHN WILLIAMS," South sea Missionary ship, sailed from Greenhithe, on Wednesday, June 5, with a cargo of Missionaries. The scene, as the steamer passed down the river to the vessel, was beautiful, and exhilarating; between four and five hundred being on board of her. Having put the Missionaries on board, the steamer accompanied the "John Williams" to Gravesend; where, after singing hymns on board both vessels, and three parting cheers, the scene closed! This vessel was paid for by the subscriptions of children: it is the *Children's Missionary Ship!*

THE ESTABLISHED CHURCH.—A recent pamphlet states, that the clergy of the Established Church in England, Wales, and Ireland, receive £8,896,000, and that these churches embrace 6,400,000 people. The clergy of all the other denominations in the same countries, embracing 14,600,000, receive 1,024,000. The expense of sustaining the clergy in all the other countries in Christendom, including the United States, France, Spain, Portugal, Italy, Austria, Prussia, German Small States, Holland, Netherlands, Denmark, Sweden, Russia, &c., &c., with a population of 198,728,000, is estimated at £3,352,000.—*Chr. Guardian.*

GOVERNMENT SUPPORT OF ROMAN CATHOLIC PRIESTS IN INDIA.—A correspondent of the *Calcutta Christian Advocate*, mentions a report, that it is in the contemplation of Government to apply to Parliament to grant a sum of money to be employed in the payment of Roman Catholic priests in India.

THE CRAFT IN DANGER—A GOOD SIGN.—A meeting of Brahminical priests has been held in Bombay, to adopt measures to stop the progress of christianity; when three resolutions were adopted, of a most stringent character, threatening loss of caste to all who disobeyed.

ROMAN CATHOLICISM IN AMERICA.—It appears that the Roman Catholics have, for some time past, been making quiet but effectual progress on the northern continent. Emboldened by success, they have recently aimed to form a party, in the various States, influencing or deciding the public proceedings. This has called forth an antagonist party, called the "Native Americans," composed, chiefly, of Protestants. Between these, the late dreadful collision in Philadelphia took place.

GENERAL INTELLIGENCE.

THE GREAT VALLEY.—The Mississippi valley has no parallel on earth; its length may be estimated at not less than 2,500 miles, and its main breadth is from 1,200 to 1,500. There are many facts to prove that it was once covered with a vast ocean, and that the great change was brought about by repeated and long-continued volcanic convulsions. This valley is the most delightful, the richest, and the fairest portion of the earth, and capable of sustaining a population of 100,000,000.—*Miner's Journal*.

NEWSPAPERS.—Among the various portions of the human family, newspapers are said to be found in proportion to the population in the following ratios:—In Asia, one to every 14,000,000; in Africa, one to every 5,000,000; in Europe, one to every 106,000; in America, one to every 40,000; in the United States, one to every 10,000.

DANIEL O'CONNELL and his companions, have been sent to prison for one year: he was also fined £2000, and bound over to keep the peace for seven years. Ireland is peaceable.

THE EMPEROR OF RUSSIA has lately visited this country; and gone home again. The King of Saxony has also paid us a visit.

SIR HENRY HARDINGE, the friend and "companion in arms" of the Duke of Wellington, has been sent out as the new Governor General of India.

DREADFUL RIOTS, accompanied by the loss of several lives, and the destruction of much property, have taken place in Philadelphia. The opposing parties were the Irish Catholics, and the Native Americans.

TEN BULLOCKS, being part of a drove that had strayed on the Birmingham railway, were killed, by the train passing over them.

THE LAW OF ALIENS.—We are glad to find that a bill has been introduced into the House of Commons, to remove some of the disabilities to which aliens are at present subjected, and to facilitate their naturalisation.

CHINA.—A British vessel, carrying opium, has been captured by the Chinese, and delivered up to the authorities of Hong Kong, and the owners condemned to a fine.

JEWISH SYNAGOGUES.—A cast-iron pulpit has been erected in the Jewish Synagogue, Seel-street, Liverpool. This is said to be the first regular pulpit erected in a Jewish place of worship, in this kingdom.

THE LONGEST CANAL COMMUNICATION in the world, extends from St. Petersburg to the frontiers of China, over a space of 4,472 miles. It was commenced by Peter the Great.

Marriages.

March 18, at Woodstock, Canada West, Miss Catherine Bosworth, only daughter of the Rev. Newton Bosworth, formerly of Cambridge, to James Corbett, Esq., R. E. D., of London, Canada West.

March 23, at the baptist chapel, Goodshaw, by the Rev. A. Nichols, Mr. R. Rostron, to Miss Betty Hargreaves, both of Rawtenstall; and May 28, Mr. John Whittaker, Bridge End, to Miss M. Wade, Green Bank.

May 1, at the General Baptist chapel, Fleet, Mr. Henry Skeet, to Miss Rebecca Blake Ewen, third daughter of Mr. John Ewen, of Gedney. May 23, Mr. Charles Henry Ewen, third son of Mr. John Ewen, of Gedney, to Miss Sarah Adams Rogers, daughter of the late Rev. Thos. Rogers, of Fleet. May 28, Mr. Zechariah Speechley, to Miss Sarah Redhead, both of Sutton St. Edmunds. May 30, Mr. Henry Bateman, to Miss Mary-Ann George, both of Gedney.

May 8, at the baptist chapel, Hamsterly, Durham, by Mr. Douglas, Mr. John Hall, of Monkfield, to Miss Hannah Morras, of Edgeknowl.

May 13, at the baptist chapel, Amersham, James Stacey, of Chalfont, St. Giles', to Miss Sarah Hester, of Chenies.

May 15, at Bond-street chapel, Birmingham, Mr. Jonathan Makepeace, late a student of Stepney college, to Miss Kerenhappuch Lawden, of Birmingham. The newly-married couple are about to embark as baptist missionaries to Northern India.

May 21, at Harvey-lane chapel, Leicester, by the Rev. J. P. Mursell, Mr. W. Elsworth, to Miss Eliza Clark.

May 21, at the G. B. chapel, Hinckley, by license, the Rev. T. Smith, minister of the place, to Sarah, youngest daughter of the Rev. James Taylor.

May 21, at the baptist chapel, Masham, Yorkshire, Mr. George Atkinson, of Burton Grange, near Darlington, to Miss Rider, of the Mains, near Masham.

May 27, at the baptist chapel, Wokingham, Berks, by the Rev. C. H. Harcourt, Mr. Noah Jones, to Hannah Foy, both of Blackwater, Surrey.

May 27, at the baptist chapel, Counterslip, Bristol, by the Rev. J. Fox, Mr. A. Diamorn, to Miss Tryphena Jordan, both of that city.

May 28, by license, at Jamaica-row baptist chapel, Bermondsey, by the Rev. George Rose, Mr. W. N. Barton, of Regent-street, to Miss Jane Wilson, of Bermondsey.

May 29, at the baptist chapel, Brook-st., Derby, by the Rev. J. Corbin, Edward Mead, to Elizabeth Purselove, both of Derby.

May 30, at the baptist chapel, Parley, by the Rev. Paul Alcock, pastor, Mr. Andrew Legg, to Miss Elizabeth Keffen.

May 30, at the G. B. chapel, Bourne, by Mr. T. Deacon, Mr. W. Hurvey, Spalding, to Miss Sarah Rogers, of Bourne.

June 2, at the G. B. chapel, Coningsby, by the Rev. G. Judd, Mr. R. R. Blades, of West Ashby, to Miss Susan Blanchard, of Horncastle.

June 3, at the old baptist meeting, Rushden, Northamptonshire, by the Rev. J. Whittemore, Mr. J. Wadsworth, of Hamerton, to Miss Caroline Barber, of Covington.

June 4, at the baptist chapel, Pershore, by the Rev. F. Overbury, the Rev. W. Ayre, Independent minister, of Nuneaton, to Miss E. Bomford.

June 5, at the baptist chapel, St. George's Road, Manchester, Mr. Robert Bromfield, to Miss Anne Dale, of Cheetham-hill.

Deaths.

March 16, Mr. W. S. Alcock, son of Rev. P. Alcock, Parley, was drowned when crossing the river Fox, Bristol, in the state Illinois, North America, in his 24th year. His exemplary piety endeared him to all, and his death is greatly regretted. He stood a candidate for christian baptism.

April 17, at Wimbish, Essex, Mr. John Savill, at the advanced age of 73. He had been an esteemed member of the second baptist church, Saffron Walden, for nearly twenty years.

May 7, Mr. Thos. Abbott, of Tydd St. Mary's, Lincolnshire, a member of the G. B. church Long Sutton; for many years a zealous and active sunday school teacher. He possessed a calm hope of everlasting life.

May 14, at Southover, Lewes, T. Reed, aged 85, upwards of fifty years a consistent and honourable member of the baptist church in that town.

May 15, in the faith of Jesus, and the 87th year of her age, Mrs. Mary Anne Dickerson, the beloved wife of Mr. Philip Dickerson, pastor of the baptist church, Little Alie-st.

Mr. Peter Swinton, of Lower Walton, Cheshire, died Jan. 21, aged 88 years. He had been a deacon of the Hill Cliff baptist church fifty-three years. He was a pattern of unwavering steadfastness, and punctually attended all the public services till near his death. He witnessed the formation of the church—three enlargements of the chapel—the death of three pastors—and the baptism of several hundreds; and has left nearly thirty relatives who are members, and four who are baptist ministers. He died, happy in the Lord!

At Hetton, near Durham, Mr. William Greatreix, aged 72, formerly pastor of the baptist church, Sans-street, Sunderland. He lived a life of faith, characterised by fruits of holiness. In a good old age he died in peace, and was removed to those mansions Jesus hath prepared.

May 16, Elizabeth, the beloved wife of the Rev. Wm. Keay, baptist minister, Wellington, Salop, after a long affliction, borne with christian fortitude and submission. She commenced her christian course in her 19th year, and, through a period of 33 years, sustained with much credit the christian character. Diligent in her attendance upon the means of grace, and unwearied in her exertions on behalf of the cause of God, at home and abroad, she sought to glorify God. In the prospect of death, her spiritual consolation abounded so much, that she was a wouder to herself, and to all her friends. A funeral sermon was preached, to an overflowing and mourning assembly, by Mr. M. Kent, of Shrewsbury, from Luke ii. 29, 30.

May 21, at Ryton-on-Dunsmore, Mr. John Constant, aged 43. He was a candidate for baptism, but was prevented by illness, and is now gone to "bathe his weary soul in seas of heavenly rest." He died trusting in Jesus.

May 22, at St. Heliers, Jersey, after a long and consuming illness, the beloved wife of the Rev. John Carré, pastor of the French baptist church, in the 56th year of her age. Her life was useful—her affliction borne with resignation—and her death a happy deliverance, and a glorious triumph—all exhibiting the glory of Divine grace.

May 23, at Brittons, near Paulton, Somersetshire, Mr Joshua Filer, in the 27th year of his age. As a christian, he was eminently pious—as a sabbath school teacher, laborious, useful, and beloved—as a deacon, to which office he had recently been unanimously elected, he was "grave;" and used the office well. He died, as he had lived, in unwavering confidence in God his Father, and Jesus Christ his Saviour.

May 25, at Coventry, Mr. Keighley, G. B. minister. This hopeful young minister has been removed, unexpectedly, from the first scene of his ministerial labours, to the great grief of his people and friends.

May 25, at Sheerness, of consumption, Richard John, the eldest son of Mr. Richard Brightman, aged 14 years. He was a youth of considerable promise; all fear of death was taken away, and he died in the faith and hope of the gospel. He was greatly beloved by all who knew him, for his thoughtfulness and seriousness; though a child in years, he was a man in mind.

May 27, at Bishampton, aged 19, Mr. W. Knight, jun., a consistent and much-respected member of the baptist church at Pershore. He waited for death with serenity of spirit, knowing in whom he had believed.

May 29, at Trowbridge, Mr. Richd. Edgell, who, for forty-three years was an honourable member of the baptist church in Back-st. He calmly fell asleep in Jesus.

June 1, in the 56th year of his age, Mr. William Hands, for nearly twenty years the afternoon preacher at the baptist chapel, Cannon-street, Birmingham.

June 6, at Maidenhead, Berks, aged 80 years, Mr. Stephen Westbrook, the venerable senior deacon of the Independent church in that place. Mr. W. held the office of deacon for nearly half a century, and was much esteemed and revered by all the ministers of the gospel in the county, and by society in general in that vicinity. His end was emphatically peace.

June 6, in her 77th year, Mary Pilling, widow of the late Rev. John Pilling, baptist minister, Goodshaw chapel, Lancashire.

June 6, Susan Biggadike, of Holbeach, aged 86; for thirty-six years a member of the G. B. church, Fleet. She was formerly a member of the G. B. church at Coningsby, having been baptized at the age of sixteen, by the late venerable Gilbert Boyce. Thus she maintained a christian profession for upwards of seventy years, and has left behind her a bright testimony to the value of early piety. Though a widow, and in the

course of her long life, occasionally steeped in trouble and poverty, she was uniformly grateful and happy; and those friends who ministered to her necessities, always reaped a rich reward for their kindness, by the exhibition she gave them of christian resignation and thankfulness.

June 12, after a long and painful illness, borne with great patience and resignation, Mr. Henry Wilkerson, of Kingston, Cambs, aged 26. He was actively devoted to the cause of the Redeemer, and unwearied in exertion for the welfare of the rising race.

The Rev. B. Cave, schoolmaster, residing in the Coventry-road, Birmingham, who was formerly minister of the baptist chapel, Leicester, and for many years an occasional preacher in connection with Cannon-street chapel, Birmingham, was taken ill, shortly after dinner, on Monday, May 27. Having dismissed his scholars, Mr. Cave obtained medical aid and retired to bed. On the following morning, not being up when the boys returned to school, an entrance was effected into the house, and Mr. Cave was found dead in his bed.

CONVERSATION WITH CORRESPONDENTS.

UNITED STATES.—*Dr. Belcher, in a letter dated New York, May 6, says,—“I propose to send you three more papers—Days in Philadelphia—Triennial Convention—Days in Boston—More Days in New York. We shall then change our style, and give you Statistics—Character of the Baptists—Character of the men who should emigrate, &c. By the way, read ‘Baird’s Religion in America,’ selling, with you, at 1s.—here, enlarged and revised by the author, for 2s. 1d. British!” We thank our kind brother for the pains he has taken in forwarding intelligence. We assure him that his papers are very acceptable, and are looked for with much interest. We have received “Days at Hamilton,” for our next; also, “Statistics of Baptists in Philadelphia,” from Francis Jennings, late of Melsham.*

We have also received an interesting account of the Free-Will baptists of America. C. K. We very much regret to hear of the circumstances which you mention; and that they have operated to prevent the meeting of that “Association.”

SABBATH-SCHOOL ANNIVERSARIES. *With every disposition to gratify our friends, we could not possibly find room for reports of sermons, tea meetings, &c. &c.*

J. C. L. P. *We presume that the report you have sent us is of a christian club. Are we right?*

J. H. *The extract of a letter, from a churchman to a baptist, is such nonsense that it is not worth powder and shot. Yet we thank you for a sight of it.*

J. N. *Yes: we have seen the Review in the “Witness;” but having allowed “Observer” five columns for this especial business in June, we must rest one month.*

We intend to furnish, next month, a brief report of the Religious Societies, whose annual meetings have been held, especially those of the baptist denomination.

W. L. *Baptize the party yourself, if you are satisfied that he is a christian. Then he can apply for fellowship, or be an occasional communicant.*

Gaius. *Certainly not: except by special permission.*

A Baptist. *We do not recollect inserting the baptism you refer to.*

SPECIAL NOTICES TO CORRESPONDENTS.

1. *No correspondence acknowledged after 21st.*
2. *Copy for each separate subject should be written on separate slips of paper, and enclosed in an envelope. Avoid cross-writing. This will save the Editor days of perplexity and labour.*
3. *All “Intelligence” must have the address of the writer, or it cannot be inserted; he may adopt what signature he pleases.*

ERRATA.—The removal of the late Rev. Matthew Walker, to Ashdon, should read 1809, not 1800, as stated in May, page 170. —Mrs. Mary Skeller, in June, page 194, should read, Weller.

BAPTIST REPORTER.

AUGUST, 1844.

ON THE EXTENSION OF CHRISTIANITY.

WE have now only one thing more to do, before we submit the mode of operation we would recommend, and that is to glance at the present position of the baptist body in these lands.

In a view so brief as that we are compelled to take, we can only furnish a general outline. Statistics and details, though valuable and within reach, we are obliged to suppress for want of space.

We sit and write these lines in a town, where probably, there are more baptists and baptist churches, than in any other town, in proportion to its population, in the empire.

But even in Leicester, although there are five General—two Particular—and three Antinomian*—Baptist churches, (some of which are very large,) yet in this town, of nearly 50,000 population, there are ample materials, without taking one single individual from any other denomination, to double, or even treble our churches and members.

Then let our readers turn to page 233 in our last publication, and read again what brother Belcher told the New York baptists respecting London. Verily this witness is true!

* We use the term, not invidiously, but distinctively.—Ed.

Go next through the "Report of the Baptist Union for 1844," just published, and, as you pass over the counties and glance at the cities, towns, and villages, in which our churches may be found, mark them off, in the map of that county as it lies before you, and you will discover, with pain and shame, how many other cities, towns, and villages remain, which, had not other christians visited them, would have been left, to this day, without the preaching of the gospel of Christ.

Add, if you will, other churches not mentioned in that report—though the great majority will be found there, and nearly all the large and active churches—add as many more if you will, and yet what we have just stated will be found substantially correct.

In some counties there are not so many as half-a-dozen churches—in others, comparatively, but comparatively only, a goodly number will be found; but even these bear no adequate proportion to the places and the population.

Even in the Principality, where Ancient Britons still adhere to the ancient faith, there is space for enlargement; and fields of christian labour yet uncultivated.

In Scotland, we are only beginning to have a name and a place; whole

regions, even in intelligent Scotland, are, to this day, we believe, ignorant of our doctrine and discipline, or but very imperfectly informed respecting them. And yet what an interesting field does Scotland present, at this juncture of her ecclesiastical history. Oh that a host of Baptist ministers could pass through her borders, and teach her noble-minded sons the way of the Lord more perfectly!

As for thee, Ireland—lovely, yet miserable Ireland—fine spirited, yet down-trodden Ireland—what shall we do for thee? How art thou to be liberated from temporal and spiritual tyranny? Had we power to give thee perfect freedom, it should be thine to-morrow! Our principles, as baptists, command us to do justice to all men, and we have *never* violated them. But how shall we make those principles known among thy abject sons? with only some fifty churches—“few and far between”—scattered among the millions of thy population, our influence is almost unfelt. Yet we will do what we can. Even of Ireland we will “never despair.” Into thy wide harvest-field we will pray the Lord of the harvest to send forth LABOURERS. Some are now in the field—men who have stripped, and are hard at work; but their number must be increased a hundred fold—for “the harvest truly *is* plenteous, but the labourers *are* few.”

England and Wales then, Scotland and Ireland—the whole of this empire, presents to the Baptists an inviting scene of christian enterprize. “There remaineth yet much land to be possessed,” who will go up in the name of the Lord of hosts and take it? Who will be a John Wesley for the Baptists? Who now, hearing the voice of his Master, saying—“Have not I commanded thee? Be strong and of good courage, be not afraid, neither be thou dismayed; for the Lord thy God is with thee, whithersoever thou goest,”—rises up and says with humility and fortitude, “Here am I, Lord; send me!”

THE CHURCH ESSENTIALLY MISSIONARY.

WRITERS and speakers on missionary subjects, generally assume, that though Christ distinctly enjoined the church to “disciple all nations,” she had allowed 1800 years to pass, without attempting to fulfil this injunction. Christians are supposed to have just waked up to the duty of evangelizing the world; and the missionary enterprise to be of quite recent origin.

The question, therefore, is often asked, why has not this work been commenced sooner? And the answer generally given, deeply affects, not only the character of the christians of eighteen centuries, but of christianity itself.

Now, in the *first* place, it is *not* a fact, that it required 1800 years for christianity to reach its present degree of prevalence; and in the *second* place, it *is* a fact, that the true missionary spirit has always characterized the true disciples of Christ.

Of the labours of the Apostles and first christians, it is not necessary to speak. The New Testament shows the force of their missionary spirit, and the amazing extent of their exertions. By their successors, the gospel was proclaimed, in the course of the *second* century, among the Germans, Spaniards, Britons, Celts, and other nations. Numerous versions of the sacred books were also made into Latin, then the prevailing language. There is some reason to assign the Syriac, Egyptian, and Ethiopic versions to the same period.

In the *third* century, copies of these translations were spread abroad everywhere.—Origen, Cyprian, Julius Africanus, Hippolytus, Gregory Thaumaturgus, Dionysius, and others, wrote powerfully in the defence or illustration of christianity; and the whole aspect of the church was decidedly missionary.

In the *fourth* century, clergy and laity were animated by the same spirit.

Eusebius, Athanasius, Basil, Cyril, Epiphanius, Gregory Nazianzen, Hilary, Lactantius, Ambrose, Jerome, and, greatest of all, Augustin, wielded their powerful pens, while hosts of writers, whose works, the fragments extant prove to have been excellent, shared the honour of uprooting paganism.

In the *fifth* century, the pontificate of Rome may be regarded as established; and thenceforth, popery began to shed its disastrous influence upon the churches. But the papal church never ceased to exert herself for the conversion of pagans; and with great diligence she sent missionaries to the Irish, to the borders of the Euxine Sea, and the river Danube, to the Picts and Scots, the Bohemians, Thuringians, and Boii, and proselyted large numbers of the Jews.

Thus it was, till "the middle ages" spread their heavy gloom over the civilized world, and the church became superstitious, worldly and corrupt. But even in this wretched period of declension, the isolated sections of Christendom, which retained the true spirit and ordinances of the gospel, exhibited the true missionary spirit. The poor Waldenses and Albigenses, perpetually addicted themselves to the extension of the knowledge of Christ. They had no means, indeed, of sending abroad preachers of righteousness; but they taught their neighbours, and that from house to house, with most assiduous care. Their teachers, the more readily to gain access for their doctrine among persons in the higher ranks of life, often carried with them a box of small wares. Reinerius thus describes the manner in which they were wont to introduce themselves. "If, after a purchase, the company ask, 'Have you anything more?' the salesman would reply, 'O yes, I have commodities far more valuable than these, and I will make you a present of them if you will protect me from the clergy.' Security being promised, he would proceed, 'The inestimable jewel I spoke of is the word of God,

by which he communicates his mind to men, and which inflames their hearts with love to Him.' He would proceed to repeat the first chapter of Luke, containing the account of our Saviour's advent; or he would begin with the thirteenth of John, and repeat the last discourse of Jesus to his disciples. If the company seemed pleased, he would proceed to repeat the twenty-third of Matthew. The Scribes and Pharisees sat in Moses' seat. Woe unto you; ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer them that are entering to go in. Should any of the company say, 'Against whom are these woes pronounced, think you?' He would reply, 'Against the clergy and monks.' The doctors of the Romish church are pompous, both in their habits and their manners. They love the uppermost rooms, and the chief seats in the synagogues, and to be called Rabbi. For our part, we desire no such Rabbies. They are incontinent—we live each in chastity, each with his own wife. They are the rich and avaricious, of whom the Lord says, 'Woe unto you, ye rich, for ye have received your consolation;' but we, 'having food and raiment, are therewith content.' They are voluptuous, and devour widows' houses. We only eat to be refreshed and supported. They fight, and encourage war, and command the poor to be killed, and burnt, in defiance of the saying, 'He that taketh the sword shall perish by the sword.' We are persecuted for righteousness' sake. They eat the bread of idleness; we work with our hands. They monopolize the giving of instruction, and 'Woe be to them that take away the key of knowledge.' But among us, women teach as well as men, and one disciple, as soon as he is informed himself, teaches another. Among them, you can hardly find a doctor who can repeat three chapters of the New Testament by heart; but among us there is scarcely man or woman, who doth not retain

the whole. And because we are sincere believers in Christ, and all teach and enforce a holy life and conversation, these Scribes and Pharisees persecute us to death, as their predecessors did Jesus Christ."—*Reineri*, chapter 8.

This simple and effective plan of the Waldenses, for engaging the attention of others to the word of God, seems to have been prosecuted for centuries before the reformation, as well as long afterwards. Father Gretzer, editor of the Complete Works of Reinerius, published in 1613, has inserted a marginal note to the passage above quoted, in these words: "This is a true picture of the heretics of our age, particularly of the Anabaptists."

We now come down to the period of the Reformation. The protesting churches were obliged to struggle for existence. All their powers of action and endurance were required to maintain their cause against ecclesiastical and civil power. It was not possible for them to pursue missionary projects.

After they had succeeded in obtaining, in some countries, a full toleration, several causes operated to prevent missionary endeavour. Among the most prominent of these, were the distracting controversies which arose among themselves; and the worldly manner in which their churches were established. They were national churches. Infant baptism brought into them all the population, good and bad; and hence, their ministers came to be generally unconverted men. A religious community, so constituted, could not be expected to embark in the work of evangelizing the world. That part of the visible church which was really regenerate, and walked with God, were either engrossed with making head against the current of irreligion, with which they were surrounded, or gave themselves, in retirement, to the culture of inward holiness. Nor did they live in vain. Their gigantic works on polemic and didactic theology, will remain, as vast store-

houses of sacred literature, to the end of time. Their exalted piety has furnished practical treatises which have had prodigious influence in forming, not only contemporaneous, but later christians, to the true standard of christian experience. Their labour in both these departments, prepared the way for the stability, devotedness, and activity, now seen among our churches.

Wherever the world sees a *community of experimental christians*, settled in peace and safety, there it sees also a display of true missionary spirit. No sooner had the disciples at Hernhutt, escaped persecutions unto death, and while they yet numbered but 600 persons, men, women, and children, than, out of their deep poverty, their regard for the heathen abounded. It is true they did not give regular salaries to their missionaries—they could not. But they gave the *men*; and the men gave *themselves*. In going on this work, they relinquished almost every social endearment; nay, even common comforts. They confronted the horrors of the wilderness, and the yet wilder savage; the loathsomeness of the most debased human nature; the terrors of inclement latitudes; the oppression of frequent sickness; and the probability of an early death.

When England emerged from popery, she did so equivocally, and with slight momentum. The good *beginning* of Edward VI, was overthrown by Mary, and reinstated as a *complete work* by Elizabeth. Long and trying was the struggle of humble piety, under the reigns of James and Charles, against official and authoritative influences, intent on arresting the reformation midway. Nevertheless, the formation of "the society for propagating the gospel in foreign parts," (1647), showed the existence, in some quarters, of the right spirit.

The puritans, during their brief ascendancy, employed themselves, nobly, in finishing the reformation, abolishing abuses, settling ecclesiastical polity, and promoting true religion in

every part of the kingdom. When the rule passed from their hands, they were again made to writhe under kingly and prelatical persecution; but the missionary spirit, though restrained, was not suppressed. They were distressed on every side, but not disheartened. A conventicle was treason; but they met in spite of royal attainders. They preached from their prison windows; they wrote to their flocks from gloomy dungeons. When it became impossible to combine for the support of missionaries, they bore the gospel to a new continent, and there laid the deep foundations on which their happy institutions repose secure to the present day.

Scarcely had the reformation been well established, and the prelatical controversy in some sort settled, before good men became engrossed with the threatened prevalence of infidelity in their borders, and the stalwart sons of the church were called to case themselves in learned panoply, and defend religion from being cast forth as a fable.

No sooner was this polemic battle won, than good men began afresh to regard the heathen, and promote piety in their vicinities, till at length the formation of "The Baptist Missionary Society," (1792), gave a new and thrilling impulse to all the christian world. Three years afterwards, came the London Missionary Society, and the next year, the Scottish Missionary Society. The history of missions since that time, is abundantly known.

What has been now said, is by no means intended to exonerate christians, in any age, from the blame of supineness. Since the times of the apostles, and their immediate successors, instances of high personal devotion are too few. The zeal manifested in the various portions of the true church has been imperfect in its best exhibitions. Thousands of real christians, in all ages, have been almost insensible to the claims of the heathen, and those who have acted, have done so without adequate dili-

gence or concentration. But the facts which have been glanced at, show that the very nature of christianity is diffusive; that, if the true missionary spirit does not glow in the bosoms of all vital christians, it can exist in the bosoms of none but such; and that sincere piety, does necessarily, and in exact proportion to its degree, put men upon benevolent undertakings.

Standing now amid the lights of long experience—furnished with magazines and biblical learning—with brilliant examples—and with powerful impulse—prepared with a missionary mechanism, capable of indefinite extension—with translations which have cost many years and much treasure, it becomes us to rouse to a nobler zeal. No christian can, in the present day, be excused from this "holy war."

Reader! ponder these proofs of the inherent missionary character of christianity. Compare your own spirit and efforts. If you are not absorbingly engaged in spreading true religion, your emotions and conduct are not in accordance with true religion. You must be living by "another gospel." O see to this matter! Bring your powers up to the great work. Let your motto be, "No man liveth unto himself." Consecrate your gains, your time, your influence, your all, to the diffusion, at home and abroad, of that truth which brings glory to God, and peace and salvation to man.

H. M.

CHRISTIAN ACTIVITY.

ADAPTATION is essential to eminent success. That is,

1. The means must be adapted to the people amongst whom they are to be employed.

We take it for granted that such as read this paper, will not think of employing, for the evangelization of those around them, means which are in themselves unsuitable; and which could not be rationally expected, under any circumstances, to produce the effect desired. Christians possessing

common sense, as we take all the readers of your periodical to be, Mr. Editor, would not think of employing, for instance, men destitute of piety to be the teachers of religion to others; or those who act only by compulsion, to be reclaimers of the careless. Such persons, they know, could not be expected under any circumstances, however favourable, to promote the cause of Christ—they may act indeed as a kind of religious beadles, but can never be expected to promote true christianity. Now, such means, no man of common sense would ever think of employing for the evangelization of a country, a town, a district, or even a family.

When, therefore, we state the necessity of employing means adapted to the people amongst whom they are to be employed, we mean not merely in which there exists a *general* adaptation, but in which there is also a *peculiar* fitness.

To illustrate by a case familiar to readers of missionary records—It is well known that when Carey and his associates, whose names are embalmed in our memories, entered on their labours in India, their difficulty was to get hearers. Finding, however, that the people were all fond of poetry and singing, they conceived the idea of transferring into rhyme and setting to music, the great and interesting truths of Scripture.* These they sung about the streets, and when they had collected an audience, delivered their great message. Now here was a case in point. They had means generally adapted for the purpose of instruction—were men of God, eminently fitted for their work, but the peculiarity of the case requiring a peculiar mode of treatment, they stooped (if stooping we may call it) to adopt means peculiar to the case, and to modify their mode of action according to the habits of the people. Now this is the very principle to be borne in mind by us, in aiming to do

good to others. It is not sufficient to adopt, in their raw state, general plans of usefulness; we must modify them for the people to whom they are to be applied; and in a word say with the Apostle, "I am made all things to all men, that I might by all means save some."

Although this is no new idea, its very general neglect in practise induces me to dwell upon it for a moment longer, as it is so intimately connected with eminent usefulness. Every minister of the gospel, whose heart is in his work, knows of what advantage it is to avail himself of peculiar circumstances or passing events, to make an impression upon the minds of his hearers. To him, every different scene of labour will suggest, if not some different topic of discourse, some different mode of handling it. He will preach the same truths indeed, in the city and in the country, to the mechanic and to the husbandman, among scholars and among the illiterate; but will scarcely think of putting them in the same form, of adopting the same phraseology, or of bringing to bear upon them the same illustrations. Chamberlain's pungent appeal* amidst a hardened congregation of soldiers, would be little better than the clumsy trick of a religious mountebank in our ordinary assemblies; while on the other hand, the refined eloquence of Robert Hall, would probably be a most potent soporific, or cause only an idle stare in our more humble congregations. The excellency of the conduct of these two men, consisted in the peculiar adaptation of the means they used to the people among whom they laboured. And this adaptation should be cultivated where eminent success is desired.

For want of this, many plans for usefulness have proved, in some circumstances, utter failures, though in themselves, excellent. Thus we have known Maternal Associations, which aim at encouraging and instructing

* See Narratives, Anecdotes, &c.

* See Baptist Reporter for April, p. 124.

mothers in the right training of their children, prove beneficial not only to the children, but also to the parents, in impressing upon them the necessity of personal piety in order to the training up of their children in the nurture and admonition of the Lord. But the same thing has elsewhere been turned into a laughing-stock, for want of due consideration respecting the materials to be worked upon, or the want of adaptation in the means employed. Classes for the younger part of our congregations, that would not naturally fall within the range of sabbath-school instruction, may be very appropriately and beneficially formed; but they require intelligence as well as activity on the part of the teacher, and an affectionate mode of instilling instruction. Such a teacher should take for his motto, the words of Moses, "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." In some localities, a Servant's Bible Class is found to answer well; it is best assembled in a private room, on a Sabbath afternoon, where there is no public service, or on an evening, where there is. Here, the judicious instructions of a pious mistress, or an elder female member of the church, will be found suitable and advantageous. But where there is no suitable person to meet them, it is better not to form such a class.

But next to the re-moulding of schemes already acted upon, and which may appear in the main useful, we may add, that of originating new plans is highly desirable, and will be little or no task to him whose heart is set on doing good. Only see what a vast amount of labour is now brought to bear, by the christian church, since the time that many thought all possible agency was long since exhausted. Sabbath Schools, Foreign Missions, Home Missions, City Missions, Dorcas Societies, Missionary Working Societies, African Clothing Societies, Irish Readers, Tract Distributors,

and Penny-a-week Bible Collectors! All these have started up within the last sixty years, as parts of the regular machinery to be worked by every christian church. And how many more plans of usefulness may we witness, some of which have never yet been thought of? At the present time, when much is said and done about the early closing of shops, our young men will demand a large share of time and talent to amuse, instruct, and employ them, that their greater leisure may be turned to good account.

2. But there is another kind of adaptation included in the expression used at the head of this paper, viz.: the adaptation of the labour to the individual who undertakes it.

This is a subject of such plain common sense, that we need not dwell longer upon it than is necessary just to explain it. It is certain that as different people are fitted to receive different kinds of treatment, so on the other hand, different people may be found who are fitted to undertake different kinds of labour. It is very likely true that in the course of time, a congregation, or number of people anywhere, may be moulded to anything, by the hand of one they respect; and that particular individuals may, by dint of labour, fit themselves more or less for spheres for which originally they had no fitness at all. Unquestionably some men, owing partly to their constitutional habits, partly to example, and partly to education, are more fitted to labour in one direction than another, and by removing them out of their places, their real usefulness would be crippled. Now, those who desire to be extensively useful, will make it a part of their business to ascertain for what kind of labour they are fitted, that when their energies are put forth they may tell to the greatest advantage.

It will ever be regretted that, as in the case of a lately popular minister, whose career was cut short by overstudy, that there are some men beyond conception useful in the spheres

which they originally fill, who, when removed from them, either injure their usefulness, or are injured by their position. How many a man, wise in counsel, appears in action as though his "fingers were all thumbs." Some may be as Demosthenes in speech, and as Demosthenes in courage also; but, how many that have neither the tongue of the eloquent, nor the wisdom of the learned, are unparalleled in action—who can act, act well—and nothing else.

Now, a man's wisdom consists in knowing what he is fit for, and his skill will be manifested in doing that with the best of his ability. And, if any should read this paper, who has the direction of the affairs of a society of people, his first concern should be to know upon what materials it is proposed to work, and next, what instruments he has to work with, and thus, by adapting the means to the object, make them produce the greatest possible results. Napoleon was remarkable for the peculiar tact he displayed in the proper selection of individuals for particular purposes. Much of his success was imputed to this. And the christian will find that eminent usefulness is indispensably associated with wisdom of adaptation.

As an encouragement towards making the attempt, let us remember that one of the peculiar features of the latter-day glory will consist in the combination of these two modes of adaptation. So that then the christian's motto will be, "All at work, and all at our own work." In the sketch afforded of that normal state of the church on earth, we perceive, (Isaiah lx), The church shall be multiplied a thousand fold, (v. 22); its piety shall keep pace with its increase, (v. 21, 17). All nations shall be collected within its bosom, (v. 3, 10). Each nation shall bring the offering peculiar to its country, and shall offer voluntarily and liberally of such as they possess, (v. 6, 7, 13), and when thus each one contributes of his own peculiar talent to the greatest extent of his ability,

the Lord will glorify Zion, (v. 9), and converts shall "fly as a cloud, and as the doves to their windows," (v. 8). Now this is a true pattern of eminent success, and therefore the more closely we adopt the principles of the millennial age, the more likely are we to enjoy a share of millennial glory.

POPISH MISSIONS.

I FEEL persuaded that but few Englishmen are aware of the efforts now making by Roman Catholics to propagate their soul destroying tenets in England and America. I therefore furnish a few extracts from the fourth volume of the "Annals of the Popish Propagation Society:" and I trust the perusal of them will arouse our baptist friends in Britain, and the United States, to increased exertions to counteract the efforts of the "Man of Sin." The Propagation Society is centred at Lyons. Every catholic state in Europe contributes to it; and as Missionary meetings are held, and collections made, the aggregate amount of their funds is very large. The British branch of this "Popish Missionary Society," is at 25, Ludgate Hill, London; and it has no less than eighty persons of eminence, as treasurers to its provincial branches. I perceive that 26,800 francs were sent, in February, to Cincinnati, in America: and the following extracts from the superintendent of the Popish mission in that city, to the committee at Lyons, will show their zeal and success. At page 285, he writes:—"What flattering hopes have we of complete success! The Catholics now constitute a fourth of the population of Cincinnati; which is estimated at 50,000 souls; and, nevertheless, it is not yet twenty years since we could only assemble a poor little flock within the narrow space of an ordinary room. * * * * * Our clergy in this district, is composed of fifty priests, of whom, nine are Americans, twelve Germans, eleven French, ten Irish, four Italians, three Belgians,

and one Spaniard. * * * * *
 * * A new cathedral is now building in Cincinnati, and several churches have just been finished, or are still building, in this state. * * * * *
 * * * * * The college of Saint Xavier, under the direction of Jesuits, prospers, and corresponds with all our hopes. There are about 150 youths, of whom more than one half are protestants, and are instructed in the different sciences: but this is a secondary object; the fathers of the college do not forget that their first obligation is to *form these young hearts to piety*. Thus you see, Mr. President, that our erring protestant brethren do not shrink from confiding their children to our directions; and the first families entrust their offspring to the salutary influence of our knowledge. One of the fathers of the college is, besides, charged with the hospital of the city; an employment that gives him, every year, frequent opportunities of administering the sacraments of the church to hundreds of persons. * * * * *
 * * * In our German schools, we have already 600 children, of both sexes. The sisters of charity, are as zealous and indefatigable here, as in Europe: they take charge of the children of parents whose circumstances compel them to confide in strangers for support. The sisters of the virgin, occupy a place that cost them 24,000 dollars. Their school prospers, in spite of the pamphlets that the ministers of error circulate; and the protestants acknowledge the superior instruction given by these ladies: and a number of them, and of the most respectable families in the city, confide to them their children. The pupils who pay, amount to seventy. These nuns do not devote themselves solely to the upper classes: they adopt, also, the humbler ranks; and whilst they labour to form the minds and hearts of the rich young persons, they do not neglect the poor. The sisters have, moreover, a Sunday-school, composed of about 150 girls: and a

second Sunday-class has also been opened by these religious sisters, for adult persons. In addition to the above, we have a Theological college, under the patronage of Saint Vincent, composed of twelve students for the priesthood. We have a well founded hope, that by the means of our various establishments, our holy catholic religion will shine in all its brilliancy, in spite of protestant error, which endeavours to embarrass our work."

At page 237, we quote the following, from J. M. Odin, missionary priest in Texas. It will show to protestants the sort of christianity which British Romanists contribute to send abroad. This choice extract must gratify papists, and amuse, if it does not edify, protestants.—“At San-Antonia, the catholic chapel was destroyed during the civil strife; and on re-opening it, high mass was sung. * * * * *
 * * * On the 12th of December, the feast of our Lady, the inhabitants felt their zeal for the veneration of Mary revive, in seeing their church restored: they purchased 150lbs. of gunpowder, and borrowed all the pieces of cloth they could procure, whilst the women, on their part lent, with emulation, their most valuable ornaments for the decoration of their temple. The image of our Lady, loaded with all the necklaces and jewellery of the town, was placed upon a bier, elegantly adorned. At three o'clock in the afternoon, the cannons and bells were heard; this was the hour of the first vespers. A numerous procession was immediately in motion; young girls dressed in white, with torches, or bouquets of flowers, in their hands, surrounded the banner of the queen of virgins; then came the statue of Mary, raised upon a bier, borne by four young persons; and in their train followed the women and men of the city: sixty of the city militia escorted the procession, and discharged their muskets continually. At eight o'clock in the evening, the town was illuminated, and enormous bonfires lighted. We then came forth

from the sanctuary, to the sound of the bells, and canons, with the cross on my shoulder, and the banner, and the image of our Lady, and made the circuit of the town, reciting the rosary, and singing canticles in honour of the mother of God. It was ten o'clock when we re-entered the church; and I must confess that I have seen few processions more edifying. The feasts of christmas have been celebrated with equal pomp, and similar marks of piety!"

Such is priest Odin's account of his missionary labours: and British baptists will scarcely believe that thousands of their countrymen are subscribing to establish such mummeries in America, and daily repeating prayers for the conversion of the English to these mountebank exhibitions, and worse than childish ceremonies. If one sect of papists is more dangerous than another, it is the Jesuitical order. With Jesuits, the end justifies the means. Most of the catholic states of Europe refuse to tolerate these men; and yet in Protestant Britain they find a refuge, and pursue their wily operations with impunity. I am an advocate for complete religious liberty, but these men who ask for it here, refuse to act upon it at home. The letters, from Rome, of Sir Culling Eardly Smith, prove that the popedom will not tolerate protestantism under any form. Let the British and American protestants watch the movements of these Romanists, and they will find that whilst they are great advocates for liberty where they have not the power, on the other hand, where they have the power, they will not allow that liberty to others. Even the pope himself, has yet to learn the first great moral principle of christianity:—"Do unto others as ye would they should do unto you." T. H. L.

[In addition to the above, we extract from one of our most intelligent daily journals the following observations:—]

The bad passions evolved in the recent disgraceful and atrocious scenes

in the city of Philadelphia, though springing principally from political, were much aggravated by religious, considerations. The political power which the balanced state of parties, in New York, has put into the hands of the Irish population, was the primary cause of the jealous enmity which is now industriously excited against them; but their religious creed has long since given rise, in the minds of large masses of the religious and protestant population in America, who have the numerical superiority, and consequently all political power in the interior, to a feeling of uneasiness, which, although never having led to acts of violence, has frequently manifested itself in muttered apprehensions.

Jealous, to a degree, of his political freedom, and wedded to his republicanism, there is nothing more offensive to the feelings of the American, as subversive of the one and antagonistic of the other, than the idea of a political church. From the various protestant sects he has nothing to fear. Amongst these, Episcopacy alone, with its altars, its liturgy, and its surplices, retains any vestige of monarchical times, and Episcopacy, in America, is rapidly becoming republicanised. The free competition amongst these sects, their very struggles for mastery, make them a check the one upon the other; each sect being ready to recall to its republican allegiance an aspiring neighbour, when, in a moment of fancied supremacy, it might evince a disposition to transcend its spiritual limits. But very different is the case with catholicism in America. It carries on a contest with all the other sects, and yet studiously keeps aloof from them, abandoning to them the stormy arena on which they battle with each other for present predominance, directing its views into futurity, and shaping its motions and forming its plans with a view not to present but to coming victories. The eyes of the protestant population are open to the danger. They witness the strides which their great and common enemy

is daily making, and confess themselves now almost incapable of impeding them. Starting from Maryland—the catholic state—it radiates as from a centre, by a thousand channels, until it spreads into innumerable roots along the great valley of the Mississippi. The Church of Rome—which is the close ally and vigorous supporter of the American catholic—with that far-seeing policy which has ever characterised her propagandist efforts, has abandoned, as a hopeless field, the Eastern and protestant states: merely retaining her ground in these, as the basis of her operations in the yet comparatively untenanted West. To this point she now directs her efforts, and to secure her religious predominance here, is the object of more gigantic attempts than are always permitted to see the light. The way is clear; the prize is tempting. Population in the great valley is too spare and too poor to support at present a voluntary christianity, and catholicism, sustained by external resources, is at hand to supply the vacuum. The banks of the Mississippi are already studded with her convents; and catholic seminaries, and colleges, and churches, and cathedrals, are arising on all hands, with little, it is true, at present to effect, but as the extended preliminaries to those future operations which may yet embrace within her pale 150,000,000 of men. Her missionaries are abroad, not few in number, but a numerous array; not spiritless and zealous, but full of energy and hope, roaming over the prairies of Missouri, and planting the standard of St. Peter in the forest of Illinois. The privations which they endure would be almost incredible if detailed. Their food is the hard crust, sometimes sweetened with raw pork—their drink is the running stream, their couch the hemlock bough, and the spreading branches of the forest their canopy. Resolute in their purpose, and inspired with the magnitude of their object and the prospect of success, they toil from day to day in

the accomplishment of their great and arduous mission, under circumstances which would oftentimes be more than sufficient to subdue spirits less indomitable than theirs. They are a band of devoted servants, in their energy and their zeal realizing all our conceptions of the Jesuits of old, full of the spirit of their creed, and ardent in the work of proselytism. From the vicinity of Lake Superior, they spread themselves in an unbroken line along the Mississippi to New Orleans, and are ready, when a population arises to call them thither, to penetrate to the sources of the Missouri and the Oregon.

Much has already been done to reconcile to them the protestantism of the West. The work of education is industriously plied in their convents, and protestant parents have overcome their inherent scruples to trusting the education of their children to the direction of catholic preceptors. Religion is, of course, excluded in the plan of education, but the two sects are thus brought together, to trust and to respect each other, and are thereby gradually lessening the gulf which separates them, which is at present the great object of the catholic movement in the West. What effect the Philadelphia riots—which assumed, to some extent, a 'no popery' character—may have upon the amicable attitude they have hitherto sustained towards each other, remains to be seen. There is less danger of their maltreatment, than of that of their fellow-catholics in the East, from the great judiciousness which has characterized their movements, and the social footing on which they have established themselves with their protestant fellow-citizens.

The policy of the Church of Rome—as thus developing itself in the West—gives rise to serious apprehensions in the minds of the mass of American protestants, particularly the American Presbyterian community. This body, if not the greatest in point of numbers, is the most influential in the two great points of intelligence

and wealth. Presbyterianism in America is both fanatical and proud. It is full of ambition, but wants humility. Wishing to bring all other creeds to an acknowledgment of its spiritual supremacy, it can brook no present or anticipated rival. It watches the catholic mission in the great West with much uneasiness and incredible jealousy. It brings against it a two-fold antagonist into the field—religious and political prejudices. Those whom it cannot arouse by its religious denunciations it alarms by

its political predictions. Catholicism is depicted as the adjunct—as the forerunner of monarchy. It is held up to execration as a pernicious leaven in their political institutions, and as certain to entail upon the country a foreign spiritual domination. It is thus that passion and prejudice are kept constantly in a state of simmering, ready to break forth into violent ebullition, whenever the flame may be fanned by atrocities like those which have recently disgraced the fair city of brotherly love.

POETRY.

AN ACROSTIC.

Written by an aged disciple, on the death of Miss Esther Levitt, of Coventry, a granddaughter of Andrew Fuller, and a devoted Sabbath-school Teacher; who, at ten years of age, put on Christ by baptism, and adorned her profession by an active and holy life. A sudden illness removed her from scenes of usefulness and affection, April 9, aged 20.

E TERNITY, with all its endless joys,
S hall crown the just above the starry skies;
T hough now they lie conceal'd in midnight gloom,
H ow glorious shall they rise and leave the tomb!
E ach in their hands triumphant palms shall bear;
R eign with their Lord, and endless pleasures share.

L ovely and pure, immortal and divine,
E ach like the stars in glory then shall shine.
V ictor's through Him, who won for them their crown.
I n glorious robes adorned in realms of light,
T he saints shall dwell, where there is no more night,
T he scenes for ever calm, the prospects ever bright.

M. R.

TO DEATH.

COME tell me Death, as thou'rt passing by,
When wilt thou come for me?
Will it be in spring, when the wild bird'ssing,
Or in Autumn's peaceful day?
Will it be in the summer, when, light with life,
The little lambskins play?
Or in winter, when days are dark and brief,
And the swallows have hied away?
Will it be on a calm and heavenly eve,
When even the aspen is still?
Or on a wild morning, when, white with rage,
The torrent comes down the hill?
Will it be in the midnight's solemn hour,
When the heart beats soft and slow?
Or when sweet morning's cheering power,
Seems life over earth to throw?

Come tell me Death, how wilt thou come?
With thine arrow dipped in gall?
Or gently steal my breath away,
As answering some "secret call"?

Wilt thou take me away when surrounded
by friends,
Who will kneel round my dying bed?
Or snatch me quickly, when far away,
With none to stay my head?

Conceal it not Death, for surely thou wilt
Come sometime and call for me;
I'd wish to know, that so I might
Be ready to welcome thee.

Thou wilt not tell: well, this I know,
Thou com'st but at Heaven's behest—
And HE who sends thee is welcome to choose
The *how* and the *when* that's best.

MARIA.

BAPTIST STATISTICS. No.2.—WALES, SCOTLAND, IRELAND.

DESIGNED TO SHOW THE PROGRESS OF BAPTIST PRINCIPLES IN THESE COUNTRIES.

| NUMBER OF BAPTIST CHURCHES IN EACH COUNTY. | NUMBER FORMED IN | | | | OLDEST BAPTIST CHURCH IN EACH COUNTY. | Year when formed. | LARGEST BAPTIST CHURCH IN EACH COUNTY. | Number of Members |
|--|---------------------|--------------|--------------|---------------|---|-------------------|--|-------------------|
| | 17th Century | 18th Century | 19th Century | Time unknown. | | | | |
| WALES. | | | | | | | | |
| NORTH WALES. | | | | | | | | |
| Anglesea | 14 | 0 | 4 | 8 | 2 Langeftni | 1779 | Amlwch | 194 |
| Caernarvonshire | 17 | 0 | 3 | 7 | 7 Garndolbenmaen | 1784 | Pontycwm | 114 |
| Denbighshire | 19 | 1 | 6 | 6 | 6 Wrexham | 1635 | Ruthin, Llandyrnog, and Llanellidan | 350 |
| Flintshire | 6 | 0 | 0 | 2 | 4 Mold | 1834 | Mold | 50 |
| Merionethshire | 4 | 0 | 1 | 1 | 2 Dolgelly | 1799 | Dolgelly | 82 |
| Montgomeryshire | 21 | 0 | 3 | 17 | 1 Rhydfellen | 1792 | Newtown | 300 |
| SOUTH WALES. | | | | | | | | |
| Brecknockshire | 26 | 2 | 3 | 18 | 3 Capel-y-Ffin | 1650 | Brynmawr | 225 |
| Cardiganshire | 14 | 0 | 2 | 8 | 4 Aberystwith | 1788 | Cardigan | 455 |
| Carmarthenshire | 42 | 2 | 19 | 16 | 5 Rhydwilym | 1668 | Priory-st., Carmarthen | 450 |
| Glamorganshire | 54 | 1 | 11 | 40 | 2 Hengoed | 1650 | Zion chapel, Merthyr | 560 |
| Pembrokeshire | 38 | 0 | 9 | 27 | 2 Cilfawr | 1704 | Llangloffan | 650 |
| Radnorshire | 11 | 0 | 5 | 6 | 0 Rock | 1724 | Newbridge | 175 |
| SCOTLAND. | | | | | | | | |
| Aberdeenshire | 3 | 0 | 0 | 3 | 0 Aberdeen, Union-st. | 1800 | Silver-st., Aberdeen | n.k. |
| Argyleshire | 5 | 0 | 0 | 5 | 0 Ross-in-Mull | 1900 | Isle | 62 |
| Ayrshire | 4 | 0 | 0 | 4 | 0 Irvine | 1803 | Irvine | 107 |
| Berwickshire | 1 | 0 | 0 | 1 | 0 Coldstream | 1800 | Coldstream | n.k. |
| Buteshire | 1 | 0 | 0 | 1 | 0 Milport | 1800 | Milport | 24 |
| Clackmannan | 2 | 0 | 0 | 2 | 0 Alloa | 1800 | Alloa | 35 |
| Dumbartonshire | 1 | 0 | 0 | 1 | 0 Dumbarton | 1800 | Dumbarton | 38 |
| Dumfriesshire | 3 | 0 | 0 | 3 | 0 Dumfries | 1800 | Dumfries | n.k. |
| Elgin | 1 | 0 | 0 | 1 | 0 Grantown | 1800 | Grantown | 149 |
| Fifehire | 10 | 0 | 2 | 8 | 0 Largo | 1790 | Cupar | 116 |
| Forfarshire | 6 | 0 | 2 | 4 | 0 Seagate, Dundee | 1782 | Seagate, Dundee | 94 |
| Haddingtonshire | 3 | 0 | 0 | 3 | 0 Dunbar | 1800 | Dunbar | 14 |
| Invernesshire | 4 | 0 | 0 | 4 | 0 Inverness | 1800 | Broadford, Isle of Skye | 34 |
| Kirkcudbrightshire | 1 | 0 | 0 | 1 | 0 Auchincavin | 1800 | Auchincavin | n.k. |
| Lanarkshire | 6 | 0 | 1 | 5 | 0 Glasgow, 1st church | 1782 | Glasgow, 2nd. church | 246 |
| Midlothian | 8 | 0 | 2 | 6 | 0 Bristo-st., Edinburgh | 1767 | Leith-walk, Edinburgh | 240 |
| Perthshire | 7 | 0 | 0 | 7 | 0 Perth, 1st church | 1800 | Tullymet | 132 |
| Renfrewshire | 2 | 0 | 0 | 2 | 0 Greenock | 1800 | Greenock | 55 |
| Roxburghshire | 3 | 0 | 0 | 3 | 0 Kelso | 1800 | Kelso | n.k. |
| Selkirkshire | 1 | 0 | 0 | 1 | 0 Selkirk | 1800 | Selkirk | n.k. |
| Stirlingshire | 3 | 0 | 0 | 3 | 0 Stirling | 1800 | Sterling | n.k. |
| IRELAND. | | | | | | | | |
| <i>Province of Ulster.</i> | | | | | | | | |
| Antrim | 2 | 0 | 0 | 2 | 0 Belfast | 1810 | Belfast | 50 |
| Down | 1 | 0 | 0 | 1 | 0 Letterkenny | 1803 | Letterkenny | n.k. |
| Down | 1 | 0 | 0 | 1 | 0 Conlig | 1840 | Conlig | 62 |
| Londonderry | 3 | 0 | 0 | 3 | 0 Tubbermore | 1808 | Tubbermore | 350 |
| Monaghan | 1 | 0 | 0 | 1 | 0 Birr | 1800 | Birr | 14 |
| Tyrone | 9 | 0 | 0 | 9 | 0 Crilly | 1820 | Moolyear | 30 |
| <i>Leinster.</i> | | | | | | | | |
| Dublin | 1 | 1 | 0 | 0 | 0 Dublin | 1040 | Dublin | 41 |
| Kildare | 1 | 0 | 0 | 1 | 0 Allen | 1830 | Allen | n.k. |
| King's County | 2 | 0 | 0 | 2 | 0 Ferbane | 1815 | Parson's Town | 12 |
| Queen's County | 1 | 0 | 0 | 1 | 0 Abbeyliex | 1829 | Abbeyliex | 26 |
| West Meath | 2 | 0 | 0 | 2 | 0 Monte | 1814 | Rahus | 42 |

| IRELAND CONTINUED. | | | | | | | | | | | |
|-------------------------------------|------|-----|-----|-----|-----|-----------------------------------|------|----------------------------------|-----|--|--|
| <i>Connaught.</i> | | | | | | | | | | | |
| Mayo | 1 | 0 | 0 | 1 | 0 | Ballina | 1827 | Ballina | 34 | | |
| Rosscommon | 2 | 0 | 0 | 2 | 0 | Athlone | 1820 | Boyle | 16 | | |
| Sligo | 3 | 0 | 0 | 3 | 0 | Grange | 1809 | Grange | 32 | | |
| <i>Munster.</i> | | | | | | | | | | | |
| Cork | 2 | 1 | 0 | 1 | 0 | Cork | 1653 | Cork | 27 | | |
| Limerick | 1 | 0 | 0 | 1 | 0 | Limerick | 1827 | Limerick | 6 | | |
| Tipperary | 2 | 1 | 0 | 1 | 0 | Cloughjordan | 1690 | Cloughjordan | 17 | | |
| Waterford | 1 | 1 | 0 | 0 | 0 | Waterford | 1653 | Waterford | 25 | | |
| THE UNITED KINGDOM. | | | | | | | | | | | |
| England | 1314 | 142 | 277 | 793 | 102 | Eythorne, Kent | 1604 | Stoney-st., Nottingham | 917 | | |
| Wales | 266 | 6 | 66 | 156 | 38 | Wrexham, Denbighshire | 1635 | Llangloffan, Pembroshire | 650 | | |
| Scotland | 75 | 0 | 7 | 68 | 0 | Bristo-st., Edinburgh, Midlothian | 1767 | Glasgow, 2nd church, Lanarkshire | 246 | | |
| Ireland | 36 | 0 | 4 | 32 | 0 | Dublin Co. Dublin | 1640 | Tubbermore, Londonderry | 350 | | |
| TOTAL 1691 148 354 1049 140 | | | | | | | | | | | |

Biographical Memoirs.

MRS. J. G. FULLER.

MRS. J. G. FULLER died April 27th, 1844. The bodily sufferings of our deceased sister had been for a long time very acute, and were occasionally attended with mental depression. But, by the grace of God, she was preserved from murmuring.

Latterly, she had frequent forebodings that her earthly course would terminate as it has, and on these occasions her chief anxiety was on account of her beloved friends. She never once manifested the least distress in relation to her eternal prospects. Her hope in Christ was fixed, firm, and uniform; and, when occasionally, as is perhaps the case with every christian, she entertained a godly jealousy of herself, the feeling soon subsided, and yielded to a consciousness of having committed her everlasting all to Him, who is able to present his followers faultless before the throne of his glory.

As the period of her expected trial approached, her mind became gradually familiar with the solemnity of the transition from time to eternity; so that when the certainty of the result was announced to her, the announcement excited no feeling of surprise. It was what she expected—that for which she was prepared. On being given clearly to understand that there was not the shadow of a hope of her recovery, the only pang she felt was the momentary thought of separation from her dearest earthly friend; and this was speedily removed by the grateful re-

flection that God had taken her babe. "Since God (she said) is not pleased to spare me, I thank him for his goodness in not leaving my babe motherless in a sinful world. Dear little lamb! it is now safe at home."

She would sometimes express her fears lest her faith and patience should fail. On the contrary, they shone the brighter as the furnace glowed with increasing heat. Her prayers in those fearful hours were short, but very fervent:—"Lord, help me! Lord, give me patience!" And frequently she derived consolation from the assurance she felt that she had the prayers of her friends. "My dear, (she would say) they *must* have been praying for me, or I never could have borne what I have! Yes, and *you* have been praying for me, haven't you? Oh what a mercy to have praying friends!" And then she mentioned some by name, who had thus endeared themselves to her heart. Her gratitude to those beloved friends, especially, who had for a long period habitually cheered and soothed her, and very essentially contributed to her comfort, though not loudly proclaimed in public, or to themselves, was deeply cherished in private, and often furnished an occasion of thanksgiving to God; and their continuance with her to the end, was a source of sweet satisfaction and grateful praise. Her thoughts were frequently directed also to other friends, to whom, mentioning them by name, she desired her "dying love," expressing a wish, if it were possible, to see them once more in the flesh. Her young friends, and the children of the congregation,

were thus alluded to with affectionate earnestness.

As the hour of her dismissal drew near, her mind was happily withdrawn from the concerns of time, and fixed on her immediate prospects. As her pain of body subsided, her soul gradually rose to glory. She repeated, with great emphasis, these words:—

“ There we shall see his face,
And never, never sin;
There, from the rivers of his grace,
Drink endless pleasures in.”

Alluding to her freedom from pain, she said, “How kind—how merciful it is!” And though, as she very feelingly declared, she was the subject of “dying feelings,” she added with sweet emotion—

“ Jesus can make a dying bed
Feel soft as downy pillows are;
While on his breast I lean my head,
And breathe my life out sweetly there.”

The twenty-third Psalm was peculiarly dear to her. For many years she had fondly called it *her* psalm. And now she derived strong consolation from the assurance that the Lord was her Shepherd. And though, as she said, the seasons were past in which she had been led in green pastures, and by still waters, and she was now in the valley of the shadow of death, yet she feared no evil, because Christ, her Shepherd, was with her, supporting and sustaining her soul.

Near the closing scene, she repeated a verse, or rather part of a verse, with which most christians are familiar—

“ When we tread the verge of Jordan,
Bid our anxious fears subside;
Death of death, and hell's destruction,
Land us safe on Canaan's side.
Songs—Songs!—Songs!”

And then her strength failed her—she could articulate no more! Then—affectionately placing her hands within the hands of her beloved friend, she implored his fervent prayers for her departing spirit; and, with uplifted eyes, and a countenance beaming with peace, she significantly committed herself to her dear Redeemer. Her eyes then closed, to open no more on life. For about half an hour she lay motionless, and in profound silence; gradually sinking away, like a summer evening's sun, to rise in a brighter hemisphere, where there needs no sun, for the Lord God and the Lamb are the light thereof. The moment of her

departure, though clearly perceptible, was indicated by no struggle—no groan—no sigh. She only ceased to breathe, and passed away from the chamber of prayer to a mansion in her Father's house.

Farewell, dear saint! a short farewell,
To meet ere long—to separate never,—
The wonders of his grace to tell,
Whose love beatifies for ever.

Stogumber.

J. G. F.

MRS. READING, OF BIRMINGHAM.

“ To Thee, the hoary head
Its silver honours pays.”

MRS. MARY READING departed this life, Tuesday, January 2, at Birmingham, aged 86.—This venerable saint had been a consistent and honorable member of the baptist church Cannon Street, nearly seventy-two years; having been baptized by Mr. James Turner, February 6, 1772. Our venerable friend was the subject of religious impressions at the age of twelve or thirteen, and publicly avowed her attachment to the Saviour at the age of fourteen. It is evident that what she heard when young, made an indelible impression on her mind. In the latter part of her life, when prevented by the infirmities of age from attending the house of God, she recounted, with much feeling, the sweet enjoyments she had experienced, in her youthful days, under the preaching of the word by some of the most faithful ministers of that time. In the former part of her life she had to contend with many difficulties and trials, but her refuge was in God, and she never suffered them to interfere with her devotional exercises, or cause her to neglect the house of prayer.

Her last affliction was long and tedious, and though confined to her bed for upwards of six years, and thereby prevented from assembling with the people of God, a murmur never escaped her lips, but when thinking of the privileges of the public sanctuary she once enjoyed, she would exclaim with the Psalmist—“Lord, I have loved the habitation of thy house, and the place where thy honour dwelleth.”

She was habitually cheerful and contented; not only grateful for the affectionate and unwearied attentions of her daughter, who devoted herself to the happiness and comfort of her aged parent during her long confinement, but she often gave utterance to her feelings of

gratitude and love to her Heavenly Father, and would anticipate with joy the period when she would be freed from imperfection and sin, and be admitted into his immediate presence; but at the same time she was quite willing to wait all the days of her appointed time, till her change should come.

On the night previous to her dissolution, it was evident to her attendants that her end was fast approaching. She expressed an earnest hope that she should have patience. It was remarked to her that God, who had been her support and consolation for so many years, would not leave her at last. "Leave me at last!" was her reply, "no he will not leave me; I am only afraid I shall not have patience." In a short time after, a visible change took place; she became restless, and it was evident that death was at hand. During the night, she exclaimed, "Why are thy chariot wheels so long in coming. Come, Lord Jesus, and take thy longing, waiting pilgrim home!" In the morning it was evident she wished to say something, but she could not be understood. About two hours before she died, being asked if she was happy, she replied, "Happy! yes!" The last word she uttered was, "Sing." From this time she lay in a calm and placid state for about two hours, when her happy spirit took its flight to the Saviour she so long had loved. J. W. S.

ANNIE YEADON, OF RAWDEN.

"To Thee, the blooming youth
Devotes his brightest days."

DIED, at Rawden, near Leeds, April 26, aged twelve years, Annie, the second daughter of the late Mr. John Yeadon, pastor of the baptist church at Huuslet. This youthful disciple of Christ had, almost from her earliest childhood, manifested deep anxiety in reference to religion. By the death of her beloved father, which took place in November, 1841, her religious impressions were greatly increased, and in October, 1843, she was received, by baptism, into the church at Rawden. Her progressive advancement in the divine life, was manifest by her attachment to the means of grace—the delight which she experienced in communion with God, and the great earnestness with which she laboured to bring others to an acquaintance with Christ. The conversion of perishing sinners, and the prosperity of the church, were objects dear to her tender

heart. Her earnest supplications were often presented to the throne of grace for the salvation of the young. To her young companions and friends, she wrote letters, and spoke affectionately on religious subjects. A short time before her death, she left home on a visit to a christian friend, at Bradford, but in consequence of serious indisposition, it was found expedient to hasten her return. The unfavourable symptoms which the change in her appearance too evidently betrayed, awakened painful apprehensions as to the probable result, and upon her affectionate parent expressing the solicitude which she felt, the patient sufferer calmly replied, "Mother, all is well, whether I live or die; if I die, I shall go to Jesus and my father." She was from that time unable to leave the house; and after a severe illness of less than a fortnight, her happy spirit was released from its tabernacle of clay, and entered those blissful regions, where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." "Thus her sun went down while it was yet day;" and though her sorrowing relatives, and a numerous circle of friends, feel, that in her removal a great loss is sustained, they rejoice in the assurance that she is gone "to be with Christ, which is far better." She was interred in the baptist burial-ground, April 29, and a sermon was preached by her pastor, in the afternoon of Lord's-day, May 12, from Matt. xxiv. 44,—*"Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh."* W. L.

WORDS OF THE WISE.

THE BIBLE is the chief—the principal—the supreme illuminator of mankind. It is a wonderful—a priceless—a glorious book. It is an exhaustless fountain of pure, inspired, immortal truth; and has done more than anything else to make men virtuous, peaceable, benevolent, and happy.

The Bible says, "The blood of Christ cleanseth us from all sin,"—and if so, we need no purgative fire to prepare us for heaven.

Many have foolishly delayed the season of repentance to a dying hour, and have found despair, not hope—reinorse, not fear—death not life.

Joy is an exotic. It blooms only in the Paradise of God.

NARRATIVES, ANECDOTES, &c.

DAYS AT HAMILTON.

New York, May 6, 1844.

MY DEAR BROTHER,—As the baptists in England must take a deep interest in the education of the rising ministry in this vast country, I doubt not they will read with pleasure, some account of a visit I recently paid to the Literary and Theological Institution, under the direction of our denomination, at Hamilton, Madison county, in this State, and about three hundred miles from this city.

Leaving the city of New York in the evening, something more than a month ago, by that most splendid of all steam-boats, the Knickerbocker, measuring three hundred and twenty feet in length, and beautifully fitted up with four hundred beds, in two hundred conveniently furnished state rooms, appearing, from its magnitude and elegance, a floating palace—I found myself early the next morning at Albany, about one hundred and sixty miles from hence, where I spent more than a day with my excellent and eloquent friend, Dr. Welch, inspecting his beautiful church, and visiting the legislature and other places of interest; on the following day I proceeded to Troy, and West Troy, where I saw several estimable brethren, and examined the remarkably neat new church now erecting for our denomination, to be occupied by the Rev. L. Howard, and his friends. I went on Saturday to the city of Utica, one hundred miles farther, having previously engaged to preach there on the Lord's-day. In the morning, I had a pleasant interview with the church in State-street, which is in a greatly improving condition, under the pastoral superintendence of brother Corey, and in the afternoon and evening occupied the desk at Broad-street. The church here, formerly under the pastoral care of the Rev. E. Kingsford, brother of my dear friend, at Midway-place, Deptford, has recently passed through severe trials, but the prospect brightens, and with an acceptable pastor, a new house, and an increase of the spirit of prayer, will do well.

After enjoying the kind hospitality of two families there, one of them from England, named Bullock, formerly connected with the baptist church at Gloucester, and the other, the highly intellectual family of A. M. Beebee, Esq., the talented editor

of the *Baptist Register*, I proceeded on the following Wednesday to Hamilton, over shocking roads; we were eleven hours in going thirty miles, but as I travelled with the mail, I was given to understand that I ought to be satisfied.

But Hamilton once reached, repays all the difficulty in getting to it. It is situated in a lovely valley; the beauty of the village, containing about 1,600 inhabitants, with beautiful churches for baptists, presbyterians, and methodists, and a large female academy, could scarcely be exaggerated by any description that might be written of it. Two newspapers are published in it weekly, and circulate largely in the neighbourhood. The kind hospitality of the venerable Dr. Kendrick, and Professor Conant, and their families, between whose houses I divided my visit, made me feel perfectly at home; if anything more had been wanted to complete my pleasure, I received it in expressions of kindness of every sort from all with whom I came into contact. I could scarcely realize the fact that I was four thousand miles from the land which gave me birth, and among persons scarcely any of whom I had before seen.

I had very long been desirous of becoming acquainted with the Literary and Theological Institution in this locality. The description of it, which had been published, in England, by our beloved brethren, Drs. Cox and Hoby, had interested very many in its operations; the fame of some of its professors had reached that country; I had already become acquainted, in the United States, with several estimable brethren who had pursued their preparatory studies there; and these facts, combined with the recollection that it was the largest institution of the kind, in connexion with our denomination, in the world, might well dispose one to see it. When then, I received an invitation from Professor Conant, whom I had known in England, whose excellent translation of Gesenius's Hebrew Grammar, I had been the means of publishing in that country, and which I had seen superseding other works of the sort in several of our English colleges, I lost no time in accepting it.

Nor have I at all regretted my visit. The first sight of the collegiate buildings on the eminence above the village, with the houses of the different professors, deeply affected my mind. There, thought

I, are hundreds of young men, now training, by laborious study, to give character to millions of minds, in all countries, and in all time, and whose instructions will even come into contact with the destinies of those millions throughout eternity. The thought is overwhelming, and ought of itself, to induce a spirit of solemnity and of prayer, among all the followers of the Redeemer. I was gratified, though by no means surprised, to find that among all the parties concerned, a deep feeling of responsibility was cherished.

The institution stands on a farm of one hundred and seventy acres, generously presented by a valued member of the baptist church in the village, who, forty years ago, cultivated the first land tilled in the district, who died only last fall, and whose widow yet lives to favour the institution by her prayers and influence. Its location is admirably fixed about the centre of the State, far removed from all commerce and bustle, and having abundant and cheap means of living.

There are two large stone buildings for the accommodation of students, each one hundred feet long and four stories high, containing about two hundred rooms for study, recitation, and lodging. In addition to these, there are a spacious boarding hall, and three professors' houses. The number of students reported in this year's catalogue, is as follows: Resident Graduate, 1—Theological Department, 36—Collegiate Department, 135—Academic department, 41,—Total, 213. About two hundred of these are in actual attendance. Illness and other causes compelling the absence of the rest.

The faculty consists of nine professors and one tutor. A teacher of sacred music is employed, to give instruction to the members of the institution. There is a library of about 4000 volumes, embracing many valuable works, but falling far short of meeting the wants of the faculty and students. An excellent philosophical and chemical apparatus, has been lately obtained, by special subscription, at a cost of more than two thousand dollars.

The plan of study, exclusive of the academic department, occupies six years; embracing a collegiate course of four years, and a theological of two. There is also a shorter course of three years, embracing only English studies, for those whose age prevents their pursuing the longer course.

I was greatly interested in the account

with which I was furnished of its origin. It appears that in 1817, when three flourishing colleges were sustained within the State, there were but three baptist ministers in all the State, west of the Hudson, who had enjoyed the advantages of a collegiate education. A general diminution of influence was the inevitable consequence, and the attention of sagacious brethren began to be drawn to this subject. In May, 1817, at the very time that the venerable Dr. Baldwin, of Boston, was urging the claims of ministerial education before the general convention assembled at Philadelphia, five or six individuals (not knowing of the meeting at Philadelphia), met at the house of Deacon Samuel Payne, in Hamilton, to converse and pray over the same subject. Thirteen brethren, after mature and prayerful deliberation, proceeded to organize the *Baptist Education Society of the State of New York*, subscribing one dollar each. Such was the seed that was cast into the soil a little more than a quarter of a century ago! and behold, it has become a mighty tree!

Among other pleasing indications of success, I learned that between twenty and thirty of the students have become missionaries to the heathen; more than sixty have settled in the valley of the Mississippi, and twenty-seven are now pastors in twenty-three cities of the Union. No graduate of the full course of study, for the last seven years, has failed to make an acceptable and useful minister.

The progress of the institution, and the interpositions of Divine Providence in its favour, are truly remarkable. Its founders must have been men of extraordinary faith, and its present managers must have a remarkable talent for economizing, so as to enable them to meet the current expenses with an annual sum not exceeding twelve thousand dollars. To these excellent brethren it must be truly interesting to contemplate the usefulness of those who have been under their care. I shall not soon forget the apparent delight of Dr. Kendrick, as he told me of Brother Kincaid's labours in Burmah, the interest he excited on his visit to his *Alma Mater* in the summer of last year, and the attendance of three or four thousand hearers of his sermon delivered in the grove on the farm.

I had the pleasure of attending the recitations of four of the classes, and was highly gratified to observe the thorough

system of the professors, and the marked attention of the students to all their pursuits. Nothing could be more pleasing than these interviews.

I was greatly struck on looking round on the students, (for I met with them all more than once), and seeing the marked differences in their countenances, manners, dress, and attainments. There seemed to be all classes, from the son of the wealthy deacon, to the farmer's labourer in the back woods;—some, whose countenances indicated high intellect and intelligence, and others, who seemed more intent, by far, on labour, than on distinguishing acquirements of learning;—some, who are ready to make an attempt to win the polished citizens to the gospel, and others, who will as cheerfully go to the Society or Sandwich Islands to tell ignorant idolaters of Jesus, and to promote their advancement in agriculture as well as in religion. Here God has his agents for various kinds of labour. Long may they be employed in his service, and eminent may be their success!

I spent one sabbath at Hamilton, and was compelled by the kind impertunity of friends, to engage in three services. In the morning I preached, for the Rev. B. N. Leach, pastor of the baptist church in the village. The house is a truly excellent one, built of brick, with a beautiful cupola and bell. It measures seventy-eight feet by fifty-five, and has three galleries. It is the third house built by the church within forty years, was only opened last autumn, and is entirely paid for. The whole of the basement is occupied with lecture and committee rooms. The congregation is large, wealthy, and intelligent; comprising, by far, the larger portion of the inhabitants of the surrounding district. Here the professors and students regularly attend in the morning, and present a scene of overwhelming interest. The church, independently of the students, numbers nearly four hundred members. In the afternoon, I preached in the chapel of the Institution, where they have a regular service once on the sabbath; and in the evening met a very large congregation again at the church, and by the request of the brethren, occupied upwards of an hour in detailing the history and present state of the English Baptist Missionary Society, which excited a deep and tearful interest. Two of the Professors engaged in devotional exercises.

After an absence from home of more than a week, I began my return journey; accepting a cordial invitation to spend a day at Albany, with the Hon. Friend Humphrey, a deacon of Dr. Welch's church, late a member of the Senate, and for several successive past years, mayor of the city. I was greatly amused with several visits paid to him, during the day, of an official character. All kinds of business came before him, and he seemed equally ready in all things to serve his neighbours, who will not allow him to retire from an office which he evidently fills with great advantage.

But I fear that the readers of the *Reporter* may be wearied with this long letter, and therefore, wishing them, and you, the enjoyment of all blessings, I will, for the present, retire, assuring you that I am theirs', and yours', fraternally,
JOSEPH BELCHER.

MEXICO.—No other religion than the Catholic is allowed or preached up to this day in Mexico, but a greater degree of tolerance is manifested towards the professors of other creeds now, than formerly. I have read of a debate in the Mexican Senate, in relation to allowing Protestant foreigners a burial-place. No such privilege was permitted them until within the last ten or fifteen years, and it was only through the urgent remonstrances of the then British minister that the point was conceded. One of the Mexican Senators, when the subject was debated in Congress, made remarks something like the following:—"There is one of four things we must allow these heretics who may happen to die in our land: we must eat them, or pickle and send them out of the country, or throw them into the fields, or bury them under ground. To eat them would be most repugnant—not one of my colleagues would taste the flesh of a heretic; to send them out of the country would be expensive; to throw them into the fields would be pestilence-breeding, and otherwise exceedingly offensive. I move, therefore, as the easiest, cheapest, safest, and every way the best course for us to adopt, to allow them a burial-place"—and the motion was carried!—*Kendall's Santa Fe Expedition.*

HINDOO POETRY AND SINGING.—"Their (the Hindoos) shasters, their poorans, and even their grammars, are in rhyme. The lowest people remember anything spoken in rhyme, beyond every

other manner of speaking. We are daily hearing them, when at work, singing the hymns which we sing in time of worship. Brother Carey has translated into Bengalee, 'Ashamed of Jesus, &c.' 'O'er the gloomy hills of darkness,' and 'Salvation, O the joyful sound.'—(Dr. Cox's History of the Baptist Mission, i. p. 47, n. "In this country (says Mr. Ward) it is common for the lowest of the people to take up the trade of ballad singers, or beggars, for they have no written or printed books to sell. This morning, (March 30, 1800) at a place in the town where four roads meet, brethren Carey, Marshman, and I, made our stand, and began singing *our* ballad. People looked out of their houses, some came, and all seemed astonished to see three sahibs turned ballad singers. This evening, three of us went one way, and three another. The people seemed quite anxious to get the hymns which we gave away."

ROBERT HALL AND HIS TALENTS.—John Foster, in his character of Mr. Hall, as a preacher, says, "I recollect an instance of a gentleman expressing, at the conclusion of the public service, the highest admiration of the preacher, and adding, 'what a pity Mr. Hall's great talents had not been destined to the bar, or the house of commons, where he would have made so capital a figure!'" A very doubtful compliment!

PROPOSED EPITAPH by a welsh bard, after perusing the doctor's lucubrations about the sleep of the soul at death:—

"Here lie at rest, in oaken chest,
Together packed most neatly,
The blood and brains, flesh, bones, and veins,
And soul of Dr. Priestley!"

E. L.

CORRESPONDENCE.

ON THE DEDICATION OF INFANTS.

I HAVE only just now been able to look into the May number of your increasingly interesting and popular periodical; in which I am glad to find some reference is made to the "Dedication of Infants." It has long appeared to me that this is a matter, respecting which, as a denomination, we* baptists, have in general been greatly at fault.

* We should have felt more satisfied if the writer had given us his address privately, that we might have been assured of his being a baptist.—Ed.

I remember attending some years ago, and before I entered upon the duties of the pastorate, a service of this kind. It was conducted by an esteemed minister of our denomination, in the Metropolis, and produced an impression of mind most favourable to such a service; and I have been induced to adopt a similar practice among the people of my charge; I trust, not without some beneficial results.

On these occasions I have been requested by the parents, to meet a friendly party, consisting of the deacons of the church, and the relatives and friends of the parents. The service, I have generally conducted in the following way:—After a hymn, suitable for the occasion, has been sung, one of the parents has presented the child to me, for whom I have sought the divine blessing; and after delivering the child to its parents, have offered such counsel and advice as appeared appropriate, under the circumstances of the case. One or more of the brethren have occupied a short time in prayer, for the family and friends assembled, and the meeting has concluded by a hymn and the benediction.

Your correspondent, C. W., connects with these services, the ceremony of naming the child, for which there does not exist the least necessity, as it is now done in a legal manner, by the Registrar of the district—not that I think there would be the least impropriety in so doing. As to its bearing "a resemblance to a ceremony which we, as a body, discountenance," as your correspondent, C. W., seems to imagine, allow me to say that this objection is, in my opinion, most puerile and absurd; and for which there appears to be just as sufficient grounds as there would be were an objection made to the observance of the Lord's Supper, because the church of Rome celebrated the mass. Because infant sprinkling is unscriptural, it does not follow that a devotional service, in which infants are solemnly dedicated to God in prayer, is alike objectionable.

I have known many persons mutter their objections to a minister repeating passages of scripture when approaching the grave at a funeral service, on similar grounds to that mooted by C. W.—"It was so like the church"—as though it were wrong to repeat scripture at such a time, simply because clergymen of the State-church are in the habit of reading similar passages from the Book of Common Prayer.

While we are bound to contend earnestly for the faith once delivered to the saints, we ought not to be afraid of doing what is agreeable to the analogy of faith, because there may be persons so ignorant and prejudiced, as to be unwilling to do right because some other may do wrong.

A PASTOR.

I FULLY coincide with the sentiment of F. M. K., on the "dedication," or, if I may be allowed to change the term, the "presentation" of infants. I have long thought of the expediency of the general adoption of such a christian-like way of presenting the dear babes to the Saviour; so that he who inquires "If my child be not baptized, what am I to do with it?" may be answered. What valid objections can be raised to forbid parents, or others, from bringing infants to the sanctuary of the Lord, in order that, publicly, they may be presented before Him, with prayer and praise? Are they too young to require the parental care of our heavenly Father? Are they so weak and insignificant, that the "High and lofty One" will not stoop to notice and bless them? Or, has the earthly parent so great a consciousness of the overwhelming weight of his, or her, responsibility in the sight of God, that such services are by no means needed to remind them of their duty? If such questions as these be answered in the negative, I, for one, see no objection to the holding of a religious service in connection with the first public appearance of every child before the Lord. But, are there not many circumstances, in the present day, which call for the general sanction of the consistent disciples of the Redeemer, to such a holy and praiseworthy exercise? And if our Lord and Master said, "Suffer the little children to come unto me:" ought we not to approve and encourage such proceedings? Surely Jesus Christ will not, now he is glorified, take less notice of such importunity for his blessing.

AN INQUIRER.

[When we have given a communication or two on the opposite side to the above, perhaps enough will have been written on the subject.]

ODD FELLOWS' SOCIETIES.

WE have received two or three other letters on this subject, to which we now briefly refer, for the purpose of closing the discussion.

J. R. repeats some of the arguments which have been adduced, on the evil tendency of such associations to the piety and character of christians, and affirms that the opinions of "Iota Beta" will not bear the test of God's word—quoting 2 Cor. vi. 14, 15, 16. As baptist dissenters, he says, we protest against the union of the Church with the State, but here is a union of the Church with the world! He refers to the first christians as a "holy brotherhood," who separated themselves from the world, and regarded themselves as members of one family, aiding each other when in distress or trouble; and wishes their excellent example to be imitated by christians now.

J. E. has written a long letter. He allows that a christian cannot join a club of Odd Fellows "with pleasure," and affirms that in such company "the fruits of the Spirit cannot grow;" but declares that the reason why he, and others, have joined the clubs is, the neglect and unfeeling conduct of their christian brethren, who left them to pine in poverty and affliction, without regard, whilst the members of the club visited, sympathized with, and relieved them! He tells us that these clubs were first formed in the fifty-fifth year of the christian era, and were called "Fellow Citizens," and that the apostle Paul alluded to them in his epistles. Their present name, he says, was given by the Emperor *Titus*! He then quotes some appropriate passages of scripture to shew that consideration and help for their poor brethren is the duty of christians, and until this be done, the world will not say, as of old, "See how these christians love one another." He then makes some statements and remarks, foreign to the subject, and concludes with the hope that a society may be formed on christian principles, as efficient, extensive, and beneficial, as that under discussion, and hopes that pastors and people will unite in the undertaking.

OPEN-AIR PREACHING.

As accounts of open air preaching appear to be in requisition, perhaps the following will not be unacceptable. A few weeks ago, I had the honour of preaching in the open air before royalty—the king, queen, and royal family of the gipsies—and a more delightful service I have seldom enjoyed.

It was a calm summer's evening, the scenery was beautiful, the royal carriage was my pulpit, a cerulean sky was our canopy, and He who sitteth in the heavens, we doubt not, beheld with approbation. The congregation presented a highly interesting and picturesque appearance. Besides the family, there were about three hundred hearers from the neighbourhood, many of whom never enter a meeting-house. All were orderly and attentive, the family particularly so; and their courtesy and gratitude would have done credit to the most polished assembly in the land. The text was, "I will go in unto the king, which is not according to the law; and if I perish, I perish!" From these words were stated the points of resemblance, and the points of difference, between the case of Queen Esther and that of unconverted sinners. The points of resemblance were three: like her, they are on the verge of destruction, have only one source of hope, and no time to lose. The points of difference were two: unlike her, they are invited and entreated to approach, with the delightful certainty of their petitions being granted; and, unlike her, their first reception by the king will be a pledge and an earnest of his unchanging love. These were the outlines: the introduction, filling up, and conclusion, you can easily imagine: the results, eternity will unfold. Perhaps much of our success is concealed from us here, lest we should be unduly elated; but in heaven we shall be able to sustain the joy without any intermixture of pride. A scripture, often quoted by ministers, and alluded to by Dr. Watts in one of his hymns, for the purpose of showing our dependence on the Holy Spirit for the success of our labours, just now occurs to me as a source of encouragement. I mean, 1 Cor. iii. 6—9. For is it not a powerful inducement to labour, to know that we are "fellow-labourers with God;" and that if one plant, and another water, God will give the increase? Excuse this stepping aside to observe a scripture especially attractive to those who "go forth weeping, bearing precious seed." If this account of a single effort to do good, particularly appropriate to the season of the year, should stimulate others to "go and do likewise," I shall rejoice; sinners, it is hoped, will be saved, and saints encouraged; angels tune their harps anew, Christ receive a portion of his joy, and God—the Father, the Son, and the Holy Spirit—will be glorified.

J. G. FULLER.

Stogumber, July, 1844.

SCOTLAND.—We have had open-air preaching every Sabbath-morning, at eight o'clock, in Airdrie; congregations very large and attentive. Twice during the week—Wednesday and Thursday—in the neigh-

bouring villages; attendance generally large. Our regular Sabbath audience has very much increased; principally attributed to the open-air preaching.

PLANS OF USEFULNESS.

THE DESIGN OF CLASSES.

As a general remark, it may be observed that Classes are designed practically to carry out the *spirit* of the preceding portions of Scripture. (See our last, p. 239.) But some of the particulars comprised in this general design may be mentioned.

1. Classes are designed for the *relation of christian experience*:—that the righteous may declare to one another what God has done, and is now doing, for their souls; that they may excite each other to magnify the Lord, and to exalt his name together, for the grace he has bestowed upon them.

2. Classes are designed for *edification in the things of God*:—that by free and affectionate conversation about spiritual things, the disciples of Jesus may be comforted together by their mutual faith; and by teaching and admonishing one another, they may be stimulated to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

3. Classes are designed to *promote self-examination*:—that by having to speak of the state of our own hearts, we may be led more frequently, and more carefully, to examine and prove ourselves—whether we be really alive from the dead, or be dead while we have a name to live—whether we be indeed justified by faith and have peace with God, or be merely crying peace, peace, where there is no peace—whether we have the witness in ourselves, and confidence toward God, or our own heart condemn us—and whether we be going on to perfection, or drawing back to perdition.

4. Classes are designed to *promote brotherly love*:—that the children of God, by becoming better acquainted with each other's christian character, may love each other for the truth's sake that dwelleth in them, and thus increase and abound in love one toward another.

5. Classes are designed to *increase christian sympathy*:—that the companions in tribulation and in the kingdom and patience of Jesus Christ, knowing more of each other's sorrows and joys, conflicts and victories, may the more rejoice with those who do rejoice, and weep with those who weep.

6. Classes are designed to *prevent backsliding*:—that knowing the many dangers to which the people of God are exposed, they may exhort one another, lest any of them be hardened through the deceitfulness

of sin, and lest there be in any of them an evil heart of unbelief in departing from the living God.

7. Classes are designed to *promote the purity, peace, and prosperity of the Church*:—that by the aid of devout, judicious, and zealous Leaders, the church may be more vigilantly watched over; the pastor better acquainted with the state of his flock; what is wrong may be more easily detected and more timely reprov'd, and what is right more speedily discovered and more promptly encouraged; that the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, may make increase of the body unto the edifying of itself in love.

8. Classes are designed to *instruct and encourage Inquirers*:—that those who are concerned about their souls, and are seeking the Lord their God, may be directed in the way to Zion, and encouraged to join themselves to the Lord in a perpetual covenant:—that it may be said to them, "Come with us and we will do you good;" and they may be encouraged to say, "We will go with you; for we have heard that God is with you."

9. Classes are designed to *promote christian usefulness*:—that the *duty* of being useful may be pointed out, the *means* of usefulness suggested, and the *motives* to usefulness enforced; that christians may thus provoke one another to love and good works, by exhorting one another to be—the salt of the earth—the light of the world—witnesses for God—labourers in the vineyard—and good and faithful servants, always abounding in the work of the Lord.

ATTEMPTS TO DO GOOD.

EMSWORTH.—In the latter part of the year 1842, a few young men who had been members of the Independent church in this place, or connected with it, became convinced that infant baptism was "unscriptural and injurious;" that *believers* were the only persons to whom, and immersion the only mode by which, the ordinance of baptism could be scripturally administered, and that as this was a part of the truth which God had revealed, they were bound to give it publicity and prominence. They acted upon their convictions; and for doing so, received anything but commendation. They tried, but uselessly, to co-operate with the minister and friends with whom they had been a long time associated, but it became every day more evident that they could not "walk together" unless they concealed what they believed they were bound to make known—that the sprinkling of infants was a device of man, and subverted an institution appoint-

ed by God. The result was a separation. The writer, and a few others, feeling that they ought to obey God rather than man, determined to leave, and on Feb. 27, 1843, they opened a house for a school and public worship. On the first sabbath, forty-four children were enrolled as scholars. The number of teachers at the opening was eight. The morning congregation consisted of the teachers and children, and a few friends of the former. In the evening, it being dark, a number of persons flocked to see "the strange sight," many of whom retired disappointed because no one had been *dipped*. From that time to the present, the house has been opened every sabbath, and every Thursday evening, for the public worship of God: and there are many evidences that an undertaking which was commenced with much weakness and trembling, has been signally blessed. The congregation has considerably increased, there being an average attendance of forty in the morning, and one hundred in the evening. The school has kept pace with the congregation, and now numbers 101 scholars, and thirteen teachers: two of the former, and three of the latter, were baptized upon a profession of their repentance towards God, and faith in the Lord Jesus Christ, on the first sabbath in the month, with two friends who had been members of the Independent church, making in the whole, seven. There being no convenient place here where the ordinance could be administered, it was administered at Meeting-house Alley, Portsea, by Mr. D. Lemmon, who comes from that place, a distance of eleven miles, every alternate sabbath, to preach "the word of life." In addition to the public services I have noticed, many private "personal efforts to do good" are made. The superintendent meets a class of boys and young men, every Sunday and Tuesday evening, for reading and prayer. Another teacher instructs several youths in writing on two or three evenings in the week. The female teachers meet a part of their classes, in the week, for prayer. A tract district is formed—a library of fifty volumes has been purchased—the sick are visited—and a fortnightly meeting, besides special meetings, is held by the teachers for prayer for the divine guidance and blessing. The success which has crowned these labours, has not been without a corresponding share of opposition. The teachers experience the fate of the sect everywhere spoken against; they are treated as the offscouring of all things, and as individuals who wish to turn the world upside down! but although persecuted, they have not been forsaken, and as truth is strong, and must ultimately prevail, they are determined to go on in the strength of the Lord, making mention of his righteousness, even of his only. E. P.

REVIVALS.

It appears to me very desirable, that as much information as possible should be given in the pages of your extensively circulated *Reporter*, on the subject of revivals. Some treat the matter with indifference, others with contempt. I regard this as a sad calamity, and fear it will be found to operate as an awful obstruction, arising from the church itself, to the progress of the word of God; especially as many of these are persons of influence. May I be permitted to say a few words in christian love and meekness on this very important subject?

Some of our friends seem to have no expectation that a revival of religion, upon a large scale, can be promoted without the manifestation of a spirit which must bring everything like decency and order, and religion itself, into disrepute. I have witnessed some extensive awakenings among the baptists, through the faithful labours of devoted ministers and evangelists, and can affirm, that whilst the most blessed results have followed, nothing has occurred which could offend a sanctified mind, or bring religion into contempt.

It is true, that in every scriptural revival there will be an increase of excitement upon the subject of religion. Whenever the holy energies of the church of Christ are brought into full operation to the pulling down of strong holds, a disturbing influence is immediately felt, which unsettles those who are at ease in Zion, as well as unconverted hearers. But should the churches of Jesus Christ be afraid of an excitement, which arouses them from that spirit of slumbering, to which, through the remaining ignorance and carnality of their nature, they are always prone? In a revival of religion we may have a class of new measures proposed for our adoption. And though this is a great objection to many; why should it be? Are we not, in the political, scientific, and physical world, continually adopting new measures? Is not the adversary, in the moral world, continually adopting new measures, to hold mankind in awful bondage and determined opposition to God? And why should the church alone be limited and fettered in the use of means? Should we not rather continually aim to meet the new circumstances and necessities of men, providing always that the means be in perfect accordance with the spirit of the gospel.

But providing we will not adopt new means, we surely might manage old means in a better manner, and in a better spirit. Instead, for instance, of long prayers and long hymns, we could adopt short and earnest praying and singing in our devotional meetings. We could preach with greater plainness, force, and point; and in-

stead of allowing our unconverted hearers to pass away from the sanctuary of God year after year, we could appoint special seasons of prayer and exhortation for them; we could talk with them, tell them plainly our concern for their welfare, and we could follow up our exhortations by close personal appeals to their consciences, and thus try to bring them to immediate decision for God; and if we saw any signs of penitence in them, we could pour out our souls to God for them; still intreating them to "be reconciled to God." And what is there in all this, and more than this, if it were done, inconsistent with the duty of a church possessing the spirit of Christ? We have seen the results of such attempts in the salvation of many who were once enemies to God by wicked works; and we feel persuaded that there are multitudes of men and women, old and young, in many of our congregations, who are almost persuaded to be christians, and who might be brought fully into the kingdom of Christ, if churches would use some such means as these, to press the truth closer upon their hearts and consciences.

What would be the result of such efforts in our own denomination—a denomination, in my opinion, second to no other, in this, or any other country, in its regard for, and close attachment to, the word of God. Should we not, year after year, number our additions by thousands instead of hundreds?

I must not enlarge. But is it not a fact that additions much larger, as valuable too, and, it is hoped, as permanent as those made in the ordinary way, have been made to some of those churches which have adopted active measures; and the old members themselves have been improved in piety and zeal? Whilst on the other hand, those churches, the leading members of which, like Diotrophes, do nothing themselves, and forbid them that would, become first lukewarm, then indifferent, then careless, and their end is spiritual death and entire extinction! As in the natural, so in the spiritual world, the flame must be fed with more fuel or it will go out of itself.

Only think, christian! of the influence your earnest activity would have upon the world, in rolling back that reproach which the infidel now brings against your inconsistent inactivity; think, too, how the great cause of Jesus among the nations of the earth, is always promoted by every addition to the ranks of his faithful followers.

Up then, and be doing!—do something—do something extraordinary—do it well—do it in accordance with the gospel—make a special effort, and the God of all grace will give you a special blessing!

AN EVANGELIST.

BAPTISMS.

COLEFORD, *Gloucestershire*.—On the last Lord's-day in June, four persons were baptized by Mr. Penny, who has recently commenced his ministerial labours amongst us. In answer to fervent prayer, as in days that are past, we hope God is pouring out his blessing upon us. Many more are anxiously enquiring, and some of these, we hope, ere this is in print, will have followed their Saviour in this sacred ordinance. In the afternoon Mr. P. preached in the open air a short distance from the town, to a large and attentive assembly; by this means carrying the gospel to the homes of some who seldom or never attend the house of God. Mr. Christopherson of Newcastle preached in the evening, thus closing a day which we all felt to be delightful. I cannot forbear mentioning one circumstance. A poor woman, who is often seen at our chapel, being desirous of witnessing the ordinance, on her way had to pass a clergyman's house, The Reverend gentleman was standing at his gate, and as she was passing, enquired if she was going to the baptizing. On her replying in the affirmative, he told her in plain words *she should not go*, and intimated that if she did, some trifling assistance which she occasionally receives from him should be withheld. The poor creature was forced to comply with his commands. This is really "too bad." That a minister of the gospel, whom we have reason to believe is a sincere christian, should act in such an illiberal manner is lamentable; especially toward those who not only practice the ordinance scripturally, but in perfect accordance with the mode prescribed by his own church.

W.

GUERNSEY, *Wesley Road*.—On Sabbath, June 16, we had a delightful day. After the morning service, which was remarkably solemn, two females were buried with Christ by baptism. They had both been formerly members with the Wesleyans. One of them had, for about two years, been convinced of her duty, but her fears hindered her. Her companion, who was only lately convinced, was equally fearful. Never have I seen persons more timorous *before* the ordinance, more courageous *at the time*, or more happy *afterwards*. They now go on their way rejoicing. I send these facts in order that wherever your widely circulated *Reporter* may go, they may forcibly say to every timid believer, "Fear not, be strong and of good courage."

S. S.

WHITCHURCH, *Salop*.—On the last Sabbath in May, three were baptized by Mr. Phillips, the pastor. A mother and her son of fourteen, and a son of two of our members. Others we hope will give themselves up to the Lord and to his people.

IRELAND.—GOOD NEWS!—We have gleaned the following gratifying facts. Mr. Bates says, "At one of our stations I baptized an individual, on account of opposition, at midnight." Mr. Berry states that at a public baptism and open air service, the banks of the river were lined with spectators; the majority, romanists. One candidate was a catholic. At another service greater numbers attended, when a protestant was baptized. A young lady requested baptism, but first went to ask her father, who consented, and she too was baptized. Her father invited Mr. B. to preach at his house, which will open a new field of usefulness. Another romanist and a protestant are proposed for baptism. Mr. Eccles baptized one candidate from Ballymoney, where a store is now fitted up for preaching. Mr. Wilson baptized three persons at Carrickfergus lately, where a church has been formed, and a Sabbath-school. Mr. McCarthy recently baptized three at Rahue; many catholics; were among the crowd at the river side. Mr. Mulhern has also baptized two; one a catholic; the other comes eight miles to worship every Sabbath. Mr. Bentley, the student baptized by Mr. Gould, (see our last, page 248) wishes to be engaged as an Irish missionary, for which he is well qualified. Truly the fields are white unto harvest in Ireland. Labourers too are ready, but the Baptist Irish Society cannot send them *for want of funds*. Even the offer of Mr. Bentley's services have been declined on this ground. BAPTISTS OF BRITAIN, HELP!

PRISGAH, *Pembrokeshire*.—On Sabbath-day, May 5, after a discourse by Mr. Evans, we had a public baptism of four persons in the river; the banks, sides, and bridge being covered with spectators, who were very attentive and orderly. One of the candidates had been an independent for many years. On June 2, we had another baptism of three, at the same place; one of these was a youth of twelve years of age; a child of many prayers. We have several other candidates.

R. P. C.

MANSFIELD.—Six candidates were immersed in the reservoir near this town on Lord's-day, June 23, after a faithful sermon by Mr. Wood, the G. B. minister. The number of spectators was greater than on any former occasion, from five to six thousands being supposed to be present. The day was one of unusual interest, and great excitement prevailed throughout the town and adjacent villages. Two of the candidates were Wesleyans.

J. P.

HEPTONSTALL SLACK, *Yorkshire*.—Mr. Butler, pastor of the G. B. church here, says, June 19th, "We baptized fourteen yesterday, and expect to baptize nine to-morrow."

NEWARK.—We have still cause for thankfulness that we are not without instances of the love and power of God in the conversion of precious souls—souls brought out of darkness into light, from bondage to liberty, through the divine blessing on a faithfully preached gospel, and the active and prayerful efforts of the followers of the Redeemer. On June 2, we had a baptism of three persons, one of whom stated that he was induced to think of his soul's salvation, and attend the chapel, through the pious conversation and invitations of a female fellow-servant, who is a member of our church. And yesterday, July 7, was a "high day" with us: in the morning, after an address by our pastor on "household baptisms," two young friends were baptized. In the afternoon, from two o'clock till four, we had the quarterly meeting, or love-feast, for members and inquirers, which was indeed a feast of love—a blessed melting season! Each could say, "It is good to be here." Oh, that such meetings were held by every baptist church in the world! In the evening, after service, the Lord's-supper was administered, and the newly baptized received into the church. May they remain faithful!

B. P.

GRETTON, Northamptonshire.—Five persons put on the Lord Jesus by baptism, on Lord's-day, June 23. The congregations throughout the day were good, and the greatest decorum prevailed. Many found it to be a delightful and refreshing season; and what added to the interest of the scene, was, that two of the persons baptized, were youths under seventeen years of age; one, the only son of the minister, and the other the eldest son of one of our deacons.

CHADLINGTON.—On the first Lord's-day in June, I baptized three; one had been a member of an Independent church for years. And on the first in July, I baptized four more. Both services were times of refreshing. I understand some Wesleyans, who were present, feel very sore, because I referred to Wesley's Journal, for an argument in favour of our mode and subjects. May it stick close to them for good.

T. E.

MIDDLEMILL.—In May last, four persons were received by baptism into the church at Middlemill; one of whom had been a very useful and acceptable preacher with the Independents for more than fifteen years. He was led to render obedience to the ordinance of baptism, from a conviction that every professor of christianity should act voluntarily and personally in this matter.

D. J.

WANNINGSTER.—Mr. How says, "I baptized four in April, two in May, and three on the 16th of June; and, blessed be God, we have more of whom we have hope."

HENLEY-IN-ARDEN.—Two persons were baptized on a profession of their faith in Christ, on the first sabbath in March. And on sabbath morning, June 30, our pastor, Mr. Bottomley, immersed Mr. J. Clarke, who had been for eleven years a travelling preacher in connexion with the primitive methodists. In the afternoon, Mr. C. was received into the church, and preached in the evening from Isaiah viii. 20. C. B.

MONKMEAD MOUTH.—On Saturday evening June 10, Mr. Graham baptized three believers. The husband of one of them was violently opposed. He went, on that evening, and was drinking with his brother until early on Sabbath morning. On returning to his vessel, his brother was drowned! This has deeply affected him, and we hope he is now under serious impressions.

BISHOPS' STORTFORD.—On Lord's-day morning, June 2, the delightful ordinance of believers' baptism, was administered to three persons, by pastor B. Hodgkins, after preaching from Acts viii. 12. One was a member of the Wesleyan society. In the afternoon, they, with two others, were received into the church, and united with us in commemorating the dying love of the Lord Jesus.

WARWICK.—Mr. Nash baptized two candidates on sabbath morning, June 2. One had, for many years, been a primitive methodist; the other is the wife of one of our oldest members. We have often listened to his fervent prayers for her conversion to God, and now they are answered. We have more candidates.

J. D.

ST. DAVIDS.—On the first sabbath in June, eleven persons put on Christ by baptism, at this place, and were received to the fellowship of the church the same day. The principles of the New Testament are daily gaining ground in this neighbourhood. Thanks be to God for the spread of his truth amongst us!

D. J.

BILSTON.—On Lord's-day, June 2, two sister disciples, one who had long been among the Wesleyans, and the other "a babe in Christ," yielded to divine requirement, and were "buried with him by baptism into death." The same day, in company with a third sister, lately a member elsewhere, they were added to the church. The services were sweet and awful.

TEWKESBURY.—On Wednesday evening, June 20, Mr. Berry baptized four persons, in the presence of a numerous assembly.

J. S.

LIVERPOOL, Myrtle-street.—Two of our teachers, (one from each school), were buried with Christ by baptism, June 2; having given abundant proof that they have passed from death unto life.

T. G.

SHEFFIELD, Æyre Street.—Mr. Bott, G. B. minister at Loake and Wimeswold, in a note, June 18, says, "We had a baptism of three yesterday. I preached and baptized in the morning. The congregations were good."

BOLTON.—On the first Sabbath in June, eight candidates were baptized and added to the church here; the tracts you sent were distributed at the door as the congregation departed. The services throughout were of a highly solemn and interesting character.

AINDRIE.—Brother Taylor informs us that on the 20th of May, five persons were baptized. Three of these composed a household, consisting of mother, son, and daughter-in-law. On June 10, one; and on the 26th, three.

FOUNTHORPE, Herefordshire.—Six more persons have followed their Lord through the baptismal stream, have been added to the church, and are going on their way rejoicing. May they be faithful!

B. E. W.

SUTTON BONINGTON, Notts.—After a very impressive sermon by Mr. Marshall, June 16, four young female teachers in our sabbath school, were publicly immersed by Mr. Ball, of Loughborough. Many were much affected. It was indeed "a high day;" may we see many such!

M. N.

PAULTON.—On Lord's-day, June 2, our pastor, Mr. Fox, baptized seven candidates. The congregation was crowded, and we have reason to believe that many who came merely to witness the strange sight, were so impressed, that they retired to ponder and to pray.

CHELTONHAM, King Street.—On Lord's-day evening, May 26, Mr. Denham baptized eight persons, before a crowded congregation. This is a new interest, and present circumstances seem to promise great success. May the Lord send prosperity. I. S. T.

RECENT BAPTISMS.

May 5—at Rugby, by Mr. Fall, two young men; at Pill, by Mr. Thomas, student, Bristol college, five.

May 20—at George-street, Hull, by Mr. Pulsford, five; and on the 30th, two.

June 2—at Fenny Stratford, two; at Pill, near Bristol, by Mr. J. J. Brown, of Bristol college, two, making eight in six months; at Enon chapel, Marylebone, by Mr. Burns, ten.

June 6—at Isleham, by Mr. D. Rees, six.

June 9, at Whetstone, near Leicester, by Mr. Goadby, eight.

June 10—at Salter's Hall, London, by Mr. Davis, four; at Hope-st., Glasgow, two.

June 10—at Providence chapel, Broadstairs, by Mr. Gunning, two.

June 30—at Mount Zion, Ramsgate, by Mr. Garwood, four.

Lately, at Diss, Norfolk, five.

BAPTISM FACTS & ANECDOTES.

"My babe and antidote are both before me."

THE BIBLE AND THE PRAYER BOOK.—**Sir,**—As I happened, on a late occasion, to step into one of those ancient structures "whose silent finger points to heaven," and whose teaching and example, happily, *sometimes* do the same, it proved that I was to listen to a discourse, or the reading of a paper, founded upon those important words, "For now is our salvation nearer than when we believed." A series of propositions was announced, the first of which was, "That salvation begins at the same time that we begin to believe." Very sound doctrine, as I conceived, and very fairly deduced; Claude, Simeon, or Sturtevant, could not have sermonized more justly. But, alas! and woe worth the day, what then will become of one of the main supports of her with "the silent finger?" "In my baptism," i. e., a long time *prior* to believing, and, in some cases, when all throughout, there are no other symptoms except of *unbelief*, yet "in my baptism, I was made a member of Christ." The dilemma was evidently felt by the Rev. orator himself: "It is true," said he, "that in the rite of baptism we are received into the body of Christ's church; but then,"—then what, good sir, do you suppose was that magical something that was to reconcile to each other two such propositions as these?—"but then, it is at the time of believing that our serious conflicts begin!" Well, sir, to be sure I did marvel,—Salvation begins with believing; yet we are received into the body of Christ, and not only saved from hell, but "made inheritors of the kingdom of heaven," before there is a *capability* of any belief whatever; and "our serious conflicts begin at the time of believing," is to remove the whole difficulty! Almost, I was ready to say, would not the pronouncing of *Abracadabra* have been nearly as much to the purpose! And yet, on reflection, sir, I know not that the Rev. instructor could have done better in such a case; except, indeed, he were to renounce either the teaching which assigns salvation to the efficacy of sprinkling a babe with water; or (which heaven forefend!) that of his text, and text-book; which connect it only with the act of believing on the Son of God. How hard it must be to serve two masters! And how alarming the position of an army whose trumpet does not put forth *a certain sound!*

W—.

E. L.

A YOUNG NICODEMUS asks,—"How can a child be born again when it is DEAD?" The following circumstance took place in the dark parish of H—, to which a friend of mine was witness. A baby, about three weeks old, being very ill, and there being no prospect of anything but death; the

parents became very anxious that the ceremony of christening should be performed. The father went to the curate, who, to his sad disappointment, was absent from home; he went next to the clerk, who cheered him by informing him that the rector was expected shortly. The father waited with eager hope for the arrival of the Rev. Dr., who alas! did not come until the infant had expired. But, according to the proverb, "better late than never," the father was determined the child should be christened, provided the rector would consent. Agreeably therefore to his wishes, the parson came, christened the child, returned thanks for its regeneration, and all the rest of it. The child had been dead about half an hour!

R. S.

RELIGIOUS TRACTS.

IRELAND.—We put a considerable number of tracts in circulation every month, and I am continually hearing of the beneficial results. This day I have received a letter from a friend, 150 miles distant, saying, "A person here has been benefited by reading the tract on 'The Great Sin and Evil Tendency of Infant Sprinkling.' She never would hear a word about the baptists, being so full of prejudice; but one of our members requested her to read this tract with prayer; and she now declares that she has done with infant sprinkling for ever! She is about proposing to join the church by baptism." Another says, "Roman catholics come to my house for tracts, and thank me very kindly when I give them." During the month I have had several letters, and most of them notice the good that arises from tract distribution. See what the tractarians of Oxford have done in nine or ten years in this way! They have roused England from one end to the other. Let us write and circulate; praying that the blessing of God may be upon us, and we shall not labour in vain. We have, of all men, nothing to fear from agitation. Tyrants may like silence, and error may court concealment; but the friends of liberty—equal liberty—have no objection to agitation; and truth pants for publicity.

J. B.

APPLICATIONS.—*Brough, Westmoreland.*—Rather more than twelve months ago, I accepted the unanimous call of the baptist church in this place, to become their pastor. Since then, peace and harmony have prevailed in the church, and we have added twenty-one persons—one of whom was a brother of a Wesleyan minister in this neighbourhood, and a notorious infidel. We have now fourteen preaching stations, and an adequate number of local preachers. But we have no tracts of any kind. If you can possibly make us a donation of some

on baptism, I do think that they would do more good in this locality than in many others; and I am sure, none would more thankfully receive them.

J. J. O.

[We only wait for proper directions. Ed.]

Buckinghamshire.—We are induced to make application from the following facts. Not many weeks since, a clergyman, lately come to the town, visited almost every family, endeavouring to persuade all to attend the church; and those who had not had their children sprinkled, to attend to this ceremony without further delay. The Wesleyans also have, under the spirit of what they call revivals, commenced a system of proselytism, introducing works on infant sprinkling amongst persons who have long attended the baptist chapel. We hope this will excite a spirit of inquiry, and a few of your publications will, we think, assist in promoting inquiry and decision.

J. D.

Another.—If you would oblige us with a donation of tracts for gratuitous distribution, it would be esteemed a great favour. Such valuable truth-telling things are much needed here, as at present none have, to my knowledge, been circulated; and we have plenty of another kind, distributed by the hands of "a bowing to the east, and curtsying to the west" scion of Oxford. I trust you will respond to our appeal.

T. W.

Monkwearmouth, Sunderland.—We are a few poor people, meeting in a school-room for worship, and unable to do more than meet the current expences. I thought, under these circumstances, of asking you for a donation of your tracts. This is a locality in which they would be of great use, as we have all shades of opposers on the subject of baptism.

J. G.

Dorsetshire.—Since I came to this station, about fifteen months ago, we have baptized, and received into church fellowship, twenty-four persons; and others are waiting for admission. We have also succeeded in raising our Sabbath-school from its previously depressed state, to a condition of prosperity in numbers and efficiency of teaching, which we hope will be followed with great good. A day school has also been commenced, and is well attended. We are the only baptist church in the neighbourhood, but our success has called forth our Independent friends; who have been preaching on the subject of baptism. The clergyman of the parish, is one of the old indifferent class, who does not trouble himself about his parishioners so long as the tithes are duly paid. He has allowed us to go on very quietly; but a curate of the puseyite order is about to be appointed, who is, we hear, not so likely to withhold opposition. As our resources are limited, we shall be glad if you can afford us your help by a grant of tracts.

T. K.

An Applicant in *Berkshire* also states "Our Independent brethren have been circulating Thorn's Tracts, and we have other tracts written by a priest, at Newbury, circulating amongst us. I hope you will send us a grant."

In acknowledging the receipt of a donation, sent in May, one of our ministers writes, "Thousands of thanks for your hand-bills—they have done invaluable good—they are good heaven."

DONATIONS have been forwarded to

| | Handbills. | Page. | Reporters. |
|--------------------|------------|-------|------------|
| High Wycombe .. | 500 .. | 25 .. | 10 |
| Chesterton | 500 .. | 25 .. | 10 |
| Cromford | 500 .. | 25 | |
| Earby-in-Craven .. | 500 .. | 25 | |
| Wakefield | 500 .. | 25 | |
| Braybrook | 500 .. | 25 | |

We wait for proper directions from Brough, Ensham, and from J. and W. G. of Newport.

SABBATH SCHOOLS.

BENEFICIAL INFLUENCE.—Mr. H. A. Wilkinson has furnished us with the following extract from the preface of the "Pitman's Pay, and other Poems," by Alderman Thomas Wilson, Gateshead Fell. "The pitman's character has undergone considerable amelioration. The progressive intellectual improvement of all classes of society, has had its due effect upon him. He is no longer the same ignorant, degraded being, that his forefathers were—a victim to the worst prejudices and passions of our nature. This important change may be attributed to the following causes:—First, the establishment of Sunday Schools for the purpose of teaching the children to read; Secondly, the general diffusion of useful knowledge in cheap publications; and Thirdly, the introduction of Savings' Banks: the two former having been more especially powerful in this moral reformation—and the latter having not been without its good effects in producing care and economy among this invaluable class of men. To shew how much has been effected by the Sunday Schools, not only in the amelioration of the manners, but in the general appearance of the pitmen, I need only state, that, forty years ago, it was no unusual thing to see whole families of young men, spending the Sabbath in gambling and idleness. Now, on the contrary, such a thing is rarely to be seen; for in passing the doors of neat cottages, we frequently find the inmates reading; or, if absent, they will be either at the methodist chapel, or a prayer-meeting; and instead of appearing in the very meanest clothing, and not unfrequently in rags, we now see them, not only clean and well dressed, but very civil and very orderly. I cannot suffer this

opportunity to pass, without noticing the praiseworthy conduct of the Teachers in the Sunday Schools. They are, generally, men who are occupied in hard labour during the other days of the week, yet who cheerfully give up a great part of the only leisure day they have, to educate the children of their neighbours. This does them infinite credit as men and as christians; and the fact of many of them having been Sunday Scholars themselves, says more for the utility of such schools than anything I can advance. I sincerely hope the teachers will continue their useful labours; for although much has been accomplished, there is still much to be done."

EDUCATION.

IRELAND.—The ninth report of the Commissioners of National Education in Ireland, for the year 1842, says, "We had, at the commencement of last year, 2337 schools in operation, which were attended by 281,849 children; the number of schools has since increased to 2,721, and the number of children to 310,702. We have also undertaken to make grants towards the building of 200 schools, which have not been, as yet, completed; but which, when completed, it is estimated will be attended by 25,793 children; which would thus give 2021 schools, with an attendance upon them of 345,585. During the last year, we have trained 130 male, and 63 female teachers; making a total of 190. We have now trained altogether 980 teachers, and the accounts of them, that we receive, continue to be very satisfactory." These operations have cost £69,140. Their normal establishment required £2859. 2s. 5d. Teachers received £20,736. 13s. 3d. Inspectors more than £5000. Book and school requisite department £7004. 2s. For building, fitting up, and furnishing school-houses, £9883. 10s. 3d. And the remaining money has been paid for the official establishment in Dublin, miscellaneous expenditure, and model school department; with the agricultural school, including the maintenance of pupils. J. B.

PRIZE ESSAY ON POPULAR EDUCATION.—The sum of one hundred guineas, offered by a liberal churchman, of Manchester, through the Rev. Dr. Vaughan, for the best Essay on that subject, has been awarded by the adjudicators, to an Essay from the pen of the Rev. Dr. Hamilton, of Leeds.

WESLEYAN EDUCATION FUND.—A seventh list of subscriptions has been published, which brings up the amount to £11,330. 6s. 7d. towards the £20,000 which is to be raised for preliminary purposes.

REVIEWS.

THE PULPIT CYCLOPÆDIA,
And Christian Ministers' Companion.
 BY THE AUTHOR OF SKETCHES OF SERMONS.
London: Houlston and Stoneman.

"EVERY man in his own order." It appears to be the peculiar vocation of our esteemed brother, for we are acquainted with the author, to direct attention to the important science (if we may call it one) of sermonizing. And when we consider the necessity which exists, and will exist, of furnishing the rising race of preachers with suitable information, we cannot but regard every attempt to elucidate this important subject with the most hearty approval; providing the thing be done as it ought to be. Sometimes this has not been the case. The sermons produced have been crude, meagre, ill-finished productions; tumbled together, like the once-famous Percy Anecdotes, into the form of a book, the sale and profits of which appeared to be the only object of the compiler. The author of the Pulpit Cyclopædia will not be fairly charged with any such unworthy motives. The first volume to which we now refer, consists of 344 pages, in which will be found twenty-five essays on Theological study by eminent christian writers, together with seventy-eight sketches of sermons, most of which are of a superior order. We advise all our local, or assistant preachers, and exhorters, and young men who contemplate ministerial engagements, to order this volume.

THE MINISTRY OF ANGELS,
And the Nature of Invisible Influence.

BY THOMAS BLUNDELL.

"Millions of spiritual creatures walk the earth
 Unseen, both when we wake, and when we sleep:
 All these with ceaseless praise his works behold
 Both day and night."—MILTON.

London: Houlston and Stoneman.

THE first sentence in this brief essay will serve as an introduction to the principles recognized by the writer.—"The existence and ministry of angels, in these latter ages of the world, is known by revelation, and by that only." The contents are—Chap. 1. On the nature of angels, with what they knew of human hope before this world began. Chap. 2. On the question, How are angels employed? Chap. 3. On the necessity of great knowledge in the angels to accomplish their business, and how that knowledge is obtained. Chap. 4. On the nature of invisible influence. And these very interesting subjects are illustrated by numerous scriptural facts.

REMARKS ON CHRISTIAN BAPTISM.

BY BENJAMIN CONHEAD.

WE introduce this little volume, at the request of the Author, that "Observer," and other friends, may not labour under the mistaken notion that Mr. Thorn's book on baptism "remained unanswered." (See *Reporter*, April, p. 126). On the title of this book it is stated, that its publication was "occasioned by the recent publication of Mr. Thorn of Winchester, entitled, 'Modern Immersion, not Scripture Baptism.'" The Author also states that several eminent ministers expressed a "cordial desire for its publication, from a conviction that the work would prove highly conducive to the cause of truth, as well as a source of credit to its author."

OBSERVATIONS ON MR. HARPER'S
 LETTER UPON THE SUBJECT
 OF CONFIRMATION.

BY J. B. PIKE, OF NEWBURY.

"Distrustful sense with modest caution speaks,
 It still looks home, and short excursions makes,
 But *rattling nonsense* in full volles breaks,
 And never shocked, and never turned aside,
 Bursts out resistless with a thundering tide."

POPE.

Newbury: J. Blacket.

READ a few verses in the twenty-third chapter of Proverbs to find the character of this pamphlet.

NOTICE.—MR. C. THOMPSON, baptist minister, Manchester, has in the press, BAPTISM, the SACRAMENT OF LIBERTY. A Letter to the Churches of the Baptist Denomination, (prepared by appointment of the Lancashire and Cheshire Association as the circular for 1844, but withdrawn;) with an Epistle dedicatory to the Rev. Alexander Oarson, L.L.D.

PASSING EVENTS.

Nothing of great importance.

The *Anti-State-Church Association* has engaged the Aldine Chambers, Paternoster Row, for committee rooms. But we hear nothing as yet of a tract depository. Perhaps they are waiting for funds. It is proposed by the committee, that each member of the council subscribe ten shillings, and collect thirty more; these will raise *one thousand pounds*, for the engagement of lecturers, and the distribution of tracts. All the officers act gratuitously. Subscriptions to be sent in by the first of August, when cards of membership will be issued.

As we told Dr. Cox, when at Leicester, it would be, "The big fish have swallowed up the little ones." One section of the baptist body, (the General,) has not a member on the executive committee. This would not have happened if the lists had been denominational as well as geographical.

BAPTIST INTELLIGENCE.

FOREIGN.

FERNANDO PO.—A few days ago, we received a letter, of which the following is a copy.

Clarence, Fernando Po.
March 31st, 1844.

DEAR BROTHER,—Your frank and noble disposition, catholic spirit, and freedom from bigotry, give me liberty in writing to you from this remote part of the missionary field: believing that, though not favoured by a personal acquaintance, I need make no apology for sending you a short account of our proceedings, labours, and encouragements in the African field.

After a passage of eight weeks from England to Jamaica—seven weeks travelling and labour there—and eleven weeks from that island to this, I arrived in safety, on the sixteenth of February, accompanied by my wife and forty others, great and small, from England and from Jamaica. We have now connected with our African mission, five white missionaries, with their wives; one coloured ditto, with ditto; five coloured assistant missionaries and teachers, with their partners; three black ditto, with ditto; and four christian settlers, two of them married: the rest are young people and children. These, with a young lady, originally from Scotland, recently from Jamaica, make up our number. We daily expect our steam-boat, with four or five more labourers for this interesting field. There are in this church, forty-four members, added here; but including our whole christian band, we make seventy-seven in all: and hope the light is spreading and extending into the dark regions beyond us. The natives of this island, wonder and listen to the word of the truth of the gospel; and in some parts, invite us to send some of our teachers among them. Last week, two of our teachers returned from a long journey, through three of the districts of the island. They went by sea, in a canoe, but returned over the mountains; and brought us a very favourable report. I mean to send a framed house to be put up, that operations may be immediately begun. At another town we have erected a large school-room and some huts; and are putting up a second house, and soon mean to put up a framed house there also, for the teacher. The framed houses I brought with me, through Brother Knibb's devoted exertions, from Jamaica. In another direction, the king ordered the Moman, or rain-maker, to give up his wonder-working gourd; and I now possess it, intending to send it, as a trophy taken from the enemy, to England. The people keep me employed, almost daily, in

clothing their naked bodies. In one town, more than one hundred accepted each a loose frock or shirt; the children of the Moman, and of the king, were among the number. In this town, I have constant applications; and have clothed naked Bassas, Affiks, Subus, Dewallas, and Congoes; and though often fatigued, almost into fever, from which I am but recently recovered, I have a joy in this work which I cannot describe; and which I wish sincerely, the benevolent donors, without being with me in this sickly land, could share.

Dr Prince has gone once to Old Calabar; and Mr. Merrick means to pay this horrible place a visit this week. In every yard, piazza, and street, almost, are to be seen the bones of our fellow-men, who have been offered in sacrifice, on the death of a chief, or at the making of a fetish. Recently, a chief named Old Henshaw, died; it is said, seven hundred were sacrificed on the occasion, and that some more must die, at the breaking up of the furniture of the deceased. It now lies in the dead-house, over the grave; and is valued at full £200 sterling. Dr. Prince often heard the death-screams about three o'clock, A. M., and an attempt was made by some wicked boys to poison him. The kings are a little favourable: we make a first attack on the continent here; for on no other part near, does the devil lead the people on to such perpetual deeds of cruelty, too horrid to be described.

Mr. Merrick has been to Cameroons; our old acquaintances, Kings Agua, Bell, and William, at Bimbia, have listened to him with attention and wonder. King Bell told him, he could not get that place of punishment out of his mind; he dreamt about it at night. King Agua left off making nets on the sabbath; and the captains of Pahu oil ships, gave over trading on the Lord's-day. Mr. Merrick was sent, in King Agua's canoe, high up the river; and visited Quana, or Bakquiri country, before he returned. He was also invited to the Abo country, but sickness forced him to return. He ate and drank with the natives, without ceremony, and without fear of any one seeking to do him harm. At Bimbia, King William besought him to send a teacher; and threw away some charms from his person, and tore some down from the door of his house, when told it was wrong for him to trust to such things as these. He has given up the selling of slaves; and lately gave information of a slaver, which was captured by the Rapid brig of war, on the same week I arrived at this place. Many of the slaver's crew are left with us sick, and in a miserable condition; two have died.

I remain, your brother and fellow-labourer in the work of the Lord, JOHN CLARKE.

April 9th,—Myself and Mrs. Clarke, have

again suffered from fever; nearly all our little band have had it; but none have yet, been dangerously ill. Mr. Merrick has been disappointed in getting to Calabar; but expects to leave for Bimbia to-morrow, to visit the Subu, and the mountain tribes; and to compare their language with the Dewalla, which he has reduced to writing, and with which he is well acquainted. One of the sons of King William, of Bimbia, was with us this morning. He is a man above forty, and speaks English well. He says his mother was from the hill country; and that he himself will go with Brother Merrick to the bush people on the sides of the Bimbian mountain.

J. C.

GROSS OUTRAGES AT THE BAHAMAS!—We have received a full report, from a missionary, of a series of outrages perpetrated by a knot of clergyman and magistrates, sanctioned by some in higher authority, which, for impertinence, violence, and injustice, rivals, if not exceeds Jamaica in the palmest days of negro slavery. *Verily if there be justice to be had, it must be had for the signal punishment of these titled transgressors.* We furnish a few facts. The whole may be referred to the recent importation of an Archdeacon, (a Puseyite?) into one of the islands. A few weeks ago, as the baptist congregation was sitting down to worship, a clergyman entered, and walking up to the preacher, a native agent, rudely pushed him from the desk, treading on, and injuring his foot. "Is that your book?" pointing to the bible. "Yes, and I intend to use it." "Then, I'll fix you!" and turning to his constables, he said, "take that fellow into custody." And away he was rudely dragged, amidst the tears of the people, who were all broken up and dispersed, the clergyman declaring he would be responsible for all: and we need not wonder, when the highest officer in the place has declared that "*he hates the baptists!*" On the people saying, "We must worship in our own houses:" "You shall worship nowhere but in prison," was the reply. A few days after this, about twenty constables, armed with bludgeons, sent by the stipendiary magistrate, at whose house the clergyman lodges, went to the district where our friends reside, to execute warrants which were found to be past date. On refusing, on this account, to obey them, a constable exclaimed, "*Then I summon you myself!*" Of course the people refused; and on the constables returning for new warrants, a few of the people took boat for Nassau, 180 miles off. Warrants followed them, and bail was given for their appearance. These warrants, of which we have a copy, charged them with *riotously disturbing the peace of*

Her Majesty. A most gross and palpable falsehood! They had always met peaceably and would then, but for the rude and indecent interruption of that clergyman. Several females were called before the magistrates and fined nine dollars each, at a time of poverty, and under a drought of six months. They were pinioned and marched off eight miles under a burning sun: one woman with an infant on her back! They were then made to sit down and see their christian brother receive thirty-nine lashes, inflicted in a brutal manner—the clergyman standing by and looking on. Another brother, a very worthy man, was ill in prison, and his son, a fine youth, offered himself as his surety, but was refused. Seventeen persons, and several children, are suffering under these heartless persecutions. One child died, its death being, it is believed, accelerated by these proceedings. These persons have been made to work for the magistrate. Many are hiding in the bush, afraid to return to their homes. A petition, quickly signed by 600, was presented to the Governor, but without effect. One asked a high judicial functionary, what he must do, "*Wait your trial, and then you will be punished,*" was the reply. On one estate, efforts have been used to secure the christening of all the children. When the missionary was preaching here, a message was sent for his congregation to *break up and attend the Archdeacon at the church!* A boy had a book of his in his hand, which the clergyman perceiving, took it—it was "*Palmer's Dissenters Text Book.*" The missionary sent for it. "*The book is quiet where it is,*" was the reply! It is also stated that six rounds of ball cartridge were provided to shoot down the baptists if they resisted. The poor people are all alarmed, and say, "*We are counted as sheep for the slaughter.*" The great offence is, *these baptists will not go to church.* This is the "*the head and front of their offending.*" Our brother says, "*Let our friends in England, speak for us.*" Yes: we will, if this be indeed your case, and until we are heard too. In the mean time let one of the baptist missionaries visit brother Knibb, and tell him the facts, and if needs be, come over to England too. The thing must not rest. Let inquisition for the blood of these men be made, and if it is found in the skirts of the Episcopal church, let her shame and pollution be held up to the scorn and reprobation of the world. "*Had they*" says the missionary, "*done wrong, we would have been silent.*" On the contrary it appears they are about the only moral people on the island.

CHINA.—Dr. Devan, and his lady, sailed from New York, June 10, for Canton, as American baptist missionaries, to China.

DOMESTIC.

BAPTIST UNION OF SCOTLAND.—The annual meeting was held this year, at Airdrie, July 3, and 4, brother Taylor of Airdrie, presiding. On Wednesday, at nine, a. m., a prayer meeting, and an address, by Mr. Thomson, of Perth, on "Prayer for ministers." At eleven, met for business. Minutes of last meeting read and considered. At seven, p. m., Mr. Johnstone, of Cupar, preached from "Do the work of an evangelist." On Thursday, met at six, a. m., to prepare the resolutions. Prayer-meeting at nine. Address by Mr. Blair, Dunfermline, from "Thy kingdom come." At eleven, Mr. Johnstone read the report, and resolutions were adopted—for printing the report—expressive of thankfulness for past, and confidence in future, success—recommending prayer for more labourers—and pledging the Union to support two evangelists. Letters were read from the Irish Union, and several English Associations, expressive of sympathy, and Mr. Thomson, of Chowbent, was introduced as a delegate from the Lancashire Association. The propriety of issuing tracts, and publishing a small monthly magazine, was discussed. Mr. Johnstone was appointed to collect in Scotland, and Mr. Thomson in England, for the objects of the Union. The next annual meeting of the Union, to be held at Aberdeen, on the first Wednesday, and Thursday, in August, 1845. Mr. Taylor to preach. At three, p. m., letters from the churches were read. At half-past six, a social meeting was held. The chapel was filled, and addresses were delivered by brethren Blair, Johnstone, Thomson of Hull, Thomson of Chowbent, and Thomson from Shetland Islands. £16. 13. 6. was realized. Last year, our income was £34. This year, it is £220. We thank God, and take courage!

THE WEST KENT AND SUSSEX ASSOCIATION, held its annual services in King-street chapel, Maidstone, June 4, and 5. Tuesday afternoon, the letters from the churches were read; in the evening, Mr. Davis, of Lewes, preached from Isaiah liii. 11. On Wednesday morning, at six o'clock, an animating prayer-meeting was held; at seven o'clock, Mr. Pledge, of Tenterden, read the circular letter which he had prepared, on "The Church of England, and the Church of Christ;" at half-past ten o'clock, Mr. Paine preached from 1 Cor. ii. 4; at half-past two, Mr. Trotman delivered an address; and at six o'clock, a public missionary meeting was held, at which Mr. Trestrail and Mr. A. G. Fuller, delivered animated and pleasing addresses. Thus terminating a session eminently characterized by a spirit of piety and love unfeigned. During the course of the business, a resolution was passed, strongly approving of the British Anti-State-Church Association.

CHESTERTON.—The baptists in this village, once the residence of the late celebrated Robert Robinson, are engaged in active efforts to establish the cause of truth and righteousness. In our next, we shall state when and how these commenced. New school-rooms were opened June 26, and the next day a baptist church was formed, and Mr. J. Roberts ordained pastor. Messrs. Roff, Stovell, Acworth, Flood, Forster, Brooks, Cantlow, and Thodey, were engaged in conducting the very interesting services. It appears that "in the year 1457, there was a congregation of this sort in Chesterton, who privately assembled for divine worship, and had preachers of their own, who taught them the very doctrine which we now preach. Six of them were accused of heresy before the tyrant of the district, and condemned to abjure heresy, and to do penance, half naked, with a faggot at their backs, and a paper in their hands, in the public market-places of Ely and Cambridge, and in the church-yard of Great Swanfham." May the church now formed be abundantly blessed!

THE GENERAL BAPTIST ANNUAL ASSOCIATION, was held June 25, 26, and 27, at Wisbeach. Mr. Pike, of Derby, Chairman. Eight churches were added to the list. Resolutions were passed, recommending a General Benefit Society—denouncing the Regium Donum—approving the Anti-State-Church Association—and urging the promotion of the British School System. Brethren Butler and Underwood preached, and Mr. Wigner, of Lynn, (P. B.) delivered an address. The Academy, Home, and Foreign Missions, &c., occupied the usual attention of the brethren. It was agreed so send out Brother Hudson to China, and some expectation existed that Brother Ingham would accompany him. The next Association, in 1845, will be at Leicester. Baptized, 1184. Total number of Members, 17,404.

NEWPORT, Monmouth.—A correspondent informs us that the "Baptist Temple" in Commercial road, was opened June 25 and 26, when eleven ministers were engaged. Crowds attended. On Tuesday evening, a church of eighty-four members was formed, and Mr. T. Morris, late of Pontypool, was recognized as pastor. It is a very neat place of worship, with spacious school rooms beneath. This is the third baptist church in Newport.

NEWBURY, Berks.—Mr. J. B. Pike, on relinquishing his pastorate at this place, to remove to Shrewsbury, was presented by his friends, at a numerous tea-party, with a beautiful copy of Bagster's English Hexapla.

SUMMERRILL, Staffordshire.—On Tuesday night, June 4, the baptist meeting-house at this place was broken open, and several brass candlesticks and other articles were taken away.

WOLVERHAMPTON.—It affords us pleasure to hear that the new attempt of the G. B.'s in this populous town is succeeding beyond expectation. In six months they have obtained eighty pounds, (twenty from a gentleman in the neighbourhood) and paid the school-room debt. Six were baptized by Mr. Shore on the 7th July.

LEICESTER, Vine-street.—This new General Baptist Meeting was opened on June 30th. The congregations were very large. Collections, about £50.

STEFFNALL, Zion chapel.—The new cause here is promising. Pleasant tea-meetings have been held lately, and the friends are much encouraged by prospects of ultimate success.

EARL SHILTON, Leicestershire.—The new meeting-house in this populous village, erected on the site of the old building, was opened last month. The collections amounted to more than £40.

BISHAMPTON, near Pershore.—On June 12, a neat meeting-house was opened in this village. Mr. Wheeler preached in the afternoon, in the open air, and Mr. Stalker in the evening. Three hundred sat down to tea. P. B. B.

HITCHIN.—A commodious meeting-house has been erected and opened here, by the ancient church under the pastoral care of Mr. Broad.

MR. JOHN KIDGELL, one of your correspondents, and a very useful and highly esteemed member of the old baptist church, Rushden, has been accepted as a missionary to the West Indies, in connection with the Baptist Missionary Society. J. W.

MR. J. P. BRISCOE, pastor of the second baptist church, Boston, Lincolnshire, and author of an Essay on the Sacrifice of Christ, has resolved on the resignation of his present pastoral charge, and is open to an invitation from any destitute church.

REMOVALS.—Mr. C. Hart, of Lossness Heath, to the scene of his former labours at Wortwell. On the departure of Mr. H., a social tea-meeting was held in the Wesleyan chapel, Bexley Heath, when ministers of various denominations, expressed their cordial esteem and affection in the most gratifying terms.—Mr. D. Chagwidden, late town missionary at Bridgnorth, to Milford, Hants.—Mr. Katterus, of Hammersmith, to assist Dr. Cox, at Hackney.

RECENT ORDINATIONS.—Mr. J. Little, at Founhope, Herefordshire.—Mr. B. Etheridge late of Cheltenham, at Hay, Breconshire.—Mr. J. J. Brown, at Islington.—Mr. Fisher, at Longtown.

A NEW MEETING-HOUSE is now erecting at Botesdale, Suffolk.

NOTICE.—The next Midland Conference of General Baptists, will be held on the third Tuesday in September, and not on the last, as heretofore.

RELIGIOUS INTELLIGENCE.

JAMAICA.—Among the special grants for religious purposes, made by the House of Assembly for the year 1844, we exceedingly regret to find the following:—"To the Rev. J. Edmondson, in aid of the Wesleyan mission at Grand Caymanas, £60.; to same, in aid of the funds of the Parent Society in England, for educational purposes, £200." In reference to these items, a writer in the *Baptist Herald*, of Jamaica, exclaims: "What will the liberal Wesleyans in England think of the grant in aid of their 'Parent Society in England?' Surely they cannot approve of taking this pitiful allowance. Then they should 'protest,' and not be kept under by those in authority."—*Wesleyan Chronicle*.

SOUTHERN PREACHING.—The *True Wesleyan*, Boston paper, May 11, reports the proceedings of the Methodist Episcopal Conference. Speaking of a sermon by the Rev. H. Slicer, the editor says:—"It was Southern in every respect; warm, clear, forcible, right ahead. Give me the Southern style, if I am to hear, or a Southern heart if I am to preach. It is none of your abstract, critical, metaphysical, wire-drawn, go-to-sleep, quiet sort of operations. But it's a here's-at-'em, right-and-left, storm-the-citadel, take-it-by-force process."

EXTRAORDINARY!—"To the Clergy. Wanted, a Curate for five or six Sundays, beginning with the sixth Sunday after Trinity. The stipend to be two pounds per Sunday. None need apply but those who preach the church doctrines honestly, showing a full regard for the obligation of their oaths; and who expose in their preaching the DIABOLICAL origin and tendency of dissent; its error and its wickedness. Address, the Reverend, the Vicar of Gedney, Gedney, Wisbech."—Advertisement in *Lincolnshire Chronicle*.

A MOVEABLE METHODIST CHAPEL.—The Wesleyans of this circuit (says a correspondent at Bingham, Notts,) have erected an elegant moveable wood chapel, upon wheels, capable of seating about 120 persons, at a cost of about £60, for the accommodation of small villages in the remote part of their circuit, where no site can be procured, owing to the land being the property of noblemen or other large or adverse proprietors.—*Wesleyan Chronicle*.

CHANTING IN AN INDEPENDENT CHAPEL.—A portion of the Psalter is now occasionally chanted in the service of the Independent chapel, Brunswick-square, in this city; and for a long period, the Gloria Patri of the church Liturgy, has been regularly chanted there after the reading of the scriptures.—*Bristol Journal*.

GENERAL INTELLIGENCE.

MINIATURE STEAM ENGINE.—Mr. Warner, an ingenious watchmaker and jeweller in the Polytechnic Institution, has just completed the model of a high-pressure steam engine—so small that it stands upon a four-penny piece, with ground to spurs! It is the most curious specimen of minute workmanship ever seen, each part being made according to scale. It is not simply a model outwardly, it *works* with the greatest activity by means of atmospheric pressure (in lieu of steam), and the motion of the little thing, as its parts are seen labouring and heaving under the first influence, is indescribably curious and beautiful.

A SLAVE WHIPPED TO DEATH.—A man by the name of Lamb (!) was recently tried at Charleston, South Carolina, for whipping a negro to death. Though it was proved that he inflicted 350 lashes, well laid on, in twenty-four hours, and that the slave died soon after, the jury found him "Not Guilty!" And such are the tender mercies of slavery—the institution of the patriarchs forsooth! *Anti-Slavery Reporter.*

IN A SHOP WINDOW, Broad-street, Bristol, belonging to a Mr. F. T. Barnard, is one of the largest if not the very largest sheet of plate glass in Europe. It contains seventy-one square feet, weighs more than four cwt., and cost £126.

LUNATICS.—In England and Wales, there are 17,000 lunatics, and accommodation for only 4,500. In Wales, this accommodation is especially deficient; the pauper lunatics in that principality, are kept in the most miserable state, in sheds, in outhouses, and in receptacles under ground.

PREPARING FOR CONFIRMATION.—The following notice was given out last Sunday, by the parish clerk in a certain church, not one hundred miles from Worlington:—"Notice is hereby given, that all the cheldern that wants to be bishoped, be to give in ther names to the ofisheatin Pason, the Rev. R. M."—*Western Times.*

ABOLITION OF SLAVERY IN HONG KONG.—We announce with much pleasure, the abolition of slavery in the British Settlement of Hong Kong. The ordinances issued for this purpose, has appeared in the *Hong Kong Gazette.*—*Anti-Slavery Reporter.*

BIRMINGHAM.—A Tory has been returned member in parliament for this Radical borough! But this was owing to a division among the Reformers.

THE RAILWAYS of the United States, cost £4,800 per mile; those of England, £32,000.

IRELAND.—We state here, as we have not room elsewhere, that Mr. Trestrail has just delivered three admirable lectures on Ireland, in Leicester.

Marriages.

May 28, at the baptist meeting, Castle-street, Calne, by Mr. Lush, the pastor, Mr. Edwin James Jordan, to Miss Rebecca Waterman; and June 30, Mr. Isaac Palmer, of Bradford, to Miss Leah Weston, of Calne.

June 16, at the General Baptist chapel, Loughboro', Mr. H. Grundy, to Miss M. Beer.

June 18, at the baptist chapel, Ross, Herefordshire, by the Rev. Joseph Bussell, Mr. W. Jones, to Miss S. S. Smith.

June 20, At the baptist chapel, Guilsborough, by the Rev. Wm. Cherry, Mr. Job Wilford, of Naseby, to Miss C. Everard, only daughter of Mr. J. Everard, Naseby Lodge.

June 22, in the baptist chapel, Chesterton, by the Rev. J. Roberts, Mr. Alfred Ibberson, to Miss Elizabeth Thrift.

June 25, at the baptist chapel, Mill-bay, Folkestone, by the Rev. D. Parkins, Mr. J. V. Allen, of Dover, to Miss E. Forrest, of Folkestone.

July 3, by license, at the baptist chapel, Swanwick, by the Rev. Thos. Pottenger, of Bradford, the Rev. Thomas Lomas, of Salendine Nook, to Elizabeth, second daughter of Mr. B. Haslam, Swanwick.

July 8, at the baptist chapel, Horsforth, by the Rev. J. Foster, the Rev. W. Colcroft, of Stanningley, to Mary, eldest surviving daughter of the late Jonathan Stables, Esq., of the former place.

July 8, at the baptist chapel, Soho-street, Liverpool, by the Rev. R. B. Lancaster, Mr. G. Brown, to Miss Isabella Swainson.

July 9, at Meeting-house-alley baptist chapel, Portsea, by the Rev. Charles Room, Mr. Alderman Ellyett, one of the Deacons of the above church, to Sarah, relict of the late Mr. George Miller, R. N.

July 10, at the baptist chapel, Waltham Abbey, Essex, by the Rev. J. Hargreaves, Mr. Joseph Freeman, of Stratford, Essex, to Miss Ellen Horsee, of Purford, Surrey.

July 17, at Camberwell, Mr. F. Deacon, of Quorndon, to Eliza, widow of the late Mr. W. O. West, of Fishtoft, Lincolnshire.

July 18, at Rothley G. B. meeting-house, by the Rev. J. Goadby, Mr. Joseph Yates, Leicester, to Miss E. Stevenson.

Lately, by license, at the baptist meeting, Somerset-street, Bath, Mr. James, of Wincanton, to Miss Lush.

At Rugby, by Mr. Fall, baptist minister, Mr. H. Sibley, to Miss S. Liggins; Mr. T. Cliffe, to Mrs. White; and Mr. W. Hydon, to Miss S. Batchelder.

Deaths.

May 20, Mary Hargreaves, of Stacksteads, near Bacup, aged 21. Her end was peace.

May 31, at Salters-hill, Jamaica, Mary, the beloved sister of the Rev. Walter Dendy, baptist missionary.

May 27, at Montego Bay, aged 70, Peter Wilson, one of the eleven who formed the baptist church here. A consistent and honourable man. He bore in his body to the grave, the scars of his sufferings in the good cause.

June 4, Ann Souster, aged 21: a member of the baptist church, Fenny Stratford. An interesting specimen of the value of religion to support the mind under affliction of body, painful and protracted. Her end was peace.

June 15, in London, the Rev. Edward Williams, missionary late at Hankey, South Africa, in his 30th year.

June 15, at Isleham, Mrs. E. Norman, aged 71. She had been a consistent, liberal, and efficient supporter of the cause of Christ, more than forty years. In her, the poor found a true and bountiful friend. Her honoured father was a member of the first baptist church here, upwards of sixty-six years; and "used the office of a deacon well," fifty-nine years. In her last affliction, of several months, she enjoyed uninterrupted peace—resting with unwavering confidence on the sacrifice and intercession of the Redeemer for eternal life. Her death was improved by Mr. D. Rees, from Rev. ii. 10.

June 16, in his 84th year, Samuel Toomer Esq., formerly of Basingstoke, Hants, and

late of Wingham, Kent. Mr. T. was for more than 60 years a Sabbath-school teacher and village preacher, and the far greater part of that time a deacon of the church, first at Basingstoke, and afterwards at Wingham. He was preaching in the chapel at Wingham, (erected at his own cost in the year 1835, and of which his son, the Rev. S. E. Toomer is minister,) when he suddenly paused and fell, and before any one could ascend the pulpit, his redeemed spirit was translated to be with God. In his removal, the poor have lost a benefactor, and the cause of Christ an efficient and devoted servant. So great was the respect in which he was held, that hundreds of the poor followed to the grave; scarcely a house in the village was not partially closed, and even the enemies of dissent and of religion itself confess his removal to be a public loss.

June 30, the Rev William Bailey, baptist minister, Datchet, Bucks, aged 73.

June 30, at Terling, Essex, the Rev. William Kemp, formerly of Colchester, but for thirty-six years pastor of the Independent church at Terling, aged 80 years.

July 2, Sophia, widow of the late Rev. George Barton Parsons, missionary to India, and eldest daughter of Mr. Joseph Rawlings, of Colet-place, Commercial-road, aged 34.

CONVERSATION WITH CORRESPONDENTS.

C. K. mentions the following curious fact:—At a church meeting about three years ago, the question was proposed "Is it the duty of a minister to preach the gospel to every creature?" which was answered by the majority "No." Ten members left, formed another church, built a meeting-house, and had a minister sent to them by the Baptist Home Mission.

J. B. sends us a church tract published at Manchester, called "Something for every body," signed by two parsons, a M. A. and a B. A. Really it is as pitiful as it is vexatious to find such stuff in print—the merest superstition and the grossest falsehoods. We may give a specimen or two.

H. G. We thank you for the very interesting report of the ordination at Hay; but we are compelled to abridge all such information within the narrowest limits.

J. C. asks,—“Do not the Foreign Mission, the Irish, and Home Mission Societies, supply magazines with their monthly papers gratis? If so, would it not promote the sale of the Reporter, as well as greatly benefit the societies, to stitch them in?” To the first question we answer, no; to the second, yes.

G. R. Some were of opinion that the "Sketches of Sermons" were of little use. We have no objection occasionally to insert a good one.

Ann. We admire the pious spirit of the lines, but they are not adapted for publication.

G. W. M'C. has sent us a stirring appeal, addressed to the "Master Spirits" of the baptist denomination, calling on them to furnish elaborate essays for the Reporter. We really do not like to publish it. Besides; are we not improving?

"A Decided Friend to Religious Freedom" is informed that we do not publish anonymous intelligence. Does he not see, that we might thus be decoyed by a deceiver into a disgraceful position?

D. D. We thank you for a copy of the "Great Assize;" but do not approve of such parodies of solemn subjects.

A. Your remarks on what we said last month respecting the Anti-State-Church Association, we are reluctantly compelled to defer to our next.

T. C. We could not undertake the printing of the wafers you refer to.

D. L. Calling up a parson at midnight to christen a babe, is no new or very singular thing, we assure you.

J. G. S. The church-rate battle at P., by one farthing against one penny, was not worth fighting; for principle was sacrificed.

J. S. says:—"Dr. Belcher's communications are admirable. Could he not easily increase your circulation 1000, by mentioning the matter to his influential American friends?"

We are compelled to postpone our promised notice of "Anniversaries," to our next.

QUERIES.—We will try to dispose of a number of these in an early number.

BAPTIST REPORTER.

 SEPTEMBER, 1844.

ON THE EXTENSION OF CHRISTIANITY.

WE venture to presume that we have, in former papers, made out a case of necessity for extraordinary efforts, and have also proved the present modes of operation to be inadequate.

Should any impatiently ask, "And pray what new scheme would you propose?" We answer, "no *new* scheme: we simply propose that we return to the old, scriptural, apostolic practice."

For instance: let two brethren, possessed, in some measure at least, of the spirit and qualifications of Paul and Barnabas—pious, gifted, and devoted—be sent forth, after prayer and fasting, to make a tour through a certain part of the land—say the Northern. Fix on the places they shall visit on that tour—chiefly the towns where there are no baptist churches at present, but leave them at liberty to turn aside to stir up a sinking or expiring church, or to visit any other place, not mentioned in their list, where an opening presents itself.

Provide these Evangelists with a comfortable conveyance and a well-assorted stock of suitable tracts—especially on the Gospel, and in explanation of the doctrines and discipline of baptist churches. And into whatsoever city

or town they enter, they will "inquire who in it is worthy." In most places there are some baptist families who will gladly "receive the brethren," and "bring them forward on their journey after a godly sort." Arrived in such a town, they will first consult with them on the steps to be taken; and then preach in the open-air, or in some convenient building, giving away tracts at the close of the services, and *taking care to tell all assembled that the visit will be repeated.* They will then advise the few brethren in the place how to proceed, leaving in their hands a supply of tracts, and informing them with whom they may correspond if needful.

Before, however, they leave the place, they must enter in their journal a brief, but precise statement of all the facts and circumstances of their visit—the names and residence of the brethren residing there—the times when, and the places where they preached, and the number and behaviour of the hearers—the tracts distributed or left for distribution—with any other facts, favourable or adverse. And all this should be written in a plain fair hand, on ruled paper, in a neat journal book. We regard such a record as of the very first importance. Witness the "Acts of the Apostles,"

and Wesley's and Nelson's Journals, and the Journals of our Missionary brethren. If this be neglected all will be loose, slovenly, and uncertain; but if done, and done well, it will invest the whole of such proceedings with something like certainty and permanency, and form an interesting document for perusal and future reference; causing our children to glorify God, when by it they trace the origin of the cause of the Redeemer amongst them.

Where no baptists can be found in a town, of course the brethren will do all that may seem to them necessary and expedient—preaching in the open-air—giving away tracts—and entering the facts of the visit in their journal.

Memorandums should also be made of the population, manners, and general habits and predilections of the people—the number of churches, chapels, sabbath-schools, and other general and religious statistics.

This northern tour should be so arranged as to occupy three months. And so of the rest—east, west, and south—taking each *by rotation*.

On their second and future visits, the evangelists will be guided in their operations by the circumstances of each case, and the apparent directions of Providence. In one town they might find but little fruit; in another none at all; in another, that a religious service has been kept up, and they are thinking of hiring a room to meet in; in another, that a room has been engaged, and one of the brethren usually gives a word of exhortation; in another, that a meeting-house for sale has been offered, and they have thoughts of taking it, for many come to hear, and they want accommodation for a sabbath-school which has been formed. Now we do not say that these things would be found on the second visit, though they might; but we do say that they might be looked for on future visits, especially if the evangelists were punctual in regularly visiting all the places *in rotation*.

As the plan succeeded and found supporters, the scale of these evangelistic tours might be enlarged. Two might visit the north six months, and the west six months; and two the south and east six months; and then a further extension might be made, by providing two for every quarter—east, west, north, and south.

“All very well to write in this way,” we fancy some one is whispering; “but the Editor seems to have forgotten the fable of the cats in council; for who will find the money? He has said nothing about the money!”

He has not, he is aware: but his duty is, first to propose a feasible plan—a plan which has the authority and sanction of Holy Scripture; and this being done, he has no doubt or fear but that suitable men and adequate funds will be provided. He wishes to discuss the question soberly, and he begs his readers will regard it as a matter of grave importance.

For many years now, as we said at the outset, have we turned our attention to this subject; and increasing years and experience confirm the views we have now, in some measure, developed. We have other reasons and considerations to urge for the adoption of this mode of operation, which may occupy the remaining numbers of this year. In the mean time, to shew our consistency and the deep conviction we entertain of its propriety and importance, we stand prepared to furnish gratuitously all the tracts that would be required for the undertaking.

With regard to any objections which may be felt to the plan now proposed, we request that our friends will make memorandum of them for the present, and allow us first to finish our task. When this is done, our pages shall be open to the full discussion of this most important of all questions. Indeed, we are anxious that this should be done. Discussion will elicit truth; and truth will impel to action.

CHRISTIAN ACTIVITY.

WE know not whether we shall be subjecting ourselves to the imputation of stating a self-evident truth if we say, that

PERSEVERANCE is indispensable to eminent success. But we think that the skill of the labourer, the wisdom of the undertaking, and the adaptation of the means bear no comparison to the importance of this great principle. Its value may be argued indeed from the very commonness of our impressions concerning it, and from the fact of its being almost self-evident that he that is "unstable as water cannot excel."

Albeit, Mr. Editor, we cannot allow ourselves to proceed without drawing up, to examine this way-mark on our journey, for the sake of pointing out

First—Its component parts; and second—The elements most hostile to its continuance. And

I. What are the component parts of this great principle? or, in other words, what may be considered necessary to insure perseverance in the work of the Lord?

1. Deliberation.

Deliberation in counsel is almost necessary to success in action. And did we oftener "count the cost" before undertaking any kind of labour, we should less frequently regret that we had begun to build, and were not able to finish.

Count the cost—of money, time, labour—of indifference, unthankfulness, misrepresentation, as well as of vice, wretchedness, and self-denial in its more general aspect; take away, if possible, a good deal of the picturesque with which we commonly invest engagements of this sort, and look at it in its detail of gloomy November, as well as smiling May; and we shall be less daunted with the reality when it comes, and better prepared, therefore, to persevere.

2. Moral courage is another component part of perseverance, and equally necessary for the undertaking,

when deliberation has discovered the cost. If we would experience eminent success, we must not only adopt Carey's motto—"Attempt great things—expect great things"—but also Carey's courage—"I will go down (to explore the mine) but remember that you must hold the ropes." Well persuaded are we that that christian need not look for great usefulness, in his day and generation, who is either content with present results, or who does not bring to his part of the undertaking a courage like that mentioned by Isaiah "For the LORD God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed."

3. A firmness bordering upon obstinacy is the main feature. We have been greatly amused when visiting, occasionally, our British or Infant Schools, to hear a song which the children sing with more zest than any other,

"If at first you dont succeed,
Try, try, try again."

And we may see the face of some little one, discouraged it may be with the difficulties of the day, brighten up with a sunshine of hope which nothing else could inspire. And this is but a familiar way of putting the exhortation of the Apostle to Timothy, "Thou therefore endure hardness as a good soldier of Jesus Christ." It is more than probable that you may labour amidst many difficulties and discouragements for a time, but "let patience have its perfect work," and "Try, try, try again."

By way of encouragement, let us remind those who are engaged in some labour of love, which they are thinking about giving up, because of the difficulties of the way, that the cause is not your own but Christ's, and his honour and promise are engaged to crown your efforts with success. "My word shall not return unto me void."—"In due time ye shall reap if ye faint not." Consider too, that God is most pleased to grant success just as

we are ready to give all up for lost, that no flesh may glory in his presence. Hence it is said "Man's extremity is God's opportunity." And, as in battle, victory is most frequently gained upon the threshold of defeat, so in our efforts to do good, success is frequently declared on the side of perseverance; when, a moment more, and perseverance itself would have expired. Witness the almost convulsive pleading of the Syrophenician woman, and our Saviour's gracious reply.

But we propose to shew

II. What are the elements most hostile to its continuance; or in other words, When is perseverance most endangered?

1. The period immediately subsequent to great success, especially when unexpected, is generally a period of danger. There may be a difference of opinion upon this subject at the first mention of it, but reflection will most probably concede the propriety of the statement. Experience shews us that in the same way that the excitement produced by public opinion is sometimes followed by a reaction, so the throb of unwonted spiritual elation, sometimes subsides into drowsy inactivity. Thus we account for the phenomenon, that some churches which look the lead in revival meetings, are now in a worse condition than they were. This period, therefore, must be greatly guarded against. "Onward!" must be our motto.

2. Opposition acts in two ways: it paralyzes the feeble, but inspires the resolute. There is, however, much greater danger to be apprehended from the removal of opposition than from opposition itself. And thus it was that he who knew what was in man exclaimed "Woe unto you when all men shall speak well of you."

"More the tempting calm I dread
Than tempests bursting o'er my head."

3. The countenance of popularity is dangerous. There is always then, too much disposition to think the victory gained and the work done.

Therefore, beware of the applause of popularity. And do not forget that, in aiming at eminent success, you are trying to accomplish what many others do not. We must therefore shake off the incumbrances of popular restraint as well as popular applause.

4. Once more. Perseverance is endangered by entire want of notice. Its best motto would be "give me neither poverty nor riches." Neither enervate me by flattery, nor freeze me by indifference; but countenance me with smiles of approbation, and cheer me with tones of sympathy.

But we cannot always obtain the right sort of encouragement for those who deserve it: yet if our eye be single, and we have the sanction of God's word, we may be assured that perseverance will be attended with success. "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." The success of one is taken for granted, and that they both may be "alike good" is the probability. Surely sufficient inducement is thus held out for us to be "always abounding in the work of the Lord."

A PLAIN AND AFFECTIONATE APPEAL TO A CANDID CHURCH OF ENGLAND READER.

DEAR READER,—Every man of enlightened mind, and feeling heart, confesses it to be a shocking thing that Queen Ranavalona should scald christians to death in Madagascar. But there are men, and even professedly *christian* men, who do not think it at all shocking that in England Queen Mary should have burnt Protestants *because* they were Protestants, and Queen Elizabeth Catholics, *because* they were Catholics.

Yet what is the real difference in these cases? Simply this. Ranavalona destroys christians because they are christians at *all*; Mary and Elizabeth destroyed them, because they

were not just *such* christians as these cruel queens chose they should be—because they did not see with *their* eyes, nor judge with *their* judgment.

Again; every person of common humanity exclaims against the cruelty of bastinadoing, or imprisoning unhappy Jews at Constantinople, because they hesitate to pay enormous sums exacted from them as the price of being allowed to retain that form of religion which they most approve. Yet when poor Thorogood, in England, refused to *purchase* permission to worship his Maker according to the dictates of *his* conscience, some of his fellow subjects, high in station and sacred in office—peers and bishops, merchants and lawyers, soldiers and sailors—all *christian in name*, approved and applauded the act by which he was cast into prison. Now what is the real difference in the cases? Simply this. Turks persecute Jews at Constantinople *because not Turks*, somewhat more severely than christians (nominally, at least, such,) persecute Christians in England, *because not attached to their particular sect*.

Again; all Protestants, and some Catholics, agree to reprobate the inquisition of former days, and yet there are who applaud the unrighteous decrees of an inquisition in Denmark (for what else can it be called?) which has recently torn Baptist ministers from their friends and congregations, deprived them of their goods, and shut them up in prison. Now what is the real difference in *these* cases? A name: the inquisition in Spain was called Catholic—the inquisition in Denmark is called Protestant.

I pretend not, dear reader, to decide whether a persecuting spirit is inseparable from a state church; I merely observe, that all the acts of persecution now referred to, were the persecutions of state churches.

I confess, however, my conviction, that the *power* to oppress others for not thinking as we do on religious subjects, holds out a temptation to

ecclesiastical tyranny which very few have *real* religion enough to resist; and that, therefore, to place such power in the hands of *any party*, must always be highly inexpedient, nay, thoroughly unchristian.

That the Church of England has persecuted, is beyond all doubt; no well-informed and candid churchman who has read the ecclesiastical history of the days of Henry VIII.—Elizabeth—James and Charles—can deny this. The question is, does she persecute now? Do the frequent seizures, by that Church, for her own purposes, of the property of those who differ from her, come under the character of persecution? If it be asserted that they do not, it will have to be shown by those who make the assertion, *why* the act of confiscating the property of Jews, *because* Jews, should be persecution in Turkey, and the act of confiscating the property of christians, because christians of a *different caste* from ourselves, should be perfectly right *at home*; *why* christian-slaying Ranavalona should be called a monster of cruelty, iniquity, and revenge; and christian-slaying Elizabeth, *good* Queen Bess.

But you say, perhaps, dear reader, that church-rates are established by *law*, and that a good subject ought to submit to the law, and quietly pay them. Why this is just what the Turk says when he takes the Jew by the throat, and drags him to prison for not paying *his* church-rate!

And this is just what the Jews themselves said in defence of all the persecutions they heaped upon the apostles, as men doing things contrary to the law of Moses. It is, in fact, just what *every* tyrant says, when he makes a cruel law the vehicle for the indulgence of his own base passions, and vindictive feelings.

It is the law—admitted—but the question is,—Is it a law which *real christians* could pass; or which, being passed, *real christians* could carry into execution?

But I shall make a personal appeal

to yourself, and I call on you as a man of candour and integrity (for to none else am I now addressing myself,) to say whether you would defend *any* law which should, unhappily, give the Dissenters such an ascendancy over *you*, as you now possess over them? On your answer, as an honest man, to this question, I think I dare rest the merits of the case.

A great deal is said in the present day about *toleration*, and dissenters are affirmed to have great cause for gratitude, because they are *tolerated* in the exercise of their religion. Let us then enquire what this toleration is. Putting the matter in the plainest possible form, so as to be intelligible to every capacity, it is just this. I am allowed to ask (*tolerated* in asking) her Majesty's government if I may be permitted to form such and such opinions on such and such passages of scripture, and to worship God as I believe those passages require me to do; and her Majesty's government very graciously says to me, "Nonconformist though you be, you are at perfect liberty to hold and act out to any extent you please, your own peculiar religious opinions, provided you will contribute a certain amount of your property to support and propagate the religious opinions *we* hold." This is the sort of toleration for which English Dissenters are told they ought to be very thankful—a toleration in *principle* precisely the same as that which is afforded to the Jews in Turkey,—the seat of despotism and tyranny, civil and ecclesiastical.

What shall we say then to these things? We say that injustice, whether in individuals or in large bodies of men, is, in essence, one and the same thing, though the numbers, great names, and exalted stations of those who practise it, sometimes make men blind to this self-evident truth. We say that dishonesty and murder, though often made to pass without censure—nay to obtain applause—are dishonesty and murder still;

that the largeness of the scale on which they are committed, makes no difference as to the reality of their turpitude and infamy.

And how, dear reader, are the evils adverted to in this appeal to be remedied? Shall we wait for the slow progress of legislative interference? Will not the Church of England herself come forward and renounce her dishonourable usurpations? Will she not *volunteer* redress? Will she not bow to the solemn injunctions and plain avowals of that Book which she professes to have taken as the ground of her faith, and the rule of her conduct, and which says—"whatsoever ye would that men should do unto you, do ye even so unto them?" Will she wait for *solicitation* to be just? Will she bestride and rifle a prostrate brother, over whom circumstances happen to have given her a present ascendancy, till she is *driven* from her prey? Has she not so much dignity of character and true nobility as may stimulate her to say, "God forbid that I should impose shackles on others, the injustice and cruelty of which I should be the first to exclaim against, were they, in an exchange of circumstances, imposed on me?"

If then, dear reader, the exaction of church rates from dissenters, may very easily be proved to come under the character of religious persecution, let every enlightened, candid churchman—and many such I am convinced there are—*hasten* to enter his protest against, and so far as his influence goes, to annihilate, a system which disgraces the body to which he belongs, and if quietly acquiesced in by him, casts a shade upon his own good character.

Let the clergy especially, step forward to avow their disapprobation of this unrighteous oppression. True, they have not the power of *repealing* the law which enforces it, nor perhaps at once of *obtaining* its repeal, but this no doubt they might ultimately effect. In the meantime, they may,

in many cases, *practically* make this law null and void; and in all cases they may publicly protest against it. Surely, on a calm consideration of the subject, they will be stimulated to such a course of conduct; on the one hand by respect for that authority which says "thou shalt love thy neighbour as thyself," and on the other by reflecting, that till they do thus protest, they must and will, however unjustly, be suspected by many persons, of secretly abetting, what they are not known to oppose.

THE ORIGIN AND HISTORY
OF THE CONTROVERSY
AMONG THE BAPTISTS
ON THE
TERMS OF COMMUNION.

WHILE your columns are closely occupied reporting the transactions of the baptist denomination in our own times, I feel assured you will find room to record an event of the past. An event in which our forefathers felt deeply concerned, and in which they took a lively interest; feeling its importance to the churches of the baptist body. But as these wise and holy men of God were unable to determine the question which was then agitated, it has, as a part of their patrimony, descended to us their children; producing in our day, the same deep concern, and exciting in us the same lively interest, because it has come down to us, invested with all the importance with which its origin and subsequent history have been distinguished. As such then is the position in which we find ourselves placed by the question they originated on "Terms of Communion at the Lord's table," I think it will be both interesting and instructive to many of your readers to be made acquainted with the circumstances which first gave rise to this question, and the persons by whom the controversy has been carried on from its commencement in 1638 to the present time.

We learn then, that in 1633 one of the members of the Congregational church in London, under the pastoral charge of Mr. John Lathorp, doubting the validity of the baptism that gentleman had administered to his child, carried it to the clergyman of the parish to be re-baptized. This act excited much dissatisfaction in the minds of several members of the church; so that the affair at length became a subject of investigation by the brethren at a church meeting. His scruples naturally led to an inquiry as to the validity of lay baptism, which was followed by an inquiry into the validity of infant baptism itself, the result of which was, that several of the members declared their conviction that infant baptism had no authority in the Word of God; they therefore desired to be allowed liberty to quit the church, that they might form a distinct congregation, according to the order most agreeable to their own views as baptists. To this peaceable proposition the church readily assented. The new society was formed, and they chose Mr. John Spilsbury to be their pastor; their place of meeting was Wapping.

The persecutions of the times induced Mr. Lathorp, and about thirty members of his church, in 1634, to emigrate to New England; and his church, from their increasing numbers, was divided into three distinct congregations. Mr. Barebone became pastor of one, Mr. Canne of another, and Mr. Jessey of the third. Several members of Mr. Jessey's church (one of whom was the famous William Kiffin) having become baptists, were, in 1638 dismissed thence, to the church under the care of Mr. Spilsbury; this church practised mixed communion. In process of time, a question arose among them, whether their practise of allowing persons to preach who had not been immersed, was a proper one. Mr. Kiffin, who was himself a preacher, contended it was not; while Mr. Spilsbury took an opposite view of the subject. The

discussion terminated in an amicable separation; and to this separation the church in Devonshire-square owes its origin. But both parties felt that the question involved, not merely the propriety of allowing such persons to preach, but also their right to communion at the Lord's table; a right which does not appear to have been heretofore disputed; so that this discussion suggested and originated the controversy on "Terms of Communion," which for upwards of 200 years has been carried on (more or less vigorously) among the baptists. Mr. Kiffin having become pastor of the then newly-formed baptist church in Devonshire-square, soon after published a small treatise, entitled "A Sober Discourse of Right to Christian Communion;" which is undoubtedly the first piece ever published on this subject. The author's aim, throughout his little work, is to prove that no unbaptized person may be admitted to the Lord's supper.

Mr. Jessey, having embraced the views of the baptists on the subjects and mode of baptism, was, in 1645, immersed by that distinguished christian and most successful preacher, Mr. Hanserd Knollys, who was at that time pastor of a baptist church in Great St. Helens. But notwithstanding the change in Mr. Jessey's sentiments on baptism, he continued the pastor of the same church till his death, which took place in 1663. Thus situated, his position naturally led him to study the right to church fellowship; and judging mixed communion to be in accordance with the principles of the New Testament, he drew up a short dissertation in defence of it. This piece is supposed to have been the substance of a sermon on Rom. xiv. 1, "Him that is weak in the faith receive ye." It was not, however, published during the author's life, but only handed about in manuscript.

In 1672, Mr. Bunyan, then in prison, published his "Confession of Faith," in which he pleaded most

earnestly for mixed communion. Mr. Kiffin and Mr. Paul published a reply to John, entitled, "Some serious reflections on that part of Mr. Bunyan's Confession of Faith touching church communion with unbaptized believers;" to which Bunyan replied in a pamphlet, "Differences in judgment about water baptism, no bar to communion:" and to this he subjoined Mr. Jessey's piece, mentioned above. A rejoinder was furnished to Bunyan's publication, by Mr. Danvers and Mr. Paul; and John answered these gentlemen, in a small tract, entitled, "Peaceable principles and true," published in 1674.

From this time the controversy remained quiescent, till about the middle of the last century, when the question on "Terms of Communion" was again warmly agitated. Mr. D. Turner, of Abingdon, Mr. Brown, of Kettering, and Mr. John Ryland, of Northampton, (father of the late Dr. Ryland) advocated most zealously the principle of mixed communion. Their publications were answered by several writers, most of whom assumed fictitious names. In 1778, Mr. Booth published his "Apology for the baptists," in which he endeavoured to vindicate them from the imputation of laying an unwarrantable stress on the ordinance of baptism, and also from the charge of bigotry, in refusing communion at the Lord's table to pædobaptists. From this time the controversy, in a great measure, again subsided, till the year 1815, when a most formidable attack was made upon Mr. Booth's publication, by Robert Hall, in a work under the title, "On terms of communion, with a particular view to the case of the baptists and pædobaptists;" which is certainly the most able and eloquent defence of the principles of mixed communion ever published. Some able replies to Mr. Hall's treatise were furnished, by Christmas Evans, of Anglesey, Joseph Kinghorn, of Norwich, Joseph Ivimey, of London, and some anonymous writers. Of these, Mr. Hall felt most

keonly the powerful attack of Mr. Kinghorn, in his "Baptism a term of communion at the Lord's Supper." This publication drew from him, in 1818, his work entitled, "A reply to the Rev. Joseph Kinghorn; being a further vindication of the practice of free communion:" in answer to which Mr. Kinghorn published, in 1820, "A defence of 'Baptism a term of Communion;'" when the subject seemed to be exhausted, and the combatants appeared to have spent their force. But the dispute was, after all, left unsettled; and this state of things has continued to the present day.

Such, then, were the circumstances which first gave being to this renowned controversy, and such also is the manner in which it has been conducted. In reviewing which we may well exclaim, with the late Robert Robinson, "I admire the constitution of our churches, because it admits of free debate. Happy community! that can produce a dispute of two hundred years, unstained with the blood, and unsullied with the fines, the imprisonments, and the civil inconveniences of the disputants. As for a few coarse names, rough compliments, foreign suppositions, and acrimouious exclamations, they are only the harmless squeakings of men in a passion, caught and pinched in a sort of logical trap." And though different degrees of excellence distinguish the different writers, yet each is well worthy of our respect: so that it may be safely affirmed, that no section of the christian church, in any age or nation, has produced men more distinguished for extensive learning, real talent, and unfeigned piety, than were the champions in this bloodless conflict.

S—W— . PUBLIUS.

DR. HALLEY'S
GEOGRAPHICAL OBJECTIONS
TO IMMERSION.

SOME time since (when I had more time for jotting down observations than I now have) I sent you an ob-

servation on a part of one of Dr. Halley's lectures, as reported in the *Patriot*, referring to Samaria, and Jacob's well. The doctor (as far as I recollect) first made a gratuitous supposition that great numbers of the inhabitants of Sychar were converted, and then required to know where they could be immersed; since (said he) it is evident the city was dependent for water on "Jacob's well," at some distance, and as that was "deep," it cannot be thought that the people were baptized there.

I suggested at the time, that, although the inhabitants might depend on the well for water *to drink*, there might be no lack of water for bathing and other purposes. Now I have just found, in a most interesting volume, a passage, which it is likely Dr. Halley will read, and which will doubtless induce him to retract his taunt, and alter the strain of his "*Io triumphe!*" at Sychar. In the beautiful narrative of the Church of Scotland's deputation to the Holy Land, at page 212, it is thus written:—"On account of the great depth, the water would be peculiarly cool, and the associations that connected this well with their father Jacob, made it to be highly esteemed. For these reasons, although *there is a fine stream of water close by the west side of the town, (Sychar) and at least two gushing fountains within the walls, and the fountain, El Defna, nearly a mile nearer the town, still the people of the town very naturally revered and frequented Jacob's well.*"

Thus, another of the thousand and one "vain imaginations" by which our Lord and his apostles are made sponsors for infant sprinkling, is dispersed by actual observation. Error is blinding; and the more closely it comes into contact with truth, the more blinding it seems to be. But as the old proverb goes, "None are so blind as those that wont see." Still, when people are *really* lost in a thick mist, they are to be pitied. This is the case of our Independent

friends. There is so much water all about them that its exhalations envelop them, yet forsooth, they deny the existence of streams or pools. *It is nothing but the seething of water-pots that forms such clouds of mist! Would, that like honest pilgrims, they could be induced to trudge forward a few paces, they would then plunge into the goodly current, and their theory of water-pots and little fonts would be washed away into the Dead Sea.

W. B.

ANTIQUITY OF CHRISTIAN BAPTISM BY IMMERSION.

Extracted from a Manual of Christian Antiquities: by the Rev. J. E. Riddle, M.A., of St. Edmund's Hall, Oxford.

THERE is no doubt that the usual mode of administering baptism in the early church was by immersion, or plunging the whole body of the person baptized under water. The supposition that the practice of immersion was abandoned as soon as infant baptism became prevalent, is founded on a mistake. Infant baptism had become general in the *sixth century*; but the practice of immersion continued until the *thirteenth or fourteenth*, and in fact has never been formally abandoned, or entirely renounced.

Trine immersion is prescribed in the sacramentary of Gregory the Great:—"Let the priest baptize with a triple immersion, but with only one invocation of the holy Trinity, saying, I baptize thee in the name of the Father, (then let him dip the person once) and of the Son, (then let him dip the person a second time) and of the Holy Ghost, (and then let him dip the third time)." Tertullian alludes to a similar practice as existing in his days. "We receive the water of baptism not merely once but three times, at the mention of the name of each person of the Holy

Trinity." And in his treatise *De Coron. Mil.* c. 3, he says, "Hence we are plunged thrice into the water of baptism." Single immersion, however, was deemed sufficient to the validity of the sacrament.

In the western churches, although immersion was never renounced by any statute or canon, yet, in practice, aspersion or sprinkling was generally substituted for it *after the lapse of several centuries*; and it is agreed by all parties, in those communions, that this particular in the administration of baptism does not affect the validity of the sacrament. This point, however, is strongly contested by the Greek church; which not only retains the primitive practice of immersion, but maintains that it is essential to the nature of true and effectual baptism: nor will it consent to receive into its communion any persons who have been otherwise baptized, unless they submit to a second baptism by immersion.

Aspersion did not become general in the west until the thirteenth century; although it appears to have been introduced some time before that period. Thomas Aquinas says, "It is safer to baptize by immersion, because this is the general practice."

Such is the testimony of an Oxford divine. Immersion is apostolical and universal; aspersion is late, unauthorised, and partial, and should be immediately renounced.

POPISH MISSIONS.

THE article in your last *Reporter*, on "Popish Missions," must convince your subscribers of the untiring zeal of the emissaries of Rome, in promulgating their soul-destroying tenets, in the United States of North America; and the following financial statements, which I copy from the twenty-seventh number of the Propagation (Popish Mission) Society's Magazine, will show what foreign papists are doing to disseminate their dogmas in Great

Britain and its dependencies; and as money-loving Englishmen are more impressed by such statements than by essays on "Mammon," I hope this long array of figures (which, by the by, does not include the thousands sent to support their mission in England) will arouse British baptists to increased exertions to support their Irish, Home, and Foreign Missions, and also the truly Protestant Bible Translation Society. T. H. L.

Table of sums allotted in 1843, by the Association for the propagation of the popish faith, to the missions in the British dominions:—

| | £. | s. | d. |
|-------------------------------|---------|----|----|
| Scotland, eastern district | 1200 | 0 | 0 |
| Ditto, northern ditto | 1292 | 0 | 0 |
| Ditto, western ditto | 1724 | 15 | 10 |
| Wales | 492 | 15 | 10 |
| Jersey | 123 | 4 | 2 |
| Penzance | 500 | 0 | 0 |
| Calcutta | 1872 | 0 | 0 |
| Agra | 1292 | 0 | 0 |
| Bombay | 492 | 15 | 10 |
| Verassaly | 016 | 0 | 0 |
| Madras | 2217 | 12 | 0 |
| Madura, for Jesuits | 1440 | 0 | 0 |
| Cape of Good Hope | 1232 | 0 | 0 |
| Sydney (New South Wales) | 1478 | 8 | 4 |
| Van Diemens Land | 492 | 15 | 10 |
| Adelaide (South Australia) | 492 | 15 | 10 |
| Jamaica | 303 | 11 | 8 |
| British Guiana | 1108 | 15 | 10 |
| Toronto (Canada) | 800 | 15 | 10 |
| English Antilles | 1232 | 0 | 0 |
| Newfoundland | 1292 | 0 | 0 |
| Hudson's Bay | 1232 | 0 | 0 |
| Nova Scotia | 1601 | 11 | 8 |
| Charlotte Town | 309 | 11 | 8 |
| Total | £25,425 | 10 | 10 |

PERSECUTION IN THE BAHAMAS.

Mr. Armstrong of Stirling informs us, that when he heard of the late outrages, he conveyed the information to Major MacGrigor, formerly a Special Justice in the West Indies, who addressed a letter, of which the following is a copy, to the *Stirling Observer*. The Major also communicated with Lord Stanley on the subject, who replied, "the case shall be investigated,"

"SIR,—Recent arrivals from these islands give an account of some alleged strange persecutions against that body of Christians denominated Baptists, by the Colonial Church Union of Jamaica, which appear to be well-founded—inasmuch, as the writer of this, on his way home, two years ago, from the Island of Jamaica, touching at Nassau, New Providence, it was stated to him by one of the Baptist clergymen, that every discouragement, and even insult, was offered to that sect by the local authorities; so much so, that, in one instance, the late Governor, (Sir F. C.) on a Sunday, meeting a number of them going to their chapel, called out to them, 'What stupid geese you must be, not to go to the Established Church.' Many other similar instances were also stated, which reminds one of the abominable persecutions against the Scottish Covenanters, in the reign of that unfeeling tyrant, Charles the Second, through the instrumentality of the detestable Lauderdale, though, it must be confessed, of not quite so sanguinary a nature.

"The present Colonial Secretary (Lord Stanley) who is well known to be, at all times, disposed to befriend and protect the labouring classes of the coloured population in the Colonies, should cause inquiry to be made into these complaints; for I unhesitatingly aver that they form the most loyal and attached subjects of Great Britain, in all these colonies, which can easily be proved; whereas many of the higher classes of whites, especially in the Bahamas, manifest an undisguised leaning towards the United States of North America; one instance of which I shall give, as happening immediately under my own observation. Having hired a small sloop to carry me, on my official duties, to some of the distant Bahama islands, we chanced to be passing a point of land on which a small fort was erected, and the British ensign hoisted. I observed to the master of the vessel what a shame it was to have such a tattered flag. He coolly remarked, "I hope that by and by we shall get a better flag." I replied, "What do you mean?" He said, "Of course the American." On my expressing great indignation that he, a British subject, and at the same time even receiving government pay, should so express himself, and threatening to report him to the governor, he apologised, saying he meant nothing. I, however,

clearly saw how, not only he, but many others of his stamp, were affected. This happened at the very time of the rebellion in Canada in the year 1838. And I do most sincerely believe that, in case of a rupture with America, the safety of the Bahama Islands will chiefly depend on the loyalty of the black and coloured population.

“One other instance I shall give, as manifesting, in a melancholy way, the great hatred of not a few of the planters towards the Baptists. In August, 1834, soon after the Emancipation Act had passed, I chanced to visit, in my official capacity as Special Justice, an estate in the parish of Portland, Jamaica, called ‘the Castle,’ distant from Port Antonio about ten miles, and having returned home in the evening, went to bed. Sometime before daylight, hearing a tremendous knocking at the gate, I roused up my black servant to see what it meant; he returned bringing in with him three black men, one of whom I recognised as the constable I had seen on the estate the previous day. I asked what was the matter. He replied, ‘O, massa, *Busha* (meaning the overseer) has killed three people (negroes) last night, by shooting them while they were praying in one of Baptist houses.’ After a few more questions, I directed my horse to be saddled, and sent word to the coroner (Capt. G.) to summon a jury of inquest, and follow me as soon as possible to the Castle estate. On my arrival, I found that a book-keeper of the name of B—, in company with the overseer W—, having heard the noise of singing hymns in one of the negro huts, belonging to a Baptist apprentice, on the estate, deliberately took his gun, and thrusting it through the sort of hole or window, took aim and fired, by which a young lad was killed, and two women desperately wounded. The ruffian did not leave the estate till next morning, when I was observed at some distance galloping towards it. Indeed, it was afterwards stated, that he took breakfast with a planter and magistrate, who, seeing me at some distance, said to the murderer, ‘You had better be off; for that — fellow M. will seize you.’ After a good deal of delay, the coroner’s inquest assembled, and it occurred to me, as B. was well connected in that quarter—indeed nearly related to some of the jury, that the tardiness of their proceedings was on purpose to allow

the ruffian time to escape. Their verdict was anything but satisfactory to me. I however sent in pursuit of him, and my constable was near seizing him that night at an aunt’s house, but he effected his escape, through the darkness of the night, by plunging into a neighbouring ravine. I then sent parties after him in all directions, and he was apprehended three days afterwards at Kingston, while he was in the act of stepping on board a South American schooner, for the Spanish main. He was subsequently tried at the assizes at Kingston, and to the great amazement and displeasure of the Chief Justice (Sir J. R.) was found guilty of only ‘manslaughter,’ it being pretended that the gun went off by accident, although the constable, who was with him at the time, positively swore that he saw him (B.) deliberately take aim, and afterwards pull the trigger. The writer of this sustained the hatred of this young man’s numerous and most respectable relatives, in that quarter, for, as they chose to say, his eager desire of getting him hanged; and, had he been so sentenced, I purposed applying to the governor to have him executed on the very spot where the murder was committed. His (the writer’s) conduct, however, met with the high approbation of the then Governor-General, the Marquis of Sligo, and also that of the Colonial Office, and indeed with that of all the most respectable inhabitants of Jamaica, who were unconnected with the ruffian B. himself. He (B.) was sentenced to the utmost penalty of the law, viz. twelve months’ imprisonment, which Lord Sligo would not hear of *mitigating*, although a petition, most respectably and numerously signed, was presented to him for that purpose.

“In making these statements, I may truly say, that I have no connection whatever with the sect of the Baptists. I am not sure whether I ever was within any of their places of worship. Honest truth, however, compels me to state that, in my official capacity, in numerous instances, I always found the people of that persuasion most orderly and well-behaved.—I am, Sir, one who has been many years in the colonies,

A SPECIAL JUSTICE.”

“P.S.—It would be sickening to detail the numerous executions which took place in many parts of Jamaica, in the years 1831—32, under martial law, chiefly amongst those of the Baptist sect.”

POETRY.

HEAVEN.

Oh! there is a heavenly city,
 Far above you azure sky;
 Whose streets are gold, whose gates are pearls,
 Whose sapphire walls are deep and high;
 And angels wait,
 To welcome weary travellers home.

There, saints in robes of spotless white,
 With crowns of light and glory,
 Sing to their thrilling harps of love,
 The ever new and pleasing story
 Of Redemption,
 Purchased with Immanuel's blood.

There the "Tree of Life" is blooming—
 Pouring fragrance all around;
 There the crystal streams are gushing,
 From beneath each verdant mound;
 And the dewdrops,
 Bright with radiance, shine like gems.

There, amidst encircling millions,
 Of the heavenly hierarchy,
 Sits the great and glorious Saviour,
 Clothed in peerless majesty;
 While before him,
 Bow the "princedom, thrones, and powers."

There the pilgrims sit for ever,
 Leaning on the Saviour's breast,
 Telling all their toils and sorrows,
 Ere they reached that land of rest;
 And ascribing
 Their salvation to the Lamb.

Oh illustrious, happy city!
 Bathed in cloudless light and day,
 Thy sapphire walls unmoved shall stand,
 When monuments are swept away;
 And proud titles,
 Perish in the general doom.
Liverpool.

R. B. L.

STANZAS

*Written on being prevented by illness from
 attending public worship.*

I see them as they move along
 Toward the house of prayer;
 A solemn, yet a happy throng,
 And those I love are there.
 But I—why do I linger so,
 That path I oft have trod—
 Alas! to-day I may not go
 With them to worship God.

I may not kneel where they shall kneel,
 Or pray where they shall pray,
 And hear the voice of music steal
 My soul from earth away.
 I may not there an offering bring
 To thee, my God, to thee,
 Nor bid my spirit heavenward spring
 On faith's own pinions free.

There shall they break the bread divine
 Upon the hallowed board;
 There shall they pour the sacred wine
 In memory of my Lord.
 Ten thousand lips this day partake,
 And God's rich grace adore;
 But not for me the bread they break,
 Not mine the wine they pour.

Ah no! these joys shall not be mine,
 My soul with rapture thrill.
 But shall my spirit dare repine,
 That 'tis her Maker's will?
 For though remote from his dear saints,
 For whom I vainly sigh;
 Beside the couch of my complaints,
 The Lord himself is nigh.

Yes; thou art here, my life, my all!
 Thy presence fills this place,
 And sweetly on my spirit fall
 Rich dews of heavenly grace;
 And here, O holy Lamb of God,
 I can remember thee;
 And e'en in this, thy chast'ning rod,
 Thy love and mercy see!

Conversions.

His doctrine is Almighty love,
There's virtue in His name,
To turn the raven to a dove—
The lion to a lamb!

A REMARKABLE CASE.—The following very gratifying fact is from the borders of Wales. We class it under this heading, though our correspondent sent it as an instance of the success of "personal effort." We have usually carefully avoided all discussion on the agitated subject of "Total Abstinence" in our pages, lest we should cause a "fermentation;" but we shall always be glad to hear, and so we have no doubt will our readers, of cases like this:

"Some twenty years ago our town was notorious for bull baiting, cock fighting, badger baiting, and prize fighting. Amongst the most notorious of the latter class, was an individual who always excelled in the ring, and was supposed to have fought more than thirty prize fights. Following with avidity this kind of life, he was necessarily a frequenter of the ale-house and tap-room. Addicted to intoxication, he was ripe for the commission of all kinds of evil, and for the space of twenty years, bore the reputation of the most consummate blackguard the county could furnish. About four or five years since, a few philanthropic individuals endeavoured to establish a Tee-total Society here; to accomplish which a lecturer was had down. Hundreds went to hear the claims of "abstinence from all that is bad," amongst whom was seen the above character. The truths he then heard made a deep and salutary impression upon his mind. He signed the pledge. The rubicon having been passed, he was abandoned by his old associates, and found himself necessitated to seek out fresh companions and fresh places of resort. He betook himself to the sanctuary, and beneath the melting influence of the Gospel, his heart was dissolved, new feelings were induced, and new sympathies awakened. He cast in his lot with the people of God, and entered into covenant with them. Having 'tasted that the Lord is gracious,' his heart yearned over his former abandoned companions, and he became exceedingly solicitous to be the instrument employed in plucking them as brands from the burning. He resolved to exert himself in his Redeemer's cause.

By affectionate and continuous persuasion, he prevailed upon one who ran the same course of riot with himself, to accompany him to the house of God. The word was conveyed with the Spirit's energy and power to this individual's conscience, and he also was 'added to the church.' But our friend having been forgiven much, loved much, and whenever an opportunity occurred, he invited the 'strangers all around his pious march to join.' Having thus liberally scattered the seed, he has had the happiness of seeing many, who pursued with him, the 'broad road,' turn into the 'narrow path;' whilst some others who have not indicated any desire to enlist under the banners of the cross, are leading reputable and moral lives.

G. O. G.

Biographical Memoirs.

MRS. ELIZA PICKSLEY.

ELIZA PICKSLEY, the subject of the following memoir, was the daughter of Mr. Thos. Sims, a deacon of the baptist church, Bolton, Lancashire. She was born at Colchester, in Essex, Oct. 12, 1820.

It pleased God, at an early age, to deprive her of her mother; but that loss seemed in a measure compensated by the increased love and affection of her surviving parent. In 1831, Mr. Sims and his family removed to Bolton, where, under the ministry of the Rev. W. Fraser, now of Lambeth, two of his daughters were brought to the knowledge of the truth. They were constant in their attendance on the means of grace. The catechising of the young, which they attended, may be mentioned as the means that first led them to think. But a remarkable circumstance, occurring at this time, determined the sisters to seek the Saviour. The eldest had a dream which greatly disturbed her. She arose from bed, and as she sat at midnight weeping over her sins, Eliza was alarmed on missing her, and found her as described. They then opened their minds to their father, who directed them to join the inquirers. The eldest was baptised first. Mr. Fraser preaching from the words, "Therefore be ye also ready, for in such an hour as ye think not, the Son of Man cometh." On that day, an arrow of conviction reached Eliza's heart. "Oh!" said she to the writer of this memoir, "I felt I was not ready, and that if the Son of Man came

now, I must be lost. I was alarmed, I cried for mercy, and at last found peace. That passage in John, 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life,' gave me all the consolation I could desire, and I was led, I hope, unreservedly to give myself up to the Saviour." On Lord's-day, the 4th of October, 1836, at the age of sixteen, she followed her Saviour through the watery flood. Her desire for the conversion of sinners was ardent; she became a sabbath-school teacher, and so devoted was she to her infant charge, that nothing could induce her to relinquish her delightful employment: she began her class in the alphabet, and carried them through until they were able to read the bible. Some of these are now inquiring the way to Zion; no doubt the result of her prayers and affectionate entreaties. On the 19th of June, last year, she was married to her now bereaved and sorrowing husband. Alas! how little did she then think, or those many friends who wished her joy on her marriage, that that union was so soon to be broken by the hand of death! It is supposed she caught cold when attending the annual Christmas tea party in the chapel; at all events it was but too evident to her afflicted relatives, that the fell disease which yearly sends its thousands and tens of thousands to an early grave, had laid fast hold upon her. The disease approached with rapid strides. She was confined to her bed only one short month. Her chamber was a hallowed place. O that all the Infidels in the world could have been there, to see with what peace and joy a christian can die! Being asked if she was afraid to die, she looked at the speaker and said, "What! afraid to meet my Saviour? I glory in the thought." When first taken ill, she was greatly grieved and shed many tears, because she had not loved her Saviour as she ought. Being exhorted to trust in Him, she said, "Yes I will trust him, though I perish." At length she was enabled to overcome all her doubts, and to rest entirely in the atonement of Christ for salvation. Her remaining days were one continued scene of heavenly rapture; it seemed as if she held sweet and intimate communion with Christ and angelic bands. Naturally of a reserved disposition, all were surprised at the freedom and power with which she

spoke, and at the intimate knowledge she displayed with the sacred scriptures. Hundreds visited her, and though forbidden by her medical attendant to speak to them, yet, like Abraham's servant she would say, "Hinder me not." She must, she said, speak of her Saviour while she lived,

"Then in a nobler sweeter song,
I'll sing His power to save,
When this poor lisping stammering tongue,
Lies silent in the grave!"

She exhorted, with great faithfulness, those who visited her, to repent of sin and believe the gospel; and said, "Christ is a good master. I shall walk with Him in white; but not for my worthiness; my righteousness is only filthy rags. 'Worthy is the Lamb that was slain!' I will cast my blood-bought crown at his feet." The members of the church, who visited her, she exhorted to run with diligence the race set before them in the gospel; she had, she said, "finished her course, and was ready to depart and be with Christ, which was far better." A day or two before she died she was unable to speak much, but in whispering accents she exclaimed, "Christ, is precious!"—"Christ is precious!"—"I am going to him, and shall be like him."—"I have a building of God, an house not made with hands, eternal in the heavens." A little before her death she said, "He is come! He is come!" Her father asking her who had come, she replied, "Jesus! he has the crown in one hand, and the white robe in the other, and the chariot is with him; I have one foot on angels' ground; they beckou me away, and Jesus bids me come." Turning to her loved and faithful sister, she said, "Mary hold on, hold on; I am happy!" Her spirit took its flight to the regions of bliss, on the 29th of May, in the 24th year of her age.

In her death, the church of Christ at Bolton has sustained a great loss; the members, young and old, are plunged in grief, but they desire to forget their sorrows in remembrance of the joy on which she has entered. May they too realize the blessedness of the dead, who die in the Lord!

Mr. Fyfe, the pastor of the church improved her death, at her own request, from Matthew xxii. 44, to a very large and attentive congregation. May all those, also, who attended that impressive service, become heirs of Eternal Life.

J. FRASER.

NARRATIVES, ANECDOTES, &c.

DAYS IN PHILADELPHIA.

New York, May 23, 1844.

MY DEAR BROTHER,—As I find my letters are not unacceptable to your readers, I continue them, and shall now invite my friends in England to accompany me in imagination to the “city of brotherly love;” or, if they prefer it, to take a few facts, thrown together without art, in connection with a series of important Baptist meetings held there.

You are probably aware, that thirty years ago, in the city of Philadelphia, and in the very building where we this year met, “*The Baptist Triennial Convention of the United States*” was formed. Thirty two ministers, twenty-five of whom have since gone to their rest, met to determine that once in three years, a holy convocation, from every part of the United States, should be held, to promote the cause of Foreign Missions; so that strictly speaking, the Convention is entirely of a Missionary character. As might be expected, the Home Missionary Society, the American and Foreign Bible Society, the Baptist Publication Society, &c., continue to hold their annual meetings at the same time as the Convention. While this greatly prolongs the time of the session, it adds much to the interest excited.

On Lord’s day, April 21, New York was favoured with the presence of multitudes of Baptist brethren and sisters, from its own and other States, on their way to the Convention. Scarcely a pulpit was occupied by its own pastor, or rather, nearly every baptist pulpit was filled with brethren from a distance. On the Monday, I accompanied some two hundred, by steam-boat and railway, ninety-six miles, to the truly beautiful city. Our journey was very pleasant, and having arrived at the end of it, at about half-past three, p.m., we proceeded, according to our directions, to the Baptist Publication office in North Sixth-street, where a committee sat to make arrangements for the accommodation of visitors. We had no difficulty in finding the house, for the moment we reached the street, our eyes caught the sight of a large white flag and black letters, “Baptist Publication Store.” It was my “hap to light on” an excellent and truly hospitable family, who about twelve years since emigrated from Gloucestershire, and

who here have accumulated considerable wealth. Their kindness to myself and many other brethren, for about ten days, was beyond all description.

It is not my intention to detail the different meetings, as this is done in the newspapers which will reach England long before this letter. Suffice it to say, that on the Monday evening, we had one of the most eloquent and impressive sermons on “Christian Zeal” to which I ever listened. The preacher was Dr. Welsh, of Albany. The spacious house was crowded in every part, and the singing has seldom been equalled—never, I think, excelled. On Tuesday morning was held the seventh annual meeting of the American and Foreign Bible Society, on whose behalf the sermon of the preceding evening had been delivered. Dr. Cone, the president of the society, occupied the chair—the house was crowded—the contributions had increased, and the speakers were animated. In the afternoon, the Publication Society held its annual meeting, which like the preceding meeting, was adjourned to a future day; and in the evening, the Home Mission held its first public meeting, which was also adjourned once and again.

On Wednesday morning the first meeting of the Convention, properly so called, was held. This is constituted by delegates sent from churches, associations, &c., in proportion to one delegate for every three hundred dollars subscribed. Of course, by far the larger portion were ministers, and delegates only can vote on any question, though all other ministers of evangelical churches are invited to a seat in Convention. The lower part of the house was devoted to the delegates and other ministers; a committee, appointed to examine our credentials, reported the names of 468 delegates, nearly double the number of any former convention, with an intimation that some other claims could not be allowed. The galleries were always crowded with spectators, principally well-dressed ladies, who manifested the most intense interest throughout the whole proceedings, from the first Monday evening till the afternoon of the following Tuesday week.

Three things produced very considerable excitement. The first was the election of president and secretaries; the second the choice of officers and managers for the three ensuing years; and the third was the all vexing subject of slavery, as it

was thought to bear on the denominational institutions.

As the President and all other officers are chosen by ballot, without nomination, and it is essential that a majority of the whole number of delegates vote for the same individual for any given office, it seldom happens that the first ballot, and not often even the second, determines the man. At length, however, after the tellers had again and again reported the numbers for different brethren, and that no election had taken place, Dr. Wayland, of Brown University, was placed, by a large majority, in the chair, and the two secretaries having been chosen in like manner, and the sermon, having been preached on the Wednesday evening, by Dr. Lynch, of Cincinnati, (but which alas, I, being late, with hundreds of others, was unable to hear, being "crowded out,") on Thursday morning we were able to proceed to business.

The reading of reports, &c. I need not describe, excepting to say, that now began the proper work of the body. The committees were appointed, (always nominated by the President, and invariably approved by the meeting) and to these committees were given the consideration of the different parts of the report, and other matters.—As, for instance, the Committee on Asiatic Missions—the Committee on Indian Missions—of Finance—place and preacher of the next Convention, &c., about twenty of these committees were thus appointed; they consisted, generally of five members each, the one first named being the chairman of that committee.

It was exceedingly pleasing to look on the hundreds of brethren thus met, and to mark the habits of business which nearly the whole of them seemed to have acquired. All were on a level, and no attempt was made to lord it over any party. If any brother objected, or thought he saw grounds of objection in relation to any matter, he asked for a committee to examine it, and the request was invariably complied with. When the chairman of a committee brought up and read a report, the President rose, and said, "Members of the Convention, you have heard the report of your committee, what action do you take upon it?" No arrangement, no understanding about it existed anywhere. Some one would move its acceptance, perhaps another would object to some of its arrangements,

and after discussion it would be adopted, or re-committed for alterations.

It was truly delightful to see the excellent spirit which governed the brethren universally. The strictest regard was always paid to the forms of business; no brother attempted to intrude frequent remarks on the same question; once only had the President occasion to interfere to check some strong language which one brother had begun to use on "the vexed question;" and he it told to the honour of that brother, that some hour or two after, he rose, and said—"Well, brother, President, I guess my conscience won't be easy till I have told you that I am truly sorry that I used the language which escaped me in the warmth of feeling, an hour or two ago." Of course the President promptly assured him that the matter was entirely forgiven. All was done with great christian dignity and kindness.

One thing struck me, as a stranger, with considerable force—that was, the manner of taking the votes. This was not as in England, by the show of hands, but by "ayes" and "noes." The contrast between the many and the few was sometimes somewhat amusing, especially when great interest had marked the discussion. Every member of the convention had a right to call for a division after the chair had pronounced the decision. This division was taken by the parties rising while counted by tellers nominated by the chair. This was called for in several instances where no doubt could exist about the numbers, but was done simply to see how different brethren had voted.

Three meetings were held every day during the whole Convention, and on most days four or even five. The Convention itself met from ten till one, from three till six, and from half-past seven till ten; the latter meetings being usually for Missionary speeches. Besides these, other societies would meet at eight in the morning, and twice did a very large number of the delegates go without dinner to attend to the discussion of the Slavery question in connection with the Home Mission. In all cases, excepting committees, everything was open to the public, and the galleries, and wherever else a human being could find room, were always crowded from eight in the morning till ten at night.

Slavery, that sad black subject, was again and again adverted to, and hours,

and almost days, were given to its discussion. It was ruled, both in the Convention and in the Home Mission, by very large majorities, that the constitution of the societies would not allow of action on the subject; but never was a more full and free expression of opinion given than was given there and then. An almost infinitely better spirit was manifested than I ever saw shown in similar discussions in England. There could be no mistake as to the feeling of the vast majority against slavery, and certainly the evil will be so much the sooner removed by the discussions which took place on that occasion. Not one man from the south pleaded for its continuance, and the strongest things in its favour were said by brethren residing in free States. The system is doomed to a speedy death; and so much the sooner will it die, if some of our brethren in England will be somewhat less vituperative on the subject. I have found it utterly impossible to justify things done and said by those least acquainted with the facts connected with it. Let the friends of God and man pray much for its removal, and the way will be made plain for that blessed consummation.

I had almost forgotten to say that on the Sabbath nearly all the pulpits in the city, of every denomination, were thrown open to the ministers attending the Convention, and even then, not more than a fourth of them could preach. More than one hundred pulpit engagements for that day were published by "the preaching committee" in the daily papers circulated in the city on the Saturday. It was my own happiness to preach in the morning to about a thousand hearers, at the mariners' church, and in the evening, I was appointed, at my own request, to one of the coloured baptist churches, and never shall I forget the delight manifested—audibly expressed—as I told them of the wonders God had done for and by their brethren in Jamaica.

Oh it was truly delightful to look at that largest meeting of Christian ministers ever assembled on earth—to witness their piety, their vigour, their determined action in the holiest of all causes. It was enough to fill one with extacy to participate in the kindness, public and private, every where shown. What should you have thought, my brother, had you been present, on the first Tuesday evening, (before the Convention, properly speaking,

had begun) when one of the members of "the accommodation committee" rose and stated, that in addition to very many private arrangements between dologates and families in the city, four hundred beds had been placed at their disposal, that all of them were engaged, and that one hundred and twenty brethren had arrived that evening, for whose comfort provision had yet to be made; and in half an hour all were comfortably provided for!

I must close—not because I have exhausted the topic. That ten days furnishes one of the brightest spots in my existence. The kindness of the brethren compelled me to speak at the Bible, the Foreign Mission, and the Publication Societies; and I hope I did somewhat to unite the members of the Baptist family in the two countries. All societies reported progress, and nerved themselves for greater efforts.

I had intended to have touched on some other facts, but my letter is unreasonably long. The Bible Society almost unanimously rejected a Charter given them by the government of the New York State, because the said government, under the influence of another society, had tried to give the institution a sectarian aspect, by inserting the word "Baptist" in its title. Such an interference would not be allowed, and another charter will be ultimately obtained.—But I really must stop. If your readers want more, let them, if life is spared, attend the next Triennial Convention, to be held in the city of Cincinnati, some thousand miles from Philadelphia, far beyond the Alleghany mountains, in the last week of April 1847. Till then, and ever after, I am

Very truly yours,
JOSEPH BELCHER.

P.S. Not having been able to send off this letter so soon as I expected, I have opened it to add a word in reply to several brethren who have written to me in consequence of my former letters in the *Reporter*. These brethren do not seem to be aware that their letters have cost me more for inland postage than they pay in England for their passage across the Atlantic. It is in fact a serious tax. One brother writes to know if I would advise him to come out with his family; another to request I will persuade some party or other to pay the expenses

of himself and family here; and a third to bog me to make inquiry about his brother, fifteen hundred miles off! Suffer me to say—First, that I give no advice, and will incur no responsibility as to any parties who are disposed to come. Secondly, I would gladly serve any brother, but no parties here would pay any expenses of their coming out. Thirdly, no man who fails in England through incompetency, is likely to succeed in America. Fourthly, as soon as I become sufficiently acquainted with facts, I will describe the men who may come with a tolerably sure prospect of succeeding.

New York, June 7, 1844.

J. B.

CORRESPONDENCE.

ON THE DEDICATION OF INFANTS.

Will you permit "a Wesleyan Methodist" to offer a remark or two on an article in your June number, signed F.M.K.

It is well for the church and the world in the present day, that there is a body of christians, who, to the clearness of their perceptions of some controverted passages of Scripture, join, what is of much rarer occurrence and equally useful to the cause of truth, honesty and firmness of purpose in consistently acting upon the straight-forward course which their convictions point out as the right one. The oft-quoted incident in our Lord's intercourse among the people, recorded in Mark x. 14, and which heads your correspondent's paper, stands prominently forward as one which tests the truth of these remarks in reference to the body of christians called baptists. The consistency of their conduct in rejecting the meaning forced upon this portion of Scripture, by those whose erroneous views of baptism have thrown them upon such feeble resources for defence; and their firmness in bearing a uniform testimony against prostituting the words of Life to the sanctioning of a pernicious error, and, as it operates in a majority of cases, a vile cheat; will, I am persuaded, hand down their names to posterity with an honour which deluded or interested parties deny to them at the present time.

But is not the practice recommended by your correspondent, which he chooses to call a "dedication of children to the

Lord," calculated to lead to a very serious compromise of principle on this important point? Who are those, Mr. Editor, whom your correspondent has heard lamenting that the baptists, *as a body*, have not been accustomed *publicly* to dedicate their children to the Lord? Those, I take it, whose misgivings upon the character and tendency of their infant sprinklings seem to create a desire or necessity for as much countenance as can possibly be obtained for their practice from others; not excepting the baptists, whose assistance, if it could be afforded "publicly" "as a body," would doubtless be a consummation most devoutly to be wished. I think I can venture to promise these lamenters, on the part of the baptists, "as a body," that their necessities in this particular, will not be served in the manner their lamentations appear to desire. Your correspondent, however, is one of a small number who appears to be considerably moved by these distressing lamentations. The soundness of his principles, and the rectitude of his practice as a baptist, appears endangered by the vehemence of his compassionate and sympathizing feelings. What can he do to meet the case, held back, as he doubtless is, by the stern unbending tether of his uncompromising brethren? He suggests a method and acts upon it. He conceives it to be just "*possible*" (I hope he will cherish the mental reservation indicated here), that while pædobaptists have "made too much" of this text, the baptists have erred on the other side. How?—"by refraining from following the example of those who brought their children to the Saviour." I feel that, as a stranger, I have no right to occupy your pages by obtruding my views of the inutility of public dedications of young children; but I will take the liberty to contradict the sweeping and unjust charge involved in the studied assertion of your correspondent. Because the baptists have refused to have their children sprinkled, are they in consequence entitled to the insinuation that they have been wanting to their children in those matters which religion certainly demands? If those parents mentioned in the text, did no more for their children than to bring them (by the way, there is nothing said about "dedication," or anything approaching it), to the Saviour for the purpose recorded there, I think you will agree with me that that interesting circumstance will avail them but little

when Christ shall appear a second time in judgment. I desire that I may not be understood to question the truthfulness of the glowing and affectionate description of the circumstances attending the services held in the house of your correspondent; heightened as they may have been, by the actual presence of the pastor and two or three deacons. But I suspect your correspondent has allowed his feelings to predominate over his judgment, if he thinks it was this "dedication service" that "led him to feel that his children are not his own—that they are intrusted to his care to be trained for eternity." I believe he has fallen into the snare which the advocates of the doctrine of regeneration by infant baptism, have laid for the people, by telling them that it is *their vows in baptism* that constitute the claims which religion has upon them. What nonsense is this! The principles and practice of the baptists proclaim to all such, that parents are under an eternal obligation to "bring their children to the Saviour," by training them up in the way they should go, *that when they are old they may not depart from it*, without the intervention of infant sprinkling ceremonies, and the nonsense about the promises of sponsors in their behalf; or the binding claims of "dedication services." Yes, he is the parent who has most scripturally brought his children to the Saviour, who has the satisfaction and happiness to see them at a time when they are able to make and understand a vow, personally "dedicating" *themselves* to the Lord. On the other hand, what has the mummery of infant baptism done for those multitudes of families who have been taught to depend upon its imaginary influence? Has it ever been known, in any single instance, to counteract the pernicious influence, or prevent the deplorable consequences, of the irreligion and neglect of those parents, who are devoid of a feeling sense of the obligation which the nature of religion and the strong claims of their children have placed them under to bring them up for God? It is a question of fact.

Mr. Editor, the more excellent way will be to put faith in sound principles, and uniformly adhere to safe practice. Let us "dedicate" *ourselves*, as well as our children, to the Lord more frequently and sincerely, then, "the fine opportunities for pastors to administer instruction to their flocks," and "the assistance which

parents would receive from the counsels, sympathies, and prayers of their friends," would be extended all through the journey of life, instead of being merely something to look back and reflect on—a solitary instance of profit and gratification, lying back, some little distance behind the recollections of the children, the party chiefly concerned in the matter. In conclusion, allow me to express a hope that the baptists, "as a body," will never sully their hard-earned fame, nor risk the onward progress of their principles, which, doubtless, are daily widening the breaches already made in the strongholds of pædobaptism among all denominations, the *Wesleyan Methodists not excepted*, by adopting these so-called "dedication services;" (any good supposed to be connected with which, can be obtained in a thousand different ways), the direct and inevitable tendency of them being, in my humble opinion, to compromise the principle of voluntary and adult baptism; and to strengthen and perpetuate the antagonist practice, with all the manifold evils of which it has ever been the prolific source.

Gloucester.

ONSEVER.

ON THE DEDICATION OF INFANTS.

THE Dedication of infants is a subject which has lately been brought before the readers of your interesting *Reporter*. Two short papers in favour of it appear in your last number, and you intimate a willingness to admit a communication on the opposite side of the question. Something may be said in opposition, though, the passions of parents, and the taste of persons pleased with pomp and ceremony, may be engaged in its favour. You will, of course, not allow this paper to supersede any other that you may have on the subject more scriptural, or in other respects more acceptable; but this is submitted in the absence of anything more to the point, or better adapted to illustrate and commend what is esteemed "a more excellent way."

That it is right for pious parents to dedicate their children, themselves, and all that they have, to the Lord, is an established principle of piety. The question is not then, whether they should dedicate their children to the Lord, but whether it is desirable to encourage any specific religious service for this purpose. The question may indeed be still further limited, so far as the public are concerned in it. Your former correspon-

dents are not agreed in their practice, though they both favour and perform something, which they consider dedication, or presentation. One is accustomed to attend to it, in what may be called a *family party*; the other advocates a presentation of the infant in the *sanctuary*. What particular form a parent may choose to adopt in his family circle, or whom he may choose to invite to unite with him in any particular act of family worship, is not properly a subject of public animadversion. It may be considered a matter of taste, and for that there is no accounting. Still, when a particular practice is exhibited to the public, and commended to imitation, it is a fair subject of consideration and remark. In reference to this domestic dedication, I would merely ask, Why is there the formality of presenting the child to the minister? Does this accord with the simplicity of the gospel? Is it not rather a relic from the priesthood of Rome, and adapted to foster the pride and mystery of priestcraft?

But our chief concern is with the question of public dedication or presentation. If some proposed questions, which no christian would answer in the affirmative, be answered in the negative, your correspondent, who subscribes himself an Inquirer, sees "no objection to the holding of a religious service in connexion with the first public appearance of every child before the Lord." What kind of service he would have, we are not informed; nor does he refer us to the chapter in the inspired directory, the New Testament, where we may receive suitable instruction respecting it. This book, indeed, is left out of the question, and the thing is commended, avowedly, on the principle of *expediency*. This, to a protestant dissenter, and especially to a *Baptist*, will at once be looked upon with doubt and suspicion. It is so vague a principle, that it may be applied to almost anything that the luxuriant fancy, or taste, of erring mortals, would like to introduce into the sanctuary of the Lord. For instance, the same number of your *Reporter* p. 261, records a popish procession in Texas, that probably most of your readers will consider very disgusting, as pretending to be a part of the christian religion, yet the officiating priest says "I confess that I have seen few processions more edifying." And had he not as much right to be edified with it, and to com-

mend it on the principle of expediency, as any one has to be edified with a public and formal dedication of an infant on the principle of expediency. "Inquirer" will perhaps say "No: there is no similarity in the thing, nor in their analogy to the faith." This may be. But who is to be the judge between them? If we adopt the principle of expediency in rites and forms in God's worship, shall we not need an infallible judge, and, of necessity, be hurried back to Rome?

In truth, Sir, there seems to be no safety in divine worship, or in christian doctrine, but as we adhere to the scriptures and act on the principle, that what they do not enjoin and directly sanction, *they virtually prohibit*. We may imagine that a certain form would be very beautiful, imposing, and edifying, and what can be more so than the public dedication of an infant, either with or without water? but this is not sufficient for christian worship. I well remember on one such occasion, seeing a talented Independent minister, with water, "dedicate," as it is now fashionably, but unscripturally called, his own child, and with a very affectionate kiss return it to its nurse, with most pious prayers for its happiness. Now, though I consider the ceremony as unscriptural as the procession in the Texas, I had not so much stoicism as not to be greatly affected. So, no doubt your former correspondents might make an imposing and affecting ceremony of infant dedication, but whence is their authority to attempt this innovation on the worship prescribed in the New Testament? Is it from heaven or of men? I await the answer?
M. J.

ON NAMING AND BLESSING INFANTS.

I CANNOT but express my strong disapprobation of the practice of some baptists, in taking up infants in their arms for the purpose of naming them and praying for them. Were they merely prayed for, no one could object to that in itself; but naming them, and taking them up in the arms, as a mere substitute for christening, is an abomination. "Who hath required this at your hands?" ought for ever to put an end to such trumpery. And how can any one continue the practice, who refuses to baptize infants on the ground of our having neither precept nor example for so doing? Have we any precept or example for the foolish custom in question? Will any

one be so presumptuous as to say that he can bless children as the Saviour himself did? If not, what the Lord did in this instance, is no *example* of what his mistaken servants now do in His name; or, at least, in professed imitation of Him. We might with equal propriety breathe on our fellow disciples, and say—"receive ye the Holy Ghost!" R. T.

ODD FELLOWS' CLUBS.

WE have received a few more papers; but, as we stated in our last that the discussion must close, we cannot now insert them. We therefore only refer to two.

J. E. G., who says that he once held office in a club, affirms, that there are "atheists and deists" in the lodges, "and in some districts they are very numerous;" and adds, "many are druidards, card players, horse racers, frequenters of the playhouse, the ball room, the free-and-easy club, and notorious leaders astray of the female sex." He affirms that an enlightened dissenter cannot hold office without hurting his conscience, but a merit-monger in religion may. He denies that a christian can use his influence to reform the clubs, as discussion on religious topics is not allowed. He applauds the benevolence and liberality of the society, and hopes a christian society or club will be formed.

"Contemplator" is a secretary of a lodge. He has written a long letter, in a beautiful hand. We should, however, hesitate to publish it, even if we had room. His statements, especially respecting the conduct of christians and christian churches, are, to say the least, so very incorrect, that it would be trifling with our readers to insert them. He professes himself a christian, and concludes thus, "I wish that some great and noble-minded individual, who can devise great things for the church, would come forward and propose the establishment of one great 'order' in which all denominations might merge, and which should offer every advantage enjoyed by the Odd Fellows." To this we have no hesitation in adding our hearty "Amen!"

REPLY TO "BROWN."

UPON reading the "reply to J. B., on the query of an Independent," (238) I am at a loss to tell how "Brown's" remarks can be called arguments, or be made to appear the opposite of J. B.'s statements.

1. "Brown" observes, "we have no reason to think that Paul knew whether the jailor had or had not any children," and yet he appears to build his observations and his system upon the supposition that he had, and that Paul knew it. But since Paul required a personal profession of faith, from all whom he baptised, there is evidence, at once, that there could be no children included, which neither the sophistry, tradition, or strange logic of the respondent can overthrow.

2. "Paul declared to the jailor, that in consequence of his own faith, he and all his house should be saved." Alas for the name of christianity, when its professors can put forth such an absurdity as this. Has the respondent yet to learn that repentance and faith are personal matters—that man cannot be saved by proxy. Did he never read "that which is born of the flesh is flesh"—and "flesh and blood cannot inherit the kingdom of God?"—Is he unable to distinguish between the water of regeneration, and the regeneration of water? or did he never read how the Baptist, yea the Son of God himself, exposed the absurdity, and reproved the sin, of trusting on the faith of parents?

3. "We have, also, strong reason to believe that there were children in some of the families, &c." Why did he not produce his strong reasons, or show us how children could "receive" the word gladly, and "believe" on Christ.

4. He refers us to Origen. Surely he must know that there is but "One Lord," and that to exalt any man, or the opinions of any man, as a lawgiver, is to interfere with the prerogative of the King of Zion, and to rebel against the throne of heaven. In my old fashioned way of thinking, I always supposed that in matters of faith and practice, we were to be guided and governed by "thus saith the Lord," and not by "thus saith Origen." Did the respondent never read the woe which the Son of God denounced against those who taught for doctrines the traditions of men?

5. "Our Saviour came not to destroy the law and the prophets, but to fulfil." True; but, "Who is this that darkeneth counsel by words without knowledge?" J. J. G.

THE CIRCULATION OF THE WORD OF GOD.

I HAVE been thinking lately of the importance of our spreading the word of God as extensively as possible, consequently I have recommended, and am

still doing so, their universal purchase from the pulpit. No man, woman, or child, ought to be without *their own* bible, now that they can have them so cheap, especially through the Scottish board. The word of truth, and a general acquaintance with it, will chase away the present darkness, which in many places, beneath the shade of the towers of our State Church, is very great; and it will constitute an opposing barrier to the spread of Popery, or the so-called Puseyism, whilst the members of our churches, by having it dwelling richly within them, will become so rooted and grounded in the truth, that they will stand forth like the sturdy oaks of the forest, unmoved by the storms of persecution, and unhurt by the tainted air of error. We want an army of christian soldiers, whose loins are girt about with truth. I have obtained a few of the Bibles of the Scotch board, to show the people, which is better than a mere announcement that such books can be obtained for them. I hope, dear sir, you will call public attention, in your valuable *Reporter*, to this subject, exhorting the pastors of our churches, home missionaries, sabbath-school teachers, and christians generally, to this important step; so that whilst others are sending forth their polluted streams, under the name of the Fathers, let it be ours to send forth the pure word of life, and thus lift up the standard of truth against the enemy, who is coming in upon the people like a flood. J. C.

[Having now brought to a termination the discussions on "Infants" and "Clubs," we shall be able to introduce correspondence on other important subjects, some of which has been rather too long delayed.]

OPEN-AIR PREACHING.

OXFORDSHIRE.—A Correspondent informs us that he has, since May last, preached in the open air to good congregations, in hamlets, villages, towns, fields, lanes, yards, streets, market-places, at country wakes, and on race-courses; when the people were usually as still and attentive as in a place of worship. He remarks, that a common objection with many now is, 'O you parsons would not preach at all if you were not well paid for it.' This conduct is the best answer to such cavils. Offer them the Gospel, without money and without price. They must not be left to perish through prejudice against attending our places of worship.

NORWICH.—Mr. Knill, being on a Missionary visit to Norwich in June last, was requested to preach on a large heath adjoining our city. He complied, and proper announcements having been made, several thousands assembled, to whom he preached the gospel. The Dissenting ministers, anxious to improve the circumstance, resolved to have another service. Another meeting was therefore announced, not in the same place, but in Chapel Field, a more central spot: where again several thousands gathered together, and Messrs. Alexander, Read, and Brock, conducted the service.—On July 1st, another meeting was held, not far from the spot, where, in darker days, the martyrs bore their testimony to the truth. It was just above a place still known as "Lollard's hole," and here a still larger congregation was gathered. The same, as well as several other, ministers, attended. The addresses were solemn, and the people attentive. May the divine blessing follow these scriptural efforts for diffusing the knowledge of the gospel! Should the weather, and the health of the speakers permit, other services will yet be held, of which I will endeavour to furnish an account.—Several baptisms have taken place in Norwich, of which I hope to send you the particulars shortly. J. W.

BOSTON.—The General Baptists, finding a disinclination on the part of many to attend public worship at their new School Rooms, erected on Witham Green, resolved to speak to the people out of doors. This service is commenced about an hour before the regular evening service, to which it has had the effect of attracting many. Before this plan was acted upon, we found it difficult to get a congregation of thirty or forty persons. Last Sabbath we had about 100, when the deepest seriousness seemed to pervade the assembly, and some were observed to weep. Several of the ministers of the town have formed themselves into a union, for the purpose of preaching to the people every Sabbath, in the open air, in destitute parts of the town. An attempt was made on the part of the Mayor, to put down open air preaching; but owing to a spirited appeal, made to the Town Council, it is expected that no further interruption will take place. T. M.

WARWICK.—I have been preaching in the open air lately, on most evenings when I have been disengaged from other duties, in the neighbouring villages, and in the suburbs of the town. The people have flocked together in goodly numbers, and have been very attentive. We have not yet had any visible fruit, with the exception of an increase to our congregation, of persons who have not been accustomed to attend any place of worship, and the conversion of one of the candidates I baptized on the 7th of July. T. N.

RAGLAND. *Monmouthshire*.—I have commenced a course of open-air preachings, for some weeks past, which it is my intention to continue, at least once every Lords-day, while the fine weather lasts. The attendance on these occasions has been very good, and the attention, with few exceptions, of the most marked character. Several who did not attend any place of worship, have in this way heard the word, and some of them have since found their way to our place of worship, which we have recently enlarged. We are now acting in accordance with the divine command, by going out into the highways and hedges to compel them to come in that the house may be filled.

J. J.

PLANS OF USEFULNESS.

THE MANAGEMENT OF CLASSES.

1. A CLASS may consist of from three to twenty persons, male or female, engaged to meet for an hour once a week, under the direction of an approved Leader, for the promotion of each others' piety and usefulness.
2. If the class consist of females only, the Leader may be a female.
3. In every class there should be an Assistant Leader, to take the Leaders place in case he be unavoidably absent.
4. The place of meeting may be either chapel, vestry, or house.
5. The time of meeting, an hour once a week, at a period most convenient to the class, but it should not exceed an hour.
6. The meeting should commence with a short exercise in singing and prayer by the Leader.
7. After prayer, a short portion of the scriptures should be read by the Leader, or verse by verse by the whole class.
8. After reading, the Leader should address a few words to the class generally, and then converse with each individual respecting his religious state, and give to each such advice as the case may require.

NOTE. 1. The conversation should be short, plain, pointed, and affectionate.—2. If the person addressed be an Inquirer, the Leader should ascertain his state of mind, clearly point out to him the way of salvation, and exhort him at once to surrender his heart to God. 3. If the person addressed be a Member, a few questions may be asked by the Leader respecting—watchfulness and prayer—reading or hearing the word of God—the state of the heart amidst the duties of life—obedience to God and peace with him—love to Christ and to his people—growth in grace and knowledge—gratitude for and improvement of mercies—the result of painful dispensations—preparedness for death—or the hope of heaven. 4. The Leader should not fail affectionately to ask

the Christian—What are you doing to be useful?—Are you attempting to bring any to the Saviour?—to this class?—to this chapel?—to win souls?—to turn many to righteousness?

Usefulness.—Usefulness must every week be kept before the mind of every member of the class, that if the class commence with three members, it may soon have eight or ten Inquirers.

9. If there be good reason to conclude that any of the Inquirers believe in the Lord Jesus Christ with the heart unto righteousness, the Leader should explain to them the nature and importance of the following duties:—1. A profession of faith in the gospel and of discipleship to Christ, by being "buried with him in baptism." Col. ii. 12. Mark xvi. 16. Acts ii. 38; x. 48; xxii. 16—2. A visible membership with a christian church. Acts ii. 44; iv. 32.—3. An observance of the Lord's supper in remembrance of him. Luke xxii. 19. 1 Cor. xi. 23—20. These duties should be enforced by the sole authority of the Scriptures, and as they belong to none but believers, the Leader should be careful not to enforce them on any who do not afford credible evidence that they are born of God.

10. On the first week in the month, the meeting may be conducted as a prayer meeting for the prosperity of the class, when every member of the class should be encouraged to pray.

11. Each Member, (and each Inquirer after attending three times,) should pay weekly to the Leader, for the use of the church, what he can afford to contribute to the cause of God. "As God hath prospered him."—1 Cor. xvi. 2.

12. Before the last prayer, the Leader should receive the weekly money and mark it on the class-card.

13. The Leader may if he please request one of the class to close with prayer.

14. The Leader must not fail to visit absentees during the week of their absence.

15. The Leaders should pay the money every week to the treasurer of the chapel fund.

16. The Leaders should meet the Pastor once a week to report the state of their classes, to consult respecting the best means of promoting their prosperity, and to pray for the Divine blessing to crown their united efforts.

17. The plan of distributing Tickets is good, and worthy of general adoption. Each Member should receive a Member's Ticket and each Inquirer an Inquirer's Ticket.—These should be renewed Quarterly by the Pastor; on which occasion he should attend the Class Meeting, to encourage the Leader and acquaint himself with the state of the Class. The sum paid for the Tickets should be according to the ability of those who receive them.

ATTEMPTS TO DO GOOD.

QUESTERTON—This village, which is in the immediate vicinity of Cambridge, and contains a population of about 1500, remained for many years in a state of the grossest ignorance and vice, and although accessible to the daily efforts of the rising clergy in the University, acquired the sad reputation, of being "densely dark and deeply vicious." About seventeen years since, Mr. T. C. Edmonds commenced preaching the gospel, and a few of the members of his church (of which Mr. Roff is now the pastor) established a sabbath school in the village, consisting at first of about seven children only. These efforts were continued by the Home Missionary of the district, and friends from Cambridge, in a school room hired for the purpose. In answer to earnest and special prayer, the labours of the teachers were from time to time rendered instrumental in the conversion of their scholars; some of whom have departed hence, leaving behind them most satisfactory and pleasing evidences of their meetness for heavenly glory; and others are at present members of the church, and have themselves become teachers in the sabbath school. Notwithstanding the opposition which the teachers and friends had to encounter, the school increased at length, so that the place of meeting became too strait for it. In 1842 it was found to be absolutely needful to provide further accommodation, and a piece of land belonging to Trinity College, then on sale, presented itself to the notice of the teachers, as an eligible situation for a new and more commodious school room. Some persons however, were anxious to have a chapel, and it was at length determined that a building should be erected, the internal arrangements of which should be adapted to both purposes. After the opening of the new place of meeting, the sabbath school increased to upwards of 180 children, and a considerable congregation was collected at public worship. In 1843, a minister became settled among them, for a time, by way of experiment; and the means employed, under the Divine blessing, proved successful. Another step was also taken; a step which became necessary, and was perhaps somewhat hastened, as the means of preserving from spoliation what had been already effected. The teachers made an appeal to their friends for pecuniary support, and in this, as in the former instance, their appeal was liberally responded to, especially by friends in Cambridge. British School Rooms were erected behind the chapel, so arranged as to afford enlarged accommodation for the congregation at public worship. These rooms were opened on Tuesday evening, 25th June last,

when upwards of 200 persons sat down to tea, gratuitously provided by several ladies in aid of the funds. After tea, G. E. Foster, Esq. took the chair, when appropriate addresses were delivered on the subject of general and religious instruction, by most of the gentlemen engaged for the ordination services of the following day.

REVIVALS.

SHEFFIELD.—You wish to hear of all revival movements. The Townhead-street baptist church has commenced a series of services for this object, in conjunction with the other Baptist and Independent churches of this town. These united services were arranged by a meeting of ministers, of these denominations, who proposed the following plan—that throughout the month of July, each church should individually seek a revival of religion within itself; and at the end of the month, and throughout August, we should combine in one general effort for the spread of religion through the town—by open-air preaching—visiting and conversing with the people at their own houses—and such other means, as might be found practicable. So far the special meetings (four in the week with us) have been well attended and promise fair; may the "Holy Spirit be poured out upon us from on high."

S. B.

[The above should have appeared last month, but it arrived too late.]

BAPTISMS.

LEEDS, *Byron Street*.—The General Baptists had their first immersion in the new baptistry on July 7, when three persons were baptized—one a teacher, and one a scholar; and on August 4, four more were baptized. One of them had, for many years, been a valuable member of the Wesleyan body. He said, when he came to request baptism, "I have been a Wesleyan thirty years. For the last two years I have enjoyed more religion than at any previous period of my life. I heard, in your chapel, a sermon upon baptism; I saw then what I never saw before. I sent for a few tracts upon the subject, and in reading them I was fully persuaded that it was my duty to be baptized, and I am now willing to obey one of the Lord's least commandments, as I do not wish to be one of the least in the kingdom of heaven." Many Wesleyans were present at his baptism, and some of them have already expressed their intention to follow the example of their friend. We expect no small stir about this matter, as our Wesleyan friend stands high among his friends. We are looking up, hoping better days are coming.

J. T. L.

BROMLEY, near Leeds.—On the first sabbath in July, we had an open air service, when three persons were baptized in a large reservoir. About 1200 spectators were present, including the sabbath scholars and teachers, and the ground afforded to all an excellent view of the rite. The whole service was highly interesting, and the people long for another open-air preaching and baptism. We also baptized three on the first of this month (August), two of whom were young ladies from a neighbouring boarding school, and three stand proposed for next month. M.

TROWBRIDGE.—*Baptism Extraordinary!*—To-day, July 18, two young ladies were immersed in the new Church of this town. They reside in Westbury; but drove over here, accompanied by the clergyman of that place, who, with the aid of the incumbent of our extra-parochial church, performed the ceremony. The ladies had resolution enough to act up to their convictions in regard to immersion, but it would seem, sought to avoid the publicity which would have attended the administration in their own town. Had their intention to visit us, on such an errand, been known beforehand, we should have pushed into notice some of your appropriate tracts, "The Font and the Tub," &c. &c.

TROWBRIDGE.—This morning, August 5, Mr. Barnes immersed twenty-three persons in the river, in the presence of many witnesses. Two of the principal manufacturers of the town were amongst the baptized. Their public testimony for Christ, will, it is hoped, in connexion with that of the rest, not be lost on the minds of numbers who looked on, from either side of the stream. Among the females were three young ladies from one family—who are now united together in a fresh bond of love. Altogether it was as interesting a group of disciples, as this town ever saw baptized at one time. Our venerated deacon, Samuel Salter, Esq., gave out the hymns, and addressed the people at the water-side.

TROWBRIDGE, Bethesda.—Nine persons were baptized by Mr. Gwinnell, July 7, before a crowded assembly. One had been a member of an Independent church twenty-six years. On the 14th, another was immersed. Our congregations are good, and prayer meetings well attended. I have been with the people from the beginning, and never saw things look so promising. May the Lord continue to prosper and bless us!

J. D.

WALES.—A correspondent residing in Abergavenny, observes—"The churches of our denomination are progressing in the Principality. Since I last wrote to you, we have had several additions by baptism at Frogmore-street."

NORTH BRADLEY, near Trowbridge.—Twenty-one persons were baptized in the river, on Lord's day, July 14. Four were between sixty and seventy years of age, and two were only little more than sixteen; three were teachers; one had been an Independent thirty years. The morning was fine, and the scene imposing; crowds of spectators being present. When the two young candidates were going down into the water, the multitude burst out singing,

"See Israel's gentle Shepherd stands,
With all engaging charms,
Hark how He calls the tender lambs,
And folds them in his arms."

This was almost overpowering. One of the candidates was for brother Preece, of Westbury, and one for brother Gwinnell, of Trowbridge. The other nineteen were added to our church the same day. B. W.

LYNN REGIS.—We have baptized since our last report, on June 2, one; July 7, two; August 4, six. We have administered the ordinance twenty-seven times, in twenty-three months—and have several others coming forward. At West Lynn, just across our river, I established a village station, now nearly two years since—my labours have been greatly blessed, thirteen have been converted and added to our church—and at length, on my own responsibility, I have built a very neat village chapel, which will seat 180 persons. It was opened for worship on Friday and Sabbath day, July 19 and 21. We had a large attendance—and a tea meeting, at which nearly 300 took tea in a booth. The sermons were preached by Bishops W. F. Poile, of Derby—W. Binning—R. Hamilton—and J. T. Wigner, of Lynn. The collections and profits of tea, amounted to £23. J. T. W.

SMEETON, near Leicester.—Three persons were baptized in the canal, near to Debdale Wharf, July 28. The baptism was to have taken place in a small rivulet, which had been prepared for the purpose; but during the previous night, some mischievous persons broke down the embankment. This, however, resulted in the furtherance, rather than the hindrance, of the cause of truth, as a more suitable place was found. From 800 to 1000 spectators were present, who listened with marked attention to an address by Mr. T. Cook, of Leicester, who afterwards immersed the candidates. L. C. T.

RAGLAND, Monmouthshire.—On the 13th of July, a female was baptized, who, with her baptised husband, forms a household. Should a sprinkler say, "nothing much in this;" I reply, it is more than you can say of Lydia, for you do not know that she had a husband at all. We should be thankful for a few Tracts. J. J.

[You would have had some long ago, if you had sent proper directions.—Ed.]

ENSHAM, near Oxford.—Mr. Mathews informs us, that in May last he baptized three young females, the fruits of village preaching, under very pleasing circumstances. The place was "crammed" with hearers; some of whom seemed disposed to revile, but others wept. A servant having told her mistress that it was a heavenly sight, the old lady, who, it appears, had never witnessed an immersion, wondered how there could be anything "heavenly" in one person pushing another into the water over head and ears! The sermon, on the occasion, produced much excitement and discussion. One person declared she would never "stand" for another child.

PENKNAP, near Westbury, Wills.—On Lord's-day, July 28, our pastor, Mr. Evans, immersed four persons. A very great number of people assembled to witness the ordinance, and paid the greatest attention to an address delivered at the waterside, by our neighbour, W. R. Baxter, of Leigh. Two of the candidates were quite young; one the son of a deceased deacon, the other a daughter of a member also deceased. "Instead of the fathers shall come up the children." E. O.

EYTHORNE, Kent.—On Lord's day, July 21, our pastor, Mr. Webb, baptized seven persons on a profession of their faith in Christ. On the following Lord's-day, nine more followed their Lord, in obedience to his command and example. The chapel on both occasions was crowded. It is believed the services were blessed to many. Several in the congregation are inquiring the way to Zion, with their faces thitherward. May the Lord revive his work in all the churches, and cause them to walk in all His ordinances blameless!

WARWICK.—The ordinance of believers' baptism was administered, July 7, by Mr. Nash, to five persons; four of them were received into the church. The other, a Wesleyan friend from Stratford, attended our June baptism, and heard, for the first time, a sermon by Mr. N. on the scriptural mode and subjects of the ordinance. She immediately yielded to the force of truth, and the next day requested Mr. N. to baptize her. J. D.

BAMPTON, Devon.—The cause of Christ here has been in a declining state for some time. We hope there are indications of revival. On the 21st of July, two persons were baptized by Mr. Teale, of Moulton, when we had a good attendance. On the 24th, we had a very interesting sabbath school tea meeting. C. E. P.

WHITTON, Salop.—Seven candidates were immersed by Mr. Phillips, on the evening of the 21st of July, before a very large and attentive auditory. T. W.

FELKINS, Gloucestershire.—Five persons were baptized on the 21st of April, by Mr. Breeze, after a serious and excellent address by Mr. Walsh, of Lechlade. One of this number was among our greatest opposers, when the gospel was first introduced into this interesting village. On Lord's day, July 28, three more were baptized by the same minister in the same place. It may be worthy of remark, for the encouragement of sabbath-school teachers, that one of these, a respectable female of Lechlade, had received her first impressions in favour of religion, in a sabbath-school, nearly fifty years ago.

"Though seed lie buried long in dust,
It shan't deceive our hope!
The precious grain can ne'er be lost,
For grace insures the crop."

HEDON, Holderness, Yorkshire.—Mr. G. Greenwood removed from Westmorland to serve the small church here, in May last. He immediately adopted active measures, which appear to promise success. On July 7, two were baptized, and others are in a hopeful state. Many attended at the baptism, and that subject is now exciting attention. The congregations have much improved, and preaching has been commenced at Burstwick.

ROAD, Wiltshire.—On the 28th of July, seven persons were buried with Christ by baptism in the river. A large concourse of spectators assembled. They were all received into the church in the afternoon, after a relation of the leading facts in the conversion of each candidate. This mode of reception is usually profitable and affecting. B. W.

PEMBROKE DOCK.—Three persons were baptized, July 13, by Mr. J. W. Morgan, after a sermon in the open air. The baptism took place in the river, close by the majestic ruins of Pembroke Castle. Truly it was an interesting sight! and, as a spectator observed, "would have made a beautiful picture!" The friends at Pembroke have had to labour through many difficulties. This increase has cheered them onward. J. D.

BRIGHTON.—In addition to the ten mentioned in the *Reporter* for July last, five more have been "buried with Christ by baptism," after an exceedingly interesting discourse by Mr. J. E. Gilos, of Leeds; thus making fifteen since the commencement of the year. May "the little one become a thousand, and the small one a strong nation."

STANWICK, Northamptonshire.—We baptized two in January, three in June, and three in July. Through the grace of the Good Shepherd, the little church of fifteen, formed two years ago, now numbers forty-five—"and yet there is room." B.

HENLEY-IN-ARDEN.—June 23, Mr. Bottomley, pastor of the church, baptized and received into the church, Mr. Jonas Clarke, who had been a member sixteen years, and a travelling preacher eleven, amongst the Primitive Methodists. Mr. C. has sent in his resignation to the district meeting. T. N. W.

ROTHLEY.—Six persons were baptized in the General Baptist Meeting-house on June 16, and received into fellowship. The numerous congregation was very attentive. T. Y.

ABERSYCHAN.—Four persons were immersed on the 14th of July, in the presence of an attentive and much affected audience. These were also added to the Church. C. A.

RECENT BAPTISMS.

June 19.—At Wirksworth, by Mr. Kenny, two.

July 1—At Rushden old meeting house, by Mr. Whittemore, three.

July 21—At Calne, by Mr. Lush, four.

Aug. 4—At Boston, by Mr. Mathews, two.

BAPTISM FACTS & ANECDOTES.

CHRISTENING "A DORMANT" BENEFIT.—A Correspondent in the North informs us, that at the sermons for a Wesleyan sabbath school, at which he was present, the Superintendent was the preacher; and he had the *good taste* to introduce the subject of infant baptism, in which, he said, a benefit was conferred on the child, which lay dormant until developed by religious instruction. Hence arises a query. How near akin is this "dormant benefit" to its like, "baptismal regeneration?"

BAPTIZED LITERATURE.—In the third edition of "The Martyr of Erromanga," Dr. Campbell says, "Let our hearts, our houses, and our home education be much more missionary. Let all sorts of juvenile literature be *thoroughly* baptized with the spirit of Missions, and diffused among the young. When once this comes to pass, the work will go steadily on." This, thought I, is a good idea. But surely the worthy Doctor does not think that our missionary literature can be *thoroughly* baptized, if it is only *sprinkled* with a few sentences now and then! No: you wish it to be *baptized*, dont you Doctor? J. B.

BRIGHT EVIDENCE!—A minister of the Secession Church, in the North of England, when asked by a catechumen for proof of the scriptural nature of infant baptism, replied, "It has come down from very remote antiquity. And as there is no account of its introduction into the church, this is sufficient evidence that it was instituted by the Apostles."

RELIGIOUS TRACTS.

FROM GLOUCESTERSHIRE.—A few tracts on baptism would be very useful at this time. Can you help us? If poverty and success in labour, be a recommendation, I think we can lay a claim to your liberality. However, we should like to have a few hundreds, on any conditions. We have five chapels, generally well attended, (principally of the lower class,) nearly forty persons have been added to our number during the last two years. I name these particulars, that you may form some idea of the extent of our operations, and how desirable it would be to introduce your silent messengers into the families around us.—[This applicant has also forgotten to send any directions.]

FROM THE NORTH.—"We are sending tracts on baptism, in envelopes, among the middle and higher classes in our town, thinking by this means we shall best reach them. I have a packet for the superintendent preacher I referred to, and also one for the secession minister. If Mr. Stovell's pamphlet had been cheaper, I would have sent them a copy of it."

FROM CAMBRIDGESHIRE.—Can you kindly assist us by a grant of tracts on baptism, dissent, &c.? I want to shake the prejudices of the people in favour of the wretched dogmas of the state church, by which so many here are deceived, and if possible, to remove them: and now is the time! the people are enquiring—their attention is in a great measure aroused to these subjects, and if we had a supply of the tracts referred to, they might, with very great advantage, be distributed.

FROM LANCASHIRE.—"We have plenty of opportunity here for giving tracts or hand-bills. Fifty-six thousand people, and not one thousand have right views on baptism."

TO APPLICANTS.—We have still to complain of the want of proper directions. One applicant sends us his initials only! Does he think the Editor is a conjuror? We again refer all applicants, to page 28 of the January number, new edition, for instructions. It would be better were ministers to apply, or to authenticate the application, or, for aught we know, our tracts may be sent for by mischievous persons, only to destroy them.

DONATIONS have been forwarded to

| | Handbills. | 4 | Page. | Reporters. |
|---------------|------------|----|-------|------------|
| Ensham | 500 | .. | 25 | .. 10 |
| Brough | 500 | .. | 25 | .. 10 |
| Battle | 500 | .. | 25 | |
| Swanwick | 500 | .. | 25 | |
| Romsey, Hants | 500 | .. | 25 | |
| Preston | 500 | .. | 25 | |

A Missionary in the Bahama's, having earnestly solicited a donation of tracts; though we are not in the habit of sending grants to foreign stations, yet, in the peculiar circumstances of the baptists in those islands, we have thought it right to aid them, in standing their ground against the rude encroachments of the high-church party, by sending to Mr. Ryerost, of Nassau, 2500 handbills, 250 four page tracts, and 50 Reporters.

For Ragland and Lechlade, we are awaiting proper directions.

SABBATH SCHOOLS.

AN ENCOURAGING FACT.—The report of an American sabbath-school union closes as follows:—"A sabbath school teacher now in this assembly, in a report which he made eleven years ago, of a class of six boys under his care, observes:—"I do not know that any of my class have experienced religion the past year; but I still feel that I have not laboured in vain. I cherish the hope that the seed sown will spring up and bear fruit to the glory of God." What is the condition of that class to-day? One is a student for the ministry in Brown University—three more are members of evangelical churches in this city—one died a year or two since in the hope of a blessed immortality—making five out of that class of six boys, who it is hoped have been made the subjects of redeeming grace. With such facts as these before us, who shall despair, though he may not see the immediate results of his labours? If any thing approaching to the ratio of conversions in the case cited, is the result of the labours of the 7,253 teachers in the union, with their 59,359 scholars, how large will be the number that will be added to the throng which no man can number, who day and night without ceasing, ascribe the dominion and the power and the glory unto Him who sitteth on the throne, and to the Lamb for ever!"

SERMONS AND ANNIVERSARIES.—We have before stated that it would not be possible for us to report these, and the numerous tea meetings that are held; neither would it be expedient, as but very few reports reach us. Just to satisfy our friends who have sent us reports this season, and who may be disappointed if they do not appear, we give the following abridged details:—*Quorndon*, G. B. near Loughborough, collection £10. Preacher, Mr. E. Stevenson. A large and delightful tea meeting next day. —*Blackburn*, P. B. collection £33 12s. 6d. Preacher, Mr. J. Edwards. The children recited their pieces admirably. Upwards of forty, in three years, have been added to the

church from the school.—*Sabden*, P. B. collection £20 11s. 6d. Preacher, Mr. C. Baker.—*Bacup*, Irwell Terrace, P. B. collection £51 7s. 6d. Preacher, Mr. B. Evans.

STROOKPORT.—This very populous manufacturing town of 80,000 inhabitants, celebrated for having the largest public sabbath school in the kingdom, containing about 5,000 children, has not, we are surprised to learn, a baptist sabbath school in it. An attempt is now making to form one, which we trust will succeed and meet with support. This is necessary, as the church catechism is taught in the public school.

EDUCATION.

NEW BRITISH SCHOOL.—It is pleasing to find, that in rural districts, as well as in cities and towns, the cause of education is advancing. A new school room has been recently erected in the village of Loughton, Essex, by G. Gould, Esq., and was opened on Thursday, July 25, when about 120 persons took tea together. A public meeting was held in the evening—the Treasurer in the chair, when Messrs. Mudie, Gull, Simonds, Pugh, Hargreaves, Jones, and Brawn, addressed the large and respectable audience assembled, which departed much gratified by what they had heard and witnessed. On the following Monday, the business of the school commenced, when, notwithstanding great opposition from the high church party, forty scholars were admitted, and there is ground to expect an increase when the harvest and gleanings are over. The school is conducted on the system adopted by the British and Foreign School Society, and persons of all denominations are invited to unite in its support and management.

REVIEWS.

THE CHURCH ADVANCING:

EDITED BY I. WAKEHAM.

London: Aylott and Jones.

You wake 'em, do you? "Disguise thyself as thou wilt" with an outward garb, thy pungent style betrayeth thee! This pamphlet, which, on the title, professes to be, "A popular address to Roman Catholics, on the present encouraging aspect of affairs; designed to stimulate the faithful, to retrieve the error, and to efface the crime of the Reformation," is a clever exposure of the High Church heresy. But I. Wakeham, *alias* I wake 'em, whips all round, and the dissenting sects do not escape a flagellation.

REPORT OF THE THIRTY-SECOND
ANNUAL SESSION OF THE
BAPTIST UNION, 1844.

London: Houlston and Stoneman.

THIS Report is as interesting as any of its predecessors—especially valuable for its foreign correspondence. The statistical tables too, embrace a wider range; but in the list of British Churches, the column usually headed "No. of Members," is omitted. This is a great mistake. None of the figures were so interesting as those in that column. We have the dates of the formation of the churches, but this is of trifling interest compared with a statement of their present strength. Inexcusable errors, in some of the tables, are again perpetrated. It is a pity that the revision of the whole document is not entrusted to some one who would accomplish it with care. Official haste and negligence ought to be superseded by competent and honorary service. We have noted a number of errors, but take a specimen from Table V. in the Appendix, where you find the baptists of the whole West Indies, "Associated" and "Un-associated," put down as *under twenty thousand!* W. B.

MODE AND SUBJECTS OF CHRISTIAN
BAPTISM.

BY JOHN STOCK.

London: Houlston and Stoneman.

MR. Stock has bestowed considerable labour on this little volume, which, as stated in the preface, will be found to afford "a bird's eye view of the whole baptismal controversy." We heartily commend it.

BAPTISM, THE SACRAMENT OF
LIBERTY.

BY CHARLES THOMPSON.

London: Dyer.

WE feel some objection to the title of this pamphlet, and also to a few sentences here and there in its pages. But mere taste must not be allowed to thrust aside truth. Mr. T. is a bold advocate of truth; and reckless of the praise or blame of men, he fearlessly asserts her claims and authority.

LITERARY NOTICE.—The first volume of the Wycliffe Society's publications, containing select writings of Wycliffe, under the editorship of the Rev. Dr. Vaughan, of Lanoushire College, is in the press, and will be ready for delivery, to subscribers, in the ensuing autumn.

PASSING EVENTS.

THE BURIAL SERVICES.—A clergyman, in the diocese of a certain notorious Bishop, in the west of England, having, in reading the funeral service, omitted the words, "as our hope is this our brother doth," complaint was made, by the family of the deceased, to the ecclesiastical authorities; and in due form, the Bishop delivered his judgment. It appears that the clergyman, had refused to read the words, under a mistaken impression that the deceased departed this life in a state of intoxication. This, it is now said, was not the fact, but it was the reason why the words were omitted. Now hear the Bishop, who concluded, by suspending the clergyman for fourteen days, with payment of all costs—

"Even if the deceased had died in a state of intoxication, however his minister may have lamented it, however it may have impaired the hope of his being admitted to rest in Christ, yet it ought not, on just consideration of the terms of the Christian covenant, to have extinguished that hope, much less to have induced him to proclaim, or even to suggest, the extinction of it.

"God, when he vouchsafes to regenerate by baptism, vouchsafes also to give forgiveness of all sins, to those who continue in the state in which they have been placed by baptism. Presumptuous and unrepented sin does, indeed, forfeit that state; but, thanks be to God, not sins of infirmity—and whether in the case of death under intoxication, the sin was presumptuous and unrepented, or a sin of infirmity, consistent with a lively, though, it may be, languid faith, it is not for man to pronounce."

Such are the miserable shifts to which an ecclesiastical dignitary resorts, to prop up this hypocritical custom. For what else but hypocrisy—deliberate, consummate hypocrisy, is it,—first, to pretend that "God vouchsafes to regenerate by baptism," and then, when in future life, the conduct of the party gives the lie direct to the pretension, to talk of such having a "languid," if not a "lively," faith, and therefore, are to be pronounced our brethren in Christ, and are interred in "sure and certain hope." What solemn mockery, before God and man, is this! And yet these very men, have no hope of, and therefore will not inter, an unsprinkled babe!

This affair reminds us of some old lines, which we quote from memory—

"I have no hope" his lordship saith, and dies.

"In sure and certain hope," the priest replies.

Of these two worthy peers, I pray thou say man,

Which is the lying knave—the priest or layman?

His lordship dies, an infidel confest.

He's "our dear brother" says the rev'rend priest.

An infidel! "our brother" yet he cries.

And who dare say the rev'rend prelate lies?

BAPTIST INTELLIGENCE.

FOREIGN.

MEMEL, Prussia.—An esteemed baptist minister in Norfolk, says—By the permission of one of my beloved charge, I send you the following extract of a letter from Mr. Hague, deacon of the baptist church at Memel. I am informed that their beloved pastor has visited England; and I am rather surprised that no notice was taken of his visit in our magazines. I hope your readers will not forget, that the State priests are behind all this persecution, as well as in Denmark, Hamburg, and the Bahamas. May it arouse us all, to make a right use of our privileges whilst we have them, to pray for our persecuted brethren, and to seek scripturally, and constitutionally, the speedy separation of the church from the state,—that curse of nations, and enemy of true christianity.

“As regards the cause you so anxiously inquire about, it is with sorrow, I have to inform you, that things wear a very gloomy aspect indeed. Our little, comfortable, and beloved place, is shut up by the secular power, and we are forbid even to meet in our own private houses, (that is for worship). When will the iron hand of persecution cease, and the people learn righteousness? Poor Grim, (the pastor) the dear man you inquire after, has been imprisoned several times for preaching in private houses, and administering the Lord's supper; but he still works when an opportunity presents itself. I think it is about a month ago, he baptized four in the country—two men, and two women. Now my dear friend, we cannot look into the deep things of Him, who will work, and none shall let,—but this we do know, that *all* things shall work together for good, to them that love God. And oh! my dear friend, with what gratitude we ought to read his blessed promises, which are scattered here and there, like so many precious and sparkling diamonds, throughout his written word; and they are sure, because he hath said, my word shall not fail; no, he is God the Lord. Jehovah Jireh is his name, “it shall be seen,” and may we be enabled to say, Jehovah nissi, “the Lord is my banner.”

“Relative to the persecution here, the people, it appears, are led to think they are doing service to the true church, as they style themselves, in doing these things. I need not tell you, they allow, on the sabbath, all kinds of wickedness, without restraint, but to meet for the true worship of God, is, with them, out of the question, and appears to them a strange thing and a new doctrine, which they cannot understand. May God

in great mercy, ere long, cause light to shine out of darkness, and turn the people, by “a way that they know not.”

P. S. I have given you the above, in the writer's own words. From his being accustomed so long to speak another language, you will perceive, he is now imperfect in his own.

FREE-WILL, OR GENERAL BAPTISTS OF AMERICA.—This body dates from 1780, when its first church was formed in New Hampshire. In doctrine, as their designation imports, they hold a general atonement, and on other points are anti-calvinistic, but, on the trinity, justification by faith, regeneration, and sanctification, they generally agree with particular baptists. Their church government is vested primarily in the churches; these send delegates to quarterly meetings, these to the yearly meetings, and these again to the general conference. The office bearers in their churches, are elders, and deacons. The affairs of the ministry are regulated, partly by the churches themselves, and partly by an elders' conference, under the supervision of the general conference. Thus they depart from the principle of pure independency. Their churches support Sabbath-schools, and other charitable institutions. Anti-slavery principles are avowed by the whole community. This is their signal honour. They support a religious paper, and have a flourishing academy to prepare young men for the ministry, at Parsonsfield, in the State of Maine. They had 753 churches, and 612 ministers, in 1840, and in 1841, their communicants were reckoned at 47,217. They are now much more numerous, and are rapidly increasing. They have a Foreign Missionary Society, which was organized in 1833, chiefly through the agency of Mr. Sutton, an English C. B. Missionary, from India, who made an extensive tour through the Free-will baptist churches of the United States, for that purpose. In 1835, he sailed for India, with Messrs. Noyes and Phillips, the first missionaries of the new society. They have been labouring chiefly at Balasore, with much faithfulness and success. More missionaries have since been sent out. The society owes much to subscriptions and collections at monthly prayer meetings. The Rev. Luther Palmer, of Norwalk, Ohio, a Free-will baptist pastor, some time ago, gave himself, and all his property, valued at 5000 dollars, to the society, wishing the latter to be applied to the support of the press in India. Such liberality reminds us of pentecostal days. The yearly receipts of the society, are about 5000 dollars. These details are chiefly extracted from the work of Mr. Baird, a Presbyterian minister.

“WATCH.”

DENMARK.—The State church, which cast Mönster into prison, still keeps him there; and will keep him there, no doubt, as long as possible; perhaps till death frees him. The brethren are not allowed to assemble; and the most vexatious annoyances are resorted to; but their admirable patience bears all with lamb-like meekness.

CANADA.—The annual session, of the Canada Baptist Union, was held at Toronto, June 26. The attendance was good, and the prospects of the union are encouraging. Mr. F. Bosworth, delivered a discourse, on the "principles of religious liberty," from Galatians v. 13.

CHINA.—Mr. J. L. Shuck, the American baptist missionary at Hong Kong, mentions a Buddhist priest, who has applied for baptism, and adds, "I am working hard to get the *English baptists* to occupy Cantou and Foo-chow-foo."

JAMAICA.—*St. Ann's Bay.*—Ninety-one persons were baptized in the sea, by brethren Millard and Cornford, in July last; and on the following day they were received into the church by Mr. T. F. Abbott, the pastor.—In May last, Mr. Knibb baptized thirty-eight individuals.—Mr. R. J. Middleditch arrived at this island, July 9, and will proceed to the assistance of Mr. Hutchins, at Savannah-la-mer.

Mr. J. G. NAYLOR, formerly of Spalding and Melbourn, in this country, is mentioned by the *Boston Christian Watchman*, as having resigned the pastorate of the third baptist church, at Lowell, United States.

DOMESTIC.

NEWCASTLE-ON-TYNE.—*Providence chapel, Marlborough-crescent.*—This place of worship, which, for a considerable time past, has been occupied by the baptist church under the care of Mr. Bailey, having been purchased by R. B. Sanderson, Esq. of Jesmond, was re-opened on the 14th of June last, by Mr. Sanderson, jun.; on which occasion he baptized two individuals. On the 23rd of July, five others were baptized in the same place; and in the week following, these individuals were formed into a church, together with some of the members of the church previously assembling there; and over whom Mr. Sanderson, sen., takes the oversight. Mr. Sanderson and his Son, now conduct public worship in this place, and at Brandling-place, twice every Lord's-day, and once at each place during the week.

H. A. W.

THAME, Oxon.—Another attempt was made at the late assizes, to eject the Trustees from the possession of the baptist chapel here, but the case was referred to the Queen's Bench.

S. W.

TRIBUTE OF RESPECT TO MR. HARVEY, THE LANGASHIRE EVANGELIST.—On the 18th of July, a deputation of the young friends connected with the baptist chapel, Leeming-street, Preston, waited upon Mr. Harvey, and presented him with Baxter's splendid painting of the baptism of 137 converts in Jamaica, and a beautiful copy of Robert Hall's works, in six volumes. The young females of the congregation, at the same time, presented Mrs. Harvey with an elegant dinner service. We understand Mr. Harvey is removing to Bury, and commenced his labours there, on the second sabbath in August. It is one of the many large towns in the north without a baptist interest, and we hope his success there, will induce our northern friends to try to raise interests in such important towns as Lancaster, Kendal, Warrington, Chorley, York, Huddersfield, and many other towns where the baptists are unrepresented; and surely the masses in these populous districts, should claim the sympathies of the denomination, as well as the thinly scattered peasants in our agricultural counties.

T. H. L.

THE ESSEX ASSOCIATION OF BAPTIST CHURCHES, held its annual meeting this year at Colchester, on May 21 and 22. Brother Hiron, of Thorpe, read the able circular letter which he had prepared, on "The anti-scriptural nature of the doctrine of baptismal regeneration." It was also proposed to devise means for the general improvement of the interests of this association, which now consists of eleven churches; these number 1,121 members, 861 sabbath scholars, and twenty-nine village stations. Increase, 71; decrease, 40; clear increase, 31.

NORTHERN BAPTIST ASSOCIATION.—The fiftieth anniversary was held at Wolsingham in May last; when decided resolutions were passed against the Union of Church and State.

BAPTIST IRISH SOCIETY.—The Committee, encouraged by the aid of an unknown friend, and in reliance upon the liberality of the churches, from many of whom, the most gratifying assurances of support have been received, have felt it to be their duty to engage Mr. Bentley, for mission work. He will be set apart at Dublin, where all the brethren will shortly meet. The prospects in Ireland are brightening on every hand.

MORROTT AND BARROWDEN.—Mr. Wm. Orton, late senior student in the General Baptist Academy, Leicester, has accepted an invitation to supply the ancient church in these villages, and is meeting with considerable encouragement; the friends there, being disposed to make renewed exertions.

THE VICAR OF GEDNEY!—Extract of a letter—"Poor E—— has recently been erecting a new vicarage; and in the meantime, resided in a farm house, adjoining the highway, through Gedney to Fleet. I have been told that he was perfectly horrified at the great number, he then had the opportunity of seeing, passing to and from Fleet chapel (General Baptists). This hydra-headed dissent is the plague of his life! After all, he is worthy of honour for his honesty; many of his clerical colleagues, think the same things, but dare not say them."

PEMBROKE DOCK.—On Saturday, July 6, the foundation stone of a baptist chapel, was laid by Miss M. Davis, daughter of Mr. G. H. Davis. On the following day, two sermons were preached on the ground, by Messrs. Manoah Kent, of Shrewsbury, and John Rees, of Arnold's Hill, to a large and respectable audience. The sabbath-school children also attended, and were seated upon a platform erected for the occasion.

J. T.

BLAKENEY, Norfolk.—A new baptist church was formed, July 16, in this village, of twenty-two members, on open-communion principles, with Mr. J. Cragg, for their pastor. The services were instructive and encouraging. This cause had its origin in Home Mission labour; Mr. C. having first preached the gospel there, about two years ago. May the little one become a thousand!

HOLBEAHL.—The General Baptists have at length set about the erection of a place of worship in this town, in good earnest. This ought to have been done long ago; but "better late than never," as the proverb goes. The ground has been given, and several handsome donations are promised.

BRIGHTON, West-street Chapel.—Mr. Brewer, formerly of Coleford, Gloucestershire, after preaching in the above place of worship for seven months, has acceded to the request of the congregation and trustees to undertake the office of pastor to the new church.

JUVENILE MISSIONARY SOCIETY, Liverpool.—We have received a very pleasing report of a meeting of the English and Welsh schools in Liverpool, when £0. 8s. 11½d. were collected; which, with other contributions, make £18. 14s. 4d. for the year.

MALTON, Yorkshire.—A Friend informs us that the chapel here will hold 600 people. It is filled on a sabbath evening—sometimes crowded. They have commenced preaching in several villages, and intend to circulate tracts. They are much opposed by some.

TITTLESHALL, Norfolk.—Mr. Ward wishes us to state that he has resigned his pastoral charge over the baptist church here, and is open to invitation.

SCOTLAND.—Our only difficulty is the want of men. Will you press two or three active brethren to come to our aid. Brethren Blair and Johnstone, have just returned from a tour of five weeks in Roxburghshire and Selkirkshire, where their labours have been greatly blessed. Brother Blair and myself, have been requested to become evangelists in connection with the Union. I believe he will agree to this proposal; and though I refused to go to Glasgow since I saw you, I am much inclined to accede to the request of the Union, and become an evangelist, if I could find a *man of the right stamp* to act as co-pastor with me in Airdrie. I could be at home about four months in the year. Can you get such a man? He must have a *body of brass, and a soul of fire*, to work here; but his hands will be upheld by a praying people, and he will have all the comforts a follower of Jesus need desire.
J. T.

LEICESTER.—The walls of the new meeting-house, for the church and congregation now meeting in Harvey-lane, are fast rising. No public ceremony was observed, on laying the foundations of this extraordinary edifice. The friends of Mr. Mursell will be gratified to hear that his health is nearly restored, and that he has returned, and resumed his ministerial engagements.

COVENTRY.—The loss sustained by the General Baptist church in the decease of their minister, has been, in some measure, supplied. Mr. Lewitt, from the G. B. Academy, Leicester, is engaged to supply the pulpit, and already signs of improvement are manifest.
J. C.

HAWORTH, Yorkshire.—A tea-meeting was held, July 22, to commemorate the twenty-first anniversary of the pastorate of Mr. Saunders over the second baptist church; when it was resolved to present Mr. and Mrs. S. with some valuable token of respect.

BOTESDALE, Suffolk.—A substantial and commodious meeting-house is now being erected here. Mr. J. F. Sparke, the former minister, has been presented with "Jones's Ecclesiastical History," by his friends, as a token of esteem.
J. R.

DUNCHURCH.—Mr. Kits has entered upon his duties as minister here. He has visited the neighbouring villages, preaching and distributing tracts, and many are flocking to hear the gospel.
J. H.

MINET, Gloucestershire.—The baptist place of worship, in this village, has been re-opened. We draw a veil over its past history.

REMOVALS.—Mr. H. Williams, late of Brecon, to White's Row, Portsea.—Mr. E. Neale, late of Headington, to Naunton.—Mr. E. Trickett, of Bristol College, to Carlisle.

RELIGIOUS INTELLIGENCE.

THE SACRED BOOK OF ENGLAND.—A revised and improved edition of the Holy Scriptures in Chinese, is now in course of preparation by the Bible Society; one of whose agents at Canton, wishes it to appear in an English dress, and on its cover, he proposes, shall be written, "*The Sacred Book of England; the donation of the British and Foreign Bible Society, to the people of China.*" Many objections might be urged against this proposal. Let the Holy Book go out in its own name, as—**THE WORD OF GOD.**

ROMAN CATHOLICS IN AMERICA.—The *Catholic Herald* of Philadelphia, April 11, 1844, has the following:—"From 1834 to 1844, the enlargement of Romish interests, in this country, has been astonishing. The Catholic population, from being 500,000, has become, according to general estimate, more than 1,000,000—some say, 1,500,000. The priests have multiplied from 300 to 634; the dioceses have become twenty-three, and the bishops twenty-five (six having been added during the past year). All these items therefore, have more than doubled in ten years."

VERY COURTEOUS TRULY!—An Independent minister, at Bolton, only recently ordained! lately informed his flock, on the sabbath afternoon, that he had determined to enter "the church," but that he would supply them till Christmas, if they wished. This they declined, and invited Mr. Fyfe, the baptist minister, to occupy the pulpit, that same evening.

DEFAMATION FROM THE PULPIT.—In the Edinburgh Jury Court, a farmer named James Smith, of the parish of Alvo, obtained a verdict, with £100 damages, against the Rev. Alexander Gentle, a minister of the Established Church, for words spoken against him from the pulpit, during sabbath service.

BRITISH HEATHEN.—A Clergyman of this city, sometime ago, addressed fifty boatmen in a warehouse, not one of whom, he was credibly informed, had been in any place of worship for the last twenty years.—*Worcester Journal.*

THE REV. W. C. MILNE, Chinese Missionary, has arrived in this country, after an absence of several years. Mr. Pritchard, the injured consul of Tahiti, has also arrived in England.

RELIGION OF PAUPERS.—Out of 290 inmates of the Medway Union House, Chatham, 198 were churchmen. The highest number, of any other sect, was 24.

THE WESLEYAN CONFERENCE met at Birmingham this year. Dr. Bunting was elected president for the fourth time.

GENERAL INTELLIGENCE.

ANOTHER AMERICAN SECT.—A new sect has been established in the South West, called the "Live For Evers," i.e., a people who exercise such faith and live so philosophically, that they may set aside the "three score and ten" limit, and enjoy perennial youth. This sect has been established once before. But one of the preachers who advocated the doctrine that a man might live as long as he pleased, just as he had succeeded in proving it to the satisfaction of his followers, unfortunately died himself, and thus disbanded them.

THE NEW ROYAL EXCHANGE.—The facade of the chief entrance to the New Royal Exchange, has the following scripture quotation, out in very legible characters:—"The earth is the Lord's, and the fulness thereof."

THE ABOLITION OF IMPRISONMENT FOR DEBT.—The above act, which received the Royal assent on Friday, by commission, came into operation on Saturday, August 10, when a number of debtors, who had been imprisoned in the different metropolitan prisons, for debts under £20, were liberated.

PUBLIC EXECUTIONS.—At the execution of the wretched man, who had murdered his wife and three children, near Nottingham, such was the pressure of the crowd, in the narrow street before the county goal, that sixteen persons were killed, and a hundred grievously injured. Surely, surely it is high time, these disgusting exhibitions ceased!

WESLEYAN POLITICS.—It appears from certain returns, that out of 1843 voters, 1370 voted liberal, 308 tory, 46 divided their votes, and 119 did not vote. So the Wesleyans are not torles after all!

TAHITI.—Queen Pomare has escaped to an English vessel. Contests have taken place, between the natives and the French, and several have been killed on both sides. This is one of the most disgraceful affairs in history.

BEEES.—A man and a horse, were lately stung to death by a swarm of bees, at Haddenham.

CURIOUS.—A census has lately been ordered in Jamaica, in taking which, the names of the parties will be omitted!

THE QUEEN gave birth to another son on the 6th of August.

JOE SMITH, the Mormonite Prophet, a notorious American impostor, has been murdered.

CHINA.—Slavery is abolished at Hong Kong.

WAR!—The restless French are now at war with Morocco.

EGYPT.—Old Mehemet Ali has resigned, and gone to Mecca. So report says.

Marrriages.

On Tuesday, July 0, at West-street baptist chapel, Rookdale, by Rev. W. F. Burdell, pastor, Mr. Taylor, to Miss Hill, both members of the church in that place. Also, on Saturday, the 13th, Mr. John Grindrod, to Miss Betty Baxter.

July 10, by Mr. Whittemore, at the old baptist meeting, Rushden, Mr. W. Bowen, Higham Forrers, to Miss Anne Maria Ashurch, of Rushden.

July 10, at the baptist chapel, Rawden, Yorkshire, by the Rev. W. Liddell, Mr. Thomas Stead, Bradford, to Hannah, youngest daughter of the late Mr. Michael Billingsley, engineer of Bowling Iron Works.

July 20, at the Ebenezer baptist chapel, Torquay, by the Rev. Charles Rogers, Mr. Samuel Sawyer, to Miss Mary Lawrence.

July 22, at the baptist chapel, Stratton, Wilts, by the Rev. R. Breeze, Mr. Henry Reynolds, Flaxlands farm, to Martha, daughter of Mr. Iles, Swindon.

July 22, at Meeting-house Alley baptist chapel, by the Rev. Charles Room, Mr. Craven, jun., of Kingston, near Portsmouth, to Miss Ellis, of York-place, Portsea.

July 23, at the baptist chapel, Ross, by the Rev. E. A. Claypole, Mr. Thomas Barnett, jun., of Glewstone, near Ross, to Miss Mary Elizabeth Johnston, daughter of the late Mr. David Johnston, of Mill-street, Hanover-square, London.

July 23, at the baptist chapel, St. Alban's, by the Rev. W. Upton, Mr. Henry Harvey, to Miss Ann Luck, both of St. Alban's.

July 24, at Bond-street baptist chapel, Birmingham, by the Rev. Thomas Morgan, Mr. Richard Musgrove, to Miss Sarah Parker.

July 25, at Bethesda chapel, Truro, Mr. Coad, shipwright of the King Harry, to Miss Charlotte Couch, of Truro. Also, Captain Read, of the Boscawen, of the port of Truro, to Mary, and Mr. J. Hamilton, to Eliza, daughters of Mr. Davey, of Truro.

August 1, at Townhead-street baptist chapel, by the Rev. Charles Larom, Mr. G. W. Marshall, Rotherham, to Miss Eliza Wheatley, Queen-street.

August 6, at the G. B. chapel Archdeacon-lane, Leicester, by Rev. T. Stevenson, Mr. F. Webb, to Miss A. Pywell.

August 0, at the baptist chapel, Sharnbrook, Beds., by the Rev. T. Williams, Mr. W. Fountain, of the General Post-office, London, to Miss Eliza Dickens, of Sharnbrook.

August 8, at the baptist chapel, Broadmead, by the Rev. C. Birt, Mr. J. Stambury, to Miss Eliza Ann Higgs.

August 11, at the baptist chapel, Cirencester, by the Rev. D. White, Mr. Charles Lucas, to Miss Maria Brine.

THE FIRST MARRIAGE AT GOLCAR.—The first marriage ever known to be solemnized in this village, took place at the baptist chapel, on Monday, (August 12) when Mr. Joseph Haigh, jun., was united to Miss Elizabeth Wood. As this circumstance was so peculiarly novel in the history of Golcar, together with its being the annual village feast, it had the tendency of congregating together many hundred persons to witness the interesting procession, which, on its way to and from the chapel, was greeted with hearty cheers. The happy couple were presented with a handsomely bound Bible, by Mr. Green, the minister of the chapel, in commemoration of the event.

Deaths.

April 14, at Palo Penang, Rev. T. Beighton, 25 years a missionary to the heathen.

At Ceylon, on Lord's-day, June 2, aged 60, Mr. Ebenezer Daniel, baptist missionary, formerly of Luton, Beds., after fourteen years of unremitting labour in that island.

July 12, Betty, the wife of Mr. John Pickup, Waterbarn, near Bacup. She was a member of the second baptist church, Bacup. Her end was peace.

July 15, in Montreal, in the sixteenth year of his age, William Burls Cramp, second son of the Rev. J. M. Cramp, A. M., President of the Baptist College. He endured a long and painful affliction with much patience, and died in faith, "looking for the mercy of our Lord Jesus Christ unto eternal life."

July 18, Hyman Hurwitz, Esq., Professor of Hebrew at University College, London. He was held in the highest estimation for his great knowledge of biblical literature, and endeared to all who knew him by his unassuming manners and amiable disposition.

July 21, at Gravesend, Kent, Miss S. V. Forster, aged 17. She was the last surviving child of the late Rev. Luke Forster, successively pastor of the Congregational churches at Blackburn, Lancashire, and Saffron Walden, Essex. All that was mortal of both father and daughter, now rest together in one grave, in the burying-ground attached to the Congregational chapel, Saffron Walden.

July 24, after a short illness, aged 00, Mr. Thomas Glass, of Short street, near Westbury, Wilts; for the last forty-five years a member of the baptist church at Westbury Leigh. The deceased continued to sit with his family, and was in full possession of all his faculties, until the day of his removal.

July 31, at Ewell, Surrey, Jane Taylor, third daughter of the Rev. J. H. Hinton, M.A., of London, in her seventeenth year.

July 31, after a short illness, Eliza Townsend. Her parents are members of the baptist church, Coxwell-street, Ciren- cester. She found peace through faith in Christ. Mr. Thomas, from Bristol College, preached an impressive sermon on her death, to a deeply affected audience.

August 2, at the vicarage, Saffron Wal- den, Essex, the Rev. Nicholas Bull, M. A., aged 69, forty-two years vicar of that parish. As a preacher, he was distinguished by the evangelical purity of his doctrine, and the elegance of his diction; and as a man, by the possession of great powers of mind, as- sociated with great humility and simplicity of manners.

August 3, of scarlet fever, after a few days' illness, Thomas Arthur, the second son of Mr. John Stevenson, M.A., minister of the Borough-road General Baptist chapel, Southwark, aged ten years and four months.

August 12, aged 82, at Sherston Magna, Wilts, much respected by all who knew him,

Mr. Thomas Deverell, for many years a deacon of the Independent church of this place.

Lately, at Florence, Joseph Buonaparte, the eldest brother of Napoleon, and once King of Spain. His brothers, Louis and Jerome, formerly kings, attended him in his last moments.

At Grinshill, Shropshire, aged 68, Mr. George Chester. He was formerly parish clerk, and lost his office under the following circumstance:—Previous to the trial of Queen Caroline, an order was issued by George IV, that her name should be ex- punged from the Litany. On the Sunday after the edict was issued, the clergyman complied with the mandate; but the clerk, sympathizing with the Queen, when he heard the prayer, "That it may please Thee to bless all the royal family," ventured to add—"Not forgetting our gracious Queen Carolive." The consequence was, that he was ejected from his office.

CONVERSATION WITH CORRESPONDENTS.

J. C. H. Certainly we have. We take care to have the name and residence of every person who sends intelligence. We refuse all intelligence that is anonymous. The facts are singular it is true, but not beyond probability. The ceremony would certainly do a dead child as much good as a living one. Perhaps they thought so, and acted accordingly.

"*Emilius Alexander.*" You have sent us certain texts and reasons for infant baptism, written by a friend of yours, and you say "I am unable to answer them." Indeed! Why if you are a baptist, as you would have us believe, you have been a very dull scholar. But we have some doubt about the genuineness of your papers. Will you favour us with your address? We will keep it secret if you wish.

"*A Baptist*" makes a strong appeal for an attempt to commence a baptist cause at High Wycombe. The Association for the county should be applied to. We believe he is correct, when he states, that there are many towns and villages, which, like Wy- combe, have baptists in them, but no regular public worship, or church.

"*Delta*" has sent us some verses on the conduct of a certain deacon who went to a cricket match instead of going to worship. Such conduct is certainly reprehensible, but beyond this notice, it may not be well to publish it.

R. B. objects to pictures of our Lord, or of Angels; which he regards as next door to popish adoration of images. But the cases are very dissimilar.

E. L. We must try to get in your excellent case of "cold water cure" in our next. We have, in our reading, picked up a capital corroboration of it from Abyssinia, or somewhere in eastern Africa.

"*The Witness.*" O yes: we have our eye on it. Let him go on. We shall balance ac- counts with him by and bye.

"*An Inquirer*" wishes to see a well-written Essay in the Reporter, on "Personal Re- sponsibility"; or "What am I doing to ad- vance the cause of Christ?"

Memoirs.—We have now several waiting for insertion. If our friends would condense their papers, or allow the Editor, two or three could appear instead of one.

"*A Friend of Missions,*" should make his sug- gestion to the Committee. We do not think the proposal feasible.

G. G. G. proposes that we publish a "Baptist Almanack." Our hands are full of work: we must decline it.

The Poetic Contributions of F. B.—H. W. S. and *J. E.* display pious sentiment, but are not so perfect as they should be for print.

"*Investigator.*" You have forgotten to follow the direction in the first two lines of your own verses—

"To make a good rhyme
Be sure you keep time!"

Several "*Histories of baptist churches*" we are obliged to postpone.

We have already noticed Barker's "*Water Baptism.*"

J. H. We cannot direct you as to where the portraits to which you refer may be had.

BAPTIST REPORTER.

OCTOBER, 1844.

ON THE EXTENSION OF CHRISTIANITY.

THE EDITOR, having submitted the mode of operation in his judgment best calculated to promote this great object, desires next to mention the "ways and means."

How delighted would he be to hear that some rich brother or sister, approving the plan proposed, had resolved to provide the requisite funds. This is more than he *does* expect, but not more than he *ought* to expect. For if the plan he has proposed be scriptural, why should it not be approved? and if approved, why should not some one, "having this world's goods," resolve, from love to Christ, to devote a portion of them to an enterprize so noble and Godlike? Could such a one desire to seek a plainer or a readier path to immortal fame? The late Countess of Huntingdon, and the just-departed Thomas Wilson, obtained, by similar acts of christian benevolence, an honourable distinction on earth, and now, doubtless, shine as stars for ever and ever! Oh for *only one* such noble-minded soul amongst the baptists in the middle of the Nineteenth century! The Twentieth would shew the results.

Low indeed, and feeble, is the faith of that professing christian, who having riches in abundance, delays to employ them in the service of his Saviour. How can he call himself a son of faithful Abraham? The Papist, the

Mahommedan, or even the poor Pagan might put him to shame!

But if it *would* be only the indulgence of a vain hope (which we still hold it *ought* not to be) to expect some rich individual to provide the means, surely we might, with some prospect of certainty, hope, that several such individuals might be found who would unite for this purpose.

This is the age of projects. Some of these have succeeded—some have not. The South sea bubble burst—but the Mission to the South seas succeeded—Philanthropy was shipwrecked on the shores of Western Africa, but Christianity triumphed in the Western Isles. The fact is, that nothing is certain but the promises of God. What is our project?—the diffusion of the christian religion, in obedience to the command of Jesus, and after the example of his apostles. God has promised to sanction and succeed all such obedient and faithful efforts for the diffusion of his truth in the world. This then is no mere project. We refer it to Divine authority; and we look for Divine approbation and success.

Surely then it is not too much to expect, that from among the thousands of the baptists of Britain, a sufficient number of competent individuals can be found, who will first provide the means, and then carry out this pro-

posal into execution. A few subscribers, varying from £5 to £50 a year, could furnish adequate funds, and might form the committee of management.

We choose rather to propose a plan like this, than one similar to those already in operation for our Home and Foreign Missionary Societies, which embrace smaller subscriptions, that we may avoid anything like collision with those valuable institutions. All we propose to do might be done without excitement; and in this way—

Let any individuals, favourable to the scheme, communicate, in the first place, with the Editor. We propose this of necessity, because, at present, we stand alone in this matter. When a few names are communicatèd, say half-a-dozen, he could then inform each of these of the rest; and arrangements could be made by post for a preliminary meeting; at which a Secretary and Treasurer could be appointed, and steps taken for filling up the requisite number of subscribers; every subscriber of £5 and upwards being a member of the committee.

Of course, a congregation subscribing £5 might be eligible to elect their minister, or any other person, a member of the committee.

Our plan of operation, and of “ways and means,” is now before the baptist public. Let them attentively and seriously consider it. We again assure them that we have but one object in propounding it—the glory of God and the good of man—and these, we humbly conceive, it is calculated to subserve in a very high degree, if fairly worked out in faith and patience.

One apparently formidable obstacle may present itself on the face of these proposals—the baptist body being divided into two sections, each having its own societies, institutions, &c. But it is not insurmountable. Their union has often been suggested; but obstacles of a peculiar kind stand in the way. Here, however, the way is open, and surely if they can agree in anything, they can agree

to obey the command of their Lord in preaching the gospel to every creature. At all events, if they could not agree to *unite*, they could agree to *divide*. The conduct of the Patriarchs might serve them as an example. “And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we *be* brethren. *Is* not the whole land before thee? Separate thyself, I pray thee, from me: if *thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left.”

ON CONSISTENCY.

CONSISTENCY is seen in the agreement of our practice with our profession and circumstances. Reason in this matter is our rule. For instance, were a man to act as a child, his actions would be inconsistent with his manhood. Still, childish actions are quite consistent with the state of childhood.

A man's own professions furnish us with the means of judging of his consistency, and a more correct rule we cannot possess. Out of his own mouth then we judge him. Hence all who would appear consistent, should be careful what professions they make, for by them they will certainly be judged.

The opinions of the party to which a man belongs, furnish also a rule whereby to judge of his conduct. This rule is founded on the assumption that there is a similarity of opinion in the party to which a man attaches himself; and it is generally correct. Therefore if a man act contrary to the known opinions of his party, he will be deemed inconsistent. This rule applies to christian denominations.

Christian consistency is of the highest importance in the estimation of God and man. And the rule whereby God judges us is his revealed will—the New Testament

more especially. That book speaks one and the same thing to all christians. However they may differ, it is no "yea and nay" revelation, but in Christ it is "yea" to the glory of God. Hence it follows that the existing differences among christians are not attributable to an uncertain rule of faith—but to the ignorant prejudices or interests of our fallen nature, darkening our perceptions, and perverting our conclusions.

It follows also, that the man who best pleases the great lawgiver, is he who best knows and does his will. Can there be any stronger incentive to prompt us to search the scriptures, and to obey them?

To be consistent with Christ's word, and with our own opinions, may be very different things. This arises out of the fact, that men have attached mere figments of their own production, to the word of Christ—inventing doctrines, and ceremonies, and imposing them on the people as divine. We have a striking instance of this when a minister of the established church reads the service for baptism in the Prayer Book, wherein he gravely thanks God for regenerating the infant, and afterwards preaches the absolute need of regeneration to persons who have already been regenerated by the ceremony of church baptism at the font! For so he professes to believe. Out of his own mouth then we judge him. He is inconsistent, because he first obeys the law of "the church," and afterwards "the law of Christ"—which laws are as opposite as the poles, on that great doctrine.

Another remarkable instance of inconsistency is seen on the part of those pædobaptists who refuse to give the Lord's supper to infants—which, if proper subjects for one of the ordinances, are unquestionably so for the other. Besides, the arguments they use in favour of their being baptized, are of quite as much force, in favour of their partaking of the Lord's supper. The two ordinances require in candidates the exercise of an enlightened

understanding—the submission of a willing mind to divine authority—and the exercise of sincere faith—and those who venture to dispense with these things in reference to baptism, may surely do so in reference to the supper.

A striking instance of inconsistency may be seen in such a case as the following:—A baptist church practises strict communion, which is by that church considered the law of Christ. A pædobaptist brother worships with them, and would commune with them, and regards the baptists as extremely bigotted because they decline admitting him. Now when we look at such a case impartially—where lies the bigotry? Here is one individual, desiring a community of fifty, or a greater number, to adopt a new constitution, and order of discipline—and for what? To accommodate *one* person who ought in all reason, if either party may accommodate itself, to make that accommodation—by submitting to the ordinance of believers' baptism at once, or cease to complain.

Again—How important that our faith and practice should be consistent. The christian believes that except sinners repent they will perish. It follows therefore, that if such an individual make no effort to arouse, to warn and to save sinners, he is inconsistent. Here, christian reader, we have enough to mourn over; "this is for a lamentation, and shall be for a lamentation," unless we arouse to action, and determine to be consistent. Which of us does not profess to care for souls? Can we find one professor who says he does not? And yet how many are there who never put forth one effort, never send up one aspiration for the salvation of their neighbours or the world! Where is the consistency of such? Do faith and practice correspond? Christian reader, I have set forth inconsistencies, as a chart sets forth rocks and sand-banks to the mariner, that you may avoid them, and so make a pleasant, and useful voyage, to the port of bliss.

W. O.

A FEW HINTS,
ON PERSONAL RESPONSIBILITY;
OR, WHAT AM I DOING ?

WHAT an important matter properly to comprehend ! What a serious question conscientiously to answer ! If we do not comprehend the former, we are incompetent to answer the latter. If we fully understand it, but feel not its force, we are in the same condition. And if we understand and feel, and yet resist its influence, who can calculate our amount of culpability before God ? Blessed is that man who knoweth his Lord's will, and doeth it !

Personal Responsibility. Who feels the influence of Personal Responsibility ? If each member of the church of Christ—whether young or old, literate or illiterate—did but feel as if alone on the Lord's side, and that on his efforts depended the salvation of the world ; would he not be tremblingly alive to the awful responsibility of his position ? And after all, is not this quite true as regards some of the world, if not of all the world ? It is only a question of degrees. It is a fact, that on your efforts, with a blessing, the salvation of many now living, and more yet unborn, depends.

What am I doing ? Not what are others doing ? what is my pastor doing ? what are the deacons doing ? what is the superintendent, and what are the Sunday-school teachers doing ? What is the tract distributor, and the visitor of the sick doing ? But what am I doing ? Am I a Sunday-school teacher, a tract distributor, or a visitor of the sick ? What am I doing by consistency, by example, by influence, by effort in the church, in the social circle, and in the world ? Answer for yourself, and not for another.

These are only hints ; but would not a great and lasting service be rendered to the Redeemer's kingdom, if some gifted writer would take up this subject, and, through the medium of your increasingly interesting magazine, enlarge upon the nature and

influence of Personal Responsibility and Effort ? No doubt he would have to encounter opposition, arising from listlessness, idleness, or prejudice ; but would his labour be in vain in the Lord ? It would not. Personal Responsibility being more fully understood, and its propelling influence more generally felt, individual effort, the secret of the world's conversion, would be the happy result.

AN INQUIRER.

THE LAW OF GOD.

THE law of God is that code of precepts which was given to man to be obeyed, in token of Jehovah's authority, and his subordination. It was the rule of justification to our father Adam. For obedience he was to have life, Eden, and all its blessings. In case of disobedience, the penalty was death, or separation from God, banishment from Paradise, and mortality. It contains precepts, promises, and threatenings ; precepts to be obeyed, promises to be enjoyed, and threatenings to be endured in case of disobedience. It requires holiness of nature, righteousness of life, and these perpetually and uninterruptedly the same. It flows from the will of God, expresses the holiness of his nature, and is necessary to maintain his right and social order. Perfect conformity to it would produce real happiness, delight in God, and social felicity. Harmony, peace, and purity must reign where it is observed ; and pain, distress, and disappointment, where it is neglected. Had it never been broken, Paradise would have been our residence, love our ruling passion, peace our blissful portion, God our righteous Friend, joy our constant companion, pleasure the result of all our employments, and all creation would have done us homage. Jealousy would never have agitated, fear have troubled, or envy gnawed our vitals ; but all would have been united, affectionate, and holy.

This law was written on the first man's heart, exhibiting its excellencies in his life, and regulating all his motives and actions. The understanding perceived its excellence, the judgment approved it, the will chose it, the affections proffered it, the memory retained it, the conscience bowed to it, and the thoughts were regulated by it. It now stands in God's book, and scattered fragments of it only are found in man's nature; sin blotted, blurred, and obscured it, so that it is almost impossible to read that copy of it. The natural man, so far as he understands it, hates it, cannot be subject to it; yet cleaves to it, and expects benefit from it. It is holy, just, and good; requiring nothing but what is strictly just, really good, and calculated to benefit all. It is holy in its nature, good in its promises, and just in its threatenings. It cannot connive at sin, or bestow any good upon sinners, but righteously condemns all offenders. All that it can now do is to arraign us, try us, condemn us, and deliver us over to wrath. It shows us what sin is, proclaims God's hatred to it, and his just wrath against it: it knows nothing of mercy, grace, or forbearance; its language to the sinner is, "Pay me that thou owest:" or "cut it down, why cumbereth it the ground?"

The gospel differs from it, the law treats men as creatures, once holy and always bound to be so; the gospel treats men as sinners, and reveals mercy to them as such. The law demands, the gospel gives; the law threatens, the gospel promises; the law drives, the gospel draws; the law condemns, the gospel justifies; the law curses, the gospel blesses; the law reveals man's sin, the gospel exhibits Christ's righteousness; the law declares God's preceptive will, the gospel God's gracious purposes; the law speaks of duty, the gospel tells of love; the law ministers death, the gospel brings life; the law shows authority, the gospel discloses grace; the law works wrath, the gospel begets

love; the law sends to hell, the gospel conducts to heaven; the law calls to doing, the gospel to believing; the law is for receiving, the gospel for giving; the law terrifies, the gospel invites.

Thus law and gospel differ, yet in some things they agree; they have one and the same author, God; they are given to the same people; they have one object in view, even God's glory; they have one end to accomplish, to humble the sinner, and exalt Jehovah; and they are both found in one book.

The law is compared to a fire, because it enlightens and consumes; to a light, because it directs and un-deceives; to a balance, because it tries and weighs; to a husband, because it commands and requires; to a schoolmaster, because it instructs and corrects; to the avenger of blood, because it pursues the sinner until he takes refuge in Jesus, the end of the law. It is called the law of God—the law of sin and death—the ministration of death—and the yoke of bondage. The apostle assures us that it is holy, spiritual, just, and good. Our Lord declared that he came not to destroy but to fulfil it: and the gospel is said to establish it. It is still good if a man use it lawfully; and the christian delights in it after the inner man. Yea, we often look forward and long for the time, when we shall be entirely conformed to it, and evermore love the Lord our God with all our heart, soul, mind, and strength, and our neighbour as ourself. We now lament that this is not the case, confess it as a sin before God, and fly to the open fountain to be cleansed from the guilt: we must love the precept, and desire to act according to so wise, so holy, so just, and so good a rule. It is our grief that we *cannot*, and our daily complaint is, "I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." "O wretched man that I am," "I find then a law, that, when I would do good, evil is present with

me;" so that I cannot do the things that I would! Who of the Lord's people will not unite in praying, "Gracious Lord, give me a greater love to thy holy law, conform my life to its precepts, and finally conform my whole person to its requirements, through Jesus Christ my Lord! Amen."

JAMES SMITH.

New Park-street, Borough.

PUBLIC EXECUTIONS.

PUBLIC Executions inspire spectators with a savage taste for slaughter, the thirst of blood which causes such wide desolation is consecrated by the example of the laws; the prevalence of assassination and of warfare may partly be traced to the little value which legislators have set upon life. The slaughter of one man in his dwelling, is followed by that of his murderer upon the scaffold. The most tremendous and chilling ideas become familiar, and unimpressive. Murder produces murder, death generates death; and the contagion of scaffolds is diffused through the life-blood of nations.

Woe to Society, if in that multitude which gazes eagerly on an execution, is found one of those beings predisposed to crime by the perverseness of their propensities! His instinct, like that of the wild beast, awaits perhaps only the sight of blood to awake, and already his heart is hardened to murder the moment he is quitting the spot wet with the blood which the sword of the law has shed.

Very lately, in the State of Ohio, on the day on which a man was executed for the murder of his wife, under circumstances of particular cruelty; another man near the place of execution murdered his wife, in the same manner; and this is by no means the only instance where the crime seems to have been directly suggested by the punishment intended to prevent it.

Out of 167 convicts under sentence of death, visited by the late Rev. J. Roberts, of Bristol, 164 confessed that they had been spectators of those public executions, supposed by legis-

lators to act as salutary warnings to the profligate!

The wretched man lately executed at Nottingham was another instance. He was a spectator at the execution which took place in that town previous to his own.

SELECTIONS.

PUSEYISM, as described by Rev. Charles M'Ilvaine, Bishop of the Episcopal church in Ohio. "The whole system is one of *church*, instead of *Christ*; *priest*, instead of *gospel*; *concealment of truth*, instead of '*manifestation of truth*'; ignorant superstition, instead of enlightened faith; bondage, where we are promised liberty,—all tending to load us with whatever is odious in the worst meaning of priestcraft, in the place of the free, affectionate, enlarging, elevating, and cheerful liberty of the children of God."

CHURCH OF ENGLAND CATECHISM.—Nothing that we see going on in England pleases us much more than to notice the united and determined attacks of all classes of non-conformists on that wretched concatenation of lies and false doctrine, the Church Catechism. How any christian man can suffer his child to learn it, is more than we understand. This alone is enough to justify dissent from the body which teaches it.—*From America.*

IN PRACTICAL REFORMS, we must accept all such instalments of justice as are offered to us; nor will they hinder, but will rather aid, the fuller payment, provided that, in accepting them, we protest that they are not an acquittal of the debt.—*Eclectic.*

THE ENGLISH LANGUAGE.—Ours is a noble language, a beautiful language. I can tolerate a Germanism for family sake; but he who uses a Latin or a French phrase, where a pure old English word does as well, ought to be hung, drawn, and quartered for high-treason against his mother tongue.—*Southey.*

BAPTIST STATISTICS, No. 3.—AMERICA.

DESIGNED TO SHOW THE PRESENT STATE OF THE BAPTIST DENOMINATION IN AMERICA.

| COLONY, OR STATE. | POPULATION. | Number of Baptist Churches. | Number of Members. | Average numbr. of members in each church. | Number baptized in 1842 | Average increase in each church in 1842. | Number of Ministers. | Number of Associations. | Proportion of the population members of Baptist churches. |
|--|-------------|-----------------------------|--------------------|---|-------------------------|--|----------------------|-------------------------|---|
| BRITISH AMERICAN COLONIES. | | | | | | | | | |
| Bay of Honduras | Belize | 1 | 181 | 181 | 8 | 8 | 2 | 0 | unk. |
| Canada | 1,133,820 | 131 | 7878 | 60 | 1560 | 12 | 70 | 5 | 1 144 |
| * New Brunswick | 169,457 | 60 | 4705 | 78 | 653 | 11 | 37 | 1 | 1 36 |
| † Nova Scotia..... | 179,558 | 80 | 8000 | 100 | 640 | 8 | 56 | 1 | 1 23 |
| THE UNITED STATES OF NORTH AMERICA. | | | | | | | | | |
| Alabama | 590,756 | 475 | 26,845 | 56 | 2809 | 6 | 250 | 23 | 1 22 |
| Arkansas | 97,574 | 66 | 4022 | 75 | 252 | 4 | 35 | 8 | 1 20 |
| Connecticut..... | 309,978 | 107 | 14,248 | 133 | 2174 | 20 | 107 | 6 | 1 22 |
| Delaware | 78,085 | 10 | 351 | 35 | 10 | 1 | 5 | 1 | 1 222 |
| Georgia | 601,892 | 828 | 53,303 | 64 | 4597 | 6 | 424 | 42 | 1 13 |
| Illinois | 470,183 | 388 | 13,608 | 35 | 1757 | 5 | 291 | 32 | 1 35 |
| Indiana | 685,866 | 433 | 18,403 | 43 | 2301 | 6 | 251 | 32 | 1 37 |
| Iowa..... | 43,112 | 22 | 602 | 24 | 42 | 2 | 18 | 3 | 1 86 |
| Kentucky | 770,828 | 769 | 60,744 | 79 | 10,163 | 13 | 409 | 52 | 1 13 |
| Louisiana | 352,411 | 57 | 2927 | 41 | 405 | 7 | 32 | 3 | 1 152 |
| Maine | 501,793 | 298 | 23,800 | 80 | 2464 | 8 | 223 | 13 | 1 21 |
| Maryland..... | 470,019 | 35 | 2102 | 60 | 186 | 5 | 19 | 3 | 1 224 |
| Massachusetts | 737,690 | 210 | 30,191 | 144 | 5100 | 24 | 244 | 11 | 1 35 |
| Michigan | 212,267 | 141 | 6824 | 48 | 704 | 5 | 104 | 8 | 1 31 |
| Mississippi | 375,651 | 278 | 14,591 | 53 | 2873 | 10 | 171 | 18 | 1 26 |
| Missouri | 383,792 | 321 | 13,031 | 41 | 2101 | 7 | 192 | 26 | 1 30 |
| New Hampshire..... | 284,574 | 104 | 10,535 | 101 | 1272 | 12 | 79 | 6 | 1 27 |
| New Jersey | 373,306 | 76 | 10,246 | 135 | 1200 | 16 | 95 | 4 | 1 36 |
| New York | 2,428,921 | 829 | 80,710 | 108 | 9815 | 12 | 734 | 43 | 1 27 |
| North Carolina | 758,419 | 440 | 35,020 | 80 | 2635 | 6 | 343 | 42 | 1 22 |
| Ohio | 1,519,467 | 516 | 24,700 | 48 | 2344 | 5 | 340 | 23 | 1 62 |
| Pennsylvania | 1,724,038 | 280 | 24,724 | 86 | 3675 | 13 | 218 | 16 | 1 70 |
| Rhode Island | 108,830 | 38 | 6642 | 175 | 1244 | 33 | 42 | 1 | 1 16 |
| South Carolina | 594,398 | 406 | 37,848 | 93 | 2168 | 5 | 216 | 15 | 1 16 |
| Tennessee | 829,210 | 712 | 36,713 | 52 | 4968 | 7 | 411 | 45 | 1 23 |
| Vermont | 291,948 | 118 | 7912 | 67 | 398 | 3 | 96 | 9 | 1 37 |
| Virginia | 1,239,797 | 516 | 69,652 | 136 | 10,451 | 20 | 251 | 32 | 1 18 |
| Wisconsin | 30,945 | 24 | 757 | 32 | 116 | 5 | 10 | 1 | 1 41 |
| TEXAS. | | | | | | | | | |
| Texas | 48,000 | 15 | 645 | 43 | 300 | 20 | 10 | 2 | 1 74 |
| WEST INDIA ISLANDS. | | | | | | | | | |
| Bahamas | 90,840 | 21 | 2141 | 102 | 521 | 25 | 4 | 0 | 1 14 |
| Haiti | 1,200,000 | 1 | 48 | 48 | 34 | 34 | 0 | 0 | 1 25000 |
| † Jamaica | 311,070 | 74 | 42,676 | 577 | 3275 | 44 | 62 | 1 | 1 7 |
| Trinidad | 65,328 | 1 | 51 | 51 | 20 | 20 | 1 | 0 | 1 1083 |
| | 20,092,328 | 8880 | 700740 | 794 | 85,194 | 94 | 5877 | 528 | 1 284 |

* New Brunswick and † Nova Scotia both contain numerous bodies of Free-will, that is, General Baptists; but they have never been so organized that any accurate statistical accounts could be given of them.

† These numbers include the churches of native baptists in the island of Jamaica.

POETRY.

LINES WRITTEN ON A SATURDAY
NIGHT.

WHY should my thoughts, in such an hour
as this,
Lie prostrate in the comfortless abyss
Of mental gloom ?
Why should religion's heavenly soothing
balm
Flow to my soul, its turbulence to calm,
And find no room ?
No ; let me cherish happier thoughts awhile,
Nor let the remnants of a six days' toil
Be dregs of sorrow ;
But prize the brighter hopes these moments
bear,
To chasten woe, and banish human care—
Hopes of to-morrow.
Oh, sabbath hours, ye sacred, hallowed hours,
When God, the Sun of Righteousness out-
pours
His rays divine ;
My earnest prayer to heaven this night shall
rise,
That when ye come, ye may in peace baptize
This soul of mine.
That peace which heaven alone to mortals
gives,
Which still the wreck of countless worlds
outlives,
Unchanged for ever ;
That peace the Saviour left to comfort man,
Which earthly, sordid minds can never scan,
Nor the grave sever.
Coleford.

XXII.

CONFIDENCE.

GREAT GOD ! I would not seek to know
The number of my earthly hours ;
Nor if the path that I must go
Be paved with thorns, or strewn with
flowers.
It is enough for me to see
My all is govern'd by thy will ;
And that which I receive from thee,
Has been and will be kindness still.
For this I would for ever pray,
And here I cannot be denied,
That whether dark or bright the way,
Thy Spirit would my spirit guide.

Then in the flow of prosperous years,
I shall not raise my heart too high ;
Nor yield to clouds, or doubts, or fears,
Though prospects fail and comforts die.
Dublin. PADDY.

PERSECUTION AT THE BAHAMAS.

ON the darkness of heathenish isles,
The light of the gospel had shone ;
The truth was received with smiles,
And the spirit of gratitude sung :
Barbarity fled with the breeze
That usher'd benevolence in,
And idolatry failed to please,
On the gospel's exposure of sin.
The penitent sinner was found
On his way to the crucified Son,
And the spirit of unity bound
The adherents of Jesus in one :
The house of the Lord, soon uprais'd,
Was fill'd with the worshipping throng ;
And the glorious Redeemer was prais'd,
In the beauty of heavenly song.
Thus joyful, thus harmless, and free,
The assembly were gather'd around,
Delightfully happy to be
Where the news of salvation could sound.
But the spirit of insolence came,
In the shape of a bigoted priest—
The people were scatter'd abroad,
And their teacher in prison was cast.
Hear this, O ye children of light !
Who dwell in this land of the free ;
O cry to the Mighty with might,
And plead for these isles of the sea.
Take hold of the strength of the Strong,
By the blessed assistance of prayer ;
And endeavour to move it along,
To the aid of the sufferers there.
Tell Victoria's ministers here
Such oppressors ought not to remain ;
And raise a loud cry in their ear,
That shall echo across the wide main.
Nor cease, till to justice be brought,
The priest and the whole of his clan ;
And a perfect deliverance wrought,
Even freedom for every man !

J. A. J.

Conversions.

THE AGED CHURCHMAN.

"At evening time it shall be light,"

THE following pleasing narration is extracted from a funeral sermon preached by Mr. Bayne, of Stradbroke, Suffolk, on the 11th August, 1844, on the occasion of the death of a member of the baptist church there, who died in the 86th year of his age.

"It is not my intention to go into the history of our deceased friend while he was a man of the world. We have to do with him here only as a christian and a member of this church—Suffice it to say, that as far as this world is concerned he was an honest man, a good father, and a faithful, hardworking servant on the same farm for more than half a century.

But one may be a very honest man, a very kind father, and a very good servant, and be very much respected by the whole neighbourhood, and yet after all be no christian. We must shew at the bar of God, not merely how we have treated our fellow-creatures, but how we have treated Jesus Christ. You may be a very good worldly man, and yet go down to perdition after all.

For threescore years and ten; aye, for fourscore years, our departed friend lived without God and without hope in the world. Though occasional convictions would start up in his mind, as they do in every man, yet during all this time there was no decided, manifest change of heart.

In all this period, the tears of penitence never bedewed his cheeks, and the joys of pardoned guilt never thrilled through his soul.

He called himself a "self righteous pharisee." "I thought," he has since told me, "that I was as good as my neighbours, and better than a good many of them. I thought as I was punctual to my church, and regular in going up for the sacrament, there was no fear of me—I was all right." But alas he was attempting to go to heaven without Christ. He was not going in by the door, but trying to climb up by some other way. Oh ye Christless formalists, whose religion consists in inoffensive conduct towards men, and regularity at church and sacrament, without any change of heart, or feeling Jesus precious to your soul—your hopes are founded on sand. In spite of

all your professions, your soul is ready to perish. You must be born again, else you cannot enter into heaven.

But at the eleventh hour divine grace called our friend. Let not the young be encouraged by this to delay. How few live to eighty—not one in 1000. And among those who live to this age, probably not one in 1000 is converted then. In the whole Bible there is only one instance of a man being saved when at the point of death, and that was the thief on the cross. And perhaps you might search the whole county, aye—the greater part of England at the present time, and you would not find another instance of a man being converted to God at eighty years of age. Youth is the time to serve the Lord. Give yourselves to Him now. Ye hoary headed men and women who are trembling on the brink of the grave, and yet are unpardoned and unrenewed, how deplorable is your condition. If you are not made new creatures in a little time, you will finish your career in misery. But you need not despair—Here was a man whose locks were as white as the drifted snow, who yet found mercy. O come like him to Jesus, and you will find mercy too!

Now mark the dealings of God towards this vessel of mercy, and see how providence is made subservient to grace. While at home, he was too strict a churchman to go to a dissenting meeting house.

But he had to go to Hertfordshire to see his son, who was a dissenter, and he went with him to meeting. Then he heard a different doctrine to what he had been accustomed to hear. He was then shewn that all his righteousness was as filthy rags, and that he stood in the sight of God, a condemned, worthless, helpless, miserable sinner. He was now appalled at the thought of having lived to such an age without God in the world. An arrow was fastened in the conscience, which he in vain struggled to draw out.

He returned home, and went to church as before, but he could hear nothing there to give peace to a wounded conscience. A dull round of prayers, the same thing over and over again as he had heard every sabbath for nearly eighty years, and a cold lifeless essay read for a sermon, had no attractions for him. He wanted something farther, and just as an infant longs for the food which providence provides for it, and yet cannot tell what it is, but is satisfied with that and nothing else, so

did this awakened penitent long for something for his soul, which "the church" could not yield. He came hither, but only now and then. He began with coming in the evening, and heard a sermon, on the strength of which he would go for several weeks. Then he would go to church again. After a few weeks he would as it were steal once more to meeting, and as he saw the cross lifted up, it cheered him as the sight of the brazen serpent cheered the wounded Israelites. Back he went to church again. O what would he have given to have heard Christ and him crucified, preached there in scriptural simplicity and fidelity. But there never was an established church yet, in which evangelical preaching was common. In every established church which mistaken piety, or rather the love of comfortable livings has ever framed, (for every national church exists for the benefit of the clergy and not for the benefit of the people) in every state church under the whole heaven, godly, evangelical preachers have been the exception to the general rule. Multitudes, therefore, of the best men are driven to dissent for the gospel's sake, who would never have troubled themselves about church government. It was so with our friend. He was most reluctant to leave the church, for he felt as if he must go where he had gone so long. But at last he thought within himself, (for so he told me) "Why should I drag on here, where I can get no good to my soul? The preaching here never comes home to my heart. At meeting I hear what benefits my soul. To meeting, then, I'll go. Why should I stick to the church as if the church were Christ, and I could be saved only there? I will go where my soul gets most good." Accordingly, he then came altogether to meeting.

Ye undecided churchmen, who would fain come to meeting for the sake of the gospel, and yet linger beside the old walls where you know you cannot find it, repeat the question to yourselves, "*Why should I stick to the church as if the church were Christ?*" Why cling to it as if a building with a steeple on it could save your soul? Break through the trammels of caste, and go only where you believe the gospel is preached.

It was by the preaching of my highly-esteemed predecessor, Mr. Goldsmith, that light poured in upon the benighted mind of our friend. He felt, as he ex-

pressed to me, "that if he had to make amends for only one sin, he must have perished for ever. He had nothing good by which to recommend himself to God; Christ must do all." Night after night he could get no sleep, for the guilt of a neglected Saviour pressed like a heavy burden on his conscience. At last, he saw that Jesus had died, the just for the unjust, to bring us unto God; so that even he might draw nigh to the Father by Him. Sometimes he could scarcely think that God would receive him, after he had neglected Him so long; but he saw that the promise, "Him that cometh unto me I will in no wise cast out," includes aged sinners as well as young; and, like the thief on the cross, destitute of all goodness and of all merit, he cast himself at the feet of Jesus, and found relief and comfort there.

And now, "being justified by faith he had peace with God, through our Lord Jesus Christ." He was happy in believing. As before he could not sleep for sorrow, so now he could not sleep for joy. He would rise up at midnight, as he said, to praise his dear Saviour, who had done so much for him. He now read his New Testament with tears of adoring gratitude.

The house of God was his delight. Though bending down under the weight of fourscore years, he was to be seen walking nimbly along, a distance of two miles on a sabbath morning in good time, and in all weathers. He looked forward to the day with joy.

One day hearing a discourse on the history of Abraham, and finding that that patriarch when he was 100 years of age submitted, at God's command, to the rite of circumcision, he applied the reflections of the preacher to himself thus—"If Abraham when he was so old obeyed this severe command, why should not I obey the easy one of Christ to be baptized. He was one hundred, I am only eighty-four. I am not surely too old to follow my blessed Saviour. He accordingly expressed a wish to be baptized. His simple statement before the church was deeply affecting, and the day of his baptism was a joyful day to his soul: he went on his way rejoicing!

Ye aged professors who hope you love the Saviour, and believe that it is his command that believers should be baptized and commemorate his dying love, let this example reprove and stimulate you. Say

not, I am getting too old now, and there is no use of my beginning new ways now. Abraham might have said so, but he did not. Your neighbour might have said so too, but he knew better. If you are not ten old to walk to meeting, you are not too old to be baptized, and to sit down at the table of the Lord.

A short illness laid our aged brother low, and convinced him that his end was near; but he was calm and even joyful in the prospect of death. The last enemy had no terrors for him. To the last he bitterly lamented the long lifetime he had devoted to the world, but he looked to Jesus, and longed to be with him. Often when he thought he was alone, he would exclaim, "Precious Saviour! Lamb of God!" Just before death, he quoted the words of the aged Simeon when he took the infant Jesus in his arms—"Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation," and thus he fell asleep in Jesus. He came to the grave in a full age, like as a shock of corn cometh in, in his season.

"Mark the perfect man, and behold the upright, for the end of that man is peace."

Biographical Memoirs.

WILLIAM JOHN MILLS.

WILLIAM JOHN MILLS was born at Winchcomb, Gloucestershire, on the 29th day of November, 1826, his father being then the pastor of the baptist church in that place. In the earlier years of childhood, he gave sufficient evidence that, in common with others, he possessed a fallen and sinful nature. Having, rather slowly, acquired the rudiments of reading, he soon began to manifest a docility and a perseverance in learning, which were calculated to excite the most pleasing anticipations.

His ardent love of reading, increasing with his years, in connexion with a very retentive memory, indicated an expansiveness of mind of a hopeful character. Paternal discipline, in his training, required, that when an offence had been committed by him he should retro for the purpose of confessing his transgression, and imploring pardon from the Almighty. And it is believed, that on some of these occasions, convictions of the evil nature of sin and of the depravity of his nature,

were produced, which were never eradicated.

Before he had completed his tenth year, his mother was removed by death. In her estimation, the souls of her beloved children were indeed precious. Often did she talk to them about the uncertainty of life, and of the necessity of love to God, and faith in Jesus: and frequently have they, suffused in tears, listened to her remarks while speaking to them of the probability of her own departure, and directing them to that Redeemer in whom she was trusting. On the day of her departure, having just attempted to utter the triumphant language of the apostle, "O death, where is thy sting?" she requested to have her children brought to her bed side. It was then, as the eldest, the subject of these remarks was first brought to look on his dying mother; and then were blessings supplicated by her for her child, which have subsequently been granted in his happy experience. And it is very probable, that in that solemn hour, impressions were made on his mind which were never obliterated.

At what period of his life the Holy Spirit first commenced the work of grace, cannot be determined; but from a book in which he wrote down texts he heard preached from, and other occasional memoranda, a few extracts are taken, which shew the feelings of his mind, and the views he entertained at different intervals, during the last four years of his life.

On the return of his birth-day, Nov. 29, 1839, he wrote,—“I am thirteen years old to-day. Oh! that I may grow in the knowledge of our Lord and Saviour Jesus Christ, as I grow in years.”

That this desire was realized in his happy experience there is abundant proof; and it is worthy of notice, that from about this time, a greater degree of seriousness was evident in his general deportment, and a more diligent application to reading and study was plainly apparent.

As his health was evidently failing, and at the same time his attachment to reading and study increasing, it became necessary frequently to urge on him the importance of more relaxation and exercise, his mind being so much occupied in the acquisition of knowledge as evidently to absorb nearly the whole of his attention.

In March, 1840, he wrote as follows:—“Thursday, 12th. Text, Isaiah xlii. 22.

Oh! may my transgressions be blotted out (or cleared away) as a thick cloud, and my sins as a cloud. May I return to the Lord, and neglect my soul no longer."

"Friday, 13th. I had serious thoughts about my sins. I feel that I am a vile, unworthy sinner—unworthy of the very least of God's mercies and favours; and and unless he have mercy on my soul I must perish eternally. There is no other means of obtaining eternal life, if the Lord have not mercy on my soul. May I seek that mercy whilst I am young, whilst it is called to-day; for it may soon be too late; I may soon be cut off, and laid in the grave; and

'There's no repentance in the grave,
Nor pardon offer'd to the dead.'

God is a God of mercy: he listens to the prayers and supplications that are offered up in the name of Christ. Oh! may he pardon my sins and transgressions, give me a new heart, free me from sin, regenerate me by the grace of the Holy Spirit, and make me a true christian, for Christ's sake. Amen. I resolve, (through the help of God) when there are suitable opportunities, to retire to pray, every day."

Being a constant reader of the "Children's Magazine," published by Mr. Winks, his attention was directed to notices in that publication, in which prizes of books were promised for the best answers to enigmas, &c., occasionally inserted therein; and for replies to two of these, he was gratified by receiving from the kind Editor two excellent little books, as prizes thus awarded. He also met with similar encouragement from the proprietors of the "Children's Temperance Magazine," by receiving two valuable books as rewards for essays inserted in that periodical.

In October, 1841, his father and family removing to Kidderminster, he referred to that event, by making some observations in his memoranda, respecting the uncertainty and the changeable nature of all earthly things; consoling himself by a consideration of the rest that is to be found only in the Lord Jesus Christ. Being settled at Kidderminster, and his health not allowing him to leave home, he was employed, under his father's direction, in assisting in the education of a few youths. While thus engaged, an opportunity was offered for testing those principles which, by divine grace, had been imparted to him; and in discharging the work assigned him, he was char-

acterized by an amount of patient application, kindness, and seriousness, which plainly proved that he had not received that grace in vain.

During this period, he appeared to have his mind still more deeply occupied with spiritual subjects. In the house of God, his deportment was truly exemplary. In the solemn exercise of prayer, as well as when listening to the word, his seriousness was strikingly apparent; and in the intervals of worship on the Lord's-day, he was chiefly occupied in reading the sacred volume.

Early in the year 1843, the state of his health required that he should discontinue his usual course of study, and that his scholastic employment should be relinquished, and that he should avail himself, as much as possible, of the benefits of air and exercise. Every caution, indeed, which parental affection could supply, had, for years, been given in regard to these things; yet such was his attachment to literary pursuits, that exhortation was frequently required, to induce a relaxation in his studies.

But notwithstanding every anxiety, the Great Disposer of all things had appointed the dissolution of the frail tabernacle, that the immortal spirit might be clothed with a heavenly house. He now became unable to attend the public means of grace; but still, by reading and meditation, he evidently made considerable advancement in divine knowledge.

In the beginning of the present year, it became more apparent that the time of his departure was drawing nigh: nor was he insensible to that apprehension. On former occasions, when addressed by his father in reference to the probability of his early removal from earth, the tears have been seen gently rolling down his cheeks; but not so now. For now, when asked if he was afraid to die, he could reply in the negative, without emotion. On one occasion, reference being made to the hymn beginning,

"Jesus my all to heaven is gone,"

he said, "That is a favourite hymn with me; *my all is there!*"

In the beginning of March, increasing symptoms of his approaching end were manifest; and on Lord's-day, the 10th, his anxious father considered it expedient to hold conversation with him in relation to the important change through which he would soon have to pass. On being asked for his opinion in regard to the

spiritual change that had been effected in him, he replied, that he believed the work of conversion had taken place in the early part of the preceding year. On being asked if he did not consider himself the subject of that important change previously to that time, he emphatically replied, "No, I do not." He was then asked his reasons for such conclusion, and reminded that long before that period he had entertained serious thoughts respecting the salvation of his soul. To this he replied, "O yes; I had long had many serious thoughts, but they sometimes wore off." Inquiry being then made respecting the foundation of his opinion that the work of conversion had been effected at the time he had specified, his answer was, that he had arrived at that conclusion in consequence of having had, from that period, a greater confidence in the Lord Jesus Christ. To the inquiry—Has your confidence in the dear Redeemer been steady since that time? he replied, "Generally; but I have doubts sometimes." "Do those doubts long continue?" "No." "What is the cause of their removal?" "When I consider the great love of the dear Redeemer to me, so great a sinner, how, oh! how can I doubt!" His anxious parent, feeling deep emotion from an overpowering sense of the divine goodness, so richly manifested towards the object of his affection, said, "So you do think that you really love the Saviour?" Here, for a moment, he seemed as if oppressed with the thought that the question implied suspicion; and with weeping and great earnestness he presently exclaimed, "Oh! how can I forbear loving him who has done so much for me!" On the following day, Monday, being asked by his father respecting the state of his mind, he said, "I think I shall not long be here." "Are you afraid to die?" "Oh! I have no reason to fear death, because Christ has, by his sufferings and death, taken away the sting." "Do you think much about the glories of heaven?" "O yes; I often long to go there." During the two following days he said but little; but the few words he uttered afforded ample evidence of his inward tranquillity. Being quite unable to move himself in bed, he seldom received any assistance without either expressing his thankfulness in the most affectionate manner, or his unwillingness to be troublesome. In his calm composure and sweet serenity under his great affliction,

the blessed effects of regenerating grace were conspicuously apparent.

On Thursday, the 14th, finding his breathing very difficult, he appeared for a short time to have his confidence shaken, and with considerable emotion said, "Do pray for me." And being asked by his father what was his particular request, he replied, "That the Lord may relieve me." His request being complied with, he appeared a little composed, but not quite so calm as he had previously been. Being asked, shortly after, if he was happy, he said, "Oh! if I were quite sure that I should go to heaven!" Being again reminded of the Saviour's willingness, by having a few of the precious promises repeated to him, he seemed relieved, and said, "Would it be right to pray for the Lord to take me?" And on being answered, "You know the Lord's time is best," he said, "O yes!" It being suggested that probably it might afford him some relief to be taken out of bed, as he had been on former occasions, he expressed his unwillingness by saying, "Oh! I cannot think about earthly things; I want to be with Christ, which is far better."

About two o'clock on Friday afternoon, being asked if he was happy, and persuaded of his safety, he said, "I am persuaded that neither death"—utterance failing, his father read the two verses he had attempted,—Rom. viii. 38, 39; during which he signified his hearty concurrence in the triumphant exclamation of the Apostle, by gentle motions of his head. On being asked if he would wish any particular portion of the word of God read to him, he immediately replied,—"Let not your heart"—The first six verses of John xiv. were then read, while, by moving his head at each pause, he most significantly expressed the delightful satisfaction he felt from those consoling words of the blessed Redeemer, indicating peculiar gratification at the words, "I AM THE WAY." Soon after, he said, "I have long lost all fear of death;" and referring to an unpleasant sensation in his right ear, of which he had spoken on the previous day, he said with great composure, "I think if this continue I shall not survive many days," and presently added, "I have no wish either way, but desire to be entirely resigned to the Lord's will." In reply to some observations made by his father in reference to the preciousness of the word of God, and in which he concurred, he said, "I trust I have not read

it in vain." After this he spoke but few words. His breathing had become more difficult. The messenger had arrived; and in a few minutes the liberated spirit took its joyful flight to the realms of endless peace.

Youthful reader! the subject of this memoir, through the grace given unto him, had learned the importance of a proper use of time. An enumeration of his acquirements would occupy a considerable space. Suffice it to say, that whatever he attempted, he pursued with resolution and perseverance. In the acquisition of languages he had an extraordinary aptitude. He read much, and remembered what he read. But the most peculiar trait in his character was, that he was seldom, or scarcely ever, known to make any allusion to his own acquirements. He appeared to entertain a deep conviction of his responsibility to the great Author of his being, and evidently considered himself as not his own, but bought with a price. His was indeed a tender conscience. When he knew that he had acted inconsistently, he could not rest till he had acknowledged the impropriety of his conduct. Few indeed were such instances; and the general seriousness of his deportment was such as is rarely exceeded, even in advanced christians. To God be all the praise, for the riches of grace in his happy experience.

NARRATIVES, ANECDOTES, &c.

DAYS IN BOSTON.

New York, June 14, 1844.

MY DEAR BROTHER,—If an Englishman in America would be forcibly reminded of his own country, let him visit Boston. Its crooked streets, its old buildings, the steady walk of those who traverse its paths, and their manners and appearance will lead him to think for a moment that he is in Bristol or some such city in "the old country." Nor need he, as he begins to recollect his mistake, feel mortified, for those whom he sees around him are every way worthy of their noble ancestors, "the pilgrim fathers."

During the last week in May, "the anniversaries," of religious societies, both denominational and general, are held in this, the capital of New England. Having been kindly urged to attend the

meetings connected with our own body, I felt it to be my duty to accept the invitation, and truly I had no reason to regret my decision.

On the sabbath preceding the meetings, I preached in the morning at Jamaica Plain, for my generous hearted brother Choules, and rejoiced in the thriving state of his church and congregation. In the afternoon, I preached in the noble house in Federal-street, the elevation and interesting history of which, from the pen of its then excellent pastor, Dr. Malcom, I published in the *Revivalist*. It is now under the charge of our energetic and talented brother, the Rev. W. Hayne, M.A., who in several particulars resembles our brother Charles Stovel. The congregation, though still large, has somewhat suffered by the dismissal of members to new churches, and by the removal of families, as in London, from their places of business, to the outskirts of the city. This will evidently continue to operate to the disadvantage of the city churches, but to the prosperity of the suburban congregations. It is highly probable that the church in Federal-street will shortly dispose of their house, and erect another in a new and beautiful neighbourhood.

In the evening, I met with a vast congregation in Baldwin-place church, under the care of the Rev. B. Stow, M.A., for some years past corresponding member of the English Baptist Union, but who is now unhappily laid aside from his beloved work by bronchitis. This was a union service of about six baptist churches, whose pastors all sat in the pulpit. The preacher was the venerable Dr. Sharp, who left the North of England some forty years ago, and whose lady is a native of my own town, Birmingham. He has, for the last thirty years sustained, with high honour and success, the pastorate of a large and flourishing church in Boston. His sermon was truly excellent, *On the reflex influence of prayer.*

I do not know that you would be particularly interested in a detail of the various meetings, which followed each other in rapid succession from Monday to Friday. I was only able to attend three out of our own denomination—two of these were held in the Park-street church, memorable as the scene of labour of the eminent Dr. E. D. Griffin. It is a magnificent house, and the congregational and other brethren who took part in the

meetings, appeared to be men of a high order for talent and christian excellence.

Our own meetings related to our Foreign Mission—Ministerial education—Pastoral duties—Sunday schools—and the Massachusetts State Convention. They were all well attended, and were held in the large church in Bowdoin-square, of which the Rev. R. W. Cushman, M.A. is the minister. The same habits of business, love of order, independence of spirit, and brotherly love which were evinced at Philadelphia, were shewn also at Boston.

The Sunday school meeting was one of a deeply interesting character. It is a union of the Baptist Sunday Schools in New England, and includes about 60,000 scholars. During the last year nearly 2,000 teachers and pupils have submitted to Christ's holy ordinance of baptism. The interest of the churches as to their schools, in this part of the United States, evidently increases.

The only other meeting to which I shall refer, was of the State Convention, which is a union of the churches, principally intended to promote the spread of the gospel in the district, in connection with the American Baptist Home Missionary Society. This meeting was largely attended, and a deep interest in its objects was evidently excited. Alas! that anything should have occurred to lessen its happiness.

There is a brother in Boston, who has visited England, and who I believe was not quite pleased, when there, with my views of the vexed question of American slavery. He makes himself, *on this subject*, very prominent. I had occupied something like half an hour in proposing a resolution which every man in England would have considered far enough removed from all debatable matter. But brother C. determined, if possible, to draw me out on the question, and to know to which of the five parties, on this subject, I belonged. He attacked my resolution—not my speech—without mercy. Unhappily, however, I was immovable. I tried to be kind and candid—but I did not choose to take any part whatever in the question. The meeting sympathized with me, and the discussion of the subject, having gone on with great excitement of interest till half past ten, it was adjourned till next morning at nine o'clock.

On arriving at the church in the morning, a few minutes past time, I found this brother in possession of the floor; a large congregation was assembled, and it was evident the interest had suffered no abatement. The speaker made some very strong and remarkable statements, and closed with moving an amendment to my proposed resolution. I perceived clearly that his strength lay in attack, rather than in defence. When he had finished, I rose, and having stated that I was unwilling to be even the innocent occasion of dissensions among brethren, asked permission to withdraw my motion altogether, and proposed that the discussion should proceed on the amendment just submitted. The request was kindly acceded to, the amendment was taken up as an original question, its mover was short of his strength, his resolution was greatly altered, and the whole question disposed of in a way altogether different to what he had wished.

I should not have troubled your readers with this detail, but that I happen to know some very imperfect accounts of the meeting have been sent to England, simply stating that my motion was opposed, and not giving the ultimate result. I shall be quite prepared, when the proper time shall arrive, clearly and fully to state my views on this and other subjects, both to my friends here and in England.

On the Lord's day morning I occupied the desk at Bowdoin-square; in the afternoon preached and administered the Lord's supper to brother Stow's church, consisting of more than 800 members; and in the evening I attended, with the venerable "Father Peek" of the State of New York, and agent of the Baptist Home Mission, the *Missionary Concert*, or monthly missionary prayer meeting, at Dr. Sharp's church. My venerable brother urged on the meeting the claims of the Great Western Valley, and I followed, at the request of Dr. S., with a sketch of the origin and present state of Baptist Missions, beginning with the commencement of monthly prayer meetings in 1784.

At the close of the service, I was introduced to Judge Merrill, one of the judges of the State, and his lady. He was unwilling, he said, to retire without expressing his admiration of the hand of God in the commencement of the English Baptist Mission. He is an Episco-

palian, but strongly reprobated all connection between church and state, and highly commended the voluntary principle, by which, he said, his own minister had, in that city, raised during the last year, 10,000 dollars for religious purposes.

Before I close my letter, I am tempted to describe another religious service, though it was connected with my first flying visit to Boston in January last.

I had often heard in England of the prevalence of Unitarianism in New England, and of the wide difference between the two classes of which that body is composed. One of these classes nearly approaches evangelical truth, to which indeed they seem approximating more closely every year, the other has gone off to the German Transcendentalism, and bids fair in the end to land in deism. I spent half an hour in the company of the Rev. Dr. Peirce, of Brookline, a venerable, gentlemanly scholar, and was greatly pleased with his amiable and frank manners, and the earnestness with which he reprobated much of the unitarianism of the old country; nor was my interest in his society lessened, when I found that he was the brother-in-law of the distinguished Arthur Tappan, the leader of the most respectable party of the abolitionists, and who has devoted his property and his talents to that cause.

Happening to go into the city from Jamaica Plain, on the Thursday morning, my companion proposed that we should pay a visit to the church in Chauncy-place, the spot where the pilgrim fathers first worshipped in that locality, and where a public service, every Thursday morning, from a quarter past eleven to twelve o'clock, has ever since been maintained. Alas, that it should be occupied by unitarianism, however mild its form! On learning that Dr. Peirce was the preacher of the morning, I readily acceded to the proposal.

O it is a lovely house! Large, convenient, chaste, and beautiful in all its arrangements; the light descended only from the roof, through ground glass, and the pews presented a congregation of probably seven hundred persons, including much of the wealth and fashion of the city. I had been apprized of the character of the worship, as being unitarian, or assuredly I could not have suspected it from anything I saw or heard that morning. There was a something

—was it the beauty of the house—the rich mellow tones of the organ—the remembrance of the holy dead—or the appearance of the venerable minister, who had passed threescore and ten, with hair white as the driven snow;—there was something subduing—which absolutely unmanned me. I had never felt so entirely melted before. Nor was the feeling lessened as the preacher read that hymn of Bowring's—

"How sweetly flowed the gospel's sound,
From lips of gentleness and grace,
When listening thousands gathered round,
And joy and reverence filled the place.

From heaven He came, of heaven He spake:
To heaven he led his followers' way;
Dark clouds of gloomy night he brake,
Unveiling an immortal day." &c.

The hymn having been sung, prayer was offered, the venerable clergyman approaching God, "not in our own unworthy name, but in that name which is above every name," and presenting confessions and petitions in which the most devout christian would heartily join, closing with the prayer, "that when we had done with the trials of earth, we might join in the song of 'Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.'"

If the hymn and prayer struck me with surprise, that surprise was vastly increased by the sermon. Having announced his text, "To me to live is Christ," his first remark was, "Christ is the end of the law to righteousness; or, in other words, the ancient economy, in all its parts, pointed to, and centred in Christ." He illustrated the text, and showed how it taught us Paul's entire consecration of himself to Jesus; he forcibly proved that we ought to imitate the apostle, and that the dignity of the Messiah's character—the nature of his service—and the benefits resulting from his death—all supplied us with motives to this duty, and closed with an earnest exhortation to self-examination on the important matter. I never knew so short a service made so interesting; and as I came away, I could not forbear saying to my friend, "Would to God that one half of our baptist ministers in England were as evangelical as this unitarian."

Forgive this lengthy letter, which I really have not had time to make shorter, and believe me over,

Your's fraternally,
JOSEPH BELCHER.

SCOTLAND, 1780.—So very unpopular was the baptist profession at this time in Scotland, and such was the odium its friends were called to bear, that it was no uncommon thing to hear a woman threaten her child, that if it was not good, "She would gie it to the Baupstist!"—*Memoirs of H. D. Inglis, Esq.*, one of the pastors of the baptist church, Edinburgh.

IRELAND, 1814.—*Origin of Scripture Readers in Ireland.*—A poor man named Pat Feeley, a catholic schoolmaster in a village between Sligo and Castlebar, was in the habit of reading to his neighbours as they went to mass. The previous winter, the poor people came to his house from two miles round, bringing their own candles. When I read, said he, the account of the rich man and Lazarus, they were so pleased, that they called out, "Read it again! Read it again!" and from this trivial event, arose the system of Scripture Readers in Ireland, and Pat Feeley was the first man who was employed as a reader of the Irish Scriptures.—*First Annual Report of the Baptist Irish Society.*

WORDS OF THE WISE.

MERCY is like the rainbow, which God sets in the heavens as a remembrance to men; we must never look for it after night,—it shines not in the other world.—

Jeremy Taylor.

Meditation stands between reading and prayer, as the improver of the former, and the quickener of the latter, furnishing the mind with choice materials for prayer, and filling the heart with holy fervency in it.—*Ranew.*

Truly I love to hear that preacher, who does not move me to applaud his eloquence, but to groan for my sins.—

Bernard.

Let every minister, while he is preaching, remember that God makes one of his hearers.

Prayer is the key which unlocks every blessing.—*Cecil.*

Complaints of unbelief, evidence the strugglings of faith in the heart.

Groaning under inward corruptions before the Lord, is a sure sign of a sanctified spirit from the Lord.

Fear is a fruit of faith, united to hope, and a companion of love.

Salvation is the lesson of the Bible: and it is salvation by atonement, or *substitutionary* suffering.—*Wardlaw.*

All our present glory, consists in our preparation for future glory.—*Owen.*

CORRESPONDENCE.

THE CHURCH AND STATE SYSTEM.

I READ your notice to correspondents, on the subject of the Anti-State-Church Association, in your July number, page 238, with some surprise, and more sorrow; for I had expected in your *Reporter*, one of the warmest advocates of the desired separation of Church and State, and in your columns, a ready vehicle for putting the subject before the religious public. Will you give a fair hearing to two or three suggestions, which I consider, go far to prove that your decision should be reversed?

You say—"Let nothing—no, nothing—divert us, then, from diffusing the gospel of Christ." So say I—and it is because I think and say so, that I am desirous your columns should be open to the subject I write on. The gospel will find no greater enemy to its progress than the establishment principle. By it our nation is taught to think itself religious—to indulge in the full expectation of the favour of God, and the happiness of heaven hereafter; while the mind is utterly careless of the claims of God, and uncharmed by that holiness, which is the chief source of heaven's happiness. By this principle, the people are taught to call true vital godliness, fanaticism and hypocrisy. Will the gospel be listened to with interest, by persons under the influence of such soothing, yet soul destroying tenets? Will not more be done to advance the Redeemer's kingdom, when men are taught to feel their individual responsibility, when the idea can no more be held out to them, that certain forms have given a title to the blessings of God's people, than can be looked for from the ordinary modes of preaching and teaching? By your attendance at the Conference, you have acknowledged that these questions must be answered in the affirmative—and it will be but acting in accordance with your desire to spread the gospel, to give some space to the discussion of the subject in your columns, and it will prove too, your heartiness in the movement that has been begun, which I do not for a moment question, because of the course you have already run.

Another reason—The question at issue between dissenters and the supporters of

an establishment must be treated, as in truth it is, as a purely religious one. With politics it must have no connexion. It is irrespective of all parties. It is important to keep it far removed from political men and matters. Therefore religious periodicals are the most fitted to become the channels of communication between the friends of voluntarism and the public. These periodicals are comparatively few, and of them a very small number made mention of the Conference, so as to draw that marked attention to it that it deserved. Some treated it with something like contempt—it was too small a thing to be worth giving an opinion about—some altogether opposed it—and these, not the least influential organs of dissent.

With one exception, I know of no baptist periodical, that manifests a lively interest in the matter. Is it not desirable then, that your *Reporter*—read among a class of our people not too largely informed on the reasons of dissent, and the evils resulting from the connexion of church and state, should have the subject brought frequently before their minds? Have we not to lament the existence among us of large numbers who are dissenters because their parents were so—and who manifest a total want of love to dissent for its own sake?

May we not fear for the health of the dissenting body, if this coldness—through ignorance—is allowed to continue?

I intended saying more, but time forbids. I feel assured that many will be glad, should you reverse your decision.

A.

[We have allowed our esteemed correspondent to speak for himself. In explanation, however, we did not wish it to be understood that we should refuse the insertion, occasionally, of observations on this important matter. We usually say something about it, more or less, every month; and we shall, on all fitting occasions, continue to expose the evils, and protest against the principles of this monstrously unwholy alliance.—Ed.]

DRY BAPTISMS.

PERHAPS if you allow me to relate the following little fact, it may throw some light on a subject, which has recently been discussed in your pages.

The practice of those baptists who provide a substitute for infant baptism, in the ceremony of publicly naming their children, and “dedicating” them to God

by prayer, is very questionable, and it may be hoped that this portion of the old leaven of popery and will-worship, will ere long be purged away from amongst them. Sometime ago a contest arose between a worthy couple, the man a pado-baptist, the woman a baptist, respecting the baptism of their first born child; at length the mother (as usual) prevailed, so far as to have it taken to the baptist meeting to be named. The good man reluctantly consented, but after witnessing the ceremony, declared himself fully satisfied, observing with great simplicity, “For a dry baptism ’twas as good a baptism as I ever saw in all my life.” T. N.

Extract from Dr. Hawkins's Bampton Lecture, preached before the University of Oxford, 1844.

“NAV, some, even among the baptists, appear to bear a reluctant testimony to the strength of that conclusion, to which they are unprepared to yield a full assent. For they also would bring their children to Christ, and seek to introduce them into his church, but by a rite unknown to the church, and unauthorized by our Lord—the solemn dedication of infants to God through Christ; thus in some sort admitting the principle, though they do not as yet reform their practice, but rather presume to substitute a ceremonial of human invention, for a sacrament of divine institution.—Page 173.

TO “OBSERVER.”

See our last number, page 307.

ALLOW me to say a word to “Observer.” I wish him to have the clearness of perception, honesty, firmness of purpose, and consistency, which he ascribes to the baptists; and the honour, too, which, as he says, though denied to the baptists at the present time, will be awarded, as their just due, by posterity. “Observer” is, as far as I know—and I think I know him—a pious, clear-headed, strong-minded man, not afraid or ashamed to avow his opinions to his brethren, his pastor, or the clergyman of his parish. So far, good and right, for all will not do that.

Now to the point. Will “Observer” be kind enough to give your readers the reasons why he does not attend to that which he believes to be right? I want him to do what I have asked many to do—*justify himself for living in disobedience of a*

known command, a known duty? I should be glad to have this question fairly met, and satisfactorily answered.

As the question applies to a large class of professing christians, I hope "Observer" will not shrink from his duty, nor evade the point.

I shall be most happy to meet "Observer" again, in your book, hoping he will walk in that "more excellent way;" and not only have faith in sound principles, but uniformly adhere to safe practice.

Gloucester.

G. W. R.

ON UNHOLY MARRIAGES.

You have had a discussion on the question, "Can a christian join a club of Odd Fellows?" and many excellent remarks have appeared, to point out the impropriety of such conduct in a disciple of Him who came to save his people from their sins; but there is another and a greater evil—a more grave and solemn question—Can a believer marry an unbeliever?

I have been a member of a baptist church upwards of thirty years, and in my judgment, within my limited sphere of observation, nothing, nothing, *no nothing* has inflicted so much deadly injury and poignant grief, on our churches, and families, even to the third and fourth generations, as this most unprincipled and unholy conduct. And yet, perhaps, no subject has been so little noticed, either by the press or the pulpit. What is the reason? Is it not high time to call upon the press, and the pulpit generally, to point out this evil and bitter thing. You, for one, Mr. Editor, can do it, and I hope you will.

J. A.

ORIGINAL CORRESPONDENCE.

To the Editor of the Baptist Reporter.

DEAR SIR,—I enclose the following copies of two laconic notes. Can you find a corner for them? G. W. M'C.

MY DEAR SIR,—Have you seen Dr. Hailey's work on baptism? I think it will stagger many baptists.

Yours, truly,

To G. W. M'C.

R. F.

MY DEAR SIR,—Have you seen the New Testament on baptism? I think it will stagger many infant sprinklers.

Yours, truly,

To R. F.

G. W. M'C.

PLANS OF USEFULNESS.

HINTS TO CLASS LEADERS.

1. BE yourselves eminently holy, given much to the word of God and prayer, and in all things shewing yourselves patterns of good works.

2. Be punctual to the time of meeting your classes; never let them have to wait of you.

3. Be kind and affectionate to every one who meets with you.

4. Be faithful in your duty, and watch for souls as those who must give account.

5. Be careful to avoid levity, useless talk, and all doctrinal controversy in your classes; "let your speech be alway with grace, seasoned with salt."

6. Treat inquirers with meekness and gentleness; do not break the bruised reed; remember the command "Feed my lambs."

7. Encourage all to speak, but do not insist on it. Be gentle among them "even as a nurse cherisheth her children;" and in time, the timid will gain confidence and speak freely.

8. Try to make the meeting instructive and useful; that "all may learn, and all may be comforted."—"Seek that ye may excel to the edifying of the church."

9. Remember that great talent is not indispensable to usefulness. "God hath chosen the weak things of this world to confound the things which are mighty." You know who has said, "My strength is made perfect in weakness."

10. The things principally needed for usefulness are—deep personal piety—much prayer—supreme love to Christ—ardent desire to do good—vigorous and persevering efforts—entire dependance on divine grace—and a single eye to the glory of God. Aim at these things, and be of good courage.

11. Continually keep before the minds of all who meet with you this great fact—A willing obedience to Christ in all things is the only certain evidence of being his disciples. "Ye are my friends, if ye do whatsoever I command you."

12. Always keep before the minds of your class the importance of entire submission to the scriptures. Insist on the fact, that true religion—doctrinal, experimental, and practical—is true conformity to the word of God. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

13. Keep before your own minds—the promise of grace to help you—the love of Christ—the value of immortal souls—the present blessedness of being useful—and the final reward of faithful servants.

14. "Attempt great things for God; expect great things from God;" and the Lord will do great things for you, whereof you will be glad.

Lincoln.

J. C.

BAPTISMS.

BAPTISM IN THE SEA.—*Isle of Sheppy, Kent.*—It is not common, in England, to baptize christian candidates in the sea. In the Island of Jamaica, they are usually immersed in the sea. The beautiful Isle of Sheppy is probably unknown to many of your readers. At the western point of the island stands the town of Sheerness; and nearly at the opposite (the eastern) point, the small village of Eastchurch. Between these, on the top of a hill, is the neat little village of Minster. This is the highest part of the island, and from it there is a most delightful prospect. The coast from Sheerness, for a mile or two, is quite flat; but near Minster, very precipitous and lofty cliffs commence, which continue to Warden Point, about half a mile beyond Eastchurch. Except at Warden Point, and one or two other openings, it is almost impossible to go down to the sea. The brushwood is very thick, and the cliffs are perpendicular. The sea, which is constantly gaining upon the land, has also made such awful clefts and chasms, that any person who should attempt to descend would run much personal risk. Between Eastchurch and Warden Point, there is an opening, down which it is possible, but by no means easy, to descend; and here three persons were baptized on Lord's-day afternoon, July 7. The first of these was a dear little delicate girl, nine years of age. That your readers may judge of her religious experience, I shall, with this account, send you a correct copy from the original letter which she addressed to the minister who preached upon the coast before the baptizing. She had not the least assistance in writing it from any individual. Oh, it was an affecting sight to see this dear child carried into the sea, in the minister's arms, and set down upon her feet, where it was deep enough to immerse her. She was perfectly composed and did not manifest the least timidity. After she had been baptized, two young men walked into the sea, and were baptized; the younger of them was the son of the Parish Clerk of Minster! The multitude of persons assembled upon the overhanging cliffs, some fifty or sixty yards perpendicular, was, I believe, greater than that below, who had been listening to the preacher for an hour before the baptizing. There was no house near enough to go into, but a small tent was erected just under a high cliff, for the use of the candidates. The whole scene was grand and solemn. The sea rolling in majestically, and the preacher within a few yards of it, surrounded by an attentive audience, the far greater portion of whom were entirely unacquainted with the nature of believers' baptism. The

appearance too of the persons upon the cliffs was very picturesque. The whole would have furnished a beautiful scene for an artist. At about a quarter of a mile from the sea, on the road towards Eastchurch, stands a farm house, where, under a shed, after the baptizing, a goodly number took tea. After tea, we walked to Eastchurch; and in the evening there was preaching in the chapel. It was a happy day, and will not soon be forgotten in "the Isle of Sheppy." There are more candidates for baptism; may the Lord increase their number a thousand fold!

Clapham.

J. H.

[Our Friend, who sent us the above interesting report, observes, it may be gratifying even to those who are not acquainted with the island. The Editor may be excused if he states, that to him it is peculiarly gratifying. His mother was born and brought up there—at the Abbey Farm, at Minster, long occupied by John Foulkes, her father, and John Foulkes, her brother. Nearly forty years ago, when a boy, in company with his father, he took a journey of nearly 200 miles to the place, and remembers walking down to the North coast. It was war time, and a large fleet of ships lay at the Nore, which, at sunset, fired their guns. He had not seen the sea before, and thought it a glorious sight. A part of the cliff had given way, and carried a cottage and garden, and part of an orchard, down towards the sea; but though all aslope, the trees were in full blossom, and the cottage was still standing. Will the reader excuse these reminiscences of one's boyish days? But who does not love to indulge in them? And so the baptists are on the island, are they? Some years ago there was only the late excellent Mr. Shrubsole, (Independent) at Sheerness, (whom the sailors nicknamed *Old Scrub-soul*.) As for baptists, in those days, they must have been unknown. The Editor's mother never communicated to her son one idea respecting them. We shall, for obvious reasons, be most happy to aid our brethren on the island with a grant of tracts. The letter of the little girl referred to, is more adapted for the pages of our *Children's Magazine*, in which it will appear next month.]

ASHDON, Essex.—At the close of this morning's service, (August 25,) Mr. Tubbs, the beloved pastor of this prosperous church, baptized nine persons, all of whom were received. Oh! that all our village churches were like the baptist church at Ashdon, which now numbers 98 members, in a population of 1,104, being one in twelve; whereas the proportion in England and Wales is only one in 90. Lay this fact before your readers Mr. Editor, and *arouse the brethren to increased exertion.*

CORK, Ireland.—On Wednesday evening August 28, I had the pleasure of baptizing a young lady, who has been in connection with the Wesleyan Methodists. She was led to examine the subject of baptism, in consequence of my change of views; and from a careful perusal of the New Testament, with prayer for divine guidance, she became convinced that believers' baptism alone is scriptural. She came from Limerick, in order to be baptized by me. We had a large attendance on the occasion, and I feel assured that many are inquiring; our scriptural principles are spreading, and I trust soon to have to communicate the fact, of others declaring themselves on the Lord's side. I am sure that you will be glad to hear that my congregation here is much increased; we had more met last Lord's day, than have ever been on any ordinary occasion before; and I am pleased to see strangers coming in from sabbath to sabbath, and some continuing to come. This week too, I have commenced a school for the poor—to be open to children of all denominations—the majority are Roman Catholics, and they read the scriptures. "Who can tell" what good may not be done in this way? I am very sanguine as regards the training of the young in scriptural principles. G. N. W.

NEWPORT, Isle of Wight, August 26.—This morning a highly respectable young lady, of a unitarian family, went down into the water with Mr. C. W. Vernon, and he baptized her. *She received her first serious impressions through the piety of a servant,* and became a diligent searcher of the scriptures. However, to meet the wishes of her parents, she continued to attend the unitarian chapel in the morning, and the baptist in the evening. But what she heard from the different pulpits presented a strong contrast, which deepened her pious solicitude. About this time, one of Dr. Wardlaw's works was put into her hands by a friend, the perusal of which, with the divine blessing, brought her to the knowledge of the truth, as it is in Jesus. She now felt, that in going to a unitarian chapel again, her conduct would involve a denial of her Saviour, which she could not bear to contemplate; and through grace, she pursued a decided course. May the worthy example she has thus set, have a happy influence on others!

SHEFFIELD, Townhead-street.—This morning, August 4, seven persons put on Christ, by being baptized in the name of the Sacred Three. A series of special services were held in July, in the different dissenting chapels, baptist and independent, to promote the revival and extension of religion. During the present month (August) special united efforts are to be made for the same purpose, and we expect much good will result. E. L.

WARWICK.—Mr. Nash baptized and received two females, August 4. One of them is about seventy years of age. While relating her christian experience, she said, "I have attended church all my life, and remained a poor dark sinner, till I came to this chapel last Easter Sunday. I have attended here ever since, and I have to bless God that I came, for I have felt what I never felt before. The hymns, the prayers, and the preaching come home to my heart, and though some of my friends oppose me, I feel that I can give up all for Christ." Also, September 1, Mr. N. immersed another female, and received her into the church. She has diligently attended the means, though she lives two miles from Warwick, being a domestic of the Hon. Bertie Percy, of Guy's Cliff. She stated, she was awakened and led to seek the Lord about twelve months ago, when she first came to chapel with a fellow servant, and heard Mr. N. preach from, "Why will ye die?" J. D.

SAINT-HILL, KENTISBEE, Devon.—Two persons were baptized by our esteemed pastor, Mr. F. H. Roleston, on September 1. Both the candidates previously belonged to the Established Church. The young man had from his infancy been nursed in its principles. But he left the establishment, and having given pleasing evidence of a change of heart, and being convinced of the propriety of believers' baptism, he was constrained by the love of Jesus to cast in his lot amongst us, and follow the example of his two sisters, who had joined us before. The female has known the Lord for thirty years, and for upwards of twenty years partook of the "sacrament" at the Established Church. She was brought to see the importance of christian baptism, and determined to follow the Saviour. C. R.

GORSLEY.—On July 14, we had a delightful day; when eleven believers were buried with their Lord in baptism, before a vast concourse of people. Our prayer meetings are well attended, anxiety for the salvation of souls is felt, and more are seeking their Saviour. May the Lord revive and enlarge all our churches! We want more of the spirit of religion in our preaching—in our prayer meetings—in our families—and in our intercourse with the world. "For as soon as Zion travelled, she brought forth children." J. H.

WOLSTON, Warwickshire.—God still smiles on us with his blessings. August 4, we baptized five. One was a methodist, and she came eleven miles, another an independent, who came seven miles. The place was crowded. J. H.

BIDEFORD.—In the river, about three weeks since, a Russian lady of high rank, with four of her children, and four other believers, were baptized.

BISHOP WEARMOUTH.—On the evening of August 1, six persons were "buried with Christ by baptism," by our pastor Mr. G. Preston. The youngest, (fifteen years old) dates her convictions from the instructions and exhortations of her mother; and says she found peace from a sermon by our pastor, from "They that seek me early shall find me." Let this be an encouragement to parents and preachers. Three of the others, a son and two daughters, all young, are the children of a member, whose prayers for them are now answered. The good work is going on. More are inquiring the way to Zion. W. E.

BURY ST. EDMUNDS.—Eight persons were baptized by Mr. Elven, September 1. One had been a member of an independent church at some distance. He could not satisfy his conscience, that the sprinkling of a little water upon an unconscious infant was in accordance with the New Testament. He therefore informed his pastor of his convictions, and that he must, for the peace of his conscience, be buried with Christ in baptism. The Lord has frequently blessed the administration of this solemn ordinance to the conversion of sinners, and to the conviction of unbaptized believers. But when did we ever hear of baptists being shaken in their views, or of sinners being impressed, by witnessing a little water sprinkled on an infant's face! No, God is a jealous God, and will only bless his own ordinances. On the same day, these baptized believers were added to the church, and the following appropriate hymn, composed by our affectionate pastor was sung: J. B.

Come saints and swell the joyful song,
Your dear Redeemer's praise prolong;
And now we at his board appear,
With gladness welcome converts here:

What, welcome converts here?

Yes, welcome converts here:

And now we at his board appear,
With gladness welcome converts here.

Ye wandering sheep no longer roam,
But make the Saviour's fold your home;
Come and with us receive the sign,
And taste the hallow'd bread and wine:

What, taste the bread and wine?

Yes, taste the bread and wine:

Come and with us receive the sign,
O come and taste the bread and wine.

We're marching through Immanuel's ground,
And soon shall hear the joyful sound,
"Come in ye happy, happy train,
And never, never, part again:"

What never part again?

No, never part again,

But mingling with the happy train,
Shall never, never, part again.

HAY, Brecon.—Lord's-day, August 4, was to us a time of refreshing. At half-past six a.m., a special prayer meeting was held. Mr. Etheridge preached at eleven. In the afternoon, after prayer, the congregation and sabbath school, walked in procession to the river side, where, after a sermon to a very numerous assembly on the banks, two persons were baptized. Attention and solemnity prevailed. The evening service was crowded to excess; after which we had the Lord's supper. Two others are candidates. We have long been in a very low state. May these be the drops before a copious shower.

OADBY, near Leicester.—Eight persons were baptized by our minister, Mr. Rees Price, Sep. 1. Two in the prime of life, and six in the bloom of youth—four were from our sabbath school. It was truly cheering to witness a mother and daughter follow their Lord through the solemn ordinance; the latter only fifteen years of age. During the administration of the ordinance, the vast concourse of spectators conducted themselves with great propriety, and many were deeply affected. J. W.

WOLVERHAMPTON.—Four persons were added to the General Baptist church by baptism, September 1. Brother Shore preached and baptized. One of the candidates had been clerk in one of the established churches in this town for about eight years, but seeing it to be his duty to be immersed, came, and having been baptized, has cast in his lot amongst us.

ENSHAM, Oxfordshire.—The baptismal waters were again agitated on August 18, when four persons were buried with Christ in baptism. The day was a high day to the followers of Jesus in this place. The congregation was very attentive, and a solemn feeling prevailed. [The sketch of the sermon furnished is a good one, but we have not room for it.]

SAFFRON WALDEN, Upper Meeting.—August 28, Mr. Haycroft baptized six persons this evening, and before receiving them into the church on the following sabbath, he preached an able argumentative discourse on the proper subjects of baptism, to a numerous and much interested congregation.

LEAMINGTON.—Mr. Winslow baptized two candidates on the first Lord's-day in September. One had been a teacher in the independent sabbath school, the other had been an unbaptized member of an open baptist church.

BISHOP'S STORTFORD.—On Lord's-day morning, August 4, two persons were baptized by our pastor, B. Hodgkins, one of whom was a police officer. The greatest possible order was observed, by a devout and attentive congregation.

ABERBYCHAN, Monmouthshire.—On sabbath evening, September 1, two young persons were immersed before a large audience. The relatives of one of the candidates were "strict church," and at first objected to his baptism; but they attended on the occasion. His mother, who was much affected, being also a spectator of the impressive scene.

COOKHILL.—Mr. F. Blore, the Home Missionary, has had the pleasure of adding several to the church in this place lately. He baptized two in March, one in May, and five on the 7th of July. One of the latter had been a Wesleyan; another, a teacher, had been a scholar in the sabbath school.

T. N.

NEW PARK STREET, SOUTHWARK.—On the evening of Lord's-day, August 25, fourteen persons were baptized by Mr. Smith, after a sermon from Gen. xxxi. 16, "Now then, whatsoever God hath said unto thee, do." The place was crowded, the deepest solemnity prevailed, and many tears were shed.

BATH.—July 26, five persons were baptized by Mr. Aitchison, of Trowbridge, Wilts. One of the candidates was formerly an officiating clergyman in one of the Bath churches.

TROWBRIDGE.—In July last, two females were immersed, in the new church, Trinity district, Trowbridge, Wilts. A cast iron bath was borrowed on the occasion, from the foundry of a dissenter.

PROVIDENCE CHAPEL, SHOREDITCH.—On Thursday evening, August 1, four persons were baptized by our pastor, three of whom were from the senior classes of the sabbath school.

W. C.

WAKEFIELD.—In July we baptized a young man—a Wesleyan. And on August 4, in the evening, three females, before a large audience. It was a solemn scene.

T. H.

BEDALE.—A Wesleyan methodist was baptized August 4, by Mr. G. W. M'Cree, of Boroughbridge.

RECENT BAPTISMS.

July 14—At Bethlehem, Llanelly, by Mr. James, one.

21—At Fownhope, three, by Mr. Little.

28—At Crickhowel, by Mr. James, one.

27—At Westbourne-street, Pimlico, four, by Mr. Stenson.

August 4—At Gretton, by Mr. Robinson, three.

18—At Retford, by Mr. Fogg, four.

20—At Boston, by Mr. Mathews, one; and on Sept. 1, four.

September 1—At Diss, Norfolk, by Mr. Lewis, two.

BAPTISM FACTS & ANECDOTES.

IS AN IMMERSION IN COLD WATER ATTENDED WITH SO GREAT DANGER?—“THE Board of Baptist Ministers in and about the cities of London and Westminster,” (tread lightly!) had met in weekly conference at the Jamaica Coffee House, Cornhill, during the space of 100 years, prior to their adjourning to the mission premises in 1823: on the archives of which body are the honoured names of Gill and Brine, a Wilson, a Booth, a Stennett, and a Wallin, *cum multis aliis*, long since gone to their rest; not to refer to survivors, (no, no!) Oh for the pencil of a Reynolds, to sketch the venerable group which I have in my eye, now at the distance of some quarter of a century! However, yonder, in a shaded nook—with goodly proportions, and in “good liking;” with round ruddy face, and coal-black hair, carefully smoothed down in one shining plate over the eye-brows, whilst a smile, and a gentle rolling of the head, sometimes would prognosticate that a good thing was coming—yonder sits good brother Ivimey, almost an apostle in zeal, and altogether a diocesan in *benevolence* of heart and deed, towards both ministers and churches, although with no sounding titles,* nor any “fair mitre” on his brow; “our historian of the hill and dale,” as convivially styled by a Rippon; and, by his own account, (who shall doubt it?) “a Baptist to the back-bone!”

But, *ad rem*: One of the junior brethren (the writer if you please) had propounded a point of difficulty in respect to the much litigated affairs of baptism and church communion. Several advices were returned; after which, the following narration was forthcoming from brother Ivimey;—“Some time since, I was requested to visit a person who had attended my ministry. I found she was very ill with the black jaundice, apparently in the last stage; the doctors, in fact, had given over the case as hopeless. But I found also, that she was vastly distressed about her spiritual concerns;—said she had attended my ministry *so long*—hoped sometimes she had experienced the great change, and many times resolved she would be openly decided; but, whilst others had come forward, she had “put off, and put off,” and now the opportunity was gone; the Lord was about to call her to his bar a disobedient servant. “And, oh, what shall I do? I am so distracted, that I can neither live nor die!” The question was put, what I could do for her. “Do!” she exclaimed,

* It is known that a “sounding title” was accorded to brother Ivimey, which, however, he declined using.

"baptize me, good sir, without delay." And, against all remonstrances, she still persisted that she could not die in peace, till she had received that "blessed ordinance." She was pacified for the time with my telling her I would consult the medical advisor. The doctor's reply was, that such an experiment, no doubt, would be attended with the greatest risk; he could not, of course, say with certainty what the result would be; he, however, had now done with the case, and judged that the patient could not long survive. Brother Ivimey was "a Luther for courage," as spoke his funeral sermon; and his characteristic rejoinder upon this occasion was, "*then I'll baptize her!*" She was conveyed to and from the baptistry in blankets, and, after proper attentions, again laid upon "her dying couch."

"In a fortnight afterwards," continued the narrator, "I stopped the congregation to say, 'Oh, about the sick person I lately baptized, whose case has excited so many anxious enquiries, I am happy to tell you—'*I am here, sir!*' interrupted a voice in the congregation, accompanied with uplifted hand, '*I am here!*' It was the same person who, a fortnight before, was in the black jaundice, apparently dying, and so distressed in her mind, that she could neither live nor die, who, in that state, had been plunged into a cold bath, but was now so far recovered, that she had walked to the house of God, to give thanks to the name of the Lord, the mighty God of Jacob."

Need anything more be said? "Oh, a miracle!" says some one: "what next?" Answer: What is related above, is what brother Ivimey related at the board of ministers, and I believe brother Ivimey was, at least, a faithful "historian." It will not signify much, what designation any may choose to employ. I believe there was the same power at work in this instance which did the miracles, and the effect was equally as good; there is no need of supposing that the *process* was at all miraculous, in the technical sense of the word. As to the supposed efficacy of the "cold water cure," and how far a mighty relief of the mind might contribute to the relief of bodily disease, these are questions which I may safely leave; but for one, I would not have God's providential agency shut out from his own domain, nor suppose that in keeping his commandments, there may not be a great reward. Let the loiterer stand rebuked and take the alarm; let the timid be encouraged; and if any shall prefer being found of "the contrary part," they may allow the query, Where is our faith in God? and where our gratitude? "*where are the nine?*"

"Why should the wonders he hath wrought,
Be lost in silence, and forgot."

Wolsingham.

E. L.

Somewhat in confirmation of the foregoing, we extract the following from "*Pallme's Travels in Kordofan*":—Superstitious of various kinds prevail among this simple people, one being a belief in the power of charms and amulets, to which they resort for relief in cases of illness. On one occasion our traveller, when struck with a serious malady which would not yield to the medicines with which he was provided, was subjected to the imaginary influence of different charms, and these failing in their efficacy, a plan almost certain to kill or cure was resorted to. "As soon as the prophetess had taken her departure, the women lifted me out of bed, seated me down on a bundle of straw with my back to the door, took off my shirt, and, as I was too weak to sit in an upright position, held me up by passing their arms under mine. I suddenly felt a shock through my whole frame, which deprived me of breath for a few moments, for they poured a whole basketful of cold spring water over my feverish body. Hundreds of others would have instantly expired, but my sound constitution enabled me to survive this douche. I was immediately dried, returned to bed, and covered with empty sacks and sheep-skins. I felt somewhat relieved, and fell asleep, a refreshment I had not enjoyed for a long time. On awaking, the women told me that I had perspired but very slightly, and that the douche must be repeated to put me into a thorough sweat. I allowed this hazardous proceeding to be repeated, because I had no other choice. The operation was performed in the same manner as on the former occasion, but it did not produce so violent a shock, because I was prepared for it. After this bath I perspired so freely, that, on waking, I believed myself in a second bath. This proceeding, however, broke through the chain of morbid symptoms, and I felt so much relieved, that I was able to rise from my bed and walk about for a short time in the shade of the palm-trees. As soon as the rumour spread in the village that I was recovering, the inhabitants all flocked around to greet me, and to congratulate me on my convalescence. A fire was lighted before my hut at night, round which the people danced at my recovery. I regaled them with merissa, and all were happy and merry. My convalescence proceeded now very rapidly, and I was in a short time able to resume my journey."

A FEW CURIOUS FACTS.—You will be glad to hear that the Rev. Mr. E., A.M., Independent, and the Rev. W. L., Primitive methodist, of N—, have been preaching and speechifying against immersion. They have done us "some service." They have awakened the spirit of enquiry. Many who were comparatively

careless on the subject of baptism are now saying "What saith the Scripture?" Instead of convincing their flocks of the validity of infant sprinkling, the above Rev. gentlemen have more than half convinced some, that the practice is without a scriptural foundation. One person came ten miles to see me on the subject. He gave me a sketch of Mr. L.'s speech, which he heard delivered, and from which I will select a sentence or two. They will excite the wonder of some, and the pity of others. Listen, ye lovers of good logic. Come ye students of Watts, and Mill, and Whately, and listen to the following grand and unparal- leled sentence: "I have searched the Bible through, and have not found the word immersion, and therefore cannot be a baptist." Dr. Halley may now hide his face! Will Mr. L. be so kind as to inform me, if in his Bible he ever found the words "Primitive Methodist Conference;" or if he ever found "infant sprinkling" in the Bible. Let us have chapter and verse. But this is not all. "If" said Mr. L., "any of our young friends get baptized, I shall not receive them back into society unless they pledge themselves not to speak on the subject of baptism." I presume we are to regard this statement of Mr. L.'s as the overflowing of his candour and liberality! When Mr. L. stands forward on a missionary platform, he sometimes pronounces the following sentiment: "If I thought I had a thread of bigotry in my coat, I would pull it out and cast it into the fire." We think it high time, then, that Mr. L. took off his coat, and made a bonfire of it; for if we may judge from the sentences recorded above, it is full of "bigotry," from the top of its antiquated and half quaker collar, down to the extreme point of its copious tails. How much better, and more consistent, would it have been for Mr. L. to have said, "Search the Scriptures," "Let every man be fully persuaded in his own mind," "Prove all things, hold fast that which is good." But this would not have been Primitive methodism. Witness the following preventive of free and impartial enquiry. "What is the order relative to what is called baptism by immersion?" Answer—"If any travelling preacher be baptized by immersion, so called, he ceases to be a travelling preacher in the Primitive methodist connexion."—See Conference Minutes, consolidated in 1830, page 58, question 50. Can we wonder thou at the improper, dictatorial, and anti-apostolic language of Mr. L. But we baptists do not fear for our principles. They are of God. They came from heaven. They have the authority of Christ. They have the sanction of the Apostles. They bear the impress of immortal truth. They shall conquer and prevail. One ques-

tion, and I have done. Would it not be well for Mr. L. to study Whately's admirable and elaborate work on Logic, and use sound arguments instead of threats.

Boroughbridge.

G. W. M'C.

A CHOICE EXTRACT.—From "a Tract for the Times, Addressed to the Bishop of London, by the Rev. James Sutcliffe, M.A., Incumbent of Knockholt, Kent, Second Edition." 1844.—"Let any one take up some half-dozen out of the scores of contradictory pamphlets that have been published on the Baptismal Question. He will find one writer maintaining, with considerable force and ingenuity of argument, that baptismal regeneration is not the doctrine of the Church of England. He will find a second maintaining, with equal confidence, that it is the doctrine of the church, but not of scripture, and therefore that the baptismal service ought to be altered. A third is of opinion, that it is the doctrine both of the church and scripture, and that the benefit arising from baptism consists in a change both of nature and grace. A fourth considers, that that benefit is limited to a change of state only, the nature of the child remaining the same as before. A fifth persuades himself, that he has at last found 'the key to modern controversy,' in making regeneration to be twofold, ecclesiastical and spiritual. A sixth, who may justly claim the merit of originality, gravely propounds the supremely preposterous notion, that in the human nature of Christ all men are 'generically new-born.' Now all these writers are clergymen, who have subscribed the same Articles of religion, and have given their assent to everything contained in the Book of Common Prayer. In their own estimation, they are all sound churchmen; in that of some portion, at least, of their brethren, there is not a sound churchman among them. Does not this diversity of opinion prove, beyond all question, that the precise benefit of baptism is not revealed in scripture, and that it is consequently, presumptuous, as well as unwise, to attempt to define it?" Query.—Does not this prove that "the house is divided against itself," and that these subscribers "to all and everything contained in the Book of Common Prayer,"—these conformists to the act of uniformity—furnish as much variety of opinion and much more inconsistency than the adherents to Nonconformity?

A LOOKER ON."

[We have copied the above from the *Patriot*. We too, as "Looker's on" would ask, "Does not this also prove another thing—that those who change the ordinances of God, wander from his ways without a guide or a light. Would that all who in any way advocate Infant Baptism could see this, and return into the right path!"]

RELIGIOUS TRACTS.

APPLICATIONS FOR GRANTS.

THIS place is indeed in a state of darkness; the state-church lording it over the people, in seeming triumph. About twelve months ago, a friend engaged to distribute tracts. There are now 200 in regular distribution. A prayer meeting was commenced, which is well attended. On the first sabbath in this year, a house was opened for preaching. The word has been blessed to the conversion of two sinners, and others are inquiring after salvation. But our friends who labour here, are evil spoken of, and some strange tales are circulated about the baptists in the church school. W. B. H.

OUR late converts have been principally from among church people, and your tracts have been of great service to us in our conflict against the errors of the church of England. Some of them fell into the clergyman's hands. In a little time after, he went to a baptist friend in a neighbouring town who sells books, and inquired if he had "Wilson's Scripture Manual," and ordered one each of all others he had on baptism, observing, "If I am wrong, I wish to be set right—but the baptists have been very busy in his neighbourhood lately, and have drawn away several who were sound in the faith."—query: What faith?

ABOUT four miles from this place, is a little chapel which was built by the independents, who have given it up to the baptists. It cost about £300. There is £100 debt on it, which we have to pay. We are about to have a baptism. If you would give us a grant of tracts, they might be the means of enlightening many.

OUT of 5,000 inhabitants, there are not more than fifty in this town, who entertain right views of baptism. Do send us as many tracts as you can. We will make the best use of them. Some good is already effected here, by the introduction of your *Reporter*, which has been very useful.

DONATIONS have been forwarded to

| | Handbills. | Page. | Reporters. |
|----------------------|------------|-------|------------|
| Newport, Isle Wight, | 500 | .. 25 | .. 10 |
| Cradley | 500 | .. 25 | |
| Guildbro' | 200 | | |
| Chelsea | 500 | .. 25 | |
| Ashton-under-Lyne | 500 | .. 25 | |
| Tenby | 500 | .. 25 | .. 10 |
| Vernon Chapel, | | | |
| Pentonville | 500 | .. 25 | |

We still wait for proper directions from Ragland and Lechlade.

SABBATH SCHOOLS.

At a Sunday School Union Meeting in America, Dr. Belcher said—Forty years ago, a poor orphan boy living in a town in England, was persuaded to join a class in a very small Sunday school, connected with a very small church. He became a subject of renewing grace while in that school; left the town, and finally became a minister of the gospel. Twenty years rolled away, and he was called to visit that town again, and plead the cause of Sunday schools. But what a change had been effected during his absence! The servant of God, who when he left the place, was pastor of that little church, had long since gone to his rest. The Sunday school was not now small as then, but numbering 1,000 children,—and instead of a little church, the school itself had alone furnished it with 300 members! Who would have anticipated such results in the short space of twenty years! and above all, who would have thought that that poor orphan boy, thus called to plead the cause of Sunday schools on the very spot where his young heart had been given to the Lord, would ever be allowed the privilege of advocating that same cause in the Athens of the New World, as it was his privilege now to do! Yes, said the speaker, with streaming eyes, I am that same orphan boy! .. It is generally thought that Robert Raikes was a very pious man when he engaged in this enterprise. But the truth is, he was then without religion; he was eminent for his morality, but not for his piety. He died, however, a christian. And it stands on record, that Robert Raikes was led to Christ, by hearing a little Sunday school girl read the 53rd chapter of Isaiah! It is impossible to tell how many thousands, and tens of thousands have been converted in our Sunday schools—or how many ministers and missionaries they have furnished to the church and the world. God has seemed to put peculiar honour on this institution. When he wanted a Morrison to translate the scriptures into the language of China, he did not go to Oxford University, nor to Brown—but he went and took a boy from a Sunday school at Newcastle-on-Tyne! When he wanted a Knibb to go to the islands of the sea and preach to the blacks, and be the instrument in the conversion of hundreds, he did not go to the University, but to Mr. Toller's Sunday school at Kettering! When he wanted a man to rebuke the covetousness of the churches in England and America, he chose a Sunday-school scholar, John Harris, of England.

A PLEASING FACT.—On the sabbath, before he left his home for Washington, there to become his country's chief magistrate,

and alas, within a month afterwards, to die, the late President Harrison met, as usual, his Bible class; a class of young women in a humble Sunday school on the banks of the Ohio.

THE DIVINE WORD.

For a Sabbath-school Anniversary.

THE starry Armament on high,
And all the glories of the sky,
Yet shine not to thy praise, O Lord,
So brightly as thy written Word.

The hopes that holy Word supplies,
Its truth divine, and precepts wise;
In each a heavenly beam we see,
And every beam conducts to thee.

Almighty Lord! the sun shall fail,
The moon forget her nightly tale,
And deepest silence hush on high
The radiant chorus of the sky;

But fix'd for everlasting years,
Unmov'd amid the wreck of spheres,
Thy Word shall shine in cloudless day,
When heaven and earth have pass'd away.

REVIEWS.

THE PULPIT CYCLOPEDIA—Vol. 2,

BY THE AUTHOR OF

"Sketches and Skeletons of Sermons," &c.

London: Houlston and Stoneman.

THIS second volume of the Pulpit Cyclopaedia contains seventy-three sermons and eighteen essays on the composition and delivery of sermons, &c. The sermons are brief but comprehensive; sound in theology and practical in tendency. The essays, by Fordyce, Robert Hall, Edmondson, Doddridge, Adam Clarke, Porter, Cecil, Parsons, and others, are among the best in our language on the important subjects to which they refer.

THE INFANTICIDE'S CRY TO BRITAIN

BY JAMES PEGGS,

Late Missionary in Orissa.

London: Ward and Co.

WE love to see a man restless to do good. Our Lord set the example—Paul followed him closely, and after ages produced many who were like-minded. Restless is our esteemed friend Mr. Peggs, in his attempts to direct the attention of the British public to the wrongs of India, and to secure their redress or alleviation. Do any wish to be furnished with illustrations of that scripture, "The dark places of the earth are full of the habitations of cruelty," let them peruse this pamphlet. We heartily wish Mr. Peggs the most extensive success in his benevolent efforts.

ANTICHRIST UNMASKED;

Or Popery and Christianity Contrasted,

BY J. O. PIKE.

London: R. Baynes. Derby: Wilkins.

THE name of Mr. Pike is a sufficient passport for any publication he may send forth. Popery has recently reared its head, and is attempting to recover all its influence and power. With a fearless hand, Mr. P. has torn the mask from the face of the venerable monster, and exposed all her most hideous deformities. Many have attempted to palliate the enormities of this delusive system. Mr. P. does no such thing. He makes no compromise. Some, on this account, may think him too severe and sweeping in his censures and denunciations. But be that as it may, Popery is here brought out, and presented in contrast with the holy and peaceful religion of Jesus. Let any considerate man look on this picture and on that, and he will soon decide which is from heaven, and which from hell. We hope our young friends will read this book. Sabbath schools and family libraries should be provided with it. We regret that we must find fault with the paper, print, and appearance of this edition. We should be glad to see a better.

THE INFLUENCE OF EDUCATION UPON THE HUMAN MIND,

In the Government of the Passions & Tempers.

BY JAMES WAYMOUTH.

London: Hamilton and Co.

THIS, we are informed, is the first of a series of Essays on Education. It is published in a neat form, like unto Pinnock's and Blair's Catechisms. Sir C. A. Elton, to whom this Essay is dedicated, observes, "This Essay is treated in a more philosophical manner than is usual with treatises on similar subjects; it is clear and reflective, and composed with fancy and elegance of style. If the intended sequel is carried out, the whole will form an interesting series."

SACRED GEOGRAPHY AND HISTORY,

*For the use of Families, Bible Classes,
and Sabbath-school Teachers.*

BY THOMAS APPLEGATE.

Missionary from the Bahamas.

London: Ward and Co.

MUCH pains must have been taken in the compilation of this valuable little book. Two well engraved maps, one of Canaan, and the other of Assyria, Asia Minor, &c., adorn it, and increase its value. Sabbath-school Teachers would find in it a very useful assistant.

LITERARY NOTICE.

SOCIETY FOR PUBLISHING THE WRITINGS OF EARLY ENGLISH BAPTISTS.—It is proposed to reprint, without alteration or abridgment, and accompanied by biographical notices and illustrations, such of the writings of the early English and Welsh Baptists, both General and Particular, as may be deemed worthy of perpetuation, of not later date than A.D. 1700. Works on baptism will form but a very small part of the reprints; they will be mainly theological, practical, and historical. A part of the plan relates to the printing of records and manuscripts respecting the formation and procedure of the earliest baptist churches. By an annual subscription of one pound, on the plan of the Parker, Calvin, and Wycliffe Societies, it is conceived this desirable object may be effected in the course of a few years; and the denomination be put in possession of a most valuable series of its early writers and founders. It is calculated that a subscription of this amount from a thousand subscribers, will secure to them the return of four octavo volumes annually, of about 500 pages each. Mr. E. B. Underhill, of Avening house, Strond, Gloucestershire, is the secretary.

[We have received a note from brother Hinton, one of the secretaries of the Baptist Union, respecting the notice of the Report of the Union which appeared in our last, this we have communicated to the Reviewer, from whom we have received a reply. Should the parties deem it expedient that the correspondence should be published, it will appear in our next.]

PASSING EVENTS.

PUSEYITE DOINGS.

A SPACIOUS and costly new steeple-house was, not long ago, consecrated at Knights-bridge, when a very precious circular was put forth for the edification of the sons and daughters of the "good old church of England," and such heretics as desire to return into her kind embraces. It is notified that service will be performed *thrice* on Sunday; *twice* every week-day; with special solemnities on *Wednesdays* and *Fridays*, and *all* holy-days. It is also stated that "the Holy Communion will be administered on every Sunday, and on every festival of the church throughout the year; moreover, that on *three* of the great festivals, namely, Easter-day, Whitsun-day, and Christmas-day, the communion will be administered, at eight o'clock in the morning, in addition to the usual time." "*Holy baptism* is to be administered *once* every Sunday, and *twice* every holy day; and *poor persons* are particularly requested to understand, that baptism

being one of the sacraments generally necessary to salvation, there is no fee whatever for its administration." O how gracious! Is not this "the poor man's church?" Sundry directions, equally considerate, are then given, respecting "the holy rite of churching of women," &c., &c.

In an adjoining parish, there is another beautiful edifice, the incumbent of which, is an out-and-out puseyite. He was lately called to visit a poor woman, supposed to be dying, whom he thus abruptly addressed:—"Woman! have you been *christianized*?" He perceived that he was not understood, and then said, "Have you been *christened*?" She answered, "Yes." He added, "Then I suppose you have taken the *other* steps necessary to salvation; that is, you have been confirmed by the bishop, and have received the blessed communion?" The poor creature's reply was, "No: I have not." Then, said he, "You will be damned if you die in this state. The only hope for you is, that God may prolong your life, so as to enable you to be confirmed, by which you will be qualified to receive the blessed communion." Was not *he* a son of consolation? In another case which he visited, he found that the person had been confirmed, and he therefore prepared to give her the Eucharist, but she was so far gone as to be unable to swallow; still the zealot tried to force it down her throat, and she actually fainted away under his hand! This fellow is only one of a numerous class of blind and fierce priests, who are prowling like wolves through the whole land. And *these* are the gentry, for whose gratification we pay church-rates, and tithes; who eat up no small share of our national resources; and who are permitted to sway, almost as they will, the strong arm of the law! Shame upon us! Unless we exert the curses of all future generations, we shall arise, and move heaven and earth for the speedy overthrow of a priesthood, that is ravenously devouring alike the bodies and the souls of our countrymen. W. B.

ANTI-STATE-CHURCH ASSOCIATION.—The Executive Committee have at length arranged for Lectures in London, during next winter, and also for the publication of Tracts. Better late than never; we began to be afraid they were asleep. We learn these facts from advertisements in a Leicester Newspaper, and from certain other *favoured* publications. For although we stand at the head, at least we believe we do, of baptist periodical circulation, we have not, so far, received one official communication from the Committee of any kind. We do not ask, but we demand, that we be placed on the same footing with other dissenting publications; and we claim precedence of a local paper.

BAPTIST INTELLIGENCE.

FOREIGN.

GENERAL BAPTIST MISSION TO CHINA.—We extract the following from a circular to the churches, by Mr. Pike, the Secretary.—An event so interesting and important as the commencement of an English Baptist Mission to China, is deemed worthy of a special announcement to the members and friends of the General Baptist Missionary Society. China, containing it is believed, more than *one-third* of the population of our world, has long been closed, in a great degree, against christian effort. The providence of God, overruling contention and warfare, has now opened a door for the heralds of salvation into that vast empire. Scarcely was the opportunity for labouring in China presented, before some members of the General Baptist Missionary Society began to indulge a desire to assist in diffusing the gospel there. This seemed an object for high and honourable ambition, especially as no other English baptist society proposed making such an effort. The subject was brought forward at a committee meeting held at Leicester, on March 22nd, 1843, when by a great majority it was agreed, "That we send two missionaries to China as soon as possible," and it was also determined that Mr. Hudson's offer to go to China be accepted. Reasons not necessary to be here detailed, led the committee, at a very numerous meeting on the 28th of the following June, to agree to delay, but not to abandon our efforts in behalf of China, and to refer the subject for further consideration at the next annual committee meeting. This meeting was held during the sittings of the association at Wisbech, in June last; when it was announced that Mr. Hudson had devoted himself assiduously to the acquisition of the Chinese language, under the instruction of C. Huttman, Esq., who by the following testimonial declared that he had made very considerable proficiency. "In reply to your letter relating to the Rev. Mr. Hudson's studying Chinese, dated the 30th of May, I have the pleasure of informing you, that his progress in acquiring that language has not only been highly satisfactory, but has also greatly surprised me. This has arisen from his heart being engaged in the study, and his consequently bestowing a great deal of time and labour on it, which has qualified him to read almost any Chinese work on christian theology, with only occasional reference to a Dictionary. He has also read with me one of the works of Confucius—one attributed to Laou Koun, and others containing the doctrines of Buddha, and the general principles of Chinese knowledge. Indeed, his

application to Chinese has been so close, that he has frequently prepared as much for one lesson, as occupied us nearly four hours in exaroining. Mr. Hudson can make himself understood on common subjects in the written language of China, which is the same throughout the empire, and is pretty well acquainted with the dialect spoken at Shanghai and Ning po, which is generally called the Mandarin; but if he should be stationed at Amoy, Foochow, or Canton, I have no doubt that he would soon acquire the power of using the oral language of either of these places. From my acquaintance with missionary societies both among dissenters and in the church, I know the great difficulty that is experienced in finding persons perfectly qualified for the Chinese mission, and therefore take the liberty of adding, that I think your society may have to wait many years before they meet with another missionary so well qualified for China, as Mr. Hudson."—A letter was brought forward from Mr. Lacey (the senior missionary in Orissa) expressing his full conviction that the society ought not to *confine* its efforts to Orissa, but while attentive to its Indian mission, ought to commence efforts in some new and more needy field. The following is an extract from Mr. Lacey's letter:—"I have thought much about your request to write, and send something which might have the effect of assisting to induce our friends at home to send us *five* missionaries to Orissa; but I have not been able to resist the conviction, that, if they are able to send out *five* more labourers into Orissa, in addition to those already there and at home, they ought to think seriously whether it be not their duty, to send some of them into some other part of the wide field which has not yet been visited with the message of peace and salvation. It is clear to me that Orissa, will not be evangelized by European missionaries—they are to come and start the work;—to call out, and for a time superintend native ministers; and, till they become strong and able, to superintend the churches generally; but it does not appear either from the nature of things, or from past experience, that this country can ever be evangelized by European missionaries, or that they can ever finally remain as pastors of churches here. Therefore, as a less number than *ten* are sufficient to superintend native preachers,—sending them forth and directing them in their labours in every part of the country,—and also to be overseers of the native churches which are collected,—and seeing that there are lands and climates more congenial to the European constitution and health, as for instance, the north of China, *entirely destitute of the gospel, yet open to it— it certainly appears the dictate of prudence and*

duty to send missionaries into other fields. While, therefore, our friends should and must maintain the Orissa mission for years to come, they should, I think, if they can do no more, establish another mission, in China or elsewhere, in places which have never yet been visited with the light of truth." It was then agreed, "That Brother Hudson be sent to China as soon as the necessary arrangements can be made." The time of Mr. Hudson's departure is not yet fixed. Should no other missionary be found prepared to accompany him, it will be necessary that others should follow him as soon as can be, and for this most important effort, special subscriptions and donations are earnestly requested. Friends of Christ, contemplate your object, and be not insensible to the honour conferred by God upon you! Is it not delightful that a denomination no larger, a society no stronger, than ours, should be honoured to send the first English baptist missionaries to the millions of China; while also maintaining a mission where satan's seat emphatically is, in India!

[We have just heard, that another minister is about to offer himself to go out with Mr. Hudson.]

PHILADELPHIA, *America*.—A short time ago we received a letter from an old correspondent of ours, once resident at Melksham, but now at Philadelphia. Among other information, he furnishes the following list of baptist churches in that city.

| Churches. | Formed. | Pastor. | Mems. |
|--|---------|----------------|-------|
| 1st church | 1689 | G. B. Ide .. | 700 |
| 2nd church | 1803 | D. Dodge .. | 302 |
| 3rd church | 1809 | G. S. Webb | 571 |
| Sansome-street ch. | 1811 | I. L. Burrows | 550 |
| 1st African church | 1813 | Burrows .. | 251 |
| New Market-st. ch. | 1817 | G. B. Perry | 425 |
| Spruce-street ch... | — | vacant | 319 |
| Central ch. 7th st. | 1831 | S. M. Myrick | 217 |
| Union African ch. | 1832 | D. Scott .. | 208 |
| 10th church | 1838 | J. H. Kennard | 955 |
| 11th church | — | A. D. Gellete | 540 |
| 3rd African church | 1841 | I. Henderson | 00 |
| Southwark 5th street | 1841 | G. Higgins | 367 |
| Passyunk church.. | 1842 | I. I. Baker .. | 38 |
| 11th street Shiloh | | | |
| African church .. | 1842 | I. T. Raymond | 73 |
| Twelfth church .. | 1840 | L. Fletcher | 440 |
| North church | 1843 | | 83 |
| West Philadelphia | 1843 | | 32 |
| The following churches are not associated, they are hyper-calvinistic— | | | |
| Larance-court 8th street, African .. | — | H. Simmons | 120 |
| 6th st. Mount-labor | 1838 | — Lewis | — |
| 4th st. Salem church | | | |
| The following church holds the same doctrine as the majority of the churches in the city, but is not associated— | | | |

Sixth st. Southwark 1843 E. Covel .. 260
Your Reporter is received regularly in this city, about three weeks after it is published in London, and is much approved.

JAMAICA.—BAPTISMS.—From copies of the *Baptist Herald* just received, we gather, that on the 20th July, forty-eight persons were baptized at Bethauy, St. Ann's.—Aug. 1st, twenty-nine in the river at Salter's-hill, by Mr. Dendy—and on the 4th, forty-four in the river at Hastings, Trelawny, by Mr. Pickton.

DOMESTIC.

IRELAND, *Ballina*.—Since my return from England, I have preached the gospel in various places in three counties. The congregations were not large, but in some places I had five or six Roman Catholics to hear me. Some one has written a reply to one of my tracts, calling it a "monstrous production," containing "awful blasphemy." In another locality some of them, I understand, have been burned by protestants. It is a great mercy that we have liberty. Some protestants here, would like to have an inquisition in this country for the dissenters, that they might burn them as well as their tracts, and if Laud was living, and had power, some of us would soon lose our ears. With popery on the one hand—orange-men on the other—and presbyterians in the front, it is quite impossible to get on without provoking opposition. Still the gospel, like the swelling tide, moves on, and will move on, with an irresistible power, until it covers and fertilizes the world. Opposition is great, and will be great if we are faithful, nevertheless:—

"Be this the purpose of my soul,
My solemn, my determined choice,
To yield to His supreme control,
And in His kind commands rejoice."

J. B.

PINCHBECK, *Lincolnshire*.—A short time ago, we furnished a report of the revival of religion in this place, among the General Baptists. Such was the rapid increase in the congregation, that the friends here resolved to build a large and spacious chapel. On Lord's-days August 25, and Sept. 1, this place was opened, when Messrs. Mathews of Boston, and Cameron of Louth, preached; and on the Monday following a tea meeting was held, when several neighbouring ministers, and many friends, were present. Mr. Noble of Boston, in the chair. The services were crowded, and £60 was collected. When we consider that little more than twelve months since (when Mr. Simonds, their present pastor, came among them) there were very few hearers, and that now they have a large and beautiful chapel, and that they have paid about three parts of the sum for the erection of it, I think they have great cause to rejoice.

F. M.

THE MIDLAND QUARTERLY CONFERENCE of the General Baptist Churches, was held at Wimsowold, September 17. In the morning, Mr. Smith of Hinckley, delivered an elaborate and truly encouraging discourse, on the certain diffusion of divine knowledge; and Mr. Ferneyhough, of Nottingham, preached in the evening. Verbal reports of the state of the churches were given in the afternoon. Results—103 baptized, 100 candidates, and many inquirers. The reports were more cheering than usual.

"Praise God from whom all blessings flow," was sung, and Mr. Wigg, of Leicester, offered thanksgiving to God for his goodness. It was stated, that on the previous evening, a large tea meeting had been held at Stoney-street meeting house, Nottingham, (the pews being boarded over for the purpose) when the remaining debt was cleared away, and the surplus paid in as a deposit towards the erection of another general baptist meeting house in Nottingham. A spirited subscription was expected—one individual having offered £200. Discussions on the marriage act, orderly baptisms, and the new cause at Wolverhampton, occupied the attention of the conference. The next Quarterly Meeting to be at Loughborough, on the last Tuesday in December, which is the last day in the year. Mr. Hudson, if still in the country, to preach on "the claims of China."

Bury, Lancashire.—The committee of the Lancashire and Cheshire Baptist Union, having resolved to extend their operations, have directed their attention to those towns in which there are no baptist interests formed. Persons have been appointed to inspect various towns in Lancashire, where it has been thought practicable that the baptists might labour with success, and amongst the number, Bury seems to stand the most prominent. It is chiefly a manufacturing town, containing, with its suburbs, 69,000 inhabitants. There are a few baptists in and about the town. A large and convenient room in the Commercial Buildings has been engaged, and was opened for divine worship, August 11, when all the services were well attended. Mr. Harvey, the intended minister of the place, for a season, preached from Exodus xxxiii. 15. Mr. W. F. Burchell, from Rev. i. 5—8, who also gave a brief and clear sketch of the doctrines and principles of the baptists; and Mr. J. Harbottle, classical tutor of the academy at Acerington, from Dan. xii. 4. In the interval between the morning and afternoon services, an interesting prayer meeting was held by brethren from the neighbouring churches. Mr. Harvey entered on his regular labours in Bury, on the first sabbath in September. For rather more than two years he has been engaged in visiting the churches in Lanca-

shire and Cheshire, holding revival meetings. His labours have been attended with special tokens of the divine favour, God having owned and blessed those services to the conversion of sinners, the restoration of backsliders, and the establishment and confirmation of believers in Jesus; and upwards of 400 souls having been brought in and added to those churches. When we look at such facts as these, and remember the interrogation of our Lord,—“Can ye not discern the signs of the times?”—we feel disposed to think, that the extension of the Redeemer's kingdom is accelerated in proportion to the efforts, the earnest desires, and spirituality of God's people, and that they are responsible for their conduct in relation to the prosperity of the cause of God. It is hoped that a spirit of christian liberality will be shown towards the County Union, so that the committee may execute their design of extending the baptist denomination, and raising preaching stations in those places which are calling for the word of life. Mr. Harvey is already engaged as their agent, and will be stationed at Bury for six, or twelve months, and will afterwards be removed to some other place which the committee may appoint, and the place vacated by him, will be occupied by a stated minister. May God favour their designs. R. H.

"NOLO EPISCOPARI!"—Or, "I am unwilling to become a Bishop," is a part of the force, or worse than force, which the Anglican Bishops perform when they are inducted into office; in order to the pretence that they are disinterested, and that the office is thrust upon them. Not so some of our Baptist Pastors, who openly avow their willingness to accept the oversight of the people at their call. Yes, they will be Bishops, and they will be called so now it seems, some of them. We lately received a circular which announced a public meeting of "Christian Bishops and Ministers," with the "Bishop of the church" in whose meeting-house they were to assemble, to take the chair. This is undoubtedly scriptural, according to our translation; but the conduct of the "Lord Bishops" in this country has rendered the title ridiculous, if not contemptible.

A BAPTIST MINISTER in North Britain, one of our friends tells us, has been nearly blind from his youth, and can now only take in a single letter with one eye, in reading or writing; yet he preaches, recites the chapters, and gives out the hymns, from memory, quite correctly! "Altogether," says our friend, "he is a wonderful man." And we may add, that we lately perused, in M.S., a poem he has written, founded on the Book of Esther, which displays extensive research, and considerable power of versification.

POPERY IN IRELAND.—One of my readers says—"Last week a poor little girl from the Clougher school, was obliged to leave her father's house, because she refused to go to mass. The priest ordered her father to tie her with a hemp rope, and bring her to the chapel to him, and he would settle her religion with a stick. On hearing this, Mrs. H., the patroness of the school, wrote to me to receive her for a short time, and she would get her a situation in Dublin, which she has done, and there she is now living." This fact speaks for itself. Popery is not changed—no it is not changed—it is of the same persecuting, relentless spirit it always was, and always will be. J. B.

BAPTIST UNION OF IRELAND.—We had a good meeting in Dublin. The prayer meetings were interesting. Mr. Bates delivered an address on Tuesday night:—"The influence of the Holy Spirit withholden through unbelief." On Wednesday, Mr. Eccles preached from,—"Hold fast the form of sound words." On Thursday, we had a public meeting, which was well attended and interesting. Messrs. Gould, Berry, Harcastle, M'Carthy, Sharman, Mullarky, J. Hamilton, Bently, Eccles, Nelson, Mulhern, and Bates, were present. Dr. Carson was hurrying home to attend, as he was to have preached, but he was arrested by death!

BLAENAVON IRON WORKS.—On Tuesday evening, August 13, a few English baptist friends were formed into a christian church by Mr. S. Price, of Abersychan. There are already two flourishing Welsh baptist churches in the neighbourhood, but there was no place of meeting for the English, except at church, or among the Wesleyans. A room has been engaged for preaching, which is well attended.

WINDSOR.—On the day the young Duke of York was born, the children of the baptist school had their annual treat. They marched with banners to a neighbouring village, and were regaled with plum cake and coffee. The teachers and friends afterwards met and took tea, and addresses were delivered by the pastor, two other ministers, and two of her Majesty's guards. Who will say the baptists are not loyal!

FOLKESTONE.—It is proposed to build a new meeting house in this place, the present building, erected in 1729, being only twenty-two feet wide, and though it has galleries, only sixteen feet high. Mr. Daniell, of Ramsgate, has undertaken the task of obtaining contributions.

SUTTON BONINGTON, Notts.—The general baptists in this village, have recently celebrated the jubilee of the erection of their place of worship, when a social tea-meeting was held, of a very interesting character.

NEWBURY.—The Rev. Daniel Trotman, who has been supplying at the baptist chapel, at Newbury, Berkshire, has received a unanimous invitation to become the pastor of that congregation. This worthy minister was settled over the baptist church at Tewkesbury, for upwards of sixty years, and, previous to his leaving, strong tokens of regard were manifested towards him, proving the high estimation in which his ministerial character was held.

LAY AGENCY.—Baptists in general believe that the first duty of a man who receives the gospel is to be baptized; that as soon as he becomes a disciple, he should endeavour to lead others to the Saviour; and that every one who understands the religion of Christ has a right to teach it. Their most eminent ministers neither claim for themselves, nor pretend to confer upon others, anything analogous to "the sacrament of orders."—*Bap. Mag.*

THE FIRST OF AUGUST, the sixth anniversary of Negro Freedom, again passed over with the usual demonstrations of peace and joy. In the *Jamaica Journal*, we observe a report of some gratifying proceedings at the baptist meeting-house, Spanish Town, when Mr. Phillippo presided.

EPISCOPAL CONFIRMATION.—At Newark, on the occasion of the visit of the bishop to hold a confirmation, Mr. Kirtland, the baptist minister, issued circulars, and delivered an address on the subject: this was well done; there is nothing like being alive and active, taking advantage of every passing circumstance.

PIMLICO, Westbourne Street.—The baptist church which was formed here on Sep. 3, 1830, on strict communion principles, consisting of six members, with the present pastor, Mr. Stenson, has increased to upwards of 200. The day was commemorated this year by a social tea meeting.

ZION CHAPEL, BRADFORD, Wills.—The first anniversary was held on Tuesday, Sep. 10. Messrs. Wassell, Probert, Middle-ditch, Wilkins, Barnes, and Bunce, were the preachers. The congregations were good, and the interest is in a promising state.

NEW MEETING HOUSES have been opened at Lewisham-road, Greenwich—at Sulgrave, Northamptonshire—and at Bittern, near Southampton.

REMOVALS.—Mr. Stenson, late of Tarporely, to Kirkby, Notts.—Mr. J. Pencey, late of Stepney College, to Coleford.—Mr. S. W. Stone, to Neath.—Mr. Spring, to Stourbridge.

RECENT ORDINATIONS.—Mr. R. Brawer, late of Coleford, at Brighton.—Mr. J. Tester, at Datchet, near Windsor.—Mr. W. Laxon, at Ormesby, near Yarmouth.—Mr. Wheeler, at St. Clement's, Norwich.—and Mr. Newbegin, at St. Mary's, Norwich, for missionary labour in Western Africa.

RELIGIOUS INTELLIGENCE.

INFIDELITY, *versus* CHRISTIANITY.—

Several of our friends in the neighbourhood of Leicester, having expressed a desire that some report of the discussion which took place last winter between Mr. Lloyd Jones, socialist lecturer, and Mr. Winks, of Leicester, should appear; Mr. W. desires to state that it does not appear to him necessary to furnish a full report of that discussion, however satisfied he and his friends were with the result. But in order to place christians generally, and ministers in particular, on their guard against the tricks played with history by this man, should they be led into a public discussion with him, he mentions the following incident:—In reading a quotation from Mosheim, vol. 1. chap. 2, sec. 17, he read only that which we have printed below in roman, leaving off at the comma, as if the sentence were complete, and entirely omitting that which we have printed in italics. So much for the literary honesty of a socialist infidel!—"These apocryphal and spurious writings must have produced a sad confusion, and rendered both the history and the doctrine of Christ uncertain, *had not the rulers of the church used all possible care and diligence in separating the books that were truly apostolical and divine from all that spurious trash, and conveying them down to posterity in one volume.*"

TAHITI.—The public papers state that France has made a satisfactory arrangement with the British government, respecting the affairs of this island. It is reported that Aubigny, the Frenchman who committed the outrages, is to be recalled; and that Mr. Pritchard is to be appointed consul at the Navigator's Islands—Pomare, the Queen, to be restored under French protection!

DR. HALLEY has, at length, published his celebrated lectures on the sacraments. Now we shall have chapter and verse, and no mistakes. But fourteen shillings!

THE LATE ROWLAND HILL.—At the centenary of the birth of this distinguished but eccentric preacher, August 28, a public meeting was held at Surrey chapel, when it was resolved to build a school house in commemoration of the event.

A JEWISH SYNAGOGUE, on a style of splendour surpassing anything hitherto attempted in England, is about to be erected in the west of the metropolis: Sir M. Montefiore has given £5,000 towards the building.

SUFFERINGS OF THE SOCIETY OF FRIENDS.—From the year 1700 to 1843, there appears to have been taken from the members of this society, by distraint for Ecclesiastical purposes, £1,078,075.

THE FREE CHURCH OF SCOTLAND has provided a yacht for the accommodation of her ministers, in visiting destitute districts along the coasts.

GENERAL INTELLIGENCE.

O'CONNELL AND HIS FRIENDS have been liberated, and in Irish style too. He appealed to the House of Lords, who asked the opinion of the English judges, a majority of whom were against him. The House of Lords met, and the matter was left to the legal lords—so Lyndhurst and Brougham (!) were against him, and Denman, Cottenham, and Campbell for him—three against two—and he was set free. There were fine doings in Ireland on the day the Liberator was liberated.

THE CITY OF LONDON STEAMER, the largest steamer afloat, is destined to ply between London and Aberdeen. She belongs to the Aberdeen Shipping Company, and was constructed at a cost of £40,000. Her extreme length is 230 feet, and extreme width 53 feet. She measures 1,116 tons, and is provided with engines of 420 horse power.

A CLERICAL RECRUIT.—The somewhat novel event of a clergyman's paying "smart" occurred at the Leeds Court-house on Friday last. The reverend recruit came from Lincoln, and had enlisted into the 30th Regiment.—*Leeds Mercury.*

"THE OLD CHURCH RATE GRIEVANCE."—The *Examiner*—a clever liberal paper, has taken up this subject with its usual ability, and fully exposed the inconsistency of Sir Robert Peel, in neglecting to adjust this great grievance.

THE REVENUES OF THE YOUNG PRINCE OF WALES, from the Duchies of Cornwall and Lancaster, amounted in 1843, to £73,000. A tolerable beginning for a Prince of three years old!

THE QUEEN has made another visit to Scotland. Twice to Scotland, but not once to Ireland! Why should she not be advised to visit Ireland? Dan would have waded into the sea to meet her!

GLASS scratches an iron hammer, proving that it is harder than iron; yet glass is the very type of fragility, yielding to the stroke of soft wood, or indeed, of almost anything.

THE NATIONAL DEBT at this time amounts to £770,000,000; it is owing to about a million and a half of persons, holders of government securities for money in the funds.

ABRAHAM, ISAAC, AND JACOB, were the names given to three infant boys, born at one birth, by the wife of an innkeeper in London, a few weeks ago.

TIGHT LACING.—Another case has occurred, in the death of a fine young woman in London.

TAHITI.—The Collingwood, eighty guns, has been ordered off to this island. This is like shutting the door when the steed is gone.

AGE OF TREES.—The mahogany tree is full grown in 200 years. Cyprus trees are known to be 800 or 900 years old.

Marrriages.

July 25, at the baptist chapel, Montacute, by the Rev. J. Price, Mr. Joshua Drayton, of Montacute, to Emily, second daughter of Mr. Taylor, Yeoman, of West Coker.

August 10, at Spencer-place baptist chapel, London, by Mr. Peacock, Mr. George Weightman, to Miss Eleanor Mary Laming, both teachers in the baptist sabbath school, Boxmoor.

August 20, at the baptist meeting house, North Bradley, Wiltshire, Mr. Joseph Wilkins, third son of the Rev. Benjamin Wilkins, minister of the above place, to Miss Elizabeth Deacon, of Bradley. This is the first marriage celebrated in a meeting house in this parish. The ceremony was performed by the father of the bridegroom, who, together with the bride, are members of the church of Christ over which he presides.

August 13, at the independent chapel, East Retford, by W. Fogg, baptist minister, Mr. John Taylor, of Gamston, to Miss Ann Shethliffe, of Ellerby, both members of the general baptist church at Gamston and Retford.

August 25, at the general baptist chapel, Ely-place, Wisbech, by the Rev. W. Holmes, John Piggott, to Elizabeth Beck, both of Wisbech St. Mary's.

August 26, at the English baptist chapel, Abersychan, by the Rev. S. Price, Mr. Walter Price, of Blainavon, to Miss Ann Hughs, of the same place.

August 27, at the baptist chapel, St. Albans, by the Rev. Wm. Upton, George Hill, Esq., of Peckham, to Miss Frances Daniel, of Abbey Orchard villa, St. Albans.

September 3, at Harvey-lane baptist chapel, Leicester, by the Rev. J. P. Mursell, Mr. I. Newton, to Sarah, fourth daughter of Mr. James Clarke.

September 4, at the baptist chapel, Pershore, Worcestershire, by the Rev. F. Overbury, Mr. Thomas Stanley, of Gloucester, to Miss Hannah Heming, of Pershore.

September 5, at Scopwick, near Sleaford, Mr. Noble, bookseller, of Boston, to Everilda Anne, only child of Mr. Gardiner, of the former place, late of Ashby Hall.

September 8, at the baptist chapel, Castlestreet, Calne, by Mr. Lush, the pastor, Mr. James Knight, to Miss Sarah Shepherd, both of Calne.

September 8, at the baptist chapel, Kingstreet, Maidstone, by the Rev. William Hancock, Mr. Samuel Stacey, to Miss Martha Thomas, both of Maidstone.

September 10, at the baptist chapel, New-road, Oxford, by the Rev. B. Godwin, D.D., Mr. Ebenezer Wall, Banbury, to Miss Mary Fisher, third daughter of the late James Fisher, Esq., Great Winchesterstreet, London.

September 10, at Claremont chapel, Poutouville, by the Rev. John Brown, minister of Islington-green baptist chapel, Mr. George Carter, late of Poulton, Somerset, to Eliza, only daughter of John Flather, Esq., of Hastings-street, New-road.

September 10, at the baptist chapel, Wincanton, Mr. I. Day, to Miss Chipp.

September 10, at the baptist chapel, Chard's Mead, Bradpole, by the Rev. T. Clark, Bridport, Mr. James Strout, ironmonger, of London, to Miss Emma, eldest daughter of Captain Jobn Swain, Bridport, Dorset. It being the first marriage since the chapel was licensed, there was a large concourse of people to witness the interesting ceremony.

On Tuesday, Sep. 10, at Harvey-lane baptist meeting-house, by the Rev. J. P. Mursell, Mr. George Barton Dyer, Paternoster Row, London, to Ann, youngest daughter of the late Mr. George Cooper, of the Newarke, Leicester.

On Tuesday, Sep. 10, at the General Baptist chapel, Melbourne, Mr. Joseph Jefferson, to Miss Mary Clark.

September 14, at Bethlehem baptist chapel, Llanelly, by the Rev. B. James, Mr. William Proser, to Miss Ann Higgs.

Sept. 17, at the baptist chapel, Barrowden, by Mr. Orton, Mr. James Eyre Andrews, late of London, to Miss Goodliffe, of Morecott.

Sept. 19, at Union chapel, Oxford Road, by the Rev. F. Tucker, Mr. Alfred Bridgett, to Mary Ann, eldest daughter of Mr. G. Cheetham, of Manchester.

Sept. 20, at the baptist chapel, Thrapston, by the Rev. B. C. Young, Mr. W. Randall, jun. of Wigsthorpe, farmer, to Anne, youngest daughter of Mr. Edward W. Wickes, of Hillhouse school, Thrapstone.

Deaths.

Dr. Grant, the able and zealous Missionary to the Nestorians, "whose praise is in all the churches," died at Mosul, of typhus fever, April 24, aged 36.

July 1, at Windsor lodge estate, St. James, Jamaica, John Gordon, for many years a member, and several years a deacon of the church, at Salter's-hill.

July 15, at Springfield, St. John, Jamaica, after a short illness, in the 50th year of his age, the Rev. Richd. Merrick, Baptist missionary. The immediate cause of his lamented decease, appears to have been a severe wetting on his return from a quarterly meeting of his brethren at Kingston, about a week before. He was a most self-denying and devoted minister, and in every sense a "good man." He has left an amiable widow and children to bewail his loss, as also a numerous church and congregation. Equally is his removal deplored by his brother missionaries, by whom he was highly esteemed, and sincerely loved. Our dear

brother was attended in his last moments, by brethren Phillippo and Hewitt, who also performed the last sad offices. He evinced during his sickness the most entire resignation to his heavenly Master's will, contemplated with unwavering confidence his interest in the merits of the Redeemer, and departed with a hope full of immortality.

August 2, Mrs. Martha Holberry, of Gamston, aged 74. She was a consistent member of the general baptist church at that place, and died in the faith and hope of the gospel.

August 4, at Wallingford, aged 78, Mrs. Palmer, widow of the late Rev. John Palmer, of Shrewsbury.

August 9, Rhoda, the wife of Mr. John Acton, senior deacon of the baptist church, Soho-street, Liverpool. Uniformly a consistent and exemplary christian.

August 13, Mrs. Robinson, sen., of Leicester, aged 70. She "fell asleep in Jesus."

August 13, at Cranfield, Beds., Mr. Thos. Woods, aged 59, a member of the baptist church thirty-nine years, and deacon twenty-six years. A man respected by all who knew him, and his loss is severely felt.

August 16, at Quainton, Bucks, Charlotte King, aged 36 years, after a peculiar and protracted illness of sixteen years. She had the aid of two physicians, and thirteen surgeons. She died in the full assurance of faith. Often would she exclaim "sweet affliction! sweet affliction!" Before her departure she sung, as far as strength would permit,

"If this be death, I soon shall be,
From every pain and sorrow free;
I shall the King of Glory see—
All is well. All is well.

Just before the last struggle commenced, she said "How bright! how bright it is!"

August 20, at Smalley, near Derby, aged 36, Mr. John Wilders, general baptist minister, eldest son of Mr. Wilders, general baptist minister at Kegworth. His death was sudden; occasioned by the rupture of a blood vessel during a fit of coughing. Mr. W. was a self taught scholar, and had made himself acquainted with several languages. He was much respected.

August 24, at his residence, Rectory Grove, Clapham, Mr. Ward, publisher, Paternoster-row, aged 52.

August 27, at Saffron Walden, Martin Richardson; who was made wise unto salvation, by the instructions he received in a sabbath school in that town. During a long and severe illness, he enjoyed much of the comforts of the Spirit, and died in the possession of a good hope, at the early age of sixteen.

August 20, at Willingham, Cambridgeshire, Mrs. Sarah Gleaves, aged 67. She was a kind friend, an affectionate companion, and a benevolent christian.

August 30, in her 60th year, after a long affliction, borne with much patience and resignation to the divine will—her hope resting alone on Christ, Sarah, the beloved wife of Mr. Robert Ranyard, of Clifton near Shefford, Beds, formerly of Leicester.

Lately, at Hetton-le-Hole, Durham, aged 72, the Rev. W. Greter, twenty-two years pastor of the baptist church in that populous village, and previously, for nearly twenty years, one of the pastors of the baptist church, Sans-street, Sunderland. His life was distinguished by strong faith, eminent holiness, and great usefulness in the church of Christ, and his end was emphatically peace.

September 2, Alban, son of the Rev. W. Upton, of St. Albans, aged six months.

September 3, after a protracted illness, aged 30 years, Charlotte, the beloved and affectionate wife of John Rutter, Esq., of Morden, near Mitcham, Surrey. By this affecting visitation, seven young children have been deprived of a tender, pious, and judicious mother; and her pastor and many others are called to mourn the loss of a most valuable and faithful friend.

September 5, at Ashford, the Rev. Henry Smith, M.A., baptist minister of that town.

September 6, at Kibworth Harcourt, aged 68, the Rev. Edward Chater, for forty-one years the faithful and zealous pastor of the Independent church and congregation at that place. The catholic spirit which he manifested towards christians of other denominations, endeared him to a large circle of friends, by whom his memory will be long held in affectionate remembrance.

September 8, early in the morning, deeply lamented by her family and a large circle of friends, Miss Hepzibah Knight, third daughter of the Rev. John Knight, of Surrey-lodge, Brixton-hill. Her health had been declining for some weeks, but not so as to produce immediate apprehension. Having been detained some sabbaths from the house of God, she had resolved, on the expected return of her pastor, to make an effort to be present at the Lord's table. She retired to rest, telling her attendant that she was confident she should sleep through the night. When the hour arrived to administer the usual medicine, it was found that her spirit had fled. She had fallen asleep in Jesus. She was an active and greatly beloved teacher in the sabbath school; and, though of feeble constitution, did "what she could."

September 11, aged 86, Thos. Harvey, Esq., of Woodnesborough, Kent. He was a member of the baptist church at Eythorne, 64 years, and a deacon 37 years.

September 16, at the baptist chapel, Little London, Willenhall, by Mr. W. Ragsdell of Thrapstone, Mr. John Wainwright, to Miss Harriet Cope, both of Wolverhampton.

DEATH OF DR. CARSON, OF TUBBERMORE.

It is our melancholy duty to announce the death of this distinguished and venerated minister, which took place on the 24th August. The circumstances of Dr. Carson's decease, which were in all respects most trying and affecting, are as follow:—Having been for a few weeks in England, where he had gone on ecclesiastical business, he was about to return home on the 16th. He reached the quay at Liverpool, from which he was to take the steamer to Belfast, a considerable period before the hour of sailing; and, while walking leisurely upon the wharf, he pulled out his watch to ascertain how long time would elapse before the vessel would leave the harbour. While in the act of looking at the time-piece, he unconsciously approached too near the edge, and, in an instant, was precipitated into the tide. The fall to the water was about nine feet, while the depth of the liquid element was twenty-five feet more. No sooner, however, had he sunk, than a small boat from the quay was pushed off, and immediately on his rising to the surface he was placed in it. His arm, which had been dislocated at the shoulder, was speedily adjusted, and the injury sustained did not appear so great as to forbid his being conveyed to his berth in the Falcon, then about to sail. The passage was unusually long, extending to about twenty-four hours; and, although every attention was paid to him while on board, it was found, on his arrival at Belfast, that he was in a state of extreme debility, although it was not conceived of danger. He was removed to the residence of the Rev. Mr. Wilson, baptist minister, where he remained till his decease. He had not been long there, before symptoms of congestion of blood upon the lungs presented themselves; but, under the judicious treatment of Drs. Moffat and Purdon, joined by his son, Dr. Carson, of Coleraine, it was expected that the attack would be arrested. On Friday evening, however, an unfavourable change presented itself, and, on the morning of Saturday, he breathed his last. He retained the full vigour of his mental faculties throughout his illness, and evinced the greatest calmness and composure under the visitation. He was in the 68th year of his age.

We understand that Cheltenham was the last place visited by Dr. Carson, and that he took breakfast with his friend, the Rev. W. G. Lewis, of Salem chapel, on the morning of the fatal accident.

CONVERSATION WITH CORRESPONDENTS.

T. C. B. We are certainly much annoyed by anonymous scribblers, and although, nearly every month, we have complained and explained, the annoyance is continued. We again repeat, that articles of intelligence must have the writer's name and address, not for publication, for he may adopt what signature he pleases, but for satisfaction, and for reference if necessary.

"Anxiety" wishes for our opinion on the salvation of lunatics. We can only say, that we always love to look at the bright side of an object, if there be one. This, with many other such matters, we may cheerfully leave with Him who "will do right."

J. C. gives us an interesting report of the annual meetings of a male and a female christian club in Hampshire. We should be gratified to hear of similar associations being formed. Tea was provided, and a public meeting held in one of the meeting houses of the village, addresses delivered, &c. The "Poetical Address" of a mother to her children in America, displays much maternal and pious feeling, but the poetry is not correct enough for print.

"Subscriber." Are you not aware that we have lately had a long discussion on instrumental music in our pages? We cannot strike up another tune at present.

"Wem, Satop." A correspondent, whose name we cannot decipher, has sent us a long report of a tea meeting held here on Good Friday last, at which a baronet presided, whose name we cannot distinguish. Why cannot our friends write plain?

J. X. Z. We will not answer questions of this kind which may be asked by anonymous correspondents. Besides; when, as in this case, there is no necessity for concealment, we suspect all is not right.

S. F. tries to prove that married men only can fairly claim the title "Reverend," and quotes Ephesians v. 33, as his authority.

"Emilius Alexander" makes no reply!

ERRATA.—In our last, page 303, for 19 June read 0 June, and for xxii. Matthew read xxiv. Matthew.

SPECIAL NOTICES

1. Communications must reach us by the middle of the month, but earlier if insertion in the next month is to be secured.
2. No correspondence acknowledged after 21st.
3. Copy for each separate subject should be written on separate slips of paper, and enclosed in an envelope. Avoid cross-writing. This will save the Editor days of perplexity and labour.
4. All "Intelligence" must have the address of the writer, or it cannot be inserted; he may adopt what signature he pleases.

BAPTIST REPORTER.

 NOVEMBER, 1844.

ON THE EXTENSION OF CHRISTIANITY.

WE must this month aim at removing the most considerable obstacle which appears to stand in the way of the accomplishment of our object, and then conclude this series of papers in December with a few general remarks. In 1845, we shall propose this subject for open discussion in our pages.

In surveying the resources and engagements of the baptist denomination, we find much to approve. Its various institutions are excellent, and are fully deserving of the most generous and active support. We are thankful that we are not therefore under the necessity of any stern and painful duty to pull down any of these in order to build up the one we propose. The machinery of Colleges, Home Missions, and Revivalists, at present in operation, we do not touch.

It would, however, be an important question for consideration, providing the best mode for the Extension of the Gospel, were now, for the first time, to be discussed amongst us, whether a more scriptural and therefore a more efficient and successful mode, than that at present in operation, might not be proposed and adopted.

We are aware of the circumstances under which our present modes of operation came into existence, and

we have every feeling of respect for the generous men who originated them, and have conducted them hitherto; and we believe that those who now manage them have too much of the love of Christ and souls in their hearts, to turn their attention from any who would show them a still "more excellent way."

Let the plans already in operation be continued by all means, but let them not furnish objections to a more comprehensive scheme for diffusing the knowledge of the gospel of Christ.

But the chief obstacle which we perceive in our way, does not arise from the institutions already in existence. The obstacle to which we refer is one of a more formidable nature. It is one of older date, and may be traced up to the period when christianity was first taken under the patronage and protection of the state—It is a *passion for architecture and decorations*.

For a long period the early christians were often without places of worship set apart expressly for their use. If it be admitted that they could not have them, because they were everywhere persecuted and spoken against, it must at the same time be allowed, that places of worship were not essential to their success in diffusing the gospel, and that the followers of Christ

were more sincere and ardent in their devotions when they worshipped at midnight or early dawn, under the open sky, in woods, or beneath rocks, than when the temples of the heathen were appropriated to their use.

The passion for architecture and decoration was continued onward through the darkest days of popery. Indeed, in these things the Romanists approached perfection. Witness the splendid minsters and noble cathedrals of Europe. In our own country these passed into other hands at the, so called, Reformation; and still they exist in all their majestic grandeur; but seek not for the living religion of Jesus Christ in that mighty monument of timber and stone; for there all is cold as its marble tombs—lifeless as its silent graves.

These magnificent examples of human folly ought to have stood as beacons to warn men in all future ages. But have they? Is not the passion for architecture and decorations increasing in our land—among churchmen, aye, and among dissenters too! Here the Compulsionist and the Voluntary are agreed; and, not only is the Roman Catholic at work again amongst us, raising up his cathedrals and his monasteries—not only is the Anglican Priest restoring the altar pieces and the stalls, the painted glass and popish vestments, the candles and the carved work, which his more scrupulous predecessors had cast out, but the Wesleyan and the Baptist, the Independent and the Presbyterian, are found rivaling each other in the external splendour and internal decorations of their places of public worship.

O when will men be men! when will christians be christians! When will *men* cease to be pleased with mere gewgaws—when will *christians* learn that the kingdom of God is within them—not meats and drinks—not architecture and decorations—but righteousness, peace, and joy in the Holy Ghost.

We are quite aware that some improvements were necessary both in the situation, appearance, and conveniences of many of our places of public worship. Built by our fathers perhaps in days of persecution, many of them were in retired and out-of-the-way places. Unaccustomed to the erection of places for public assemblies, they were confined and inconvenient, and often unhealthy, especially where the custom prevailed of interring the dead within the walls.

We readily concur with those who affirm that our places of worship should be conspicuous and easily found—open, airy, and comfortable—not in the meanest, nor yet in the most respectable, part of a locality; affording every convenience to the families who regularly attend, and offering accommodation to all, even to the poorest, without money and without price.

All this might be done decently and respectably, without mimicking (for it is only mimicking after all) the architecture and decorations of popery and episcopacy; and the money thus saved, by moderation in expences, would erect school-rooms and preaching places in those parts where the poorest of the people reside. Would not such christians feel more happy in the consideration that they were not only sufficiently comfortable themselves, but had made accommodation also for those for whom nothing was provided? and would not this consideration be to them a far higher source of gratification than all the decorative splendour with which they might surround themselves? In one word—would not the amiable spirit of christianity be more fully developed by such suitable and benevolent arrangements?

Perhaps some may say, "Do both; provide for yourself and for others too." Good; but would this be done? How many churches have involved themselves in such extraordinary attempts at architectural display—their members burdened, or furnished with an excuse for refusing to aid the weak. The

other day, a rich man was asked for a donation to a poor cause in a populous and destitute neighbourhood. No; he could not spare a single sovereign, because the church of which he was a member were about to erect a splendid edifice, which would rival the public buildings of a populous town!

But how does this building system affect our proposed plan of operation? In this way. It is usually deemed desirable, in attempting to introduce a baptist interest into a new place, first of all to provide a building. We do not say this may not be done with propriety in some cases; but these ought to be the exception, and not the rule. For by adopting this mode a serious expence is incurred, which lies as a heavy burdon on the rising interest. The townspeople know this, and, though perhaps disposed to attend, are repelled by the debt. Appeals to the public are continually made, which bring the place into dispute; and not unfrequently have such attempts failed, and the introduction of the cause has been removed to a distant and indefinite period.

We regard such proceedings as the very reverse of the scriptural system. We have no such example in the Acts of the Apostles. Their business was with men, not meeting-houses—they sought for converts, not chapels. Everywhere they went preaching the gospel, and the Lord worked with them, guiding them in their proceedings, intimating where he had much people, and suffering them not to visit certain provinces. In all their progress they recognised the finger of God. And though we make every proper allowance for the differences in their circumstances and ours, yet are there not certain great principles which remain for our government and guidance? Is not He whom we serve the Lord of the harvest—is not his eye upon the whole of the field—is he not better acquainted with those parts of it which require cultivation, or are ripe unto the harvest, than we?

Should we not put ourselves under his providential guidance, and go forth and preach the gospel, as he has already commanded us, to every creature, looking for his blessing?

By this mode, the spiritual necessities of our population would be developed—in many instances a people prepared for the Lord would be discovered—the hearts of our brethren would be refreshed, when (like Barnabas on a similar errand) they saw the grace of God—and the churches would be stirred up to increased zeal and devotion. Meeting-houses, schools, and all the conveniences for perpetuating christian worship and instruction would follow, slowly it might be, but happily and surely.

On the other hand, if we make choice of the places ourselves in which we will erect a place of worship, and attempt the introduction of a cause, may we not be liable to certain influences not altogether pure, such as emulation of others, &c.—or may we not be liable to the charge of running before we are sent? Should we not rather visit all places, and enter where the Lord opens a wide and effectual door? Would not faith, and prayer, and hope, be brought out into livelier exercise under the latter circumstances?

In 1840 we remember that our warm-hearted brother, Mr. Pulsford, proposed the raising of a fund of *three hundred thousand pounds*, for the erection of one hundred new meeting-houses and other purposes. We did not consider the proposal feasible at the time, but out of respect to our zealous friend, we submitted his proposal in our pages. And we still conceive, that to commence with the erection of places of worship, is to begin at the wrong end—is, to use a very homely saying, “like putting the cart before the horse.”

Even discriminating legislators are beginning to discover that mere “church building” will not do. We all know what immense sums of public money have of late years been

voted for this purpose, and that in many cases the results have been very unsatisfactory. Still there are those, who, led on by Sir Robert Inglis, are continually calling out for more "new churches." But what is the opinion of our present government—the tory government of Sir Robert Peel? At a meeting at Barnsley, in Yorkshire, on Monday the 23rd of September last, of the friends and supporters of the "Society for Promoting the Increase of Church Accommodation," Lord Wharncliffe, President of the Council, and Chairman of its Committee on Education, made some most remarkable statements and declarations. As they have a bearing on our subject, we extract a few sentences from his speech on that occasion.

"I was myself, at one time, of opinion that the first thing to be done was to build churches; but now I incline to think that that was a mistake. The first duty, as it seems to me, is to appoint persons who will administer religious instruction to the people, allotting to them a suitable and convenient district; and I am satisfied that when that duty is properly performed by duly qualified and zealous men, there will be no want of the means for building churches in this country." This leads him to approve of Sir Robert Peel's Church Extension Act, "which puts into the power of the clergy and their parishioners to apply to the ecclesiastical commissioners to form districts within which, (even though there may be no church erected, but where a suitable room can be procured, to be licensed by the bishop,) a clergyman may be appointed to give that spiritual instruction to the people which is so much needed. By that act, provision is made by which the maintenance of such ministers, so to be appointed, is secured. I cannot help hoping that that measure will have a very great effect upon the religious instruction of the people. It was intended to have that effect; and my hope is that it will prove so." From hence it fol-

lows, naturally, that he should look to the aid of voluntary exertion in erecting churches for congregations previously gathered and formed. "I am persuaded," says Lord Wharncliffe, re-echoing what Sir Robert Peel has repeatedly uttered in the House of Commons, "that, upon suitable religious instruction being afforded, by zealous and competent ministers, to those classes of persons to whom it is very important that such instruction should be given, they will not be satisfied with a mere room in which to worship God, but will find the means of aiding the government in providing a proper place for religious worship.

These are remarkable observations, especially when we consider the quarter from which they proceeded. Certainly they should be pondered, not only by churchmen, but by dissenters also. We recognize in them sound sense and right views, so far as they extend.

Let us not, in any remarks we have offered, be misunderstood. Christians do right in providing for themselves suitable and convenient places in which they may, at stated periods, assemble for divine worship, and in which the glorious gospel can be published to others; and these should be public, but not pompous—spacious, but not splendid—neat, but not gaudy, comporting somewhat with the solemn engagements to which they are set apart.

What we deprecate is, lavish and unnecessary expenditure in their architecture and decorations; that it might be more wisely and beneficially appropriated. And we protest against that system for extending the knowledge of the gospel which proposes to build places of worship first, and form churches afterwards, as expensive, forbidding, and burdensome—as a drag-chain on the wheel of the gospel chariot, and as opposed to the example of the first and most successful propagators of christianity.

THE GOSPEL.

THE Gospel is good news, or glad tidings; it was sent from heaven, is published on earth, and should be heard, believed, and obeyed by sinners. It is the glorious gospel of the blessed God; it informs us that God is love, that God was in Christ reconciling the world unto himself, and that he hath given us eternal life, which life is in his Son. It is the glorious good news of Christ, the anointed Prince and Saviour, who is exalted to give repentance and the remission of sins; it informs us that he took our nature to take away our sins; that he hath conquered satan, overcome the world, made an infinite atonement for sin, rendered death weak and powerless, made peace with God, and brought life and immortality to light. It is the glad tidings of the free favour of God towards us; of grace reigning to pardon sin, to justify sinners without works, bringing salvation, and teaching holiness. It is the good news of salvation—salvation for the vilest—salvation which frees from all condemnation, admits into the holiest by the blood of Jesus, and entitles to an inheritance which is incorruptible, undefiled, and cannot fade away.

The gospel comprises doctrines to be believed, ordinances to be observed, precepts to be obeyed, promises to be fulfilled, invitations to be accepted, warnings to be regarded, and counsels to be attended to. It presents to us a Prophet from whom we should learn, a Priest we ought to employ, a King we are bound to obey, a Saviour in whom we may trust, a Friend in whom we may confide, a Brother who deserves our love, a Father who supplies all our wants, an Advocate who will carry our cause, a God whom all must adore, a Mediator by whom to approach him, and a Spirit who teaches and comforts.

The gospel flows from the great love, free grace, and abundant mercy of God; it is founded on the Saviour's person, mediation, and death; and it

becomes effectual through the energy and operation of the Holy Ghost. In his hand it begets faith, awakens hope, produces love, generates penitence, excites humility, imparts peace, and fosters habitual hatred to every sin. It weans from the world, raises the affections to heaven, delivers from the power of satan, makes us zealous for God, and translates us into the kingdom of his dear Son. It fortifies the mind in persecution, soothes the soul under sorrows, checks the impetuous spirit in prosperity, crucifies the flesh, and unites christians together in holy love. It destroys covetousness, and produces benevolence; it roots out pride, and implants meekness; it conquers self, and exalts the Saviour; it enables us to rejoice when suffering for Christ, and raises us above the fear of death; it transforms from the world, and conforms to God; it makes us loathe uncleanness, and love chastity; it dethrones every idol, and enthrones the living God; it delivers from sin, satan, and the world, and devotes body, soul, and spirit, unto the Lord.

The gospel is proclaimed on earth, and fully enjoyed in heaven. It is called "*the glorious gospel*;" being glorious in its Author, subject matter, and effects:—"the everlasting gospel;" being unchangeable in its nature, and destined to exist for ever:—"the word of truth;" because it contains the truth of God, and is opposed to all false systems:—it is "*the gospel of peace*;" for it proclaims, imparts, and produces peace—peace with God, peace of conscience, and peace with all mankind.

The gospel is opposed to all carnal systems, and must triumph over all opposition; being founded in the highest wisdom, attended by omnipotent power, and designed to glorify God in the highest, it must abide, spread, and triumph. It differs from the law, though it is not, strictly speaking, opposed to it; both are necessary, useful, and have a distinct

work to perform. The law wounds, the gospel heals; the law discovers the disease, the gospel the remedy; the law alarms of danger, the gospel finds the refuge; the law causes fear, the gospel begets hope; the law demands payment, the gospel provides a surety; the law wrecks the vessel, the gospel launches the life boat; the law stirs up sin, the gospel purges it away; the law shuts up, the gospel proclaims freedom; the law strips the sinner naked, the gospel clothes him in the best robe; the law condemns, the gospel acquits; the law says, "sinner, thou must die," the gospel says, "Christ died for thee;" in a word, the law is the ministration of wrath and death, the gospel is the ministration of peace and life.

The gospel is compared to the great jubilee trumpet, which proclaimed liberty and restoration; to honey, which is sweet and medicinal; to a net, which collects and draws to the shore; to leaven, which works and assimilates; to seed, which grows and multiplies; to treasure, which is valuable and useful; to light, which discovers and cheers; and to gold, which is pure and costly.

The scriptures always speak highly of the gospel; they call it a joyful sound, the power of God, and the incorruptible seed which liveth and abideth for ever. It turned the Thessalonians from dumb idols, to serve the living God; it made Paul the object of the world's hatred and the churches' love; it still turns lions into lambs, and leopards into kids, the wilderness into Eden, and the desert into the garden of the Lord; where it takes effect, instead of the thorn comes up the myrtle tree; and instead of the briar, the fir tree, the pine, and the box tree together. Oh, to feel more of its power, receive more of its light, and manifest more of its spirit! Blessed Gospel! take the wings of the morning, and spread, penetrate, subdue, and transform; may the wilderness and solitary place

be glad for thee, and may the desert rejoice and blossom as the rose! Glorious Gospel!

"Should all the forms which men devise
Assault my faith with trencherous art;
I'd call them vanity and lies,
And bind the Gospel to my heart!"

JAMES SMITH.

New Park-street, London.

Biblical Geography.

SYCHAR, AND JACOB'S WELL.

In our September number (297) our esteemed correspondent W. B. produced some valuable evidence respecting these localities, in contradiction of the notion that they afforded no accommodation for the immersion of christian believers. A friend on the borders of Wales writes:—"About a month ago, a Wesleyan minister, who has travelled in Palestine, asserted at a public meeting, that in the neighbourhood of Sychar was Jacob's well, very deep, but not containing sufficient water to immerse an adult; and as it was well known multitudes were baptized at Sychar, he should like to ask his baptist brethren, how immersion could have been practised there. The following day, I sent him the Sept. number of the *Reporter*, with the following note:—

'Dear Sir,—Having been informed that at the late Independent Jubilee meeting, you laboured under considerable difficulty to reconcile our primitive and apostolic mode of immersion with the geography of Sychar, I beg to call your attention to the article signed W. B. in the accompanying *Reporter*; after perusing which, I have no doubt scenes will be recalled to your mind, that would afford accommodation for the immersion of multitudes if required.—
Yours truly, C.'

In answer, I received the following very candid, logical, and lucid reply:

'Dear Sir,—I am sorry you should think it necessary to take so much

trouble, to try to set me right on a matter of mere opinion. Neither yourself, nor the redoubtable correspondent of the *Reporter* (W. B.) can ever prove that Christ or his disciples, excluded a single infant, or baptized a single individual by immersion, much less that that is the only right mode of administering the divine rite. I never doubted that there was other water at Sychar, besides that brought from Jacob's well. The 'fine stream' spoken of in the beautiful quotation to which you refer me, (which I well recollect seeing) is no more than might have been made by the inhabitants!

Yours truly, J. B."

Our friend makes some rather indignant, but not more indignant than just, remarks on this reply, which we need not publish. Let the reader, whether baptist or pædobaptist, judge for himself. To assist him in forming his opinion, and in further corroboration of the evidence produced by W. B., we give the following extracts from two recently-published books; the first by the Rev. George Fisk, LL.B., a church of England clergyman, who visited Palestine in 1842, was published last year; the second by Ridley H. Herschell, a non-conforming minister, and a natural as well as a spiritual son of Abraham, who visited the land of his fathers in 1843, was published this year.

"At the widest part of the opening of the valley, there is a low pile of rude masonry, surrounded by a large number of loose stones of considerable size, and remains of walls and their foundations. It is an object which many a traveller might overlook, were he not prepared for it by previous announcement. An ancient—a very ancient well is concealed by these remains, the descent to which is made through a narrow mouth in the stone work above, usually covered with a massive fragment of stone. The stone was too heavy for us to remove without more aid than we could command. I should gladly have drank

of this water—but, in addition to the fact of its mouth being closed, I learnt that the 'well is deep,'—and I had 'nothing to draw with.' The most august traveller whose feet ever pressed the soil of the Holy Land, once rested on the brink of this noted well. That traveller was Jesus of Nazareth. The well is Jacob's well. It is in the high road—the road over which the generations of past ages have been wont to travel from Judæa to Galilee. The identity of the well of Jacob is not sought for through any popish tradition, but through a Mahomedan one, which appears never to have been disputed; and it seems, time out of mind, to have been called by the Arabs *Bir Yacoob*, (the well of Jacob,) and it is by that name they now universally designate it. On account of its great depth, and the consequent coolness of the water at all seasons, it has no doubt been highly esteemed from the beginning; and this may be alleged as a reason why the woman of Samaria should come so far from Sychar to draw water, when other wells were near at hand, and while the vale of Sychar abounded with rich streams."—Fisk, pp. 339—341.

"We only remained a few hours at Nabloos (Sychar), being now anxious to arrive at Jerusalem as soon as possible. About half an hour after we left the city we came to Jacob's well. There is a low vaulted chamber built over the mouth of the well, the lower part of which may have been originally the ledge that surrounded it, on which, or on a similar one of an older date, our Lord may have sat to rest when weary with his journey. All travellers express surprise why the woman of Samaria should come a mile and a half to draw water, when there are fountains close to the town of Sychar. I think there is every reason to suppose she did so as a religious ceremony, similar to that practised by the Jews in Jerusalem, on the great day of the Feast of Tabernacles. I must not omit to mention, that one of

the American missionaries some years ago sounded Jacob's well, and found it seventy-five feet deep, having ten feet of water in it. The Samaritan woman might truly say, 'the well is deep.'—Herschell, pp. 120, 124, 129.

"CHURCH" PRINCIPLES DEFINED;

FROM PRACTICAL OBSERVATION.

"Ye have perverted the words of the living God."—Jer. xxiii. 30.

THE design of the writer of the following remarks, is simply to examine and plainly and unreservedly to lay down, a statement of what are called "Church Principles;" and in doing this he would first remark, that it is not intended to reiterate those principles as laid down in the Articles recorded in the book of Common Prayer; but the way and manner in which those principles are carried out and acted upon by the clergy of the church of England, and the influence they produce on the minds of the people. The first to which I shall allude, is the act of initiating unconscious infants as members of the church; calling upon unsuspecting persons to acknowledge themselves bound to perform and do for those infants that which they are incapable of doing, and, in most cases, quite regardless of fulfilling; calling upon them to give their assent and consent to Articles of faith which have probably had no previous consideration, whether right or wrong, resting satisfied with a mere verbal affirmation of their belief in the statements proposed in a form of words expressly for their use. Secondly—Whether those promises are observed or not, the persons in whose names they are made are called upon, at a future period, to acknowledge a similar confession of belief, or rather to take upon themselves the same promises made for them in their infancy. Thirdly—To inculcate in their minds

a feeling of disaffection towards all those who do not submit to these ceremonies, or who speak against them; to admonish them to frequent no other place of worship, even where the gospel is preached; to form no connexions with individuals who frequent those "other places of worship;" to discountenance the distribution or perusal of any book which may be edited or published by a dissonter; and finally, to put out of place and power those who are guilty of the above breaches of discipline. To use coercive measures to induce others to attend church; by acts of charity and relief of temporal necessities; by the establishment of schools for their children free of exponce; by funds collected for purposes of benevolence, and by a denial of those privileges to those who attend elsewhere; and withholding the same from all applicants who attend the worship of God in what is called a "meeting-house."

This is a brief summary of what are commonly designated "Church Principles," as deduced from the active carrying out of the same by the ministers of the church of England, in their different parishes. I will now endeavour to point out the injurious effects those principles are calculated to have upon all who are influenced thereby, especially in rural districts. To insist upon the necessity of parents bringing their children to be admitted members of the church by baptism, is building and confirming them in superstitious ignorance as to the nature and design of that ordinance; since faith in the promises of God made to their children is only required of them in words: neither have they any apprehension of the benefits their children are to receive, except it be the miserable delusion that they are thereby saved, or made inheritors of heaven, from which they would be excluded if they should die in an unbaptized state. (See Jer. xxiii. 16, 17, 32; xxviii. 15—Eccles. v. 5—Isa. ix. 14, 16.)

To show disaffection, or betray a want of charity and kindness towards others, is to act contrary to natural obligations (Jas. ii. 8, 9), contrary to spiritual relationship (Gal. vi. 10), and contrary to the feeling manifested by Christ and his apostles (Mark ix. 38, 39, 40; Rom. xv. 2; 2 Cor. iv. 2). To neglect assembling ourselves together in the name of the Lord, is contrary to the admonition of the apostle (Heb. x. 25), and Christ himself has promised a blessing to rest on those who thus assemble, wherever it may be (Matt. xviii. 20). Neither are we forbidden in the word of God to associate with any but those who "walk disorderly" (2 Thess. iii. 6; 1 Cor. v. 11). Neither are we forbidden by scripture to throw aside the testimonies or evidences of others, but to prove all things, and hold fast that which is good; (1 Thess. v. 21) for he that doeth truth cometh to the light, that his deeds may be made manifest (John iii. 21). To endeavour, by any coercive measures, to have dominion over another man's faith; is plainly opposed to the scriptures of truth (See Mic. iii. 10, 11; 2 Cor. i. 24; Rom. xiv. 5; 1 Cor. ix. 12; x. 32).

Thus we find that "Church" Principles are as directly opposed to the will of God, as they are unfriendly to social intercourse. The following will also show that the principles of the high church party are inconsistent with themselves, or are contrary to "Church" practice.

For "Church" Principles teach us to receive nothing as an Article of faith, but that which may be read in scripture, or proved thereby (Art. 6); and "Church" Practice enforces belief in everything contained in the Book of Common Prayer, or delivered by a clergyman.—Acknowledge the church to consist of a congregation of faithful men (Art. 19); and is opposed to all other bodies of christians but those who assemble in the parish church.—Authorise enquiry to

be made of "evil" ministers, and those accused of offence by just judgment to be deposed (Art. 26); and does not hear or sanction any statement of the kind, but allows immoralities to pass unnoticed.—Represent baptism as a *sign* of regeneration (Art. 27); and declares it to be the thing signified (Baptismal Service).—Declare that no works done before the grace of Christ, make us meet to receive grace (Art. 13); and affirms that baptism improves our position, for thereby we are placed in a condition to receive grace.—Tolerate a free exposure of error, both as regards the traditions of the church and the unworthiness of ministers (Articles 20, 26, and 34); and denounces it as unchurchmanlike and inconsistent with membership, to find any fault against the Prayer Book or the ceremonies of the church.—Profess "perfect freedom" (Collect); and is complete bondage.

Horsell, Surrey.

J. J.

PULPIT VULGARITIES.

UNDER this head, Mr. Editor, a series of papers might be written, which, if published in your widely-circulated *Reporter*, would be, under the Divine blessing, calculated to keep in check the disposition which still prevails among a certain order of ministers, to use the pulpit as a stage whence they may scatter their rough and droll *originalities* among the gaping crowd beneath. I trust that some of your contributors will take up the theme in its multiform aspects. But permit me to offer a word or two on the comical manner in which satan is introduced into the discourses of some of our brethren. No one can have less objection than myself to the utterance of a merry thought, when the time and place are in keeping with it; but I have an unutterable distaste

for *pulpit* jokes, and that distaste is never more excited than when the "prince of darkness" is made the subject of such jokes. The pulpit should be deemed as unsuitable a place for creating merriment as the chamber of death; and the author of all evil, next to the Author of all good, is the last being upon whom to play off our witticisms. If he were a fictitious person, and not the actual originator and abettor of man's apostasy from God, a gibe or a pun at his expense might be venial, although even in that case there would be manifested a mental weakness and a coarse taste. The mere ideal personification of such principles and acts as really belong to satan, would awe a meditative mind; when, therefore, the terrible being himself is introduced sportively into discourse, especially from the pulpit, it is unutterably repugnant, both to the intellect and the heart, of every thoughtful man. When even an archangel encountered satan, he seemed to shrink with instinctive horror from his direful presence. How full of awfulness are the words of Jude. Michael the archangel *durst* not bring against him a *railing* accusation, but said, "The Lord rebuke thee." None but fools will trifle with a name which angels utter with something like dismay. When a preacher—who of all men ought to be under the influence of serious views of sin, and of him who is the author of sin—whose office it is to persuade men to flee from the wrath to come, and believe on him who came to "destroy the works of the devil;" when *he*, the herald of eternity, stoops to court a senseless grin by "railing" at satan, or by jocularly referring to him, he descends too low for criticism. It is hard to suppose that such a preacher has deeply realized "the powers of the world to come," or that he travails in birth for souls till Christ be formed in them the hope of glory. Ministers, pre-eminently, should heed the apostolic charge, "Be sober, for the end of all things is at hand."

W. B.

A COMPLAINT.

BY W. W—, H.

It has long been my impression, that some of the christian congregations of Britain, do not manifest toward me sufficient attachment, nor render me that respect I deserve.

I hope my solemn protest will produce the desired result—especially among those *baptist churches* where the evil obtains.

The state of the case is just this. It is customary in many religious assemblies, never to read the sacred truths I unfold but on the Lord's-day. At the social prayer-meeting I am scarcely seen; and at the weekly lecture I am only opened that the lecturer may announce his text.

Such conduct is derogatory to my dignity—grieves the soul of my author—and will most certainly incur his displeasure.

The Brahmin reads his Shaster, and the Mahomedan his Alcoran, publicly every day; but by some teachers of christianity, once a week is counted enough for the public perusal of my pages!

In my infancy I was revered and frequently read by the Jewish church—subsequently the perusal of my pages formed a prominent part of the primitive christians' worship—now, (is it in consequence of increased light, and knowledge, and holiness?) I am laid aside as unnecessary, except on the sabbath.

I ask why is this? Is such conduct right? What arguments can be adduced in favour of it? Do my contents give sanction to it?

I trust the individuals guilty of the conduct which has called forth the above complaint, will ponder these questions, and I hope the result will be—a *more diligent attention to the public reading of*

THE WORD OF GOD.

DEATH.

DEATH, to be justly and fully understood, must be viewed and felt in relation to eternity. It is dreaded or desired according to the disposition and character of individuals. It is the stroke which divides the body from the soul, and terminates all the affairs of this life. It suspends every physical energy, while it leaves the soul in possession of all its powers to think, feel, and act for ever.

Death is the terror of the impious, their herald of wrath, and executor of divine vengeance; but to the godly, the end of grief, harbinger of peace, and porter of heaven;—to both the mandate of God.

This arch-destroyer was begotten by satan, born of Eve, and reared by Adam. From Paradise, he treads the ocean and the land. "The whole creation groaneth and travaileth in pain together until now." Oaks and herbs, giants and babes, monarchs and slaves, fall before him!

The rage of atheism, scorn of infidelity, cant of hypocrisy, mystery of rationalism, pomp of will-worship, morbidness of spiritual ignorance, annoyance of moral rebellion, nor apparent dominion of iniquity, can ever remove the *fear* of death. Religion, faith in Christ, alone extracts his sting.

Death is inexorable. Equity governs his course; sin imparts him power; believers in Christ have exulted before him; martyrs conficted with him; apostles trampled on his venom; the Lord Jesus Christ dethroned and conquered him for ever. Notwithstanding this, he is the *last enemy* that shall be entirely destroyed. He struggles still. Instantaneous is our exit, and interminable our after state.

The universe teems with emblems of death; and analogy beshrouds his form. Each falling tear, piercing pain, passing groan, trembling pulse, throbbing heart, and dying sigh, reminds of him. The peal that rolls in

the sphere and sleeps anon, calls aloud. The day that yields to night captivity, and the dew-drops that sink in the sod, bespeak the "great change" to come. The catalogue of disease, hoary hairs, flight of health, speed of time, and farewell of friends, have admonitions for all. Imagination lifts the veil, but dreads to view the scene. It tells us we shall die. How, or where, can we *feel* this truth? Retire; silence itself will overawe the soul. Return, and enter the "house of mourning;" see there the image of thyself expire! 'Tis a father, a mother, or a friend. A struggle and a sigh, and death has done his work. Now close the eyes that gaze but cannot see! But oh! to see myself my own memento. I sleep, and seem a breathing corpse. I dream, and am as though disembodied in another world. I rise refreshed, to seek the peace or pain of another day, and am thus referred to judgment and eternity.

Enough to make me feel, to feel afraid to die. But die I must, as others have. Williams, the martyr, is gone! Robert Hall is gone! Carson, too, is gone! Yes; and a thousand worthies more. Oh! exploring, eloquent, mighty men! ye are dead; yet ye live on for ever! 'Tis vain to mourn over loss. "It is the Lord, let him do what seemeth him good." Great thoughts, and words, and deeds sleep with them; but immeasurable usefulness has immortalized and embalmed their memory.

Christian! appreciate, admire, and improve the example left. But, to escape their spots, keep closer still to Christ. He is the "Lord our righteousness."

Sinner! ungodly, inveterate, secure! "prepare to meet thy God." The blasts of autumn are come; the severity of winter is nigh; and being unfruitful, *you* may be "cut down." Look unto Jesus, lest in the moment of death you exclaim, "The harvest is past, the summer is ended, and I am not saved!"

Dunchurch.

K.

POETRY.

THE JUDGMENT.

WHEN flesh unconscious sleeps,
 Wrapp'd in the shades of night,
 The sleepless spirit sweeps
 O'er boundless fields of light;
 What scenes of hope and fear,
 Unstudied and unsought,
 Appal it then, or cheer;
 What lessons then are taught.

On high there was no ray,
 The hush of night was deep;
 And this poor jaded clay,
 Was taking rest in sleep;
 In that same night and hour,
 In my lone upper room,
 In a vision of power,
 I saw the day of doom.

Than light itself more fair
 The great pavilion stood,
 A thing of life, in air,
 Glass'd on life's crystal flood;
 Its quick, dilating eyes
 Flash'd with a living flame,
 As out of it shrill cries
 For righteous vengeance came.

The Lamb was on the throne,
 The dead before him stood;
 His face as lightning shone,
 His robes were dipp'd in blood;
 The books were duly placed—
 The books of woe and weal,
 Where right and wrong were traced—
 His hand was on their seal.

Innumerable spheres,
 In the abyss of space,
 Were numbering their years,
 In bright and mazy chase;
 What human sin had brought
 On man, and on the earth,
 Them had affected not,
 As pure as at their birth.

'Midst ether's boundless tide,
 Instinct with brilliant life,
 The judgment, booming wide,
 Made ruin's aspect rise;
 Eternity and time,
 The evil and the good,
 Deep hell and heaven sublime,
 In awful contrast stood.

Christ's enemies were bound
 And all put under him;
 The great white throne around
 Were rings of cherubim;
 To do his dread command
 Their starry wings were set;
 The books were in his hand,
 Their words a mystery yet.

The Lamb the books unseal'd;
 The judgment trumpet spoke,
 The seven thunders peal'd,
 The pit sent up its smoke,
 The holy city gleam'd,
 The sea became as glass,
 The living creatures themel'd,
 And time's last hour did pass.

Christ's friends were on his right;
 His foes were on his left;
 Those all were clothed in light,
 These all in sin's own weft;
 The thunders when he still'd,
 Existence held its breath,
 To hear what justice will'd
 Of endless life and death.

When having crown'd his head,
 And made his right arm bare,
 Christ rais'd it high, and said,
 "Ye worlds arraign'd, prepare
 To hear your final doom!
 From me, ye wicked, go!
 To me, ye righteous, come!"
 He ceased: AND IT WAS SO.

Christ's final will obey'd
 Soon as the angels saw,
 Their hallelujah made.
 Ineffable my awe.
 He seal'd the books again;
 Immutably, as well,
 Upon the lost of men,
 He seal'd the doors of hell.

Hell's seal extern was fixt,
 But heaven was barr'd inside;
 The hideous gulf betwixt
 All intercourse defied.
 No further change befel
 My dream. And no reverse
 Had either heaven or hell,—
 They were the universe.

The lost were self-destroy'd:
 Their visitation day—
 Their life-time was employ'd
 In working infamy;
 In scorning CHRIST and GOD,
 And deifying lust,
 Till earth, where'er they trod,
 With crime was all a-dust.

The saved, were saved by grace:
 Their visitation day—
 Their mortal breathing space,
 Was not all sin'd away.
 Both books of God they read—
 Believed—and mercy craved.
 When Christ said "Come!" they fled—
 Fled to his cross—were sav'd.

G. B. W.

PERSECUTION IN THE BAHAMAS.

DEFEAT OF THE PERSECUTORS!

WE have received a letter, of which the following is a copy, dated, Nassau, New Providence, Bahamas, West Indies, Sept. 10, 1844.

My Dear Brother,—You will feel thankful to God, and exult with us, when you are informed, that our Exuma friends have obtained a verdict in their favour. It was not however without marked reluctance, and strenuous effort to taint the verdict, that the judgment of the jury, *not guilty*, was recorded.

The trial lasted three days, but might have been given to the jury for their decision after the first day's examination; the evidence for the crown being very contradictory. Indeed, his honour, the Chief Justice, was heard to say, and this was before one of our witnesses had been examined, that the cause would be ours.

One of the jurymen was allowed to be absent twice, and returned each time with his mind changed. The last time he was absent, the rest of the jurymen were in court, ready to give their verdict, and he came to court in the chaise of one of our most bitter foes. Indeed no means were left untried to cast us down. Even a special jury was sought for, but his Excellency, the Governor, would not grant it. Had they obtained a special jury, we could have had no hope of an honest verdict. We have had to face spite, jealousy, interest, and power; and, therefore are persuaded that if the Lord had not been on our side, then had our enemies swallowed us up.

The olergyman's evidence, who, by-the-by, is not an ordained minister of the established church of England, was unsupported: and on the cross-examination, he shamefully prevaricated.

The Attorney-General stated, that the trial was one of the most important that had ever occupied Nassau Court. And he tried all his legal skill to overcome the poor and the oppressed. Had he succeeded, we cannot tell to what extent we should have been annoyed, as there are persons here who think hanging too good for a baptist minister, and charitably wish the baptists were at the bottom of the sea. The regret of the Editor of one of our weekly journals is, that neither myself nor brother Capern was implicated.

His Excellency has favoured us with repeated interviews, and appears anxious

to defend us from injustice. He has already removed one of the Exuma magistrates, and requested another to have an interview with us, that we might state to him our grievances, and how we wished our people's wrongs to be redressed.

Although we have been put to trouble and expense, in the cause of liberty and truth, I think God is making our trial work an amount of good, which perhaps could not have been brought about otherwise. Enquiry has been excited, which ultimately may lead many to adopt scriptural principles: whilst the general sentiment, or opinion created is, that the clergyman has disgraced himself, and the church with which he is connected; and that we have been grossly injured. Our enemies meant to crush us as a denomination; all their strength was put forth, but thank God, their purposes are broken, and instead of having done us harm, they have injured themselves, and forwarded us. The more we are oppressed, the more we grow!

Our friends who are endeavouring to disunite the Church of England from the State, are attempting a great work: not only will they do good at home, but abroad. *The Church of England does more harm in these parts of the world, than it does good.* Leave the field open to voluntary effort, and those who best know how to do good, will energetically enter upon their "work of faith, and labour of love." As it is they are crossed in their work by those who profess to love souls, but whose interference where the gospel has long been established, creates evil and not good. Where we have built up, they are attempting to throw down. Long have the church clergy slept to the interests of the perishing souls of our islanders, and at last the growing popularity of a "sect every where spoken against" awakens them—they open their eyes, and see a people brought under religious instruction, from one end of the colony to the other, and determine to try what they can do. But it is found that the ground everywhere is occupied. Notwithstanding this, and without respect for the efforts and expense to which others have been put, a church must be built, children christened, and the colony saddled with the expense of maintaining a man to do what others would more effectually accomplish, without any charge to the treasury.

I hope you are well, and that your

various efforts for the temporal, as well as spiritual welfare of mankind, may yield you every satisfaction.

I should esteem it a great favour, if you would kindly supply me with a few baptist tracts, and old numbers of your valuable magazine, or any other useful publications.*

We have several young men, Africans, training for the ministry. Could you favour me with a few books for them? They would be very acceptable.—Try.

Last sabbath day, I had the pleasure of baptizing forty-seven persons at Nassau. Most of them were Africans. We have, on this island, about seven hundred members. It would delight you to see from five to six hundred negroes sitting down to the Lord's supper at once! The only white faces being the mission family. We are progressing here delightfully. Our two large chapels are open twice a day, but they are much too small. Beside this, we have preaching in the open air during the intervals of worship, and on the week day evenings. Sometimes on the Lord's-day morning before sunrise in the open air, I have large congregations. I have purchased a large sail, which is to be converted into a tent, so that at the outskirts of the town, we shall have tent preaching.

The baptist congregations here are large. We want more love to souls and to Christ, and more willingness to spend and be spent for him. Pray for us brethren, that in all things God may be honoured!

Yours' affectionately

W. K. RYECROFT.

By the same post we received a pamphlet detailing the proceedings of the trial; on perusing which, we are utterly astonished that a grand jury could be found in any part of our British dependencies who could find a "true bill" on such contradictory and ridiculous evidence—it is altogether, on the very face of it, a mass of bigotry, insolence, and perjury! The petit jury however, composed of Churchmen, Wesleyans, Presbyterians, and Baptists, found for the defendants. But ought the matter so to rest? Ought not the chief actor in this disgraceful affair to be taught that he cannot outrage civil, to say nothing of religious, rights, with impunity? But who is he? He is described in the pamphlet as an "Epis-

copalian American Emigrant." What is that?

The pamphlet, which is entitled "THE INNOCENCE OF THE ACCUSED PROVED BY THE ACCUSER," is properly prefaced with the following mottoes:—

"That it may please thee to defend all that are oppressed."—*Litany of the Church of England.*

"All persecution and oppression of consciences, on the score of religious persuasions are highly unjustifiable, upon every principle of natural reason, civil liberty, or sound religion."—*Blackstone.*

"Of great importance to the public is the preservation of personal liberty; for if once it were left in the power of any, the highest magistrate, to imprison arbitrarily, whomsoever he or his officers thought proper, there would soon be an end of all other rights and immunities. Some have thought that unjust attacks, even upon the life or property, at the arbitrary will of the magistrate, are less dangerous to the commonwealth, than such as are made upon the personal liberty of the subject."—*Id.*

Biographical Memoirs.

LAST HOURS OF EBENEZER DANIEL,
Baptist Missionary in Ceylon.

"DEATH OF THE REV. EBENEZER DANIEL.

AFTER fourteen years' of the most unremitting labours in this part of his Master's Vineyard, this apostolic Evangelist entered into his eternal rest, at 8 a.m. on Lord's-day, June 2, at the age of about sixty years. Unceasing exertion in itinerating, preaching, and the other duties of his arduous vocation, with a total disregard to all personal comfort, gradually undermined a constitution which still resisted the effects of climate in a wonderful manner. Neither scorching sun nor deluging rain could deter him from pursuing his appointed rounds of duty, whilst the coarse food of the natives supplied his general nourishment. For the last eighteen months or two years, it was manifest that his powers of endurance were taxed beyond their ability, and as they perhaps had been in a manner never before tested by a European in this country. Still, however, he never relaxed, declined the proffered attentions of several friends who would have felt it a privilege to minister to his comfort, and disregarded the entreaties of those who

* We sent a parcel of tracts in September (see *Reporter* page 317) to the Baptist Mission House, Moorgate-street, to be forwarded.

wished him to return to Europe. To Ceylon he had devoted himself, and here he determined to spend and bespent in delivering the message of redeeming love. Latterly it was quite distressing to hear him preach—the exertion of his voice producing nausea and faintness. On Sunday morning he preached in English, and administered the Lord's supper at the Pettah chapel; but was so much exhausted, that some friends besought him to desist from further labours that day. No sollicitation could, however, induce him to refrain from his usual services amongst the natives; after which, he again appeared in the evening at the Pettah chapel. Finding himself unequal to the entire service, he directed an assistant to offer up the prayer, then attempted to preach, and succeeded, though with the greatest difficulty, in delivering what the congregation considered, a most delightful sermon, but which was in reality, little more than an outline of what he had intended to express. He still declined the kind invitations of friends who had, on former occasions, ministered to his bodily infirmities, till Monday, when he at length yielded to the solicitations of Sir Anthony and Lady Oliphant, at whose house he remained till he died. It now appeared that the affection of his stomach and bowels, under which he had been for some time suffering, had assumed a more acute form of diarrhœa, approaching to dysentery, which it was soon evident he had not strength to endure. Either medicine or nourishment could be of little avail, in a frame completely worn out; so that Sir Anthony and Lady Oliphant, and other friends, who watched him night and day with the tenderest solicitude, witnessed the gradual decrease of his strength. Nothing could bear more honourable testimony to the excellence and worth of the individual, than the feverish suspense in which the whole community was placed, during the last week's illness of the Rev. Mr. Daniel. Persons of all ranks, classes, and persuasions—Protestants of every denomination, Roman Catholics, (whose errors he had so uncompromisingly exposed in his writings) and even the very Budhists either visited his sick chamber, or made anxious enquiry after his state; and it is hoped that the hallowed gloom cast over society by his death, will not soon be forgotten. His illness was truly edifying to

those around, as the gospel which he had so long, so powerfully, so earnestly, and so affectionately recommended to the embrace of others, proved such a source of comfort and support in the awful anticipation of appearing before his God. He felt perfectly resigned to the issue whatever it might be, or if he had, in subserviency to the will of heaven, any desire of his own, it was to continue his labours for the souls of his fellow-men. The prevailing impression, however, appeared to be, that as his master saw the bodily infirmities of his servant were unequal to further exertions, he was about to remove him to himself. A doubt did not cross his mind as to his safety; though he did not give utterance to those expressions of rapture, which persons of eminent piety like him have been permitted to feel. He had lived for years in habitual preparedness for death, and when the summons came, he received it as a matter of course—a portion of ordinary duty. His faith was only equalled by his humility, for whilst he looked with the most unwavering confidence to the vicarious sufferings and righteousness of his Redeemer, he acknowledged himself to be a vile sinner, saved by free grace alone. No works, or labours, or other attempts at self-righteousness did he venture to plead; (though if any man since the days of the apostles might dare to do so, it was he,) nothing did he in the slightest degree depend upon, but the merits of his incarnate and crucified God.

It is hoped that materials may be collected to furnish a memoir illustrative of the character of this excellent man, but the full amount and value of his labours are known to God alone, and will come to light only at the great and decisive day. In the meantime it may be said that a bright light has been extinguished—a light which shed its hallowing influence not merely over the churches and congregations who were privileged with his ministry, but throughout the community. To the preachers of the gospel he was a bright example; in the church he was a master-builder eminently successful: and many who had never seen him—even the most careless on religious matters—venerated and respected the name of Daniel.

And if in Colombo many Christians of all denominations felt his loss as a gospel minister to be so irreparable, mysterious

providence! what is to become of the numerous little churches and congregations of natives scattered through the jungles, which cost him so many years of unremitting toil—truly these deserve the sympathy of the universal church of Christ, as they appear literally to be sheep without a shepherd. May a double portion of the spirit of the departed rest upon the scenes of his labours, and may those who are still left, exhibit their affectionate remembrance of their beloved pastor, by giving the more earnest heed to those truths and duties which he taught them! The dispensation is indeed mysterious, but it is ordered by Him who does all things well, and raises up instruments to perform his own work in the wisest and most efficacious manner.

When faith and love, which parted from thee never,

Had ripen'd thy just soul to dwell with God;

Meekly thou didst resign this earthly load

Of Death, called Life; which us from life doth sever.

Thy works, and aims, and all thy good endeavour

Stayed not behind, nor in the grave were trod;

But, as faith pointed with her golden rod,

Follow'd thee up to joy and bliss for ever!

Love led them on, and faith, who knew them best,

Thy handmaids, clad them o'er with purple beams,

And azure wings, that up they flew so dress'd,

And spake the truth of thee on glorious themes,

Before the Judge; who thenceforth bid thee rest,

And drink thy fill of pure immortal streams.

Milton.

FUNERAL OF THE REV. MR. DANIEL.

The obsequies of the late Rev. Mr. Daniel took place on Monday evening, when his remains (which had been previously brought from the chief justice's, owing to the inclemency of the weather, to Dr. Prin's house) were deposited in the baptist chapel in the Pettah.

The pall-bearers were the Rev. Mr. Horsford, colonial chaplain of St. Paul's—Rev. Mr. Palm, colonial chaplain of the Dutch presbyterian church—Rev. Mr. Gogerley, of the Wesleyan mission—and Rev. Mr. Boake, principal of the Colombo Academy. The Judges of the Supreme Court, the Honourable the Colonial Secretary, the Honourable the Treasurer, and other civilians, as well as several Colombo merchants, and other private gentlemen, were in attendance. The Pettah almost emptied itself of its teeming population on the mournful occasion. The Roman Catholic clare-christs also (who, if any, might offer a reasonable apology for absenting themselves) paid this tribute of respect to the man of God. And even the Mahommedans,

Hindoos, and Bhudists, in considerable numbers, thus manifested their admiration of the untiring zeal and self-denying labours of the christian missionary.

An appropriate hymn was chanted before the body as it was carried, and had a pleasingly mournful effect. The Rev. Mr. Gogerley offered up prayer, and delivered an impressive address in the chapel; when, during the singing of another suitable hymn, the body was lowered into the grave dug in front of the pulpit, there to remain till "this corruptible shall have put on incorruption, and this mortal shall have put on immortality. Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

[We have extracted the above from *The Ceylon Overland Observer*, kindly forwarded by Mr. Armstrong, of Stirling, from which we also learn that funeral sermons were preached on the following sabbath at the Pettah chapel, in English, by Mr. Dawson, and in Portuguese, by Mr. Melden.]

Mr. Dawson furnishes the following additional information respecting the closing scene:—His short illness of a week was marked by the most patient submission to the divine will, and the most devotional frame of mind. His faith was firm—his hope strong, and, what deeply affected all around him, his ejaculatory prayers were often uttered in Singhalese. In this language he had aroused the conscience of many a dark idolater, had welcomed converts to the baptismal flood, had led the devotions of many a little company of converted heathen, had communed with them at the supper of the Lord, and when "ready to depart," in the same language he committed his soul into the hands of his Redeemer. He was in the full possession of his faculties till noon on Saturday, the 1st of June. His mind then began to wander, but he exhibited in a pleasing manner "the ruling passion strong in death." He was preaching to the last—dividing and sub-dividing sermons, and then appealing to his imaginary audience on the supreme importance of preparing for another world. Thus was he engaged, except at short intervals of sleep, until eight o'clock on Sunday morning, when his work was done, and his spirit entered into rest.

MRS. GILES.

Mrs. GILES, the beloved wife of the Rev. W. Giles, late of Preston, but now of Ashton-under-Lyne, was seriously inclined in early life, and her serious emotions were frequently called into exercise by hearing and reading Watts's Divine Songs, and Janeway's Token for Children. Her parents were strictly attached to the established church, and were much opposed to their children attending any other place of worship. When she was about thirteen years of age, the Rev. John Wesley visited the town of Tavistock, where she resided. Its announcement, as might be expected, excited the curiosity of numbers to see and hear that extraordinary man, and it being understood that he was an authorised clergyman, she obtained permission to hear him. The text from which he preached was, "Blessed are the poor in spirit." Under this sermon her mind was first enlightened, to discover the evil of sin, the degeneracy of her nature, and her danger as a sinner. These impressions produced an entire change in her conduct, and she, at this early age, became united with the methodist society. Still she was bigotedly attached to the church, and would scarcely attend any other place of worship during its public services. After her marriage, she was, through importunity, prevailed on to attend occasionally the evangelical ministry of Messrs. Gibbs and Isaiah Birt, who were then joint pastors of the baptist church meeting in Plymouth and Devonport; under their ministry she learned the way of God more perfectly, and became gradually enlightened in the knowledge of the doctrines of grace, which she most cordially received, to the joy and establishment of her mind in the belief of the truth as it is in Jesus. Still her early prejudices in favour of infant baptism remained in full force, so that the baptism of her husband was for some time a source of pain to her.

She determined to examine the subject for herself, and for this purpose read the Prayer Book and New Testament; and upon examining the Prayer Book, she found that water wherein persons are baptized, not wherewith, was enjoined, and that its subjects were called upon to evince repentance towards God, and faith towards our Lord Jesus Christ, and that this view of baptism, was the baptism that was enjoined in the New Testament,

without a single hint respecting infant baptism. Conviction followed her sincere inquiry, and being a spectator at the administration of the ordinance by Mr. Birt, the clear and lucid manner in which the subject was discussed in the sermon, and the solemnity of its administration, removed every doubt from her mind respecting it as divinely instituted, and obligatory on all believers. Under this conviction she was baptized, and united to the church at Dartmouth, over which her husband was then pastor; and throughout her long life, she was enabled to sustain a conduct becoming her holy profession. As a minister's wife, (a situation on many accounts delicate and trying) she was greatly loved and esteemed by all who knew her, and most beloved by those who knew her most. As a mother, her maternal affection was strong and ardent, ever willing to sacrifice her own comfort for the sake of her children.

For the last four years, she was called by Him whose designs are to mortals mysterious, to pass through deep waters of affliction and pain, with but short intermissions: in many of the paroxysms of her disease, her suffering was excruciating. Through all she was divinely strengthened and supported, and not one murmuring expression dropped from her lips. Her fortitude, patience, and submission, during the whole of her protracted illness, excited the admiration of all who visited her, and none who feared God, left her without admiring the grace of God so strikingly manifested in all she said. Soon after the commencement of her affliction, all fear of death was entirely removed from her mind, by a clear and vigorous faith in the perfect sacrifice and atonement of Christ, on whom she placed implicit confidence. When relieved from poignant suffering, most of her time was occupied in devotional exercises, and these on many occasions were marked by much hallowed enjoyment, and communion with God. A week before her death, she was fully convinced that the time of her departure was near; her articulation became difficult and laboured. The night before she died, she requested Pope's Ode, the Dying Christian, to be repeated to her. When the words "the pain, the bliss of dying" were pronounced, she said, "not the pain, but the hope, the bliss of dying." She then requested her daughter to call her father, that she might, while she was able, take her final leave

of him. This was an affecting, solemn adieu. The following night, about one o'clock, she asked if all was quiet, the last words that dropped from her lips. She then snuk into a sweet sleep, and continued in that state until half past four o'clock, when, without a groan or sigh, her spirit took its flight to the vision of her Lord. Her passage out of life was easy, and her end was peace. She died on Friday morning, July, 12, 1844. She was interred in Rusholme-road Cemetery, on the following Wednesday, by the Rev. I. Birt, of Oldham, who likewise preached her funeral sermon on the following Lord's-day, from a text chosen by the deceased, Isaiah lx. 20, "Thy sun shall no more go down, neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

ORIGINAL LETTER.

ON A CALL TO THE MINISTRY.

FROM A FATHER TO HIS SON.

MY DEAR SON,—I am pleased that you have opened your mind to your parents, in the letter which we have just received from you. You are quite right in referring to the authority of God, as contained in his holy word, as the standard for your conduct. Keep closely to the sacred directory, and you will always be safe and happy.

You say that all your desire is, to employ the whole of your life in the service of God, which you explain as engaging in the work of the ministry.

Now my dear son, it is the prerogative of the Lord Jesus Christ, the head of his church, to call and qualify whom he will for that work.

He may say to you, as he did to David, "Thou didst well that thou hadst it in thy heart," and yet he may not see fit to employ you in that particular branch of his work. I do not say this to discourage you. I should, on the contrary, feel it to be an honour, to have a son employed in declaring to poor sinners the truths of the glorious gospel: but I do not feel at liberty to set apart my son, and say he shall be a preacher.

That is done I know, both in the church of England, and in the church of Scotland. And that I believe is one reason why they have so inefficient a

ministry, and such unenlightened congregations. God says of such, "They run before they are sent;"—"They shall not profit my people at all."

I believe that it will be your duty to wait, until you have further intimations from God.

He may not see fit to give you the necessary talent for a minister of the gospel, and human learning (good and necessary as it undoubtedly is) will not do, unless you are put by the Master into the possession of ministerial gifts, as well as divine grace. I hope that you possess a portion of the latter, that you will increase in the knowledge and love of God, and that you will also continue to cultivate your mind.

You will have to watch the openings of Providence, and listen to the voice of the church, before you can consider yourself certain of a call to the ministry. Some considerable time must therefore elapse, before you can arrive at a rational and scriptural certainty of this call; during which time, you can learn a trade at home, where you will be less exposed to temptation, than you would if you were bound to a stranger.

Besides, I shall be willing to give you up, and to assist you in your views, when I see your way clearly opened before you.

And then, if the Most High doth not see fit to call you to that work, you will be enabled to get your own living by your trade or business, and (as your parents have always done) help to support his cause in another way.

With these views on the subject, let us begin on Monday morning, and make your case the subject of special prayer at the family altar.

And in order to encourage you, and to facilitate your views as much as possible, I shall for a time allow you to go to school half days, provided that I find you are making the best of your time there in the morning, and at home at work in the afternoon of each day.

Let me in conclusion, charge you to cleave to the Lord, with purpose of heart.

Use much private prayer, and much close and faithful self-examination. Investigate your motives, desires, affections, and imaginations; watch your temper as well as your words and actions.

"Guard well your thoughts; your thoughts are heard in heaven." Be open and communicative to your parents. Cultivate the grace of humility.

Pray to the Father of Lights to give you much discretion—it is one branch of that wisdom for which you must pray, and which you are encouraged to do, from the consideration that He giveth liberally to all, and upbraideth not—and it shall be given you.

Oh may the Lord prepare you for all his righteous will on earth, and finally for his glorious kingdom in heaven!

So prays sincerely,

Your affectionate Father,

Gloucester.

W. M.

NARRATIVES, ANECDOTES, &c.

MORE DAYS IN NEW YORK, AND ELSEWHERE.

New York, Sept. 13th, 1844.

MY DEAR BROTHER,—If I have not written to you before for some time, it has not been because I have forgotten you, or that I had nothing to say; but a constant pressure of engagements has occupied my time, and you have not wanted materials for the *Reporter*. I now, however, snatch a few moments to say sundry miscellaneous things; for I mean this letter to be one of gossiping.

Yes, I have thought of you and a thousand other beloved English friends, as I have sat preparing several volumes for the press, or describing English Baptist preachers and authors for our periodicals; as I have walked the decks of our splendid steamers, and have looked on the lovely fields and villages, and the mighty highlands on either side of the majestic Hudson; as I have walked to pulpits in the cities, or to desks in village school-houses, to preach the gospel of our adorable Master; I have thought as we have sat with every window and door open, with the glass at from 90 to 100, and the perspiration streaming down our bodies, how would our friends in England like this? As we have quaffed the ice water, or consumed the melons, the peaches, and the pine apples, we have wished you could get them at the same price—merely nominal; and as I have travelled and seen apples, beautiful in size and quality, rotting by bushels, by the road side, how have I wished I could throw them across the Atlantic for your hungry poor; and as I have seen the Irishman, who has saved a few dollars by his temperate habits, and

has bought his fifty or sixty acres of land, standing by the door of his log house, with his half dozen children, the very personification of health, though almost naked, his cow waiting to be milked, his new barn building, his corn ready to be reaped, how often have I wished that thousands among you could come and call these things your own; and though you might suffer some temporary inconvenience, you would be happy after a while, and leave your children in the way to wealth. As I have seen the enthusiasm of parties struggling in the election of the next President, how often have I been thankful to God that none of these persons have to struggle against tithes, church rates, poor rates, or taxation, or poverty, in any form whatever. The import duties more than support the general government, and a very slight tax on the land fully sustains the expenses of each separate State. Thank God that America exists—that it is the hardest thing in the world for an industrious man, woman, or child to want the necessaries of life in it; that nothing is wrong here but what a few years will correct, and that the prospect before us is that the United States will indeed become “the admiration of the world, and the envy of surrounding nations.” I hope to devote my next letter to the subject of emigration;—a subject which must, *ere long*, become more practically interesting in England than it has ever yet been.

Every body in England is wanting to know the differences between this country and England; let me then just shew a few of these:—

Public Worship.—We have no pulpits—but platforms on which are a sofa, chairs, and a desk. Whatever ministers are present sit here; the whole service, however, being under the direction of the preacher. This is always so, both on more private, and on public occasions. If any brother reads a hymn, or “makes prayer,” it is at the preacher’s request. A stranger occupying the desk, is introduced by the pastor, who tells his name, where he comes from, and all about him, always kindly commending him to the best regards of the congregation. The service is conducted by singing, reading the Scriptures, prayer, singing, sermon, prayer, collection, singing, benedictions. The minister reads the hymns, and points out the verses to be sung; and takes his seat while the congregation, or too often the choir only,

sing it through. A collection for the ordinary expenses is made in New York, after every sermon. In New England the practice does not prevail. Persons generally give a cent (halfpenny) each, and a deacon told me the other day, that in the church he serves, they collected in this manner, 500 dollars (100 guineas) annually. In some places they collect much more than this.

Ordinations.—A Council, composed of neighbouring pastors and deacons is called on this subject, who hear the statements of the church, examine the candidate, as to his talents, attainments, christian experience, character, faith, &c., and then advise as to his ordination. This is no matter of course. A council was held since I have been in New York, in the State of New Jersey, relating to the settlement of a brother from England, which lasted three days. I knew him well, and was applied to for evidence, which happily was entirely favourable. The difficulty arose from want of unanimity in the church. He is happily settled. The ministers having agreed to ordain a brother, fix a time for the service, and arrange its parts among themselves, such as prayer—the sermon—(no apologies for dissenting are needed here)—ordination prayer—right hand of fellowship, with a fraternal address, (usually the most interesting part of the service)—charge to pastor—charge to people—prayer—hymn and benediction by the new pastor.

Weddings.—These are conducted with great simplicity, either in public or in private, without any specific form, the laws only providing that they shall be solemnized by a magistrate or an ordained minister, who are bound to keep a register of the transaction, and who always receive a fee; the law enacting that this, to a magistrate, shall not be less than a dollar, to the minister it is usually more; in some instances it amounts to a very handsome sum. I had dropped in one afternoon to see brother Sommers, and to invite him out for the evening. No, not till after half-past six o'clock, as he had a wedding at that hour. Where? in his own parlour. "Very well, then, I mean to see it." At half-past six the parties were at the door—they were introduced to the parlour, and as brother S. and I walked in we found them, without any peculiarity of dress, seated on the sofa. He began with a short prayer, briefly obtained their assurance that no legal

obstacle prevented their union, asked them if each consented to the marriage, and then placing a hand of one in the hand of the other, said, "As a minister of the Gospel, by the laws of this Commonwealth, I pronounce you husband and wife.—What God hath joined together, let not man put asunder;" a short prayer closed the ceremony, except giving a certificate of the marriage, and receiving the fee. Ten minutes or less sufficed for the whole.

Funerals.—Persons dying, are usually buried the day after, never beyond the second day. Coffins, of all sizes, are kept for sale. Every body is invited to the funeral. The coffin is seldom closed till carried out for interment; if it is, a glass window is made in the lid, that every one may look on the corpse. The minister attends, and holds a service, such as reading the Scriptures, an address and prayer in the room where the corpse lies. This over, the corpse is carried, attended by a considerable number of persons in coaches and on foot, and laid in solemn silence in the grave. Mourning garments are going out of fashion; few who attend funerals are dressed in black. Believe me, ever truly your's,

JOSEPH BELCHER.

PARODY.

THE clerk of old Salter's Hall, London, having for many months commenced every sabbath afternoon's service with the 62nd hymn, book 1st, Dr. Watts, a wag wrote the following parody, and placed it on his desk.

Come let us join our cheerful voice,
As we have often done;
Though we've variety of choice,
Our song is always one.

"Worthy the clerk," the people cry,
"Who our devotion leads;"
"Worthy the people," he'll reply,
"Who thus approve my deeds."

Worthy the 62nd hymn
To dwell upon our tongues;
But sure in six or eight months' time,
We've right to change our songs.

All you that in the gallery sit,
And placed above the rest,
Join with your brethren in the pit,
And vie in singing best.

The congregation join in one,
And think the clerk to blame,
That every sabbath afternoon
He makes us sing the same.

CORRESPONDENCE.

THE NATURE AND GOVERNMENT OF
A CHRISTIAN CHURCH,

From Drs. Owen and Gill; designed as a reply to the query "May ordained deacons give the Lord's supper to a church without a pastor?"

On this subject Dr. Owen in his work on the True Nature of a Gospel Church and its Government, pages 93—95, London, 1689, remarks—"It is enquired by some, whether, in case a church have no pastor at present, it may not delegate and appoint the administration of these especial ordinances unto some member of the church at this or that season, who is meetly qualified for the outward administration of them? which for the sake of some I shall examine.

1st. No church is complete in order without teaching officers, see Ephesians iv. 11—12, 1st Cor. xii. 27—28. A church not complete in its order, cannot be complete in its administration, because the power of administrations depends upon the power of order proportionably; that is, the power of the church depends upon the being of the church. Hence, the first duty of a church without officers is to obtain them, according to the rule, (of the word of God;) and to endeavour to complete the administration (of ordinances) without an antecedent completing of order, is contrary to the mind of Christ, Acts xiv. 23, Titus i. 5, "That thou shouldest set in order the things that are wanting, and ordain elders in every city." The practice proposed is therefore irregular, and contrary to the mind of Christ.

2nd. No part of the power which belongs to a church essentially considered, can be delegated, but must be acted by the whole church. The church therefore, cannot delegate the power and authority enquired after, (because) if the church may delegate or substitute others for the discharge of all ordinances whatsoever, without elders or pastors, then it may, "perfect the saints, and complete the work of the ministry," without them, which is contrary to Ephesians iv. 11—12; and, secondly, it would render the ministry (or pastoral office) only *convenient*, and not absolutely *necessary* to the church, which is contrary to the institution of it. Add to which, that there are no footsteps of

God who walked in order, neither in the Scripture, nor in all antiquity."

At page 68 also, the Doctor remarks—Whoever takes upon himself the duties which are peculiar to the pastoral office, without a lawful outward call, (that is as he afterwards explains it, without possessing the scriptural qualifications for the office, and being solemnly invested with it agreeably to the rule of the word of God) takes unto himself power and authority without any divine warrant, which is the foundation of all disorder and confusion; interests himself in an accountable trust, which is not committed unto him, has no promise of assistance in, or reward for his work; but engages in that which is destructive of all church order, and consequently of the very being of the church itself.

The statements of Dr. Gill on the same subject are, "A question may be put, whether a brother or a private member of a church may be deputed by the church to administer the Lord's Supper? To this the answer is, the ordinance of the Lord's supper cannot be administered authoritatively but by an officer, since it is an act of office power, and must be administered in the name of Christ by one as a substitute for him; and if the church may delegate and substitute others for the discharge of all ordinances whatsoever, without elders or pastors, then it may *perfect the saints*, and complete the *work of the ministry*, without them, which is contrary to Ephesians iv. 11—12; and, as Dr. Owen further observes, it would render the ministry only *convenient*, and not *necessary* to a church, which is contrary to the institution of it, and such a practice would tend to make a church content without a pastor, and careless and negligent of seeking after one when destitute." See Dr. Gill's *Body of Divinity*, b. 11, ch. 3.

Such, Mr. Editor, are the statements of these two great masters in Israel on the subject of your correspondent's query, to which they form a most able and conclusive reply; they also give expression to sentiments which need to be powerfully urged upon the christian church in the present day; for while the various denominations of christians are now laudably seeking to cultivate a spirit of liberality and universal benevolence, they need to be reminded, that the law of the Lord's house requires that every thing be done decently, and in order. PUBLUS.

THE TWO ROBERTS AND THE LITURGY.

ON all matters of high and momentous concernment it is desirable that we seek counsel from those, whom age, wisdom, and experience, have qualified to impart the advice we need. Yet such are sometimes the conflicting statements of those whom we consider high authorities, that we feel it impossible to be guided by their decisions; they only render our difficulties more intricate and perplexing, and force us to the alternative of deciding for ourselves. You will reply, well! this is what every man ought to do, to think for himself;—true, but when the subject is some abstract question, the difficulty becomes almost insurmountable, from our reluctance to determine contrary to the opinions of the wise and good. For example, in these stirring times, when the expediency of separating Church and State is so much agitated, one of my friends is anxious to form a correct judgment of the Liturgy; he is familiar with the writings of two great and learned Divines of the Baptist Denomination, who for several years occupied the same pulpit, preaching to the same congregation, though not at the same time. These two great men were the late Robert Robinson, of Cambridge, and the late Robert Hall, of Leicester, each of whom (my friend states) has given to the world his opinion of the Liturgy of the Church of England, by law established, and he gives them credit for their sincerity; but so very opposite and contradictory are their accounts of the same thing, that they produce the most unhappy effects upon his mind, causing it to vibrate continually between such opposing sentiments. Sometimes his mind assumes its natural vigour on these occasions, and he declares they cannot both be right, or else the thing itself is a nose of wax, for in different hands it takes a different form; he also thinks of the travellers who disputed about the colour of the chameleon. Now, Mr. Editor, as I know you to be expert in all customs and questions of this nature, I entreat you to compassionate my friend's case, and to set him right on a matter of such grave importance, and that you may do this the more readily, I give below the opinions of these two celebrated Divines, to whom he refers, on this embarrassing and intricate question.

ROBERT ROBINSON—In his plan of
“Lectures on the Principles of Noncon-

formity,” page 20, says, that “this same Liturgy is a defective book in every point of view; its authority is entirely human, it is composed of genuine and apocryphal strictures of creeds opposite to each other, its prayers are drawn from the Scriptures, the fathers, the mass-book of political maxims and State desigus; infants are questioned, boys are taught falsehoods and afterwards confirmed, bread and wine are consecrated, the sick are absolved, services are said for the Stuarts, heretics are execrated, &c.

“There are errors of every kind in it,—literary, philosophical, philological, and theological! the very Scriptures are burlesqued, by being turned into question and answer; the whole is unnecessary and unwarrantable, and the imposition of it despotical.”

ROBERT HALL—In an eloquent speech at the second anniversary meeting of the Auxiliary Bible Society, Leicester, April 13th, 1812, passed the following high eulogium on the Liturgy:—

“I trust none in the present assembly will do me the injustice of supposing that any reflection is intended upon the Liturgy; though a Protestant Dissenter, I am by no means insensible to its merits. I believe that the evangelical purity of its sentiments, the chastened fervour of its devotion, and the majestic simplicity of its language, have combined to place it in the very first rank of uninspired compositions.”

I am, your obedient servant,

RUSTICUS.

“IS IT THE DUTY OF FEMALES TO ENGAGE IN PRAYER AT PUBLIC PRAYER MEETINGS?”

I HAVE been hoping that some of your numerous correspondents would have advocated the claims of pious females. Is it too late to give them my humble advocacy? If it is not, I will give you my opinion.

Let me first notice the objections. The principal passages brought against it are 1 Cor. xiv. 34, “Let your women keep silence in the churches; for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law:” 1 Tim. ii. 11, 12, “Let the woman learn in silence, with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.” There is no particular difference in these two passages,

the object of which appears to be, to show that women were not to assume the office of public teachers in the church, or publicly to propose questions. "Let your women keep silence." "The sense of this clause evidently is, that they were to be silent, unless they had an extraordinary revelation to communicate, made to them by the Holy Spirit."—*Rev. Joseph Benson.*

But these passages do not appear to refer to public prayer, but to public preaching or teaching. I approve of the practice,

1. Because I conceive it is countenanced in the word of God. The apostle tells us in 1 Cor. xi. how they are to appear when they pray. He says, in the 5th verse, "But every woman that prayeth or prophesieth with her head uncovered, dishonoureth her head;" and in the 13th verse, "Judge in yourselves, is it comely that a woman pray unto God uncovered?" Here the apostle plainly tells us that women ought to have their heads covered when they pray in public.

2. Because of its utility, not to say its necessity. From memorandums now before me, I learn that I have had the honour and happiness to preach in about two hundred different places, including many of the cities, towns, and villages of our own nation; some in the Principality of Wales, and in the channel islands. On looking over the list of churches which I have visited, and amongst whom I have laboured, I have no hesitation in saying, that those have been the most pious, active, and prosperous, where females have been allowed and encouraged to take a part in the prayer meetings. In many instances, had they not been permitted to engage, the prayer meetings must have been altogether abandoned. I think it will be readily admitted that no section of the christian church has prospered more, during the past century, than the followers of Mr. Wesley; and there is no section of the church that has so greatly encouraged female exertions. I am no advocate for disorder or confusion in the churches of God; but I believe it to be quite right that pious females should be encouraged to take an active part in our prayer meetings; and would say, with an apostle, "Help those women which laboured with me in the gospel, with Clement also, and with other my fellow-labourers, whose names are in the book of life."

Burton-on-Trent.

J. S.

EVANGELISTIC TOURS.

"THE FIRST YEARLY REPORT OF THE BAPTIST UNION OF SCOTLAND" reached us too late in the month for us to do more than state our delight, that our brethren there have entered upon their great work in such an earnest and business-like manner. Of course, our attention was attracted first of all to their efforts for the diffusion of the gospel. The Report states—

"No particular field of labour had been selected, but Providence opened a door of usefulness. In Roxburghshire there are about two dozen baptists, but no church. Some of them had seen a notice of the objects and movements of the Union, and accordingly wrote, saying—'Come over and help us'—expressing a desire for the preaching of the whole truth. Here was a manifest intimation of Providence pointing out a field of usefulness. Accordingly, the brethren Blair and Johnston went thither at the close of May last, and preached for five weeks in the towns of Jedburgh, Hawick, Melrose, and Kelso, in Roxburghshire; and also in Selkirk. The Committee have much pleasure in laying before the churches a brief sketch of this tour in the appendix, expressing the hope that it is only a small beginning of a series of preaching tours yet to reach to every county and town in Scotland."

This month we give part of the Appendix referred to, the rest of it will be given in December.

A Brief Sketch of the Evangelistic Tour of James Blair of Dunfermline, and Francis Johnston of Cupar, through the Counties of Roxburgh and Selkirk, in the Month of June, 1844.

We met in Edinburgh on the 30th of May, and that same day set out for Jedburgh, having with us a large supply of tracts. Our plan was always to preach in the open air when the weather was favourable; but, in case of rain, the first thing we did was to provide a hall to which we might invite the people, should necessity require. We spent five weeks in the towns of Jedburgh, Hawick, Kelso, Melrose, and Selkirk; a Sabbath and several week days in each town. During that period we preached seventy-five discourses, chiefly in the market places; only fourteen times within doors. We circulated, after sermons and at other times, nearly 2000 tracts and 3000 handbills, on the doctrines and ordinances of Christianity—and the tracts, especially those on baptism, were received with eagerness by the people.

Jedburgh.—Population 3,277. (*County town.*)—Friday, May 31—We applied to the provost for the town hall to preach in; he was agreeable; but, it being also the county hall, he directed us to apply

to some of the county authorities, which we did, but without success, on the ground that preaching had not been there before, and that there were already too many sects of religion in the town. We accordingly obtained the Odd Fellows' hall; but it was only twice occupied for preaching during the seven days we were in the town. Every day we preached in the market place, which is well adapted for the purpose, being a fine open square in the heart of the town. On the week day evenings we always preached twice in succession to the same congregations, which, although not large, were very attentive, and their interest increased daily. On Saturday, June 1, we visited about twenty families, from house to house; and in the afternoon went into the country, and had two interesting meetings in cottages, reading and expounding the scriptures with prayer, and left tracts, besides giving them away to people on the road, with some of whom we had interesting conversations. In the evening both preached in the market place, to excellent congregations. Lord's-day was a delightful season; both preached six times. It was our invariable practice to have preaching out of church hours during the day—first, in the morning at half-past nine; then at noon, in the interval between the forenoon and afternoon services; then in the afternoon, close upon the hour of dismissal from the places of worship; and lastly, two sermons in the evening at six o'clock. By this means we had many hearers, both of town and country people, whom otherwise we could never have reached. On these occasions multitudes surrounded the preachers and listened attentively, especially of the country people, who usually have to while away the hour in standing or walking about. Great quantities of tracts were also, by this means, circulated among those who would carry them into the country, miles round. But the sabbath evenings were usually the most delightful and interesting seasons; for then numbers of the town people assembled with eagerness to hear the strangers, and to hear things which, for the most part, were new to the greater portion of them. One of the evening sermons on this first sabbath was preached in the hall, to a crowded congregation. On Monday forenoon we went, accompanied by a baptist friend, to a neighbouring village called Uleton, and at the people's dinner-hour both preached short discourses on the village green, and gave tracts to about thirty persons. In the evening, a delightful season in Jedburgh market place. On Tuesday we had interesting visits to families who had requested a call, and saw tokens for good of favourable impressions regarding the truth as it is in Jesus, especially on the

subject of baptism. On Thursday the town was in a state of excitement, with an annual procession, towards evening. At the close, two sermons were preached, to a numerous and attentive throng; and, after the services, two or three came to us for conversation, having seen the unscripturalness of infant sprinkling. In the town there were already six baptists—these, on this occasion met together at the house of one of their number and united in prayer, and listened to a word of exhortation as to their duty in their present circumstances. On Friday we visited a number of families, and found produced a general excitement and spirit of inquiry after the good old way, and also a feeling of deep interest in our labours. Indeed, it afterwards came out that some had been consulting about the propriety of requesting a longer stay, but, through diffidence, did not come forward to express their wishes.

Hawick.—Pop. 5,770.—At six o'clock in the evening we left for Hawick, about ten miles distant. But a heavy rain, and the tumultuous excitement of the people with a yearly amusement called the Common Riding, prevented the possibility of any good being done, as multitudes were in a state of beastly intoxication. Saturday was much the same; but the services on Lord's-day were very encouraging. Interesting congregations were gathered at the Tower-knove, morning, noon, afternoon, and evening; and six sermons were preached, and many tracts dispersed. The evening service in particular was truly pleasing; a large assembly manifested great attention and deep interest, by remaining about three hours rivetted to the spot, hearing on the new covenant and on the pearl of great price: a good feeling was evidently produced. On Monday we visited among the baptist friends of the town, of whom there are about a dozen. On Tuesday evening, brother Johnston having caught cold, occasioned by exposure to the wind and rain between Jedburgh and Hawick, did not preach; but next day was able to resume labour. Wednesday and Thursday, on account of rain, we had preaching in the town hall, gratuitously given by the magistrates. The attendance on both occasions was pleasing, but especially the latter, when many had to stand.

Selkirk.—Pop. 2,593. (*County town.*)—Friday, June 14, we left for Selkirk, about eleven miles distant. The day was cold, windy, and very unfavourable; however, we went out in the evening to the market place, and took our stand at Sir Walter Scott's monument, and gathered a company of fine, well-educated children, who answered very correctly the questions put to them from the tracts which we had in our hands. A drunk-

ard annoyed us for a little, but so far from doing evil, it turned out for good, as it was the means of gathering a congregation; and as soon as prayer was begun he walked off, and came near us no more. Brother Blair then preached; as he also did on Saturday to a goodly company. Lord's-day was a delightful season, being a pleasing contrast to the two foregoing days,—the weather was fine, and excellent congregations were gathered, especially in the evening, when one sermon was preached out of doors, and another in the Mason-lodge. In all, six sermons were preached, and many tracts distributed. Monday and Tuesday were very wet, so that the preaching was indoors; the congregations, however, were very good. In Selkirk we had two applications for baptism from men connected with the Congregationalists. Both of them gave a full and satisfactory testimony of their conversion to God; and on Wednesday forenoon, after short addresses, with singing and prayer at the water side, in the presence of about twenty, they were buried with their Lord, in a branch of the Ettrick, by brother Blair. In Selkirk are nine baptists, most of them members of the church at Galashiels. In the afternoon we went on to Galashiels, six miles off, and called on the aged pastor and some of the members of the baptist church there; but as there was to be open-air preaching that same evening by others, we went on to Melrose, five miles distant.

ATTEMPTS TO DO GOOD.

LEEDS.—*Joy's Fold Baptist Sabbath School.*—This school is situated in a densely populated neighbourhood, where superstition, ignorance, and immorality in their blackest forms abound; and appears to have been overlooked or neglected by our dissenting brethren, who built their splendid chapels, and their large schools rooms in a more respectable part of the town. A few of our baptist brethren looked towards this spot with great anxiety some years ago, when attempts were made to commence a sabbath school. Little objections were raised, and afraid that we should not succeed, or that we should not be countenanced by our brethren, the proposed school was abandoned twice. In April 1843, a few of our brethren met together, and having prayed with each other, they agreed to form a committee, and establish a school, to be supported by voluntary subscriptions. A small room was engaged, and benches, books, &c., were purchased. We were all strangers to the people, who, we have since learnt, formed very erroneous opinions of our sentiments. We resolved that we would go from house to house, to

invite those children who did not attend any school, to attend with us. We also got a sign board with "*Baptist Sunday School*" painted in large letters, which we placed at the corner of the street. One of the first persons, we heard, who stopped to read our sign, was our Vicar, the man who told the Queen to "hear the church." On sabbath morning, May 7, we met in this small room, *but we had no scholars!* One of our brethren gave out a hymn and prayed. We then divided into two or three sections, taking a street each, going from house to house. In a short time our brethren and sisters returned, and in an hour and a half, we registered twenty-two scholars. In the afternoon we increased to upwards of forty. The sabbath following we had something else to do than to canvass for scholars, children came with, and without, their parents, and the school was soon filled to excess. One particular circumstance connected with our canvass we would not forget to notice;—two of our brethren entered a dwelling, where the mother was weeping over a dear little infant, just at the point of death. She was much distressed because her child had not been christened. She entreated of our brethren to either name or christen the child, because she had been told, if the child died it would not go to heaven. Our brethren reasoned with the parents on the absurdity of infant sprinkling, and succeeded in consoling their minds, that a ceremony performed by a priest, could not get the child to heaven. A Testament was offered them to see if they could find infant sprinkling in the word of God. The result now is, two of their children are scholars in our school—the mother was baptized a few months ago—the father has become a teacher, and ere long we expect to see him obeying the command of our blessed Lord. The school room we then occupied would only hold about eighty scholars. During the summer of 1849, we suffered much from the intense heat arising from so many being congregated in such a small place. We had parents applying with their children to have them admitted, and could not accommodate them for want of room. In October, a more spacious room in the same neighbourhood was engaged, capable of holding two hundred; this, like the one just named, was soon found too small. Many that have been admitted scholars are from fourteen years of age to twenty, the greatest portion of whom could scarcely either read or write. Besides the instruction given on a sabbath, we commenced a night class two evenings in the week, which has been well attended; the improvement made in reading and writing generally, is very encouraging. During the present year, one of our scholars, Martha Dawson,

a little girl of nine years old, was removed suddenly from us by death. On her bed of affliction, when a little relieved from pain, her conversation was chiefly about school, and what her teachers had told her about Jesus Christ. A short time before her illness she repeated, before the school, that delightful hymn,

"I love the Lord, who died for me,
I love his Grace, divine and free;
I love the Scriptures, there I read
Christ lov'd me, and for me did bleed."

She repeated this hymn in such an affectionate manner that it drew tears from the eyes of both teachers and scholars. We believe that she loved Jesus Christ, and that he has taken her to be with him. The scholars are very intent to learn all they can; the attention which is manifested by them when addressed by their teachers is very pleasing. We believe the seed of the kingdom has been sown, and that many ere long will declare their attachment to Jesus Christ, by obeying his commands. Our female teachers hold a prayer meeting on a Saturday evening with the older girls, some of whom unite with them in prayer at the throne of grace. On Lord's-day evening, October 6, we commenced a series of services, to be continued on sabbath evenings, during winter. There were about fifty persons present, and we believe this to have been a profitable service. A few women conversing about the school, one asked, "What are these baptists? What chapel do they attend?" These questions having been answered, she said they were the kindest people she ever met with, for when she went to have her children admitted into school, she never before received such kind treatment. Another replied, "I don't know what they do with our children, for I cannot keep them in bed on a Sunday morning after six o'clock, they are so eager to be at school." Our school room is an old building: we have no more room to admit scholars. Hundreds of boys and girls are roaming about on the sabbath day; a larger room cannot be obtained in this neighbourhood, and there is no alternative but erecting a large school room, if we are to supply the wants of this neighbourhood. A school of eight or nine hundred scholars might soon be obtained, if we had accommodation. Our number of scholars is 204, teachers 28. And in South Parade school, scholars 270, teachers 47. Both these schools are in connection with the church and congregation under the pastoral care of Mr. Giles. J. P.

ASHTON-UNDER-LYNE.—As you are always delighted to hear of the advancement of the cause of Christ, I desire to inform you that the baptists at Ashton have just opened another sabbath school, at Currier-lane, midway between Ashton and Staley-bridge.

The locality is a very suitable place for such an institution, as it is thickly populated, and there are a great number of children in the place. But the darkest side of the picture is, that the people are living in a state of utter indifference to religion. I think there is not another part of our neighbourhood, in which there is to be found such a manifest disregard of it. But we hope, by the blessing of God upon our feeble efforts, to be made instrumental in turning many of the people from the error of their ways. We intend to have preaching in the school-room on the Lord's-day evening. S. W.

REVIVALS.

AUDLEM, *Cheshire*.—In the month of July we were favoured by having, for a week, the services of that zealous servant of Christ, brother Harvey, whose labours amongst us have been greatly blessed. On the week nights the chapel and yard too were crowded with attentive hearers, so that he was obliged to take his stand at the door, that all might have an opportunity of hearing. The divine blessing was poured down on the multitudes assembled, and we saw such scenes as we never witnessed at Audlem before. The church is revived, and sinners have been converted; and many bless God that his servant visited us. Our congregations and prayer meetings have increased, and we have a number of enquirers, some of whom we hope will soon follow their Lord through the watery grave. R. T.

BAPTISMS.

FOREIGN.

JAMAICA—*Mount Angus*.—On the 26th May, Messrs. Day and Hands baptized seventy-two candidates in the Rio Sambu, which runs at the foot of the mount on which the chapel is built. All was order, peace, and solemnity.—*Savanna-la-mar*—Eleven were baptized in the sea on the first of August; and the next day, twenty-two in a stream at *George's Plain*; the next day, another baptismal service was held at *Peter's Field*.—Aug. 25, Mr. Hume baptized seven in the river on *Springfield Estate*.

CANADA.—There is a pleasant state of things in the Ottawa branch of the church. On the first Lord's-day in April, I baptized one of the head men (the speaker) of the nation; and on the 18th of May six others one of whom is a chief; so that of the six leading men of the nation, five chiefs and the speaker, four are consistent members of our church. We have now thirty-two Ottawa members in good standing, nearly all of whom read, write, and sing in their own language. Our meetings are well attended, and generally solemn and interesting.

DOMESTIC.

NONWICH.—In the *Reporter* for July (241) I gave a report of the baptism of Mr. Govett, formerly curate of St. Stephens, in this city. I would now refer to some recent baptisms, with which that gentleman has been connected. June 26, ten persons were immersed by Mr. Brock, for Mr. G.'s church—one person was afterwards baptized with a number of Mr. B.'s members—on 26th July, Mr. G. himself baptized thirteen—August 9, sixteen—and on August 29, fourteen persons. These are but a portion of the persons following Mr. G., perhaps not more than half; the remainder either still adhering to the sprinkling notion, or delaying to obey their Lord in this thing. On July 3, six persons were baptized by Mr. Brock, for his own church, and seven others on August 28, one of whom has for some time been a town missionary, but lately, having altered his views on the subject of baptism, he incurred the displeasure of the committee, and was forced to relinquish his office. J. W.

IRELAND.—Mr. Berry, of *Abbeyleix*, mentions the baptism of one candidate. The scene at the water side was very interesting. Many Catholics attended. There are more candidates.—Mr. Mullarky, of *Parson's-Town*, says,—“We have at present three candidates, all of whom were Romanists.”—Mr. Mc Carthy, of *Ferbane*, lately baptized three candidates in a river, before about 1000 spectators. Mr. Mc C. says,—“These make eight additions this year, and over 200 since the commencement of my mission.”—Mr. Mulhern, of *Contig*, has also baptized two persons, who were added to the church.

TROWBRIDGE, Bethesda.—On September 29, after a suitable address by Mr. Wilkins, twenty persons descended into the watery grave, and were immersed in the name of the Sacred Three, by our esteemed pastor, Mr. J. Gwinell. The scene was truly delightful. The chapel was crowded with spectators. We had old men with grey hairs of sixty, and blooming youth of sixteen, devoting themselves to God. One was a daughter of our aged deacon, (whose sister had lately been added) another was a Wesleyan for twelve years. In the afternoon, they were publicly received into the church. Many are still inquiring the way to Zion. God is blessing his word to the conversion of sinners, and to the edifying of the church. The Lord hath done great things for us, whereof we are glad! D. D.

MALTON, Yorkshire.—Three were baptized on the 15th September. One had been a Wesleyan twenty years, and a class leader a great part of the time. He addressed the spectators on the water's edge. (We do not publish the nonsense uttered by the Wesleyan minister about dipping.) On October 6, two more were baptized. L. M.

WOODSIDE, Forest of Dean.—On Lord's-day, July 14, seven candidates were baptized here by Mr. Nicholson, of Lydney, who preached from Acts viii. 36. As it was the first time of administering the ordinance of baptism at this station, much interest was excited; the congregation was large, attentive, and orderly, and many were brought to an acknowledgment of the truth on this subject. A further addition was made to our number on Lord's-day, August 18, when Mr. J. Hall, of Gorsley, preached from Romans vi. 4, and baptized five candidates. Two were Wesleyans, and one an Independent; one of the Wesleyans joined us. We have several more waiting. We were formed into a church in January, 1842, ten in number: we are now fifty-two. To God be all the glory!

ABERGAVENNY.—Last sabbath day (Sept. 29) we were privileged with deeply interesting services at Frogmore-street, when our beloved pastor, Mr. Thomas, immersed four females, in presence of a large assembly. All of the candidates were from the world, and afforded pleasing evidence of the Spirit's power attending the faithful preaching of the gospel. In the evening of the same day, our sisters were received into the church, and partook of the Lord's Supper. The congregation was very large, the services exceedingly affecting, and many felt it to “be none other than the house of God, and the gate of heaven.” C.

NOTTINGHAM, Stoney-street.—Mr. Hunter, the junior pastor of this church, (which is, we believe, the largest in the denomination) says, October 7:—Yesterday we baptized, and added to the church, sixteen persons. One was sixty-six years of age. The congregation was immense. In the afternoon, the body of our large chapel was filled in every place, at the Lord's table. It was a lovely sight!

BOURTON-ON-THE-WATER.—On Wednesday, September 25, six persons were immersed, after a sermon by Mr. Cubitt, on the descent and influence of the Holy Spirit; two of the number were husband and wife, whose united ages amounted to 123 years; the other four were young. J. C. G.

MONKWEARMOUTH.—Our pastor, Mr. Graham, baptized one in June, and two in September; one of these was past three-score and ten, and had long been a communicant at the Established Church. J. L.

[Our correspondent also states, that although there are five baptist churches in this borough, they seldom or ever report progress. Lately, he says, three were baptized at Sans-street, six at Villiers-street, and seven at Dining-street. Our friend also complains, that the churches in the north generally do not report, and earnestly hopes they will in future. So do we.]

DERBY, Satchverel-street.—On the last sabbath in August, nine persons were baptized at this place, by Mr. A. Smith, the pastor. Five of these were methodists, which excited a considerable degree of interest among their former friends, and the meeting was inconveniently crowded with spectators, among whom were one "Round" preacher of the primitives, and several of their "local" preachers. Five hundred baptism tracts were distributed, and much inquiry concerning this way is excited among other denominations of christians, especially among the methodists of all sections.

TROWBRIDGE.—On Lord's-day, October 6, Mr. Barnes baptized five persons in the river—three men and two females. One of the former had been a methodist local preacher about a dozen years, another of them is the son of a baptist minister in Cambridgeshire, and the other is a youth from our Sunday school. They were all received into the church the same day.

SUNNINGHILL.—On Lord's day, Sept. 20, two persons were baptized in this place, and on October 6, two more. Others have made application to be baptized. Taking into consideration the discouraging circumstances in which we have been placed, we can truly say, "The Lord hath done great things for us, whereof we are glad." G. S.

CRADLINGTON, Oxon.—Four persons were baptized here, October 6. One had long hesitated, but at the baptism of his wife, in July, he resolved to follow her example;—two were husband and wife—the eighth instance in which I have led husband and wife into the fold of Christ. May they all be heirs together of the grace of life! T. E.

BRISTOL.—At *Counterslip*, September 1, twenty-one candidates were baptized by Mr. Winter; four of whom were from the sabbath school; one was an Independent. On September 29, ten were baptized at *Pithay*, by Mr. Roberts, two of whom were Independents. J. H. W.

IPSWICH, Stoke Green.—On the first Lord's-day in October, six persons were baptized, making fifty-three added to the church since Mr. Webb became our pastor. Three of the candidates were young. The congregation was very large. W. P.

BOSTON.—Mr. Mathews baptized two persons on the 19th September; on the 20th September one; and on October the 3rd, three. We have had the ordinance of believers' baptism administered six times since June, and we have several more candidates. F. M.

STAMFORD.—Mr. Mathews, of Boston, baptized one person on the 24th, and three on the 25th of September, two of whom were acceptable local preachers among the Wesleyans. F. M.

NEW ROMNEY, Kent.—Three candidates were baptized Sep. 22, and one on a previous sabbath. One was seventy-four, and another eighty-one years of age! The latter had been a Wesleyan many years, and performed her part at the watery burial with the agility of youth. W. H.

NEWPORT, Isle of Wight.—On the last Lord's-day in July, our pastor, Mr. Vernon, baptized three candidates. One had long been a member of a pædobaptist church; another was the son of a naval Lieutenant in the China service. A. M.

QUENIBOROUGH.—Mr. Hawley, of Leicester, baptized seven candidates, October 13, and admitted them into the church in the afternoon. It was a very refreshing season. S. N.

WOLVERHAMPTON.—Four more were added to our church by baptism, October 6. One was in his eighty-first year. The congregation was large, and much affected. Good is doing amongst us. M. S.

IVYNOHE.—An Independent minister was baptized here, October 6, by Mr. Collyer; the attendance was large, and great solemnity prevailed. W. O.

SUTTON IN ASHFIELD, Notts.—Two were baptized here on September 1. One was a youth, under sixteen, from our Forest Sabbath School, where we have other indications of usefulness.

HALIFAX.—After a sermon by Mr. White-wood, four females were immersed Sept. 1; two were Wesleyans, the other two from our sabbath school. J. O.

WIGAN, Lord-street.—On the first sabbath in September, two females were baptized by Mr. Ellison, our pastor. One was only sixteen years of age. W. P.

AUDLEM, Cheshire.—Brother Harvey, the evangelist, baptized two females on July 14, and on September 5, three other candidates were baptized by brother Pedley. R. T.

DANE HILL AND NEWICK, Sussex.—On September 29, two brethren were baptized, before a goodly number of attentive spectators. J. P.

RECENT BAPTISMS.

July 5—at John-street chapel, London, by

Mr. Wollacot, after an address by Mr.

Evans, thirteen; and on August 4, nine.

7—at Milford, Hants, two; and Oct. 6, two.

21—at Magdalen, Norfolk, seven.

28—at Vernon chapel, London, by Mr. O. Clarke, four; being the first at the new place.

Sep. 1—at Hunslet, near Leeds, by Mr.

Williams, three—at Burton-on-Trent, four.

8—at Fleckney, three—at Smalley, fifteen.

Oct. 6—at Saltbouse-lane, chapel, Hull, by Mr. Johnston, of Boverley, six.—at

Quorndon, four.—at Praed-street, London, by Mr. Underwood, six.

BAPTISM FACTS & ANECDOTES.

BAPTISTRIES.—The Puseyite clergy affirm that the doctrine of baptism by immersion was unknown in Europe till the time of the notorious Munster dippers. Here is an answer to this assertion. In Burns' Ecclesiastical Law, edition 1767, under baptism, article twenty-seven, it is thus written:—"At first baptism was administered *publicly*, as occasion served by rivers. Afterwards the baptistry was built at the entrance of the church, or very near it, which had a large basin in it, which held the person to be baptized, and they went *down by steps* into it. Afterwards, when immersion came to be discontinued, fonts were set up at the entrance of the churches." Burns quotes from earlier ecclesiastical law writers, now out of print. This same extract is in the last edition of Burns' works, edited by Dr. PHILLIMORE, 1842.

"**THE CHRISTIAN LINE.**"—A woman, in a village near Leeds, where the baptists distributed tracts, being asked why she had her child christened, replied—"To bring it into the christian line—i'ts in a christian way now."

MALTON, Yorkshire.—We have received a copy of the following lines.—It appears that Mr. Mackintosh is one of the Wesleyan preachers, lately come into that circuit, and that the baptists at Malton are attached to water, both externally and internally.—

The methodists here, have suffered from those, Who, to plunge you in water most gravely propose; From those too who tell us, as gravely, they think There's nothing like water, for people to drink; Who to urge this upon you have so much to say, That it's just like the dripping of a cold rainy day; They have therefore most wisely determined to get A Mackintosh preacher, to keep them from wet.

RELIGIOUS TRACTS.

LEEDS.—We have before referred to the zealous exertions of the baptists in this populous town. A few further facts may excite others to "go and do likewise." A distributor states, that in his district, one, by these visits, has been induced to join the church at West Parade, and three to join other communities; eight, to attend public worship, and many children to go to sabbath schools. A church-woman at first refused the tracts, but being taken ill, was visited, and became concerned for her soul. A man and his wife, members of an Independent church, on reading the baptism tracts, applied to their pastor for information, who said, baptism was only a form, come in place of circumcision! This did not satisfy the inquirers, who have since expressed their conviction of the truth of believers' baptism.

TRACTS ON CONFIRMATION.—One of our active friends remarks—"As a confirmation was held in our church the week after your

tracts arrived, I distributed most of them on that subject in the church-yard." We caution our friend, however, from doing so again. He had better keep off *consecrated* ground, or he may get into that den of the dragon—the ecclesiastical court!

IRELAND.—There has been a smart controversy on baptism in the neighbourhood of Coleraine. Brother Eccles has manfully defonded our views. His opponents are anonymous, for which cowardly conduct and the use of abusive epithets, Mr. E. has taken them to task in a broad-sheet handbill, a copy of which we have just perused.

APPLICATIONS FOR GRANTS.

THESE is not, I am sure, a town in the kingdom, where the inhabitants can be more ignorant of the sentiments of the baptists than those of this place. A small interest is now just begun here, and it assumes a hopeful aspect. We feel wishful to do what we can to further it. There is no doubt but distributing tracts among the people will be useful. We are all very poor. Do send us some tracts, and we will make the best use of them.

DONATIONS HAVE BEEN FORWARDED TO

| | Handbills. | 4 | Page. | Reporters. |
|-----------------|------------|----|-------|------------|
| Lechlade | 500 | .. | 25 | .. 10 |
| Alton | 500 | .. | 25 | .. 10 |
| Portsoa | 500 | .. | 25 | .. 10 |
| Dane Hill | 500 | .. | 25 | .. 10 |
| Bury | 1000 | .. | 50 | .. 50 |
| Milford | 500 | .. | 25 | .. 10 |
| New Romney | 500 | .. | 25 | .. 10 |

We wait proper directions from Ragland and Ivinghoe.

SABBATH SCHOOLS.

IRELAND.—A baptist minister in the north informs us, that several of the children in their sabbath school are Roman catholics. A very active female teacher gathers and brings them a distance of four miles every sabbath. The priest is mightily offended at this, and has visited the families, commanding them to stay at home; but still they come. He cursed them at mass; but still they come. He then told them from the altar to spit at the school-house every time they went past it, and to spit at the teacher every time they met her; and declared that he would turn the young woman I baptized into a cackling hen! Such things will do good. Light is spreading, and they cannot stop it.

A SPECIMEN.—I was standing observing the workmen employed in some improvements at the meeting-house in Carley-street, Leicester, a few weeks ago, when I noticed a rough-looking lad, about twelve, with no hat, shoes, stockings, or jacket, playing in the street. I spoke to him, and the following dialogue ensued—"Can you read, my lad?—No. Where do you live?—In Crab-

street. What do your father and mother do?—Father's a stockiner; doesn't get much; he's muastly drunk. What does your mother do?—She goes a washing. What do you do?—I goas a winding. Are there any more of you?—My brother, he's bigger, but he went with chap's a thieving, and he's gone to prison." I then asked if he knew any of his letters—"I know round O." I showed him a letter, with LEICESTER post mark, but he knew none of the letters. I then marked a round O on the letter—"That is W," said he. I invited him to our sabbath school, but he said he could not come, he had no clothes. This case is only a specimen. I often meet with lads—rough, ragged, shoeless, hatless,—who cannot read. Who can tell—who imagines how much heathenism is growing up around us?

J. F. W.

EDUCATION.

BRISTOL.—The magnificent school-rooms at Counterslip, were opened October 2. A public breakfast was held in the morning, when upwards of £350 was collected. In the afternoon, the teachers and children took tea in the rooms; upwards of 400 children belonging to the sabbath school were present. The new rooms will accommodate about 500 scholars, and will be used as sabbath schools, and as day schools on the British system. In the evening of the same day, Mr. J. Aldis, from London, preached in Counterslip chapel, to a crowded congregation, when the children sang appropriate hymns for the occasion.

I. H. W.

BRATTON, *Wilts.*—On Monday, Sept. 10, our new British school-rooms were opened. Upwards of 300 persons sat down to tea. Owing to the great number of persons present, the baptist chapel was engaged, which was crowded in every part; J. Salter, Esq., of Trowbridge, in the chair. Addresses by Messrs. Harris, Preece, Baxter, Whitaker, Fishbourne, Barnes, Wilkins, and Smith. The want of suitable schools has long been felt. These already comprise between seventy and eighty boys, and sixty and seventy girls. The new building is of brick, faced with free-stone, and erected on freehold land, kindly given by P. Whitaker, sen., Esq. The estimated cost is £340; towards which, the Committee of Council on Education have granted £96. The remainder, excepting about £10, has been already raised.

SUTTON-IN-ASHFIELD, *Notts.*—The friends of education are raising subscriptions for a British school in this populous village, and are meeting with much encouragement. The church party are also canvassing for a National school.

REVIEWS.

THE NORWICH TUNE BOOK.

London: Hamilton and Co.

THE parts of this popular Tune Book being completed, it now appears before us bound neatly in cloth; and forms altogether one of the most complete and beautiful collections of devotional music ever published. We say this chiefly of its external execution and appearance; and we have the testimony of those upon whose judgment we can place confidence, that it is a choice and excellent selection. It contains 26 short, 80 common, 72 long, and 73 various peculiar measures—above 100 of which are "either original or kindly granted expressly for this work." We wish every success to these attempts at improving our public or private devotional exercises.

SKETCHES OF DISCOURSES.

BY THE AUTHOR OF SKELETONS OF SERMONS.

London: Houlston and Stoneman.

THESE brief discourses are forty in number, and are "adapted for Sunday Schools and village preaching, illustrated with interesting anecdotes." This is "a new edition enlarged," and forms a portable volume, which may be carried conveniently in the pocket. Teachers and Cottage Preachers, might, with propriety, avail themselves of the assistance of these discourses, until they are able to prepare such of their own. This book should also be found in the School Library, that the children might take it home and read one of its little sermons to their parents every evening.

THE WORK AND THE REWARD OF THE SUNDAY SCHOOL TEACHER.

BY THE REV. J. EDWARDS.

London: G. and J. Dyer.

MR. EDWARDS, formerly Secretary of the Baptist Home Missionary Society, and now pastor of the baptist church, Preston, Lancashire, has here produced an address, which we should rejoice to find in the hands of every sabbath school teacher in the world.

"AN OLD DISCIPLE."

BY FRANCIS WILLS.

London: Houlston and Stoneman.

THIS is a very pleasing Memoir of a very aged christian woman—Elizabeth White, who entered into rest in August last, after sojourning in this "vale of tears" ninety-seven years.

THE HOUSE OF PRAYER.

BY W. MANNING.

London: Ward and Co.

WELL calculated to increase the attachment of the people of God to the "House of Prayer."

CHRISTIAN BAPTISM,
IN FIVE LETTERS.—BY C. BAKER,
Stockport: Haigh Brothers.

THESE very valuable tracts were written in reply to the celebrated "Rev. G. Turner," Wesleyan minister, who, at Stockport, as well as at Shrovsbury and elsewhere, seems determined to give the baptists a *turn*, by stirring up the waters. Thank you Mr. Turner! We fully appreciate your valuable labours.

THE FONT AND THE TUB.
ON THE BAPTISM OF THE INFANT PRINCE.
London: Dyer.

"THE Font and Tub" has already gained celebrity as a baptist tract; we need only say, as a recommendation of this, that it is the production of the same writer.

DR. HALLEY'S LECTURES ON THE SACRAMENTS; LATELY PUBLISHED.—In reply to several inquirers, we have to state, that we have not been honoured by the Publishers with a copy of the volume. And "Fourteen Shillings!" is more than we feel disposed to pay for peeping into its pages. But we are collecting facts, and our readers shall hear more about it, we promise them. Already we find that the Independents are less pleased with it than the baptists! W. B. was right. (See February, page 42, new edition.)

ERRATA.—In our notice of the Pamphlet by J. B. Pike, August, page 282, for twenty-third chapter, read twenty-sixth chapter of Proverbs, and, we now add, the third verse. Will our friends oblige us by correcting the place with pen and ink?

PASSING EVENTS.

BAPTISMAL REGISTERS.—The Rev. H. Ely, of Broomfield Vicarage, near Chelmsford, having inquired of the Poor Law Commissioners whether the register of a baptism at the parish church is in itself sufficient evidence to prove the settlement of the parties baptized, the Commissioners replied, that the register of baptism is not of itself sufficient evidence to prove the place of birth of any person with a view to ascertaining his or her settlement, although it may be adduced as one of the circumstances tending to prove it.—*Chelmsford Chronicle*.—[The old parochial registers rarely contained either the place or the time of the birth. Under the present system of lay registration by district registrars, both these important points are carefully recorded, and the Act 6 and 7 Wm. 4, c. 80, constitutes such registers, when duly certified, evidence of themselves, without the necessity of further proof.]

BAPTIST INTELLIGENCE.

FOREIGN.

CANADA.—A baptist church has been recently formed in the township of Milton, Canada East. It consists of French Canadians, converts from Popery, who, having embraced baptist principles, applied to our friends at Montreal for advice and aid. After mature deliberation and close inquiry, ten persons were constituted a church, on Wednesday, Aug. 14, by Messrs. Girdwood and Fyfe, who had been requested by the committee of the Canada baptist missionary society to make the requisite investigations. Others will shortly join them. One of their number has been chosen deacon; he is also engaged as a colporteur, in which department of christian labour he was for some time employed by the Grande Ligne Mission. A kind friend in the neighbourhood has offered a plot of ground for a school-house and mission premises.

CHINA.—The last news is very cheering. Several have been baptized. Among others, the Buddhist priest mentioned in Sep., page 320. The congregations are large, and the schools are prosperous. Luk Seen Sang, a native convert, has been engaged as a distributor of scriptures and tracts.

TORONTO, Canada.—Mr. R. A. Fyfe has accepted an invitation to the pastorate of the baptist church here.

UNITED STATES.—At Ruff's Creek, after protracted revival meetings, seventy were baptized.

DEATH IN THE PULPIT.—The Rev. Wilson Connor, a baptist minister in Georgia, died, in June last, after preaching from John v. 25.

CRAP'S TRACT ON BAPTISM has been recently printed and published at Montreal, Canada.

DOMESTIC.

THE GREAT BAPTISMAL CONTROVERSY.—We have been anxiously looking down the advertizing pages of the *Patriot* for the last few weeks, to see if we could find any announcement from the "Baptist Union," respecting this important controversy. Surely the "Union" is not asleep, or on a journey! In our simplicity we imagined that, next to the publication of its valuable statistics, the Union was set for the defence of the baptist body. Carson's new work was no sooner announced than the Congregational Union prepares for the combat, and selects a champion, who casting away rusty and worn-out weapons, finds new ones, and wields them adroitly; but on the very day his volume is to appear, tidings come that our honoured champion has been called from the field. Weeks expire, and we hear nothing! We confess our impatience. But perhaps the Union is only using its wonted

caution. If so, well. If not—if they sleep—they must, they will, they *shall* be awakened. If London lags behind, Leicester will not loiter; if the south keep back, the north will give up. We have our eye on the man—able and willing. *We must have a Public Lecture in express reply to Dr. Halley.* In the mean time, let us have no little two-penny pamphlets on the subject. In this great battle we must have guns—great guns—not squibs and crackers! Let the defence of the immortal Carson and the truth he advocated, be conducted with dignity and power; and let all be done in a tone and temper worthy the solemnity and importance of the subject. We glory in the struggle, and have not an atom of fear for the result. **GOD SPEED THE RIGHT!**

THE LATE DR. CARSON.—Allow me to correct an error in your *Reporter* for October (page 360.) It is very probable that Dr. Carson took breakfast with the Rev. W. G. Lewis, of Cheltenham; but it was *not* on the morning of the fatal accident, nor was it the *last* place he visited. The correct account respecting this circumstance is as follows—He arrived by train from Cheltenham at Pershore, on the morning of *Thursday*, Aug. 15, and spent the day with us, and gave us an address in the evening, in his usual style, founding his remarks on those solemn words in Mark viii. 36, 37. After which, he supped with our esteemed pastor, Mr. Overbury—slept at the house of Mr. S. Cann, one of our deacons—breakfasted with him, and left Pershore early on the morning of Friday, by train, to Liverpool, (on his way to Ireland) where he met with the fatal accident. Pershore, then, was the *last* place he visited, and at Pershore he delivered his *last* address. **W. S.**

[We copied the paragraph from the public papers.]

COLERAINE, Ireland.—A fellow-labourer in the Irish vineyard, referring to a baptismal controversy, says,—"Brother Eccles, you see, is at war. He is, however, prosperous. A short time ago, he commenced to fit up an old store-house for a place to preach in. It is now finished, at a cost of about £21, and was opened last month. It will seat more than 200 people, and is at Ballymony, a few miles from Coleraine. The day it was opened £8 was collected. The church commences with eighteen members; and if there were a minister, much good, I think, would be done."

GOODHAW, Lancashire.—By the enlargement of our burial ground, we were left in debt £86. On September 20, Mr. Harvey, baptist evangelist, preached two sermons, and though the congregation is generally poor, the collections and subscriptions amounted to the noble sum of £64 Os. 0d.; and we hope soon to remove the whole debt.

SCOTLAND.—We rejoice to find that our brethren in "North Britain" are proceeding in their noble enterprize with decision and energy. As supplementary to the appendix, (see page 383,) and confirmatory of the system we have advocated, we give the following short extract from a note we received the other day from Mr. Johnstone, of Cupar:—"We have now obtained *one* evangelist for our work. Our funds in hand, therefore, are far more than condemned. We must, of course, exert ourselves for more. But we shall be glad if you will plead our cause in your pages. I am happy to say that besides ten already baptized, the fruit of our tour, we hear of others who are *waiting till we visit them again*, which we intend doing soon."

ORDINATION OF A MISSIONARY TO WESTERN AFRICA.—An interesting and important service was held at St. Mary's chapel, Norwich, on August 21st: when Mr. Newbegin, a member of the church, was set apart to missionary labour in Western Africa. After singing a hymn, the pastor, Mr. Brock, delivered an address, and the youthful missionary then rose and addressed the assembly. He spoke of the interest which he had always taken in accounts from that part of the earth, at first merely a scientific, but afterwards, when under the influence of the gospel, a nobler interest. He now felt for the spiritual condition of the population. His first desires to be a Missionary, arose while at a prayer meeting, which gradually grew, till he determined to relinquish his profession (the medical) and give himself up to the Lord's work. He then touchingly pleaded with the church for their prayers, when he was gone to the land of disease and death. The pastor gave an account of what were the dangers, and encouragements of the enterprise, and affectionately bade farewell, in the name of the meeting, to the self-denying herald of peace.

J. W.

LOCKERLEY, Hants.—On June 21, the baptist chapel, at Lockerley, was re-opened, after having been closed for a considerable time to undergo great improvements and alterations; a special prayer-meeting was held in the morning; in the afternoon, brother Woodrow, of Downton, preached; and in the evening, brother New, of Salisbury. Many of the gentlemen farmers in the locality, although not members of the church, and some of them not attendants at the chapel, kindly, and without solicitation, fitted up their barns for the *ad interim* accommodation of the congregation. What a different spirit this is, to that which is manifested in too many places!

BOSTON.—Our anniversary services, at the G. B. meeting-house, yielded £60. Six hundred sat down to tea. **F. M.**

BRISTOL.—The Rev. O. E. Birt, A. M., closed his ministerial labours in Broadmead baptist chapel, Bristol, Sep. 22. He has removed to Wautage. Many of the members of the church and congregation unitedly presented to him a study chair, made from the Tamana wood introduced from the South Sea Islands by the lamented missionary, John Williams; and also a handsome silver inkstand for the study table, as a testimony of their unaltered attachment to his ministry, and unabated regard to him as a pastor and friend.

PONTSEA.—Three new galleries having been erected, and the place enlarged, the meeting house in *Lake Lane* is now one of the neatest in these parts. The *First Church* is about to erect a new meeting-house and school-rooms, at an expense of about £3000, towards which, £1000 is already subscribed.

MORCOTT AND BARBOWDEN, Rutland.—Mr. W. Orton, late senior student at the G. B. Academy, Leicester, is meeting with gratifying success in his engagements with the ancient baptist church in these villages. At the annual services, the handsome sum of £55. 17s. was received, and the building debt will, it is hoped, be entirely removed next year.

THE OLDEST MINISTER IN THE WORLD.—The Rev. Mr. Harvey, a baptist clergyman, 109 years of age, is still living at Frankfort, New York, and is engaged every sabbath in his profession.

WOLVEY, Warwickshire.—The G. B. meeting-house here has recently been closed for improvements; during which, worship was conducted in a tent. Thirty pounds were obtained at the re-opening. J. K.

REMOVALS.—Mr. John Poynder, late of Lockwood, Yorkshire, to Danes Hill and Newick, Sussex.—Mr. H. W. Stenbridge, of Uffculm, Devon, to Monmouth.—Mr. D. R. Williams, of Treforest, to Carnarvon.—Mr. G. Dawson, M.A. of Rickmansworth, to Mount Zion, Birmingham.—Mr. N. Hawks, from Bradford College, to Guilsbro'.

RECENT ORDINATIONS AND RECOGNITIONS.—Mr. Joseph Drew, at Welshpool, Montgomeryshire.—Mr. R. Turner, at Bythorn, Hunts.—Mr. J. B. Pike, at Shrewsbury.—Mr. Chapman, over the first G. B. church at Longford, near Coventry.—J. Y. Holloway, at Uxbridge.

A NEW MEETING-HOUSE has been opened at Ightfield, near Whitehurch, Salop, the second place which the same gentleman has built.

RESIGNATIONS.—Mr. C. Baker, at Zion, Stockport.—Mr. Tunley, at Grey Friars, Northampton.—Mr. G. Sayce, of Wrexham, after 27 years' faithful service.

ANNIVERSARY COLLECTIONS, &c.—At Chard, £300.—At Union Phoe, Longford, £58.—At East Lenke, Notts., £43.

RELIGIOUS INTELLIGENCE.

A JURILEE MISSIONARY MEETING IN A MILL.—Last week a very interesting meeting was held at Blatherwycke-park, Northamptonshire, the seat of Stafford O'Brien, Esq.; one of his sons sailed in the John Williams, for South Africa, where he intends to visit all the missionary stations there, as a volunteer co-operator with the missionaries for a season. In the same spirit, the hospitable mansion of Blatherwycke was thrown open last week to the friends of missions, and the mill tastefully fitted up for a public meeting. The platform was even elegant, and, what is better, well filled. The Honourable Mrs. O'Brien, and her sister, the Honourable Mrs. Thompson, of Poundsford-park, and other ladies, were upon it. The chair was taken by Mr. O'Brien; and the meeting was addressed by the Hon. and Rev. Leland Noel, and his son, Noel Hoare, Esq., T. Thompson, Esq., and the Rev. Messrs. Toller, Islip, Sibree, Hewlett, Green, Gamage, Freeman, and Philip. The attendance was so great, that Mr. Thompson, and Mr. Freeman, had to address a second audience in another part of the mill. The meeting lasted nearly four hours, and was followed up by a good collection. This is a fine example, and might well be copied by others of the aristocracy.

PURETISM IN AMERICA.—We observe with regret, that Tractarianism has extended to the Protestant Church in the United States of America. Several of the Bishops, it is said, are looking back with sympathetic yearnings towards the Scarlet Lady, and, like a big baby, after weaning, are again crying, in the words of their new poet

"Ah! thou dost soothe the heart, thou Church of Rome."

Many of the clergy are the avowed advocates of the doctrines promulgated at the Council of Trent!

THE JUBILEE OF THE LONDON MISSIONARY SOCIETY occurs this year. Large and productive meetings have been held. One little fact (not a *secret* at all) was stated by an eminent Independent minister down in the north, at a public meeting—viz., *that this society consisted of evangelical pedobaptists.*

A PROTESTANT MISSIONARY MEETING was lately held in Rome, at which upwards of £70 was collected for different missionary societies. The Earl of Gainsborough in the chair.

Mrs. PRITCHARD, wife of the Tabitian Consul, with her family, have arrived safe in England.

THE MUNIFICENT SUM of £20,000 has been left to various religious and benevolent institutions, by the late Thomas Brueton, Esq., of Bilston.

GENERAL INTELLIGENCE.

CONVENTION OF CHILDREN.—There are old heads on young shoulders in these latter days. A New York State Temperance Convention of Children was held at Kinderhook, on the 14th, at which delegations from places as far off as Rochester, were present. A very large number were gathered, and the exercises are said to have gone off pleasantly. We rejoice in all the good that was done on this occasion, and trust some lasting impressions were received; but does it not admit of a question, whether this crowding of children forward into all the usages and practices of men, will best promote that modesty and reverence which are the charm of childhood, and the best pledge of honourable and useful manhood?—*New York Evangelist*.

PIGS FOR CHURCH RATES.—A number of pigs are now in custody for non-payment of church rates, by Mr. Edmondson, of Tulketh. These grunTERS are to be incarcerated at least five days, before the bailiffs are allowed to convert them into cash. We fear that they are not in the best hands for fattening for the market; but, good or bad, they are to be sold by public sale during the ensuing week.—*Preston Chronicle*.

UMBRELLAS AND THUNDER STORMS.—Two workmen were overtaken by a violent storm near Schlid, in Switzerland, and covered themselves with an umbrella. It acted as a conductor, for the electric fluid running down the stick, killed the man who held it, and slightly injured the other.

FACTORIES.—In England there are 1075 cotton factories, employing 183,243 hands; in Scotland, 130 factories and 32,580 hands; in Ireland, 28 factories 4011 hands.

THE TERM "WHIG" is said to have been given to the Liberal party in England by the Royalists in Cromwell's time, from the initials of its motto, which was "We hope in God."—*W.H.L.G.—American Paper*.

CURIOUS FACT.—The number of Methodist preachers in the United States and Texas, exceeds that of the standing army of the United States.—*New York Sun*.

TAHITI.—There have been several sanguinary contests between the natives and their protectors!—the French. And so this over peaceful and happy island is plunged into war, for the sake of Papists and Brandy-sellers!

THE ENORMOUS TELESCOPE.—A Gentleman stated that he walked up the tube with an open umbrella!

JAMAICA.—At the late Election for St. Thomas in the Vale, the liberal candidate was put in nomination by two blacks. The liberal headed the poll.

THE KING OF THE FRENCH has recently paid a visit to our Queen, and has gone home again.

Marriages.

Aug. 17, at Counterslip chapel, Bristol, by Rev. T. Winter, Mr. Robt. Woodhouse, to Miss Harriet Jones, both of that city.

Aug. 20, at the baptist chapel, Stratton, by the Rev. R. Broeze, Mr. George Edwards, of London, to Rebecca, daughter of Mr. John Reynolds, of Marsh Farm.

Aug. 22, at the baptist chapel, Old King-street, Bristol, by Rev. G. H. Davis, Mr. W. Parker, of Doctor's Commons, to Sarah Ann, daughter of Mr. W. Cook, of Bristol.

Sep. 12, at the baptist chapel, Sabden, by the Rev. D. Griffiths, of Acorington, Mr. J. P. Griffiths, to Miss Rebecca Foster, niece of George Foster, Esq., both of Sabden.

Sep. 18, at the G. B. chapel, Tring, by Mr. Sexton, Mr. John Willis, to Miss E. Sallery, both of Tring.

Sep. 17, by license, at the baptist chapel, Lockerley, Hants, by the Rev. N. T. Burnett, Mr. William Harnett, of Whiteparish, Wilts, to Miss Mary Ann Lovell, third daughter of Mr. W. Lovell, yeoman, of East Wellow.

Sep. 17, at Hart's-lane chapel, Godalming, Surrey, by the Rev. T. Porter, the Rev. J. Farmer, baptist minister, of Romsey, Hants, to Deborah, second daughter of Mr. Sisley, of Godalming. This was the first marriage celebrated in the chapel under the new Act.

Sep. 18, at the baptist chapel, Cheddar, the Rev. George Butt, of Taunton, to Miss Mary Herridge, of South Brent.

Sep. 20, at the baptist chapel, Goodshaw, by the Rev. A. Nicholls, Mr. J. Sanderson, to Miss Hoyle, only daughter of Mr. H. Hoyle, Heightside, Lancashire. Oct. 12, Mr. S. Bridge, to Miss M. Tattersall.

Sep. 23, at the baptist chapel, Woodchester, by the Rev. J. Chapman, Mr. James Clift, to Miss M. A. White.

Sep. 24, at the baptist chapel, East-street, Southampton, by the Rev. Thomas Morris, Mr. George Arthur Burchell, of Arundel, to Miss Rimer, youngest daughter of the late Mr. Jacob Rimer, Southampton.

September 26, at Archdeacon-lane G. B. chapel, Leicester, by the Rev. T. Stevenson, Mr. W. Hackett, to Miss E. Pickard.

Sep. 28, at the baptist chapel, Mill Bay, Folkstone, by the Rev. D. Parkins, Mr. R. Kingham, schoolmaster, to Miss M. E. Turney, schoolmistress, both of Elham, Kent.

Sep. 30, at Zion baptist chapel, Bradford, by the Rev. T. Pottenger, Mr. T. Anderson, of Bradford, to Ann, daughter of Mr. Joshua Rusworth, of Shipley.

Oct. 1, at the baptist chapel, Earls Colne, by the Rev. T. D. Reynolds, Mr. J. Cadby, of Halsted, to Caroline, youngest daughter of Mr. Joseph Hart, of Colne Engaine.

Oct. 3, at the baptist chapel, Prescott, Devon, by the Rev. R. Searl, of Hemyoek, Mr. R. Tranchard, to Miss E. Furbear.

Oct. 5, at the baptist chapel, Pershore, by the Rev. Francis Overbury, Mr. R. Wheeler, to Miss Susan Mumford, both of Pershore.

Oct. 7, at the baptist chapel, Newick, Sussex, by Mr. Poynder, Mr. John Knight, to Miss E. Pearce.

Oct. 9, at Charles-street baptist chapel, Leicester, Mr. John Thompson, of Belgrave-gate, to Elizabeth, eldest daughter of the late Mr. T. Cook, architect.

Oct. 10, by license, at the baptist chapel, George-street, Nottingham, by the Rev. James Edwards, Thomas Woodhouse, Esq., Mary-gate, Nottingham, to Elizabeth, second daughter of James Bury, Esq., Sneinton.

Oct. 13, at Dover-street General Baptist chapel, by the Rev. J. Goadby, Mr. Joseph Colman, to Miss E. Underwood—and on the 15th, Mr. J. Mott, to Miss S. Baggerley.

Oct. 17, at the baptist chapel, Castle Hold, Newport, Isle of Wight, by C. W. Vernon, Mr. James Dodd, to Miss E. Hayball.

At the baptist chapel, Whitchurch, Hants, by the Rev. E. Amery, Mr. W. K. Fletcher, of Brixton-hill, Surrey, to Anne Slade, daughter of Mr. Wm. Slade, of Hurstbourne Priors, Hants.

Deaths.

CEYLON.—Death is busy in the missionary circles of this Island. Our Episcopalian brethren were still mourning the death of the Rev. Joseph Bailey, when the baptist society suffered an irreparable loss in the removal of Mr. Daniel; and scarcely had the grave closed over that truly devoted and apostolic missionary, when a man of a kindred spirit amongst the Americans of the north was called away. The Rev. G. H. Apthorp expired on Saturday, June 8, after ten years of incessant and zealous labours amongst the Tamil population of Ceylon. Mr. Apthorp especially devoted himself, and with much success, in conjunction with his excellent partner, to the important work of female education. On the day previous to his death, he said to his friends, "I am quite ready—I was quite ready last night—'tis true I did not go then, but I was quite ready." On being further questioned as to his meaning, he said, "Jesus Christ came to me last night—I saw him quite plain; and he is still with me." Mr. A. was about forty-seven—a man of considerable attainments, and much esteemed.—*Ceylon Overland Observer.*

Aug. 16, Mr. George Turrell, grocer, Guildford, aged 44, after a protracted illness, with deprivation of sight. He was for several years an active Sunday-school teacher, and rendered valuable and gratuitous services as clerk to the Independent church and congregation. His end was peace.

Aug. 26, Mrs. Isabella Elton, aged 73, a member of the G. B. church, Wolvey. Her afflictions were heavy and painful, but she enjoyed peace and consolation in Christ.

Sep. 3, Edward Probyn, Esq., Bristol. Long known in that vicinity as a consistent and liberal baptist dissenter.

Sep. 10, at Dover, Elizabeth Anderson, of Chesham, youngest daughter of the late Rev. W. Anderson, of the baptist college, Bristol, aged 19 years.

Sept. 17, Miss Lucy Prole, daughter of W. Prole, Esq., of Croyde, Devon. She had been a member of the baptist church at Croyde more than twelve years.

Sep. 23, at Long Itchington, aged 34, Mrs. Spraggatt. A long and painful illness was borne with christian fortitude and resignation. She fell asleep in Jesus.

Sep. 24, the Rev. T. M. Miller, many years minister of the Independent chapel, Atherstone, Warwickshire.

Sep. 25, at Newport, Isle of Wight, Mrs. Sarah Biddlecombe, aged 28. She had been an active teacher several years.

Sep. 26, at Dodbrooke, near Kingsbridge, Mrs. Luscombe, aged 68. Suddenly removed to the rest that remaineth for the people of God.

Sep. 27, at 154, Strand, after a lingering illness, aged 71, Mrs. Ellen Houlston, of the firm of Houlston and Stoneman, Paternoster-row, and widow of the late Mr. E. Houlston.

Oct. 2, in his 75th year, Mr. B. Wright, Hunslet, near Leeds. His death was caused by a slate blown from the roof of a house falling upon his head, whilst standing near the door of his residence, during a violent gale.

Oct. 3, at Oakham, aged 62, the wife of the Rev. G. Foster, Independent minister.

Oct. 4, at Stoney Stratford, Bucks, George Wallis Knighton, student of Stepney Baptist College, and only son of Mr. T. Knighton, of the above place, aged 21 years. His illness was short and painful, which he bore with patient submission to the divine will.

Oct. 4, at Wilton, aged 72, Mrs Elizabeth Vickery, widow of the late Rev. J. Vickery. She had been upwards of fifty years a member of the Independent church in that place, and ever maintained a firm attachment to evangelical truth, and congregational principles.

Oct. 5, Mr. W. Huttman, of Tonbridge-street, New-road. He was distinguished for the last thirty years for his acquaintance with matters relative to China and its language, and was for some time a secretary to the Royal Asiatic Society. He has left a young and numerous family unprovided for.

Oct. 6, at her residence, Jamaica-row, Bermondsey, Mary, eldest daughter of the late Rev. Samuel Hackett, of Shepherd's-

market, aged 40. She was present at public worship in the morning, and in the evening her funeral sermon was announced for Lord's-day evening next.

Oct. 7, at Oakley Cottage, Chelsea, Job Baseley, Esq., aged 72, after a long illness, which he sustained with christian resignation. His life was marked by integrity and benevolence; his hope rested solely on the atonement of the Redeemer, and his end was peace.

Oct. 8, at Sunderland, aged 33, Mr. R. N. Greig, after a long illness, borne with resignation. He had been a very active and useful christian.

Oct. 8, at Cleethorpes, Alfred, only son of John Hannath, Esq., M.D. He was the great-grandson of that late eminent servant of God, Mr. John Hannath, of Worlaby, who died at the close of last century, after having, till he was about 90 years of age, discharged gratuitously, yet most faithfully, the duties of pastor of the General Baptists assembling to worship at the chapel at Killingholme, near Brocklesby.

Oct. 9, at Margate, in the 83rd year of his age, the Rev. Thos. Young, the venerable minister of the Countess of Huntingdon's chapel in that place; who, by the consistency of his life, and the catholicity of his heart, had long lived in the esteem of his fellow-townsmen of every section of the christian church.

Oct. 10, at East Leake, Notts., aged 79, Mrs. E. Morris. She had been a member of the G. B. church thore thirty-three years. She loved her Lord and Saviour, and died trusting in him.

Oct. 10, at his house in Finsbury-circus, in his 70th year, the Rev. Josiah Pratt, B.D., vicar of St. Stephen's, Coleman-street, and formerly for many years Secretary to the Church Missionary Society.

In British India, J. C. Kohlhoff, aged nearly 82, Church Missionary. This venerable man was the pupil and fellow labourer of Swartz, and had been fifty-two years in the missionary field. His dying experience was eminently happy.

CONVERSATION WITH CORRESPONDENTS.

J. L. We should be happy to receive reports from the churches in the north of England to which you refer; but if they are not sent, what can we do? We once had a very active correspondent in that quarter, but perhaps for one of the reasons urged by those who did not attend the feast mentioned in the gospel, we seldom hear from him now.—On turning from writing the above, the first paper we took up, contained long reports of the opening of two meeting houses signed "A Wellwisher," but which, not having the address of the writer, is quite useless.

J. H. L. says, "I think the Committee of the Anti-State-Church-Society are scarcely dealing out even measure, in not inserting a single line of their proceedings in your popular journal." No man knows better than *J. H. L.* how such matters are managed. He has been witness to similar partialities in other societies, no doubt.

J. C. H. We will try to find room for the nonsense which that Lord Bishop uttered about baby baptism—by the bye, there are big babies in lawn as well as little ones! As to consecrating colours for the Yeomanry Cavalry, we have had a similar trick played off here just now, not a mile from this spot. Thus some folks play at religion and others play at soldiers! Well: children are pleased with trifles. Let us be men.

J. B. W. We have, occasionally, adopted the plan you suggest, and shall again when circumstances allow. Your narrative will appear, but when we cannot say now.

"Wem, Salop." We are now informed, that the paper to which we referred in our last, was a burlesque. We thought so.

S. R. C. We thank you for the statement you have sent us, but several of our friends think with us, that our space can be better occupied, than with any reports of the vile proceedings and miserable end of that impudent and wretched American impostor.

MEMOIRS.—We must again state, that it will be impossible for us to insert all the Memoirs we have received for a year to come, if the writers are unwilling they should be abridged. We must, for the future, enforce brevity.

POETRY.—We have received several original pieces from esteemed friends, all of which evince piety; some also display merit, but not sufficient for print. Other pieces, though approved, must wait their turn.

BAPTIST STATISTICS.—No. 4, including the rest of the world, will appear next month, together with a few corrections.

J. H. F. The poetical letter of John Ryland, sen., has appeared in the Reporter.

"Philomonsos." We do not recollect the paper to which you refer.

G. W. will find we have made use of his paper in our "Children's Magazine."

L. M. Yes: the "Reporter" is sent both to Canada and the United States.

W. D. L. We shall be thankful for the history of that church. Next year we commence a series of histories.

G. H. B. Thank you. But you were too late for this month.

W. H. For what place of worship were the services held? you do not tell us.

W. B. V. We shall be happy to receive them. Will "Brown" favour us with his address?

E. L. Yes, they will, and so will the rest.

BAPTIST REPORTER.

 DECEMBER, 1844.

ON THE EXTENSION OF CHRISTIANITY.

WE now bring our remarks, on this very interesting subject, to a close.

We set out by assuming the vast importance of the question, and having glanced at the history of christianity, we attempted to fix attention on the facts and circumstances of the Great Revival which took place in this country in the early part of the last century. We affirmed that the baptist body had not adopted the most scriptural and efficient mode for diffusing the knowledge of the Gospel of Christ. We made out a case of necessity, as great as ever existed, for their most strenuous efforts. And having submitted the plan we would propose for adoption, we noticed what we regarded as the chief obstacle to its accomplishment.

Having thus, imperfectly we acknowledge, but according to our ability, brought this momentous matter before the attention of the baptist body, we must leave it for a season to their grave consideration. We are in no haste—that is, we are not anxious to push on a movement of this description prematurely. The plant we wish to rear must be a hardy one. Care and attention, time and patience, will be required to bring it into healthy and vigorous existence.

What we anxiously desire is, that

what has been written may be pondered in the minds of our friends. Let them again carefully peruse the papers we have submitted. This is the first thing to be done. If we can only succeed in fixing attention to this subject in all its bearings, we shall have ground for hoping that the matter will ere long be taken up with vigour and effect.

May we ask our ministerial brethren to think of it and talk about it? Tradesmen, and labourers, and mechanics, will also, we trust, find time to consider it. But we look with much interest and hope to students for the ministry, and active young men engaged as Sabbath school teachers and tract distributors. May the Father of lights, from whom cometh every good and perfect gift, put it into their heart to desire the high and honourable office of an Evangelist!—May the great Lord of the Harvest raise up and thrust forth labourers into his Harvest!

Our pages, next year, will be open to the full discussion of this most important of all questions. Already we have received intimations of approval of the plan we have proposed. But we court investigation, and we earnestly hope that the subject will be taken up and discussed with intelli-

gence and spirit. May all result in the glory of God and the everlasting benefit of millions of immortal souls!

DR. HALLEY ON BAPTISM.

THE appearance of the new work by Dr. Halley, on baptism, may be considered as opening a new era in the controversy of that long-agitated question. The learned lecturer has not only exposed the absurdities of baptismal regeneration, but he has also positively disclaimed the arguments for pædobaptism, which have been professedly based on federal holiness and hereditary grace. And as he still adheres to the system of infant sprinkling, it is not likely that he would have relinquished those positions, had he not been convinced of their uselessness.

The declaration of the learned Doctor is, that as the commission of our Lord enjoins the teaching and baptizing of all nations, it therefore requires that baptism shall be administered to all classes, without distinction,—that wherever the ministers of the gospel have the power to baptize any of the human race, it is their duty to do so, without question or restriction! Surely the charge of making too much of baptism, will no longer be applied exclusively to us.

With your remarks in your last number, when you say, "We must have a public lecture in express reply to Dr. Halley," the majority of your readers, who understand the subject, will doubtless agree.

It is evident that the exposure of the evils connected with the doctrines of federal holiness and hereditary grace, by Mr. Stovel, has been operating more successfully than it was expected to do; and from this circumstance the conclusion is obvious, that it is the duty of the denomination to request Mr. Stovel to deliver a series of lectures in reply to Dr. Halley.

As Dr. H. has not only fully admitted that the long-disputed word

baptizo signifies to overwhelm with fluid, or to cover over completely; and also appears to have established the position, that such overwhelming or covering may be performed by various modes, it would be wise in all parties to let that matter rest. At the same time, in justice to the learned lecturer, it becomes us as a denomination, including every section of baptists, to tender him our sincere thanks. Nor is it likely that he will easily succeed in persuading all his brethren that sprinkling is sufficient, since he has so satisfactorily shown that the original term signifies submersion.

There does not appear any reasonable doubt that the opinions now put forth by such respectable authority will materially facilitate the termination of this tedious controversy. The old positions being now relinquished by the chosen advocate of the Congregational body, will not, surely, by those who possess any deference for his learning and ability, be again resorted to. It is evident that the ground now chosen, extending, as it does, to such indefinite lengths, in reference to the subjects for baptism; and annihilating, as it consequently must, the voluntary principle in the choice of christianity, cannot, in these days of free inquiry, be long sustained.

In conclusion, Mr. Editor, I would express my sincere pleasure in contemplating the present aspect of the baptismal controversy, and would affectionately entreat all my brethren who may have occasion to come forward in that part of it which yet remains, to avoid the points now conceded, and strive to rid themselves of those jarring themes, as far as fidelity to the truth will admit. And as there is great probability that the church of Christ will have, ere long, mightier conflicts to engage in, there is the more urgent need of our being harmoniously united against the common foe. O happy day! when the disciples of Jesus shall be no longer found contending about words; but burning with love to their gracious

Lord, with heavenly truth as their banner, shall unite their mightiest and holiest energies in dispelling the gloomy clouds of antichristian superstition again hovering over the world.
Kidderminster. JOHN MILLS.

CONGREGATIONAL POLICY.

It has surprised the present writer, that the prevailing policy of the congregationalists has not lately awakened any baptist pen. Passive creatures are we baptists, albeit we have credit for untiring zeal, exclusive aims, and quick resentment towards opponents. That here and there a brother belongs to us who is keen of eye and prompt in action, may be admitted, but that as a body we are up and doing is, alas, not true. A few sharp-shooters are skirmishing with the advanced guard of the enemy, but our host is heavy with sleep. Not so is it on the other side—The spirit of party is there nerving all, and every stress laid on it by past compacts of neutrality, is giving life before its swelling strength. Congregationalism is out on a mission of centralization. Union it has talked of, and union it wishes; but union without concession on its part, and with nothing but concession on our part. "Union," it shouts, yes union! federal union!—with its central government seated in Blomfield-street. Such is its modest pretension,—no, not its pretension, but its eager purpose—a purpose which yet it is too modest to avow. O how it longs for an entire, an eternal union of baptists and pædobaptists! It pants to see us all sit down together in one "mighty community!"—the baptistries all closed, and the christening bowl ornamenting every meeting-house. How lovely it would be to see the students of both parties studying together. Old Bristol, and New Stepney, might keep everlasting holiday; congregationalism will gladly furnish us with ample college-room, and tutors by the dozen. As for our separate churches, what a blessed

change would pass on them. Instead of being little knots of communicants squatting at each corner of every vil-lage green, and in manifold garrets in the towns, they would come together under an elegant roof, to which they would get by an elegant portico, and there they would listen to an elegant preacher, in an elegant gown. Thus we should keep pace with the times, having disencumbered ourselves of all those rusty notions which have so long incrustated and maimed us. The world would never have to laugh again at an "ignorant baptist preacher." Every dissenting pastor would be a learned orator, all ruddy from the plastic hand of creative Highbury, Spring Hill, or Manchester. Where is the dolt that cannot open his eyelids on this enchanting prospect! A delectable mount of vision it has proved to divers doctors in divinity I question not. But, brother baptists, I want to know of you, whether it shall ever be ought else to these worthies than a land very far off? I know your mind—the mind of most of you—but some will say, "The scribe is dreaming. The genius of uncharitableness oppresses him with night-mare." Aye, brothers, so your generous hearts evermore betray you. You are too kind, too gentle, too unsuspecting. Till you are fairly noosed, you will not believe that the snare is spread. Such confidence have you in the pleasantries of great and good men, that you dare meet them on forbidden ground. You dare walk with them on quicksand, or cross the gulph with them in a cockle-shell. Admirable temerity! Most noble unselfishness! But will you never credit their crooked purpose, although a man plainly declare it to you? How long is it since Congregationalism averred to you, that to join you with itself in one holy, mutually fair, compact, was that single consummation which it devoutly wished? How long is it? And whence did the averment come? Is it three short years since? And did it not

come from Manchester? And you, noble, generous, magnanimous brothers of ours, did you not believe the word? Did you not give place to it in the core of your heart? And if we, the uncharitables, had not forbidden the banns, would you not have sold yourselves, and us, into unhallowed wedlock? You would—you said you would—and many were the warm and guileless epithets of your fond assent, not spoken only, but written. Yes, brothers, woe-worth-the-day, *scripti sunt!* These last three years that have flown over us, have they changed the hidden mind of that same Congregational Manchester? Changed it is in speech, and act, but its mind, I ween, was then and now alike. In policy it is opposite to its former self; but its present self, and its former self, are verily one and the same self. Congregational Manchester, three years ago, thought to coax you into the vortex of annihilation, and now it would fain drive you thither. You high-souled, bold-trusting baptists, thought the Manchester federalists all kernel like yourselves, but, brothers, were they not rather all shell? While you were sweetly deluded, were the chiefs of their own party at all deceived? No, in no-wise. When they wanted a man to do armed service against you, did they not send to Manchester for Doctor Halley? And when they wanted to supersede the only joint-work of evangelical dissenters, (the *Eclectic Review*,) did they not take the earliest mail train to Manchester; and without the smallest difficulty did they not retain Dr. Vaughan, for their advocate? Do ye not yet believe? Then inquire ye who among the sons of the mighty, three years since, hailed with uplifted voice the Manchester proposal for a blessed comprehension of Baptists and Pædobaptists in the same fold. You know the men, and where they dwell. And this only will I ask of you, were not these very men not long thereafter, the foremost leaders in a vast scheme of

denominational education? Breaking away from the broad and blessed basis of the British and Foreign School Society, did not those large-speaking comprehensionists, determine to open their own schools, in their own way, for the children of the poor, as they sought to open their churches for yourselves, that you might *come in*, but go out no more for ever? Yet, forsooth, we who see these things, are uncharitable, because we will not blindfold ourselves. *They* say so; and *you*, brothers, do you not say so too? Yes, you also say so. Uncharitable are we? Aye, and that because we will not like wild asses colts follow our blind leaders. Be it so. And do you think you will make us better by calling us uncharitable? Nay, do you think we hold ourselves in less esteem because we are called uncharitable by bigots, and their admirers? Will the supporters of the Evangelical, the Congregational, and the *Christian Witness*, give us lessons in charity *gratis*? We suspect our tutors—Physicians heal yourselves.

Do I then blame Congregationalism for its action? I blame it not. I blame it for its false word, not its zealous deed. Why, when its purpose was to throttle us, did it essay to kiss us? This is my complaint. Let it build schools, plant churches, send forth preachers as fast as it can; and let it also earnestly endeavour the extirpation of our principles, and I will not mutter a complaint—saving only that it work without a mask upon its face, and with a sound tongue for its use. Let christian men be clear-voiced, bold-acting men. Better to be blunt, aye, even harsh, if sincere-speaking men, men speaking the language of the heart, than to be soft-toned, plausible, genteel, courteous wheedlers. To be sure, it is better still, to unite in just proportions the *suaviter in modo*, with the *fortiter in re*. This is my own favourite motto, as the reader of the foregoing remarks will be at no loss to discover.

W. B.

BAPTIST STATISTICS, No. 4.—EUROPE, ASIA, & AFRICA.

DESIGNED TO SHOW THE PRESENT STATE OF THE BAPTIST DENOMINATION
IN EUROPE, ASIA, AND AFRICA.

| KINGDOM, STATE, OR COLONY. | POPULATION. | Number of Baptist Churches. | Number of Members. | Average number of mem- bers in each church. | Number baptized in 1848 | Average increase in each church in 1848. | Number of Ministers. | Number of Associations. | Proportion of the popu- lation members of Baptist churches. |
|-------------------------------|-------------|--------------------------------|--------------------|--|-------------------------|---|----------------------|-------------------------|---|
| EUROPE. | | | | | | | | | |
| Denmark | 2,072,000 | 6 | 442 | 74 | 92 | 15 | 6 | 0 | 1 4688 |
| * France | 34,186,077 | 14 | 220 | 16 | 17 | 1 | 13 | 0 | 1 55167 |
| German States— | | | | | | | | | |
| Hamburgh | 128,000 | 1 | 225 | 225 | 58 | 58 | 4 | 0 | 1 560 |
| Prussia | 14,907,000 | 6 | 235 | 47 | 15 | 3 | 0 | 0 | 1 03,434 |
| Bavaria | 4,370,977 | | | | | | | | |
| Hanover | 1,722,107 | | | | | | | | |
| Hesse Cassel | 712,640 | | | | | | | | |
| Oldenburgh | 209,347 | | | | | | | | |
| Wurtemberg | 1,649,839 | | | | | | | | |
| | 8,724,810 | 12 | 420 | 35 | 62 | 5 | 6 | 0 | 1 20,773 |
| Greece | 810,003 | 1 | | | 0 | 0 | 2 | 0 | unkn. |
| EUROPEAN ISLANDS. | | | | | | | | | |
| Corfu | 65,551 | 1 | | | 3 | 3 | 1 | 0 | unkn. |
| Great Britain— | | | | | | | | | |
| England | 15,124,201 | 1314 | 128911 | 98 | 12876 | 10 | 1443 | 32 | 1 118 |
| Scotland | 2,620,610 | 75 | 5184 | 69 | 403 | 7 | 68 | 1 | 1 506 |
| Wales | 911,603 | 206 | 31288 | 118 | 2008 | 10 | 292 | 5 | 1 29 |
| Ireland | 8,179,350 | 36 | 1032 | 20 | 72 | 2 | 17 | 1 | 1 7026 |
| | 87,679,811 | 1731 | 107937 | 97 | 10200 | 94 | 1878 | 39 | 1 523 |
| ASIA. | | | | | | | | | |
| CHINA. | | | | | | | | | |
| Hong-Kong Island | 40,000 | 2 | 54 | 27 | 44 | 22 | 4 | 0 | 1 909 |
| INDIA. | | | | | | | | | |
| Hindustan Provinces— | | | | | | | | | |
| Agra | 6,000,000 | 2 | 61 | 30 | 1 | 0 | 3 | 0 | 1 98,361 |
| Allahabad | 7,000,000 | 3 | 27 | 9 | 1 | 0 | 4 | 0 | 1 260000 |
| Bahar | 16,500,000 | 2 | 99 | 49 | 30 | 15 | 8 | 0 | 1 166667 |
| Bengal | 23,358,750 | 10 | 718 | 45 | 65 | 4 | 00 | 1 | 1 32,533 |
| Delhi | 9,000,000 | 1 | 14 | 14 | 4 | 4 | 3 | 0 | 1 642737 |
| Orissa | 5,000,000 | 7 | 248 | 36 | 20 | 4 | 24 | 0 | 1 20,161 |
| Ceylon Island | 1,242,000 | 12 | 530 | 44 | 70 | 0 | 20 | 0 | 1 2343 |
| Burmah | 14,000,000 | 14 | 828 | 59 | 96 | 7 | 68 | 0 | 1 16,008 |
| AUSTRALASIA. | | | | | | | | | |
| New South Wales | 130,850 | 5 | 212 | 42 | unkn. | — | 3 | 0 | 1 617 |
| South Australia | 16,510 | 3 | 75 | 25 | unkn. | — | 0 | 0 | 1 220 |
| West Australia | 2,154 | 1 | 21 | 21 | unkn. | — | 0 | 0 | 1 102 |
| Van Diemens Land | 40,233 | 2 | 52 | 26 | unkn. | — | 1 | 0 | 1 775 |
| | 82,330,550 | 70 | 2930 | 42 | 343 | 5 | 205 | 1 | 1 28,014 |
| AFRICA. | | | | | | | | | |
| Cape of Good Hope | 100,000 | 1 | 100 | 100 | 10 | 10 | 2 | 0 | 1 1000 |
| AFRICAN ISLANDS. | | | | | | | | | |
| Fernando Po | 12,500 | 1 | 77 | 77 | 28 | 28 | 14 | 0 | 1 163 |
| Mauritius | 135,197 | 1 | 20 | 20 | 20 | 20 | 2 | 0 | 1 6700 |
| | 807,007 | 3 | 257 | 86 | 58 | 10 | 18 | 0 | 1 1198 |

* Thirteen of these churches are located in French Flanders, the other in Bretagne. There is also in Alsace and Franch-Compté a considerable body of baptists, remarkable for "simplicity of manners, rigid morals, and great charity;" but they have hitherto lived so secluded that little besides is known of them.

SUMMARY OF BAPTIST STATISTICS.—Nos. 3 AND 4.

DESIGNED TO SHOW THE PRESENT STATE OF THE BAPTIST DENOMINATION THROUGHOUT THE WORLD.

| DIVISIONS. | * POPULATION. | Number of Baptist Churches. | Number of Members. | Average numbr. of mem- bers in each church. | Number baptized in 1842 | Average increase in each church in 1842. | Number of Ministers. | Number of Associations. | Proportion of the popu- lation members of Baptist churches. |
|---------------------------|---------------|-----------------------------|--------------------|---|-------------------------|--|----------------------|-------------------------|---|
| AMERICA. | | | | | | | | | |
| British American Colonies | 1,482,835 | 272 | 20,714 | 76 | 2,861 | 10 $\frac{1}{2}$ | 165 | 7 | 1 72 |
| U. S. of North America .. | 10,064,253 | 8,490 | 640,471 | 75 $\frac{1}{2}$ | 78,183 | 0 | 5645 | 518 | 1 27 |
| Texas | 48,000 | 15 | 645 | 43 | 300 | 20 | 10 | 2 | 1 74 |
| West India Islands | 1,597,238 | 07 | 44,910 | 403 | 3,850 | 40 | 57 | 1 | 1 36 |
| EUROPE. | | | | | | | | | |
| European Continent | 60,778,487 | 30 | 1,542 | 39 $\frac{1}{2}$ | 244 | 0 | 37 | 0 | 1 30410 |
| European Islands | 26,001,324 | 1,092 | 166,415 | 98 $\frac{1}{2}$ | 10,022 | 9 $\frac{1}{2}$ | 1841 | 89 | 1 162 |
| ASIA. | | | | | | | | | |
| China | 40,000 | 2 | 54 | 27 | 44 | 22 | 5 | 0 | 1 741 |
| India | 82,100,750 | 57 | 2,525 | 44 | 290 | 5 | 190 | 1 | 1 32515 |
| Australasia | 189,800 | 11 | 300 | 33 | unkn. | — | 4 | 0 | 1 527 |
| AFRICA. | | | | | | | | | |
| African Continent | 100,000 | 1 | 100 | 100 | 10 | 10 | 2 | 0 | 1 1,000 |
| African Islands | 147,697 | 2 | 90 | 45 | 48 | 24 | 16 | 0 | 1 1,492 |
| TOTAL. | | | | | | | | | |
| America | 20,092,328 | 8,880 | 706,740 | 79 $\frac{1}{2}$ | 86,194 | 9 $\frac{1}{2}$ | 5677 | 528 | 1 28 $\frac{1}{2}$ |
| Europe | 87,079,811 | 1,731 | 107,957 | 97 | 16,266 | 0 $\frac{1}{2}$ | 1878 | 89 | 1 523 |
| Asia | 82,330,559 | 70 | 2,939 | 42 | 343 | 5 | 205 | 1 | 1 28014 |
| Africa | 307,697 | 3 | 257 | 86 | 58 | 10 | 18 | 0 | 1 1,198 |
| | 190,410,396 | 10,684 | 877,890 | 81 | 101,861 | 9 $\frac{1}{2}$ | 7978 | 568 | 1 217 |

* The population given above is only the population of those Kingdoms, States, Provinces, and Islands, in which baptist churches now exist; and to these alone the fractional column relates.

ERRATA.—BAPTIST STATISTICS.—In pages 150 and 260 read as follows:—

| | | | | | | |
|----------|---------------|------|-----|-----|------|-----|
| Page 150 | Cornwall | 18 | 0 | 3 | 13 | 2 |
| — 266 | England | 1314 | 142 | 207 | 803 | 102 |
| — | Ireland | 36 | 4 | 0 | 32 | 0 |
| — | Total | 1691 | 152 | 340 | 1140 | 140 |

Page 156 Staffordshire—Oldest baptist church—read Cosely, Darkhouse, 1788

— 205 Those Oldest Churches, dated 1800, should read 18..

ADDENDA.

STATISTICS OF BAPTIST CHURCHES IN DENMARK.

| Churches. | When formed. | Pastors. | No. of mems. |
|----------------------|--------------|---------------|--------------|
| Copenhagen | 1830 | P. C. Münster | 288 |
| Aalborg | 1840 | O. Foltwel | 49 |
| Langeland | 1840 | R. Jorgenson | 27 |
| West part of Zealand | 1841 | N. Neilson | 44 |
| Hishoi | 1843 | P. C. Münster | 10 |
| Hoiby | 1844 | P. Rasmussen | 15 |

Total—6 churches, 6 ministers, 443 mems.

* About an equal number of each sex.

PROGRESS OF BAPTIST PRINCIPLES IN THE UNITED STATES OF NORTH AMERICA.—There were in all the States of the Union in

| Baptist Churches. | Members. | Ministers. |
|-------------------|----------|------------|
| 1812, | 2164 | 172,000 |
| 1832, | 5320 | 385,000 |
| 1842, | 8406 | 640,471 |

The increase by baptism in 1842 was 78183.

**A LIST OF THE PRINCIPAL PUBLIC INSTITUTIONS OF THE
BAPTIST DENOMINATION IN GREAT BRITAIN;
THEIR OBJECTS, INCOME, AND EXPENDITURE DURING THE YEAR ENDING APRIL, 1844,
AND THE NAMES AND ADDRESSES OF THE SECRETARIES TO EACH.**

| SOCIETIES. | Numbr of | | OBJECTS. | Income. | | | Expenditure. | | |
|---|-----------|---|------------------------------------|---------|----|-------|--------------|----|----|
| | Students. | When Founded. | | £. | s. | d. | £. | s. | d. |
| COLLEGES. | | | | | | | | | |
| Accrington | 10 | 1841 | Education of Baptist Ministers. | £. | s. | d. | £. | s. | d. |
| Bradford | 20 | 1804 | | 351 | 5 | 0 | 356 | 0 | 0 |
| Bristol | 21 | 1770 | | 1168 | 15 | 6 | 1116 | 5 | 2 |
| *Haverfordwest .. | 9 | 1841 | | 1073 | 10 | 1 | 1251 | 6 | 0 |
| Leicester (G. B.).. | 10 | 1798 | | 175 | 1 | 1 | 160 | 5 | 1 |
| Pontypool | 15 | 1807 | | 441 | 10 | 3 | 511 | 11 | 11 |
| Stepney | 25 | 1810 | | 648 | 7 | 11 | 854 | 5 | 1 |
| | | | | 1715 | 0 | 3 | 2473 | 8 | 9 |
| MISSIONARY SOCIETIES. | | | | | | | | | |
| Foreign Missionary | 1792 | Conversion of the Nations.... | 21661 | 0 | 3 | 22651 | 9 | 2 | |
| General Baptist ditto | 1816 | Ditto ditto | 2473 | 18 | 8 | 1766 | 12 | 3 | |
| Home ditto | 1797 | Conversion of the British Nations | 4029 | 13 | 0 | 5190 | 10 | 3 | |
| *Scottish Home ditto | 1820 | | 1221 | 6 | 4 | 1045 | 6 | 9 | |
| Irish Society | 1814 | Conversion of the Irish Nation | 3143 | 18 | 0 | 2048 | 1 | 6 | |
| MISCELLANEOUS. | | | | | | | | | |
| Building Fund | 1824 | Erection of Meeting Houses.. | 598 | 11 | 0 | 582 | 18 | 7 | |
| Continental Aid Society | 1842 | Assistance of Continental Baptist churches | | | | | | | |
| Fund | 1717 | Education of Ministers, assistance of poor churches, &c... | 2818 | 10 | 7 | 2819 | 18 | 8 | |
| Magazine | 1809 | Relief of Widows of Baptist Ministers | | | | 225 | 0 | 0 | |
| Reporter | 1820 | Assisting Baptist Churches in spreading the gospel | | | | | | | |
| Repository (G. B.) | 1802 | To promote the objects of the associated body | | | | | | | |
| Selection of Hymns.... | 1820 | Relief of widows and orphans of bap. ministrs. & missionaries | 190 | 10 | 8 | 152 | 0 | 0 | |
| Theological Education Society | 1843 | Education of Baptist Ministers | | | | | | | |
| Union | 1812 | To promote the prosperity of the baptist denomination .. | 124 | 10 | 10 | 155 | 18 | 6 | |
| Bath Society | 1816 | Support superannuated ministers | 506 | 7 | 0 | 438 | 15 | 6 | |
| Bible Translation society | 1840 | To assist in translating the scriptures into all languages | 1822 | 18 | 5 | 1810 | 6 | 7 | |
| * These sums are copied from a former report; the reports of the present year have not been received. | | | | | | | | | |

NAMES AND ADDRESSES OF THE SECRETARIES, ETC.

| | |
|--------------------------------|---|
| Accrington Baptist College, .. | Mr. R. Ward, Cloughfold, Lancashire |
| Bradford ditto, .. | { Rev. Henry Dowson, Bradford, Yorkshire |
| Bristol ditto, .. | { Thomas Aked, Esq., Bradford, Yorkshire |
| Haverfordwest ditto, .. | — Ashmead, Esq., Bristol |
| Leicester (G. B.) ditto, .. | { Rev. J. Goadby, Leicester |
| | { Rev. J. C. Pike, Wisbech |
| | { Rev. W. Underwood, Paddington |
| Pontypool ditto, .. | { Rev. Stephen Price, Abersyhan |
| | { Isaac Hiloy, Esq., Varteg |
| Stepney ditto, .. | { Rev. Joseph Angus, A.M., Baptist Mission House, London |
| | { Rev. Samuel Brawn, Loughton, Essex |
| Foreign Missionary Society, | Rev. Joseph Angus, A.M., Baptist Mission House, London |
| General Baptist ditto, .. | Rev. John G. Pike, Derby |
| Home ditto, .. | Rev. J. S. Davis, 16, Hemingford-terrace, Islington, London |
| Scottish ditto, .. | Rev. J. A. Haldane, 34, Drummond-place, Edinburgh |
| Irish Society | Rev. Frederick Trestrail, Baptist Mission House, London |
| Building Fund | Rev. C. Stovel, 5, Stebon-terrace, Philpot-st. East, London |

| | |
|-------------------------------|--|
| Continental Aid society, | .. James Richardson, Esq., Leeds, Yorkshire |
| Magazine, | .. Rev. Wm. Groser, 5, Gloucester-terrace, Hoxton, London |
| Reporter, | .. Mr. Joseph Foulkos Winks, High-street, Leicester |
| Repository (G. B) | .. Rev. J. Goadby, Leicester |
| Selection of Hymns | .. A. Saunders, Esq., 170, Regent-street, London |
| Theological Education Society | Rev. John Cox, Woolwich, Kent |
| Union | .. Rev. J. H. Hinton, 6, Finsbury-terrace, City-road, London |
| Bath Society | .. Rev. Joshua Russell, Melksham, Wilts |
| Bible Translation Society | .. Rev. Edward Steane, D.D., Camberwell, Surrey |

THE BAPTIST STATISTICS.

WE desire to express our obligations to P. G. J., who has furnished us with these Statistics and Lists. Much care and pains have been taken to make them correct; and yet we should not be surprised if errors are discovered. A few he has himself corrected. We have also received the following—Stoney Stratford is stated as the oldest church in Bucks, (1656). Mr. Cocks, of Amersham, states that a G. B. church existed in that town "many years prior to that date."—Mr. Heginbotham states that the Stockport Baptist Church is the largest in Cheshire, having upwards of 200 members; and Warford is the oldest; but he does not give the date.—We also conceive that Mount Sorrel G. B. church is of older date than the church at Sutton-in-the-Elms, Leicestershire.

We have also received from Mr. Johnston, of Cupar, the following Statistics of Baptist Churches in Scotland. He says, "I have these four or five months been gathering a full and correct list of our churches, and after great difficulty and pains, here is the fruit. Instead of 73 churches, I find we have 90—some small indeed, nevertheless bearing witness to the truth."

BAPTIST STATISTICS.—SCOTLAND.

| NUMBER OF BAPTIST CHURCHES IN EACH COUNTY. | THE OLDEST BAPTIST CHURCH IN EACH COUNTY. | Year of Formation. | THE LARGEST BAPTIST CHURCH IN EACH COUNTY. | Number of Members. |
|--|---|-----------------------|--|-----------------------|
| Aberdeenshire | 7 Newpitsligo | 1803 | John street, Aberdeen .. | 79 |
| Argyleshire | 3 Lochgilphead | 1811 | Lochgilphead | 72 |
| Ayrshire | 4 Irvine | 1808 | Irvine | 120 |
| Bamfshire | 1 Aberchirder | 1807 | Aberchirder | 20 |
| Berwickshire | 1 Berwick | 1800 | Berwick | 100 |
| Caitnesshire | 4 Keiss | 1750 | Wick | 25 |
| Clackmannanshire .. | 1 Alloa | 1838 | Alloa | 40 |
| Dumbartonshire | 1 Dumbarton | 1823 | Dumbarton | 35 |
| Dumfriesshire | 1 Sanquhar | 1809 | Sanquhar | 12 |
| Edinburghshire | 7 Bristo street, Edinburgh | 1703 | Elder street, Edinburgh | 280 |
| Fifeshire | 10 Largo | 1701 | Rose street, Kirkcaldy .. | 134 |
| Forfarshire | 5 Seagate North, Dundee .. | 1760 | Meadowside, Dundee .. | 109 |
| Haddingtonshire | 1 Dunbar | 1842 | Dunbar | 20 |
| Invernesshire | 1 Kingussie | 1808 | Kingussie | 30 |
| Kincardineshire | 0 | | | |
| Kinrosshire | 0 | | | |
| Kirkcudbrightshire .. | 1 Auchencairn | 1840 | Auchencairn | 30 |
| Lanarkshire | 7 Hanover street, Glasgow | 1778 | Hope street, Glasgow .. | 400 |
| Linlithgowshire | 0 | | | |
| Morayshire | 2 Grantown | 1806 | Grantown | 133 |
| Nairnshire | 0 | | | |
| Peebleshire | 0 | | | |
| Perthshire | 8 Perth | 1807 | Tullymet | 181 |
| Renfrewshire | 6 George street, Paisley .. | 1705 | George street, Paisley .. | 120 |
| Ross & Gomortyshire | 1 Fortrose | 1805 | Fortrose | 25 |
| Roxburghshire | 0 | | | |
| Selkirkshire | 1 Galashiels | 1803 | Galashiels | 40 |
| Stirlingshire | 5 King street, Stirling ... | 1802 | Falkirk | 21 |
| Sutherlandshire | 0 | | | |
| Wigtownshire | 0 | | | |
| ISLES, | | | | |
| Orkney & Shetland .. | 5 Westray | 1813 | Westray | 160 |
| Hebrides | 8 Uig, Skye | 1807 | Tirce | 80 |

RELIGIOUS AND BENEVOLENT
INSTITUTIONS.

RECEIPTS FOR 1844.

THE following statement of the Receipts of Religious and Benevolent Institutions, for the past year, in Great Britain, will shew what may be accomplished, by voluntary and united efforts, to advance the cause of Humanity and Truth, and for the extension of Christianity.

| | |
|---|---------|
| Aborigines Protection | £.178 |
| Aged Pilgrim's Friend | 670 |
| *Anti-slavery | 2,251 |
| Particular Baptist Missionary | 21,842 |
| General Baptist Missionary | 2,473 |
| Baptist Home Missionary | 4,929 |
| Baptist Irish | 3,143 |
| Bible Translation (Baptist) | 1,022 |
| Book Society | 926 |
| *British and Foreign Bible | 98,359 |
| British and Foreign Sailors' | 1,971 |
| British and Foreign School | 10,081 |
| *British Reformation | 1,084 |
| *Christian Knowledge | 94,503 |
| Christian Instruction | 904 |
| Church Missionary | 104,323 |
| Church of Scotland Missionary | 4,000 |
| Church Pastoral Aid | 21,828 |
| Colonial Church | 3,230 |
| Colonial Missionary | 3,004 |
| Episcopal Floating Church | 305 |
| Female Servants' Home | 200 |
| Foreign Aid | 1,800 |

| | |
|---|---------|
| Free Church of Scotland— | |
| India Mission | 6,402 |
| Jewish Mission | 4,377 |
| Home Mission | 2,987 |
| Colonial | 2,904 |
| Education Scheme | 4,942 |
| Hibernian | 3,876 |
| Home and Colonial Infant School | 3,403 |
| Home Missionary | 7,337 |
| Irish | 4,107 |
| Irish Evangelical | 2,206 |
| Jews, Propagation of Christianity | 25,325 |
| Jews, British Society | 921 |
| Jews' Operative Converts' Inst. | 912 |
| London City Mission | 8,781 |
| London Missionary | 81,812 |
| Lord's-day Observance | 768 |
| Moravian Missionary | 5,137 |
| National School, about | 12,000 |
| *Naval and Military Bible | 2,998 |
| Newfoundland School | 3,750 |
| *Peace | 1,706 |
| *Prayer Book and Homily | 1,750 |
| Propagation of the Gospel | 71,000 |
| *Protestant Association | 2,188 |
| *Religious Tract | 52,743 |
| Sailors' Home | 5,316 |
| Sailors' Asylum | 1,012 |
| *Sunday School Union | 8,542 |
| *Trinitarian Bible | 3,251 |
| Wesleyan Missionary | 110,020 |

* The total Receipts of the Societies thus marked, include Sales of Publications.

POETRY.

SUCH IS LIFE.

"As the shuttle sweeps over the loom in the twinkling of an eye; as the post who, carrying some message of importance, is despatched away, gains upon the road, and takes no time to view the adjacent country; as the ship, which has the wind in her wings, skirts over the watery plain; and as the eagle who spies out her prey from on high, descends with headlong precipitation, so flies our momentary duration."—*Anon.*

See you shuttle alternating;
Through the threads behold it fly;
Swift each stroke, nor once abating,
Swift as twinkling of an eye.

See you post, on courser mounted,
Charged a nation's weal to bear;
Forth he hies with speed uncounted;
Quick to arrive his only care.

See those ships, with sails extending,
Speed o'er all the wide-spread main:
Eagle, from yon cliff descending,
Dart! the seagull's blood to drain.

Fleeting shuttle—post—ships sailing—
Eagle hastening to its prey;
What to me the truth unfeeling
Such similitudes convey?

Such is life! with all its treasures,
Hopes and fears, and smiles and tears;
All its gilded toys and pleasures;
All its woes, and all its cares.

Such is life! Then who'd secure it—
Prize it as our loftiest boon?
Such! then who would shrink to endure it?
Vain that life which flies so soon!

Life eternal to inherit,
When life's fleeting scenes are o'er;
Through a dying Saviour's merit,
This the prize I'd most explore.

While the shuttle still is veering;
 While the post is on his way;
 While the ship her course is steering;
 Ere the eagle seize his prey;

Lord of life! let grace supernal
 All my fainting soul inspire!
 On tow'rd realms of life eternal,
 Lead! through water—through the fire!

Life's brief moments still redeeming,
 Consecrating all to thee;
 With thy praise each moment beaming,
 Then, flee life, and swiffler flee!

Wolsingham.

E. L.

THE MIGHT WITH THE RIGHT.

BY W. E. HICKSON.

MAX every year but draw more near
 The time when strife shall cease,
 And truth and love all hearts shall move
 To live in joy and peace.
 Now sorrow reigns, and earth complains,
 For folly still her power maintains;

But the day shall yet appear
 When the might with the right and the
 truth shall be;
 And come what there may to stand in the way,
 That day the world shall see.

Let good men ne'er of truth despair,
 Though humble efforts fail;
 We'll give not o'er, until once more
 The righteous cause prevail.
 In vain and long, enduring wrong,
 The weak may strive against the strong;
 But the day shall yet appear
 When the might with the right and the
 truth shall be;
 And come what there may to stand in the way,
 That day the world shall see.

Though interest pleads that noble deeds,
 The world will not regard—
 To noble minds, whom duty binds,
 No sacrifice is hard.
 The brave and true may seem but few,
 But hope keeps better things in view;
 And the day shall yet appear
 When the might with the right and the
 truth shall be;
 And come what there may to stand in the way,
 That day the world shall see!

Biographical Memoirs.

MISS PATIENCE CROGGMON.

THE subject of this brief memoir was born of pious parents, at Grampond, Cornwall, in the year 1812. From her childhood she retained the form of godliness, but it was not until within the last eighteen months that she appeared to feel its power. Then God, who is rich in mercy, was pleased to open the eyes of her understanding, and lead her to see her lost and ruined condition as a sinner before him. With holy earnestness she now enquired of her christian friends what she "must do to be saved," and they readily pointed her to "the Lamb of God which taketh away the sin of the world." In a short time she found peace through believing in him, and was enabled to say "I will praise thee; though thou wast angry with me, thine anger is turned away, and now thou comfortest me." From that time there was a visible change in her temper and disposition, which had previously been irritable. She

now became gentle, teachable, and mild, and it is pleasing to be able to add, that this disposition did not prove like the morning cloud and early dew which soon pass away, but appeared more lovely as time advanced, even to the end of her days.

About twelve months ago she lost her beloved and pious mother; this was a severe stroke, but she was enabled to cast her burthen upon the Lord, and he sustained her. From this time she became a truly decided character; and proposing herself as a candidate for baptism and church fellowship, was buried with her Lord on the 29th of March, 1843, and received into communion with the church, of which her mother had been an honourable and consistent member for many years. From this time to the time of her death she adorned the doctrine of God her saviour in all things, giving the fullest proof that she was a new creature in Christ Jesus.

She was diligent in her attendance on the means of grace, but not from form or custom. She could say with David, "I

was glad when they said unto me let us go unto the house of the Lord." The Sabbath to her was

"Day of all the week the best;
Emblem of eternal rest."

She also delighted to be found in the society of christian friends, and her conversation at such seasons was of a most pleasing nature. Alluding to her present experience she said, I feel

"Ths religion that can give
Sweetest pleasures while we live."

As to death, it is certain, from her conversation, that she frequently thought of the subject in the midst of health, but not with dismay. No: she had a hope blooming with immortality. Speaking on this subject to the writer one day, she expressed a desire to depart and to be with Christ which is far better. Then added, with much emphasis, "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

About a month before her decease she became seriously ill, but not so as to excite any considerable apprehensions of the result, and as it was ascertained that the worst symptoms of the disease had left her, the most flattering hopes of her recovery were entertained. During her illness I saw and conversed with her several times, and she seemed to enjoy much of the divine presence. The last time I saw her she conversed freely and appeared very happy, and alluding to her afflictions she said, "Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

On the day of her departure she had been down stairs and appeared much better, but on retiring (her youngest sister and the servant being with her) she called for her eldest sister, and on her arrival she said "What is this?" reminding us of the language of Pope in his Dying Christian — "What is this absorbs me quite, &c. She then added, "I hope all is well." "Jesus save me!" "Precious Jesus,—Precious Jesus." Then with eyes and hands uplifted, with an unfaltering voice she said,

"Jesus lover of my soul,
Let me to thy bosom fly."

"Into thy hands I commit my spirit." She then sweetly fell asleep in Jesus with this sentence quivering on her lips, "I-am-going-to-mo-ther." Thus the latest moments of the departed were distinguished by sacred peace, holy fortitude, and cheerful hope.

This was an impressively solemn scene, though we cannot imagine how death could approach in a more gentle manner, or in a less repulsive form.

"One gentle sigh, their fetters break;
We scarce can say they're gone,
Before the happy spirit takes
Its station near the throne."

Is the reader ready to exclaim "Let me die the death of the righteous, and let my last end be like hers." There is one way, and only one way, in which such a desire may be fulfilled. Christ is the way,—the only way. An interest in Jesus alone will fit us for life, death, and judgment. Amidst all the cares and sorrows of this life it will sustain the mind, and when the powers of nature are failing it will enable the possessor to say, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they com fort me." C. B.

NARRATIVES, ANECDOTES, &c.

LONDON MISSIONARY SOCIETY.—
Jubilee Year, 1844.—South Sea Islands.—
Between forty and fifty European missionaries, assisted by a goodly number of native teachers, in connexion with the society, are labouring in nearly forty islands, containing upwards of 100,000 inhabitants. In thirty islands, idolatry, with all its attendant misery and crime, has been abolished, and christianity is professed by more than 90,000 of their inhabitants, among whom, in addition to other cheering results of the labours of nearly fifty years, there are at the present time, besides those who have died in the faith and hope of the gospel, 6135 communicants belonging to the native churches of the South Sea Mission. In addition to the evidence furnished in these pages, of the benefits the people have received, their truly exemplary observance of the Sabbath, the avidity with which they have sought, and the high estimation in which they hold the sacred scriptures, are satisfactory evidences of the extent to which education has prevailed, and of the moral feelings of the people. Their numerous and well-built vessels, their neat and thriving towns and villages, their extensive plantations, their decent and respectable apparel, and the great increase of the conveniences and comforts of domestic life, are so many proofs of their temporal improvements,

while the single fact of the sum of £525 having been, within the last two years, sent from Tabiti alone, in payment for the Bibles and Testaments forwarded by the British and Foreign Bible Society, furnishes most unquestionable evidence of the astonishing progress that must have been made in civilization and religious feeling, by a people who, prior to their profession of christianity, not thirty years ago, were equally ignorant of the value of money, the use of letters, the existence of the Bible, and of that ever blessed God whose will it reveals.—*Ellis's History London Missionary Society.*

CURE OF FANATICISM.—We know not when we have seen a method of argumentation which pleased us better, for its adaptedness to the subject to be convinced, than did the following, related by the Rev. A. Bennet, in a communication to the *New York Baptist Register*, dated at Newport, N. H. The lady spoken of is a woman for the times, and deserves a doctorate for the originality and efficacy of her prescription for a hurtful malady. "Some of our honest friends in these parts, have been looking for the kingdom of God to immediately appear. One of these mistaken brethren said to his wife, 'I am resolved to work no more; I think it wrong to gather any more of the fruits of the earth.' The next morning he arose and walked abroad to meditate. Returning he asked his wife if she had breakfast ready. She said 'No.' 'But,' he asked, 'are you not going to get any?' She answered, 'No; for,' said she, 'you say it is not your duty to work, and if it is not your duty, it is not mine; and if the fruits of the earth may not be gathered in, they may not be cooked after they are gathered. I am resolved to submit, with you, to the will of God, and abide the consequences.' He walked out again, and after a while he returned and said to his wife, 'If you will go and get me some breakfast, I will go to work.'"

SOLDIERS & MISSIONARIES.—Among the gratifying results of the missionary enterprise may be mentioned the beneficial effects often produced on the minds of our own countrymen in distant lands, when far away from the home of their fathers. Often has this been the case, in India especially. Who has not heard the tale of the "twenty pounds"—and of the soldier who was pricked to the heart by the pointed address of Chamberlain? both which remarkable cases have ap-

peared in our pages. We have also heard of several other pleasing instances. The other day we received a note from a Sergeant in the North of England, who left Leicestershire eighteen years ago, when a wild lad of twelve. In Burma, the American Baptist Missionaries were the means of his conversion to God. About one hundred other soldiers in the same regiment were also at the same time under serious impressions. The regiment was sent to China, and being stationed at Hong Kong, he became a member of the baptist church recently formed there also by American baptist missionaries. We are gratified in being able to state that the object of his note was to request the Editor to find out his aged mother, and convey to her a token of his filial affection. And thus we have another instance of the power and virtue of our holy religion, teaching the man of war to remember with tender solicitude his widowed mother in her poverty and affliction. It is right to add that the temporal relief which the sergeant afforded was accompanied by the most earnest anxiety respecting the spiritual condition of his aged parent.

CORRESPONDENCE.

DR. HALLEY'S LECTURES.

ON reading afterwards, what we had written in our last on this subject, we felt rather disposed to wish that we had not expressed our views with so much warmth and decision; and chiefly because they might be deemed premature. But were they? For still we have no sign—no indication of any life or movement in the Baptist Union! Well: if they will not bestir themselves, we hope there are those among the baptists who will. One of our correspondents (W. B.) has suggested that Mr. GILES of Leeds should be invited to lecture; and we have reasons for believing that he is prepared for the oombat, and would not be backward to engage in it. Mr. Mills, in a paper on this subject, at page 398, proposes that Mr. STOVER be invited. Both these ministers are in every respect competent. We shall see what another month will bring forth. But something should be done, and speedily. At all events, some announcement that the matter is under consideration would serve to pacify our friends, and show our opponents that we do not consider ourselves defeated.

'Defeated, indeed! No; we are in high spirits. Two important fortresses have been surrendered during the present campaign; sure presages, we believe, of a coming victory for scriptural truth. We give, below, extracts of two letters on this subject:—

"I have had a peep into Dr. Halley's book. An ingenious fellow! Much that is original, I guess! For example:—'Infant baptism was prevalent in Moses' time'!!! Though Matthew says John baptized those who confessed their sins, Dr. H. says, John baptized all, indiscriminately—all who came to ask for his baptism—and that no qualification was requisite in those who were baptized by the Apostles—that they baptized (knowingly) good and bad men. After all, the Doctor writes with a good deal of plausibility, and the work demands a manly reply. I hope none of our *pamphleteers* will be firing off their threepenny-halfpenny pop-guns, just yet. We must have the artillery in the front of the battle, or no glorious triumph awaits us. Pamphlets will only provoke the Doctor's smile of contempt. I hope some able baptist will write a full and masterly reply. The possibility of such a task being accomplished is unquestionable. By the bye, Dr. H. does lay it on Dr. Carson, most lustily. Whether justly or not, I think some friend of Dr. C.'s should make appear. Dr. C. is charged with *misrepresentation*,—quoting from books he had never read—nay, it is insinuated that Dr. C. has done something in the way of fabrication!—p. 448. If all that Dr. H. has written about Dr. Carson be correct, his testimony as an historian, critic, and theologian, is of little value. Surely, such imputations cannot go unnoticed; or in the sight of the public we must appear to be defeated. Who will speak in defence of Carson?"

"Dr. Halley's lectures are creating a sensation amongst the Independents, who are not fond of their old arguments being given up, and the stumbling-blocks to baptist views being removed out of the way. An Independent minister said to the writer, that the views of Dr. Halley were not the views of the whole denomination on whose behalf he had spoken. Thanks to Dr. Halley for his lectures! They will have a healthy tendency. A few more concessions from such men, and we shall have many of the Independents coming over to us, adopting our more scriptural views."

EVANGELISTIC TOURS.

(Concluded from page 385.)

Melrose.—Pop. about 1,000.—Thursday, June 20, we both preached at the Cross, but the people, at first, seemed shy of coming near us; and on Friday the evening was unfavourable, so that we had very disheartening work. Roused by the discouraging appearance on the previous evening, we resolved in right earnest to go to work, and if possible, make reparation on Saturday. Within two miles around Melrose are three interesting villages, Darnick, Newstead, and Gattonside. We determined to visit them with tracts, and invite the people to the meetings, although we had already sent the drummer round to them all. In the forenoon, we took each a village apart, going from house to house with tracts; and in the afternoon we both went together to Gattonside. We found many ignorant and prejudiced, and very few came from these villages to the preaching; but the tracts are left a witness to the truth, which may some day tell upon the people—"My word shall not return unto me void." In the evening both of us preached at the Cross, to a good congregation. But Lord's-day, as on former occasions, was the crowning day, and long to be remembered. Five sermons were preached, and one address delivered. The congregations were good, and perhaps of a more interesting character than in the other towns; but especially at the last sermon in the evening, when a large addition was made to the hearers, by multitudes coming out of their usual places of worship, and who heard about an hour. At the close of the labours of the day, several conversed with us, especially on baptism.

On Monday, we went to Eckford, a village about half way between Jedburgh and Kelso, where dwelt a disciple, who had resolved to be baptized, and with whom we had previously conversed when at Jedburgh; he was a member of the Independents there. We had intended preaching in the open air, but as the day became very wet, we both spake the word to a small company in his house; and as it afterwards became fair, we went to the river Teviot, followed by many of the villagers, and after a short service, in which we both took part, the ordinance was performed by brother Blair, in the presence of many a wondering spectator, who seemed never to have known or heard of such a thing as christian baptism being total immersion: the people gazed with amazement.

Kelso.—Pop. 4,504.—Having lodged at the village of Heighton all night, we next morning went to Kelso, undoubtedly the finest town in Roxburghshire; but we nowhere had such uphill work as here. Not only was the town hall refused, but the

market-place also was objected to for open-air preaching. We reasoned on the authority of the Head of the church, showing his command to go into the streets and lanes of the cities; but as the only reasonable ground of objection was stopping the thoroughfare, we knew how to take care of that, as we had done elsewhere. Through the kindness of the Congregationalists, we got the Friends' meeting-house, at present occupied by them; and besides the unwillingness of the public authorities, the weather being unfavourable, we preached for several evenings, only in the meeting-house, but the congregations were deplorably small. Through the day we visited in different parts of the town, leaving tracts, and inviting the people to the preaching, but with very little success, till at length a circumstance occurred which turned the tide in our favour, and opened for us a wide and, we trust, effectual door. An American diver was to leap from Kelso bridge into the Tweed. We determined to take advantage of this opportunity of obtaining access to much people. The first night we were rather late of arriving at the spot from the meeting which we held in-doors. But as multitudes were assembled in the market-place, we went among them, and brother Blair began to read a tract entitled "Old Aaron and Young George," when crowds surrounded us, and after a short address, we circulated tracts, and invited them to the preaching. The following evening we were sooner on the spot; while brother J. preached within doors, brother B. went to the river side, and before the diving, read and spoke to much people. As soon as it was over he stood on a low wall, and preached. It was an interesting scene; the majestic Tweed rolling by, and the people standing on its banks with attention listening to the words of eternal life. On Saturday evening brother B. preached in the chapel, and brother J. out of doors to the multitude assembled again to see the diving. But as at the other towns, the Lord's-day was by far the most interesting season. The day was beautiful, and we preached six times, twice in the chapel, and four times in the market-place. With the exception of the forenoon service in the chapel, the congregations were large and interesting. The first service in the evening was so crowded that many could not obtain admittance; and we afterwards went to the market-place, and had another discourse. It was a day long to be remembered. Surely the Lord was with his servants on that day! On Monday morning we left in order to attend the meetings of the Union at Airdrie.

By the following Sabbath brother Blair returned to Kelso, and having preached there about a week, went to the other towns

which we had already visited, spending other five weeks in daily preaching and visiting. Much opposition to our labours was visible in various quarters. Some ministers even ventured to preach against believer's baptism, in order to silence the people, and to keep their minds from being moved away from infant sprinkling. But a spirit of inquiry is abroad, and some had already resolved to yield obedience to Christ in the ordinance of immersion. Brother Blair had the pleasure of baptizing two disciples in the Tweed at Melrose, three in the Jed at Jedburgh, one at Hawick, and one more at Selkirk, so that no fewer than ten have been baptized, the fruit of this tour. The wife of one of the candidates would have been baptized with her husband, but was prevented on account of temporary indisposition.

In the course of our tour we found that besides ignorance and prejudice on the spiritual constitution and ordinances of the kingdom of Christ, there prevail among our countrymen fearful delusions respecting man's ability and responsibility to believe the gospel, mistakes as to the nature and duty of faith, and also a disposition to take false refuge in election and divine decrees, and to esteem it presumption for one more than another to be sure that his sins are pardoned, and that he is on the way to heaven. Under these, and other fatal notions, many of the inhabitants of this favoured land are living and dying, and yet, at the same time, their fears of the future are silenced by their general admission to what are called church privileges. Oh, there is need, much need for a band of holy and devoted men to go through all our towns, preaching in the open-air a free salvation, and endeavouring to expose to the view of the people the fearful mistakes in which, alas! they are at present spell-bound. Let the Baptist Union of Scotland arise and gird itself to the work, sending faithful preachers, two and two, into every county and town in Scotland, to preach a pure gospel, and to restore New Testament institutions and primitive Christianity to our land. Nor let us fear on account of funds—the silver and gold are the Lord's—and this he is teaching us, for, on our tour, without solicitation, more was obtained from the friends of truth than was enough to cover expenses. Let the Baptists of Scotland only unite, and in a few years the work will be accomplished.

[Well done brethren Blair and Johnstone! Andrew Fuller and Dan Taylor broke the ice that we might drink of the waters of life, and you have adopted the apostolic mode of proclaiming their virtues. Go on, brethren—go on we beseech you! Ireland will quickly follow in your steps, and England, slow to move though she be, must too, or she will have no rest.]

BAPTISMS.

FOREIGN.

INDIA. *Jessore*.—Extract of a letter from Mr. Parry, Baptist Missionary:—Three Sabbaths ago I administered the ordinance of baptism to twelve converts. Three of them are the children of the members of the church who were converted some years ago. One of them was a Muhammadan who forsook his old faith about three years ago. Another is a young lad of about eleven, who was some time ago in the Intally Institution. It is delightful to find piety in such tender plants. Another of his school-fellows has also been baptized, who is about two years older than himself. The rest I need not particularize, but it may suffice to say that they have all been living amongst Christians (not less than about a year, and several for nearly two and three years,) and have received sufficient instruction, both in a public and in a private way, from myself and the pastor of the church. Last July, when I spent a month with them, they appeared as candidates. Since then, to the period of my late visit, three months had elapsed, and during this period I was glad to learn that all the candidates had been walking in the fear of God. I have no cause to doubt the sincerity of these believers in Christ. I pray that they may daily grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

Agra.—Mr. Williams writes, August 15th:—I am happy to inform you that on the first sabbath in the present month I baptized three persons, two natives and one European. One of them is from the ranks of Hindooism; he is a zamindar, or landholder, in a village twelve miles distant from this; and there are five others of his family, who we expect will shortly follow his example. He will reside in his village as usual, and come to Agra once a week, and I intend visiting him occasionally. This is the first instance we have had of a native embracing Christianity, and living among his friends, and following his usual occupation for his support. It has been a source of great rejoicing to us all, and we earnestly pray that it may be the first-fruits of an abundant harvest. One other native expressed a wish to be baptized, purposing also to follow his usual calling in his village. I have known him for years, and should have baptized him this month had not certain family circumstances, over which we had no control, prevented his attendance. I hope, however, that these will soon be obviated, and that I shall baptize him next month.

GERMANY.—From the brethren in the Grand Duchy of Oldenburg we have received the most encouraging intelligence. The Lord is evidently raising the dead, where hitherto the God of this world reigned undisturbed over the children of death. Brother H. has made frequent missionary tours, in which I had much encouraged him, as brother M., the deacon of the church at Jever, could conduct the religious services during his absence. His journeys have extended from one end of the Grand Duchy to the other, and beyond it. His labours have consisted in tract and Bible circulation, preaching, and visiting the scattered saints. The Lord has accompanied our brother on these errands of mercy, and made him instrumental in imparting eternal blessings to many ready to perish. At three or four new places, accessions have been made to our numbers, and in the vicinity of Marburg we hope soon to see another christian church raised. As brother H. is still very young, I sent brother K., one of our deacons, from this, to examine the candidates for baptism in various parts of Oldenburg, and administer that ordinance to them. This was accomplished at the beginning of the present year. His journey was highly interesting, and attended with great good. He baptized nine converts, preached several times, and encouraged many of the brethren whom he met with. Among the converts was a fisherman and his wife, who formerly were united to the Moravian brethren, who have a small society at Bremen. Every effort was made by that body to prevent the above step, but truth prevailed. Brother K. gave a most interesting description of the baptism of this couple. It was at the dead hour of midnight, when these, and another convert along with brother K., left the cottage of the fisherman, the latter taking the lead with a large axe and a rope slung over his shoulders. The frost was intense, the earth covered with snow, whilst the moon and stars shed their dim light on the path of the little band. When they reached the place where the solemn service was to take place, our fisherman set to with his axe, and after considerable labour, cleared a space large enough for the burial and resurrection. For the information of timid saints who are afraid of very cold water, let me add, that none of these disciples were the worse in their bodies for this act of obedience to the Lord; they are all perfectly well from recent accounts.

HANOVER.—In the kingdom of Hanover, where our devoted brother S., labours, the great severity with which our brethren were treated, has been somewhat relaxed. Nay more, a royal permission has been given for conventicles, by which twenty-five persons may assemble, but not during public worship. A severe threat is, however, appended

to this against such as shall administer the sacraments, not being acknowledged by the Government. Brother S. has continued to prosecute his arduous work in visiting the scattered disciples in various parts of the kingdom, and in generally spreading the gospel of Christ. Many of his journeys were made during the night, as he is not permitted to leave the place of his residence. The good Spirit of our God has owned these labours, so that seventeen converts have been baptized by him, and two or three disorderly brethren restored. Among these, were several who reside at the capital. Dear brother S. was, two or three months ago, near the point of death; the Lord heard our prayers on his behalf, but, alas! our brother entered too soon on his work, and a relapse was the consequence, from which he is slowly recovering.

[The above, respecting Germany and Hanover, are extracts from letters by Mr. Oncken.]

BAPTISM AT QUEBEC.—Our friends throughout the province will rejoice to hear that there is a prospect of establishing a baptist interest at Quebec. A few persons belonging to our denomination, have maintained social worship for some time past in a commodious school room, in Hope-street. Application having been made to the Committee of the Canada Baptist Missionary Society, arrangements were immediately entered into for the supply of the place. Messrs. Girdwood, Bosworth, and Cramp, have visited Quebec, and preached to numerous and deeply attentive congregations. Last Lord's-day, six persons (three males, and three females,) were baptized by Mr. Cramp, in the river St. Charles, at a spot about three miles from the city, where the requisite accommodation for the candidates was kindly furnished by a christian friend, whose residence is on the river side. It was a very delightful and solemn opportunity: May the impressions produced on that day prove permanent!

DOMESTIC.

IRELAND.—Mr. Hamilton says,—I have recently baptized five persons on a profession of their faith in Jesus Christ. I proposed an inquirers' meeting. Several stayed to converse about the concerns of their souls. The result was the baptism of three. Another meeting of similar kind, led to the baptism of two more. I have every reason to be satisfied with their real conversion to God. I trust this good work will not stop here.

COLFORD, Gloucestershire.—Our pastor, Mr. John Penny, baptized six persons, July 28; and on Oct. 27, three more young persons submitted to the same ordinance. The congregations on both occasions were large, orderly, and attentive. Z.

GEDNEY HILL.—Step. 23, the ordinance of baptism was administered in the new river, Parson-drove, to three persons, by our esteemed pastor, after an appropriate open-air discourse. Many hundred persons were assembled, who behaved in an orderly manner. One of the candidates, before his conversion, had been a "blasphemer and a persecutor, and injurious"—and also much addicted to drunkenness; he was however induced to sign the abstinence pledge, and attended the ministry of the gospel. His heart was subdued by divine grace, and "having much forgiven, he loveth much." When in the water, he addressed the spectators briefly, stating that, like some of them, he was, not long since, a scoffer, and entreated them to seek that grace which had rescued him. His wife, who had equaled him in profanity and hatred to religion, was brought also to prove the power of renewing grace in her own happy experience, and was baptized with him. May they "walk as heirs together of the grace of life," and "adorn the doctrine of God our Saviour in all things." The Wesleyans at Parson-drove, it appears, were somewhat disconcerted at the baptists coming into their neighbourhood to baptize, for, a Sabbath or two afterwards, one of their preachers troated his hearers with a sermon *against* baptism. Let them preach! it will only cause the truth to be investigated, and baptists never fear for the result. E. M.

MILFORD HAVEN.—August 4, two persons were immersed in this beautiful harbour, by our pastor, Mr. J. H. Thomas. On the 15th, a new school-room was opened, when, after tea, we had several very interesting addresses. A happy state of feeling was produced. October 27, six more were baptized, in the presence of a large and orderly concourse of people. In the evening, they were received into the church; when we sung that beautiful hymn, composed by Mr. Elven, of Bury, (noticed in the *Reporter*, page 340) who, in compliance with a request, sent us the music of it. The chapel was crowded, and the effect was delightful. These things afford us great encouragement, as we have been for a long time very lifeless; and unchristian attempts have been made to break up the harmony of our flock. Others are inquiring the way to zion.

A. O. T.

MONKWEARMOUTH.—October 23, our pastor, Mr. Graham, baptized an aged female; and on Nov. 3, five believers put on the Lord Jesus by baptism. One was sixty-nine years of age, and had been thirty years a member of the Wesleyans. J. L.

PARLEY, Hunts.—Nov. 3, the ordinance of believers' baptism was administered by Mr. Paul Alcock; and the same day the newly baptized were added to the church.

CARLEY STREET, Leicester.—We have had two baptisms recently. The first in Sep., when three were baptized; a husband and wife, who had for some time been members with the "Association Methodists;" and a young married woman who had formerly been in the service of the minister, and who came about fifteen miles to be baptized. The second, in November; a young friend and his wife, who had long attended the place, and assisted to conduct the singing; and the eldest son of the minister. Mr. Heggs baptized the former, and Mr. Winks the latter.

STAMFORD.—The General Baptist church here has, during the past month, been blessed with a large accession of members. For some time it has only numbered seventeen members. Brother Mathews of Boston visited this church twice during the last month, and the pleasing result is that he has baptized nine, which, with three others who have been received, make an addition of twelve members; two of whom are respectable local preachers from among the Wesleyans. F. M.

BRIGHTON, West Street.—Mr. Brewer baptized four more candidates upon a profession of faith, on October 27, before a very large assembly of spectators. How much reason have we to thank God, and take courage. School-rooms, and vestries, attached to the chapel, are now contemplated; for what can baptists do without them? Who will help?

LONDON, New Park Street.—On Lord's-day evening, Oct. 27, six persons were baptized by Mr. Smith, after a sermon from Daniel x. 21—"I will shew thee that which is noted in the Scripture of truth." The greatest order and solemnity prevailed. The chapel was very full.

NEWPORT, Isle of Wight.—On the morning of Lord's-day, Nov. 3, our pastor, Mr. Vernon, baptized four candidates. Our baptistry has often been opened lately; which is very encouraging. The frequent public administration of this impressive ordinance, produces the most beneficial spiritual effects. A. M.

SUNNINGHILL.—On Lord's-day evening, Oct. 27, our esteemed pastor, Mr. Chew, immersed three persons in the name of the Sacred Three, in the presence of a very numerous and attentive congregation. We have reason to believe that much good was effected. G. S.

BECKINGTON.—On Lord's-day, October 6, after a sermon on Acts viii. 36-40, our pastor baptized twenty three individuals, the whole of whom were received into the fellowship of the church in the afternoon. It was a good day, for the Lord was with us of a truth. D. C.

ROTHWELL.—The showers of divine influence are still falling upon us, and the ministry of the word is owned to the conversion of sinners. On the first sabbath in November, we baptized six. Two were added last month, and three stand proposed for December. We are making a strenuous effort to reduce our debt of nearly £600, and we indulge the hope that the baptist public will aid us, as we are only few and poor. J. S.

BIRMINGHAM, Lombard-street.—Lord's-day, Oct. 6, five persons acknowledged their Saviour by following him in the ordinance of baptism. Our minister, Mr. Cheate, preached, and afterwards baptized the candidates. Two of them were a son and daughter of our pastor. B.

DUFFIELD.—Four persons were immersed in our baptistry, Oct. 6. In the afternoon our pastor, Mr. Taylor, received them into the church. The attendance was large, and our friends found it good to be there. T. S.

RECENT BAPTISMS.

October 2, at Kirkby Woodhouse, by Mr. Stenson, five.

6—at Lyndhurst, two—at Dover street, Leicester, Mr. Goadby baptized his eldest son, and a grandson of the late Rev. J. Deacon—at Quorndon, four, by Mr. Wallis, tutor of the G. B. Academy, Leicester.

20—at Ebenezer chapel, Kettering, by Mr. Jenkinson, five.

31—at Boston, one, by Mr. Mathews.

BAPTISM FACTS & ANECDOTES.

A CHRISTENING IN ROME.—The child is brought, when only a day old, to receive baptism. The nurse who carries it, is dressed in a large gay scarf, bordered with gold or silver fringe, and wears it over the left shoulder, and round the waist. The godfather brings a long wax candle, which he holds burning before the infant's face, during the ceremony. The priest reads a few prayers, and then anoints the infants ears with oil, as well as the back of the head and forehead, breathes on it, and rubs salt on its tongue. The cap is then taken off, and it is held over the font, a silver boat of cold water is poured all over the head, the part anointed with oil, and then covered with the embroidered scarf of the priest. A few more prayers were offered up, and the service ended. We were much struck with the irreverent manner in which the service was performed. The priest gabbled over the prayers, the sacristan stood coldly by, prompting the sponsors, who appeared most solicitous that no part of the service should be omitted, and the child's soul thereby lost.—*Andrew Clarke's Tour, 1840-41.*

INDEPENDENT INCONSISTENCIES.—In reading the Life of John Williams, the martyred missionary, I perceive, that the numbers of the baptized, with their children, are not all admitted to membership and communion at the Lord's table. Pray how do pædobaptist dissenters act in England, and how in the town of Leicester? Do they sprinkle the children of all parents, good, bad, and indifferent? If so, they are not true to their colours, and cannot plead consistency, like the ministers of the state-church. At all the ordination services of the Independents on which I have attended, the minister about to be set apart to the pastoral office, professes his belief to be, that baptism is an ordinance belonging to believers and their offspring. If so, I should be glad to know whether they limit it to such, or with the lamented missionary, administer it to the infant seed of all, indiscriminately, who stately or occasionally attend in their places of worship. You can possibly, from your proximity to, and habits of intercourse with, the Independents around, let us into the secret. What does Dr. Halley say to his brethren on this point? Are they, or are they not, all of one mind and practice? and on what scriptural grounds do they reconcile their "confession of faith," and their indiscriminate application of water to the children of professing and non-professing hearers of the gospel?
Cambridge. R. E.

A SINGULAR PROPOSAL.—One of our public papers, in referring to the refusals of certain clergyman to bury such as had not been christened by the church, observes:—"The christening of children ought to be entirely taken from the hands of the clergy, and reduced to a mere civil affair, the same as marriage, in order to prevent these constant and unnecessary refusals to bury christian subjects, which only harrow up the feelings of parents, and excite bitter hostility to the church, and towards those whose intolerance has raised a pang upon a matter on which there ought not to exist two opinions."

"A FEW CURIOUS FACTS."—A Paper with this head appeared in our October Reporter. We have been favoured with a copy of the correspondence which has ensued in consequence, between the writer of that article and W. L., who is there referred to. W. L. denies having used the exact words there reported, but admits that if any of his friends "were immersed and wished to continue members, they would not be allowed to agitate our society with that question."

SENEWD ANSWER.—At a Sunday-school examination, a few days ago, a little girl being asked by her catechizer, "What is the outward and visible form in baptism?" innocently replied, "Please, Sir, the baby."

SUITING "THE ACTION TO THE WORD."—A few days ago, we heard of the following choice incident. If not strictly correct, we shall be ready to receive a more correct report. Dr. Halley is said to bellow in the propriety of indiscriminate baptisms—that is, that it is the duty of the christian minister to baptize all, young and old, converted or unconverted. Not long ago, a young man was a candidate for fellowship with Dr. H.'s church. A question arose as to whether he had ever been baptized; and the church demurred. Dr. H. retired, and desired the chapel-keeper to bring a bason of water and a towel, with which he re-entered the place of assembly, and advancing towards the young man, then and there—*nolens volens*—dipping his fingers in the water, sprinkled a few drops in his face, saying, "I baptize thee, &c." Capital! We admire consistency.

RELIGIOUS TRACTS.

SUMMARY OF DONATIONS,

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

| | Handbills. | 4 Page. | Reporters. |
|----------------|------------|---------|------------|
| To Dec., 1843— | 174,550 | 4250 | 2000 |
| To Dec., 1844— | 65,700 | 2500 | 680 |

Total 240,250 6750 2680

DONATIONS have been sent during the last month to

| | Handbills. | 4 Page. | Reporters. |
|------------------------------|------------|---------|------------|
| Iringhoe | 500 | — 25 | — 10 |
| Wednesbury | 500 | — 25 | — |
| Liverpool (Welsh) | 500 | — 25 | — 10 |
| Eastchurch, (Isle of Sheppy) | 1000 | — 50 | — 20 |

We wait proper directions for South Shields.

We have received a parcel of Magazines, &c., from Mr. Holworthy, Wimeswold, for Mr. Ryecroft, Bahamas, which we will forward to the Mission House, Moorgate-street.

G. H. is informed that we do not usually make donations of tracts to private individuals, except in peculiar circumstances, which do not appear in his case.

A Parcel of Tracts for Shakespeare's Walk, Shadwell, after lying at our Publishers, as directed, several months, has been returned.

We remind several parties, to whom we have sent donations during the past year, that they have not acknowledged them. We apprise all such, that no future application will be successful, until former grants are duly acknowledged.

SABBATH SCHOOLS.

ON DISCIPLINE.—Mr. Parker, British schoolmaster, Gateshead, lately made the following sensible observations at a public meeting. We commend them to the especial notice of sabbath school teachers. "There are some who say ours is a labour of love,—it is; but still there is a necessity for strict discipline, even here; discipline must be blended with love, the law in which it must be administered must be the law of love, and the spirit in which it must be administered must be the spirit of love; these are not my own principles but the principles which I have seen carried out and prove successful. We are eager to get many scholars, but before we enter their names we should tell them they must be obedient, *not will you be obedient, but you must be obedient.* We must use the *eye* and the *voice*, not the *hand*, in procuring discipline. He said that discipline was attainable, and that he had seen a school of 800 go on orderly, even in the absence of all teachers. We must be firm; the horse knew whether the rider was frightened or not by the shaking of his legs, and the scholars knew whether a teacher was afraid or not by the appearance of his eye. It was not necessary for the teacher or superintendent to shout to gain order, but to speak calmly and decisively; the teacher should be monarch of his class, and enforce strict obedience; let him remember that 'one sickly sheep infects the flock, and poisons all the rest,' and one bad boy infects the whole school, therefore it is necessary, if order cannot be obtained in any other way, to put him out."

PROVIDENCE CHAPEL, near Shoreditch Church.—The church and congregation in convection with this place of worship, are making another effort to extend the kingdom of the Redeemer, by the erection of commodious Sunday school-rooms. The foundation stone was laid on Thursday, Oct. 9, by D. W. Wire, Esq., who eloquently addressed the assembled audience, and liberally contributed to the object. A tea-meeting was afterwards held in the chapel, the Rev. W. Miall, pastor of the church, presided, surrounded by ministers and gentlemen of different denominations, who advocated the claims of the institution; the meeting liberally responding to their appeals. The schools are to be sufficiently large to accommodate 400 children, and are built on freehold ground contiguous to the chapel and the other property of the church.

ENCOURAGING FACT.—The Bath Sunday-school Union Report, a few years ago, gives the pleasing information, that several missionaries, and upwards of twenty other persons, had been called out of its schools, to preach "the glorious gospel of the blessed God."

EDUCATION.

INDUSTRIAL SELF-SUPPORTING SCHOOLS.—For some time past, dissenters of every class have been urged to establish British schools for the young of their congregations. Having seen some statements of self-supporting industrial schools, in which the children are taught in the morning, and work for the master on some land in the afternoon; it has occurred to me that a proprietary school, upon such a system, might be established near some considerable town, where land and buildings suitable might be obtained, and a master to superintend the school, with an intelligent gardener or agriculturist to manage the land. One half the boys might be taught in the morning, and work in the afternoon; the other half work in the morning and be taught in the afternoon. If you could transcribe from some of the publications of the day, more detailed information upon this subject, it might be a means of arousing the attention of dissenters to a plan which appears to me admirably calculated to meet the necessities of the present crisis. The scheme would be equally applicable to girls, by procuring them suitable employment, which would at once be imparting to them knowledge, and a means of procuring a future livelihood. The plan is, I think, also capable, under judicious management, of being carried a scale higher in society, and being made available as a boarding establishment for youths of respectable families. Allow me therefore to urge upon you, or any of your correspondents having leisure or information, to follow up the subject.—A WELL-WISHER TO THE RISING RACE.

REVIEWS.

NOTES OF LECTURES ON FUTURE PUNISHMENT.

BY H. R. DOBNEY.

London: Ward, and Co.

In the form of a neat pamphlet, Mr. Dobney, baptist minister, Maidstone, has here furnished the notes of seven lectures, which he delivered to his own congregation. All who are anxious to comprehend this "awful question," (and who is not?) will do well to peruse these notes, which, the author informs us, "are the result of some years' painfully anxious and prayerful consideration of the subject."

THE AFRICAN CRY.

WHO IS READY TO RESPOND TO IT?

London: Hamilton, and Co.

This is a valuable little book. It contains a sketch of the history of Africa—refers to

the missions in the South, and on the Western shores—details some of the horrors of slavery, war, and despotism—and records the efforts that have been made by philanthropists and christians, for the benefit of the natives. Books like this are multiplying, and we are glad to see them.

A MEMORIAL OF
NATHANIEL EDWARD PARKER,
Surgeon of Macclesfield Dispensary.

BY SAMUEL WILTON RIX.

London: *Hamilton, and Co.*

A VERY pleasing memoir of a pious young surgeon. We wish we could persuade young gentlemen, especially of the medical profession, to peruse this little volume. Mr. Parker died in his thirtieth year. The following lines are on his grave-stone:—

“Life rose with ardent hopes:—but he who knew
Life's hidden snares, put forth a father's hand,
With gentle violence his child withdrew
From earth's fair scenes, and showed a brighter land;
Touched by such love, he blessed the chastening rod,
He died in faith—he lives to dwell with God.”

MISSIONARY REWARD BOOKS.

BAPTIST MISSION.

London: *Houlston, & Co.*

SIXTEEN of these beautiful little Reward Books have now appeared. We are sure that, when heard of, they will meet with a ready and extensive sale in all our baptist Sabbath-Schools. The subjects chosen are interesting—the style is adapted to the capacities of children—and the pictures are well executed. Verily, our young people will know more about the heathen nations, and christian missions, than their fathers. May they be far more zealous to carry on the glorious work, and infinitely more successful!

PASSING EVENTS.

THE PUSEYITES.—We are now, in all probability, on the verge of a considerable secession from our venerable Establishment. The fact, we believe to be, that Mr. Newman would have gone over to Rome a year ago, could he have carried Dr. Pusey with him. But Dr. Pusey was not ready; and his secession, without Dr. Pusey, would have had comparatively little effect. From the intelligence we have received, we think it probable that about thirty Masters of Arts, in Oxford, will accompany Mr. Newman, if Dr. Pusey secedes also; and we have heard it computed, by those well qualified to form a just opinion of the case, that in Oxford, Cambridge, and over the country at large, there will be, in all, about one hundred of the Tractarians who will secede to their appropriate place within the bosom of Rome, if Mr. Newman is accompanied by Dr. Pusey.—*Record.* (*A Church Newspaper.*)

BAPTIST INTELLIGENCE.

FOREIGN.

EXTRAORDINARY CONVERSIONS.—The *Religious Herald* for this month, published in the Burmese language by the American missionaries here, contains an account of the conversion to christianity of about two thousand Karens, in the province of Arrakan, the result of the missionary labours of the Rev. Mr. Abbot, within less than a year past. Truly, on such a subject as this, the friends of christian missions may well rejoice, and derive from it encouragement to persevering exertions. Mention is also made of the benevolent gift of a thousand rupees by Major Broadfoot, to the missionaries at Tavoy and Mergui, with a view to commence the good work of education, and the propagation of truth among the miserable inhabitants of the Selong islands, on the coast of Mergui. The work has been begun, and it is gratifying to hear that so benevolent a beginning has already been attended with some success, and holds forth a promise of the christian civilization of that degraded race. Will not others come forward, and aid, by their private gifts of benevolence, this new and noble undertaking? We have no means of knowing the amount of population on these islands, but it is probably some thousands, as ignorant as men can be, and in the rudest condition of life.—*Maulmain Chronicle.*

CANADA.—Mr Cramp is very urgent in his calls for more help: he says—Excuse my freedom and earnestness. I cannot help feeling deeply interested. Our denomination is in good repute in the colony; the people are willing to receive us—we could plant churches in almost any part of Canada—but alas, we want men and means! We turn our eyes to home—do not neglect us. Send us men—men of the right sort—bright stars, to shine in this clear atmosphere. Proclaim our wants from Dan to Beersheba.

DOMESTIC.

GENERAL BAPTIST FOREIGN MISSIONS.—*Orissa and China.*—At a Committee Meeting held at Leicester, October 20, two young men were received on probation as students, for Orissa; and Mr. W. Jarrom was invited to join Mr. Hudson, in the Chinese Mission. With this invitation, we understand Mr. J. has complied, and they will, we expect, depart in May. We have just heard that Mr. Buckley has arrived safe at Madras.

GLADESTNY, *Radnorshire.*—Sermons were preached, and a tea-meeting held here, in September, when ten pounds were obtained. This is a branch of the baptist church at Rook.

IRELAND.—Last month, (says a baptist minister,) a few days after I had preached in C——, the parish priest called upon all the Roman Catholics whom he heard had attended my preaching, to know why they had done so. One woman said, "Her husband and two sons went by her advice, and that for some time past she had read the bible for herself, so that his reverence, in future, need not trouble himself about them." She also added, "that for several years past, to his knowledge, her husband had wasted her property in drunkenness and riotous living, yet he never offered his advice to dissuade him from it, and that now she thanked God for his word, as the only instrument of directing herself and family in their conduct and religious duty."

HIGH WYCOMBE.—A zealous young friend informs us that there is not a baptist interest in this town. There is, however, a very friendly feeling towards the baptists. Lately, sermons were preached in the two Independent meeting-houses, by Mr. Eustace Carey, and a public meeting was held at the Town Hall, the mayor in the chair, when £40 were collected. On the Lord's-day, the children of the sabbath-schools were gathered, and addressed by Mr. Carey. Several highly reputable ministers, and gentlemen, attended the public meeting. Altogether, it was a display of christian affection and liberality, seldom alas! witnessed now-a-days. Surely this gratifying fact may be taken as an indication that any attempt of the baptists to open a place of worship in Wycombe, would not be regarded with jealousy, but cordiality, by the intelligent and pious portion of its inhabitants.

PONTYPOOL.—Ten months ago, a Welch baptist church was formed here. They have now erected a commodious meeting-house, which was opened in October. There was a large attendance of ministers, and the place was crowded to excess. Nearly £100 were obtained. [We are gratified to hear this. We remember preaching in the street at Pontypool, one sabbath afternoon, in the summer of 1827. The baptists were scarce in that neighbourhood then. "This," our correspondent says, "makes the fourth baptist cause in this locality." Besides, there is an academy here with fifteen students.]

SHEPHERD'S BUSH.—Mr. Wileman, a member of the G. B. church, Praed-street, Paddington, has erected at this place, at his own expence, a spacious room, for the three-fold purpose of a preaching place, an infant school, and a Sabbath school. A gentleman, an Independent, offered wood for the seats and pulpit.

THE BAPTISTS IN LEEDS have passed a decided protest against the exaction of clerical fees in the new burial ground.

NORTH WILTS, AND EAST SOMERSET, HOME MISSION.—The annual meeting of this society, was held at Westbury Leigh, on Monday evening, October 22, Samuel Salter, Esq., the treasurer, presiding. The report, drawn up and read by Mr. Middle-ditch, of Frome, shewed that the agents had laboured with much success during the year. At one very retired station, seventeen had been baptized. At another, the missionary, Mr. Dunn, is reaping delightful fruits from toils persevered in for twelve months under every discouragement. The speakers were Messrs. Barnes, Fishbourne, Dunn, Jones, and S. J. Davis, of London, secretary to the Parent Society. It was, altogether, a delightful and encouraging meeting. The station at Corsham, formed twenty years ago, has just become independent. Mr. Webley, the missionary there, has put forth a narrative of his labours and success from the beginning until now, which shews that the Lord has been with him of a truth.

A TITLED BAPTIST PREACHER.—On Sunday evening Lord Teynham, late Hon. R. Curzon, preached at the new baptist chapel, corner of Myrtle-street and Hope-street, of which the Rev. James Lister is minister. His Lordship is a distinguished preacher among the baptists, and is on his way to Ireland. The chapel was densely crowded in every part.—*Liverpool Mercury*. [We thought Lord Teynham was a Plymouth Brother.] *Patriot*. [Yes; he is. He was first a General Baptist, then a Particular, and now he is one of the "Brethren." Lord T. has also been preaching in Dublin. Ed. B. R.]

SHEFFIELD, *Townhead-street*.—We had cleared off the original debt on our place of worship; but an expence of £300 was incurred for further improvements. After a social tea-meeting, (Oct. 9) £200 were subscribed; and £90 more the next day; so that we hope soon to be out of debt.

BOTESDALE, *Suffolk*.—A commodious meeting-house, recently erected, was opened here Oct. 24. Messrs. Webb, Brock, Elven, and Lewis, preached. The congregations were overflowing, and the collections liberal. Such has been the received and promised liberality of the friends, that only £100 debt remains. J. R.

GRINSTED GREEN, near *Halstead*.—A friend informs us that worship is conducted at a school-room in this village, and that they have recently been visited with the refreshing dew of the Holy Spirit. The aged and the poor who attend, manifest much attachment to the means of grace.

AYLESBURY.—We hear that the General Baptists are about to attempt the revival of their cause, and the erection of a place of worship, in this town.

ANNIVERSARIES.—General Baptists.—*Spalding, Lincolnshire.*—At the anniversary services, on Oct. 20, and 21, the sum of seventy-three pounds was realized. The general baptist cause was first established in this place in 1046. We hope, on the arrival of the second centenary, to pay off the whole of the debt.—*Stamford.*—We have had sermons by Mr. Mathews, of Boston, and a tea-meeting, which produced nearly ten pounds. We have baptized several, and are decidedly improving.—*Leeds.*—Sermons were preached by Messrs. Winks and Fogg. At the tea-meeting, Mr. Giles, and his friends, attended. Mr. G. intimated that he should be happy, if his friends were agreeable, to collect for their "little sister" at his place of worship.—*Northampton.*—After sermons by Mr. Winks, the collection yielded more than on previous occasions.—*Carley street, Leicester.*—Mr. Hunter preached, October 13; the collections, with the profits of tea, produced nearly fifteen pounds. At the social meeting, held after tea, Messrs. Winks, Wallis, Hunter, Wood, Goadby, and Wigg, addressed the friends.—*London, Praed Street.*—At the annual services, nearly £150 were produced from cards, sermons, and tea-tickets. The debt of £2000, is now below £1200. They purpose bringing it down to £1000 next year.—*Ilkinston.*—At the anniversary in October, nearly the whole of the remaining debt was received or promised.—*Boston.*—The collections were £32, which were made up nearly £80 at the tea-meeting.—*Bourne.*—Nearly £50 were realized at the anniversary in September.—*Tickenall* has held its last "anniversary." Mr. John Richardson, who for many years has engaged in this service, preached on the occasion.

BIRMINGHAM.—Another G. B. church has been formed in this populous town. Room enough, certainly!

NEW MEETING-HOUSES have been opened at Bourne, near Whitchurch, Hants—and at Beaulieu Rails, near Lymington, Hants.

REMOVALS.—Mr. C. Green, late of Bacton, Norfolk, to Oakham.—Mr. John Bird, of Ampthill, Beds, to Hammersmith.

RECENT ORDINATIONS.—Mr. Steph. Dunn, at Winchcombe, Gloucestershire—Mr. Joseph Hinde, at Martham, Norfolk—Mr. W. Tulloch, at Elgin, Scotland.

[We have, for the sake of brevity, been under the necessity of giving merely the names and residence of parties in our list of ordinations. We should be disposed to extend to further particulars, providing our correspondents, who furnish the information, would be brief. We are quite aware that such events are interesting to the parties; and this often leads to a prolixity, which is not always acceptable to our readers generally.]

RELIGIOUS INTELLIGENCE.

EPISCOPACY has at last intruded itself upon Plymouth rock, the very home of the Puritans. A week ago last sabbath, the Episcopal service was read for the first time in that venerable place. We should have thought, with the editor of the *Memorial*, that the ghosts of the good old Roundheads would start from their graves at such an unseemly event. That spot ought to have been secure from the formalizing spirit of the age.—*New York Evangelist.*

THE JEWS AND THE ORGAN.—"The question of organ or no organ," says the *Voice of Israel*, "divides modern Judaism on both sides of the Atlantic." M. Ulmann, Grand Rabbi, of Nancy, has decided that it is not unlawful to have an organ, but that it is unlawful for any Jew to play on an organ, or any other instrument, in the synagogue, or the Sabbath, or on any other holiday.

GREEK CHURCH IN MANCHESTER.—The number of Greeks now in Manchester is very considerable, and as their numbers appear daily to increase, some of the most wealthy of that sect are making the necessary arrangements (including a handsome sum of cash) for the purpose of erecting a public place of worship.

ANOTHER CLERGYMAN has been suspended three months for refusing to bury the corpse of a parishioner who had been sprinkled by a Primitive Methodist. The judge of the court, Sir H. J. Fust, observed, "that such conduct only afforded an additional triumph to persons who were seeking the downfall of the established church."

MADEIRA.—The Rev. Mr. Hewitson, preacher of the gospel, has been appointed Free Church missionary to the Portuguese in Madeira. We trust he will be found a valuable helper to Dr. Kalley in his arduous labours.

THE JOHN WILLIAMS MISSIONARY SHIP.—The Cape papers, of August 28, mention the safe arrival of the John Williams there on the 24th of that month, all well. She left Falmouth on June 22. This news will gladden the hearts of many thousands.

A CAST-IRON CHURCH has lately been sent out to Jamaica, 65 feet by 40; the cost is £1000. Well: quite uniform, this, with a stereotyped liturgy, and an automaton parson!

CURIOUS FACT.—The number of Methodist preachers in the United States and Texas exceeds that of the standing army of the United States.—*New York Sun.*

SIX HUNDRED ROMAN CATHOLICS are said to have been recently converted to Protestantism in one province in France, through reading the Holy Scriptures.

THE BISHOP OF RIFON, in a charge to his clergy a few weeks ago, declared the baptismal fee illegal!

GENERAL INTELLIGENCE.

GAMEKEEPERS AND THE GAME LAWS.—A bulky return of all inquests held by the coroners of England and Wales since the year 1833 upon the bodies of gamekeepers, and the number of persons convicted of offences against the game laws during the year 1843, has been printed by order of the House of Commons—having been moved for by Mr. Mainwaring and Mr. Bright. A summary being given of the latter branch of the return, we are enabled to state that the gross total number of culprits convicted of such offences in the various counties of England during the year 1843, amounted to 4402, of whom 144 were convicted at the assizes, and 4258 at petty and quarter sessions. In Wales 127 were convicted.

SINGULAR RAILWAY ACCIDENT.—At the Bristol station of the Great Western Railway, a detached engine performed a strange summerset: by some neglect it got off the rails, and falling over a lofty embankment, went through the roof of a house, turning topsy turvy! Fortunately no one was much hurt.

HOUSES OF PARLIAMENT.—There has been spent, since 1800, on the old and on existing temporary Houses of Parliament, in London, upwards of two millions sterling. The new Houses of Parliament in progress there, estimated at 700,000*l.*, have already cost a million, though but half built!

THE DUKE OF BEDFORD has ordered his tenants to deal with rabbits as rats, and clear their farms of these destructive animals, which only go to gamekeepers, who take care to pursue rabbit poachers, to preserve their privileges at the cost of the farmer.—*Bed. Mer.*

LUCIFER MATCHES.—It is said that one firm in London, that of Blackwell and Williams, manufactures weekly 10,800,000 Congreve matches, weighing two and a half tons, being at the rate of 130 tons per annum.

FATHER MATHEW, the celebrated abstinence advocate, is deep in debt through extraordinary exertions and expences. A subscription has been opened for him.

THE ELECTIONS IN JAMAICA have resulted in the return of several liberals in politics, and voluntaries in religion. The baptists were very active.

MR. SALOMONS, a Jew, has again been elected Alderman of the city of London, and again refused on forms of law. He now takes the matter before the civil courts.

THE ANTI-CORN-LAW LEAGUE has, it seems, taken Covent-garden Theatre for the next season, at a rent of £9000.

THE NEW ROYAL EXCHANGE was opened with great regal and civic pomp by the Queen, on October 28.

Marriages.

Sep. 10, at the baptist chapel, Sadden, by the Rev. D. Griffiths, of Accrington, Mr. Griffiths, of Sadden, to Miss Rebecca Foster, niece of G. Foster, Esq., of Sadden

Oct. 3, at the baptist chapel, Wimeswold, by Mr. E. Bott, Mr. G. Barrs, of Ashby-de-la-zouch, to Harriet Petcher Pratt, eldest daughter of the late Benj. Petcher Pratt, gent., of Holon, near Loughborough.

Oct. 10, at the baptist chapel, Whitechurch, by the Rev. Eli Emery, Mr. Fletcher, of London, to Anne, eldest daughter of Mr. W. Slade, of Hurstbourne Priors, Hants.

Oct. 10, at Saffron Walden, by the Rev. N. Haycroft, baptist minister, Mr. Joseph Wilson, to Miss Mary Pearson.

Oct. 12, at Counterslip baptist chapel, Bristol, by the Rev. W. R. Baxter, Mr. Richard Grimes, to Miss Elizabeth Basson.

Oct. 12, at the baptist chapel, Goodshaw, by the Rev. A. Nichols, Mr. Samuel Bridge, to Mary, daughter of Mr. Thos. Tattersell.

Oct. 12, at the baptist chapel, Castle-street, Calne, by Mr. W. Lush, Mr. T. Williams, widower, to Mrs. E. Helier, widow.

Oct. 14, at the baptist chapel, Worcester, Mr. James Smith, to Miss E. Meredith.

Oct. 14, at the baptist chapel, Stratton, Wilts, by the Rev. B. Breeze, Mr. H. Fisher, to Miss J. Besley; and Oct. 27, Mr. Goff, of Marlborough, to Miss Elizabeth Wilkins.

Oct. 16, at Meeting-house-alley baptist chapel, Portsea, by the Rev. C. Room, Mr. Henry Absalom, to Miss Lydia Cross.

Oct. 20, by Mr. A. Smith, at the baptist chapel, St. Ives, Hants., W. Goodwin, to Ann Broker, both of Whitton.

Oct. 20, at Zion baptist chapel, Stockport, by the Rev. Charles Baker, baptist minister, Mr. W. Marsden, to Miss A. Batty.

Oct. 22, at the baptist meeting-house, Dunstable, by the Rev. D. Gould, Mr. Joseph Mullings, to Miss Elizabeth Mayles.

Oct. 23, (by license) at Cannon-street Meeting-house, Birmingham, by the Rev. T. Swan, Mr. John Atkins Perry, to Mary Ann, eldest daughter of T. Weston Esq., Mayor.

Oct. 23, at York-road chapel, Lambeth, by the Rev. F. W. Gotch, M. A., G. Hepburn, Esq., of Chesham, to Lydia, daughter of the late John Hepburn, Esq., of Southwark.

Oct. 23, at Cow-lane baptist chapel, Coventry, by the Rev. F. Franklin, Mr. John Wilson, to Miss Mary Simkins.

Oct. 25, at the baptist chapel, Hemel Hempstead, by the Rev. B. P. Pratten, Mr. J. P. Buttfield, of Boxmore, missionary to Honduras, to Auna Louisa, only daughter of Jonathan Carey, Esq., and granddaughter of the late Dr. Carey, of Serampore.

Oct. 26, at Salter's-hall chapel, London, by the Rev. G. A. Davies, Mr. David Davies, to Miss Catherine Macleod.

Oct. 31, at the baptist chapel, Parley, Hants, by Mr. Paul Alcock, Mr. C. Roberts, to Miss Sarah Dowling, both of Parley.

Oct. 31, by the Rev. J. Statham, Reading, Mr. John Faulkner, of Eldon-square, to Maria, second daughter of J. H. Micklethorp, Esq., of Birchess-green, Berks.

Oct. 31, at the baptist chapel, Lockwood, near Huddersfield, by the Rev. J. Walton, Mr. J. R. H. Lynd, Leeds, to Sarah, fifth daughter of Mr. W. Sharp, of Highfield house.

Nov. 1, at the baptist meeting, Irthlingborough, by the Rev. John Trimming, Mr. Davis Parsons, to Miss S. C. Groome; and Nov. 4, Mr. J. Letts, to Miss E. Scarborough.

Nov. 3, at the baptist meeting-house, Dunstable, by the Rev. Daniel Gould, Mr. Robert Pickering, to Miss Ann Ginger.

Nov. 4, at Zion baptist chapel, Worstead, by the Rev. C. T. Keen, Mr. W. Bullimore, to Miss M. A. Burton.

Nov. 5, at Badcox-lane baptist meeting-house, Frome, by the Rev. C. J. Middle-ditch, the Rev. George Howc, baptist minister, Warminster, to Miss C. C. Crabb.

Nov. 7, at Salem chapel, Dover, by the Rev. J. P. Hewlett, the Rev. Ebenezer Davis, baptist minister, Lewes, to Miss Jane Kingsford, of Buckland, Dover.

Nov. 7, at the baptist chapel, Warwick, by the Rev. T. Nash, Mr. Charles Bonell, to Miss C. E. Stafford.

Nov. 13, at the baptist chapel, West-street, Rochdale, by the Rev. E. C. Lewis, Mr. A. Hardman, to Miss M. Speight.

Nov. 14, at the baptist chapel, by the Rev. T. Appleford, Mr. James Redhead, to Miss Ann Rushall, both members of the baptist church, Braunston.

At Lake-street baptist chapel, Leighton, by the Rev. Edward Adey, Mr. William Horn, to Miss Ann Scroggs.

Deaths.

Aug. 27, at Montego Bay, Jamaica, aged nearly 20 months, Martha Alice, daughter of Mr. E. Woolley, baptist missionary, at Gurney's Mount, Hanover.

Oct. 1, at Brandon, near Durham, aged 70, Mr. William Forster, father of the late Rev. Joseph Forster, baptist minister, Scarborough, and Luke Forster, Independent minister, Saffron Walden. Throughout his life he was distinguished by his great amiability of disposition, and for the last fifty years by eminent piety. For several years he honourably filled the office of deacon of the Congregational church in the city of Durham.

Oct. 3, killed by the accidental explosion of his gun, Mr. Joseph Lake, youngest son of Thomas Lake, Esq., Tunnell-house, Braunston. His death was improved by Mr. Appleford, from Job ix. 12.

Oct. 8, at Parley, Hants, Mr. C. Marshall, aged 28. A pious and useful member of the baptist church. His death was peaceful and happy.

Oct. 10, Mr. William Rye, Irthlingboro', aged 52. He went to Market Harborough on business the same morning on which he died, and while attending to see his horse watered, dropped down in the stable and instantly expired. He was a deacon of the baptist church at Stanwick. Hundreds of persons followed his remains in silent grief to the grave, and attended the sermon preached by his pastor. He was a warm-hearted, useful, and decided christian.

Oct. 20, at his residence, Stratford, Essex, after a protracted illness, borne with christian resignation, Mr. David Burford; who had been for half a century an honourable member of the baptist church at Old Ford, Bow, and whose fidelity as deacon for nearly twenty-five years, has endeared his memory to all who know his worth.

Oct. 27, at Ilkeston, Mr. W. Hardstaff, one of the respected deacons of the G. B. church, aged 48. He was at chapel the previous Lord's-day three times, and gave out the hymns as usual; and likewise at the prayer meeting on Monday evening.

Oct. 29, at Cheltenham, aged 72, the Rev. Fleetwood Parkhurst, M. A., of Ripple-hall, Worcestershire, and rector of Epsom, Surrey, — a gentleman descended from Bishop Parkhurst, author of the Hebrew Lexicon. In the morning, he drove his own carriage from Ripple, through Tewkesbury, to Cheltenham, and while walking up High-street, accompanied by Mrs. Parkhurst, he suddenly fell on the pavement in a fit, and expired in about half an hour.

Nov. 3, aged fifteen months, John, third and youngest son of Mr. F. Johnston, pastor of the baptist church, Cupar.

Nov. 7, at Oakham, aged 20, the Rev. C. Green, baptist minister. He had lately come from Bacton, Norfolk, to settle at Oakham, where his loss is severely felt by the church and congregation.

Nov. 9, aged eight years, Harriet, eldest daughter of the Rev. J. New, Salisbury.