

THE  
BAPTIST REPORTER,  
AND  
MISSIONARY INTELLIGENCER.

NEW SERIES—VOL. VI. (WHOLE SERIES—VOL. XXIII.)

EDITED BY JOSEPH FOULKES WINKS.

1849.

LONDON:  
SIMPSON, MARSHALL, AND CO., STATIONER'S-HALL COURT.  
LEICESTER:  
PRINTED AND PUBLISHED BY J. F. WINKS.

# PREFACE,

OR, ANNUAL EDITORIAL ADDRESS.

---

AT the close of the first quarter of the nineteenth century, we contemplated, and commenced, the publication of this periodical; and we are now, through the good hand of God upon us, brought nearly to the close of the second. We cannot think of this fact, or refer to it, without emotions of gratitude and praise to HIM who put it into our heart to do this thing, and who, so far, has permitted us punctually to perform it, we humbly hope, to the glory of his Name, and the benefit of our fellow-men.

At the time we commenced there were but two, if our recollection is not at fault, baptist publications issued—the “Particular Baptist Magazine” and the “General Baptist Repository.” And these were then thought to be too much taken up with the affairs of their respective sections; so much indeed, that they seldom looked at or spoke of one another. And, moreover, they did not say much about additions to the churches by baptisms, or push on with much vigour the active efforts that were then coming into operation for improving sabbath schools, distributing tracts, preaching in the open-air, revival meetings, village missions, &c. We wish to say this cautiously and moderately.

Whether these things were so exactly or not, some thought they were, and that it would be desirable to bring the two sections to know each other better, and urge them on to new deeds of active benevolence. For these objects this periodical was commenced; and these it has been the constant aim of the Editor to keep in view and promote.

During the period first noticed, various baptist periodicals were attempted and failed, but the *Reporter* stood its ground, and advanced, and now occupies, why should we not write it, a respectable position among the christian publications which every month issue from the British Press.

But it is important that it should be sustained. We flatter ourselves, were it announced, that for want of adequate support the *Reporter* must be discontinued, many would run to its aid, and protest strongly against a step which would deprive them of much information and encouragement. We wish all such to permit us to remind them of one obvious fact—that any publication of this kind would gradually sink, were it not replenished with new subscribers, just as water exposed to the sun will evaporate, or as the man who never repairs his friendships through life will find that death and distance have removed his companions, and left him a lonely and isolated thing. So we. Our subscribers must be replenished, and new friends sought for constantly, and especially with every new year, or we shall, by death and distance, or other causes, losing our old supporters, be left to sink, and dwindle, and die.

Our readers will, we are persuaded, admit the correctness of these views. Will they, then, permit us respectfully to solicit their aid at this juncture. In order to secure our present standing, and take a few good steps in advance, we have proposed an enlargement of our pages monthly, in proportion to the additional subscribers we obtain for 1850.

This is our present case, and we need not say more about it here, except to request our friends to peruse two Special Addresses which we have made in our December number, at pages 463 and 464, to Teachers and Tract Distributors, in which we have, at greater length, referred to this, to us, very important business.

To Baptist Ministers, in those addresses, we have said nothing. It is, next to Divine favour, a source of great encouragement to us in our arduous labours, to be assured that we have the cordial sympathy and aid of so large a proportion of ministers of the body of both sections. Again and again have we been assured of this, by the pastors of our churches in villages, towns, and cities; and we are bound to receive with respect and thankfulness any intimations or suggestions which they may offer.

Our correspondence is now very extensive, as may be seen by our monthly acknowledgments. But we ask for more; especially from some parts of the country from which we seldom hear. We hope this hint will attract notice in those quarters.

We have it in contemplation to make some new arrangements for bringing forward a greater amount of intelligence in our enlarged space. These we are not prepared to enumerate. We conceive that it is possible to effect certain improvements, but what they will be precisely we can only tell when we have entered on the attempt. They will, however, be all made to subserve the professed and well-known objects of this Periodical.

We intended to have alluded to the signs of the times, as favourable to the scriptural views of the baptists. The events which have occurred during the past year are patent, and notorious, and promising. They do not admit of mistake or misapprehension. Light is breaking in—darkness is clearing away—and the dust, which has so long been thrown in the eyes of multitudes, will no longer be suffered to blind and irritate their power of sight. Blind leaders of the blind may take their headlong course—we know their fate. Let those who have the light walk in the light, and lead as many as they can within the influence of its cheering rays. And, whilst despots and priests are re-forging their manacles and chains wherewith again to bind the bodies and souls of men, let us use the liberty we enjoy, not as “a cloke of maliciousness,” but as our natural and spiritual birthright—as free-born Englishmen, rejoicing in the liberty of the children of God, let us ever be found the fast friends of freedom, and the enemies of tyranny all over the world.

*Leicester, Dec. 1, 1849.*

J. F. W.

# CONTENTS.

<b>ESSAYS, EXPOSITIONS, &amp;c.</b>		<b>The analogy of resurrection . . . . .</b> 297
The baptists and the age . . . . .	1	<b>Beautiful saying of a dying man . . . . .</b> 297
The planet abip . . . . .	4	<b>Believe and be saved . . . . .</b> 297
Baptist Wrothesley Noel on church and state . . . . .	45	<b>Home and Foreign efforts . . . . .</b> 297
On ministerial support . . . . .	53	<b>Unbelief . . . . .</b> 297
The present condition of christianity and its prospects in the world . . . . .	85, 125	<b>The one book . . . . .</b> 336
An examination in the court of truth, 58, 137		<b>Nature of the soul . . . . .</b> 337
Missions of the united brethren . . . . .	128	<b>Holiness and Happiness . . . . .</b> 376
Israel shall be saved . . . . .	130	<b>Demise hath forsaken us . . . . .</b> 377
Spring, an emblem of the resurrection . . . . .	165	<b>Self-denial . . . . .</b> 377
Progressiveness of christianity . . . . .	169	<b>God's method in the gospel . . . . .</b> 417
Personal consecration to God in baptism—address of Baptist W. Noel. . . . .	325	<b>Never despair of God's mercy . . . . .</b> 417
The baptists in America 331, 371, 410, 440		<b>Uses of afflictions . . . . .</b> 418
Thoughts on passing events . . . . .	365	<b>Divinity of the Son . . . . .</b> 418
Hungarian church history . . . . .	367, 407	<b>Little sins. . . . .</b> 418
The voice of God in his extraordinary visitations. . . . .	405	<b>Obedience . . . . .</b> 419
"Onward!" . . . . .	445	<b>Power of faith . . . . .</b> 419
<b>BAPTIST ANNIVERSARY MEETINGS.</b>		<b>God Incomprehensible . . . . .</b> 450
Baptist Union . . . . .	208	<b>Eternal Glory . . . . .</b> 450
Baptist Irish society . . . . .	214, 245	<b>Self Deception . . . . .</b> 450
Baptist home missionary society . . . . .	214	<b>Light of Christ . . . . .</b> 451
Baptist foreign missionary society . . . . .	217, 252	<b>STATISTICS.</b>
General Baptist annual association and public meetings . . . . .	285	<b>Temperance statistics . . . . .</b> 104
Bible translation society . . . . .	287	<b>Statistics of the American baptist missionary union . . . . .</b> 131
Hanserd Knolly's society . . . . .	290	<b>Summary of baptist churches in England, Wales, and Ireland . . . . .</b> 307
<b>CHARACTERISTIC SKETCHES.</b>		<b>POETRY.</b>
Visit to the field of Waterloo . . . . .	7	<b>My Church of England . . . . .</b> 12
The wandering minstrels . . . . .	88	<b>Reply to "My Church of England" . . . . .</b> 12
Judge Jeffreys and Richard Baxter . . . . .	132	<b>Retrospective glance at 1848 . . . . .</b> 13
Bunyan and Kiffin . . . . .	171	<b>On the pearl of days . . . . .</b> 57
The prize paintings of Christ's baptism . . . . .	223	<b>A wedding hymn . . . . .</b> 57
The days of "good queen Bess" . . . . .	262	<b>The cross and crown . . . . .</b> 57
Lilla Villare . . . . .	292	<b>Thou art my refuge. . . . .</b> 57
Slave hunting and its guilty gains. . . . .	373	<b>Gratitude . . . . .</b> 95
The river and valley of the Nile . . . . .	416	<b>The christian's walk . . . . .</b> 96
<b>THE SPIRITUAL CABINET.</b>		<b>Anticipation . . . . .</b> 96
Christ all in all . . . . .	11	<b>Compensation . . . . .</b> 96
Conflict with the adversary . . . . .	11	<b>The heavenly rest . . . . .</b> 136
Rejoicing in tribulation . . . . .	11	<b>Lines on a hymn-book . . . . .</b> 176
Dilapidated piety . . . . .	55	<b>An April day . . . . .</b> 176
Christian assurance . . . . .	56	<b>Trust in the Lord . . . . .</b> 176
Encourage your own pastor . . . . .	94	<b>The glory which shall be revealed . . . . .</b> 176
An immortal soul . . . . .	96	<b>The water lily . . . . .</b> 224
The love of Christ . . . . .	96	<b>The dead in Christ . . . . .</b> 224
Christ deserves all . . . . .	134	<b>Excellency of Christ . . . . .</b> 224
Glorious destiny of believers . . . . .	134	<b>Christ is all . . . . .</b> 201
Intercourse of heaven . . . . .	135	<b>Messiah's Names . . . . .</b> 298
Happiness of heaven . . . . .	136	<b>Arise and do—do something . . . . .</b> 298
Love to God and our neighbour . . . . .	173	<b>God is love . . . . .</b> 298
Individual submission to Divine authority . . . . .	174	<b>The morrow . . . . .</b> 337
The soul and its redemption . . . . .	174	<b>What must it be to be there . . . . .</b> 378
The path of the just . . . . .	175	<b>Consolation . . . . .</b> 378
Faith and works . . . . .	176	<b>Angels waft me . . . . .</b> 419
The sacred scriptures . . . . .	296	<b>For divine aid and guidance . . . . .</b> 419
The sabbath . . . . .	296	<b>Reflections . . . . .</b> 451
		<b>BIOGRAPHY AND CHRISTIAN EXPERIENCE.</b>
		<b>George Gamston Cookman . . . . .</b> 14
		<b>The dying church member . . . . .</b> 16
		<b>Mrs. Sarah Church . . . . .</b> 69

Aonio Paleario .. .. .	97
Mrs. Rees Braintree .. .. .	138
Mr. Timothy Ellis .. .. .	177
Mrs. Farrow .. .. .	179
Mrs. Mary Twelvetees .. .. .	180
Miss A. M. Bennett .. .. .	180
Mrs. Ann Spreckley .. .. .	181
Mrs. Mary Ann Dibben .. .. .	225
Mrs. Emma Ashton .. .. .	226
Mr. Joseph Joplin .. .. .	267
Mr. John Bartram .. .. .	299
Rev. David Douglass .. .. .	338
Christiana Pawson .. .. .	339
Mary Harriet Walker .. .. .	378
Mrs. Ann Brooks .. .. .	381
Rev. George Sample .. .. .	420
Rev. W. R. Davies .. .. .	421
Mrs. Scroton .. .. .	422
Mrs. Davies .. .. .	423
Mr. T. Price .. .. .	423
Mr. Thomas Davies .. .. .	423
John Burton .. .. .	452
Thos. Newbold .. .. .	453

## NARRATIVES AND ANECDOTES.

The Thugs of India .. .. .	18
A good sermon .. .. .	20
John Bunyan in Leicester .. .. .	20
Revolting picture .. .. .	20
Drinking money houses and land .. .. .	21
London .. .. .	60
Episode in the German reformation .. .. .	61
Colporteurs of the Swiss reformation .. .. .	62
See how they fly .. .. .	62
A prayer meeting of old men .. .. .	62
Two anecdotes .. .. .	63
Julius Cæsar .. .. .	63
Ah! that's the name .. .. .	63
Death-warrant of king Charles I. .. .. .	101
Charles I. and Oliver .. .. .	101
Edwards, Massillon, and Hall .. .. .	101
Saladin the Great .. .. .	102
The Sonnambullist .. .. .	102
Morle D'Aubigne .. .. .	103
Luther's two miracles .. .. .	103
A slave ship .. .. .	104
Apostolic gas burners .. .. .	140
The Anglican church .. .. .	141
Serenity in danger .. .. .	141
A scene of Family worship .. .. .	142
A hand in everything .. .. .	142
Be courteous .. .. .	143
Wanted .. .. .	143
Dreaming and waking .. .. .	143
Luther's resolution .. .. .	143
England's prime minister .. .. .	181
Lord John and the bishops .. .. .	182
Lord John and the methodists .. .. .	182
Lord John and the whig nonconformists .. .. .	183
Religious liberty .. .. .	265
Perils of the pilgrim fathers .. .. .	265
First sabbath of the pilgrims .. .. .	265
First settlement .. .. .	266
The communist principle .. .. .	266
A shot from a long bow .. .. .	302
The Jewish brothers .. .. .	303

The armed peace policy .. .. .	303
A missionary's death .. .. .	304
A would-be Joshua .. .. .	304
Macaulay and Noel .. .. .	340
France and England .. .. .	340
War and the gospel .. .. .	340
The shipwreck .. .. .	341
A fearful risk .. .. .	341
A word in season .. .. .	341
The Cholera .. .. .	382
A negro congregation and its preacher .. .. .	382
A christian home .. .. .	383
Honourable tribute .. .. .	383
How to hear the gospel .. .. .	384
Early christians and the circus .. .. .	384
Royal arguments .. .. .	384
Henry the Fourth .. .. .	384
The lighthouse .. .. .	424
Christian .. .. .	424
Wars .. .. .	424
The school of sickness .. .. .	424
Affectionate preaching .. .. .	424
Pungent preaching .. .. .	425
Sermonizing .. .. .	425
Albert Barnes .. .. .	425
Labours of Calvin .. .. .	459
A gentleman preacher of the last century .. .. .	454
Napoleon .. .. .	454

## YOUTH'S MONITOR.

Matrimony .. .. .	21
Confide in your mother .. .. .	22
Encouragement to young men .. .. .	63
On starting young people in the world .. .. .	104
Breakfast .. .. .	143
Early rising .. .. .	143
Foolish talking and jesting .. .. .	183
Rejoice O young man .. .. .	266
The upright man of business .. .. .	304
Your temper .. .. .	341
The times .. .. .	342
The most elegant ornament to females .. .. .	425
You will be wanted .. .. .	455

## CORRESPONDENCE.

Christian emigration and colonization .. .. .	22
The baptist system .. .. .	64
Oxford puseyites—dissenting irregularities .. .. .	105
On conducting prayer-meetings .. .. .	106
On suicidal acts .. .. .	106, 144, 186
Marrying only in the Lord .. .. .	184
Provision for aged ministers .. .. .	185
Dissenters out of place .. .. .	186
The English baptists and open communion .. .. .	342
Proprieties of baptism .. .. .	305, 426
Has Romanism promoted civilization? .. .. .	384
Removal of Ministers .. .. .	455

## REVIEWS AND BRIEF NOTICES.

Memoir of Sarah B. Judson .. .. .	23
Incidents of Travel in Egypt .. .. .	24
Sketches .. .. .	24
The work of God and man in conversion .. .. .	24
Baptism, its import and modes .. .. .	24
Review of the proceedings of the free presbytery of Aberdeen .. .. .	24

Political Monopoly Hostile to Christianity .. 24, 430  
 The teacher taught .. 24  
 Sunday School Union publications .. 24  
 Essay on the union of church and state .. 65  
 The poor man's day .. 66  
 Infant baptism .. 66, 268 385  
 Importance of right views on baptism .. 66  
 Cyclopedia of Biblical literature .. 60  
 A Biblical and theological dictionary 67, 308  
 The Protector—a vindication .. 107  
 A short and easy method with deists .. 108  
 Labour and rest .. 108  
 The Jews, Judea, and christianity .. 140  
 The claims of the sabbath .. 148  
 Statement of proceedings of parliament with respect to church rates .. 149  
 A present from age to youth .. 149  
 Juvenile depravity .. 187  
 An appeal on behalf of Rev. Jas. Shore .. 189  
 Letter on the baptist missionary society .. 189  
 Our great military and naval parliament .. 189  
 Heaven's antidote to the curse of labour .. 227  
 Church holidays .. 228  
 The Sunday school library .. 228  
 Individual despotism .. 229  
 The soul's errand .. 270  
 The christian minister portrayed .. 270  
 Manual of the bap. denomination, 1849 .. 307  
 Village gleanings .. 308  
 Working men's sabbath prize essays .. 308, 430  
 Our young people .. 308  
 The trial of Antichrist .. 343  
 Sabbath essays .. 344, 430  
 Church and state .. 344  
 Metrical Psalmody .. 388  
 Sermons .. 388  
 Short Treatises .. 388  
 Tracts .. 388  
 Introduction of the Bible into Britain .. 428  
 Blighted Blossoms .. 430  
 The Wesleyan conference .. 430  
 The Church member's monitor .. 430  
 The people's dictionary of the bible .. 456  
 Brief Notices .. 457

**CHRISTIAN ACTIVITY.**

Baptist Union of Scotland .. 25  
 American colporteurs .. 25, 67  
 The cottage prayer-meeting .. 26  
 French converts .. 26  
 German Romanists in the United States .. 308

**ATTEMPTS TO DO GOOD.**

Cardiff .. 190  
 Baptist village mission .. 190  
 Lord's hill .. 229  
 Pearce, a cottage preacher .. 229  
 Cambridgeshire .. 311  
 Longside .. 388  
 Thurlough .. 457  
 Using one talent well .. 458  
 A hint to open-air preachers .. 458

**EVANGELISTIC LABOURS.**

France .. 109  
 Germany .. 149  
 Austria .. 150,

**OPEN-AIR PREACHING.**

Field preaching in France .. 230  
 Disgraceful interruption of religious worship .. 310  
 Opposition to tent preaching .. 310  
 Tent services in Surrey .. 310  
 Open air services at Hail .. 389  
 Open-air preaching .. 430

**REVIVALS.**

United States .. 109  
 Cheston and Mentor, Ohio .. 110  
 Bideford .. 110  
 Canada .. 150  
 Hatherleigh .. 189, 230  
 Castleacre .. 190

**BAPTISMS.**

**FOREIGN.**

India, Agra .. 27, 150, 271, 345, 390  
 — Akyab .. 113  
 — Assam .. 113  
 — Benares .. 345  
 — Burisal .. 345  
 — Berhampore .. 271  
 — Calcutta, Bow Bazaar .. 390  
 — Circular Road .. 271  
 — Lal Bazaar .. 27  
 — Intally .. 27, 112  
 — Khalingar .. 27, 112  
 — Chitaurah, .. 27, 150, 271  
 — Cuttack .. 27, 345  
 — Choga .. 27  
 — Chitagong .. 271  
 — Dinajpur .. 27  
 — Dum Dum .. 150  
 — Dacca .. 271  
 — Jessore .. 27, 150, 271, 345, 390  
 — Jellasore .. 271, 345, 390  
 — Khalispur .. 113, 150  
 — Khari .. 271  
 — Lakhyantipur .. 271  
 — Madras .. 151  
 — Monghyr .. 390  
 — Narsgiderchok .. 150  
 — Nashwark .. 346  
 — Orissa .. 345, 390  
 — Saugar .. 271, 345, 390  
 — Serampore .. 27, 345  
 Burmah, Arracan .. 230  
 — Maulmain .. 151, 345

**America—United States—**

Almena .. 112  
 Beverley .. 112  
 Baltimore .. 112  
 Baldwin Place Church .. 311  
 Byron .. 271  
 Bristol .. 271  
 Bedford .. 271  
 Chichester .. 112  
 Chilli .. 345  
 Coventry .. 271  
 Corrinna .. 271  
 Dehalb .. 271  
 East Thomaston .. 271  
 Erie .. 271  
 Harrisburgh .. 390

America—United States—	Bradfield .. .. .	231
Liverpool, Ohio .. .. .	Blackfill .. .. .	232
Lewiston Falls .. .. .	Bow .. .. .	233
Northwood .. .. .	Bury St. Edmonds .. .. .	235
New Philadelphia .. .. .	Bath .. .. .	236, 313
Oakland .. .. .	Bildestone .. .. .	274
Rush Creek .. .. .	Braintree .. .. .	313
Sweden .. .. .	Bishop's Stortford .. .. .	314
Southern Illinois .. .. .	Barnsley .. .. .	315, 395, 400
Three Mile Bay .. .. .	Baptism of B. W. Noel .. .. .	346
Webster .. .. .	Blackburn .. .. .	351
Wolf Lake .. .. .	Bristol, Broadmead .. .. .	73
West Scituate .. .. .	Counterslip .. .. .	73, 362
New York County .. .. .	Pitney .. .. .	352
Philadelphia, Tenth Church .. .. .	Bedford, Mill-street .. .. .	352, 436
Ohio .. .. .	Brynmawr, Calvary .. .. .	301, 435, 458
Canada .. .. .	Tabor .. .. .	435
Grand Ligne .. .. .	Zion .. .. .	391
America—New Brunswick—	Blaonafon, Horeb .. .. .	392
Cornwallis .. .. .	English .. .. .	392
Dorchester .. .. .	Bradfield .. .. .	392
Fredericton .. .. .	Broughton Gifford .. .. .	393
Norton .. .. .	Baptisms in South Wales .. .. .	434
Hillsborough .. .. .	Bromsgrove .. .. .	435
Harvey .. .. .	Battle .. .. .	436
Woodstock .. .. .	Bethlehem .. .. .	439
Prince Edward's Island .. .. .	Bldeford .. .. .	460
China—Ningpo .. .. .	Beulah .. .. .	461
Australia .. .. .	Bourton-on-the-Water .. .. .	461
Denmark—Aalborg .. .. .	Bridestowe .. .. .	462
Copenhagen .. .. .	Coleford .. .. .	30, 72, 154, 271, 352
France .. .. .	Castleacre .. .. .	30, 154, 232, 432
Germany .. .. .	Cefu-cord y-cymmer .. .. .	32
Prussia .. .. .	Cardiff, Tabernacle .. .. .	31, 153, 194, 350, 432
Sweden .. .. .	Bethany .. .. .	234, 391, 459
Silesia .. .. .	Cefn Mawr .. .. .	74, 274, 434
DOMESTIC.	Chepstow .. .. .	115
Abersychan—English baptists .. .. .	Caernarvonshire, Llangain .. .. .	114
192, 235, 315, 434, 459	Rhos Hirwain .. .. .	115, 153, 192
Another immersion in a church .. .. .	Colchester .. .. .	153, 437
Arlington .. .. .	Cambridge .. .. .	154, 314, 437
Abingdon .. .. .	Carmarthen .. .. .	195, 234, 314, 391, 434
Asbford .. .. .	Cheltenham .. .. .	231
Abergavenny .. .. .	Catsbill .. .. .	235
Aberdare .. .. .	Cranfield .. .. .	274
Aylsham .. .. .	Calstock .. .. .	312
Barton Mills .. .. .	Castlemain .. .. .	350
Baptism in a tin box .. .. .	Carmarthen, Penuel .. .. .	391, 434
Bridgend .. .. .	Cornwall .. .. .	393
Baptism by immersion .. .. .	Castle Comb .. .. .	395
Birmingham, General Baptists .. .. .	Coventry, Cow Lane .. .. .	396
Hencege-street .. .. .	Collingham .. .. .	462
Mount Zion .. .. .	Dowlais, near Merthyr .. .. .	32, 234, 275
Newhall-street .. .. .	Dane Hill and Newick .. .. .	74, 392
Broad-street .. .. .	Dunstable .. .. .	74
Clrcus chapel .. .. .	Devonsbire .. .. .	114, 396
Cannon-street .. .. .	Devonport .. .. .	116, 275, 437, 461
Brayford .. .. .	Desborough .. .. .	154, 232
Boston .. .. .	Diss .. .. .	154, 234, 314, 396
Bedale .. .. .	Derby .. .. .	154
Brough .. .. .	Dorchester .. .. .	192, 272
Beaumaris .. .. .	Dymchurch .. .. .	193
Barton .. .. .	Downham Markct .. .. .	274
Barnstaple .. .. .	Darrenselen .. .. .	391, 435, 459
Builth .. .. .	Edinburgh .. .. .	31
Bristol, King-street .. .. .	Epworth .. .. .	273

Exeter .. .. .	436	London, Mount Zion .. .. .	315, 396
Farthingstouo .. .. .	31	— King's Cross .. .. .	29
Fowbope .. .. .	72	— Spencer Place .. .. .	72
Fenstanton .. .. .	115, 233	— Bloomsbury .. .. .	154, 430, 461
Forlon .. .. .	232, 462	— Salter's Hall .. .. .	192, 352
Forest Row .. .. .	462	— Waterloo Road .. .. .	352, 436
Grantown .. .. .	28	— Regent street .. .. .	352
Glasgow .. .. .	194	— Henrietta-street .. .. .	396
Great Ellingham .. .. .	153, 274, 438	Littleton .. .. .	31, 352
Gldestry .. .. .	194	Longtown .. .. .	32, 116, 154, 195
Gloucester .. .. .	234	Lynn .. .. .	74
Grantham .. .. .	234	Landbeach .. .. .	73, 314
Greenwich .. .. .	275, 462	Lewes .. .. .	75, 235
Gorsley .. .. .	352	Leeds .. .. .	114, 153
Garnddrys .. .. .	392, 459	Lanwenarth .. .. .	115, 392, 459
Golcar .. .. .	396	Louth .. .. .	116, 271, 462
Hailsham .. .. .	29	Loughwood .. .. .	153
Hull, George-street .. .. .	31, 194, 312	Langley .. .. .	153
Hinckley .. .. .	32	Luton .. .. .	193
Hull, South-street .. .. .	73, 315	Leicester, Belvoir-street .. .. .	194
High Wycombe, Union Chapel .. .. .	113	— Arcliffeacon-lane .. .. .	194
Hugglescote .. .. .	116, 436	— Dover-street .. .. .	74, 194, 274
Hayle .. .. .	152	— Charles-street .. .. .	194
Hooverfordwest .. .. .	153, 231, 435	— Vine-street .. .. .	194
Highgate .. .. .	154, 390	— Carley-street .. .. .	194
Hackney .. .. .	154	Lydney .. .. .	194
Heptonstall-Slack .. .. .	192	Llanlynn .. .. .	195
Hatherleigh .. .. .	195, 234, 314	Lincoln .. .. .	274, 350
Hose .. .. .	231	Lineholm .. .. .	275
Honeyborough .. .. .	233, 458	Llanthwy .. .. .	349
Halifax, Pellon Lane .. .. .	233	Llanrwist .. .. .	352
— Mount Chapel .. .. .	271	Llanelly .. .. .	391, 435
Huddersfield .. .. .	315	Llanguyder .. .. .	392
Hartlepool .. .. .	351, 392, 438	Liverpool .. .. .	393, 401
Highbridge .. .. .	353	Longside .. .. .	394
Hevel Hempstead .. .. .	353	Luckat .. .. .	396
Hirwain .. .. .	392, 434	Llanelly, Sion .. .. .	435
Hilferton .. .. .	394	Lambeth .. .. .	438
Holywell .. .. .	395	Lays Hill .. .. .	461
Harrow-on the-Hill .. .. .	437	Leamington .. .. .	462
Holywell .. .. .	459	Mildenhall .. .. .	31, 73, 460
Ireland, Banbridge .. .. .	29	Milford Haven .. .. .	32, 71
— Easky .. .. .	29, 72, 114, 314	Magor .. .. .	32, 314
— Belfast .. .. .	114	Macclesfield .. .. .	71, 315
— Abbeylix .. .. .	114	Melbourne .. .. .	72, 235, 352
— Kilcooley Hills .. .. .	114	Monmouth .. .. .	74
— Coleraine .. .. .	115, 152	Millwood .. .. .	313
— Ballina .. .. .	115, 152	Manchester .. .. .	351
— Athlone .. .. .	394	Machen .. .. .	396, 435
Immerston .. .. .	71	Merthyr Tydvil .. .. .	435
Ilminster .. .. .	74, 232, 395	Malmesbury .. .. .	437
Ipswich, Turret Green .. .. .	116, 133, 275, 313, 393	Mountsorrell .. .. .	437
Isle Abbott's .. .. .	116, 273, 438	Northallerton .. .. .	29, 234, 313, 437, 462
Kettering, First Church .. .. .	27, 195, 314	Northampton .. .. .	30, 314
Keighley .. .. .	74, 115, 315	Norwich, Orford-hill .. .. .	30, 331
Kirton Lindsey .. .. .	154	Newark .. .. .	30
Kirby Underwood .. .. .	435	Newport, English baptists .. .. .	115, 154,
London, baptism of a Jew .. .. .	29	— .. .. .	234, 315, 391
— Welsh baptists .. .. .	437, 461	— Charles-street .. .. .	391, 459
— Buttesland-street .. .. .	29	Newton Abbot .. .. .	231, 460
— Ebenezer .. .. .	315, 352	Necton .. .. .	347
— Providence chapel .. .. .	29	Nantyglo .. .. .	392
— Portland-street .. .. .	352	North Wales association, additional	
— Southwark .. .. .	29	baptisms, Welsh .. .. .	392
— Hope chapel .. .. .	104	Newcastle-on-Tyne .. .. .	460
— Eton chapel .. .. .	29	New Romney .. .. .	396



Northwich .. .. .	438
Oxford, New Road .. .. .	31
Oswaldtwistle .. .. .	152
Oakham .. .. .	350
Orcop .. .. .	353
Pinchbeck .. 28, 74, 154, 194, 274,	396
Pontypool, Tabernacle 30, 391, 433,	459
Presteign .. .. .	115, 233, 459
Peterborough .. .. .	116
Penzance .. .. .	235, 275
Pembroke .. .. .	312, 391, 459
Poynton .. .. .	313
Portsea .. .. .	350
Preston .. .. .	351, 402
Pennel Rmney .. .. .	434
Pontypridd .. .. .	459
Poole .. .. .	460
Ripley .. .. .	30, 194, 430
Redwick .. .. .	31
Recent baptisms .. .. .	32
Riddings .. .. .	72
Ryde, Isle of Wight 73, 271, 350,	460
Rushden .. .. .	73, 195
Ringstead .. .. .	116
Rotherham .. .. .	232, 271
Ridgemount .. .. .	273
Ronde .. .. .	50
Rugby .. .. .	426
Ripon .. .. .	437
Rochdale .. .. .	460
Swaffham .. .. .	28, 234, 273
Staley-bridge, G. B. .. .. .	30, 437
Stoney Stratford .. .. .	31, 350
St. Austell .. .. .	73, 192
Stratford .. .. .	113
Sharon Goetre .. .. .	115
Smarden .. .. .	115
Sheffield .. .. .	153, 275
Sbarnbrook .. .. .	154, 315
Saltash .. .. .	154
Sabden .. .. .	192, 233
Semley .. .. .	194
Steventon .. .. .	232
Slack-lane .. .. .	233, 462
Stoke-green .. .. .	233
Sulgrave .. .. .	234
Stanningley .. .. .	273, 436
Swansea .. .. .	275
Sutton Asbfield .. .. .	275, 396, 462
Saxlingham .. .. .	315
Stonehouse .. .. .	350, 396, 437
Shrewsbury .. .. .	393
Saffron Walden .. .. .	353, 438
Sunnyside .. .. .	396
Saint Mellons .. .. .	396, 435
Tenbury .. .. .	158
Tenby .. .. .	192
Toddington .. .. .	194
Trowbridge .. .. .	231, 275
Toll-end .. .. .	235
Tongynlas .. .. .	390, 459
Tredegar .. .. .	390, 459
Treforest .. .. .	391, 459
Turley .. .. .	394
Tongwynlass .. .. .	435
Todmorden .. .. .	430

Thorverton .. .. .	430
Tarporley .. .. .	402
Usk .. .. .	116
Wakefield .. .. .	31
Woodside .. .. .	32, 73
Windsor .. .. .	73, 394, 401
Wrexham .. .. .	75, 194
Wotton-under Edge .. .. .	75, 116
Wallingford .. .. .	114, 192, 234, 272, 460
Wolston .. .. .	116
Walton .. .. .	194
Whitney .. .. .	195
Wetherden .. .. .	273, 395
Whitchurch .. .. .	273, 390, 437
Waterford .. .. .	275
Waterbeach .. .. .	349
Whitebrook .. .. .	350
Winchester .. .. .	352
Wauntreoda .. .. .	391, 459
Woodford .. .. .	396
Willenhall .. .. .	396
Welsh baptisms .. .. .	432
Warwick .. .. .	430
Yorkshire .. .. .	30

## BAPTISM FACTS &amp; ANECDOTES.

Baptism in the state church .. .. .	32
Half baptism .. .. .	32
Baptism demonstrated .. .. .	32
Is Mr. Noel a baptist?—let us see ..	75
Church baptism and confirmation ..	116
Doubly dipped .. .. .	153
A curious christening .. .. .	155
The way to see clearly .. .. .	196
Sprinkling or immersion .. .. .	196
Infant baptism on the decline .. ..	236
A conversation with Robert Hall ..	236
Australia, baptizo and bapto .. ..	276
"George King" to wit? .. .. .	276
A scriptural argument for godfathers	276
Baptism of a late president of the	
United States .. .. .	315
Baptism of a sister of charity .. ..	312
Christmas Evans on baptism .. .. .	316
Baptismal regeneration of Infants a	
doctrine of the Church of England	353
Testimony of a traveller .. .. .	397
"Lucifer" presented for baptism ..	397
A military theologian .. .. .	397
Baptismal query .. .. .	397
A new move in the right direction	397
Baptism and cholera .. .. .	438
Hymn sung at Mr. Noel's immersion	438
Reception of the truth regarding baptism	463

## RELIGIOUS TRACTS.

Railway Labourers .. .. .	33
The scorner silenced .. .. .	70
Strange doings .. .. .	117
Domestic Servants .. .. .	166
Hostlers and stablemen .. .. .	150
London Religious Tract Society ..	237
Tracts for the times .. .. .	270
Activity and perseverance .. .. .	397
Tracts on baptism .. .. .	438

Another appeal . . . . . 464  
 Applications 77, 118, 150, 196, 237, 276, 316, 397, 439  
 Donations 33, 77, 167, 237, 317, 398, 465  
 Acknowledgements . . . . . 196, 439  
**SABBATH SCHOOLS & EDUCATION.**  
 Historical facts of Sunday-schools . . 34  
 Ragged schools of the metropolis . . 76  
 American Sunday school Union . . 157  
 Sunday-school missionary colporteurs 157  
 Improvement of sabbath school teachers 157  
 Birmingham—parents tea-meeting . 158  
 A sabbath school festival . . . . . 197  
 Northamptonshire . . . . . 198  
 Religious services for children . . . 238  
 Hymn for a sabbath school anniversary 238  
 Sheffield . . . . . 277  
 Hymn by James Montgomery . . . . . 277  
 Burnley . . . . . 278  
 Cardiff Union . . . . . 278  
 Trowbridge . . . . . 317  
 Newcastle-on-Tyne . . . . . 317  
 Original sabbath schools . . . . . 317  
 To teachers . . . . . 318  
 An anniversary hymn. . . . . 318  
 Gloucester . . . . . 399  
 The first founder of ragged schools . 399  
 Lectures to the young . . . . . 399  
 Anniversaries . . . . . 399  
 On ministers helping . . . . . 439  
 Special Appeal . . . . . 463

INTELLIGENCE.

BAPTIST—FOREIGN.

Arrival of the Dove at Fernando Po 239  
 Acadia College . . . . . 460  
 Australia . . . . . 321  
 Baptist pastor's conference at New York 238  
 Coloured baptists . . . . . 359  
 German baptists . . . . . 358  
 Montreal register . . . . . 359  
 Nova Scotia, Cape Breton, and Prince Edward's Island . . . . . 239  
 United States . . . . . 359

DOMESTIC.

A brief report . . . . . 198  
 Annual associations . . . . . 199  
 A caution . . . . . 362  
 A new work on baptism . . . . . 401  
 A word for Ireland . . . . . 319  
 Acorington . . . . . 468  
 Boston . . . . . 120  
 Beckington . . . . . 121  
 Baptist Missionary Society . . . . . 121  
 Baptist Union—annual meeting . . 159  
 Baptist Students . . . . . 159  
 Bedford . . . . . 161, 362, 400, 467  
 Baptisms additional . . . . . 101  
 Battle . . . . . 201  
 Baptist Union—special services . . 240  
 Birkenhead . . . . . 241  
 Baptist Union of Scotland . . . . . 360  
 Baptist Union . . . . . 279  
 Bristol baptist college . . . . . 360  
 Boura . . . . . 441

Barnsley . . . . . 319  
 Baptist theological society . . . . . 320  
 Circus chapel, Birmingham . . . . . 35  
 Cardigan . . . . . 38  
 Coleford . . . . . 38  
 Coventry . . . . . 120  
 Choice of a pastor . . . . . 200  
 Canada . . . . . 279  
 California . . . . . 321  
 Castleacre . . . . . 441  
 Canada Baptist Missionary Society 158  
 Diss . . . . . 37  
 Downham Market . . . . . 37, 79  
 Deaborough . . . . . 78  
 Draught of a Charter for the Baptist Missionary Society . . . . . 119  
 Dowlais . . . . . 240  
 Douglas . . . . . 320  
 Devonport . . . . . 441  
 Darlington . . . . . 467  
 Eye . . . . . 199  
 Exeter . . . . . 240, 441  
 Extraordinary services . . . . . 281  
 English baptists and open communion 278, 400  
 Fear of baptists . . . . . 198  
 Freewill baptists . . . . . 279  
 Folkestone . . . . . 200  
 Greenwich . . . . . 37, 121, 260  
 Great Ellingham . . . . . 440  
 Gravesend . . . . . 361  
 Glamorganshire . . . . . 401  
 Grand total of baptists in the world 160  
 Harpurhey . . . . . 360  
 Highgate . . . . . 38  
 Hatch Beauchamp . . . . . 80  
 Hitchin . . . . . 199  
 Hoxton . . . . . 441  
 Huncoat . . . . . 408  
 Ireland . . . . . 37, 219, 281  
 Isle of Wight . . . . . 199  
 Ipswich . . . . . 400  
 Irish Emigration . . . . . 281  
 Ilminster . . . . . 319  
 Joint occupation . . . . . 158  
 Kegworth . . . . . 159  
 Llanelly . . . . . 36  
 Llandovory . . . . . 36  
 Lyndhurst . . . . . 38  
 London, Henrietta-street . . . . . 121  
 ——— John-street . . . . . 441  
 ——— New-church-street . . . . . 200  
 ——— Stepney college . . . . . 399  
 ——— Bloomsbury . . . . . 30, 240, 362  
 ——— Waterloo-road . . . . . 467  
 ——— Commercial-road . . . . . 407  
 Liverpool, Soho-street . . . . . 159  
 Lynn . . . . . 280  
 Leeds . . . . . 161, 401, 466  
 Limpley Stoke . . . . . 401  
 Leith . . . . . 319  
 Lymington . . . . . 467  
 Modbury . . . . . 81  
 Merthyr Tydvil . . . . . 58  
 Midland baptist association . . . . . 280

Manchester .. . . . 362  
 Mochdre .. . . . 440  
 Mr. Noel .. . . . 279, 361, 400, 441  
 Morning star .. . . . 447  
 Mr. Wm. Hurling .. . . . 467  
 Mr. W. F. Waller .. . . . 468  
 Mountsorrel... .. . 408  
 Midhurst .. . . . 408  
 North Shields .. . . . 37  
 Notice .. . . . 37  
 Newtown .. . . . 38  
 New baptist chapel at Swindon .. . . . 38  
 New Swindon .. . . . 79  
 Norwich .. . . . 80, 401  
 New baptist chapel at Kirkstall .. . . . 241  
 Niton .. . . . 320  
 North Bradley .. . . . 320, 440  
 Nottingham .. . . . 359, 468  
 Naunton .. . . . 360  
 Newcastle-on-Tyne .. . . . 361, 406  
 Official appointment .. . . . 400  
 Ordinations .. . . . 81, 121, 241, 281, 320  
 Prize paintings of Christ's baptism .. . . . 158  
 Paulton .. . . . 159  
 Prospects of the Church of England.. . . . 242  
 Proposed incorporation of the baptist missionary society .. . . . 159, 199  
 Pembroke Dock .. . . . 281  
 Pontypool baptist college .. . . . 281  
 Probable official changes .. . . . 320  
 Portsea .. . . . 441  
 Ryde .. . . . 37  
 Rev. John Bigwood .. . . . 38, 80  
 Rev. S. Spurgeon .. . . . 159  
 Ross .. . . . 401  
 Rev. James Peggs .. . . . 441  
 Removals 121, 159, 241, 320, 362, 401, 468  
 Recognitions .. . . . 80, 201, 281, 320, 441  
 Resignations .. . . . 241, 362  
 Shrewsbury .. . . . 38, 360  
 South Shields .. . . . 80  
 Sheffield .. . . . 80, 362, 400  
 Shore .. . . . 81  
 Stonehouse .. . . . 466  
 Staleybridge .. . . . 120  
 Scotland, Grantown Strathspay .. . . . 158  
 Shadwell .. . . . 159  
 Studley .. . . . 159  
 Swaffham .. . . . 200  
 Treforest .. . . . 159  
 Trowbridge .. . . . 198  
 Tipton .. . . . 199  
 The G. B. association for 1849 .. . . . 240  
 Thurleigh .. . . . 441  
 Thrapstone .. . . . 408  
 Wallingford .. . . . 200  
 West Drayton .. . . . 466  
 Windsor .. . . . 408  
 Watford .. . . . 38, 199  
 Walworth .. . . . 79  
 Whitchurch .. . . . 198  
 Welshpool—distressing case .. . . . 318  
 Walton-le-Dale .. . . . 359  
 Westbury Leigh .. . . . 441, 467  
 Westcote .. . . . 441, 468

MISSIONARY.

American baptist missions .. . . . 402  
 Baptist missionary society .. . . . 162  
 British connection with idolatry at Poore .. . . . 201  
 Burmah .. . . . 321, 362  
 Calcutta auxiliary baptist missionary society .. . . . 161, 281  
 Calcutta .. . . . 281  
 China .. . . . 162, 241  
 India .. . . . 441  
 Jamaica .. . . . 38, 201  
 ——— Salter's Hill .. . . . 201  
 ——— Sudbury .. . . . 202  
 ——— Malden .. . . . 202  
 ——— John's hall... .. . 202  
 ——— Baptist missionary, Clarendo .. . . . 202  
 ——— Sunday schools .. . . . 202  
 ——— School materials .. . . . 202  
 Missionaries to California .. . . . 122  
 Madras... .. . 162, 303  
 Maulmain baptist association .. . . . 281  
 Protestant missions and missionaries in  
 China .. . . . 122  
 Siam .. . . . 401  
 St. Helena .. . . . 121  
 The Dove .. . . . 162  
 The William Carey... .. . 162  
 United States .. . . . 162  
 Western Africa .. . . . 81, 321

RELIGIOUS.

The pearl of days—Wesleyan method  
 ists—The Hon. and Rev. Baptist  
 Noel—Once a clergyman always a  
 clergyman—Romanism .. . . . 41  
 Sandwich islands—China and Burmah  
 —Religion in the United States—  
 Turkey .. . . . 82  
 Hon. and Rev. Baptist Noel... .. . 112  
 Mr. Shore in prison—Baptist Noel—  
 The Jesuits .. . . . 162  
 A portrait—Mr. Shore—Lord Pon-  
 sonby's letter on cholera .. . . . 202  
 Religious anniversaries—Mr. Shore .. . . . 242  
 Mr. Shore—Mr. Noel—Episcopal in-  
 tolerance .. . . . 282  
 Protestant Ulster—New church history  
 —A Greek church—Romo—New  
 Independent college .. . . . 322  
 The Wesleyan conference for 1849—  
 Successions from the church—New  
 churches—Dr. Collyer .. . . . 403  
 Australia—Revision of the English  
 Liturgy—Religious societies—The  
 Post-office .. . . . 442  
 Mr. Baptist Noel in Rome .. . . . 469  
 GENERAL.—41, 82, 123, 162, 203, 243,  
 282, 322, 363, 403, 443, 469  
 MARRIAGES.—42, 83, 123, 164, 203,  
 244, 283, 323, 363, 403, 443, 469  
 DEATHS.—42, 83, 124, 164, 204, 244,  
 283, 324, 364, 404, 444, 470  
 CIRCULATION OF THE BAPTIST  
 REPORTER .. . . . 43

THE

# BAPTIST REPORTER.

---

JANUARY, 1849.

---

## THE BAPTISTS AND THE AGE.

THERE are some very good people in the world, and people who are not unknown to fame as thinking men and scholars, who regard baptists as really distinguished from their fellow-christians by the quantity of water they use in baptizing, by the age of the subjects to whom they apply it, by excluding everybody but themselves from the Lord's table, and by very little else. Were they not a little stubborn in their notions, and a little impracticable when sought to be moulded after the fashions of their neighbours, they would pass for a very simple and worthy class of people. Dr. Belknap sets off their peculiarities as very harmless indeed, in a clever bit of satire, wherein he shows how "John Codline quarrels with Roger Carrier, and turns him out of doors." Roger, it seems, took "a fancy to dip his head in water as the most effectual way of washing his face," and then improved on his "new plan" by pretending "that no person ought to have his face washed till he was capable of doing it himself, without any assistance from his parents." These were the main features of Rogers new creed, and certainly we think with the Dr., that these were very small things to turn a man out of doors for, particularly when it is remembered that the ejection was accompanied with certain hard threats against the poor man's returning.

But, seriously, is it so? Are the peculiarities of baptist faith unimportant, and even trifling? Are not their

peculiarities grave and influential,—warranted by scripture and sustained by sound philosophy?

The baptist IDEA is this,—that the kingdom of Christ, as a spiritual realm, which it is primarily, is composed of subjects who become so by their own voluntary faith,—that as an outward manifestation, (the church) it is composed of subjects whose allegiance is expressed by their own voluntary act. Questions of baptism and communion have their importance, not in themselves, but relatively to this IDEA. By the truthfulness of this idea the denomination stands or falls. They hold that the church, seen not as man sees it, but as it is seen by the Head of the Church, comprehends all those who accept Christ by faith and become united to him, and that this church, as seen by man, should be made up of precisely the same persons and no other,—that such was in fact the church of New Testament times, and that these views of the church not only have thus a scriptural warrant, but harmonize perfectly with sound philosophy and with practical good sense.

The harmony of their church order with these fundamental views is apparent. They baptize none but believers, because none other can be subjects of a kingdom whose subjects become such by a voluntary faith,—they regard baptism as a sign, or expression, of personal allegiance to Christ, and hence they cannot apply

it to infants who have no such allegiance to express. They insist upon immersion as baptism, not to be eccentric or stubborn, not because the quantity of water to be used in the ordinance is of itself a matter of moment, but because Christ is the Lawgiver in his own Kingdom, and, as they believe, has both prescribed and submitted to immersion. It is not for them to change his ordinances, or to raise questions of essentials and non-essentials, but to obey, literally, willingly. Here is the explanation of their church-order, as to its fundamentals.

But look at these principles a little further. Christ's subjects are believers. They become united to him spiritually by their own act, faith—they express their faith outwardly by their own act, baptism. Hence the *rights* of private judgment and of unconstrained confession. Religion is a matter between the individual soul and God, and between the soul and its Maker neither priest nor prince may interfere. To his own master each individual stands or falls. This is the true individualization of christianity, and has the evidence of its harmony with sound philosophy, in the consciousness of every human breast which claims freedom as its birthright. Holding these principles, baptists have protested against state-support, as interfering with the voluntariness and corrupting the purity of religion; they have never touched the unclean thing. They have been denounced as leagued against the altar and the throne; they have been persecuted unto strange cities and unto death, but they have never persecuted others. Their history has in this respect no stain. Christ's freemen themselves, their own principles forbid the compulsion of others.

Again. It belongs to a kingdom that the King shall reign therein supreme. In his own Kingdom Christ reigns, by his own statute book, the Bible. The principles held by baptists as to the order and compre-

hension of the church,—their demands of rigid conformity to the original model as to the subjects and mode of baptism,—strengthen with them the universal authority of the Holy Scriptures. The dogmas of Fathers, the decrees of Councils, the ordinances of Ecclesiastical Establishments, with them have no weight. To the law and the testimony ALONE, is their motto.

Now we are far from saying that in regard to these points baptists are absolutely peculiar. We rejoice that they are not so. Truth has made good progress in most Protestant denominations, and has even invaded Rome itself. What we affirm is, that the baptist faith is peculiar as to the extent to which it carries principles, which, to a greater or less degree, are common. Its theory and practice are consistent. When it pronounces the Kingdom of Christ a kingdom of voluntary subjects, it develops the idea by receiving to the church such subjects only, and when it declares the supremacy of the written Word, it refuses altogether the accompanying traditions of men. It is Protestantism ripe—Christianity according to the Record.

Such in brief are the facts of baptist faith, with their grounds and philosophy. We have said that it is Protestantism ripe. The historical student can hardly find a more interesting study than in the fate of those men who, in the time of the Reformation and shortly after, insisted on this full development of the principles which the Reformation involved. Denounced by their Protestant brethren as disorderly and schismatic,—persecuted by the ruling powers, both as refusing to conform to State churches, and as disturbers of the civil peace, they held fast their integrity and fulfilled their mission. The seed which they planted germinated and grew. Wherever the rights of conscience are recognized, there their influence may be traced. The religious liberty of America is their sublime triumph. We know it is said

that they share this honour with their Puritan brethren generally. To a certain extent this is true. The Puritans saw clearly, and maintained with great courage and constancy, the principles of liberty, but it was Baptist Puritans, nearly or quite alone, who insisted on an equal and universal development and application of those principles. Stoughton, in his "Spiritual Heroes," is obliged to confess the inconsistency of some of the noblest spirits of English Puritanism. One of the earliest baptist pleas for liberty of conscience was written in reply to a work by the great and good Puritan pastor, John Robinson. One of the severest struggles for religious liberty was witnessed on our own shores against the Puritans themselves. In that strife baptists were triumphant. It was the final and decisive conflict. The principles which Roger Williams announced, and for which he suffered, are the acknowledged principles of American religious liberty. We repeat it. American religious liberty is the triumph of baptists.

But their mission is not yet fully achieved. Added to the part which they are bound to bear with their fellow christians generally, in the work of the world's evangelization, it is theirs to promote the development of Protestantism until it shall harmonize with primitive christianity, and the social state become conformed to its principles. And never was there a moment so favourable as the present for this work. The intense individualization which marks the age, puts them, in so far, in communication with the age as they have not been before. The State, the Church, as organized institutions, diminish in importance. The individual rises, conscious of rights and responsibilities. It is the mission of baptists to foster and encourage this tendency, at the same time showing that individual liberty has its largest, fullest, happiest development, when its subjection to the written Word of God is most complete. Individualization without sub-

jection to the Word is anarchy,—with it, it is the true order,—the highest personal advancement and the most blessed social state. Baptist ideas cast into the agitated elements of European society, where individualization struggles against central power, but without the recognition of Divine Authority, would calm those elements to peace, and spread over that continent the highest blessings of christian civilization.

To such a mission we believe baptists to be called,—a mission whose consummation may lie in the dim distance, but towards which the decree of Heaven moves the world. We would that this mission were more adequately comprehended by the denomination, and its inspiring power more justly felt. We need a ministry, which in its instructions from the Word of God, shall grasp all the elements of civilization, and aim to bring them all into harmony with the Kingdom of Christ. We need a ministry which beginning with the good work of saving sinners and promoting the growth of the church in personal piety, and doing this as an ever present purpose, shall by this process, in its ultimate and necessary developments, reach society and make its mark upon the social state. We need a literature, a powerful literature, periodical and permanent, imbued with these ideas and consecrated to these purposes. We are able to have it, and it is a shame that we have it not. In the great and destined work of applying christianity to social questions, it ill becomes us to be silent. The progress of the world will be secured just in proportion as the means which effect it harmonize with the laws and processes of the Kingdom of Christ. Christ will rule among men after his own methods. If our ideas of the simplicity and comprehensiveness of that Kingdom are believed by us to be true, then we owe it to the world to proclaim them, and the time for doing it has come.

*New York Recorder.*

## THE PLANET SHIP.

IN a wakeful hour at night, when creation slumbered around me, the click of the clock, and the breathing of a companion, reminded me of a steam-boat. A little aid of the imagination placed me in a berth, while the stroke of the piston, and the gush of the steam at every stroke, seemed to be connected with the movement of the boat on its watery element. Soon I began to allegorize, and the globe became a vast ship—the mountains and rocks were ballast, the continents and islands were the abodes of men; their habitations were their berths; and the waters were the pathways of communication.

The ship, freighted with hundreds of millions, was moving steadily onward in its ethereal course; a course traversed for ages, but a course in which no trace of its passage could ever be seen. In this invisible pathway it had performed an annual revolution during thousands of years, freighted successively with all the generations of men. Moving at the rate of 68,000 miles an hour, its voyage each year exceeded five hundred and ninety-five millions of miles. Some of the human family had sailed round almost a thousand times. But in process of time few attained even a hundred. Now, threescore and ten are considered as the usual number, while the majority do not equal twenty.

Thus I viewed myself and all mankind on board of this vast ship, borne on in one continued round, while on every side all was boundless space, untrodden by the foot of man, unmeasured even by the line of human imagination. Every moment some one was leaving the ship, not exactly as passengers are landed from a steam-boat, taking all their effects with them; but much more as men are plunged overboard from a ship, when the last rites are performed. The soul departs from the body, and leaves it and all its labours and acquisitions on board the ship. It carries nothing away,

while it plunges unseen into immeasurable space, but never returns.

One thing on board this great ship is very remarkable, because it is so unlike anything on other ships—it is this; all the passengers wish to remain as long as they can. Some few, indeed, have “a desire to depart,” because they think that it will be “far better” for them, and they only wait the orders of the Master to go. And a few, weary of their troubles, take their departure without leave. Even those who have the poorest berths and the meanest accommodations, prefer to remain, rather than make an exchange. Indeed there is a dread in the thought of leaving the ship, and of plunging into immensity, uncertain often whether it be for weal or woe. It is only when the Master sends his own boat, with a skilful and faithful pilot, that any one ventures joyfully to leave the ship, and launch forth for the unseen world. Then such as have a keen eye, and a good glass, can see a better country; and when they obtain leave, they joyfully bid farewell to their shipmates, and reach upward for better lands.

That glass, by the way, is one of a thousand. Indeed there is none like it, except such as are made after the same pattern. The Master ordered it on purpose for the passengers. It is free to all, though some have not that clear sight which enables them to see the objects which the glass is designed to present to their view. By the aid of that glass, such as have a single eye can see many objects which are entirely invisible to others. They can see the Master. They can see the boat and the pilot, when sent after them. They can see through all the mists which are spread over boundless ether, and discern the better country. And sometimes, as they look through the glass and see the country, they desire to depart. They see, also, another country, covered with eternal darkness and gloom. Into the one or other of these countries go all that

leave the ship, and there they dwell for ever.

The Master's orders are, that "every creature" on board this ship should be furnished with one of these glasses. But amazing as it may seem, yet true it is, that a small proportion has been supplied. Some who are best acquainted with it, and most skilful in using it, spare no pains to present it to others. Indeed they have, within the last quarter of a century, sent off millions of them into different sections of the great ship. Others seem to be satisfied when they have a glass for their own use, though they seldom use it. Probably their eyesight is not clear, and therefore they see not the objects which the glass presents. Others again despise the glass, and think they can see better without it. While whole nations and tribes, with their rulers, even dash from them this divine help to discern unseen objects, and do all they can to hinder such as would send it to others.

Thus my imagination led me on through the present world, the great ship, and into other worlds as the final state of all that exist in this. But surely all is not imagination. There is reality.

1. *It is reality that every voyager must soon finish his course.* Every one may say to himself, "Soon shall I quit this house of clay, and fly to unknown lands." Every one may ask himself, and ask often, am I ready? "Do I know whom I have believed, and that he is able to keep that which I have committed unto him against that day? Do I from the heart abhor sin in all its forms and rely on Jesus, my Lord, to wash me in his blood and make me holy by his Spirit? Is the covenant of his grace all my salvation and all my desire?" Looking into the abyss through which the ship wafts me, and as every moment drives me onward and nearer to the place from whence I shall take my departure, do I feel entire confidence in Him whom I have believed? Are all things ready to leave behind? Is my

will made, and are my earthly effects rightly disposed of, and is my house set in order? Am I at peace with all men? Is there none to be forgiven by me? Am I forgiven by all whom I have injured? Have I procrastinated no duty to God or man, with the expectation of a more convenient season? Have I spoken in faithfulness to every erring believer? Have I diligently warned the impenitent? Were this my bed of death, would no regret steal into my bosom? Nor would conscience say, *That neighbour is unwarned by thee?* Alas! alas! "Enter not into judgment with thy servant, O Lord." This deceitful delay leaves the sinner unwarned—my conscience insupportably burdened. Why delay? By any possible activity in time to come, even if that time should come, can the duty of this day be performed? How? To-morrow, if to-morrow comes to me, I shall be twenty-four times sixty-eight thousand miles farther on my way. Can I by any possibility come back to-morrow and finish what I have left undone to-day? Instead of warning this neighbour to-morrow, I should be warning another and another: and one, warned to-day, might be engaged in the same work, and so on from day to day. Rouse up, sluggish soul! When the morning comes, go about thy work. "And whatsoever thy hand findeth to do, do it with thy might."

2. *It is reality that many sinners near by, are unconverted.*—The prayerless family, the neglecter of public worship, the thoughtless youth, are witnesses that many are unconverted: for many are in such a condition. Why is this? Are they faithfully warned and taught? Is prayer offered effectual and fervent to God in their behalf? Have they nothing to do? What must we do for them, or they for themselves, or God for both? Are they not in the ship? Does not a mighty, a resistless energy, drive them on their way? How many circuits have they already taken? Is any part of their work



done? If not, is not so much of their time gone, wasted, irrecoverable? Has not sin grown up within them from a little twig to a sturdy sapling, or an unbending tree? Has not the world woven round them a net and inclosed them: and is it not daily adding one cord to another and making their bonds stronger and stronger? And is not the devil leading them captive by the cords of their sins, having blinded their eyes lest the light of the glorious gospel should shine unto them? Onward they wove. The ship never stops. When they will be hurled into the abyss none can tell. Is not the condition of every unconverted soul perilous? Is there an hour in the day, or a minute in an hour, when the soul may not be required? Is not the heart of the impenitent hardened? Is not God provoked? Is not the Spirit resisted? Is not Christ despised, by every sinful act? And adds not every sinful act to the sinner's presumption, so that he is more likely to continue to sin in time to come? Alas! how fearful is the prospect. My soul trembles, while there is but a step between that soul and death.

3. *It is reality that much the larger part of the voyagers remain ignorant of the way to be saved.*—This fact need not be proved. They are known to be mad on their idols. We need only step to one part of the ship to see hundreds of millions before their altars and their idols, offering their sacrifices, pouring out their orisons, and practising every abomination. As their fathers did, so do they. With them it is reason enough, when guilty of every absurdity, that thus their fathers did, and thus they taught. But why do they remain in this condition? True indeed, they are without excuse. They might know God, but they know him not. Yet is there in the light which shines around them, no principle revealed to heal their souls. The water of life flows not to them. But why does it not flow? Is not the river abundant? May not channels

be opened? Is there no command of the Saviour? Has he not said, "Go ye into all the world, and preach the gospel to every creature." Why sit we here till millions die? Have we not received this treasure to be imparted to them? Why board it up? Oh! haste, haste ye, heralds. "Add wings to your feet." Run, as did Aaron with his censor, to stand between the living and the dead to stay the plague. Go forth, young Christian—carry the word of God, the religious tract, and tell our fellows that there is in our Father's house "bread enough and to spare." Let the pious female adorn herself with modest apparel, and be content with array not costly, that she may save the means of publishing the gospel. Let her good works be her precious jewels. Sixty-eight thousand miles an hour are we and the heathen driven forward from one opportunity to another. Thus passes every hour; and thus opportunity after opportunity is left for ever with "the years beyond the flood." Onward, onward, onward, with unabated, with resistless energy, both the enlightened and the unenlightened go. Every moment souls leap into boundless regions, and are seen no more. Thus passes every generation away. What are we doing? Are we not rather dreaming than acting? And if we resolve to act, is it not on a future hour, or day, or year, that we intend to act? How can we promise to do anything at the distance of sixty-eight thousand miles, when we know not but that we may leave the ship at any one of those miles? Thus our duty remains undone, the world unevangelized, men unsaved. This, too, is contrary to every precept of the bible. Said the Saviour, "I must work the works of him that sent me while it is day; the night cometh when no man can work." I must *work the works*. I must *do it*. It is a *work*. As said the excellent Cecil: "Do something—do it—do it." It is not *intending to do*, nor *resolving to do*, nor *contriving to do*; but it is

doing. And it must be done now, this present moment. In this way only can we pray; "Thy kingdom come"—pray now. In this way only can we contrive to do—contrive now. In this way only can any one repent—repent now. For it is written, "Now is the accepted time, behold! now is the day of salvation." Does the word *do* seem unpleasant to one, who delights in free grace? It is free grace which "works in us both to will and to do." Free grace works, and this causes us to work. Assays the Saviour: "This is the work of God that ye believe on him, whom he hath sent." It

is what God works in you, and what puts your soul in action. Believe now, and live by faith, and do all your works by faith in Christ, and then shall not your labour be in vain. What can be more preposterous than the procrastination of the sinner? He knows that eternity is before him, that his soul may fly away into hell in a moment—and yet he puts off the work of faith till to-morrow. Alas! to-morrow, if not in eternity, you will be one million six hundred and thirty-two thousand miles nearer—nor can you ever return one step to do what must be done. To-day—to-day—now is your time!

## CHARACTERISTIC SKETCHES.

### VISIT TO THE FIELD OF WATERLOO—1848.

THE morning of Thursday, Sept. 21, 1848, opened in autumnal splendor on the beautiful capital of the Belgians. Awakened at an early hour by the tolling of the bells of the various churches, I rose and partook of a comfortable breakfast; when it was arranged that as the weather was propitious, we should pay our intended visit to the far-famed field without farther delay. Our party consisted of the writer—the pastor of the first baptist church in Kettering—a lady and a young gentleman from the same place—and a member of the Peace Congress from Scotland.

We engaged a four-wheeled carriage to be drawn by a pair of horses, and a driver, for twenty francs—rather high we were told, but conveyances were just then in great demand. But we did not begrudge the charge, for our set-out, carriage, horses, and driver, were quite respectable. We started about ten o'clock. As we ascended a narrow street behind the palace, at a walking pace, an elderly man walked up to the side of the carriage, and said, in good English, "You are for Waterloo, gentlemen." "Yes." "Well: don't engage any of the guides who offer themselves on

the road, ask for Martin Viseur." We took his advice and used it, and were satisfied.

Crossing the boulevards, and passing through the barrier, we entered the suburbs, which are extensive and pleasantly elevated, ornamented by good houses with gardens and shrubberies. Descending, we enter a lovely valley and drive along by the side of three fine pools of water, on which swans were sailing quietly along, shaded on their banks by trees of varied foliage. Again ascending we entered a wooded region, and soon found ourselves in the great forest of Soignes; our drive through which was delightful. The trees of this immense forest—a kind of white birch, run up straight to a great height, and beneath there is no underwood or grass—all bare sandy soil. The road was narrow—the trees meeting at the top and forming a complete shade from the sun. Up and down, over gentle hills we passed for several miles—the prospect down the avenue from the summit of every hill exciting our highest admiration. At length we approached the termination of the forest on the top of a hill. Here a scene of great interest opened before us. "That

Waterloo," said our driver in broken English, pointing with his whip to a village about a mile distant, on our right. "And that is Waterloo," I involuntarily exclaimed, as I surveyed the humble village which had acquired a world-wide notoriety, with its white houses and black-domed church. And then pointing directly forward, he said, "That Mont St. Jean"—which appeared to be a small hamlet, about two miles off, and almost joined to Waterloo by straggling houses on the road side.

We turned, not to the right through Waterloo, but to the left into a main road, paved, as all the main roads are here, in the centre with large stones, leaving on each side a road of silt or sand for horses and foot passengers. Passing several cottages we were soon besieged by "gnies," and lots of little brown Belgians begging for cents. Without shoes or stockings, or caps and hats, they gave us good chase, performing numerous gyrations. One little girl performed a perfect somerset over a lump of her companions who had fallen down to scramble for the coppers!

We "put up" at a very comfortable Inn at Mont St. Jean, and sent for our guide, Martin Viseur—the old English sergeant who usually shows the field with so much military precision being ill in bed. Martin was a little man of about sixty, in a blue blouse, and could talk English pretty well.

After partaking of a little refreshment we set out, and were soon surrounded by vendors of "relics of the battle," such as brass ornaments, buttons, and balls, which the parties assured us, in the only English they seemed able to utter, were "good, good"—"cheap, cheap." But we declined to purchase any.

The first building we reached after we passed the hamlet was a large farm-house, which was turned into a hospital after the battle—an extensive range of buildings. The labourers

were busy bringing out sheaves of wheat from the garner, and setting them in rows by the side of the wall in the sunshine. The ears were fine and full, gathered from the field of blood. With their permission I plucked a few samples, which I brought away.

Passing on, we approached the hill where the road enters the open field. Before we reached it, to our right, on the bank side, was a low long wretched looking cottage, and down the bank side a miserable aged looking woman was walking with tottering steps, leaning on a stick. It occurred to me that we might hear something from this woman, and so we did, for in reply to questions put to her by our guide, we were informed that at the time of the battle she dwelt there—she was then a widow, with a boy and girl, sustained chiefly by a cow which she kept in an adjoining shed. On the day before the battle, hearing that the armies were coming, she took her children and all she could carry away, and drove the cow before her into the forest of Soignes; but a party of soldiers took it and roasted it for food. Poor old creature! she seemed to remember it as an awful time. We relieved her, and told our guide to tell her that "Jesus Christ came into the world to save sinners, and she must look to him for salvation."

One other little thing I would just mention. Our guide had been told of our errand to Brussels, and we observed that he delayed a minute or two saying something to her, and she replied, lifting up her left hand to give emphasis to the expression. "What did she say?" I asked. "I told her, sir, that you were come for peace, and she replied, '*Ah! peace is better than war.*'" Would that this saying of the widow of Waterloo were engraved on the doors and tables of every cabinet chamber in Europe!

A few steps further conducted us to the brow of the hill—and now the whole field of conflict opened to our view. I recognized it immediately,

having seen the model exhibited at the Egyptian Hall, Picadilly, some years ago.

Immediately before us were two monuments to British officers, one on each side of the road. About 500 yards below that on the right, was the farm-house and garden of "de la Haye-Sainte," for the possession of which, the contest raged so furiously all the day. Just below that on the left, is a sand-pit, into which the Gorunus retreated when driven out of the garden. A narrow road runs along the brow of this hill—a sort of field road unpaved. This narrow road formed the advanced line of the British army, and at this point, just where it crosses the main road, "The Duke" was stationed during the greater part of the day, near a small tree, which has now disappeared; and thus Mont St. Jean was about half a mile, and Waterloo about one mile and a half, behind his back.

Let us now stand here, and, by the aid of our guide, look around us. Turning to the left, are a few straggling bushes on the side of the narrow road. That first bush marks the spot where that daring soldier, Sir Thomas Picton, fell. Before it, there, in that field, about a quarter of a mile below, General Ponsonby was speared by the Polish Lancers. Now look straight on beyond those bushes, and through yonder woods in the distance, the army of Blücher arrived in the evening. Pass your eye along to the right a few miles, and yonder is the village of Planchenoit, almost in the rear of the French army, where advanced troops of Prussians, occupied the attention of the French during the afternoon of the day. And now look down the main road, straight before you, and at the distance of about a mile from where you stand, you see on the hill, left of the road, the Inn "La Belle-Alliance." Look at those four round corn stacks in the field just opposite, and you have the position of "the Emperor." Thus the position of each of the two commanders, was

nearly exactly opposite to the other, and each was on a hill commanding a view of the whole scene of combat.

We have glanced over half of this scene. Now, turning still to the right, away from Napoleon's position, and nearly a mile from it down in the valley yonder, about midway of the whole field, is the Chateau of D'Goumont, or Hogoumont, as it is now called, consisting of a gentleman's house, a farm-house behind, a small family chapel, and other appurtenances, enclosed on all sides and shut in by two large folding doors, with a garden and orchard enclosed by a brick wall, and a small wood behind it. Wellington, it is said, declared that this strong position was worth five thousand men to him. The orchard was occupied by the Coldstream Guards, who resisted all the impetuous attacks of the French under Jerome Buonparte, brother of the Emperor, to dislodge them. The court-yard of the chateau was the scene of deadly and sanguinary contests. Numerous wounded took refuge in the large barn, which taking fire, the sufferers were roasted to death, their screams being disregarded by the combatants! Had Napoleon carried this point, he designed to fix his cannon on the hill above it, and thus sweep the British lines.

Between this chateau and the position of Wellington is a gently rising hill, extending about one mile in length and about a quarter in breadth. Up this hill, the French legions advanced to attack the British during the day, but the British were not allowed to advance beyond the narrow road that ran along the top of it. By so doing, in the ardour of pursuit of the retiring enemy, poor Ponsonby lost his life.

Now, still standing on Wellington's position and looking over the whole field to the position of Napoleon, you will observe that the space forms just such a theatre as two such generals would select for the display of their tactics and prowess, the whole ground being clear of bushes or trees, and

gently undulating, forming two ranges of low hills. When Napoleon made his last desperate attempt, which he called "a movement of impatience," he led his guards in person over the first ridge and down into the next valley, and there gave them up to Soult and Ney to conduct, in two separate bodies, to the attack. Napoleon retired to look on. Up they came. The British lines opened and revealed ranges of artillery which made dreadful havoc, and brought them to a stand; and then it was, we were told, that Wellington, riding along the narrow road, gave his memorable command—"Up, guards, and at 'em." These foot-guards had been lying hidden from view behind the bank of the narrow road. They charged, and drove them down the hill. The whole of the British lines then advanced, and aided by the Prussians, a total rout ensued. Our guide told us that about on the same spot to which Napoleon led his guards, the Marquis of Anglesea had his leg shattered by a cannon ball.

Oh that dreadful day! For eight long hours did the impetuous waves roll on and retire, leaving awful marks of their destructive power behind them. Often have we thought what strange materials the mind of Napoleon must have been composed, when he could, on the morning of that day, survey that field, and apparently without remorse, proceed to cover its fair surface with the dying and the dead. But such is the fatal influence of mad ambition, that the heart becomes hardened by its power against every humane sensation.

And what an indescribable weight of responsibility rested upon Wellington. What tides of furious onsets he had to roll back. What must he have felt during all those long hours of doubtful contest? Few men could have displayed such coolness and caution, such prudence and foresight. They would have sunk under the weighty responsibility, or agitated and alarmed would have failed to sustain such mighty efforts. We say not this from any

other motive than a desire to point out to what desperate extremities the war demon pushes its agents. It has been remarked that ever since this great conflict this eminent man has counselled the avoidance of war. Waterloo gave Wellington a surfeit.

And would that the world were surfeited of war. They ought to have been long ere this; for so long as this horrid monster revels in blood and rapine and ruin, every peaceful occupation will be disturbed, and all order will be violated. Oh that men were wise!

Religion—the religion of God, as taught by Jesus Christ, can, as we have said before, bind this strong man armed, and cast out the horrid demon that possesses him. Let it be brought to bear with all its divine power on this monster sin, and it will be for ever annihilated. But how? By christian ministers taking up the subject with more decision, and bringing it more prominently before the attention of their people, and by frequent and fervent public supplications that God would scatter the men that delight in war. Let united, vigorous, and untiring efforts be made by all the friends of peace, and the blessing of the "God of peace" will undoubtedly rest upon them.—"Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise."

"O! may the human race,  
Heaven's Message soon embrace—  
Good-will to man.  
Hush'd be the battles sound,  
Throughout the earth around;  
Hush'd be the battles sound,  
In every land."

We have several other facts and incidents of what we saw, and heard, and did, to mention, which, from want of space now, must be reserved for another opportunity.

## SPIRITUAL CABINET.

CHRIST ALL AND IN ALL.—My son, if ever thou lookest for sound comfort on earth and salvation in heaven, unglue thyself from the world, and the vanities of it; put thyself upon thy Lord and Saviour Jesus Christ; leave not till thou findest thyself firmly united to him, so as thou art become a limb of that body whereof he is Head. Look not, therefore, for any blessing out of him; and in, and by, and from him, look for all blessings. Let him be thy life; and wish not to live longer than thou art quickened by him; find him thy wisdom, righteousness, sanctification, redemption — thy riches, thy strength, thy glory. Apply unto thyself all that thy Saviour is, or hath done. Wouldst thou have the graces of God's Spirit?—fetch them from his anointing. Wouldst thou have power against spiritual enemies?—fetch it from his sovereignty. Wouldst thou have redemption?—fetch it from his passion. Wouldst thou have absolution?—fetch it from his perfect innocence. Freedom from the curse?—fetch it from the cross. Satisfaction?—fetch it from his sacrifice. Cleansing from sin?—fetch it from his blood. Mortification?—fetch it from his grave. Newness of life?—fetch it from his resurrection. Right to heaven?—fetch it from his purchase. Audience in all thy suits?—fetch it from his intercession. Wouldst thou have salvation?—fetch it from his session at the right hand of Majesty. Wouldst thou have all?—fetch it from him who is "one Lord, one God, and Father of all, who is above all, through all, and in all."

WHAT WE LEARN IN CONFLICT WITH THE ADVERSARY.—That which is ever the legitimate result of real conflict and exercise of soul before the Lord, in standing against satan, is the knowledge of our own weakness, and Lord's power. It is not merely that the we gain the victory over satan, but in all our conflicts we continually learn

what the fulness of the grace of God is, through finding out our own emptiness and weakness. And the more thoroughly we learn this, the more we feel our own nothingness, and that we have no strength at all in ourselves; the more simply and entirely we then look for *all* our strength from God. '*My grace is sufficient for thee.*' There is nothing so weak that His strength cannot give it might; nothing so empty that His fulness cannot fill. And yet how slow are we to reckon thus upon His grace; how prone to trust to something in ourselves. Is it not so? notwithstanding oft-repeated proofs of mercy and loving-kindness, are not our souls still apt, even in the very least thing, to doubt His willingness to help us? In such spiritual conflict then, we find out practically our own nothingness, nay our worse than nothingness; but whilst learning this, we are brought also to see what is the patience of God's love toward us, what the riches and fulness of His grace. It is of vast importance that we should thus *know* God. The character in which, during this present dispensation, we have especially to do with Him, is that of '*the God of all grace.*'

REJOICING IN TRIBULATION.—Lo! here a point transcending all the affectation of heathenism. Perhaps, some resolute spirit, whether out of a natural fortitude, or out of ambition of fame or earthly glory, may set a face upon a patient enduring of loss or pain: but never any of those heroic Gentiles durst pretend to a joy in suffering. Hither can Christian courage reach; knowing, that "tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed." Is he bereaved of his goods and worldly estate?—he comforts himself in the consciousness of a better treasure, that can never be lost. Is he afflicted with sickness?—his comfort is, that the inward man is so much the more

renewed daily, as the outward perisheth. Is he slandered or unjustly disgraced?—his comfort is, that there is a blessing which will more than make him amends. Is he banished?—he knows he is on his way homeward. Is he imprisoned?—his spirit cannot be locked in—God and his angels cannot be locked out. Is he dying?

to him "to live is Christ, and to die is gain" Is he dead?—he "rests from his labours," and is crowned with glory. Shortly, he is perfect gold, that comes more pure out of the fire than it went in; neither had he ever been so great a saint in heaven, if he had not passed through the flames of trial upon earth.

## POETRY.

### "MY CHURCH OF ENGLAND!"

In a letter from Manchester, I received a copy of No 1, of the "Protestant Witness." The letter states that the poetry called "My Church of England," is printed on a card and handed about by the High Church party in order to give it a wide circulation. It can deceive no intelligent christian, but its appeal to the passions may not be without effect on some persons. If you think the accompanying piece on the other side of the question worthy your columns, please give it an early insertion, and oblige,  
Non. Con.

Wheat! leave my Church of England,  
My fathers' and my own!  
What! act the viper, sting the breast  
Whereon my strength has grown!  
Oh! bid me leave all else on earth,  
The near and dear I've known,  
But not my Church of England,  
My fathers' and my own!

What! leave my Church of England,  
My glory and my pride!  
Abjure the Faith that Jesus taught—  
She holds no faith beside.  
"Upon this Rock" secure she stands,  
Tho' "gates of Hell" assail,  
For Truth Eternal spake the word—  
"They never shall prevail!"

My good old Church of England!—  
I love her ancient name,  
And God forbid this heart should feel  
One throb to do her shame;  
A mother she has been to me—  
A mother's love has shown,  
And shall I spurn a parent's arms—  
A stranger's call mine own?

My dear old Church of England!—  
I've heard the tale of blood,  
Of hearts that loved her to the death—  
The great, the wise, the good;  
The "Faith delivered once" they kept—  
They burned, they bled, they died—  
And shall their children's children now  
Be traitors at her side?

My own dear Church of England!—  
The blood hath not run cold  
That coursed like streams of liquid fire  
In martyrs' veins of old;  
The cruel blaze their vitals fed  
Hath lit another flame,  
That warms the blood in every heart  
Of those who love her name.

I love my Church of England,  
For she doth love my Lord—  
She speaks not, breathes not, teaches not,  
But from His written Word;  
Her voice is like my Saviour's voice,  
Compassionate and kind;  
She echoes all His precepts pure,  
She tells me all His mind.

I love my Church of England,  
For she doth lead me on  
To Zion's city fair and bright,  
Where Christ the Lord hath gone:  
She follows in the steps of Him—  
The Life—the Truth—the Way,  
The "Morning Star" to light my feet  
From darkness into day!

Then here, my Church of England,  
Thy child proclaims a vow!  
God grant His grace to keep the pledge,  
That God doth witness now!—  
Let others leave Thy arms of love  
To build their pride a throne,  
My Church shall be yet dear to me—  
My fathers' and my own!

### REPLY TO "MY CHURCH OF ENGLAND!"

I'm not a Church of England man  
For reasons true and good;  
Nor will I therefore own a place,  
Among the "viper brood."  
I own allegiance to the Lord  
Of consciences alone;  
All other lords I disregard,  
When they his claims disown.

The Church of England cannot be  
The chosen Church of God;  
The flock which he hath purchased  
By his atoning blood;  
For that consists of only those  
Who in Him live and move,  
And not a mixed multitude,  
With neither faith nor love.

I'm not a Church of England man—  
 For she has drunk the blood  
 Of many a worthy patriot,  
 And many a saint of God.  
 Her Henrys', Jameses, Charleses reigns,  
 Are blurr'd and blotted o'er  
 With many a worthy's groans and tears,  
 And many a martyr's gore.

Does she not carry on her front  
 A heaven-daring lie,  
 And own as her own ghostly head  
 A mortal taint shall die?  
 Her rites and ceremonies too,  
 According to her mind  
 She claims, upon our shoulders broad,  
 As burdens sore to bind.

I'm not a Church of England man,  
 Because she hates in me,  
 What she has claimed the right to do,  
 Anent the papal see.  
 Her own dear mother Church of Rome,  
 She left all in the lurch,  
 And now she calls herself forsooth  
 Old England's Mother Church!

Alas, poor Church of England!  
 How sadly thou'rt belled  
 By placemen and by parasite,  
 And lordly prelates pride;  
 Her rubricks and her homilies,  
 Her courts, and fines, and tythes,  
 Her rectors fat, her curates poor,  
 Her gross pirralities!—

Her apostollo officers—  
 Arch-bishops, bishops, deans;  
 Her canons, prebends, arch-deans,  
 Priests, deacons, rural deans,  
 Her sponsors, wardens, wardrobes,  
 Cassocks, crosses, surplices;  
 Her bowings, scrapings, kneelings, and  
 Her popish mysteries!

The ancient British Church of Christ  
 Once flourish'd in these lands,  
 Her simple faith, perhaps, received  
 From apostolic hands.  
 Then Austin, sent by Gregory, came,  
 And spread his popish wiles,  
 But thousands faithful were till death,  
 In these our British isles.

Long was she nurs'd in swaddling bands  
 By popes, and monks, and kings,  
 Till o'er her once fair christian form,  
 Were patch'd all gandy things.  
*This* says, Thou art the Church of Rome,  
 And *that*, some heathen shrine,  
 A molley, mongrel, hybrid thing,  
 Half pagan, half divine!

I was a Church of England man,  
 And still I am her friend;  
 And many a fondly cherished prayer,  
 Shall for her weal ascend.  
 Oh may she spurn all state control,  
 An earthly Head disown;  
 Her worldly pomp, and pamper'd priests,  
 And cling to Christ alone.

A mere state engine art thou now,  
 A foe to liberty;  
 The aristocracy's freehold,  
 The mercenary's fee,  
 A mother church thou never wast,  
 A parent cannot be;  
 The rich man's benefice thou art,  
 "The poor man's contumely."

"Come out of her my people," then,  
 The voice from Heaven cries;  
 "Come out of her," ye faithful ones,  
 Nor share her miseries.  
 Her days are numbered, and her doom  
 Is hastening on apace;  
 "Come out of her," and seek in Christ,  
 Your lasting resting place.

NON. CON.

## RETROSPECTIVE GLANCE AT EIGHTEEN HUNDRED AND FORTY-EIGHT.

What a picture memory brings,  
 Since the by-gone year began!  
 Sceptres from the hands of kings,  
 Thrown away like common things—  
 And man destroying man.

Art and science, side by side,  
 Guiding smok-, and steam, and fire,  
 Spreading knowledge far and wide,  
 Have the world electrified,  
 By the wonder-working wire.

'Mid the din, and 'mid the madness,  
 That have made the kingdoms dark,  
 Peace descends to cheer the sadness;  
 Lo she comes on wings of gladness,  
 To the window of our ark.

Be it to some Noah given,  
 To extend the friendly band;  
 That the visitant from heaven,  
 May diffuse her peaceful leaven,  
 Over every sea and land.

E.



## BIOGRAPHY AND CHRISTIAN EXPERIENCE.

GEORGE GAMSTON COOKMAN.

For seven long years, ever since the loss of the "President" steam-ship, we have been waiting in expectation that, in England or America, some memoir of this distinguished minister of Christ would appear. He was the friend of our youth. Wo ne'er shall look upon his like again ! For generous self-derotion, and ardent unwavering attachment, he excelled beyond all we have ever known.

Mr. C. was a native of Hull, in Yorkshire, where his father was a respectable tradesman, and a local preacher among the Wesleyans. When the writer first became acquainted with the subject of this brief notice, he had recently renounced the world, and had also become an occasional preacher. We first met at a sabbath school anniversary. Our acquaintance ripened into friendship, and our interviews were frequent in future years. Bundles of his letters are in our possession, which we preserve as sacred to his beloved memory. Often did we talk together of christian heroes, and determine that we would, by the grace of God, attempt something extraordinary for the salvation of our fellowmen. He repaired to America—the writer remained in England.

Years passed on, and the most gratifying reports were received of his successful career. Unanimously chosen chaplain of the senate of the United States, he stood high in the estimation of all ranks and parties in the country he had adopted.

In the meantime, his honoured father had become a widower, and another—a younger son, a young man of great promise, educated for the bar, had also been removed by death. Mr. C., sen., now retired from business to enjoy the fruits of his industry in private life, from which however, on the passing of the Municipal Reform Act, he was called out to fill the office of mayor of the borough, the duties of which were so well discharged, that he was again requested to take the civic chair.

It was under these circumstances that our beloved friend left his amiable wife and lovely children, to pay a visit of filial affection to his honoured father. He embarked in the "President"—but the mysterious circumstances of her loss are

shrouded in impenetrable darkness—not a vestige of that noble vessel, or of those who sailed in her, has been discovered.

So sinks the day-star in the ocean bed,  
And yet anon repairs his drooping head,  
And tricks his beams, and with new-spangled ore  
Flames in the forehead of the morning sky ;  
So Lyeldas sunk low, but mounted high,  
Through the dear night of Him that walked the waves ;  
Where, other groves and other streams along,  
With nectar pure his oozy locks he laves,  
And hears the unexpressive nuptial song,  
In the blest kingdoms mock of joy and love.  
Thoro entertain him all the saints above,  
In solemn troops, and sweet societies,  
That sing, and singing, in their glory move,  
And wipe the tears for ever from his eyes.

But who can depict the anxious solicitude of the venerable parent, as, after she became due, day after day passed away, and no tidings of the vessel arrived ?

From "The Eastern Counties Herald," published in Hull, August 26, 1841, we give the following :—

The following notice of this highly-esteemed and much regretted christian minister, who was a native and for many years an active resident of this town, was received a few days ago, by his father, Geo. Cookman, Esq., of Stepney Lodge, enclosed in a note from A. Stevenson, Esq., the American Plenipotentiary in London, of which the following is a copy :

"32, Upper Grosvenor-street, London,  
August 8, 1841.

Dear Sir,—Although I have not the pleasure of your personal acquaintance, you will pardon, I am quite sure, the liberty I am about to take, in addressing this letter to you. Knowing, as I do, that the feelings of a parent under so heavy an affliction as that into which you have been so suddenly plunged are never exhausted, I shall refrain from attempting to offer you consolation. I venture, however, to send you the enclosed interesting sketch of your son's character, taken from an American paper, which I flatter myself will not be unacceptable to his relatives and friends on this side of the Atlantic. I beg also to assure you of my deep sympathy in your grief.

I am, dear sir, very respectfully and truly,

Your obedient Servant,  
Geo. Cookman, Esq., A STEVENSON.  
Hull, Yorkshire.

## THE LATE REV. MR. COOKMAN.

"The dead are everywhere!  
The mountain side, the sea, the woods profound,  
All the wide earth—the fertile and the fat—  
Is one vast burial ground!"

It was a beautiful sabbath, towards the close of February last, when, with many others, I repaired to the Hall of Representatives to listen to the Farewell Sermon of the eloquent Cookman. All who were present will recollect his last impressive words—"Perhaps," he said, "it is the last time, my beloved hearers, that I shall ever address you, or that we shall ever meet again upon earth. I go to my native land, to receive the blessings of an aged father, and to drop a tear upon the grave of a sainted mother." There was something prophetic, solemn, and deeply affecting in the tones and manner of the preacher. Small in stature, and slender in body, he stood like the image of St. Paul before Felix. All who had known him, or who had often listened with rapt attention to the eloquence which gushed from his lips, touched as with a living coal from the altar, were moved to tears, and seemed to feel as if they were taking in reality a last farewell of one who had given new ardour to their piety, and thrown an additional interest into the services of the sanctuary. The whole scene was in no ordinary degree grand, imposing, and affecting. The magnificent Hall, a fit temple for the worship of the living God; the crowd that had assembled to hear the last sermon of the minister whose eloquence they so much admired, with their eyes fixed upon his countenance glowing with feeling, and listening with the profoundest attention to the lessons of piety he inculcated; the noble head of ex-President Adams just below him; the attitude of the preacher, and the solemn and prophetic farewell he uttered, all conspired to excite feelings of the deepest solemnity and of the most intense interest. Yet who of all that crowd of admiring auditors believed for a moment that in a few short weeks, he who then stood before them, in the impressive dignity of an apostle, and with the appearance of one inspired of heaven, would be buried in one of the "dark unfathomed caves" of the ocean, there to repose till the last trumpet shall call him before the throne of that great Being whose cause he loved, and to whose service he had long devoted all the energies of a superior intellect? It would seem most strange, but the ways

of Providence are often mysterious and inscrutable. Why, it may be asked, should this be? Why should he, so pious, so devoted, so eloquent and talented, be thus suddenly cut off in the midst of his usefulness, and while successfully occupied in extending the glory of his Maker, and adding to the happiness of his fellow-man? I answer, because it was the will of God, and God is unerringly wise and just. "He," says the pious Hervey, "that marshals the starry host, and so accurately arranges the meanest species of herbs, He orders all the peculiarities, all the changes of thy state, with a vigilance that nothing can elude, with a goodness that endureth for ever. Rest satisfied, then, that whatever is, by the appointment of heaven, is right, is best." Still, who can avoid lamenting over the early and melancholy end of one so pious, so useful, and so highly gifted?

Mr. Cookman was one of the most eloquent pulpit orators in this country. Many were, perhaps, his superiors in polish and elegance of style, extent of acquirements, and depth of research, but none surpassed him in the power which belongs to the orator of rousing the feelings and passions of the hearer, in the felicity and appropriateness of illustration, the splendour of his rhetorical figures, and the occasional bursts of impassioned eloquence.

Mr. Cookman felt deeply, and endeavoured to excite a correspondent feeling in the hearts of his hearers, and but seldom failed to succeed. He was sincere and ardent in his devotion, loving the cause of his Redeemer and the happiness of his fellow-beings, which he felt could only be successfully promoted by infusing and begetting in them that undying love of God by which he himself was so powerfully governed and directed. He was imaginative in a high degree, and could call up images of great beauty, when it suited his purpose to captivate the attention. Feeling himself, he knew how to excite feeling in others—how to touch the responsive chord, and to throw a magic charm around the apparent austerities of religion. The effect of his oratory was often dramatic; the scene was wrought up with great skill, both in manner and voice; and, at the proper moment, the whole was made to burst upon the mind with almost magical power. He was, however, unequal. If the subject chosen did not suit his taste, or his peculiar

train of thought, he was but an ordinary man in the pulpit, and those who have been led by his reputation to attend his preaching have sometimes come away disappointed; but even on those occasions the orator was often apparent. In the midst of the cold and didactic process of reasoning, while all was quiet, philosophical, and tame, an unexpected burst was heard, which, like a sudden peal of thunder, startled and electrified the hearer; at other times, when the subject suited him, it was a succession of peals and flashes—the mind was kept up to the highest degree of tension, and seldom permitted to flag; his voice would sometimes grow in power, image would follow image, figure upon figure, in beautiful succession, till the whole produced upon the mind an effect the most thrilling and sublime. His ordinary tones were low, but distinct; it was only when the feeling or sentiment required it that he became vehement and loud, and rolled on in one voice of thunder. As a preacher he was very popular wherever he was stationed; and, like Chalmers and Irving, always drew after him large congregations, and those whom he did not convert he never failed to charm, delight, and edify. He was beloved and admired by all who knew him, both in the pulpit and the social circle. His manner was bland, unassuming, and attractive, and his piety free from that austerity and asceticism which characterize some who make divinity their profession. Such was the lamented Cookman as a minister of God and a pulpit orator. He sleeps the long sleep of death in quietude and peace, amid the deep dark waves of the bottomless ocean—no longer to mourn over the vices, or to weep for the miseries of mankind. No man could be better prepared to take the sudden and awful plunge into eternity that he did; to him it was but a transition from a world of sin and woe, to one of eternal purity and happiness. He rests on the bosom of his Saviour, but his widowed relict and her helpless offspring are left to weep in anguish over their irreparable loss. But let her not weep, her loss has been his gain—he has exchanged a scene of agony and strife for an eternity of happiness and joy. “Wherefore should we weep? can we bring the dead back again? We shall go to them, but they shall not return to us.”

## THE DYING CHURCH MEMBER.

*Concluding Notice.*

“By faith, Jacob, when he was dying,—worshipped.”  
Heb. xi. 21.

“These all died in faith.”—Heb. xi. 13.

WE have in several previous papers considered the “church member” from the period of his first union with, and public reception into, the fold of the Saviour; in him we have had cause for sorrow as well as joy, for mourning as well as rejoicing; with grief we saw him wander from the fold, with joy we welcomed him back. Let us now go to the Death-chamber, and “see in what peace a christian can die.” Will the principles of the gospel sustain amidst the mortal conflict, and render him buoyant as he passes through the waters of Jordan? Can we prove that in the experience of the christian, although *only* in his experience,

“Jesus can make a dying bed  
Feel soft as downy pillows are?”

We reply, Jesus can; and not only can, but he does. We have stood by the dying bed of some who are now safe in glory; whose last words proclaimed the fact that death had no sting, and the grave no terror, and whose last smile indicated the peaceful serenity of a mind stayed on Christ, and filled with the transporting hope of heavenly glory; while spectators destitute of that grace, yet beholding its triumphs, have retired, compelled to exclaim, “Let me die the death of the righteous, and let my last end be like his.”

Let us enter the death-chamber. There lies the dying church member; approach gently! Mark the composure of the mind, as indicated by the unruffled brow and placid countenance! while the hope, the prospect of immortal life soon about to be entered upon, inspires the dying eye with radiant lustre and more than mortal beaming. We make ourselves known; we inquire, Is all well? Is Christ precious to the soul? and the reply in the affirmative is uttered decisively, though feebly. Let us ascertain his views and feelings relative to the *past*, the *present*, and the *future*.

*His reflection on the past.* As he looks backward and contemplates the period, and the circumstances connected with his conversion to God, his baptism and reception into the visible church, as he “remembers all the way the Lord has led him,” he finds no cause for self-gratulation, no

room for self-satisfaction, no rest for the foot of spiritual pride. Oh! if there be one period more than another when pride and self-complacency are crushed, it is when on the bed of death, and in the full prospect of the eternal world; pride is a stranger, an unwelcome intruder at the bed of death, and near the portals of the grave; humility dwells there, while the feelings of the dying saint are forcibly depicted in the language of the Psalmist, "Enter not into judgment with thy servant, O Lord, for in thy sight shall no man living be justified; nor less manifest than this lovely humility is *ardent gratitude*. Shut out from intercourse with the world, in the privacy and quietude of the sick room, what time for calling to remembrance the grace and compassion of an all-gracious Lord. What a field for contemplation! so felt the dying Jacob, so feels every dying believer. What grace in bringing the wanderer home, in cleansing the soul from sin, and preparing it for death and heaven! What grace in permitting one who beforetime was an alien, a rebel, to have a place amongst the saints, and to be numbered with the children of God! What a privilege to have been admitted to fellowship with the disciples of the Saviour and at the table of the Lord (for while many on a dying bed have lamented that they had never publicly avowed Christ, no real child of God at such a time has ever lamented that he *did* profess His name, and join with His people) and just as the present period of his life is the most solemn, so is it the period in which you find the most genuine and deep humility, and ardent gratitude, which he has ever felt since the time when he first received the evidence of pardoning love, in "the day of his espousals," for as he nears the Jordan of death, and approaches towards the gates of the New Jerusalem, the influence of the distant prospect super-added to the refining process of the crucible, have lowered yet more his humility, and increased yet more his gratitude.

Leaving the past, we inquire again, What are his *present* views and feelings, or, which are the most prominent, which reign supreme? Here we find the first manifestation of the state is *entire resting on Christ*—Christ in his person, Christ in his offices, Christ in the efficacy of atoning blood, Christ as the "all and in all" in the salvation of the sinner—this is the rock on which he rests entirely and alone.

Thus the dying bed becomes the test of vital godliness. True it is that hypocrites have been found even there, as Judas was found at the supper table, the exception confirms the rule instead of militating against it; however much the mind might have been unduly biassed in health, whatever of reliance on self, or on instrumentality, *now* the feeling is one of entire reliance upon the Saviour. "What could I rest on, on whom could I rely now, if not on my Saviour." "Where else could I find a Rock on which to repose, all else is sliding sand, a bursting bubble."

"Nothing in my hand I bring,  
Simply to thy cross I cling."

Such are the oft expressed views of the dying saint. Oh! blessed reliance; Oh! comfortable composure; Oh calm and sacred rest. The dying disciple now, like the beloved disciple of old, reclines on the bosom of his Lord. Tell him not of past acts performed, of past services rendered, of past zeal and effort. He "counts all things but dung and dross that he may win Christ, and be found in Him," and whether it be the dying believer going home in the morning of youth, or the aged veteran in the field, whether the recent convert, or the honoured missionary of the cross, in both, in all, is this feeling prominent. In the exercise of faith he relies on the bosom of Christ, is enfolded in the arms of his love, and sheltered in the covert of his wounded side; vain and futile, as well as impious, the attempt to remove him from thence. Another development of piety, then, is *Confident satisfaction in the promises*. Never did the church member more firmly hold, more firmly believe and rest upon the promises of Christ than he does now; the accumulated proofs of the faithfulness of God to his promises in time past, and the necessity which has impelled him to rely on them now, all concur to produce this confident satisfaction, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Such is the language of his heart, such the prominent feelings and emotions of which he is the subject.

*Yet again*, we inquire his views relative to the *future*? and most prominent here, and the basis of all other feeling is, *calm and blest assurance of the reality of future bliss*. Satan may be permitted to becloud the spiritual vision, the sun of his peace

may be for a moment obscured, yet though there may be an existing doubt as to his personal acceptance in the beloved, there is not the shadow of doubt concerning the great fact, "there remaineth therefore a rest to the people of God." The dying saint knows that heaven is not an imaginary paradise, or eternal bliss, the figment of the fancy, baseless as an evening vision, or a morning dream; here he has no doubt at all, and thus far can fearlessly pass through the portals of the grave: based upon this assurance there is, *renunciation of the world*—"I have now given you all up;" how frequently do we hear this sentiment uttered by the dying saint, who has just bid farewell to beloved friends around. How dim earth's pleasures; how trifling earth's anxieties; how light earth's affliction; how momentary earth's sufferings *now*, while the distant beaming of the coming glory irradiates the bed of death, and cheers the pathway to the sepulchre. *Joyful anticipation.* Of how many a believer whom we have watched to the valley of the shadow of death, parting company with them there, could we use the language of Doddridge:

"When death o'er nature did prevail,  
And all the powers of nature fail,  
Joy through their swimming eyes did break,  
And meant the thanks they could not speak."

Joyful anticipation of beholding him who died to redeem them, of being in his presence, of being like him for ever; of being eternally free from sin, and eternally happy in the immediate presence of God; and as he nears the brink, joy rises higher, and the dying saint looks (for

speech is gone) the emotions of indescribable joy, and having looked thus, "he falls asleep."

"Oh! what enlargement I who can tell  
The overwhelming glory given,  
When once the soul has burst its cell,  
And finds itself in heaven."

Dear reader, *Are you vitally united to Christ*; if not, why not? Jesus waits, invites, warns you; often has he invited, often warned before; great is your guilt in so long rejecting him—add to that guilt no longer. Every hour of your continued rejection is an addition to your weight of guilt—an additional insult to the Saviour. *If vitally united to Christ*, are you a church member; if not, why not? Surely whatever of influence which you possess should be yielded without delay to him who hath redeemed you. How cruel to "keep back part of the price." *If a church member*, are you adorning your profession; if not, why not? We beseech you retrace your wandering steps, and seek pardon in humble penitence at the foot of the cross. *If a church member walking near to God*, can you anticipate a peaceful death, a glorious eternity; if not, why not? "The sting of death is sin, and the strength of sin is the law, but thanks be to God who has given us the victory, through Jesus Christ our Lord."

Arise, for this matter belongeth unto thee; we must have a revival of vital godliness, why should it not begin with *you*, why should it not begin with *you now*?  
Lynn, Nov. 11, 1848. J. T. W.

## NARRATIVES AND ANECDOTES.

**THE THUGS OF INDIA.**—The deep depravity of man is an awful mystery; but it is a great fact. Monsters of cruelty, like Nero, have now and then appeared in the world, but here they are an organized fraternity. Next month we purpose giving the history of these unparalleled monsters, whose object is murder, and only murder, by first decoying and then secretly assassinating their victims. Alas for poor human nature! how low into the depths of satan has it sunk. Oh for more help to pluck them as brands from the burning!—Some reminiscences from the confessions of Ameer Alli, a celebrated intelligent Thug leader, that might be here introduced, will give a

pretty clear insight into the practical bearing of this direful institution. On the first occasion of his taking to the road, the omens proved most favourable, viz., a jackass braying on the left hand, answered by another on the left. The first adventure which he witnesses he relates. On arriving at the town of Guneshpoor, the gang send in some of their soothsayers, or inveiglers, whose business it is to entice travellers into the power of the Thugs. These were men "of the most bland and persuasive manners." One of them met an old gentleman, a native, quarrelling with a huxter on account of some attempted exaction, and taking part with him contrived to

sett'le the dispute. The old man he afterwards discovers to be a traveller; and, by alarming him with stories of robbers in the town, and thieves and Thugs on the road, and telling him that his party were a company of travellers, associated for mutual protection, and that they would allow him to join them, he induces him to leave the town and come to the camp with his son, servants, and property. We shall give the remainder of this adventure in the language of Ameer Ali: "The KBayet (the traveller and his train) came into our camp, as he had said, (promised) by sunset, and was met at the confines of it by my father and the two other jemadars. The respectability of his appearance struck me forcibly; he was evidently a man of polished manners, and had seen courts and good society. After arranging his travelling cart to sleep in, by placing some tent walls around it for protection to his family, he and his son, an intelligent, handsome-looking youth, came to the spot where my father and the other leaders had spread their carpets, and many of the bund being assembled, there ensued a general conversation. Who could have told (sahib) the intentions of those by whom he was surrounded! To me it was wonderful! I knew he was to die that night, for that had been determined when he arrived in our camp, and while he was arranging his sleeping-place. I knew, too, that a spot had been fixed on for his grave, and that of those with him, for I had accompanied my father to it, and saw that it was begun; and yet there sat my father, and Housain, and Ghouse Khan, and many others. The pipe and the story passed round, and the old man was delighted with the company he had fallen into. 'I thank you,' said he to Bhudrinath, (the inveigler) 'that you brought me out of that unsainted village. Truly, here is some enjoyment in the society of gentlemen who have seen the world; there, I should have been in perpetual dread of robbers, and should not have slept a wink all night; while I am assured by the Khan Sahib (pointing to my father) that I shall be well taken care of.' So the old Thug, Ameer Ali's father, sat still. I saw him playing with his fatal weapon, the handkerchief; now pulling it through one hand, and now through the other; and I gazed on the group till my brain reeled again with excitement—with intense agony I might

call it with more truth. There sat the old man, and beside him his noble looking boy; behind them their destroyers, only awaiting the signal; and the old man looked so unconscious of danger—was so entirely put off his guard, and led into conversation by the mild, bland manners of my father, that what could he have suspected? That he was in the hands of those from whom he was to meet his death? Ah! no! And as I gazed and gazed, how I longed to scream out to him to fly! Had I not known that my own death would have followed instantaneously, I had done it. Yet it would have been of no use. I turned my eyes from them, but they returned to the same place involuntarily. Every movement of the man behind seemed the prelude to the fatal ending! At last I could bear the intensity of my feelings no longer. I got up, and was hurrying away, when my father followed me. 'Where are you going?' said he, 'I insist on your staying here; this is your initiation! You must see it and go through with the whole!' 'I shall return directly,' said I, 'I go but a pace or two—I am sick.' 'Faint-hearted!' said he, in a low tone; 'See you do not stay long—this farce must soon end!' A turn or two apart from the assembly restored me again, and I returned and took up my former place exactly opposite the old man and his son. Ya! alla! Sahib! even now, after so many years, I think they are there! (and the Thug pointed with his finger), father and son! and the son's large eyes are looking into mine, as my gaze is rivetted on him! Ameer Ali looked indeed as though he saw them, and started wildly, but, passing his hand across his eyes, he resumed, 'Tunjoob!' (wonderful) exclaimed he—'I could have sworn they both looked at me—but I am growing old and foolish.' Well, sahib, as I said, I gazed and gazed at them, so that I wonder, even now, they saw nothing extraordinary in it, and did not remark it. But no; the old man continued a narration of some treaties the Nagpore Rajah was forming with the English, and was blaming him for entering into any league with them against his brethren, when my father called out—'Tumbakoo loo!' (bring tobacco) It was the signal!

'Tis a fearful picture,  
All crimson'd o'er with guilt.

Quicker than thought the Thug had thrown his handkerchief round the neck

of the old man; another one is round that of his son; others round the throats of his family—and in an instant they were on their backs, struggling in the agonies of death. Not a sound escaped them but an indistinct gurgling in their throats; and as the Bhuttotes (stranglers) quitted their fatal hold, after a few moments others of the gang, who had been waiting for the purpose, took up the bodies and bore them away to the already prepared grave!"

**A GOOD SERMON.**—We have heard a story of the elder Dr. Beecher, now of Cincinnati, that is said to be true, and is worth putting into type, as illustrating the truth that we never can tell what may result from apparently a very insignificant action. The Doctor, as the "Boston Bee" tells the story, once engaged to preach for a country minister, on exchange; and the sabbath proved to be one excessively stormy, cold, and uncomfortable. It was in mid winter, and the snow was piled in heaps all along the roads, so as to make the passage very difficult. Still the minister urged his horse through the drifts, till he reached the church, put the animal into a shed, and went in. As yet there was no person in the house; and after looking about, the old gentleman, then young, took his seat in the pulpit. Soon the doors opened, and a single individual walked up the aisle, looked about, and took his seat. The hour came for commencing service, but no more hearers. Whether to preach to such an audience or not, was the question; and it was one that Lyman Beecher was not long deciding. He felt that he had a duty to perform, and he had no right to refuse to do it because only one man could reap the benefit of it; and, accordingly, he actually went through all the service, praying, singing, preaching, and the benediction, with only one learner. And when all was over, he hastened down from his desk to speak to the "congregation;" but he had departed. A circumstance so rare was referred to occasionally: but twenty years after, it was brought to the Doctor's mind quite strangely. Travelling somewhere in Ohio, the Doctor alighted from the stage one day, in a pleasant village, when a gentleman stepped up and spoke to him, familiarly calling him by name. "I do not remember you," said the Doctor. "I suppose not," said the stranger; "but we spent two hours together, in a house,

alone, once in a storm." "I do not recollect it, sir," added the old man: "pray when was it?" "Do you remember preaching twenty years ago, in such a place to a single person?" "Yes, yes," said the Doctor, grasping his hand, "I do, indeed; and if you are that man, I have been wishing to speak to you ever since?" "I am the man, sir; and that sermon saved my soul, made a minister of me, and yonder is my church! The converts of that sermon, sir, are all over Ohio!"—So striking a result made no little impression upon the old veteran's mind. He learned that the old man was at that time a lawyer, who was in the town on business, tired of a Sunday morning at a country hotel, went, in despite of the storm, to church to hear that sermon. The doctor often tells the story, and adds, "I think that was about as satisfactory an audience as I ever had."

**JOHN BUNYAN IN LEICESTER.**—Among the manuscripts which were found in the Record Room, near the Guildhall of this town, and most of which have been bound by order of the Town Council, is a small scrap of paper, whereon the following sentences are written:—"John Bunyon's License bears date the ninth day of May, 1672, to teach as a congregational parson, being of that persuasion, in the house of Josias Roughead, in the town of Bedford, or in any other place, room, or house, licensed by his Majesty.—Memorand. The said Bunyon showed his license to Mr. Mayor, Mr. Overinge, Mr. Freeman, and Mr. Browne, being then present, the 6th day of October, 1672, being Sunday." It is from these Hall papers that the materials of which the forthcoming "History of Leicester" is composed will be obtained, and various accounts of a similar character will be found therein. Among these, will be references to George Fox, the founder of the Society of Friends, and his early associates.

*Leicester Chronicle.*

[We have seen the original. *Ed B.R.*]  
**REVOLTING PICTURE.**—I turned to look for the doomed. She stood upon the auction stand. In stature she was of middle size, slim and delicately built. Her skin was lighter than many a brunette, and her features were round, with thin lips. Indeed, many thought no black blood coursed in her veins. Now despair sat on her countenance. Oh! I shall never forget that look. "Good

heavens!" exclaimed one of the two fathers, as he beheld the features of Helen, "is that beautiful lady to be sold?" Then fell upon my ear the auctioneer's cry, "How much is bid for this beautiful and healthy slave girl, a real Albino, a fancy girl for any gentleman? (!) How much? Who bids?" "Five hundred," "Eight hundred," "One thousand," were soon offered by different purchasers. No one seemed to raise the bid. The crier then read from a paper in his hand, "She is intelligent, well-informed, easy to communicate, a first rate instructress." This had the desired effect. "Twelve hundred," "Fourteen," "Sixteen," quickly followed. He read again, "She is a devoted christian, sustains the best of morals, and is perfectly trusty." This raised the bid to two thousand dollars, at which she was struck off. Here closed one of the darkest scenes in the book of time. This was a southern auction, an auction at which the bones, muscles, sinews, blood, and nerves of a young lady of nineteen sold for one thousand dollars; her improved intellect six hundred more; and her christianity, the person of Christ in his follower, four hundred more.

*Letter in the Anti-Slavery Report.*

And this foul deed was done in America!

"Away! away! I'd rather hold my neck  
By doubtful tenure from a sultan's beck,  
In climes where liberty has scarce been named,  
Nor any right, but that of ruling, claimed,  
Than thus to live, where boasted freedom waves  
Her fustian flag in mockery o'er slaves;—  
Where motley laws, admitting no degree  
Betwixt the lively slave and madly free,  
Alike the bondage and the license suit,—  
The brute made ruler, and the man made brute."

Never let the friends of humanity cease  
till every man or woman shall sing—

"I am free.—I am free, as the waves of the sea!  
My thraldom is ended, my bondage is o'er!  
And my gratitude rises, Jehovah, to thee,  
That I cringe in the sight of a mortal no more!"

**DRINKING MONEY, HOUSES, AND LAND.**—At a meeting of the "Freehold Land Society," held at Wolverhampton, Dec. 5, Mr. Taylor, of Birmingham, the secretary, on being presented with a gold watch, made the following pointed remarks:—"But I must come to a conclusion. Cries of 'Go on.' Well, then, I will tell you of your faults if I must go on. You spend annually fifty-two millions in drink, and yet you say you have not the means of joining the society. You say the scheme is a good one, and likely to reform the country,

and yet you guzzled last year the enormous sum of fifty-two millions in drink, instead of spending it in freeholds for the million. Numbers of you might have now been freeholders, if you had devoted that money which you have expended in drink, or other foolish and bad habits, to the purchase of land. Fifty-five or fifty-six millions of money you spend every year in these things. Why either of these sums would complete all the railways in the country, and purchase all the carriages upon all the lines, engines and all. It would purchase Birmingham, with its forty thousand houses, and numerous churches, and next year would do it over again. Oh, men of Great Britain, hear this! You swallow two Brunmagems every year! Oh, it is shocking to think of the amazing throttle you possess! I wish you to remember that when you go and ask for a quart of ale at a public house, you swallow four feet and a half of freehold. I am anxious for the political, social, and moral regeneration and reformation of the working classes. I am told that there are five millions of unfranchised working men in England. One only out of every six of the population are capable of giving a vote. I think it ought to be the reverse, six to one. If the sum expended this year in drink were to be saved next year, every man in the kingdom might then possess a vote, and the power of lifting up his voice in the government of the country."

**YOUTH'S MONITOR.**

**MATRIMONY.**—I shall always endeavour to make choice of a woman for my spouse who hath first made choice of Christ as a spouse for herself; that none may be made one flesh with me who is not also made one spirit with Christ my Saviour. For I look upon the image of Christ as the best mark of beauty I can behold in her, and the grace of God as the best portion I can receive with her. These are excellences, which, though not visible to carnal eyes, are nevertheless agreeable to a spiritual heart, and such as all wise and good men cannot but be enamoured with. For my own part, they seem to me such necessary qualifications, that my heart trembles at the thought of ever having a wife without them. If I should court and marry a woman for riches, then, whenever they fail, or take their flight,



my love and my happiness must drop and vanish together with them. If I choose her for beauty only, I shall love her no longer than while it continues, which is only till age or sickness blasts it; and then farewell at once both duty and delight. But if I love her for her virtues, and for the sake of God, who has enjoined it as a duty, that our affections should not be alienated, or separated by any thing but death, then, though all the other sandy foundations fail, yet will my happiness remain entire. If ever, therefore, it be my lot to enter into the holy state of matrimony, I beg of God, that he would direct me in the choice of such a wife only, to lie in my bosom here, as may afterwards be admitted to rest in Abraham's bosom to all eternity—such a one as will so live, and pray, and converse with me upon earth, that we may be both entitled to sing, to rejoice, and be blessed together, for ever in heaven.

BP. BEVERIDGE.

CONFIDE IN YOUR MOTHER.—To the daughter we would say, that no favourite can love you with an affection so disinterested as your mother. Deceive her, and “your feet will slide in due time.” How many thoughtless daughters receive addresses against the wish of their parents, receive them clandestinely, give their hand in marriage, and thus dig the grave of their earthly happiness. He who would persuade you to deceive your parents, proves himself, in that very deed, unworthy of your confidence. If you wed him you will speedily realize what you have lost. You will find you have exchanged a sympathizing friend, and an able judicious counsellor, for a selfish, unfeeling companion, ever seeking his own accommodation and his own pleasure—neglecting you in health, and deserting you when sick. Who has not read the reward of deserted parents in the pale and melancholy features of the undutiful daughter.

## CORRESPONDENCE.

### CHRISTIAN EMIGRATION AND COLONIZATION.

We have received several letters on this subject, some of which are favourable to the attempt now making by the Free Church of Scotland to establish a colony of christian people of the same faith in New Zealand. We have our doubts as to the propriety of such a step. But, in order to open the way for its discussion, we give the following letter by Captain Cargill, temporary magistrate over the new Free Church colony, dated, “Port Chalmers, Otago Harbour, 15th April, 1848”:

“Friends and fellow-passengers—I have now the happiness to congratulate you on the safe arrival of our whole preliminary party; the ship *John Wickliffe*, from London, having entered this harbour on the 22nd ult., and the *Philip Laying*, from Greenock, on the present date. The passage has been made by the former in 93 days from land to land, or 99 days from port to port; and by the latter in 115 and 117 days respectively. Our numbers being 278 souls in all, exclusive of 19 who go on to Wellington. \* \* \* A temporary barracks for the women and children has been provided; the lands are staked out, and ready for immediate choice and occupation; and we have three months' provisions and groceries in store, to be issued at cost

price, and kept up by additional imports until those of our community who are so purposed, together with the competition of neighbouring settlements, shall have supplied our markets in the usual course of trade. Your beautiful and commodious harbour is now before you; its enclosing and rounded hills, wooded from the summit to the water's edge, you have partially explored, together with the site of Port Chalmers and Dunedin, and the adjacent lands laid out for suburban sections; and some of you have also glanced at the series of rich valleys comprising the rural sections, extending to the Clutha and its banks. In the cultivations of the few squatters (mostly from Ross and Sutherland) who have been waiting to join you, you have seen and partaken of the wheat, barley, oats, and garden stuffs they have been in the habit of raising, together with the sheep and cattle depastured on the hills you are to graze. The climate also in this, the month of April, which corresponds with October at home, you can at once perceive; whilst the vigorous health of the surveyors, exposed as they have been in the wilderness for two years past, and of other Europeans of all ages who have squatted for various periods during the last twenty years, together with their unvarying testimony as to open

winters and to temperate summers—and the prosperous circumstances in which you find them, notwithstanding their want of combination, and distance from each other—must enable you to satisfy your friends at home that the movement you have made is in all respects, as to things temporal, judicious and advantageous. When we look to the difficulties in this fine country with which others have had to contend, and to the endurance and waste of means to which they were exposed, we ought to be deeply impressed with the contrast of our own position. My friends, it is a fact that the eyes of the British empire, and I may say of Europe and America, are upon us. The rulers of our great country have struck out a system of colonization on liberal and enlightened principles, and small as we now are, we are the precursors of the first settlement which is to put that system to the test. Our individual interests are therefore bound up with a great public cause. Our duties as pioneers may be somewhat arduous, but, as compared with all that have gone before us, they are light and transitory. We no doubt encounter a wilderness; but we do so in a climate equal at least to the south of England, and with appliances altogether new. The cargo of the "John Wickliffe" is nearly on shore. A storehouse is roofed in, and similar matters are being proceeded with, which give work for all until the choice of town allotments shall have been made, when all hands shall be required and engaged by the owners of these lands to erect their houses, and those of their engaged servants, ere the approaching

winter, such as it is, shall arrive. Meanwhile, I have established the wages for public works in progress at 3s. a day for a common labourer, and 5s. for craftsmen; but when such works, after the houses referred to are up, shall be resumed, they will then be executed by contract, and so as to give continuous employment for all. In fixing the rate of wages until the hands of our industrial classes are sufficiently initiated for the taking of contracts, it was necessary to take care that the rate should not be such as to overtax the capitalist, and, on the other hand, that the labourer should have such increased pay as the new and profitable field for both parties should appear to warrant; such pay being at the same time altogether in money, to be laid out by the labourer as he pleases, and on the food he prefers. The result, as regards the foregoing rate is, that the man who, for common labour, had 12s. a week at home, subject to house-rent, is now receiving 18s. with a free house and fuel, and grazing for his cow. You now land with all your implements and effects on the spot which is to be your home, and where the man who has only his hands to depend upon must see, by all that is around him, that, with industry and economy, he can maintain a family in comfort, and achieve his independence ere the infirmity of years can overtake him. Still, however, we are but a body of pioneers, and, as such, must encounter some roughness until our houses are up; but, with willing minds, we shall soon be prepared to receive our brethren from home with a hearty welcome and an approving conscience. W. CARROLL."

## REVIEWS.

*Memoir of Sarah B. Judson, Member of the American Mission to Burmah. By Fanny Forester, with an Introductory Notice, by E. B. Underhill. London: Aylott and Jones.*

THE name of JUDSON is sacred in Missionary Annals. The venerable man who first gave the Holy Scriptures to Burmah will be had in everlasting remembrance; and his wives cannot be forgotten. The fortitude of the first, the piety of the second, and the talents of the third, afford examples to the female sex of devotion to the cause of God and humanity, which will not be forgotten through all time, and will be remembered in eternity.

We welcome the appearance of this Memoir of another Mrs. Judson—the second wife, written by the third and present wife, under the literary name which Miss Chubbuck assumed in her native land before she was wedded to Dr. Judson. The circumstances which led to this publication and the union of Miss C. with Dr. J. are thus described:—

"On his return to America in 1840, after laying to rest his beloved partner and companion, the subject of this memoir, on the rocky isle of St. Helena, Dr. Judson sought out Miss Chubbuck, then at Philadelphia for her health, to request the employment of her pen on the narrative of the life's history of Mrs. Judson. His descriptions of

the missionary-field, his glowing ardour in his Master's cause, and his complete devotion to the religious welfare of the heathen, deeply affected the warm heart and vivid imagination of Miss Chubbuck, and laying aside the laurels she had won in her native land, the prospective wreaths which literature held out before her, and the still more endearing and absorbing ties of domestic happiness and affection, she consented to unite herself to the apostle of Burmah, and with him labour in the vineyard of the Lord."

The parting scenes when the writer of this memoir left her home—her father and mother—and all she loved in the land of her birth are very affecting:—Mr. Underhill says—

"In July, 1846, she was married to Dr. Judson, and with him departed for Burmah. Soon after her arrival, she began to experience the perils of the heralds of the cross. She was robbed by the barbarians of all her gifts and souvenirs, which the affection of friends had consecrated; her clothes, and the books she had taken with her—all fell a prey to their rapacious grasp. It was in the midst of these scenes, on the very spot of her predecessor's sorrows and trials, she wrote the memoir now in the reader's hands. It is a worthy pendant to the portrait of the noble-minded Mrs. Ann H. Judson; nor can it be doubted that "Fanny Forester," should the good Lord of the harvest spare her life, will reap a rich reward for her self-sacrifice, and leave to posterity a name equally fragrant with that of the sainted women who have gone before her."

And, we are happy in being able, with our warm commendation of this volume, to announce that it appears in a form and at a price which render it accessible to the young in our families and schools. Parents should place such mementos of fervent piety and ardent devotion before their children, and teachers should add this volume to "the library," that thus the rising race may be excited to emulate the faith and patience of these "honourable women."

#### BRIEF NOTICES.

*Incidents of Travel in Egypt, Arabia Petra, and the Holy Land, by J. L. Stephens.* London: Ward & Co. Teachers! and we have you always in view in noticing these matters, this is a very cheap and very suitable book for you and your senior scholars.

*Sketches.—Part 1, Joseph Lancaster—Part 2, William Allen.* By Henry Dunn. London: Houlston and Stoneman; and Gilpin. A cheap little volume in stiff covers, by reading which young philanthropists will learn how to persevere and overcome.

*The work of God and the work of Man in Conversion.* By Francis Johnston, baptist minister, of Edinburgh. Glasgow: Galtie—Edinburgh: Innes—London: Houlston and Stoneman. Here are fourteen lectures on vital questions affecting the conversion of sinners to God. We apprehend that the doctrines therein set forth will not meet with approval from some; others may object to the very title of the book, as implying what they do not admit. We enter not on the controverted points. Let them be seriously and prayerfully considered, and then let every man, guided by divine grace, be fully persuaded in his own mind of their truth or error.

*Baptism, with reference to its Import and Modes,* by Edward Beecher, D.D. New York and London: John Wiley. This is an octavo demy volume of 342 pages. In Part 1, we have two chapters on the Import of Baptism—In Part 2 we have another, and one on Romans vi. 3, 4, and Col. ii. 12—Parts 3 and 4 contain four chapters in reply to Dr. Carson; and five Notes are added. Having only just received the volume, we are not able to say more now than express our satisfaction that it has appeared, and that the agitation is thus kept in motion. We have no fear of consequences.

*Review of the Proceedings of the Free Presbytery of Aberdeen, in the case of the Rev. Mr. Anderson, and a notice of Infant Baptism.* London: Houlston and Stoneman. This pamphlet affords additional proof that the question of Scriptural Baptism is at length occupying much of public attention in Scotland. Our friends there must persevere. They have a good soil to work on. The Scotch are a thinking people.

*Political Monopoly hostile to the Spirit and Progress of Christianity* By a Norwich Operative. London: Houlston and Stoneman. This is another valuable tract from the pen of this "working man." There is hope for England whilst her hardy sons of toil can write down thoughts like these.

*The Teacher Taught; a Lecture on the Character, Qualifications, Work, Discouragements, Encouragements, and Rewards of Sunday School Teachers.* By the Rev. Edward Russell. London: Mason. This cheap pamphlet contains many valuable hints and suggestions. An appendix furnishes various useful historical facts of sabbath schools.

*Sunday School Union Publications.* 1. *Bible Class Magazine*—2. *Union Magazine*—3. *Child's Own Book*—4. *Union Hymn Book*—5. *Teachers Class Register*, 1849—6. *Notes on the Scripture Lessons*, 1848. London: Depot. As usual—that is, good, very good, and deserving the most extensive circulation and use.

## CHRISTIAN ACTIVITY.

**BAPTIST UNION OF SCOTLAND.**—In former years, indeed, ever since the formation of this Union, we have referred to their proceedings as detailed in their annual report with great satisfaction, especially to their evangelistic labours. The Report for 1848 has reached us, and we regret to find that these labours have been—what shall we write—*relinquished* or *suspended*? Surely not the former. Indeed, that cannot be, for we find the brethren at the last annual meeting again affirming, “That the great object of the Baptist Union of Scotland being to spread the gospel in the larger towns and populous districts of Scotland,” &c. We hope, then, to hear that arrangements will be made to resume this important and necessary service. The Irish Union, at its last meeting, admitted the importance of itinerating evangelistic labours, and we have long hoped that the Baptist Union of England would take up this subject with spirit and efficiency—but so far we have hoped in vain. Brother Blair, formerly an evangelist of the Scottish Union, says:—“In drawing to a close my last report as evangelist of the Union, it may well be supposed that I should have feelings peculiar to such an occasion. I have now been permitted to serve the Union in that capacity for three years and nine months. I must acknowledge that I have done so with much imperfection, yet that it has been with some measure of zeal for God’s glory, in the advancement of truth and salvation of souls, God knoweth. I bless God and render to him the praise that it hath not been altogether in vain. In resigning my office, I will magnify it. I hold it honourable and useful, yea, *most* honourable and useful. I know that many, and some of those from whom better things might have been expected, have looked down upon the office. I know that I have been spoken of, even by talented and respected ministers of the gospel, as ‘a travelling preacher—an itinerant.’ Jesus and the apostles, especially Paul, were deserving of the same appellations”—“In conclusion, allow me to add, that I feel very grateful to the Baptist Union, and, above all, to our God and Saviour, for the opportunities I have enjoyed of scattering divine truth through my native land. If I have had any success, I desire to render to Jehovah all the praise. I beg the prayers of my brethren for divine guidance and blessing, in a more limited sphere, better suited to my years and strength. And I beg of the Union to accept of my best wishes and humble prayers for their prosperity and

welfare.” We only now repeat our expressions of regret at this intelligence, and would fain hope that this important matter, so vitally connected with the spread of the pure gospel of Christ in these islands, will, ere long meet with the attention it demands.

**AMERICAN COLPORTEURS.**—The Colporteurs in the service of the American Tract Society in Western Virginia, have recently held a Convention in Lewisburg in that State. Ten colporteurs were present from counties west of the Alleghanies, two from valley counties, and one from eastern Virginia. They are mostly natives of the State, and are associated with seven different denominations. Some of them have been for years engaged as itinerant preachers, and are familiar with life in the mountains. Others have been trained in comparative comfort, and endure their many sacrifices for Christ’s sake and the good of souls. Nearly a day and a half were employed in the narration of the manner and incidents of colporteur labour on their several fields, with a description of the physical and spiritual condition of the counties visited. The wide field traversed by these brethren, embracing some fifty or sixty counties, stretches from the Blue Ridge to the Ohio river, a mean distance of more than two hundred miles in width, and from the Pennsylvania to the Tennessee line. The territory is about equal to that embraced in the states of New Hampshire, Vermont, Massachusetts, Connecticut, Rhode Island and New Jersey. But while the population of these states will average something like sixty to the square mile, that of the district under consideration will not much exceed ten, and many counties have not more than two or five inhabitants to a square mile. West of the Alleghanies, the country is an almost uninterrupted succession of mountains, suited alone for grazing. The people chiefly reside in log cabins, along the little valleys, ravines, or hill sides, with almost no reference to neighbourhood, school, or church privileges in their location. There are not half a dozen villages in Virginia, west of the Alleghanies, that contain 300 inhabitants each; and in one county, seventy miles by thirty-five, larger than the state of Rhode Island, the largest village contains but five dwellings. The difficulty of reaching a population thus scattered, is immense, especially as few of the counties have tolerable roads, and where they exist the people seem to pay no respect to them in their settlements. Cattle being the chief staple, they can be driven from the mountains to market, through forests and across creeks, whether

there are roads and bridges or not. Thousands of miles the colporteurs have clambered over the mountains, and threaded the little valleys, often with nothing more than a bridle path to guide their way. Sometimes, for weeks, the hard earth, or the riven slabs which form the cabin floor, has been their bed, and their saddle bags a pillow for their weary heads. But toil and sacrifice are sweet in obedience to the Redeemer's command to convey the gospel to "every creature."—We shall furnish further interesting information of this convention, and the peculiar labours of these useful servants of Christ in future numbers.

**THE COTTAGE PRAYER MEETING.**—Sometimes a servant of Jesus Christ, in his essays to do good, is obstructed in the course he designed to pursue—but the Lord opens for him other and more effectual doors. When residing in one of the large towns in the county of Suffolk, one Lord's-day evening in Oct., 1839, I resolved on paying a visit to a wicked old man for the sole purpose of religious conversation with him. On reaching his cottage, about two and a half miles distant from my own residence, I was disappointed, he could not be found. Being determined on not losing an opportunity of doing some good, I knocked at the door of a house near by, in which I perceived a light, intending to ask permission to hold a meeting for reading the scriptures and prayer, if the neighbours around could be collected. Immediately my rap was heard a voice said, "Come in." I entered, and to my surprise I observed a table with two lighted candles, a bible and hymn book thereon, and four persons sitting apparently prepared for some devotional exercise. We looked at each other, when one who happened to have seen me elsewhere, said, "We are very glad to see you, sir, we are just about holding a prayer meeting; we have asked the neighbours to come in, and are waiting for them. We wanted some one to lead it; perhaps you will do so?" I replied, "I will, with pleasure; it is just what I desired;" and certainly our meeting under such circumstances seemed providential. Eleven persons assembled, and an hour was spent profitably in the worship of God. At the close of this interview, I was invited to repeat my visits, and the cottage was offered for preaching services if I chose to accept it. I did so, and forthwith preached therein regularly once a fortnight—with what effects eternity will reveal. I returned home through a heavy rain, but felt constrained to bless the God of Abraham who had led me, and prepared my way. Subsequently I paid many visits to the old man, who told me he was unable to read the scriptures—had never once prayed in his life—had never set one step the right way—had been, and

was then, wrapt up in sin—had not possessed the scriptures for twenty-two years—thought he might as well finish as he had begun—and when I prayed with him, said such a thing had never been done in his house before. In this state of hardness, darkness, and impenitence, I fear he died.

R. E.

**FRENCH CONVERTS.**—Amongst the most ardent of the members of the Society of Carbonari at Lyons, was a man whose zeal had acquired for him considerable influence. He frequently used to preside over the secret meetings which were held in the woods, and at which sentences of death were pronounced. *One day his brother took him to the Evangelical chapel*; the words of the preacher touched his heart; he procured a bible, read it, and was converted to the gospel. The penalty of death was denounced against all such members of his political society as should leave it. He was ordered to renounce his religion on pain of certain death. The poor man was at first much troubled. He went to the brethren to strengthen himself by prayer. He then called together his former companions, the Carbonari, and explained to them the principles of the gospel. They were struck with the beauty and simplicity of these principles, and not only did they permit him to withdraw from the society, but many of them have since been attendants at the Evangelical chapel.

The following is another equally interesting fact:—In a family formerly much attached to the Romish Church, but into which the gospel has now penetrated, one of the daughters caused much sorrow to the rest of the household. She thought the doctrine of the gospel too severe, and preferred the Romish Church, which allowed her to go to the theatre. One day she went to visit one of her companions in gait and dissipation. She found that her friend was dead, and the attendants were occupied in shrouding her body before putting it into the coffin. Struck, as by a thunderbolt, she ran to the house of another of her friends, to tell her this dreadful news. She found her on the point of death; her eyes were already closed, and the dying girl was unable to recognize her. She then returned home, smitten by the hand of God; she took out of her pocket a ticket for the theatre, which had just been given her, tore it to pieces, renounced the world, gave her heart to God, and she is now more advanced in piety than any other member of the family; she never ceases to speak of the great things that God has done for her soul.

## BAPTISMS.

## FOREIGN.

CHINA.—BAPTISM OF LE, THE FIRST CHINESE CONVERT.—Rev. T. H. Hudson writes:—"Ningpo, July 20, 1848.—On Monday, July 17, we had the baptism of our first Chinese convert, Le-leangtze, and it was to all of us a very interesting day. By his own choice he was baptized at his own village, about ten miles in the country. We went in boats up the canal, and after spending some time in fixing upon a place, and walking through the village, we assembled near the 'Hung-keen-keou,' 'the returning stream bridge.' I gave an address, asked him some questions, and prayed at the water side. The people were very attentive. We descended into the stream, and I 'baptized him in the name of the Father, and of the Son, and of the Holy Spirit.' It was a solemn period—happy hour! The candidate was serious and much composed; and the people exceedingly still. After we came out of the water, Mr. Jarrom and Joseph went to address the people under a large portico by the water-side. When I was dressed, I joined them, and found the teacher standing on a bench, preaching to his neighbours and countrymen the glorious gospel of the blessed God. This was a pleasing sight—harmonizing with the solemn profession he had just made, and encouraged us to hope he would become a useful servant of the living God. This scene indeed crowned the day with joy. We returned; and in the boats, as we sailed quietly down the stream to the populous city of Ningpo, we sang,

'Praise God from whom all blessings flow.'

*Gen. Bap. Miss. Obs.*

AMERICAN BAPTIST MISSION, NINGPO.—The religious papers from the United States state, that Mr. Lord had baptized three Chinese converts, and formed a christian church.

INDIA.—We are happy to record several more instances in which a practical regard has been paid to the will of Christ in the ordinance of baptism. *Jessore*.—On the 13th August, the Rev. Mr. Parry had the happiness of baptizing two native converts on a profession of faith in the Lord Jesus Christ. *Dinapore*.—At this station seven believers, all, we believe, connected with the military profession, were solemnly immersed in the name of the Sacred Three on the 24th of August. *Calcutta, Lal Bazar*.—One young native convert was baptized on the 27th August, and added to the church on the following sabbath. *Intally*.—On the 3rd of September, Mr. Pearce had the privilege of baptizing nine believers; of this number,

six were young persons belonging to the Native Christian Institution, three from the male and three from the female department; the other three belong to one of the village stations under Mr. Pearce's charge. *Serampore*.—We learn that two young women made a similar confession of their faith in the Lord Jesus Christ, on the first Lord's-day in September. *Agra*.—The Rev. Mr. Williams mentions having baptized one person on the 3rd September.—*From the Oriental Baptist for October.*

*Calcutta, Lal Bazar*.—A lady, formerly connected with the Church of England, was baptized on a profession of her faith in Christ on the last sabbath in September, and on the following sabbath received to the communion of the church.—*Kalingar*.—Three converted natives were baptized by the Rev. J. Wenger, and added to the church under his care, on the first Lord's-day in October.—*Agra*.—Two Europeans publicly professed their faith in the Lord Jesus Christ by baptism, on the first Oct.—*Chitaura, near Agra*.—An African female was baptized on the 14th August, and an aged Hindu convert followed her example on the first sabbath in October.—*From Cuttack* we learn that two young men were baptized at *Choga*, on the 27th August; on the 3rd September, a female convert was immersed on a profession of her faith in Christ at *Cuttack*; and two young men made a similar avowal of their love to Christ on the first Lord's-day in October.—*Jessore*.—In September, Mr. Parry had the pleasure of immersing three believers, two of whom were young females belonging to Mrs. Parry's school.

*From the Oriental Baptist for November.*

## DOMESTIC.

KETTEANA, *First Church*.—A friend says, "I have often wished to see some reports of what is doing here in the *Reporter*. During the past year, we have had several immersions. In April, two sisters—teachers; in May, four, and two of these were also sisters; in September, two—one was the aged mother of the two sisters baptized in May, the other a young man who has since gone to Bristol College; in Nov., four—three of them children of members. May all these be faithful!"

BARTON MILLS, *Suffolk*.—Nine believers were baptized here, Nov. 20. We had a large audience, who listened with evident attention to a discourse on the *moda*. The ministry of the word is greatly blessed to both saints and sinners. We have more inquirers.

**BAPTISM IN A "TIN BOX"**—In the neighbourhood of Todmorden, a rather peculiar baptism took place at Cross Stone church. A young man who had been brought up among the General Baptists, and regularly attended with them. Having lately removed oearer "the church," and become acquainted with some of the people, they frequently expostulated with him on the necessity of becoming "a churchman," but they could not prevail. Then they sent the curate. But the young man insisted on baptism by immersion, and would not join them except they would immerse him. They at last agreed, but not having a baptistry, they had a large tin box made, something in the shape of a warm-water bath. The time being fixed for the ceremony, the vicar of H—, the Rev. Dr. M—, was sent for, who, with other clergymen, entered the church, and went through the first and second lessons of the morning service, after which the vicar and the incumbent proceeded to the tin box for baptism, followed by the curates, the candidate, and his mother. The candidate stood at the foot of the box, the vicar on his right hand, and the incumbent on his left, when the latter read the baptismal service and proposed the questions to the candidate, who then entered the box at the foot, when they gently lowered him into the water, then raised him up again, and made a cross on his forehead! The incumbent then went through with the service. It is said that there are two others waiting for baptism at the same place—a man and his wife. Will let you know the particulars should anything occur. R. I.

**GRANTOWN, Strathspey, Scotland.**—The Lord is still adding to our number—Oct. 16, six persons were publicly baptized in the river Spey, after a discourse by Mr W. Grant. Oct. 22, three more were baptized at the same place after a discourse from "This thing was not done in a corner." Nov. 5, nine were baptized. All these baptisms were witnessed by great numbers of people, who seemed much interested in the services. Beside this above, a few have been baptized on week days, and a few restored, which makes the number added within three months past, amount to forty-two. May all the churches of the saints enjoy such "times of refreshing." J. G.

**BRIDGEND, Glamorganshire.**—Two believers were immersed here, Oct. 15, by our pastor. One, a young man, had been an Independent. The other was an aged friend, who had been an attendant with us many years.—Dec. 10, Mr. Jones, after preaching in Welsh and English, again led down six believers into the water. Four of these were young people from the sabbath-school. The weather was favourable, the order excellent, and the scene delightful.

**SWAFFHAM, Norfolk.**—You ask for interesting cases of baptisms—I send you the following.—On sabbath-day, Nov. 20th, after a discourse by Mr. Hewitt from "Why baptizest thou then?" two candidates were baptized—a man and a woman. The age of the former is seventy-five years, nearly forty of which he has been a pilgrim in the narrow way. Ere he was immersed, he related to the congregation how he had struggled against convictions of duty, but now rejoiced that the day was come, when he could show that he was neither ashamed nor afraid to follow his Lord and Saviour—not that he depended on this for salvation, for he stood there, he said, "a grey headed old sinner, hoping for salvation alone and entirely through the blood and righteousness of the Lord Jesus Christ." The age of the other is seventy-four years. She has been a consistent member among the Primitive for thirty years, against whom she had nothing to say. For some years, her mind, too, had been exercised about baptism, but she was told, by no friend to the baptists, *that it would cost her half a guinea to be baptized.* Being very poor, she could not raise the money; but she soon discovered the hoax, and was now buried with Christ, praising the Lord for his goodness. It was an interesting season. Many were deeply affected, and sincerely joined in the prayer of the poet:—

"Often, O Sovereign Lord, renew  
The wonders of this day."

Others are loitering. They want faith and courage. H. V.

**PINCHBECK, near Spalding.**—On Wednesday evening, Nov. 15, two brethren were "buried with him by baptism." Connected with this event are some circumstances of interest. One is advanced in years, and in him that scripture is fulfilled, "At evening time it shall be light." He had been a churchman, and had filled the office of churchwarden several years, but found nothing in the world like system of the establishment calculated to enlighten the mind, or to renew the heart; so that when he came and heard the scriptures expounded, and the gospel faithfully preached by Mr. Simons, all was new and astonishing; the entrance of his word gave light—convictions of sin and faith in Christ followed—and the result is as above stated. The case of the other is also interesting; his wife, two of his sons, and one of his sisters, are members with us, but he himself cherished long a decided antipathy to the ordinance, and had been heard to say in effect that he would never yield or submit to it; but truth is powerful—divine love is subduing; he was convinced, and obeyed the divine command. We are thankful, and indulge the hope that others will follow. J. B.

LONDON.—*Baptism of a Jew.*—On Friday evening, Nov. 3, five believers were immersed by Mr. Rothery, at Providence chapel, Shoreditch. Three were from Market-street chapel, Finsbury, and two from a neighbouring Independent church. One case was of peculiar interest, from the circumstance of the candidate being a converted Israelite, who has been brought to Jesus under the ministry of Mr. I. A. Wheeler, at Mark-street. He is now an exemplary christian, and an indefatigable sabbath-school teacher. It was found to be a season of refreshing from the presence of the Lord.

W. I. Q.

*Buttlesland-street Chapel, Hoxton New Town.*—Three believers were immersed in obedience to their divine Master's command on Friday evening, Nov. 3, at Providence chapel, Shoreditch, by Mr. Rothery. One of the candidates was a lad from the Sunday-school. We have indeed great reason to thank God and take courage.

W. I. Q.

*Providence Chapel, Shoreditch.*—On Thursday evening, Nov. 30th, three males were baptized by our pastor. One is a medical man, a member of the Wesleyan body; another is from the senior class of our sabbath-school.

W. C.

*Southwark, Crosby Row.*—On Thursday evening, Nov. 30th, Mr. C. W. Banks, pastor, baptized twelve persons, after a sermon from—"Can any man forbid water?" This baptist church commenced five years ago, with eighteen members; and very gradually the Lord has been pleased to add unto them above 150 souls. Many have been brought out from "Independentism," and some from the world. The Lord's name be praised!

*Ænon Chapel, St. Mary-le bone.*—On Lord's-day, Oct. 15th, nine believers were baptized. Of these, seven were youths from our sabbath-school. On this occasion, Mr. George Alexander Syme, a minister who had been educated for the Free Church of Scotland, was also baptized. Previous to the ordinance being administered, he delivered a most elaborate and striking discourse on the conversion and baptism of the Ethiopian Eunuch, to a crowded congregation.

*Kings Cross.*—Two young females were buried with Christ by baptism on sabbath evening, Oct. 20, whose calm fortitude in passing through the watery emblem of the Redeemer's grave was truly pleasing to witness. Our pastor made a pointed address at the water-side to such as know their Master's will but do it not.

W. P.

NORTHALLERTON, *Yorkshire.*—Two candidates from Brompton were baptized at Bedale, Nov. 10, by Mr. Stubbings. We need more room at Brompton.

T. H.

IRELAND, *Banbridge.*—Mr. Bates says, Dec. 12:—"We are still going on with tokens of the divine blessing. Last Friday evening I baptized two young females in the River Ban. They had both been Presbyterians. The room in which we meet on the sabbath was full last Lord's-day, both morning and evening. O that we may be endued with power from on high! then we shall have times of refreshing from the presence of the Lord. I am engaged nearly every evening. To-morrow I am off to the mountains."

*Easky, Sligo.*—Brother W. McKee says: "On Wednesday, Oct. 11, I baptized a brother in Coolaney river, who has been for the last few years living "as becometh the gospel of Christ." He is a teacher in our sabbath-school in that place. A short time ago I felt it my duty to speak plainly to him on the ordinance of baptism. My labour was not in vain. He saw the importance of being buried with Christ in baptism, and the result was as above stated. On Nov. 3, I had the pleasure of baptizing a convert from Romanism in the sea, convenient to this village. This person never heard the gospel preached until the beginning of this year. Being acquainted with one of our members, who lives in the apartments adjoining our preaching-room, she was induced to remain one night whilst our service was conducted in the usual way. She took care to remain concealed, lest any person should see her. What she heard interested her, and she was disposed to come again. She repeated her visits. In a short time she gained fortitude so far, that she came into the preaching-room, and heard with profound attention. The Lord, I believe, opened her heart to his word, and after many months regular attendance, and during the same time having read the scriptures, and several interesting controversial works, and others of a suitable kind, which were put into her hands, she sought admission amongst us, which ultimately led to the decisive step being taken which is above reported. Many persons, both Protestants and Romanists, are hearing the 'truth as it is in Jesus' in this district, and I earnestly trust that God's word may 'prosper in the thing whereto he hath sent it.'"

*HILLSHAM.*—On the last sabbath in Oct., two were baptized here, before a full and orderly congregation. One of these was a Church-goer; but passing our chapel one morning, she listened to the singing, and was thus induced to attend in the evening. The text was, the "faithful saying," and she went home like the "chief of sinners." She then came constantly, was converted—the change was conspicuous—and now happy in her Saviour, she is baptized, and passes on her way rejoicing.

T. W.



**YORKSHIRE—near Hebden Bridge.**—Though the morning was very uninviting, in consequence of much rain having fallen during the night, by six o'clock numbers of people were seen wending their way to the place appointed for the baptism. It was close by brother Stausfield's mill, in a deep and craggy ravine, the descent to which was very steep, and to strangers dangerous, yet presenting the most romantic appearance. By half-past seven the steep declivities and almost every place commanding a view of the water, was thronged by wondering spectators, many of whom had never seen the ordinance administered before. Not less than from ten to twelve hundred persons were present. The scene was impressive beyond all description. The service was commenced a little before eight by singing, "Jesus and shall it ever be,"

which was sung in the old hundred, the mountain tops reverberating with the delightful song. This was followed by an appropriate address and prayer, and then eight candidates were immersed.

**COLEFORD.**—On Lord's-day, 24th Sep., one male candidate was baptized by our pastor, Mr. Penny; and on the 20th Nov., five females followed his example. This occasion was rendered unusually interesting by several circumstances. One of the candidates had been for years a disciple of Christ, but had been deterred from baptism by timidity, increased by a distressing lameness, which rendered the administration of the ordinance difficult. She is sister to one of our members, who, with his wife, also a member, are parents of two other of the candidates. The youngest of these is a pupil in the Sunday-school. The chapel was crowded, many being unable to gain admittance. Z.

**CASTLECRE, Norfolk.**—Our pastor, Mr. Stutterd, immersed one female in the river which runs through this village, Nov. 5, and on December 3, two men were thus buried with Christ in baptism. Our chapel was filled with serious and attentive hearers. These men had been for years members of the Wesleyan body, and one of them was superintendent of their sabbath school. Previous to going down into the water they addressed the congregation. One had been convinced of believer's baptism by reading the scriptures, the other by "Pengilly's Guide to Baptism." In the evening these were added at the Lord's table. J. B.

**NORTHAMPTON, College-street.**—We had a happy day, November 26. Mr. Brown, our pastor, baptized five believers, at eight o'clock in the morning. All were young, and in some, that promise was verified—"The children of thy servants shall continue, and their seed shall be established before thee." T. S.

**NORWICH, Orford Hill.**—On Thursday evening, Nov. 30th, Mr. Welch immersed one female. When quite young, she was brought to a knowledge of salvation by the remission of sins, through the instrumentality of the Wesleyan Methodists, with whom, in this city, she was an honourable member twenty-five years. Lately, her views of certain evangelical principles have undergone a considerable change. Touching baptism, she now saw that she had never personally obeyed her Lord, and felt constrained by his love to keep his commandment. The opposition she met with might not have been expected, but the holy fortitude she displayed was to the honour of divine grace.

**ABERSYCHAN, English Baptists.**—We had a delightful service on sabbath evening, Nov. 19th. After a sermon by our pastor, eleven persons were immersed on a profession of their faith in Christ. As usual, the chapel was crowded to inconvenience, but by an attentive audience. So anxious were many to witness the ceremony, that every corner of the chapel was crammed long before the service commenced. It is hoped that good impressions were produced, and that more will follow. Some of the candidates were from the sabbath-school.

**STALY BRIDGE, General Baptists.**—On the first Lord's-day in Dec., we had a very interesting baptism. The first candidate was the aged mother of one of our young members; the second, a daughter of another, and the last of that household; the third, a young man, the eldest son of an esteemed member. In the evening they were added at the table of the Lord. Several more are inquiring. May the Spirit be poured out on all our churches! J. S.

**PONTYPOOL.**—On sabbath evening, Oct. 20th, the Rev. Thomas Thomas, president of the Baptist College, baptized five persons in the new English Baptist chapel, Cranc-street. On the same evening the rev. gentleman delivered an impressive address to the young, which was listened to throughout with marked attention by an overflowing audience, the majority of whom were young persons."

**RIPLEY, Derbyshire.**—Two females were immersed by our minister, Oct. 1: also a young man, a teacher, Nov. 5. He, as well as several others whom we have added, profess to have been first convinced of their state, as sinners before God, while witnessing the ordinance of believers' baptism.

R. A.

**NEWARK.**—Two young friends were baptized, October 8th, by brother Phillips, of Southwell. One was brought up in the sabbath-school, and the other is a teacher. May they now go on their way rejoicing!

J. C. N.

**FARTHINGSTONE, Northamptonshire.**—About three years ago, baptist preaching was introduced here, and six believers were baptized—two by Mr. Larwill, and four by Mr. Chamberlain. In 1847, Mr. G. Watkins gave land, and a chapel was erected, which was opened in August last, by brethren Franklin, Wheeler, and Brown. Much liberality was displayed, and 270 took tea together. On Oct. 22, a farmer in the village, one of the most liberal contributors, gave himself unto the Lord and his people, and was baptized by Mr. Chamberlain in a pool in his own orchard, before his neighbour, in company with a brother of low degree—a labouring man.

**STONEY STRATFORD.**—On Lord's-day, December 17, five believers were baptized by our pastor. Two were Primitive Methodists, and one had been for many years a member of an Independent church. Before the baptism, Mr. Madkiss, a local preacher amongst the Primitive Methodists, gave his reasons for wishing to be immersed. He stated that he had been kept in ignorance of baptism by the section of the church to which he belonged, but that through conversation with baptist friends, he had been led to think and decide. May many more imitate his example, and obey God rather than regard man.

**LITTLETON, Wills.**—Two believers were buried with Christ in baptism, Dec. 3, by Mr. Evans, of Westbury Leigh, before a large audience. A church was formed here in July last of ten persons, and this is our first addition by baptism. One of these candidates, twenty years ago, was a member of a pmbaptist church, and so was the writer, but he fell into sin, and almost into despair. He providentially came to our place, and at length found pardoning mercy in Christ. S. D.

**ANOTHER IMMERSION IN A CHURCH—Wales.**—A few weeks ago there was a baptism by immersion in a neighbouring parish church, but the officiating priest did not go down into the water. And some of my hearers, who would be churchmen if it were not for sprinkling, were highly pleased with the idea that they could be immersed in the Church of England. I gave "The Font and the Tub" to one of these, who, after perusing it, was satisfied that the Church of England mode of baptism is not the same as the apostles. J. J.

**CARDIFF, Tabernacle.**—Two believing brethren were immersed, Oct. 15, and on Nov. 5, a female candidate, who had long delayed, thus professed her faith in the Saviour of sinners. We have several other candidates. C. S.

**REDWICK.**—A candidate was lately baptized at this place, who had been many years a Wesleyan. T. H. A.

**OXFORD, New-road.**—On Wednesday evening, Sept. 27, after a discourse by Mr. R. Martin, of Abingdon, from, "Thy vows are upon me, O God," and a solemn address from our pastor, Mr. E. Bryan, seven believers were led by him into the baptismal pool, in obedience to their Lord's command. Two were young men—teachers; and five young females, two of whom were also teachers. Two were from the Established Church. On the following sabbath-day they were all added. We are thankful that the good cause is prospering here. [We are as much surprised as our correspondent is, that no reports are sent from this city of "the Church." We believe this is the first baptism we have ever reported from Oxford.]

**"BAPTISM BY IMMERSION.**—This ceremony, which is permitted, rather than commanded by the rubric, was performed on Saturday, at St. George's Church, Everton, by the Rev. W. W. Ewbank and his curate. The service was conducted solemnly and impressively.—*Liverpool Mail.*" Query—Could so much be ever said of an infant sprinkling service? T. N.

**BRIMMINGHAM, General Baptists.**—On Lord's-day evening, Nov. the 26th, Mr. Cheate baptized three believers. One of the candidates, being opposed by her husband, attended unknown to him; choosing rather to disobey the will of her nearest earthly friend, than violate what she conscientiously believed to be the commandment of Christ. J. C.

**HULL, George-street.**—On Thursday evening, November 30, four persons were baptized here by the pastor, Mr. W. J. Stuart. Two are teachers—brother and sister. They are both on the verge of maturity, and, with their widowed mother, form a baptized household. Oh, that there were more baptized households! And why are there not more? Parents—householders—let conscience echo "Why?"

**WAKEFIELD.**—Three believers were baptized by Mr. Colcroft, Nov. 5, and added to the church—a man and his wife from the Wesleyans, and an aged man who had been brought to repentance through the awful death of a swearer! The waters have now been moved, and we hope soon to visit them again. T. H.

**MILDENHALL, Suffolk.**—Two females were immersed in the river Lark, by Mr. Edmonds, in the presence of a large and orderly assembly, Nov. 12. A brother was prevented by an attack of fever from accompanying them. We have other indications of revival.

**EDINBURGH, Elder Street.**—The son of Mr. F. Sutherland, late of Leith Bank, a youth of seventeen, was baptized here, Dec. 1st, by Mr. Watson, and added to the church.

**DOWLAIS, near Merthyr.**—After a discourse on the subject, Mr. Davies immersed five candidates, Nov. 5th. We have other inquirers, who, we hope, will soon be led to obey the command of their Lord and Saviour. S. W. K.

**CEFU COED Y-CYMMER, near Merthyr.**—On Lord's-day, Oct. 22, seven believers avowed their allegiance to Jesus, and were baptized by Mr. Davies, of Dowlais, in the river Taff. It was an interesting scene. S. W. K.

**MILFORD HAVEN.**—On the afternoon of Lord's-day, Nov. 19, Mr. Thomas baptized a believer in Jesus, who had long hesitated. We have added twenty-one during the past year, and our prospects are good. J. W.

**MAGON, Monmouthshire.**—Our pastor, Mr. Leonard, baptized two teachers, Aug. 27. One of these, a young man, has since emigrated to America. We circulated the tracts you sent us. S. H.

**WOODSIDE, Forest of Dean.**—Mr. Hume baptized three believers, October 29. Two were teachers, and the other had been a Wesleyan. W. R.

**BIRMINGHAM, Mount Zion.**—Mr. Daniell, after discoursing to a full congregation, on sabbath evening, Nov. 26, immersed eight disciples of the holy Saviour. One had been a Wesleyan, and one an Independent. H.

**LONGTOWN, Hereford.**—N. C. says:—"We have had two baptisms in the last two months. We have more enquirers." [But why not give dates, and say a little more about them?]

**HINCKLEY.**—We have had several baptisms here during past months. June 25, three—Aug. 6, four—and Nov. 26, four. [Baptisms in 1847 are much to old. Why not send reports at the time?]

**RECENT BAPTISMS.**—Nov. 10, at *Llanwenarth*, two, by Mr. Hiley; 19th, at *Garn-dyrjs*, three—28th, at *Halifax, G. B.*, three, by Mr. J. G. Pike—Dec. 3, at *Hatch Beauchamp*, two, by Mr. Stembridge; *Warwick*, one (a S. S.), by Mr. T. Nash; *Cambridge, (Zion)* three, by Mr. C. T. Keen, jun.; *Colstock (Cornwall)*, one, by Mr. W. Clark; *Ipswich (Turret Green)*, two, by Mr. Lord; *Steventon*, one, by Mr. Haigh—10th, *Neath (Bethania)* one (a S. S.) Mr. Davies.

## BAPTISM FACTS AND ANECDOTES.

**BAPTISM IN THE STATE-CHURCH.**—There has been a remarkable movement in Rochdale respecting the ordinance of baptism. The congregation of the parish church, which consists chiefly of the poor, is always crowded, and the fervent and earnest demeanour of its members has frequently attracted the notice and admiration of strangers. But it is a circumstance of peculiar observation, that almost every Sunday there are adult baptisms in this church. There have been no less than forty from January last to the present month in this year, and in previous years many others have occurred. The attention of the people to the importance of the sacrament, and to the neglect of it, which had formerly prevailed, was first aroused by Mr. Philip, formerly Unitarian minister in Rochdale, who was, through the sacrament of baptism, admitted into the Church. The forcible reasonings, and beauty of the office for the baptism of those of riper years, produced a lively impression on the congregation, which was not allowed, by the vicar and his active curates, to die away. The result has been a continued and increasing sense of the guilt and danger of neglecting the sacrament of baptism so expressly and solemnly ordained by Christ; and we cannot but think the knowledge of these facts will be highly interesting to all good churchmen. *Manchester Courier.*

**HALF-BAPTISM.**—A friend, writing from a southern county, says:—"Yesterday, the infant child of Mr. J. S.—being supposed to be in dying circumstances, the Rev. W. P.—, rector, was sent for to *half-baptize* it. After the ceremony was performed, the father enquired the price, and was assured by the rev. gent that he was always glad to do so good a work, and should not charge anything. The father expressed sorrow for having troubled him, but considering the circumstances, he thought that he had better send. 'Certainly,' said the rev. gent, 'for if the child had died, it would have been very shocking; for you know to what an awful place it would have gone. Now it will go to heaven!'—Query—What is half-baptism which thus saves souls?"

**BAPTISM DEMONSTRATED.**—One of our friends asks:—"Have you seen a work on Infant Baptism, by a Mr. Wilson, of Belfast, professedly an answer to Dr. Carson's work? It is advertised in the *Morning Chronicle*, accompanied with a quotation from the *Evangelical Magazine*, stating that 'the author had proved to demonstration that immersion is not necessary to a baptism.'—All we can say is, that if so, "It is," as brother Peggs would say, "a new thing under the sun."

## RELIGIOUS TRACTS.

**RAILWAY LABOURERS.**—Having received from the Religious Tract Society a grant of a considerable number of tracts and handbills, I think about 2,000 or 3,000, I looked upon it as a token for good, that the Lord approved of my anxious efforts to try and do good in his name among the railway-men. I now rose early, and with a small bundle of tracts and handbills visited each morning a different portion of the works of the railway. I have stood at a part of the road leading from the works, when the men have been coming to breakfast, and been surrounded by 150 or 200, sometimes more, of rough and gigantic men, all anxiously crowding round to receive a tract. And I truly believe, that hundreds of portions of the blessed word of God, which is able to make "wise unto salvation through faith which is in Jesus," have been read and conversed about, while the hardy sons of toil have been partaking of their morning repast; sometimes I got an opportunity of giving a few words of exhortation, on the love of Christ to sinners, but I grieve to record, that the London mechanics—better educated, better paid, and better clothed,—were far more insulting to me, personally, and hostile to the truth of the gospel, than my friends of the spade. I do not remember one instance where an excavator or brick-maker has ever personally insulted either myself, or mocked at my message. Through visiting the works daily, I became known, to some degree, among them, and have often gone to the houses where they took refreshment, etc., and distributed narrative tracts amongst them—of these they were very fond. I got well known amongst the labourers by the name of the "Book-chap" and the "Tract-man." After some intercourse and experience amongst the railway men, I found that intemperance prevailed amongst them to a very fearful extent; that it was, as it ever is, the fruitful parent of most other vices and immoralities, mental, physical, and domestic. I continued from the period of commencement in 1830, to the year 1846, distributing tracts and cheap publications, not only among the railway people, but generally amongst all classes of individuals wherever I could get the opportunity, such as amongst factory workmen, cab-drivers, at the doors of gin palaces, and in markets on Saturday evenings, and to unfortunate females. With many of the latter of whom I have had very deeply interesting conversations respecting their sinful course of life, and have heard relations as touching as any fiction of a sentimental and pathetic character could possibly be. I have been enabled, by the help of God, to

circulate amongst the working classes in the metropolis, and suburbs, not less than 10,000 to 12,000 tracts and handbills, and a few bibles and testaments, and small works of an elementary religious character.

**GRATUITOUS DONATIONS OF TRACTS FOR 1849.**

This year we hope to do more in this way than we have ever done—that is, if the extended sales of the *Reporter* enable us to do so. And therefore we again state that it will have been noticed by our readers who have carefully read the copies of letters which we have inserted from parties making application, that, in many parts of the land, a strange and most unaccountable ignorance still exists of the leading principles of the baptist denomination. We believe there are yet in our villages, towns, and cities, many, who, like the writer, for nearly the first twenty years of his life, never saw the initiatory ordinance of the christian religion scripturally administered. How can such as these be reached and instructed, except by the distribution of well-written small publications? Infant sprinkling, by which chiefly the farce of baptismal regeneration is acted, is the main support of popery, and all national religious establishments. Only undermine and explode the system of infant sprinkling, and they will assuredly totter and fall. What we, as baptists, contend for, is, that every believer in Jesus should voluntarily and freely make an individual profession of his faith. This is spiritual christianity; and the contest is growing more close every day between those who support a merely formal system, and those who are anxious to maintain the importance of personal piety. Let us, then, gird ourselves anew to the conflict. So far as we are able, we shall be willing to furnish ammunition; and we would again encourage our friends in the villages, towns, and cities, of Britain and her colonies, to apply to us for supplies during the present year.

APPLICATIONS for grants, and list of DONATIONS made this month, in our next.

N.B. For directions how to make applications, see last page of this number—page 42.

**SUMMARY OF DONATIONS—1848.**

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

	Handbills.	Tracts.	Invitations.
To Dec., 1847—	380,800	18,075	28,500
To Dec., 1848—	24,000	1,200	6,600

Total . . . 404,800 19,275 34,000  
And about 4,000 copies of *Reporters*.

## SABBATH SCHOOLS AND EDUCATION.

### HISTORICAL FACTS OF SUNDAY SCHOOLS.

From "*The Teacher Taught*," by Rev. Edward Russell.

ALTHOUGH there were some things in operation similar to Sunday-schools before Mr. Raikes began his career, yet these were so few and limited, that we may properly call him the Father of Sunday Schools.

Robert Raikes was born at Gloucester, in the year 1735; hearing and seeing much wickedness, especially among the children of the lower streets of that city, he had them collected together, and sent them to women who kept schools during the week; these women instructed the children, and for their services were paid one shilling per day—this was in the year 1782. Others followed his example, and schools became general.

In 1785, a society was formed, having for its object the establishment of schools throughout England.

The good work spread so rapidly, that it is thought in 1786, 250,000 children were receiving sabbath-school instruction.

From the period of its establishment, to the year 1800, the Sunday School Society expended several thousand pounds in paying teachers, but in the above named year, gratuitous teaching became general.

In the year 1803, the Sunday School Union was formed in London, on the 13th of July; the object of which was to help on Sunday-schools by cheap and suitable books, and all other proper means.

In 1810, a Sunday School Society was formed for Ireland, which has worked very efficiently. In 1824, a similar one was formed at Philadelphia, for America; and such has been its success, not only in diffusing information, forming Sunday-schools, and establishing auxiliaries, but especially with regard to spiritual things, that during the first eight years of the existence of the Society it was reported, that 20,303 teachers and scholars had been devoted to God, in connection with it.

In 1787, the Scotch Sabbath Evening Schools were established; whose object is to teach, in the plainest manner, the way to heaven to children in general, and they are especially blessed to the elder boys and girls who may have ceased to be benefited by either the Day or Sunday-school.

The Bible Society, one of the greatest and most blessed of the day, arose out of Sunday-schools; the above Society thus originated:—

A minister of Wales went to London to solicit subscriptions for Bibles for the

Welsh population generally, and for the Sunday-schools in particular. The circumstance was mentioned at a meeting of the Tract Society, when a thought came into the mind of a minister present,\* that they might as well attempt to supply the whole world with Bibles, as merely to send a few to Wales.

A public meeting was called in the London Tavern, where a society was formed on the 7th of March, 1804.

This Society has been the means of originating similar institutions in many parts of the world; it has not only printed the Scriptures in many languages and dialects in which they had never appeared before, but also assisted many missionary and kindred societies, in the circulation of the word of God.

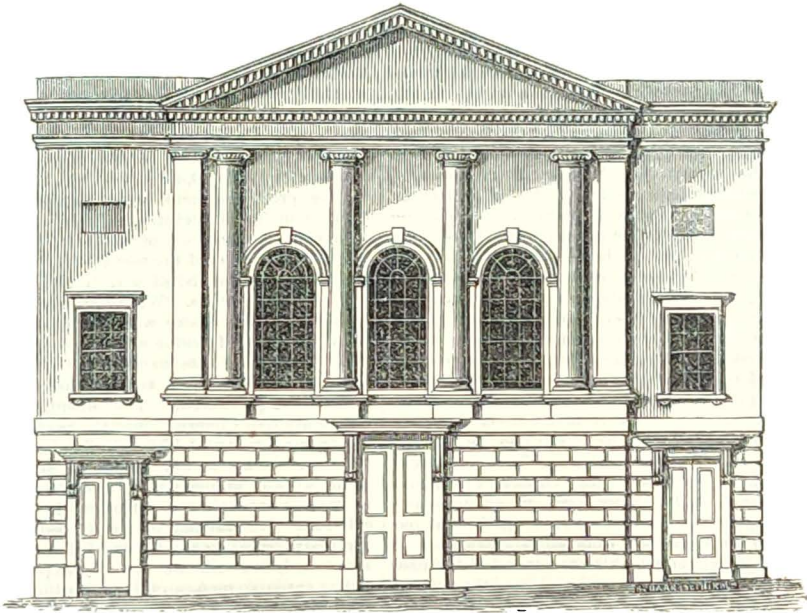
Adult Sunday Schools were formed by the Rev. Mr. Charles, in Wales, in 1811.

Some adults came with the children to the Sunday-school; not liking to see them mixed, he formed the adults into separate classes, and finally they were taken to distinct places, where they were taught, even before they could read, the great facts of our holy religion—they were taught to read the book whence those facts were drawn. The same plan of teaching adults was soon adopted in different parts of Britain and America.†

But even if we were able, our space would not allow, nor time permit, to enumerate all the advantages directly and indirectly arising out of Sunday-schools; they have assisted Tract, Benevolent, Young Men's, and Literary Societies, but especially Missions are indebted to them, not only in a spiritual point of view, but even financially. There is one branch of the church in which the children, principally those of the Sunday-school, collect thousands per annum for the funds of missions; and there are other branches whose missionaries have actually been sent forth by the efforts of the children of the Sunday-school; and also in the mission-field, the man of God looks with great patience, but still with equal faith, that the seed sown there will produce an abundant and glorious harvest; and it may be emphatically said of our Educational Institutions, both at home and abroad,—Our Schools are our Hope.

\* Rev. Joseph Hughes, baptist minister, Battersea.

† See Winks's History of Adult Schools.



## INTELLIGENCE.

### CIRCUS CHAPEL, BRADFORD STREET, BIRMINGHAM, LATE AN AMPHITHEATRE.

THIS building, for many years appropriated to equestrian exhibitions, having been offered for sale at a time when some friends of religion felt the special necessity of a place of worship in the locality, and being considered highly adapted for the purpose, was, some few months ago, purchased for £1050, and has, since that time, been converted into a place for divine worship.

The purchase money has been borrowed on mortgage, but the expense of fitting up, which amounts to something more than £1000, is intended to be raised by subscriptions, towards which about £800 have already been contributed, and the whole is now in course of being put in trust for the baptist denomination.

The situation is a most eligible one, being in the centre of a densely populated district, very inadequately provided with schools or places of worship, and contiguous to a large and influential suburban population.

This substantial edifice, the dimensions of which are sixty feet by about ninety, and containing besides, ample room for schools and vestries, was opened for divine worship on the 24th October last, when two impressive and appropriate discourses were delivered, one by the Rev. Dr. Raffles of Liverpool, and the other by the Rev. J. Aldis of London. Since that time, the pulpit has been supplied by the Rev. J. Saunders, late of Sydney.

On the 31st of the same month, a large and interesting tea-meeting was held, the tables being kindly and gratuitously furnished by ladies belonging to various congregations of the town, when several encouraging addresses were delivered, and collecting-cards issued.

It is hoped that this effort to advance the cause of the Redeemer will be favoured with manifest tokens of his blessing; and that soon a minister, qualified to occupy a post of such importance, will be provided; and it is hardly necessary to add, that those friends who have commenced this work of faith and labour of love, and have already incurred considerable responsibility, feel assured of the hearty co-operation of all their fellow-christians.

*Birmingham, December 13th.*

**BLOOMSBURY CHAPEL.**—The services connected with the opening of this place of worship took place on Tuesday, Dec. 6, when the Rev. Dr. Harris preached in the morning, and the Rev. Dr. Godwin in the evening. The congregations were on both occasions overflowing, and comprised the flower of the Independent and baptist denominations in the metropolis. Neither of the opening services was followed by a collection. Between 300 and 400 gentlemen (including some ladies) were invited by Mr. Peto, M.P., and the Rev. William Brock, to dine with them on the occasion. Dinner was served up in elegant style in the commodious school-room under the chapel. During the repast, the honourable member for Norwich took the chair, and, after a few observations of cordial welcome, informed the company that several gentlemen would address them. Brief speeches were then delivered in succession by the Rev. William Brock, the minister of the place, the Rev. John Alexander of Norwich, Dr. Thomas Price, and the Rev. Dr. Archer. Mr. Brock stated the providential circumstances which had led to his separation from an attached flock in Norwich, and to his acceptance of the new post assigned him, and explained the magnificent arrangements made by Mr. Peto, not only for the erection and conveyance to trustees of the edifice in which they were then assembled; but also for the building, in due time, of a similar place of worship in some other district of the metropolis equally in need of such accommodation. Mr. Brock also stated, that the church to be formed in connection with his future ministry, would be formed on the principles of open fellowship; and that, among the institutions designed to be established in association with it, provision would be made, not merely for foreign and domestic missions, but also for the visitation of the surrounding poor, and their relief in poverty and sickness. He concluded with asking the prayers of the company for the success of the new undertaking, and also for the church at Norwich, now destitute of a pastor. Mr. Alexander expressed, in a very touching manner, his friendship for Mr. Brock, and his good wishes for the success of his new enterprise. Dr. Price took occasion to refer the secession of Mr. Baptist Noel, and, after having deprecated the exclusiveness of denominational feeling, bore testimony to the honourable and useful career of his friend and brother, Mr. Brock. Dr. Archer, as a conscientious Presbyterian, avowed his entire sympathy in this undertaking, and, as a West-end minister, welcomed Mr. Brock to the neighbourhood, declaring his conviction that there was ample room for his labours. Before dinner, a blessing was asked by the Rev. Dr. Cox, and the Rev.

J. H. Hinton offered prayer before service in the morning. The whole proceedings on this occasion were of the most auspicious nature. The chapel is spacious and commodious, well lighted, and well adapted for hearing. Apart from the site, the cost of the building was £8,700. Of this sum, Mr. Peto gives £4,700; for the repayment of the other £4,000, he holds a mortgage on the premises; and, when that is redeemed, he intends devoting the redemption money to the erection of another chapel in some other part of the metropolis. The new chapel is furnished with a very fine and powerful organ. We trust that the founder and the pastor will speedily have the satisfaction of seeing a large congregation in constant attendance, and of witnessing the formation and prosperity of a flourishing church. The opening of "Bloomsbury Chapel," though probably not deemed an event by our daily contemporaries, marks, in our judgment, an era in the work of evangelization, and demands at least a conspicuous mention in our columns. We may talk of the necessity of aggressive efforts, and of increased chapel-accommodation till we are hoarse; but unless christian men can be prevailed upon, each in his measure, to imitate the munificent zeal of Mr. Peto, and the noble self-sacrifice of Mr. Brock, little will be done. It is unnecessary—at least—we would fain persuade ourselves it is unnecessary—to do more than hold up this noble example before the eyes of the churches,—an example in every respect so worthy of being followed.

*Patriot.*

**LLANELLY.**—The baptist church at Bethel sea side, Llanelly, held their sixth anniversary, Oct. 24 and 25. The meetings throughout were well attended, and the powerful sermons delivered seemed to make a deep impression on the minds of the numerous and respectable audience. The collections amounted to £75, and we are much gratified to be able to announce that the whole debt which remained on this neat and commodious chapel is now paid. Much praise is due to the unostentatious and constant liberality of the friends that worship here. They have evidently "a mind to work," and it would be well if other churches were earnestly to try what they can do themselves in extinguishing their debts instead of resorting to the old and worse than worthless system of sending their ministers from home.—W. H.—[We heartily second our correspondent's suggestion.—ED.]

**LLANDOVNEY.**—The anniversary services were held in this town on the 25th and 26th Oct. The congregations were numerous, the collections towards liquidating the debt remaining on the chapel liberal, and the sermons impressive.

**RYDE, Isle of Wight.**—[It affords us much gratification to be able to furnish the following pleasing information.]—I now send you a report of our proceedings and present prospects in the important undertaking in which we are embarked,—the “baptist cause at Ryde.” You are aware that this is a rapidly increasing town, and, as a watering place, has become of some importance. Among the visitors there are generally not a few baptists. These circumstances have long made it a subject of great anxiety and prayer with those baptists resident in the town who love their principles, believing them to be those which the Head of the church instituted, that an attempt should be made to establish a baptist interest in Ryde. But many difficulties met us, one of which was, the obtaining a suitable place to assemble in. At length we met with a place in the most desirable situation in the whole town—the first floor of a house in the Colouade, which we converted into one room, papered it afresh, and fitted it up as a chapel, and on a blank window facing the street lettered “The Baptist Chapel.” This place we opened on Nov. 19, 1843. You can conceive our anxiety on the morning of this day; but blessed be God, our highest anticipations were exceeded; and since that period our sabbath morning attendance has gradually increased, and in the evening we are full. Last sabbath all could not get in. A sabbath school, an adult bible class, and week evening services have been established, and are all well attended. The ordinance of baptism will (D.V.) be administered on Christmas-day to nine candidates, and a church is to be formed on Jan. 1, 1844. Humanly speaking, only two things are now wanted to ensure success: means to support a stated ministry, and a larger place to worship in. The Lord has sent a young man to be our minister, who seems every way adapted to the work, and we trust He will also provide the means of supporting him. We appeal to kind friends for aid; at the same time assuring them, that we shall put our shoulders to the wheel with all our might.

SAMUEL YOUNG.

51, Union Street, Ryde.

**NORTH SHIELDS.**—The jubilee of the baptist church, North Shields, was commemorated by special services, held on Lord's-day 10th, and Monday 11th Dec., and by a social tea-meeting on Tuesday evening, at which several interesting addresses were given by various ministers and brethren.

O. P.

**NORFOLK.**—Mr. Graco, of Battle, Sussex, desires us to state that after a pastorate of twelve years at Battle, he is about to resign, expects to be at liberty in March, and is open to invitations.

**IRELAND, Danbridge.**—Brother Bates says, Dec. 12,—“If spared, I shall be over in England soon, and I must try to get some money if I can, for our chapel, before I return. The facts of the case are simply these:—I came here two years ago—I hope that I have had the grace to work with activity—God has blessed us—we have forty-eight members, and a good congregation—a piece of ground very providentially was offered for sale—we bought it, and if I could get £100, beside what I have got, I think we can get up a place that will suit us. I shall have *no pulpit*, but a sort of low desk in front, with about three steps up to it. Ireland is a hard field of labour; but I think all systems of unholy and unrighteous oppression are giving way. And they must give way before the light and energy of those truths and ordinances which we preach and administer.”

**GREENWICH.**—As our chapel in London-street was much too small for our increased congregation, we have commenced the erection of a far more commodious one in Bridge-street, which we expect will be ready next spring, until which time we have taken the Lecture Hall, on Royal Hill, a place which will contain above 1000 persons, which was opened on Lord's-day, Nov. 12, and is well filled. We are likewise thankful to say that since our esteemed pastor, brother Gwinnell, has been with us, our church has greatly increased. Last June nineteen were baptized, one was 92 years of age; on Nov. 9th, ten more followed the footsteps of their redeeming Lord through his watery grave. On their reception, our pastor, according to his usual practice, publicly, but briefly, related the experience of each. The Lord has done great things for us, whereof we are glad. May we all be faithful!

J. T.

**DISS, Norfolk.**—The baptist church in this town held their annual members' tea-meeting in the vestry Dec. 12th, which, as on all previous occasions, was found to be most spiritual and soul-refreshing. Pastors and churches would find it of essential service if some such plan were adopted to bring the entire church together occasionally; when, for the time, all distinctions between rich and poor is forgotten, and the servants of our Lord meet on terms of perfect equality. The beneficial results of such services cannot be appreciated where they have not been enjoyed.

**DOWNHAM MARKET, Norfolk.**—We rebuilt our chapel in 1845, and by various means and efforts reduced the debt to £68. On Dec. 10, after sermons by brother Pike of Wisbech, and a tea-meeting next day, we had a public meeting, G. Graves, Esq., in the chair, when the whole debt was extinguished.

G. P.



THE REV. JOHN BIGWOOD, (*Baptist Minister*.)—We hear that this reverend gentleman is about to leave Exeter, having taken charge of a church in Blackfriars, London. His congregation at Bartholomew-street, it is said, intend to mark their esteem and affection towards him by presenting him with some token of respect. The rev. gentleman will be much missed in this city, having been very active and useful in all good works. We need not mention the Literary Society, the City Mission, and many other excellent societies, which sustain a loss by his departure.—*Western Times*.

SHREWSBURY, *Claremont-street*.—The recognition of Mr. W. P. Williams, late of Bristol College, took place on December 14. Brethren J. P. Mursell, and Dr. F. A. Cox, preached. The Lord's supper was administered at the close of the service. A tea-meeting was also held, when ministers of several denominations were present, and took part. The proceeds were to be set apart to a proposed enlargement of the chapel. We learn that the ministerial labours of Mr. W. have already met with the divine blessing, especially among the young. We wish him great success.

CARDIGAN.—The first anniversary of the opening of the new baptist chapel, was held October 25th and 26th. The congregations were very large, and on the first and second evenings overcrowded. On the following Lord's-day, Mr. Roberts and Mr. Hiley preached. The total amount of the subscriptions and collections in connection with the anniversary amounted to *two hundred pounds, nine shillings, and twopence*; which proves to a demonstration that the voluntary principle is not dormant at Cardigan.

MERTHYN TYDVILL.—The English Baptists held their anniversary in their commodious chapel, High-street, on the 16th and 18th Oct. The Rev. G. H. Davies, King-street, Bristol, and the Rev. E. Roberts, Pennel, Rhymney, preached on the occasion. The congregations were very numerous, and the collections after each service exceeded the most sanguine expectations of the friends.

HIGHGATE.—On Wednesday, Nov. 22nd, the Rev. S. S. Hatch, late of Wallingford, Bucks., was recognised as the pastor of the baptist church at Highgate, near London. Brethren Pottinger, Stovel, Jones, Dr. Hoby, Birch, (Ind.) and Hintou, conducted the interesting and profitable services, which were well attended.

NEWTOWN, *North Wales*.—The anniversary sermons were preached Oct. 22. The spacious building was crowded to excess, and the collections for the liquidation of the debt amounted to nearly £40. This was in addition to £800 subscribed for the same purpose a little while ago.

THE NEW BAPTIST CHAPEL AT NEW SWINDON.—The above place of worship, which has been for some time in the course of erection in this recently formed town, is now nearly completed. Thursday, the 4th of January next, is the day fixed for the opening. The building itself is handsome and commodious, of the Lombardic style, and is much admired for its appearance—an ornament even to this rising town, where so much architectural taste has been displayed. Swindon New Town has a population of about 3,000 persons, who have come and located themselves here from different parts of the country, where they are engaged in the manufactory of steam engines, carriages, &c., at the general depot of the Great Western Company. These interesting people are most of them dissenters, from habit, principle, or both, and are pleased that this effort is made, as it is principally for their accommodation. This undertaking is, indeed, felt by the few persons who have entered upon it, to be a very weighty affair, as well as interesting and promising; still, it is most sincerely hoped that the friends of the Redeemer will cordially help them in their labour of love, so that an effort so nobly designed and carried on may be crowned with that success which is so ardently desired.

COLSFORD.—A friend informs us that such is the crowded state of the congregation attending on the ministry of Mr. Penny, that they have much difficulty in finding accommodation for the hearers.

LYNDHURST, *Hants*.—The General Baptist Chapel here has been re-built in the Roman style, and was opened on Nov. 7.

WATFORD.—Mr. Edmund Hull has resigned the pastoral charge of the baptist church here after fifteen years service.

---

## MISSIONARY.

---

### JAMAICA.

MY DEAR BROTHER,—I have copied the inclosed letter from my son-in-law, Mr. Hutchins, of Savanna-la-Mar, to my son at Frome, for the *Reporter*. Several friends to whom I have read it, having expressed a desire for its publication, I thought your very useful magazine a suitable vehicle. Wishing you increasing success,

I am, yours affectionately,  
Calne, Nov. 20, 1848. THOS. MIDDLEDITCH.

---

“*Fuller's Field*, Oct. 5, 1848.

MY DEAR BROTHER,—The 1st of August passed off at our station most delightfully; and we might have earlier sent home an account to our friends, but we have been kept in anxious suspense, expecting hourly,

untill last week, a summons to the Honourable House of Assembly, to give evidence about the *reported* rebellion; but as I so completely defeated the authorities here, I suppose they were afraid, and as the House is now prorogued, I am so far safe at present, and hope to remain quiet, and at home. Brother Hewett has been up, and I believe returned, but I have not yet been able to see him, for my own travelling from station to station, is too great.

I think I stated to you in my last that I had taken "the bull by the horns," as to the determination of our authorities not to allow me to have a public service in Savanuala-Mar, on August 1. I appealed at once to high quarters, obtained permission, and now for the sequel. Why the 1st of August came, and went away again, *and we had no rebellion!* In order to keep everything as quiet as possible, we determined not to administer the ordinance of baptism, as we generally have done on that day. On such occasions a large crowd, going to, and returning from the water, produces a degree of excitement. Our church, therefore, determined to put off the administration of that ordinance for a season, and accordingly we made no preparation. But God would not have it so.

On our return home from Sutcliffe, we found that a captain and a doctor from the ship G—, then in the harbour, were very anxious to see me. The captain is an *out and out* baptist, and above all, a christian, thoroughly rooted and grounded in love. He is master of his own vessel, a floating missionary, a distributor of tracts and books by thousands: he was baptized by Dr. Judson, in Burmah, and is a deacon of the baptist church at G—. This gentleman was anxious to see me; though at first, from the awful account given him concerning me and my people about the rebellion, he had determined he would not come near us. But some of our planters and magistrates went on board the ship, and began most awfully cursing and swearing against me, to the captain, and all because I was a "baptist parson," who had turned their wicked diabolical plans upside down. The captain now saw through it, and the doctor too. The captain made a noble stand. "Now, gentlemen, hold; I'll have none of this aboard my vessel—I am a baptist too!" spoken with the voice of a commander, so sternly as not to be misunderstood. All were amazed, and stared one at another, till one more bold than the others said, "Come, captain, let us have none of your nonsense; let us all have a drink, and to business." "To business, gentlemen, as soon as you please; as to drink, mine is the wrong vessel: mine is a teetotal ship." All was utter amazement,

business was soon dispatched, and they all hastened to land.

After this, the captain and doctor came to see the "recrunt to his country's good," but to their astonishment, as they afterwards said, "We saw not a warlike person, but a zealous and devoted minister of Christ, as it appeared to us—in a word, we were prepared for the worst, but your christian, brotherly, open, and affectionate reception of us, convinced us instantly that you were persecuted for righteousness sake; we were disarmed—you had taken full possession of our best affections—our souls were knitted to your soul—we wept—we gave God thanks, and said, 'This is a man of God; the man to do his work for us,' hence we gave you no rest until we had stated, and gained our desire respecting the ordinance of baptism."

After much animated conversation indoors, we went into the chapel, and there they wished me, if possible, to arrange to baptize Dr. M'cR. I stated, that though fully convinced of his having undergone a change of heart, I could not, for we had deferred the administration of the ordinance of baptism, and were not now prepared. The captain stated, that I was not called on to bring the doctor before the church, that he might be received formally into communion, that he was a firm believer in Christ, convinced of his duty to be baptized, and wished to receive that rite at my hands. I then said, "We have no friends ready to receive the ordinance with you."—"How many were baptized with the Eunuch?" I was in a fix; and thinking it better to obey God rather than man, altered my determination, and agreed to baptize him on the 1st of August, and arranged accordingly.

At the dawn of day we met in the chapel for prayer, then proceeded about a mile and half to a lovely stream, overhung with our tropical evergreens—banks high—a large rock in the centre of the stream, on which island the doctor and I stood; he in his white tunic, made for the occasion, and I in my black gown. I conducted the service as follows: a hymn, reading the scripture, and prayer, then called on the candidate to address the congregation, and state the reasons why, as a stranger, he wished to be baptized, which he did in a beautiful way. I then gave an address, and hand in hand we went down into the water, and I then baptized him; and I say not too much, when I say, "the Spirit overshadowed us." He was then led up the bank to his tent; I gave out "Praise God from whom all blessings flow," pronounced the benediction, and the mass of the people began to retire.

Amongst the throng at the water-side was the government officer of the ships, a fine tall portly figure, dressed in his uniform,

which made him very conspicuous. He wept, but tried not to weep. Amongst a crowd who waited for brother M'cR. to come from his tent the officer waited for me, seized me by the hand, and said, "Sir, I have seen many sights, but this surpasses all. Your service has unmanned me. I have heard this ordinance spoken of, and spoken against, but never till now attended its administration. The impression, sir, your service has made on me, time can never erase." He breakfasted with us. He then said, "Nothing could ever draw a tear from me; I have been to all parts of the world, I have attended all sorts of sights, I have beheld most horrid sights, have witnessed horrible scenes of carnage and blood, but for many a year not one tear has been shed by me. I cannot say so now." He who could clap his hand on his bare sword, now dangling by his side, and use it without a tear, has, I hope, been pierced by the sword of the Spirit. To God be all the glory!

At eleven o'clock the chapel was crammed, and about 100 horses in the yard; so that being all on our own ground, we, with our orderly, lively proceedings, could bid defiance to our enemies. Commenced by prayer, singing, and reading the scriptures. Brother Dr. R. prayed—singing; Captain H. prayed—reading, sermon, singing, close.

At the Lord's supper I addressed brother M'cR. and the deacon captain joined our deacons in handing round the elements to a black church, or nearly so. Subsequently, each of these brethren addressed the church, and most delightfully too. We sung, all standing up,—

"Oh when, thou city of our God,  
Shall I thy courts ascend—  
Where congregations ne'er break up,  
And meetings have no end?"

This, sung with the joyful chorus, was overwhelming. They distributed about twelve or fifteen hundred tracts at both services. The Wesleyan minister came to dine with me, and so we closed the *rebellion* for the day!

The captain and Dr. remained a few days in the harbour. They gave us presents beyond measure—money, medicine, cheese, bacon; articles from Africa, Burmah, &c.; books—including Robert Hall's works, six vols.—stationery, &c. As they left here for Havannah, we suppose they will soon be on their way home. Oh, that I may see them again yet once more before they die! If not, we shall all meet in heaven, and when we have well satisfied ourselves with looking at Jesus Christ, I will shew them to you there.

With the very best heartfelt love to you and your beloved wife I can give or you receive, I remain, with united love to all,  
yours truly,  
JOHN HUTCHINS.

## RELIGIOUS.

"THE PEARL OF DAYS."—Many of our readers are no doubt aware, that the writer of this beautiful essay, and the equally beautiful biographical sketch by which it is preceded, resides in Berwickshire. The name of the young authoress is Barbara Smith. Her father was gardener to Mr. Fordyce, of Ayton, and she now resides with her widowed mother in the village of Ayton. Perhaps some of our readers may not yet be aware of the circumstances in which the essay originated. A gentleman in the West of Scotland had offered three prizes—of £25, £15, and £10, respectively, for the three best essays on the sabbath, written by labouring men. No fewer than 950 essays were given in. Among the number was the one we are noticing. It could not properly be received for competition, but its merit was such as to lead the adjudicators to publish it, with a memoir of the authoress. It was accordingly published under the Royal sanction, and the writer rewarded by Her Majesty.—*Berwick Advertiser*.—[The number of essays given is underrated considerably, no less than 1,045 having competed for the prizes.—*Patriot*.]

We rejoice to observe how the special attention of the working classes has been thus directed to the sabbath-day with all its untold blessings. And here we would take occasion to direct our readers to an excellent tract just issued from our own press, and published by B. L. Green, under the title of "The Poor Man's Day," by John Buxter Pike, baptist minister, Bourn, eldest son of our venerable friend, Mr. J. G. Pike, of Derby, which is peculiarly adapted for circulation among our working population at this peculiar juncture.

WESLEYAN METHODISTS.—According to the returns presented to the Conference, there were belonging to this body, in Great Britain last year, 330,370; this year 338,801; decrease, 518. In Ireland last year, 24,033; this year, 23,142; decrease, 1,491. In ascertaining these numbers, the names of 1,003 members were taken down, who were known to have emigrated from the Irish Societies during the year. Numbers on the Foreign Missions, last year, 100,308; this year, 97,451; decrease, 2,852. In explanation of this, it was stated that 1,087 had been transferred to the care of the Canadian Conference, leaving the nett decrease 865. Total number of members in connexion with the Conference last year, 464,316; this year, 460,454; total apparent decrease 4,861. Number in connexion with the Canadian Conference this year, 23,842; last year, 21,740; apparent increase, 2,093. But

deducting 1,987 transferred as above stated from the missions, the nett increase is 106. Taking the total decrease as reported, 4,861, and the total increase in the Canadian Conference as above, 2,093, shows a nett decrease upon the whole returns of 2,768.—This is, indeed, an astonishing increase from the first Methodist Society formed by JOHN WESLEY in 1739,—little more than a hundred years ago. At the last Conference which Mr. Wesley attended, (that of 1790,) there were reported only 205 preachers and 71,688 members. From that parent stock, all the other Methodist Connexions have sprung; and the aggregate number of members in all these Societies, including those in the Colonies and the Foreign stations, is now upwards of 600,000. The whole of their 6,000 chapels have sprung up since the middle of the last century; and by far the greater part within the past thirty or forty years. The New Connexion dates only from 1797; the Bible Christians from 1815; the Primitive Connexion from about 1818; and the Methodist Association from 1834. And all these places of worship have been built and maintained by the Voluntary contributions chiefly of the middle and poorer classes. Call it the Voluntary principle, or the principle of Methodism, or the Religious principle, it must be a principle of wondrous social power which has so vigorously struck its roots, and developed itself in such results.

**THE HON. AND REV. BAPTIST NOEL.**—The publicly avowed secession of this distinguished Episcopalian Minister from the Established Church has excited considerable sensation in the religious world. Mr. Noel was decidedly the most popular of Episcopalian ministers. His spacious place of worship was usually crowded with hearers. His bearing in the pulpit was marked by solemnity, dignity, and earnestness. The vital truths of the gospel were his constant themes. No one could hear him without, on retiring, being convinced that the preacher was a good minister of Jesus Christ. Mr. N. is not only highly connected, but we believe he was one of the Chaplains of the Queen, and regularly officiated in his turn before her Majesty. It is reported that Mr. N.'s chief reason for secession is the Church and State question. But this will be known when his volume appears. We have heard it whispered that the "baptism of believers" only, has also occupied much of his attention. But this is only rumour at present. Now we shall see if his ghostly lordship of London will imitate his brother Henry of Exeter in the case of Mr. Shore, and forbid Baptist Noel to preach the gospel of Christ. To bring such monstrosities to a crisis, we could almost wish that he would.

**ONCE A CLERGYMAN ALWAYS A CLERGYMAN!**—The following opinion relative to Mr. Shore's case, has been received from the Queen's Advocate, Sir John Dodson:—  
 "1. I am of opinion that a priest in Holy Orders of the Church of England, although styling himself a seceder from that church, and being in fact a voluntary seceder therefrom, may be committed to prison for contempt of court in preaching as a dissenting minister contrary to the lawful monition of the court.—2. It is quite obvious that neither deposition from holy orders, degradation or excommunication, can confer on a clergyman a legal right to officiate or preach as a dissenting minister.—3. I think that if the bishop were to degrade and depose a clergyman from holy orders he might be liable to the penalties imposed by the Statute 41 George III. c. 63. if he attempted to sit in the Commons House of Parliament.—4. I am of opinion that excommunication would not entirely release a clergyman from his priestly character so as to give him the status of a layman."

*Doctor's Commons, August 24th, 1848.*

Then the whole of this amounts to *this*—that a church clergyman is more of a slave than any man in England! Who would be a church parson at such a price? we would not—to perpetrate a little parody—

———"for all the wealth

That livings bought and sold have ever made."

**ROMANISM.**—The Rev. Robert K. Sconce, B. A. of Brasenose College, Oxford, has conformed to the Church of Rome. The rev. pervert, in publishing his reasons for secession, urges that he had, previously to his leaving the Church, been permitted by his diocesan to teach and hold the identical doctrines which he now holds in connexion with Rome; and that the only doubt existing in his mind for a considerable period previous was, whether his own diocesan or the Bishop of Rome had the greater claim on his obedience. Mr. Sconce was ordained in 1845.—*Church and State Gazette.*

#### GENERAL.

**ABROAD**—More wonderful political events never perhaps occurred since the world was inhabited by man than those of the year just ended—and its closing scenes were more wonderful than its opening. Since our last report four great events! The Emperor of Austria has resigned the imperial crown to his young nephew.—The King of Prussia has granted a very liberal constitution to his subjects—nearly "the charter."—Louis Napoleon is elected President of France. The votes were—

For Prince Louis Napoleon . . . 5,434,226  
 For General Cavaignac . . . . . 1,448,107  
 But the most wonderful event is the flight of the Pope from Rome in disguise, who

has taken refuge in the kingdom of Naples, and is now sheltered by the only remaining monarch of the *Bourbon* family. Thus closed 1848—the year of European revolutions—the Pope opened the scene, and the Pope has closed it. What next?

At HOME.—The fine open weather has been favourable to health, the dreaded cholera not having made any alarming progress. Trade is good—our exports were never greater. Food is cheap, and employment more plentiful. For instance—last year, about 1000 men were “on test work,” in the borough of Leicester, now not one.—There has been an election for the “West Riding.” Mr. Denison, a tory, beating Sir Culling Eardley, a liberal whig; the contest, they said, was between “Church and Chapel.”—Parliament will meet on the 1st of February.

SUNDAY TRAVELLING ON RAILWAYS.—This subject will be brought before Parliament

next session, with the view of binding railway companies by Act of Parliament to carry passengers on Sundays throughout England, Scotland, and Ireland, at the same fares as on week days.—*Chronicle*.

ARBITRATION—*not War*.—We observe that the Congregational (i. e. Independent) Board of Ministers have agreed to petition Parliament in favour of this peaceful mode of settling national disputes. We hope the Baptists will do so too.

In LONDON there are 12,000 children regularly under training to crime, 30,000 thieves, 6,000 receivers of stolen goods, 23,000 picked up in a state of drunkenness, 50,000 habitual gin drinkers, and 150,000 persons of both sexes leading an abandoned, licentious life.

THE POSTAL CONVENTION WITH THE UNITED STATES.—A considerable reduction will be made upon the postage of American letters.—*Times*.

## MARRIAGES.

At the baptist chapel, Coleford, Gloucestershire, by Mr. Penny, Aug. 22, Mr. P. Watkins, to Miss C. Jones.—Sep. 10, Mr. J. Morgan, to Miss M. Waite.—Nov. 27, Mr. J. Summers, to Miss A. Rideford.

Nov. 7, at the baptist chapel, Warwick, by Mr. Nash, Mr. S. Green, to Miss A. Thomas.

Nov. 10, at the baptist chapel, Ridgmount, Beds, by the Rev. J. H. Brooks, Mr. George Negus, to Mrs. Waving, both of Husbourne Crawley.

Nov. 21, at the General Baptist chapel, Boston, by Mr. T. W. Matthews, Mr. W. Fawcus, to Miss M. Brewer, both of Spalding.

Nov. 21, at the baptist chapel, Keighley, by Mr. Howieson, Mr. John Hall, to Miss Ann Shuttleworth.—And on Dec. 7, Mr. Wm. Newton, to Miss Isabella Hustwick.

Nov 22, at the baptist chapel, Ingham, Norfolk, by Mr. J. Venimore, Mr. William Slipper, of Hickling Priory, to Emily, daughter of Mr. William Howes, late of Happisburgh.

Dec. 7, by license, at the baptist chapel, Great Ellingham, by J. Cragg, Mr. James Barnard, to Mary, only daughter of the late Mr. Isaac Sparkhall, of Rookland.

Dec. 12, at the General Baptist meeting-house, Hinckley, Mr. Robert Pegg, Derby, Treasurer of the General Baptist Foreign Missionary Society, to Miss Sarah Sutton; and at the same time and place, Mr. Johnson, of Hinckley, to Miss Sophia Sutton. The brides are sisters.

Dec. 14, at the baptist chapel, Parley, Hants., by Mr. P. Alcock, Mr. W. Young, to Miss K. Lockyer.

## DEATHS.

Oct. 4, at Diss, Norfolk, E. Mines Esq., aged 73, in sure and certain hope of a blissful immortality. He was one of the originators of the Independent church at Diss, and was appointed one of its first deacons, but his views having become scriptural on the subject of believer's baptism, he was baptized with his only child, in July, 1847, and joined the church under the pastoral care of Mr. J. P. Lewis.

Oct. 20, Mr. Hugh Young, a worthy deacon of the baptist church, Coleraine, Ireland, fell asleep in Jesus. He was a useful member of society, as well as an exemplary christian.

Oct. 10, Mr. R. Thomas, Neath, aged 80, the good christian whose baptism you recorded last year. Of him we have hope, that he is now with the Saviour he so long neglected, but whom he found to be gracious at the eleventh hour.

Nov. 23, Rev. J. C. Bicknell, in his 80th year; formerly minister of the Independent chapel, Welford, Northamptonshire, and subsequently at Crick, in the same county, where he died “looking for the mercy of our Lord Jesus Christ unto eternal life.”

Nov. 25, Mr. Abraham Prickett, aged 67, forman to Mr. John George, of Brims-

combe Port, Gloucestershire. He was for many years member of the baptist church, Eastcombs, distinguished for humility, benevolence, and sincerity. His hopes in the hour of dissolution were fixed on the Lord Jesus Christ.

Nov. 28, at Broomgrove, Sheffield, at an advanced age, Mrs. Thomas, relict of the late Lewis Thomas, Esq., of that place. She had been an exemplary member of the church at Queen-street chapel fifty one years, and it may be truly said of her that "she fell asleep in Jesus."

Dec. 2, at St. Helier's, Jersey, Isabella Janet, second daughter of Charles Rowand, Esq., M.D., and beloved wife of the Rev. Stewart Williamson, baptist minister. Her end was "perfect peace."

Dec. 7, Mary Rippon, the beloved daughter of the Rev. Charles Room, baptist minister, of Portsea, aged 8 years.

Dec. 8, at Acorington, Mr. Thos. Bowker, father of Mr. E. Bowker, aged 71 years. His habits were mild, inoffensive, and unobtrusive, and he was consequently much respected. He survived nearly six days after the paralytic death-stroke, and nearly all the time was sensible, and seemed quite happy, and was heard to repeat various hymns and passages, such as—"Oh, to

grace how great a debtor!" and often seemed to be in prayer. He was many years a member of the baptist church.

Dec. 8, the Rev. David Denham fell asleep in Jesus, in the 57th year of his age, after labouring in the Lord's vineyard near forty years. He was late pastor of the baptist church at Margate, and Unicorn-yard chapel, Tooley-street, London.

Dec. 15, at Thrapstone, Northamptonshire, aged 63, Mr. Henry Collier, bookseller. He was an unwearied promoter of evangelical religion, and a steady supporter of civil and religious freedom in a hostile locality, and from a time when such a course of conduct was far more difficult than at present; and suffered much annoyance and even injury from his attachment to principle. He was thirty-eight years a member, and nineteen years of that time a deacon of the baptist church in the above town; at the request of the members of which, he had, for some years, occasionally supplied the pulpit in the chapel which he attended, and in those in the adjoining villages.

Dec. 16, at Hertford, in a fit of apoplexy, Mary, the beloved wife of the Mr. S. Whitehead, baptist minister, of Hertford, in the 40th year of her age.

## CIRCULATION OF THE BAPTIST REPORTER FOR 1849.

Our hopes of an extended circulation for the year on which we now enter have been greatly encouraged by the very cheering communications which we have received from various parts of the country. Several friends have informed us that they have already obtained additional subscribers, and expect to secure more; and we do not recollect that we ever received more cordial and even flattering notes of commendation from ministers, than we have received this season. Will our friends generally allow us to remind them that *January* is the proper month for introducing *Reporter* to the notice of their acquaintance? It is not too late, though the month has commenced. Numerous subscribers are always secured in January. We hope they will remember this, and take steps forthwith. The plan of operation is simple and easy:—let each present subscriber show *this* number to as many of his acquaintance as he can, and our circulation will soon be considerably increased. *When will Baptists be as diligent to promote the "Reporter," as the Independents are to promote the "Witness?"* We subjoin a few extracts.

"I am now where there is not one resident baptist. Ever since I first saw the *Reporter*, which I did by mere chance, I have done what I was able to do to make it known. Of course my station as a private soldier prevents me from using that influence which I perhaps could command were I in civil life; and then again I am nearly always so unfortunate as not to be stationed where there are any baptist brethren. All I know of the affairs of our churches is what I gather from the *Reporter*. However, if every subscriber does even as much as myself, you will, I am sure, be satisfied. I hope to hear in the February number that the *Reporter* has doubled its subscribers. Let none despond:—I have succeeded be-

yond my expectation. We do not know what success we shall meet with till we try. The *Reporter* is a most excellent three-pennyworth, and should be on the bookshelf of every baptist, as a sort of family register."

*Royal Sappers and Miners.* J. F.

"It will afford me great pleasure to do all I can to increase the sale of your valuable publications. I shall recommend the *Reporter* again next sabbath from the pulpit. We often read extracts from its pages at our prayer-meetings, which alone are worth the price of all the numbers for a year."

P. A.  
"I wish you great prosperity in your labours."  
R. B. B.

"I have just commenced my labours as pastor of the baptist church here, and am surprised to find that there is not a single copy of any baptist periodical taken in the whole place. I find Independent magazines, and also several copies of the Church of England and Religious Tract Society publications. I intend commencing immediately, and if you could send me some bills and prospectuses as named on the cover of the *Reporter*, I think something might be done. I will do my best to extend the circulation of your magazines."

W. G.

"I feel it my duty thankfully to acknowledge the benefit I have received from your excellent periodical; for, labouring under bodily infirmity, I thought it would be impossible for me to fulfil my Saviour's command to be baptized in his name, although having a great desire to do so. But through the perusal of the "Baptism Facts and Anecdotes," and our dear pastor not making any difficulty of it, I have been enabled to obey, and I can truly say that the path of obedience is the path of happiness." M. O.

"I have been much pleased with the *Reporter* this year. Every member of a baptist church throughout the kingdom ought to make an effort to take it in. I have also had fifty copies of your *Pioneer* for gratuitous distribution, and intend to continue."

J. T. T.

"All your Magazines are eminently calculated to do good. The *Reporter* always contains a mass of valuable and interesting matter. I will promote its circulation."

J. M. N.

"I am glad often to find the *Reporter* where I least expected to see it. I wish it a wider diffusion and the Divine blessing."

H. W. S.

"You have my best wishes for your success in your spirited undertaking."

G. P. B.

"The circulation of the *Reporter* must not decrease."

W. M. J.

A minister says:—"You apologize: why my dear sir, with the mass of business you have always on hand—secular and sacred, I consider you a pattern of order; and confess that with only a portion of your secular concerns, my intellectual pursuits would soon come to a dead stand. Be thankful, and make no apology. Go on!"

"I feel it a pleasure to recommend your useful and spirited journal to all my friends."

F. S. L.

"I have obtained five additional subscribers in my bible class alone. Our minister has given out and recommended the *Reporter* from the pulpit."

J. B. C.

"Allow me to express my desire that for 1849 your circulation may be greatly increased throughout the whole denomination. I will endeavour to promote it here."

G. E.

"I consider the *Reporter* a valuable magazine and hope it will have a wide spread circulation."

J. Q. L.

"I have taken your *Reporter* from the commencement and wish it increased success."

G. K.

"May the Lord whom you serve encourage you, and make your works eminently useful."

W. H.

"I have taken the *Reporter* many years, and am convinced that it is a useful advocate of religious liberty and baptist principles."

J. E. B.

"I shall recommend it from the pulpit. I hope you will have a wider circulation for 1849."

J. R. B.

"We are very much delighted with your *Reporter* and wish it may have a good circulation."

R. C. C.

"We are doing what we can for your publications, of which we cordially approve. You may depend on us."

W. R. I.

"I feel deeply interested in the *Reporter*, and will do all I can to aid its circulation."

T. R. F.

#### DIRECTIONS FOR MAKING APPLICATIONS FOR GRANTS OF TRACTS.

*Special Notice to Applicants.*—When applying for grants of Tracts, address Mr. J. F. Winks, Leicester, and take care to tell us the name and residence of your country Bookseller, and the name and residence of his London Publisher. This need not be done when the applicant has his monthly parcel *direct* from Leicester. In all other cases it must, and when neglected, as we are sorry to say it usually is, the delivery of the parcel is delayed. We have also been, for several years, subjected to an unnecessary expense or tax from which we must endeavour to relieve ourselves. Many of our applicants, through not observing the *Special Notice* which we give in the January number of every year, do not, when making application for a grant, follow the directions there given. Unwilling that they should be disappointed, we have usually been compelled to be at the trouble of writing to them by post, which has been done by us at the expense of much time and money. This must be avoided in future, as we find it to be increasingly troublesome and expensive. We wish it therefore to be distinctly understood that in future every applicant must enclose in his letter of application three penny postage stamps: one for postage of a letter to him in return, and two for the booking of the parcel in London. If the application be not approved, the stamps will be returned. The names and residence of the writer should always be given in full and in a plain hand.

## BAPTIST REPORTER.

---

 FEBRUARY, 1849.
 

---

## BAPTIST WRIOTHESLEY NOEL ON CHURCH AND STATE.

THE secession of this distinguished minister from the Established Episcopal Church was the leading ecclesiastical event of the past year in this country. His high position in society—his noble and generous bearing—his distinct recognition of evangelical truth—his freedom from fanaticism or frivolity—and the unquestionable disinterestedness of his conduct, had long been apparent to all. As a good minister of Jesus Christ Mr. Noel had for many years attracted the attention of the religious public.

Many evangelical dissenters, we among the rest, had long wondered how such a man could remain in communion with the State Church. We were not, therefore, much surprised when we heard the report of his withdrawal.

And now we have the cause assigned. A large twelve-shilling octavo volume tells us why its author has "come out from amongst them;" every copy of which, we are told, was bought up before half the day of its publication had expired—a proof of the anxiety of the public, both churchmen and dissenters, to ascertain the grounds of this remarkable proceeding.

And all this, even so far, is important. But we attach greater importance to what may follow. Many are asking, "What will Mr. Noel do?"

We join in the inquiry. For that which will be done will mar or mend that which has been done.

Will Mr. N. continue a private member of the Church of England? To this another question may be opposed—How can he?

Will Mr. N. be content with merely protesting, and then, retiring from public life, be seen and heard no more? We cannot believe that this bold and fearless champion of truth and justice will thus denude himself of all power to do good. That be far from him. Such a man as he is ought never to retire into inglorious ease.

Will Mr. N. join any of the dissenting denominations—and if so, which? Here curiosity is on the tiptoe; and we confess to a little ourselves, or rather to some anxiety on this point. We are anxious to know whether, having taken this bold step, Mr. N. is prepared to take the next. Having cast off the traditions of men, will he take up the Word of Truth? Having renounced the honour that cometh from man, will he seek that which cometh from God only? We would not make too much of man or his decisions. God hath chosen "weak things" to confound "mighty things" many a time, and he will do so again; but humanly speaking, the decided conduct of one distinguished



man often influences others, and makes an extended impression. "Not many noble, not many mighty, are called," but when they are, it may be for some extraordinary purpose. We wait, then, with some anxiety, for the next step—the first holds out confidence to the hope that it will be equally decided and firm.

It may, by some, be deemed presumptuous in us, publicly to address this respected minister. But we pay little regard to conventional usages when the interests of truth and righteousness are before us; and therefore, with christian courtesy and freedom, we say:—

BAPTIST NOEL! the eyes of England and of Europe are upon thee. Apostles, Evangelists, Martyrs, Confessors, and Reformers, beckon thee into the path they trod. That path is rough and thorny; but JESUS CHRIST, thy Master, trod that path before thee, and now stands ready to lend thee a helping hand. May it be seen that He has been preparing thee for some great work in this sea-girt isle of ours, in which for ages the Word of Life has been free for all, and from which it has gone forth to all, but where, though the form of godliness be kept up, Mammon and Vice have more votaries than the Son of God. Gird on the gospel armour, and go forth then, thou man of God; the prayers of thousands will hold up thy hands. Go: and in all our cities, towns, and villages, call upon our ever-increasing populations to "Behold the Lamb of God!" Thousands on thousands will flock to hear the glad tidings from thy lips. Preach anywhere—Preach everywhere; and though thy voice may never reach the ear of royalty again, or none of the mighty and noble may attend thy ministrations, yet for the joy that is set before thee in the conversion and salvation of many, endure the cross, and despise the shame, and great will be thy reward in that day.

Go—we again earnestly entreat thee—Go, and taking hold of the great commission of the Glorious Redeemer,

not one word altered, not one sentence abridged, make known its solemn truths to listening multitudes. And may He who prepared and sent Paul, and Luther, and Whitfield, fit and send thee forth to blow into a flame the smouldering sparks of piety and zeal which now, alas! smothered by formality and worldliness, are well nigh expiring in the hearts of thousands of British christians. Go! and the Lord be with thee.

But we must now refer to the volume which Mr. N. has published, in which he assigns his reasons for seceding from the "Church of England," so called; a second edition of which has already appeared, "with corrections."

THE Editor of the *Nonconformist*, who, for obvious reasons, would be one of the first to ascertain its contents, observes:—

"This anxiously-expected work has just made its appearance, in the shape of a handsome octavo, of 630 pages. In one respect it will occasion surprise, if not disappointment, for it contains but little that is of a personal character, and gives us no insight into the workings of the author's mind, or the motives which have at length induced him to secede from the establishment. The preface is brief, even to meagreness; and neither it nor the book itself adds to our previous knowledge, viz., that Mr. Noel has become a seceder. Indeed, in the absence of the preface, the reader would imagine it to be the production of a man who had been a dissenter all his life."

As Mr. Noel's preface is brief, we give it entire:—

"As in the following work I have frankly attacked the Union between the Church and State, I feel constrained to bear my humble testimony to the piety and worth of many who uphold it. I have stated, without reserve, the influence of the system upon Prelates; but how many instances occur in which men, raised to

the most ensnaring honours, have successfully resisted their temptations? Of those Prelates with whom I have the honour to be acquainted, some I admire for their simplicity, benevolence, and liberality; and others still more for eminent piety. Most wisely, in many instances, and most conscientiously, I doubt not, in all, have the present government administered their ecclesiastical patronage. Still more anxious am I to do justice to my beloved and honoured brethren, the evangelical ministers of the Establishment. Having acted with them for many years, I can speak of their principles with confidence. Numbers of them, whose names I should rejoice to mention here with honour, are as sincere in adhering to the Establishment as I wish to be in quitting it. Of many of them I am convinced that they surpass me in devotedness to Christ. Worthy successors of Romaine and John Venn, of Newton, Cecil, and Thomas Scott, of Robinson and Simeon, I hope that, remaining conscientiously in the Establishment, they will have the respect and affection of all good men. May they enjoy increasing comfort and usefulness to the end of their ministry! While I condemn a State Prelacy, I honour each pious Prelate: while I mourn the relations of godly pastors to the State, I no less rejoice in their godliness. The reasons for separation appear to me clear; but I do not expect others to think as I do. In claiming my own liberty of judgment, I learn to respect theirs. To remain in the Establishment with my views would be criminal—with theirs, it is a duty. If by any of my expressions I have unnecessarily wounded the feelings of my christian brother, I ask him to forgive me. If I have unconsciously fallen into any exaggeration, I deeply deplore it. Throughout the work I have made a clear distinction between evangelical and un-evangelical clergymen—between those who preach the gospel and those who do not preach it. No spurious liberality

—no fear of censure—should obliterate the distinction; yet many, doubtless, who are not ranked among the evangelical party—who do not support their institutions, and who do not usually act with them—may be converted and faithful ministers of Christ. Lastly, I must express my regret that I have not done more for the welfare of a friendly, considerate, and willing church, to which I have been for twenty-two years a pastor, and with whom I hoped to have spent the remainder of my days. Sterner duties, which the study of the Word of God has forced upon my attention, have to be fulfilled. But I cannot quit them without an earnest prayer, that my successor may receive much grace to build them up in piety, nor without my grateful thanks for their abundant and unvarying kindness.—Hornsey, Dec. 14."

The Essay is divided into three parts,—“The principles of the Union between Church and State;” “its Effects;” and “the Means of Promoting a Revival of Religion;” these topics being again divided and subdivided into chapters and sections.

In the introduction, after insisting that the question must, as nearly all writers on the subject are agreed, be determined by a reference to the Word of God, the author defines the terms “Church,” “State,” and “Union,” and his definition of each will be gathered from the shape in which he ultimately puts the question to be discussed,—“I have, then, to inquire, in the following pages, whether it is the will of Christ, as deducible from the Word of God, that the christian congregations of this country should receive the salaries of their pastors from the State, and be, consequently placed under its superintendence.”

It is not our design to furnish an analysis of the work. We rather prefer, supposing our readers would wish us to do so, to give a few select extracts.

## STATE AUTHORITY OVER RELIGION.

"The composition of the three estates of the realm is keenly analysed, and is declared to be such as to make the exercise of ecclesiastical authority by the State 'at once a crime and an absurdity.' 'To leave the creeds and discipline of the churches in such hands, is to check the progress of religion, and to make Parliament ridiculous.' 'If the House of Commons be the national father, it is a father so irreligious, that the children should be withdrawn from his control.'"

CHURCH AND STATE UNION CON-  
DEMNED BY HISTORY.

"From the days of Pagan superstition, when 'the priest preached for the despot, and the despot governed for the priest,' down to a recent date, it is shown to have been, 'in many countries, and through many ages, the alliance of fraud and force to degrade the nations—the compact of the priest and the potentate to crush the rights of conscience—the combination of regal and prelatic tyranny to repress true religion.'" Proofs are then produced that the Church and State Union is condemned by the Mosaic Law—the Prophecies—and the New Testament.

PROPOSITIONS ON CHURCH  
PROPERTY.

"1. That the right of the clergy to tithes was originally founded, not on private gifts, but on public enactments.

2. That the Church property of the bishops is a gift from the Crown.

3. That the Church property of this part of the kingdom was transferred by Act of Parliament from Catholic priests to Protestant pastors.

4. That the State is the proprietor of this Church property, which it grants, resumes, distributes, increases, or diminishes, as it thinks fit.

5. That all persons holding tithable property must contribute to the maintenance of the clergy, whether

they approve of the contribution or not, since the clergy may enforce the payment of their dues by process of law."

## EVILS OF THE SYSTEM.

"Christians who allow their pastors to be paid by the State, disregard the will of Christ; impeach his wisdom; neglect their duty; injure their christian characters; manifest a worldly selfishness by seeking to escape from a just remuneration for services received; beg alms for Christ's officers from Christ's enemies; excite prejudices against the Gospel in the minds of irreligious tithepayers; impair the use of the ministry; place the ministers of Christ under the pay and influence of ungodly persons; and proclaim to the world that the disciples of Christ cannot maintain his worship and publish his truths unless worldly men and unbelievers of every class will help them."

"And, 'in allowing to the State this spiritual dominion over it, the church has become unreasonable, rebellious, adulterous, and unnatural.' 'Contrary to the law of Christ, to apostolic precedent, to the practice of the first three centuries, and to common sense, the churches, for the sake of the State-pay, allow ungodly pastors to be forced upon them by ungodly patrons, through the fiat of the State.' It has no voice in the admission of members, and cannot exclude ungodly persons, or put away immoral ministers. It has 'abdicated its right for the sake of the State's bribe;' and the result is, that, 'the church becomes, not merely the world, but comprises the most disreputable part of the world.'"

A Bishop is described in many cases as "the agents of the State to punish good men for doing their duty," and a minister well paid by the State "can resign himself to a life of almost total self-indulgence, with impunity." "Of the 12,923 working clergy, the author fears that 10,000 'are unconverted men, who neither preach nor know the Gospel.'"

## POWER OF BISHOPS OVER CURATES.

"A license from the Bishop being required by every curate, the former has the power of excluding the best of men from his diocese without alleging a reason; he can, also, revoke a license at pleasure, and prevent the unhappy curate from ministering in another diocese—he must 'either satisfy the bishop or starve,' circumstances which are fatal to all independence of thought and action."

## UNEQUAL DISTRIBUTION OF MINISTERS.

"The influence of the Union on the distribution of Ministers, is exhibited in a further series of statistics, some of them of a very startling kind. Thus there are 19 dioceses, with one Minister to every 856 of the population; and four others with but one to every 2,325. To 10,449 country labourers in Rutland, the State allots 27 pastors, and to the same number of Londoners only one! The result of the whole is, that 'more than one half the number of working Ministers are expended by the State upon one eighth of the population, and seven eighths are left with a provision not equal to that which is afforded to one-eighth. *Fourteen millions are starved, and two millions are surfeited!*' On the other hand, voluntarism 'is as thrifty as the State is prodigal—as wise as the State is thoughtless;' it appearing from the statistics given, that the number of ministers sustained by the free churches is in proportion to the population, and keeps pace with its growth. The manufacturing districts are selected for special examination, and here it is shown that, 'aided by all the authority of the State, with a State provision, and embracing all the aristocracy of the land, the Establishment, in these districts, supplies but *one-fourth of the whole number of ministers of religion; Dissenting zeal sustains the other three-fourths.*' With regard to the metropolis, the absurdity of the parochial system makes the Establish-

ment 'a mere delusion,' for ninety-eight ministers confine their ministrations to 54,000 persons within the city walls, while the remaining 332 have the charge of nearly two millions! And 'do they lead the metropolis to Christ? Will they ever? Can they, or their successors, to the judgment day?' Instead of facilitating the erection of places of worship, and encouraging the maintenance of ministers, the State does its utmost to discourage both, in proof of which we are pointed to the numerous and vexatious legal hindrances to the subdivision of parishes, the erection and consecration of churches and chapels, the obtaining licenses, and even the meeting for worship in private houses"—which is forbidden if more than twenty episcopalian assemble.

## THE MAINTENANCE OF MINISTERS.

"Here we are again referred to Scripture rule, as well as to other principles suggested by reason and experience. All these are disregarded by the State, as is evidenced by the scandalous misappropriation of church property in the erection and maintenance of bishop's palaces, and by the fact, that whereas, 1619 of the clergy 'who have got the great prizes of the Establishment,' have an average income of £808,—10,112 of the working clergy have but £114. This section contains a number of particulars respecting the revenues of the Church and their distribution, and these are contrasted with the results obtaining in other religious bodies. To allege that the members of the Establishment would not, when unshackled, do as much as their Dissenting fellow-christians, 'is to condemn the Establishment to eternal shame. \* \* \* If so, it is time that the union should cease. It is a tree of deadly poison, beneath which zeal and conscience die.'"

## SERIOUS ERRORS IN DOCTRINE.

Having sanctioned various errors in the Prayer-book, the Union gives them currency in all the parishes in the land. Among the alleged errors

attention is called to 'the blasphemy' involved in the pretended communication of the Holy Spirit by the bishops—the authority of the Church in 'controversies of faith'—the authority given to ungodly equally with pious ministers, (in the 26th article,) and the compulsion to attend the ministrations of both indifferently—baptismal regeneration (of which Mr. Noel says, 'I once laboured hard to convince myself that our Reformers did not and could not mean that infants are regenerated by baptism, but no reasoning avails.' This language is too plain,)—all these are perpetuated; the Union repressing in the ministers of the Establishment 'all free inquiry, and holding them down to maintain, age after age, with hopeless incapacity of progress, the errors of those great men who broke through the shackles of Romanism only to rivet on the Churches the shackles of the State.' Several extracts are given from the writings of the Tractarians, whom the author believes still to be increasing. The Establishment furnishes no adequate check on the admission of either incompetent or heretical ministers. Unconverted men can easily force their way in; 'and to make the evil more intolerable, the same system which fills the parishes of England with men who do not know how to preach the gospel to their people, excludes from those parishes all Anglican ministers who would preach it;' in proof of which various canons are cited forbidding clergymen to officiate in other than their own parishes without the consent of the incumbent, and also preventing the attendance of the people at any other than the parish churches. Thus 'a spiritual darkness broods over the land, beneath which piety dies, and no stirring evangelists may dispel it.'"

DISCIPLINE,—OR RATHER THE  
WANT OF IT.

"Convocations" and "Ecclesiastical Courts" are compared with the "Church Meetings" of Scripture. "The mode of settling pastors, both incumbents

and curates, secures neither piety and efficiency, nor the goodwill of the people; and thus 'there are thousands of churches, who have received from patrons their pastors with merited reluctance, or with degraded and stupid indifference.' The effect of the system upon the ordinary exercise of the ministry is reviewed. 'The Union first secures, by patronage, that a majority of parochial ministers shall be worldly men, who do not know how to guide their people to salvation; and then, having cursed these parishes with spiritual darkness, prohibits the evangelical minority from doing anything to enlighten them.' Children, too, are baptized without reference to the character of their parents, and are declared to be regenerated; and, after confirmation, have a legal right to attend the Lord's-supper, though still unconverted, and altogether worldly; and, at death, though 'the lost soul is gone to perdition, the minister thanks God that it is gone to God!' Church censures and penalties are useless for all beneficial purposes, being efficacious only for the harrassing of good men. This is shown by the mode in which simony, immorality, heresy, schism, and other ecclesiastical offences, are treated in the Establishment; the result being, that unfaithful pastors are upheld in their indolence and false doctrine, and pious ministers, restrained in their zeal, grow lethargic in the routine of their duties. The outrageous bigotry and grievous tyranny involved in the canons and practice of the Church are the subjects of indignant comment.

'These laws have done their work.' The three thousand Evangelical ministers in the Establishment 'could bring the Gospel to almost the whole country,' but the Union forbids it, and so perpetuates the ignorance of millions. 'The parochial system has buried all in slumber; and, in view of dying myriads, each minister of the Establishment seems to have adopted the defence of Cain, 'Am I my brother's keeper?'"

## BIGOTRY AND INTOLERANCE.

"The Union also prevents the *union of Christians*. The canons shut out the most holy men, and episcopal charges too frequently harmonize with them, and condemn the purest churches and most devoted ministers as schismatics who are to be avoided. The private intercourse of Anglicans with their Dissenting brethren becomes restricted under these circumstances, and between the clergy and Dissenting ministers is almost unknown. Out of 16,000 clergy, are there sixty in habits of friendly association with Dissenting pastors at their own homes? Political enmity naturally widens the gulf between them; and the unnatural schism confirms unbelievers in their scepticism, and the world in its ungodliness."

## REFORM OF THE CHURCH HOPELESS.

"With ruinous penalties before their eyes, there can be no free inquiry on the part of the clergy, who, being yoked to the car of the Establishment, must 'drag it along the ruts which centuries have wrought in its road; and though they see a precipice before them, they can neither stop nor turn. Few even wish it to be reformed. *In all ages and countries, the privileged classes have stuck to privilege till it was too late.*' The Author has 'no hope of a general reformation. The Government dare not attempt it; the dignitaries have neither the will nor the power; and the pious members are fettered and helpless. The errors will last as long as the system; and the only remedy within reach is for each Church and pastor, who see these evils, to do their duty, by reforming themselves without waiting for others.'"

## POLITICAL EVIL RESULTS.

"The Union has a powerful influence on the Government, to whom it is a constant source of embarrassment. The clergy have their rights to maintain, and their party to keep in power, and Parliament is the battle

field. Dissenters also are obliged to enter the arena of political strife, and both are thus brought into worldly associations, by which their enmity is increased, and their efficiency as Christian teachers diminished. Ministers of Christ, who should know no political party, are marshalled as Whigs or Tories in two hostile armies. The effects on the two political parties are described, both being represented to suffer from the Union, though of the two the Tories fare the worst. Dissolve the Union, and the political activity of the two classes of pastors would cease, neither having anything to hope for or fear from the Legislature. But it is contended that the resumption of Church property by the State would be spoliation. 'Big words, but little in them. Who gave the Church property to the clergy, and for what ends was it given? Church property exists by Acts of Parliament for the good of the nation, and Parliament must be the supreme judge whether it is for the good of the nation that it should cease to exist.' No party would suffer from the State resuming it, and employing it for the interests of all, for the people will be better taught; the patrons should receive compensation, and the pastors enjoy their income during life.

"If the measure be admitted to be necessary, but delay is pleaded for, because of the convulsive heavings of continental nations, the reply is, that 'the safety of the Constitution demands its immediate removal. This Union disfigures our constitution, disturbs our social peace, revolts our sense of justice, is condemned by religion, and irritates millions against the social system under which they live.' Several other considerations are powerfully urged. A separation is inevitable, and it would be well that it should be effected quietly, and by prudent men. The proposal to endow the Irish Roman Catholic priests is also noticed. The second part closes with an animated reference to continental changes, and to the glorious results which may

be expected to follow, when throughout Europe the yoke of priestcraft shall be thrown off and conscience shall be free."

#### REVIVAL OF SCRIPTURAL RELIGION.

"The third part is on the means of promoting a revival in the churches, and is very brief, occupying but a few pages. It offers various suggestions to both pious ministers and Church members, and urges to increased activity and union, humiliation and prayer. The author further suggests the offering of prizes to the amount of £10,800 for the best essays on subjects which he names."

#### CONCLUSION.

"The Union of the Church with the State is doomed. Condemned by reason and religion, by Scripture and experience, how can it be allowed to injure the nation much longer? All the main principles upon which it rests are unsound. Its state salaries, its supranacy, its patronage, its compulsion of payments for the support of religion, are condemned by both the precedents and the precepts of the Word of God. We have seen that it sheds a blighting influence upon prelates, incumbents, curates, and other members of churches. It adds little to the number of pastors, it distributes them with a wasteful disregard to the wants of the population, and it pays least those whom it ought to pay most liberally. It excludes the Gospel from thousands of parishes; it perpetuates corruptions in doctrine; it hinders all Scriptural discipline; it desecrates the ordinances of Christ, confounds the Church and the world, foment schism among Christians, and tempts the ministers of Christ both in and out of the Establishment to be eager politicians. Further, it embarrasses successive Governments, maintains one chief element of revolution in the country, renders the reformation of the Anglican Churches hopeless, hinders the progress of the Gospel throughout the kingdom, and strengthens all the

corrupt Papal Establishments of Europe. Worst of all, it 'grieves' and 'quenches' the Spirit of God, who cannot be expected largely to bless the Churches which will not put away their sins.

"But when it shall be destroyed, we have reason to hope, that the Churches will revive in religion speedily. Sound doctrine will then be heard from most of the Anglican pulpits; evangelists will go forth into every part of the land; Scriptural discipline will be restored; schism will be mitigated; Christian ministers will cease to be political partizans; we may look for a larger effusion of the Spirit of God; and England may become the foremost of the nations in godliness and virtue. Let all who fear and love God arise to accomplish this reformation. The work which our martyred forefathers began in the face of the dungeon and the stake, let us in their spirit complete.

"If any one is undecided respecting the principles advocated in this work, let him compare the arguments adduced by Hooker and Warburton, by Chalmers and M'Neile, by Gladstone and Birks, on the one side, with those advanced by Dick and Graham, by Ballantyre and Conder, by Wardlaw, Vinet, and Gasparin, on the other. Let him study the history of the Free Churches of Scotland and of Vaud. Let him attentively examine the phenomena of State Churches in Scotland, in Switzerland, and in France. Let him examine, as they are developed by Mr. Baird, the grand results of spiritual liberty in the United States. And let him determine his conduct without regard to interest, fashion, or friendship, in loyalty to Christ, and as accountable to the heart-searching God.

"Since many will hold back from even an examination of truths which entail momentous consequences to themselves, each disciple of Christ, who ascertains the separation of the churches from the State to be his Master's will, must count it an honour

to serve Him singly if need be, in this conflict. Great events in history have waited on the actions of a few intrepid men. Hampden, by his resolute resistance to an act of tyranny, awoke in his countrymen the spirit which secured our liberties. The gallantry of Clive saved our Indian empire. Luther long thought and laboured almost alone. The extensive revival of the last century was owing, under God, to Wesley and Whitefield, with very few companions. Let each member of the Establishment, therefore, who comprehends this duty, determine that he will, without waiting for the decision of others, do his utmost in the name of Christ to secure the freedom of the Anglican churches from the fetters of the State. Members of congregations, who already maintain your Ministers in connexion with the Union, by which your own functions are abandoned and your Ministers fettered, release them, and recover your own sacred rights, by declaring that you will be free. A few such instances in London, Manchester, Liverpool, Leeds, and Birmingham, would awaken the whole nation to their duty.

“With greater confidence I address my brethren of the free churches. There should be no longer disunion

or sloth. Independents and Baptists, Wesleyans, and members of the Free Church of Scotland, let us all, with united voices, from Caithness to Cornwall, claim, in the name of Christ, the Christian liberty of the British Churches; and this generation may yet see accomplished a second Reformation more spiritual and not less exclusive than the first.

“Above all, let us take care to fulfil this duty in a Christian spirit. No religious cause requires irreligious means for its advancement. Let us disgrace ourselves by no railing, condemn all personal invective, and be guilty of no exaggeration, for these are the weapons of the weak and the unprincipled; but uniting with all who love the Redeemer, let us recognise with gratitude every work of the Spirit within the Establishment as well as without it. And with much prayer, with constant dependence on the Holy Spirit, with a supreme desire to glorify God, and with an abundant exercise of faith, hope, and love, which are our appropriate armour in every conflict, let us persevere in our efforts, till the blessing of God renders our triumph a decisive step towards the evangelization of the world.”

## ON MINISTERIAL SUPPORT.

1 Cor. ix. 7—14.

It is no unnatural exposition to regard this passage as indicating the duty of the church in respect of her temporal maintenance of the ministry. It is the ordaining of her great Head, that “they which preach the gospel should live of the gospel.” It is certainly a fair question, too. What are we to understand by the phrase, “shall live of the gospel?” The answer to this question must be found in the kind and liberal spirit of christianity, and in the bosoms of those in whom that spirit dwells. The amount of support to which every faithful minis-

ter is entitled, is one of those relative duties which falls within the comprehensive precept, “whatsoever ye would that men should do unto you, do ye so to them.” It is no extravagance to say that it is the duty of the people to elevate their ministers above want; to enable them to be honest men, respectable men, charitable and public spirited men. They ought to have the opportunity, not only of being employed in the appropriate duties of their office, but of discharging its functions advantageously. And is it too much to say, that they ought to



be enabled to educate their children, and make some provision for old age; or, should they be cut off in the midst of their days, some provision for the widow and fatherless when they themselves sleep in the dust? From the divine appointment in reference to the support of the Levitical priesthood, and from the nature of the case, it is quite obvious that the christian law on this subject cannot be interpreted to mean anything less than a *comfortable support for the situation in which the party is placed by Divine Providence*. As great diversity exists in the location of the ministry, so this circumstance must give rise to diversity in the amount of their support. It is only some general rules that can be adopted in regard to it. And the general law, beyond controversy is, that it should be sufficient to enable those who preach the gospel to live "of the gospel."

This is the *law of God's house*. It is a revealed precept which men have no more right to transgress than any other precept in the Bible. It has no specified penalty; it is one of those laws which the Great Lawgiver will enforce in his own way, and by the penalties that are executed in the dispensations of his observing and searching providence. He has put in his claim for such a portion of the property of his people, as shall furnish a comfortable support to his ministers; he claims this portion of their property, just as he does the Lord's-day, as his portion of their time. It does not belong to men; it is God's, just as truly as were the tithes under the Levitical Law. Ministers are his ambassadors; and the terms on which he employs them are, that they shall receive a competent support from the people to whom he sends them. They hold his draft upon them for this indefinite amount; and it is for them to honour, or dishonour, the draft of their redeeming King.

To what extent he is honoured in this claim, is an inquiry which will not endure the most rigid scrutiny.

It is no uncommon thing for congregations who stipulate to furnish their minister a stated salary, to put his own delicacy to the test, by imposing the duty on him of begging it from the pulpit. Such arrangements are degrading to the ministry, and cannot fail to be injurious to its influence.

There is also a most dishonourable failure on the part of many congregations to meet their engagements with their minister; they meet them as suits their convenience, or do not meet them at all. They treat their minister as they dare not treat a hired servant, and deny him his rights, because they know he would be slow to enforce them by legal process.

Ministers not a few, also there are, not in new and poor districts merely, but in those that are well cultivated and rich, who have not a decent maintenance; and who, without some unlooked for interposition of Providence, must in their advanced years become the beneficiaries of the public bounty. Many a pastor who has loved his flock as his own soul, and would rejoice to serve them with unwearied diligence, is constrained to accuse them before God, for withholding what he gives to the fowls of the air.

We are not pleading for a *wealthy* ministry; we should be sorry to see ministers wealthy, unless they happen to become so by inheritance or by unlooked-for domestic alliances. And even then, it requires more self-denial than the most of ministers possess, under such circumstances, to make full proof of their ministry.

We repeat, we do not solicit for them wealth; but we do solicit competence. We dont desire them to be independent of their people; but we do desire to see them raised above the dependence of paupers. They are a divinely appointed instrumentality for accomplishing the most important and glorious work which God is accomplishing in this apostate world; and their qualifications and their circumstances ought not to be a matter of indifference either to themselves or

to others. Taking human nature as it is, the extremes of wealth and poverty are alike unfriendly to their intercourse. Anxious cares and bitter temptations are the growth of both, and they agitate the heart. Wealth perplexes; poverty discourages, and by it the spirit of a minister is depressed and broken. *A minister may be pitied as a poor man; but so long as he is the object of compassion, he is not respected as a servant of the Most High God.*

I cannot help regarding this subject as one of great importance to the Church of God. It is not easy to account for this reluctance to support the gospel. If it were nothing more than a sense of *justice*, one would think this alone sufficient to rescue the ministry from this depression. Men are slow to admit that they are *indebted* to their religious teachers. They acknowledge other claims; they do not

hesitate to allow a full and fair recompense to their legal or medical advisers; yet feel little compunction when withholding a suitable recompense from their spiritual guides. There are narrow views on this subject. Men there are who live in the enjoyment of every convenience, who grudge their minister what they do not refuse to the operatives in their manufactories, or the labourers in their fields.

The radical difficulty would seem to be, that there are so many in the community who regard the gospel as of little value, and the instructions of the pulpit of little importance, either to themselves, to their children, or to their fellow-men. Yet if the Bible, and universal experience, may be relied on, there is nothing which can be less safely dispensed with than the stated ministrations of God's sanctuary.

---

## SPIRITUAL CABINET.

---

**DILAPIDATED PIETY.**—There is a melancholy and touching interest in surveying the ruins of ancient cities, their dilapidated temples, broken columns, and mouldering battlements. Once they stood forth in all their architectural completeness, beauty and grandeur, the admired of all beholders. Now, the spirit of decay broods over the renowned city. Her palaces are deserted and desolate. Those who once dwelt in them sleep the iron sleep. Their spirits have passed away. The night winds sigh the requiem of the forgotten dead. A feeling of loneliness creeps over the soul of him who gazes on these records of the past. The dilapidated aspect of all around, tells to all beholders, in affecting contrast, of the beauty and grandeur that once was, and the ruin and decay which now sits, like the bird of night, over all her walls and mouldering temples. But dilapidated piety—religion in ruins—the

soul vacated of the life-giving Spirit and falling into spiritual decay, is a more affecting spectacle to God and to holy angels, if not to witnessing men. In all earth's mountains or mineral caverns, there sparkles not a gem nor a diamond of such inestimable value as a living, breathing piety, self-devoted to God and the best interests of the universe. It is more precious than gold. Its price is above rubies. Its equivalent is an eternal heaven. Preserved by God's most Holy Spirit, and kept burnished and bright by prayer and christian activity, it will only shine the brighter in the darkest hour of adversity; and when it sinks behind life's farthest horizon, it will illuminate the night of the grave like the star of Bethlehem, and rise in unclouded splendor in a brighter world, and shine for ever in the firmament above. But dilapidated piety! How full of melancholy meaning are the words! Christian

professor, is thy piety dilapidated? Has thy religion lost its symmetry and beauty? Has the spirit of decay passed over it? Has thy lamp gone out, and art thou walking in darkness, and imparting no light? Alas! that piety, so needful in this dark world, should ever fall into decay and dilapidation! Christian professor! If thou art indeed a child of God, thou art a temple of the Holy Spirit, and ought to show forth daily, by thy walk and conversation, the illuminating radiance within. But if thy piety is dilapidated, thou art like a temple in ruins—once beautiful, but now a spectacle of melancholy interest. The illuminating Spirit dwells not in thee. There is no light in thy habitation. Thy windows are darkened. The wanderer in sin looks, but sees no light in thee. He stumbles on in darkness. Dilapidated piety sheds no light on a dark world. There is no oil in that lamp. But shall these ruins be repaired? Shall this temple be again lighted up within? While life lasts, and grace is available, this decay and ruin may be repaired. Hasten, then, dilapidated christian—if the eye of such an one should fall on this page—hasten to the Great Architect, the Repairer of Spiritual ruins, for help. Remove the unsightly rubbish of accumulated sin and selfishness, and restore the temple to more than its former freshness and beauty. Put thy temple in order. Let it be cleansed from all filthiness of the flesh and spirit, and fit for the indwelling of the Holy Ghost. Let it become like an illuminated habitation, shedding a brilliant light from every window. Then shall the darkness that is in thee be light again. Then shall the light of thy christian example shed a benign radiance on the pathway of others, and thy light shall shine brighter and brighter to the perfect day.

**CHRISTIAN ASSURANCE.**—Why should not a man be as able to determine whether he loves God, as whether he loves a child, a parent, or a friend?

What greater difficulty need there be in understanding the character on the subject of religion, than on any other subject; and why should there be any more reason for doubt on this, than on any other point of character? And yet it is remarkable, that while a child has no doubt that he loves a parent, or a husband a wife, or a friend a friend, many christians are in very great doubt about their attachment to the Redeemer, and to the great principles of religion. Such was not the case with the apostles and early christians. "I know," says Paul, "whom I have believed, and am persuaded that he is able to keep that which I have committed to him"—2 Tim. i. 12. "We know," says John, speaking in the name of the body of christians, "that we have passed from death unto life"—1 John iii. 14. "We know that we are of the truth"—19. "We know that he abideth in us"—24. "We know that we dwell in him"—1 John iv. 13, see also v. 2, 19, 20. So Job said, "I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth"—Job xix. 25. Such is the current language of scripture. Where in the Bible, do the sacred speakers and writers express doubts about their attachment to God and the Redeemer? Where is such language to be found as we hear from many professing christians, expressing entire uncertainty about their condition; absolute doubt whether they love God, or hate him; whether they are going to heaven or hell; whether they are influenced by good motives or bad; and even making it a matter of merit to be in such doubt, and thinking it wrong not to doubt? What would be thought of a husband that should make it a matter of merit to doubt whether he loved his wife; or of a child whether he loved his father or mother? Such attachments ought themselves to be doubted.

BARNES.

## POETRY.

## ON "THE PEARL OF DAYS."

BY A LABOURER'S DAUGHTER.

HAIL sacred day of God !  
The hour of special grace ;  
When Mercy's heavenly voice is heard—  
Hail to "The Pearl of Days."

No daring deeds of blood,  
Or war, shall stain my lays ;  
I sing this gracious gift of God—  
The precious "Pearl of Days."

For then we hear thy Word,  
And learn to walk thy ways ;  
The Pearl of greatest price is hid,  
Within the "Pearl of Days."

Hail to the sacred hours,  
When love, and prayer, and praise,  
Sweetly employ our noblest powers,  
On this, "The Pearl of Days."

When peaceful, happy, calm,  
We feel a sweet repose,  
And gladly catch the healing balm,  
Shed on this "Pearl of Days."

Fair Author, may we meet  
To hymn, in lofty lays,  
The praises of our Saviour God,  
Through everlasting days !

Putney.

## A WEDDING HYMN.

Tune, *Shirland*.

Oh bless us gracious Lord !  
Let light attend our path ;  
May we believe thy cheering word,  
And cleave to Thee in faith.

Amid the carus of life,  
May we thy guidance find ;  
And kept by thy Almighty power,  
Be one in heart and mind

We stand united now,  
In life's most sacred bond,  
In hope to reach at life's decline,  
A happier life beyond.

Then may our spirits rise  
To thee, our Father God ;  
And find, beyond these arched skies,  
Our permanent abode.

There shall we see his face,  
And hear the bridegroom's voice—  
Jesus the head of all his saints—  
And in his love rejoice.

Amen—so be it Lord—  
We hail the happy day,  
When sin and sorrow from each heart,  
Shall ever flee away !

D. J.

Putney.

D. J.

## THE CROSS AND CROWN.

"Let me die the death of the righteous."

Oh let me die the christian's death  
Of triumph and of peace !  
Like him, when fainter grows my breath,  
Ere it for ever cease—  
Like him may I possess the power,  
To meet unshrinkingly that hour,  
And bid the world farwell,  
Without a pang without a fear,  
Without a wish to linger here—  
Assured that "All is well."

Eager to soar from earth away,  
A soul from bondage free—  
To the bright realms of endless day,  
And pure felicity.

Methinks I hear a still small voice,  
Responsive to my prayer ;  
Approving well my utter'd choice,  
The christian's end to share ;  
And thus to me it kindly saith,  
"If thou would'st die the christian's death,  
And gain his best reward,  
Renounce this world of sin and strife,  
And live the christian's holy life,  
Obedient to thy Lord ;  
Seek but his smile—fear but his frown,  
Count worldly gain but dress ;  
'Tis meet, if thou wilt wear the crown,  
That thou shouldst bear the cross."

## "THOU ART MY REFUGE."

When morning pours its golden rays,  
O'er hill and vale, o'er earth and sea,  
My heart, unbiddden, swells in praise,  
Father of light and life, to Thee !

When night from heaven steals darkly down,  
And throws its shade o'er lawn and sea,

My saddened spirit seeks thy throne,  
And bows in worship still to Thee !

If tempests sweep the angry sky,  
Or sunbeams smile on flower and tree,  
If joys or sorrows dim the eye—  
Father in heaven, I turn to Thee !

## AN EXAMINATION IN THE COURT OF TRUTH.

A DISPUTE having arisen between Sprinkling, Pouring, and Immersion, they mutually consented to abide the decision of the Court of Truth. The grievance was preferred by Immersion, the other two having wished to claim a relationship which he rejected.

*Truth.*—In the case before us, I trust all the remarks passed will be temperate, for while I will concede to you all the right to enjoy and propagate your individual convictions, I can admit of no invective, or any observations having nothing to do with the question. *Immersion*, of what do you complain!

*Immersion.*—I have to complain that *Sprinkling* and *Pouring* have laboured strenuously for a long time to undermine my authority, and in doing so declare publicly that I have assumed a wrong name.

*Truth.*—A wrong name! Is not your name Immersion? Explain yourself.

*Immersion.*—The dispute arises from the observation of a religious ordinance. The earliest writings which describe the mode of its observance were in the Greek language, and the word used was *baptizo*. I am the natural and correct interpretation of that word into English. In proof of which I now produce my authorities. (Here Immersion produced evidence from Greek writers, and eminent Linguists of all ages and nations, as well as copies of early Translations of the writings themselves.)

*Truth.*—Well, *Sprinkling*, what have you to remark. Can you deny that the word *baptizo* signifies to immerse, or that in every case in which it is used in the writings, it bears significations carrying out that idea.

*Sprinkling.*—I do; the idea is preposterous that a man should be plunged over head and ears in water. I wonder how any, in the exercise of their natural faculties, could submit to such a practice, which —

*Truth.*—Stay, you are wandering—avoid declamations. It is my duty to keep you to the question. Do you deny that the word *baptizo* signifies only to immerse?

*Sprinkling.*—Certainly. My name is also a correct one for the term.

*Truth.*—Will you oblige the court with your proofs?

*Sprinkling.*—With pleasure. You will find my name often in scripture. Moses sprinkled the blood on the sacred things in the Jewish Sanctuary. Isaiah says, "So shall he sprinkle many nations." And in a prophecy announcing God's blessing we read, "Then will I sprinkle clean water upon you, and ye shall be clean,"—as well as a long list of other passages to the same effect which I could introduce.

*Truth.*—But what is the interpretation in English of *baptizo*? For I must inform you that your remarks about *sprinkling* have nothing to do with the case.

*Sprinkling.*—Well; but I establish a claim of preference, for I have obtained celebrity in palace and in cottage, and am universally admitted to confidence and practice, with the exception only of a few contumacious people who have always opposed my claims.

*Truth.*—The fact of your universal prevalence is nothing in proof. You must prove your legitimacy. Are you the interpretation of the word *baptizo*? this is the question before the Court.

*Sprinkling.*—Many of the best christians, and the greatest scholars, have allowed my claims, and what is more, have acted in accordance with my pretensions!

*Truth.*—But do they affirm that *baptizo* is your original in the writings.

*Sprinkling.*—Of course. To be baptized is to be sprinkled. I am substantiated by the most lucid arguments, and the highest authority.

*Truth.*—But I again ask, do the writings countenance your claim? I must have a categorical answer to this question, with the proofs.

*Sprinkling.*—I affirm, then, that scripture gives countenance to my claim. Have not the great body of believers, with but few exceptions, allowed this!

*Truth.*—That may be, and yet your case be *non proven*. If the premises be wrong, the conclusion must be wrong, and though prevalent custom may appear in your favour, yet as the best of men are often affected by considerations and circumstances which have a peculiar influence, such as education, or prejudice, they may, with the most upright intentions, err in judgment, or they may have accepted an opinion or a custom without examination, which you are aware is not uncommon. The mere custom, then,

however ancient or wide-spread, I cannot allow. You must come to the point, and prove that you are the true translation of the Greek word *baptizo*.

*Sprinkling*.—I have said that I am almost universally acknowledged to be so.

*Truth*.—You have, but that does not prove your case. And now let me remind you that you have all agreed to lay your disputes before me, and we are not here to consider what is customary or what is expedient, but what is the fact. It is my duty to give an unbiassed judgment in all cases brought before me, and if your cause be honest and true, you need not fear investigation. I ask then, again, have you any proofs to produce in favour of your claim to relationship with the word *baptizo*?

*Sprinkling*.—I am neither more nor less than its meaning, or if not, I am at least one of its meanings.

*Truth*.—What do you mean by saying one of its meanings. Your impression then is, I suppose, that it can bear two interpretations. Is it so?

*Sprinkling*.—Yes; there is great diversity of judgment respecting it, and such diversity that it has been deemed prudent to leave the word *baptizo* untranslated in our version of the writings, else we should have writings for this sect, and for the other sect, and have no common standard of appeal.

*Truth*.—Does your name, *Sprinkling*, occur in our version of the writings.

*Sprinkling*.—It does.

*Truth*.—And is *baptizo* the word it is intended to be a translation of.

*Sprinkling*.—*Baptizo*!

*Truth*.—Yes, *baptizo*. You comprehend me surely.

*Sprinkling*.—I am not certain.

*Truth*.—But I must be (turning over the pages to find the passages). In every case I find you are the representative of another Greek word—*rhantizo*.

*Sprinkling*.—Indeed!

*Truth*.—Yes; you may stand down.

(The examination of *Pouring* in our next.)

## BIOGRAPHY AND CHRISTIAN EXPERIENCE.

### MRS. SARAH CHURCH

WAS born at Halstead, in Essex, in 1781—her maiden name was Hughes. Her parents feared God, and were successful in training her up in the nurture and admonition of the Lord. She soon gave evidence of decided piety, and was baptized on a profession of her faith in the Redeemer when about twenty years of age, by Mr. King of Halstead. Her parents being in affluent circumstances, she received a superior education; and she now felt it both her duty and privilege to consecrate her attainments and talents to the service of her God and Saviour. In sabbath school labours she was abundant—first as a teacher, and afterwards as a superintendent.

On the death of her father in 1817 she removed to London, and next year was united to the baptist church at Bow, then under the pastoral care of Dr. Newman. Again she entered on her beloved employment in instructing the young, in which she continued with unabated zeal many years; and again as a teacher first, and afterwards as a superintendent of the female department, until compelled

by infirmity to resign. And yet she attended the teacher's meetings, and often visited the scene of her former engagements, even until death—so strongly was she attached to these useful institutions. But the sabbath school did not engross all her attention or efforts. She was also an active tract distributor; and many visits of kindness were thus made by her among her poorer neighbours. Missionary objects also found in her a warm advocate and a steady supporter. Indeed she acted the good christian, by being always ready for every good work.

But her private character, as well as her public labours, evinced the sincerity of her attachment to the Saviour. It was eminently christian. In the domestic circle, it was her practice to read the scriptures daily, in the most solemn and impressive manner. And in her leisure hours she might be often seen poring over its sacred pages, and meditating upon its divine doctrines. Her private approaches to the throne of grace were constant and fervent. She lived in the fear of God, and set a bright example of piety to all around her.

She loved the house of God, and no ordinary circumstances could prevent her constant attendance, both on the Lord's-day, and at the week evening services. It may be said, with strict propriety, that she was a pillar in the house of her God. Unlike many, who wander from place to place, the house she had chosen was her home, and there she found a settled rest. Mrs. C. was married in September, 1828. But her earthly career is finished. She died suddenly, of apoplexy, Aug 31, 1846, aged 65 years. She has departed to the world of glory. The Saviour whom she here beheld by the eye of faith, she is

now beholding in his glory, with extatic joy. Her place in the church militant is vacant, but another redeemed spirit has been added to the church triumphant. No more will her voice be heard uniting in the song of praise below, but she has united with the vast assembly of the redeemed above, in the everlasting songs of heaven.

Her body was interred in the burial ground adjoining the baptist chapel, Bow, Sept. 5, and her death was improved by the Rev. Mr. Fishbourne on Lord's-day, the 13th, in a discourse from Mat. vii. 21.

W. A.

## NARRATIVES AND ANECDOTES.

LONDON.—The importance of the metropolis can scarcely be exaggerated. Within it 2,022,384 persons are gathered together, whose number is increasing at the rate of 30,000 annually. Its population already equals that of the counties of Bedford, Berks, Bucks, Cambridge, Chester, Cornwall, Cumberland, Dorset, Durham, and Rutland. It is already double that of Wales, and approaches that of Scotland. Here is the seat of empire; here the Queen's court gathers to it the most splendid aristocracy in the world. Here assemble the ministers of the imperial Parliament, who rule the vast territories of the British Crown. In its courts of law thousands of the most active and energetic minds in the kingdom are engaged in their intellectual competition for wealth and fame. Its commerce spreads out its arms to gather wealth from the whole world, and loads its merchants, bankers, brokers, and traders of every description, with princely fortunes. From it issues a multifarious literature to elevate or to degrade, to enlighten or to pervert, to bless or to curse, the whole family of man. Every town and village of the kingdom pore over its newspapers. To it, as to the centre of fashion, of gaiety, of refinement, of knowledge, and of benevolence, myriads of educated persons come to seek the enjoyments congenial to their tastes, while foreigners from every land visit it, to study our institutions, or to criticise our manners. On the other hand, there is much to corrupt it. It

offers unlimited indulgence and infinite luxury to enfeeble and vitiate the wealthy, for whom dissipating amusements succeed each other so rapidly as to make an indolent and worthless life seem busy, and oppress with fatigue those whose only business is to do nothing. Among the working classes, myriads who crave excitement in the brief intervals of exhausting toil are demoralised by gin-shops, tea-gardens, and low theatres, by Sunday newspapers and Sunday excursions, by Socialist lectures and by infidel magazines; and, above all, a hopeless poverty, which has steeped multitudes to the very lips, has made them regardless of religion, loyalty, character, and life itself. There is no place in the world which more needs earnest ministers and earnest churches, or where their exertions would be more effective. What an influence might London exert on the world if there were only one earnest and enlightened minister to each thousand persons; if rich and poor, princes, nobles, senators, lawyers, editors of newspapers, authors, merchants and men of business, mechanics and labourers, visitors from every country, and foreigners from every land, could find here a thousand heart-stirring preachers, and a thousand congregations, whose piety, zeal, and brotherly-kindness, might recall the experience of the church at Jerusalem when the grace of God made it a praise in the earth! Yet, for this unrivalled city, the State, professing to provide for its spiritual wants, maintains, directly and indirectly,

130 ministers, 98 of whom it orders to confine their ministrations to 54,000 persons within the City walls, and assigns to the remaining 332 the charge of 1,967,768 souls. Such a distribution of ministers reduces the parochial system to an absurdity; and makes the Establishment itself, with respect to the metropolis, a mere delusion. What can 332 ministers do for two millions? What do they accomplish in fact? Chosen by patronage, independent of their people, with a discretionary power to do almost as little as they please of a spiritual kind, do they lead the metropolis to Christ? Will they ever? Can they, or their successors, to the judgment day? Individual zeal, however, has done something towards the supply of ministerial instruction withheld by the State. The State maintains 332 ministers; the Establishment maintains 530; and individual zeal maintains 553. Individual zeal maintains twenty-three ministers more than the Establishment, and 221 more than the State. We learn, by the fact above stated, that individual zeal has done much more than the State for the diffusion of religious knowledge in the metropolis.

*Noel's Essay.*

AN EPISODE IN THE GERMAN REFORMATION.—Whilst the celebrated Diet of Augsburg was sitting, consisting of German Princes and Prelates, and the Pope's Nuncio, with the Emperor Charles V. as President, in the summer of 1630, and when all Europe was waiting with trembling anxiety for the result of its decision, the following scene was acted. It may be convenient to explain that *Reuchlin* was the pioneer of the Reformation, by introducing the study of the Greek and Hebrew into Germany—*Erasmus*, the learned Dutchman, was a gu-between hybrid, vacillating between both parties—*Luther* is well known.—The *magnificent personage* was the Emperor—*Leo X.*, of the princely Italian family of the Medici, was then Pope. The conduct of the Emperor had been imperious, but undecided. The people noticed this, and "each one asked himself whether Charles, instead of curing the disease, was not augmenting it. Reflections, criticisms, jests, passed between the citizens; and the good sense of the people manifested in its own fashion what they thought of the folly of their chief. We will adduce one instance.—It is said that one day,

as the emperor was at table with several Roman Catholic princes, he was informed that some comedians begged permission (according to custom) to amuse their lordships. First appeared an old man wearing a mask, and dressed in a dootor's robe, who advanced with difficulty carrying a bundle of storks in his arms, some straight and some crooked. He approached the wide fireplace of the Gothic hall, threw down his load in disorder, and immediately withdrew. Charles and the courtiers read on his back the inscription—*JOHN REUCHLIN*. Then appeared another mask with an intelligent look, who made every exertion to pair the straight and the crooked pieces; but finding his labour useless, he shook his head, turned to the door, and disappeared. They read—*ERASMUS OF ROTTERDAM*. Almost immediately after advanced a monk with bright eye and decided gait, carrying a brasier of lighted coals. He put the wood in order, set fire to it, blew and stirred it up, so that the flame rose bright and sparkling into the air. He then retired, and on his back were the words—*MARTIN LUTHER*.—Next approached a magnificent personage, covered with all the imperial insignia, who, seeing the fire so bright, drew his sword, and endeavoured by violent thrusts to extinguish it; but the more he struck, the fiercer burnt the flames, and at last he quitted the hall in indignation. His name, as it would seem, was not made known to the spectators, but all divined it. The general attention was soon attracted by a new character. A man, wearing a surplice and a mantle of red velvet, with an alb of white wool that reached to his heels, and having a stole around his neck, the ends ornamented with pearls, advanced majestically. Beholding the flames that already filled the hearth, he wrung his hands in terror, and looked around for something to extinguish them. He saw two vessels at the very extremity of the hall, one filled with water, and the other with oil. He rushed towards them, seized unwittingly on that containing the oil, and threw it on the fire. The flame then spread with such violence that the mask fled in alarm, raising his hands to heaven; on his back was read the name of *LEO X.*—The mystery was finished; but instead of claiming their remuneration, the pretended actors had disappeared. No one asked the moral of this drama.



**COLPORTEURS OF THE SWISS REFORMATION.**—But the exertions of more than one man were required. A man named Lucian called on him one day with the works of the German reformer. Rhenanus a scholar then residing at Basle, an indefatigable in circulating Luther's writings in Switzerland, had sent him to Zwingle. Rhenanus had perceived that the hawking of books was a powerful means of spreading the evangelical doctrines. Lucian had travelled over almost the whole of Switzerland, and knew nearly everybody. "Ascertain," said Rhenanus to Zwingle, "whether this man possesses sufficient prudence and skill; if so, let him carry from city to city, from town to town, from village to village, and even from house to house, among the Swiss, the works of Luther, and especially his exposition of the Lord's prayer written for the laity. The more they are known, the more purchasers they will find. But you must take care not to let him hawk any other books; for if he has only Luther's, he will sell them so much the faster." By this means a ray of light penetrated the humble dwelling of many a Swiss family. There was however one book that Zwingle should have caused to be distributed along with Luther's,—the Gospel of Jesus Christ.

**SEE HOW THEY FLY!**—Samson, laden with money, proceeded through Argovia and Baden towards Zurich. At every step, this monk, whose appearance had been so wretched when first he crossed the Alps, displayed greater haughtiness and splendour. The Bishop of Constance, who was irritated because Samson would not not have his bulls legalized by him, had forbidden all the priests of his diocese to open their churches to him. At Baden, however, the priest of the parish dared not make any strenuous opposition to his traffic. The effrontery of the monk was redoubled. Heading a procession round the cemetery, he seemed to fix his eyes upon some object in the air, while his acolytes were chanting the hymn for the dead; and pretending to see the souls escaping from the cemetery to heaven, he exclaimed: "*Ecce volant!* See how they fly!" One day a man went into the belfry and ascended to the top; ere long a cloud of white feathers, floating in the air, covered the astonished procession: "See how they fly!" exclaimed this wag, shaking a cushion on the summit of the tower. Many persons burst out laughing.

Samson flew into a passion, and was not to be appeased until he was told that the man's wits were sometimes disordered. He left Baden quite abashed.

**A PRAYER MEETING OF OLD MEN.**—I never was present before at such a meeting. There were old father Isaac Case, in his eighty-eighth year—father Pillsbury in his eighty-second—father Owen, in his seventy-sixth—father Kendall, in his seventy-fourth—and elders Norton and Day, who I should think are now well stricken in years. The only young minister present was the pastor of the church at Greene, where we met—Bro. Cyrus Case. There were besides, some seven or eight brethren, all old men, such as deacon Perkins of East Windthrop, a man of God, in his seventy-eighth year—and others of a similar spirit. Only one sister present. Who could look on such a little assembly of old faithful servants of Jesus Christ, without emotions of gratitude to God for being identified with a cause which makes men holy and happy in time, and gives the well assured hope of spending eternity in such a society. Who could look on the meeting or the faces of men who have been honoured of God in converting hundreds and in forming many churches—who traversed the wilderness of this State, fifty, aye, some of them sixty-eight years ago, in search of lost sinners, to preach to them the word of life! Father Case was called on to lead the meeting. The old man, with surprising ability, sung a long spiritual song, and made a most appropriate opening address to us, on what should be the subjects of our prayers that evening: first ourselves, next for those who were expected to meet the next day, and then for the churches of the Association. He prayed most fervently. Father Pillsbury sang a long and most instructive song, "The lifting up of Jesus," comprehending a whole body of admirable evangelical divinity. Others prayed and spoke; and the evening was filled up with most profitable exercises. Next morning at six o'clock, a few of the same dear old brethren met for a like purpose,—Father Case being again the leader. Oh! that in fifty years hence all of us who were present at these little meetings—our young friends now in the ministry—our sons and daughters—may be engaged like these old fathers, encouraging the youthful disciples of that time in the good ways of the Lord. JAMES FARQUHARSON.

YOUTH'S MONITOR.

TWO ANECDOTES have been forwarded to us, neither of which do we deem it expedient to publish in full.—The first refers to the conduct of a Romish priest in B——, who is alleged to have thrown a testament, which he found in the house of one of his people, into the fire, and when remonstrated with, rudely declared he would do the like again, with other unwarrantable and uncourteous language. Well: such things wont do in England!—The other has reference to one who took a public opportunity of saying some hard things of the baptists, and who, when remonstrated with, said, “I have whipped them with scorpions, I will next whip them with devils!” This being told to Robert Hall, he quietly lighted his pipe, and laughing heartily, said, “Will he, sir, will he? He must be a prince of devils before he does that, sir!”—The writers of these have given us their names and place of abode, but we think the times, places, and circumstances, are better shrouded in obscurity.

JULIUS CÆSAR, the great Roman General, would never acquaint his soldiers with any set time for removal or battle, that they might be always in readiness. JESUS CHRIST, the Captain of our salvation, acts on the same principle.—“Be ye also ready, for ye know not the day nor the hour when the Son of Man cometh.”

“AH! THAT’S THE NAME!”—Certain Hindus, having met with some religious tracts in their own language, travelled far to hear more of Jesus from the lips of the christian missionary; and as soon as they heard him pronounce the name, they interrupted him, exclaiming, in an ecstasy of delight, “Ah! that’s the name!”

“Ah! that’s the name!” the admiring Hindus cried: “Your saviours taught us how He lived and died.” As ancient sages, guided by his star, Lured by the wondrous tale, they came from far; Their caste, their cruel rites, their idol sane, Deserted for the Saviour’s milder reign.

“Ah! that’s the name!” the christian Up responds, “Whose charms dispell’d my fears, and loos’d my bonds;

More precious than the finest gold its worth,  
Sweeter than fragrant perfume poured forth;  
A balm to make the wounded spirit whole,  
A sound to wake the music of the soul.”

“Ah! that’s the name!” a world renewed shall cry:  
“No name so glorious in the earth or sky.”  
From shore to shore adoring nations bend;  
From world to world let loud’ning praise ascend;  
Great be that name, confess’d by every tongue,  
The burden of the universal song.

REV. JOHN ELY.

ENCOURAGEMENT TO YOUNG MEN.—What encouragement to industrious habits and perseverance in the acquisition of knowledge and improvement of the mind! As we look back on the past, we read of hundreds who have risen to stations of honour by their own exertions. There is not an instance on record, where a man put forth all his energies and determined to be something, who did not reach the height of his ambition. It is not those who have what is called a liberal education, who are the most useful men in the world, and who alone can occupy stations of trust and honour. On the contrary, the most talented men in our country belong to that class who received their education at the work bench, the plough, the press, and the anvil. Who are the most prominent men in our Congressional and Legislative halls—in the pulpit and at the bar? Those who were cradled in poverty, and fought their way through much sorrow and tribulation—who met with hard rubs on every side—who were despised and reproached and sneered at by the proud and the rich. Poor and friendless young man, do you ever feel discouraged? Do you sometimes sink to the earth in despair? Suffer not the indulgence of these feelings, but renew your energy by perusing the histories and following in the footsteps of those who have gone before you. You have not more to contend with than others—and the prospect is bright and glorious in the far distant future. Hope on, and persevere. A few years ago, Luther Severance and James Harper were bringing water by the pail full, to wash type in a printing office—they were knocked about here and there, and scolded by the older boys. But they did not sit down and weep, and declare they would run away from their masters. No—they stuck to their trades, year after year, till they became of age. Where are they now? Severance is in Congress, and Harper is at the head of the largest publishing establishment in America, and was recently elected mayor of the city of New York by a large majority. So much for energy and industry.

*Portland Tribune.*

## CORRESPONDENCE.

## THE BAPTIST SYSTEM.

[The following *Original Letter* from the pen, it is believed, of the late ISAIAH BIRT, has been forwarded to us by a relative of the departed. It bears internal marks of his shrewd and intelligent mind. A few copies have appeared in print, but it deserves a more extended circulation.]

MY DEAR FRIEND,—You complain that your connexions, who are both pious and evangelical, often speak of the “Baptist System” in terms bordering on reproach; and refer you to an assertion made in a popular magazine, that it is “entirely unsupported by the word of God.” At this you very justly express your surprise, and ask, “What is the *Baptist System*, and wherein does it differ from the common system of real christians?” You say, that new terms seem to indicate new discoveries; and you cannot repress your anxiety to possess fuller information on the subject. It shall be my endeavour to supply what you so naturally desire.

In point of fact, the term which has caused you so much perplexity is totally inapplicable, and you may explode it as soon as you please; for there is no such thing as a Baptist System, apart from that which is equally adopted by all evangelical pædobaptists—the System of Faith in the New Testament. Except in the administration of the ordinance of baptism, there is no difference; and there our practice arises out of, and is entirely congenial with our common system, while the deviation and inconsistency are theirs.

They and we equally believe the original and universal corruption of human nature;—that our redemption is effected only by the mediation of our Lord Jesus Christ;—that his kingdom is spiritual, and not of this world;—that the subjects of this kingdom are such as are born not of blood, nor of the will of the flesh, nor of the will of man, but of God;—that the religion of the gospel is personal, and its worship spiritual;—that in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love;—that we are all the children of God by faith in Christ Jesus;—that there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free, but Christ is all and in all—that the hour is now come

when the true worshippers worship the Father in spirit and in truth;—that God is a spirit, and they that worship him must worship him in spirit and in truth.

These are essential articles of our common faith; they form the system by which we mutually execute our ministry, regulate our conduct at the Lord’s table, and by which we form and discipline our respective churches. We equally testify to all men, without distinction, the absolute necessity of repentance towards God, and faith towards our Lord Jesus Christ. The only difference between our brethren the Pædobaptists and ourselves is, that the Baptists uniformly abide by the common system; whilst by the Pædobaptists, in the ordinance of baptism, that system is forsaken. In this part of their practice, they differ as much from themselves as they do from us; for in their public ministry, in the communion of their churches, and even in the baptism of Jews and Heathens, and of adults, though born of christian parents, they revert to that system from which the baptists never deviate. On all these occasions pædobaptists as well as baptists uniformly insist on the necessity of repentance and faith as evidences of the new birth, and as essential to the christian character and to divine worship; but at the baptism of babes, the pædobaptists forsake their own general system, and adopt what must be owned an exception, unless it could be discovered that the baptism of unconscious babes can be fairly referred to the articles of faith above recapitulated. What more is necessary to evince the incongruity of infant baptism with the gospel scheme, than that it thus stands alone, and is not, even by the most zealous of its advocates, whose opinions proceed on evangelical principles, associated with any part of the christian system. They themselves are obliged to acknowledge that it ensures no blessing, forms no spiritual union, entitles to no distinguishing privileges: on the contrary, they maintain concerning spiritual blessings, church connexion, and gospel privileges, the very system which they hold in common with the baptists. How then can the persons whose language you quote, talk of the *baptist system*? Or if there must be such a term, how can they question its validity? Is it not likewise their own?

In insisting on the absolute necessity of repentance towards God, and faith in our Lord Jesus Christ, evangelical pædobaptists agree with us everywhere and at all points, except in the ordinance of baptism, and there they differ only when it is administered to babes. The baptists observe the common system on all occasions; they are therefore at least uniform. They have not different doctrines for different persons, ordinances, and places;—they know no man after the flesh, but teach that now God commandeth all men everywhere to repent; they have one Lord, one faith, one baptism; they deliver the same testimony at the font, at the table of the Lord, and in their public ministry. “If thou believest with all thine heart,” is their uniform requisition; “he that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life,” is their constant declaration; and this is the doctrine, the requisition, and declaration of our pædobaptist brethren, on every religious subject with the single exception of infant baptism. The pædobaptists then are the persons who make the deviation, and it is incumbent on them to show the authority, and assign the reason, for this departure from the general and otherwise uniform system.

The nature of Christ's kingdom, and of divine worship, is fully unfolded in the New Testament, where are recorded many instances of baptism. Have you discovered any exhibition of religion but as the result of regeneration, or of religious worship without the exercise of faith? Is there a single instance of the baptism of any one who was incapable of moral agency, of the exercise of the intellectual faculty, the affections of his heart, and the graces of the Holy Spirit? If such a record exist, let it be produced, that the baptists may see and be convinced.

As baptists we have no distinct and peculiar system; we cordially and constantly embrace that which is common to all real christians. If, however, our Lord hath two distinct kingdoms; if rights can be founded on natural descent or on ritual observances; if there be two kinds of requisitions for admission to the gospel church, two distinct classes of members, and two sorts of worship; if the Gospel admit religion that is not personal, or exhibit christianity without faith, hope, and charity; let it be fully stated and satisfactorily proved, in order that pædobaptists may justify their departure from the general, the acknowledged, the gospel system. Till this be done, we are constrained to assert, that for what at present appears, the baptism of babes has not for its support so much as one text, one pattern, precedent, or example in all the New Testament; that it is as inconsistent and irreconcilable with the general system of its evangelical abettors, and with the faith once delivered to the saints, as it is with the practice of the baptists. While on the contrary, the baptism of adults, in the exercise of the graces of the Spirit, bears the strictest analogy with the scriptural records, the example of our Lord, the spirituality of his kingdom, the nature of divine worship, and is also in full agreement with the general system of evangelical pædobaptists, as well as with the whole scheme and system of the gospel dispensation.

That considerations of your coincidence with your friends in their general sentiments may cherish and increase your love to them; whilst your respect for truth, and subjection to the Head of the Church, constrain you to undeviating consistency in the system which He himself has established; is the earnest prayer of, yours affectionately in the gospel, SENEX.

## REVIEWS.

*Essay on the Union of Church and State.*  
By Baptist Wriothley Noel, M.A.  
Second Edition, with corrections. London: Nisbet.

HAVING, in our leader, extended too in an unusual length, referred to the first Edition of this remarkable work, we may not be expected to say much respecting this—the Second Edition. But there are reasons why we should notice it. We

could not secure an opportunity of perusing the first, and therefore availed ourselves, as others did, of the analysis which was hastily furnished by the *Non-conformist*. We have now read the second, and find in it many paragraphs and statements which we should have preferred to extract. Some of these we have inserted in our columns elsewhere, and others we have marked for future use,

Again; in our leader we expressed our views of this first step of Mr. Noel, and what we hoped would be the next. After perusing the present volume we are confirmed in those views and hopes.

Indeed, our object in this brief notice is to express, as concisely as possible, our own impressions after a careful perusal of the volume; and they are as follow;—

That never before had we perused any treatise which had set forth so plainly and practically the evil tendencies and corrupt practices of the Church and State Union in this country—that the Anglican or endowed episcopalian party in this kingdom, both people and priests, are the veriest slaves of tyrant laws and customs in the land—and that the exposures here set forth will certainly produce a similar effect to that which was made on the European nations when Luther published his famous theses against popery, resulting, we trust, ere long, in a considerable modification, and ultimately in the complete overthrow, of the whole system.

Again we cannot but express our earnest hope that Mr. Noel will follow up this decided expression of his opinions by also acting out his convictions as a faithful minister of Jesus Christ. Let him set at perfect defiance all episcopal power and ecclesiastical controul, and assert his entire liberty to obey the command of his Lord by proclaiming his Gospel anywhere and everywhere. Let him cross the Rubicon. He will not take the leap alone. Fearless of all consequences, like the great German Reformer, let him trust in the Lord his God, and in his Word, and the results will be glorious. Publishing this volume, however, will not be enough. Personal efforts *must* follow. The presence of Mr. N. in Leeds, Birmingham, Liverpool, Newcastle, and especially in every episcopal city in the empire, would rouse myriads to reflection and action. With the swiftness and power of electricity would the work spread into towns and villages, until the slumbering spirit of the people, awakened to a sense of the mighty wrongs inflicted by this accursed Union, would demand, in a voice that could not be disregarded, its entire separation.

And then, but not till then, will the Word of the Lord, in these lands, run, have free course, and be glorified. May that day come quickly!

#### BRIEF NOTICES.

*The Poor Man's Day; or the Sabbath Conducive to the Temporal Well-being of the Working Class.* By John Baxter Pike. London: Green—Leicester: Winks. One of the most pleasing signs of the times is to be found in the attempts which have been recently made by many pious individuals to direct the attention of the working population to the sacred day of rest.

"Hall, Sabbath! thee I hail, the poor man's day."

is the motto prefixed to this little treatise, and Mr. P. has, in our opinion, established the assertion that the sabbath is, in a peculiar sense, "the poor man's day;" inasmuch as its observance by him would promote cleanliness; health; social affections; the discharge of domestic duties; respectability of character; protection from oppression; preservation from seductive and ruinous temptations; and intellectual, moral, and religious improvement. He therefore calls upon the working classes to prize the sabbath—never to desecrate it—but seek the benefits it offers to confer. Christians should put forth extraordinary efforts to diffuse such publications at this juncture. For always, as the sabbath is observed or desecrated, religion flourishes or decays.

*Infant Baptism a Spiritual Service, and Dipping unnecessary to its Right Administration, &c; with Special Reference to the Work of Dr. Carson, and occasional Strictures on the views of Dr. Halley.* By the Rev. Robert Wilson, Professor of Sacred Literature for the General Assembly, Royal College, Belfast. London: Longman's.—Another royal octavo volume of 534 pages! Last month we referred to an American volume. Here is one from Ireland. We must look them over carefully. But one word now—Carson being dead, yet lives—lives in his famous work, which he just lived long enough to complete, and which seems destined to find employment for many heads and pens for some time to come. So be it. The muddy waters of polemical strife cleared away, truth will come forth at last from its holy spring pure and clear.

*The Importance of Right Views on Baptism, an Appeal to Pious Pædobaptists; by Francis Clowes; London: Simpkin & Co.;* is a baptist tract for these times, adapted to remove the prejudices and objections of many pious and well-meaning persons, and to place this christian institution in its proper position.

*Cyclopædia of Biblical Literature abridged.* By John Kitto, D.D., F.S.A., Editor of the Pictorial Bible, &c. Edinburgh: Adam and Charles Black—London: Simpkin & Co. Part 1. January. We hail the appearance of this work. Of its literary merits we need

not write, they are well known to be superior; and the paper, type, maps, and engravings, are beautiful. It is decidedly the best thing of the kind that has ever appeared; and being published in parts, may easily be secured.

1. *A Biblical and Theological Dictionary, for Bible Classes, Sunday School Teachers, and Young Christians generally.* By Rev. Samuel Green.—2. *Addresses to Young Men: by Revs. W. W. Champneys, J. Sherman, J. Branch, W. Arthur, R. W. Dibdin, Dr. Cumming, and T. Mortimer: with a Fourth Report of the Young Men's Christian Asso-*

*ciation.*—3. *Idolatry: its wide Diffusion and certain Extermination. A Lecture delivered at the Mission House, Moorgate, Nov. 15, 1848, by the Rev. F. A. Cox, D.D., LL.D.*

—4. *The Christmas-day Sermon to Children, delivered by the Rev. Alex. Fletcher, D.D., at Finsbury Chapel, December 25, 1848.*—These are published by Green, London. No. 1 is an improved reprint, in parts, beautifully executed. No 2 contains some valuable spirit-stirring addresses. 3. Furnishes an enlightened view of an awful subject. 4. Is another discourse by this admirable preacher to the young.

## CHRISTIAN ACTIVITY.

### AN AMERICAN COLPORTEUR.

One of the most remarkable of the band of christian labourers in these mountains, is Mr. J—C—, the superintendent of colportage in Virginia. With a frame of iron, he has a vigorous mind, and a glowing heart. He realizes the idea of a man on fire as fully as any christian I have met. His history is marked by striking providences, each apparently suited to train him for the very work he is now prosecuting. In early life he was a leader in wickedness, in a community sufficiently depraved. He was ensnared in the meshes of Universalism, from which the grace of God ultimately delivered him, after many struggles. As in the case of Baxter, two books, the "Crook in the Lot," and the "Afflicted Man's Companion," were the means of his conversion. Through deep waters he was led to the Rock of his salvation. But when his feet were once planted there, he considered himself called to the work of rescuing others. Though poor, and compelled to work hard for the support of his growing family, he began and persisted in labours for the salvation of the ungodly. He formed a Sabbath School—having heard of, but never witnessed the operation of such an institution—sent for a library, and became teacher, superintendent, and all. Few of the children could read; but they learned rapidly. He also established prayer-meetings, circulated tracts, and soon gathered a congregation, and crowds flocked together to hear him read "Barker's Sermons," and other works. So much interest was excited, that he sent some distance for a preacher, who found nearly a thousand people assembled under a large tree to hear the gospel. A revival followed; a church was organized, and eighty-three persons united with it in three months—among the number a woman eighty-

two years old, who had never heard a sermon. He continued to superintend the sabbath school for thirteen years, and nearly all the children were converted. He also engaged in systematic family visitation, making it his sole errand to converse on personal religion. Early in this work, he found the value of religious books as an auxiliary, and sent for copies of Pike's Persuasives and Doddridge's Rise and Progress, which he loaned from family to family, till they were worn out. As a result, revivals of religion occurred, winter after winter, until that community became known as the "green spot" of that region. There were as many as forty praying men thus gathered into the church, and they established prayer meetings for miles around. This experience for years of the power of personal conversation, and of religious books, prepared him to appreciate colportage, and induced him to devote himself to it.

The providential way in which Mr. C— was led into the colporteur work, is as remarkable as the providential preparation of it. The main facts are these. After a series of domestic trials, a season of prosperity intervened. With health in his family, and success in his worldly schemes, the prospect of comfort and thrift seemed secure. At a single blow his hopes were blasted. His wife was smitten down in full health, and in seven hours was a corpse. Distracted by this sudden providence, his health gave way, and in despondency he expressed to his daughter the purpose to commit to writing a statement of his worldly affairs for his children, and lie down and die. He went to the grave of his wife overwhelmed with his sorrows, where he was followed by his pastor, who said, "You must not be here: the Lord has a work for you to do, and a man has come to call you into it." The

Rev. Mr. W——, a general agent of the Society, who was providentially detained until that sabbath, preached in behalf of the Tract Society. It opened before his mind a new and inviting field of effort, congenial with all the labours of his christian course. The hand of the Lord was visible in bringing such an enterprise before him at such a time, and without a moment's delay, he responded to the call for his personal services as a colporteur.

But what should be done with his family? Providence favoured arrangements for the temporary care of them, and in the spring his eldest daughter was married to a pious young man, who immediately took his place in the care of the farm and of his little ones, leaving him free to prosecute his work without hindrance.

He commenced his labours in Western Pennsylvania. He encountered difficulties and discouragements which almost tempted him to abandon the object. But he prayed night after night, and the desire to persevere was irresistible. He went out among the people with a broken heart, and with weeping eyes. Soon the clouds broke away, and the power of God was manifested through him in the conversion of souls. A revival began in the place where he commenced his labours, and fifty-seven souls rejoiced in Christ during his stay. About one hundred were added to the churches there during the year. Revivals followed his labours in other places. In B—— county, where the sanctuary was greatly neglected, there were about one hundred accessions to one church. In a wicked village, the people secreted themselves as he passed from house to house; but he conversed with all he could find, and put books or tracts in all the deserted houses. The next day he had a crowd of people to hear him, and a blessing followed.

After a few months' labour in Western Pennsylvania, he was invited to visit an adjoining county in Virginia. He was told by a minister that 100 dollars worth of books would be enough for the summer. But he induced a young lawyer to accompany him in his visits, and in two days his books were all gone. Returning to P., he procured a *wagon load* of books, and took them to the mountains, which he scoured in every direction, holding two meetings a day, and visiting all the families in his course. There were then but two sabbath-schools in the region: now there is not a neighbourhood in that district of Virginia without schools, and books are everywhere in demand.

Soon he found occasion for helpers, as the work was too heavy for him. For the

purpose of sustaining them, he commenced raising funds. In one little village where nothing had been previously contributed, he secured 150 dollars in two days. In three months, besides his colporteur labours, he realized 740 dollars in donations. Additional labourers, suited to the field, were soon raised up around him. The work grew upon his hands from day to day, and has continued to expand to the present hour. He found it necessary to have a more central point for his operations, and some two years since removed to this village. No less than from thirty to fifty colporteurs have been associated with Mr. C. in this State, during the last three years, temporarily or permanently, and the whole enterprise has grown steadily in favour with God and man, until it has become one of the most prominent and hopeful of all the enterprises for enlightening and evangelizing the masses of this scattered mountain population.

Look at the statistical results of this movement, and then trace back its brief history, and see if there is not occasion for devout praise as the Almighty hand is manifest in the rise and progress of colportage in Virginia. Within these three years, no less than 24,522 families have been visited, and I know enough of the "magnificent distances" in these mountains to presume that 50,000 or 100,000 weary miles must have been traversed to find so many. With 15,603 of this number, the colporteurs have held religious conversation or prayer; and if all have performed this duty with the earnestness and fidelity of the superintendent, their warnings and instructions will not soon be forgotten in these habitations. The spiritual condition of these families may be inferred from the fact, that about one-seventh were destitute of God's word, and about one-fifth of all were without any other religious book. The number of volumes sold exceeds 50,700, for which 12,655 dollars were received; and 10,280 volumes, of the value of 1,713 have been distributed gratuitously to the poor and destitute families, making a total circulation of more than 61,000 volumes. I hazard little in saying that an equal number of religious books did not exist in all Western Virginia previous to this visitation of mercy. Besides this, they have supplied nearly 3,000 families with the Scriptures, and held 1,464 prayer-meetings, or public meetings. Oh, if such a sowing of the seed of the kingdom of Christ could have taken place a quarter of a century ago, we should not have to weep over such moral wastes as now cover these mountains! Thank God, that at this late day, he has raised up a band of men who "go forth weeping, bearing precious seed," and who have "come again with rejoicing, bringing their sheaves with them."

## BAPTISMS.

## FOREIGN.

SWEDEN.—A. P. Forster says:—"Fredrick Olof Nilsson is the only baptist in Sweden, with the exception of an Englishman. This brother was formerly a sailor, and was converted, I believe, in America. On his return home, he associated with the believing people of the State Church, afterwards he was appointed (I believe it was by the means of a Methodist missionary,) a colporteur for the American Seamen's Friend Society; but being convinced of baptism, he made a journey to Hamburgh about two years ago, and was baptized by brother Oncken. His wife, who had been for many years a believer, was also convinced of the duty of being baptized, and one or two more were, through the instrumentality of brother Nilsson, who began to speak, yet very guardedly, of the necessity of following the Lord in all things. Brother Kobner was appointed about a year ago to make a journey to Gottenburg, in order to baptize these persons, but was prevented by sickness. They were now heartily longing for some one to come and help them, but did almost despair of seeing any one even this year, as the summer had almost passed. Their joy was therefore great at seeing me. In Gottenburg were three persons who wished to be baptized, and at a distance of between thirty and forty English miles from Gottenburg were several country people who had expressed the same wish if a brother should come. We had at first a little hesitation whether we should write to these persons requesting them to come to Gottenburg, or if we should visit them, each being connected with difficulties. We did not wish to excite the attention either of the people or the clergy. At last we determined on visiting them. Brother Nilsson having a boat, we thought we might sail thither, and left on Wednesday morning at about half-past seven, but having no wind we were obliged to row all the way, till one o'clock in the night, by which I sprained my left wrist, and am scarcely able to move it yet. At about two o'clock we arrived at the house of one of these persons. He wished to be baptized, but, being very ill and unable to leave his bed, it could not be done. After having refreshed ourselves, and having rested a few hours, and talked to several persons, we left again. The Thursday we conversed with several believers who wished to be baptized. We then fixed upon a place where to meet in the evening, when the baptism should take place. There were in all eight candidates for baptism, five males, two of whom were the brothers of Nilsson, and one female,

his wife; those at Gottenburg having also accompanied us. When the evening came, we went down to the sea shore, but when arrived there, three of them drew back—two, no doubt, for fear of men, and the third, I believe, from fear of the water. To the one, who is a country schoolmaster, I had said that he could not consistently teach the children the Church Catechism, and to the other, whose wife was near her delivery, that he should not suffer the child to be sprinkled; the third altered his mind when almost with one foot in the water. Five then were baptized, but it is only the beginning in Sweden, and I hope and trust that this little planting of the Lord shall soon be like the stately cedars of Lebanon. After baptism, we returned to the house of one of the brethren rejoicing. I then talked a little to them, and reminded them of the things which they had now to observe, then we sat down together to the Lord's-supper, and after this, brother F. O. Nilsson was for the present appointed to take the oversight of this little church. Having finished at about one o'clock in the night, one of the brethren put his horse into his cart, and taking leave of the other brethren, I departed. We rode through the night, and I arrived at Gottenburg about ten o'clock. I then got my passport, slept for about an hour, and after dinner went on board the steambot, and arrived at Copenhagen next day (Saturday) quite worn out, having scarcely had any sleep for four nights and days. I might have stayed the Sunday over in Sweden, but then I should have remained there a whole week longer, and having nothing particular to do, I thought it advisable to get away before anything should occur to prevent it. I was very much delighted with these dear brethren, and was both surprised and pleased at the amount of scripture knowledge they possess. They are very gifted, and particularly in prayer. I heard brother Nilsson several times engage in prayer, which was quite a treat. The Swedes have something in common with the Methodists, or Welshmen, when one prays they all sob and sigh, and give vent to their feelings by loud exclamations; so also when they read or speak. This does no harm if it does not only become a mere custom. I took occasion to tell them my mind with respect to it. I received a letter from brother Foltved, pastor of the church at Aalborg, dated Sep. 21, in which he states that my visit has been a great blessing to the church. Fourteen dear souls have been added to the church since my departure, and seven others have asked for baptism. Is not this delightful news?"



**SILESTA.**—Mr. Oncken says:—"From Vienna I travelled to Niesse, where I met brother Straube; whom I accompanied into the mountains, where a number of converted Roman Catholics, the fruit of his labour, were waiting to be baptized. We reached Schonau, the village where our brother resides, about eight in the evening, when after a little rest and a repast, we resumed our journey through the bold and romantic scenery till ten o'clock, when we reached Voigtsdorf, the place where the brethren generally assemble. The converts had already partly assembled, some had come from a distance of twenty miles. Brother Priedemann, from Breslaw, had very judiciously set out for this place a day or two before, and had, in connection with two brethren residing here, examined the candidates for baptism very minutely, so that I had only to touch upon the most important points to satisfy my own judgment. Out of eleven applicants, nine were unanimously received as fit subjects for Christ's kingdom. At three P.M. I finished my examination, when we all, about twenty in number, repaired to a beautiful natural baptistry at the foot of a wooded hill, in which the above nine believers in the Lord Jesus Christ, as the only mediator between God and man, were buried with their Lord and raised again. The night was splendid, the scenery grand beyond description, but all nothing when compared with the glorious sight of nine precious souls brought out of gross darkness and superstition bending their way to heaven, and restoring by their simple obedience the good old way. The Spirit of the living God breathed on our souls,—it was a precious night. At half-past three o'clock, P.M., we surrounded our Lord's table, and about an hour afterwards, the happy company broke up. All the above converts were Catholics. Others give hope that the truth has been blessed to them, and that soon they will follow the example set them."

**FRANCO.**—Mr. Willard writes from Douai, of an interesting baptismal scene, in which he took part at Manicamp, about twenty-five leagues from Douai. Eight individuals were immersed on professing faith in Jesus Christ. Four others were also baptized at Chauny, a league and a half from Manicamp.

**PRINCE EDWARD'S ISLAND.**—A friend at Charlottetown, upon whom we can rely, informs us that the ordinance of baptism was performed in the beautiful river upon which that town is situated, on Sunday morning, the 24th of September, by the Rev. Dr. Jenkins, Episcopalian minister, of that place. The administrator, and candidate, who is a respectable magistrate residing in Charlottetown, accompanied by a few friends, repaired to the river side in the morning, where, after the proper preliminaries were

gone through, they went down into the water, both the minister and the candidate, and he immersed him, after which they came up out of the water, and went on their way, we trust, rejoicing. We are pleased to hear of every return to the primitive mode. How interesting it must be to all concerned, to be able to relate the account of a baptism almost in the very words of scripture. How embarrassing one would suppose it must be when this cannot be done. We are happy to learn further that on the evening of the same day, the same delightful ordinance was performed at the same place by our esteemed brother, the Rev. S. T. Rand. The interest which such an event excites in that place may be judged of from the fact that, although scarcely two hours notice of baptism had been given, and though the rain was falling in torrents at the time, it was computed that nearly two hundred persons assembled to witness it. The utmost decorum prevailed. Our informant states that owing to the lateness of the evening tide, the baptists were on the point of attending to their baptism in the morning, although no public notice of it had been given. It was delayed on this account. The two parties would in that case, without design, have met at the water side at the same time. We almost regret that this had not occurred—it would have been an interesting encounter. We are happy to know that our missionary at Charlottetown is on the most friendly terms with the Episcopalian ministers resident in that place, as well as with those of other denominations, and that, notwithstanding the number of baptists is comparatively small, they treat him as a christian and a brother. May this spirit of brotherly love be long and every where cherished! And may the time again come when there shall be, as in the days of the apostles, in all churches, "One Lord, one faith, and one baptism." What a pity that all our brethren do not come back to the one primitive mode, in the validity of which all parties are agreed. *Christian Messenger.*

**NEW BRUNSWICK, Fredericton.**—Mr. Coy says:—"I am happy to say that this morning, October 1, we had a baptism here by the river side. Three females, who had been received for membership on Friday evening, at Conference meeting, were this morning baptized by Mr. Elder, at nine o'clock. The weather was favourable, and a large collection of persons assembled to witness the ordinance. No interruption or disorder occurred; indeed all was quiet and orderly. Mr. Spurden gave his attendance, and took part in the preliminary proceedings. May this be but the beginning of good days with us in Fredericton. Surely the Lord hath set times

to favour Zion. For a long time past we have been in a very low state, as you must have found when recently visiting here. Pray for us, that a revival may follow.—This morning, Dec. 3, two promising young men, who had, on Friday evening, been received by the church, were baptized; one of whom, belongs in the county of Albert, and is now a student in the seminary—his father is a worthy minister of our denomination."

*Norton.*—A young man of promising talents, brought up in the Roman Catholic religion, was buried with Christ by baptism, on sabbath, Nov. 5, at Norton. He stated that his conversion to God and his determination to unite with the baptists was the result of an attentive perusal of the Word of God. An address was delivered on the occasion by one of the brethren, and the ordinance was administered by brother Blakeney, which was one of the most interesting we ever witnessed. When they came both up out of the water, our young brother put his hand upon his breast and praised the Lord before all the people. We immediately retired to the house of God and partook of the dying memorials of our Lord, after having received him into the fellowship of the church."

#### DOMESTIC.

**IMMERSION OF A LAMB OF THE SAVIOUR'S FOLD.**—The Rev. W. Jones, in a deeply interesting memoir of his beloved daughter, Margaret Anne,\* gives the following account of her public baptism. About two years afterwards this dear child fell asleep in Jesus:—"It was not long before her mother drew from her in private the state of her mind, and learnt that, amid many fears and a deep sense of her sinfulness, she had sought mercy at the Saviour's feet, and humbly hoped, at times, her prayers had been heard, and that she was safe in Jesus. After this period, having now completed her 16th year, her peace became more and more established, and her experience informed; and it became naturally the wish of her parents that she should become publicly united to the church of Christ; but on account of her extreme youth, and the apprehension her health might suffer from excitement, it was thought best to defer, and even conceal from her this wish, till such time as her own desire for that privilege should more decidedly indicate the path of duty. It was observed, that on each Lord's-day when the Lord's supper was administered, her feelings, while sitting by her mother, at not being a partaker in the memorials of the Redeemer's death, evinced distress, though chastened with the sweetest humility, as of one who could not hope herself worthy of

the privilege she yet eagerly longed for. Thus she continued till September, 1847, when her father being about to remove from his charge at Sheppard's Barton to Stepney College, and having to baptize for the last time before resigning his pastorate, she ventured, in reply to her mother's reference to the subject, to express, amid many tears, her wish that she might be of the number of those who were thus publicly to confess the Redeemer. Confident as her parents felt of her genuine piety, for nearly two years previously, they could not but joyfully encourage this desire, while they committed the judgment of her piety to their fellow christians in the church in which she solicited a place. She accordingly appeared at the church meeting with other candidates, much older than herself, answered with intelligence and composure the questions proposed to her, and amid tears of grateful joy, was, together with the other candidates affectionately welcomed. Her age at this time was eleven years and six months! If the writer lingers over this scene and its sequel, perhaps he may be forgiven by those who can comprehend its interest, not only in itself, but as a scene separated by no long interval from the mournful occasion of this notice, the removal of this young disciple by the Head of the Church, to the assembly of the saints above. On Thursday, September 30, Margaret Anne and four other candidates were baptized; nor will even her placid, lovely aspect be forgotten, nor her youthful figure attired in the dress she wears still in her resting-place, nor the firmness with which she ascended from the baptismal flood, nor the joy which beamed in her countenance that happy day. "So happy, because," as she said to her mother at its close, "she knew she loved Jesus." The sabbath followed, and her admission to take her place as a member of the church of Christ, the last sabbath of her father's pastorate at Frome. It was her wish to continue a member of Sheppard's Barton church, together with her parents, for some period,—till, as the event proved, her connexion with earth should cease. Once, and only once, after this, she sat down at the Lord's table, which was in April last, at the first commemoration of the Lord's death after the re-formation of the church at Collego chapel, Stepney."

**MILFORD HAVEN.**—On Jan. 14, our pastor baptized one candidate. The weather was unfavourable, and owing to the state of the tide the time was inconvenient for attendance. We had not on these accounts so many witnesses as usual. J. W.

**MACCLESFIELD, General Baptist.**—On Monday evening, Dec. 25th, two females were immersed by Mr. Maddeys. One is a teacher, the other a scholar in the sabbath school. J. O.

MELBOURNE, *Derbyshire*.—On the first sabbath in the new year, ten believers in Christ “were baptized into his death.” Several circumstances rendered this service peculiarly interesting. The candidates were from five different stations, at all of which, except one, this church maintains preaching: namely, Melbourne, Ticknall, Hartshorne, Breedon, and Midway. From the last place, two aged females belonging to the Wesleyans came to put on Christ by baptism. They had become convinced of the propriety of believer’s immersion by reading the Word of God, especially that part which records the baptism of the Eunuch. One of them stated that her impressions were confirmed by the manner in which one of the Wesleyan preachers read his text on a certain occasion. The passage was Mark xvi. 16. He read it, “He that believeth . . . shall be saved.” She thought, “that is not all; surely he is not going to leave the other part out.” He read the text again, observing, “we must not leave out any part of God’s Word, ‘He that believeth and is baptized shall be saved.’” This apparent reluctance to bring out the scriptural association of faith and baptism struck her very forcibly, and was like a nail fastened in a sure place. Those two old disciples had been uneasy for years at their neglect of duty in regard to baptism, and conscience often charged them with sin. The number at the Lord’s-supper in the afternoon was a cheering sight, as was also the large audience at the baptism. Thus has the Lord furnished us with cause for rejoicing on the first Lord’s-day in the year. May he “crown the year with his goodness.”

J. H. W.

RIDDINGS, *Derbyshire*.—On Lord’s-day, Nov. 5, four believers were immersed on a profession of faith in Christ: four others followed their example on Dec. 2, and on Jan. 7, seven more, two of whom had been teachers in the Church of England school. When the clergyman found that we were likely to “lead astray” two of “his” young men, he favoured them with a sermon on baptism, and even condescended to discuss the subject privately with one of them, but without effect. I trust the Lord the Spirit is still at work amongst us, and will continue to work until many who hear the word with us are saved.

J. D.

BRAYFORD, *near South Molton*.—On Dec. 25th, a young man, previously a Wesleyan, was buried with his Lord in baptism. There is something pleasing in the fact that he is the fourth of a family residing at the village Inn who have joined us, and others in the family are Wesleyans.

W. C.

FOVNHORPE.—Our pastor, Mr. Little, baptized one female candidate, Dec. 10th, in the presence of a large congregation.

W. B.

IRELAND, *Easky*.—Mr. M’oKee, in a note dated Jan. 13, says:—“On Nov. 21, I baptized another convert from popery. His case is a very interesting one. He was educated with a view to the priesthood. In the prosecution of his studies he was sent to the Paris University, where he continued as a student for some time. After many months attendance in the moral philosophy class, he was called on to defend the affirmation of the thesis, ‘Is matrimony a sacrament?’ but he openly questioned the validity of the side of the thesis which he had to take, the result of which was, that he was dismissed from the University as a person unsuitable for being a priest of the infallible church. He returned to Ireland, and some time after established an English and classical school. He, however, remained a Romanist, although having doubts as to the truth of some of her doctrines. In the summer of last year he was led to read some controversial works on Popery, shortly after which he began to come to our service. He soon became regular in his attendance. I visited him, and was somewhat astonished that he saw so much of the errors of the papacy. I put into his hands such works as I deemed suitable. He studied the scriptures with assiduity, and made remarkable progress. In the month of November he sought admission amongst us, and being satisfied that he had been brought to love Jesus, the result was as above reported. We have several Romanists coming out to hear the gospel; let us fervently pray that the Lord may lead them to believe it.”

COLEROND.—On Dec. 31, Mr. Penny baptized three female and four male candidates, all “working men” and women. Two were sons of members of the church, and may be considered the fruit of Sunday-school instruction. One young man had been compelled, by two separate accidents, to have both legs amputated. The congregation was too large for the chapel although many went away unable to gain admission. Z.

Another Friend says:—“All the candidates were or have been connected with the sabbath-school. The ‘eventful year’ of 1848 has been a period of prosperity both to this church and its sabbath-school; and while the word preached has received the Divine blessing, the auxiliary aid of Sunday-school instruction has also been blessed even beyond the expectations of the teachers, who, recording their gratitude to God for his abundant mercies, enter upon the duties of another year with renewed faith and hope, thanking God and taking courage.”

LONDON, *Spencer place, Goswell-road*.—On Tuesday, Dec. 5, three believers were baptized by Mr. Peacock. Two of these were from the sabbath-school.

**RIDE, Isle of Wight.**—We desire to record the goodness of the Lord. Ever since we opened our place of worship on Nov. 10, we have had an excellent attendance, and the place is already become too strait for us; and what is still more delightful, the Spirit of God is leading poor sinners to Jesus through the preaching of the glorious gospel. Our minister baptized seven candidates on what is called Christmas-day, at Newport. On the 2nd of January we were formed into a church, when Mr. S. Lillycrop, of Windsor, preached in the morning. Mr. Room, of Portsea, formed the church and delivered an address, after which the ordinance of the Lord's supper was administered by Mr. Williams of Portsea. Mr. Lillycrop preached again in the evening. It was truly a day of rejoicing, but our gratitude and joy are damped because we have not comfortable accommodation for the people who come to hear, on which account some have gone away. Our present room will seat only about 100, but we believe that "the good time is coming" when we shall have a chapel. The Lord hasten it! He has already done great things for us, and this leads us to expect greater things. Brethren, join with us in praying that this little one may become a thousand. For what is already done, we say, "To God be all the glory!"

C. J.

**RUSHDEN, Old Meeting.**—On Dec. 31st, our pastor, Mr. Whittemore, baptized three believers, all now teachers—two were sons of deacons. One of the candidates, who had been notorious as a ringleader in wickedness and a propagator of infidelity in the neighbourhood, delivered a short address previous to his immersion to those of his former companions who were present. He avowed his faith in the atoning sacrifice of Christ for the forgiveness of sins and acceptance with God; and he referred to the entire abandonment of intoxicating liquors as the means by which he was led to a course of serious reflection and prayer. M. B.

**WINDSOR, Victoria-street.**—On Lord's-day, Nov. 12, two believers were immersed by Mr. Lillycrop, the pastor of the church, who preached from, "But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." One of the candidates was an Independent, and the other a daughter of an Independent.

**MILDENHALL, West Row.**—Mr. Edmonds says:—"I had the pleasure of baptizing three believers in the river Lark on the morning of the first Lord's-day in this year. Two are useful sabbath-school teachers, the other was an old man of 72 years. Although several hundreds of persons were present, the utmost quiet prevailed. I hope soon to report again."

**BRISTOL, Broadmead.**—On Lord's-day, Dec. 31, Mr. Hayercroft baptized ten believers. Several of these are the first fruits of his ministry here—a young female who dates her conversion to the first address he gave at the Lord's table—a young man, son of pious parents, but who, as he himself stated, secretly cherished infidel principles; from one of his first sermons—a young man and his sister brought up amongst the Independents. Two females also ascribed their first impressions to the preaching of two of the students of the Baptist College at a place opened in connection with Broadmead, in one of the dark parts of the city; and it is a singular fact that the subject of both the discourses of the young men was the "dying thief." And now, tell it not in America, lest it should make some of the good citizens of that free country blush, one of the candidates was a *real black*, to whom Mr. H. actually said, "My dear brother in Christ, I baptize thee," &c. There are several more inquirers. Mr. Hayercroft has lately been delivering a course of lectures to young men to crowded audiences. Indeed the congregations since his settlement have reminded us of the good old days of Robert Hall.

J. E. H.

**Counterstep.**—On Lord's-day, Dec. 3, Mr. Winton immersed thirteen believers on a profession of their faith in Christ. Amongst these was a son and two daughters of one of the deacons, one or two from the bible class, and a man and his wife. May they all endure unto the end! There are upwards of twenty inquirers remaining.

J. E. H.

**P.S.**—Mr. Probert has recently baptized seventeen and fifteen at the *Pitway*, and Mr. Davis fifteen at *King-street*, but I don't know the particulars.

**ST. AUSTELL, Cornwall.**—We have had an addition to our little cause here, by the baptism of an aged woman in her 87th year, on Dec. 3. Notwithstanding the coldness of the weather, and her extreme feebleness, she went through the ordinance remarkably well, being enabled to testify to the truth of the declaration, "His commandments are not grievous." This is the first time the baptismal waters have been moved here for three years. We hope, however, that they will soon be troubled again.

**HULL, South-street.**—We had a baptism of five persons, Dec. 31st. Mr. Pulsford did not preach on baptism, but read about a dozen passages of Scripture, all relating to baptism, and made a few remarks on each passage. The effect was, I trust, good. Since the 1st of Nov. we have, (including the above five,) added twenty members to our church.

F. M.

**WOODSIDE, Forest of Dean.**—Our pastor, Mr. Horne, baptized two female disciples of the Saviour, Dec. 31st.

ILMINSTER, *Somerset*.—We had been in a low state here for some time, when Mr. Price of Mortcote introduced Mr. Bennett, of Ottery St. Mary's, to our attention, who, on being invited by us, came and laboured amongst us with great success. This was in July of last year. We have since invited Mr. B. to become our pastor, and he has now entered upon his duties. On the 25th of Dec. four females were baptized and added. On the preceding day, which was the sabbath, a baptismal sermon was preached at Ilminster, and on Monday about forty friends repaired to Blindmore, seven miles off, to witness the immersion of the candidates, there being no baptistry at Ilminster. On our way to Blindmore a young Wesleyan wished to be immersed also. He was informed that another immersion would take place shortly, when his case would be considered. We returned to Ilminster and took tea together, and then had a delightful religious service of a social character. Among other business transacted, your magazines, especially the *Reporter*, were strongly recommended to the friends. A canvass for subscribers followed, and several were secured. We never had such a day at Ilminster. We hope it is a token for good. A grant of tracts would be very useful here. J. J.

LYNN.—On sabbath-day, Dec. 3rd, our pastor baptized two females, one of whom had passed threescore years and ten. The sermon preceding was "on personal holiness and personal obedience." On the first sabbath morning of the new year, after a discourse "on the ordinances of Christ's house intended alone for the believer," our pastor baptized five females and one male. Three of the females were from our sabbath school, and a fourth was first awakened some years since in the school. A spirit of deep and serious attention pervaded the congregation. In the afternoon these, with nine other believers received from other churches, were received into our fellowship. The hallowed services of the day were closed by a sermon to the young.

PINCUBECK, *near Spalding*.—On Wednesday evening, Dec. 13th, we had the pleasure of baptizing two females. One is the daughter of parents at whose house many years since a sabbath school was commenced by our Spalding friends, which led to the erection of the first baptist chapel in this village. Her father, a humble and devoted christian, entered into his rest many years ago; her mother still lives, and is a member with us. The father of the other is a member of the General Baptist church at Bourne. J. B.

LEICESTER, *Dover-street*.—On Lord's-day, Jan. 7th, four believers were baptized by Mr. Sutton.

MONMOUTH.—On Sunday evening, Nov. 26th, our pastor, Mr. Clark, delivered a sermon, and then immersed three believers in the Lord Jesus. One had been a local preacher among the Primitive Methodists for some time; one a teacher, who makes up six teachers that have joined the church in twelve months.—On the last sabbath of the past year, after a discourse from, "Nay, but we will serve the Lord," our pastor baptized two young believers. One is the son of a member; the other is the son of a member at Ross, and is the sixth of his children who have followed in the footsteps of their divine Redeemer. May they remain faithful unto death! We have had the pleasure of witnessing nineteen admitted to fellowship with us by baptism, and four by letter during the past year, which, deducting one death, leaves a clear increase of twenty-two. We have lately had revival services, which were well attended, and we hope to see fruit. I. A. R.

DANE HILL AND NEWICK.—On the last sabbath of last year the ordinance of believers' baptism was administered by our pastor, Mr. John Poynder, when four brethren were buried with their Lord. Two were brothers, sons of an aged sister, recently gone home; one was the grandson of the father of our church, now on the verge of Jordan; and the other had been a local preacher in the Wesleyan Connexion for twenty-two years. We are happy to say others are coming forward.

CEFN MAWN, *Denbighshire. Welsh Baptist*.—On Lord's-day morning, Dec. 17th, our pastor, Mr. Ellis Evans, preached on the bank of the river Dee, from "Why baptizest thou?" to a large and attentive congregation. Two females and four males were then buried with Christ by baptism by Mr. R. Roberts, Plas-y-monwm. These were admitted to our fellowship in the afternoon. This was a happy day. There are many more waiting to cast in their lot amongst us. W. E.

BIRMINGHAM, *Cannon-street*.—On sabbath evening, Dec. 31st, Mr. Swan baptized six disciples of the holy Saviour. *Mount Zion*.—On sabbath evening, Jan. 14, seven candidates were immersed by Mr. Daniell. It was a pleasing sight to see this spacious chapel crowded on the occasion.

KEIGHLEY, *Yorkshire*.—On Wednesday evening, Dec. 20th, six female candidates were immersed by Mr. Howieson, in the name of the Father, and of the Son, and of the Holy Ghost—two teachers, two scholars, and two from the Bible class. May they all be faithful! W. T.

DUNSTABLE, *West-street*.—On Dec. 21st, one believer was baptized; and on Dec. 24th, at the *Old Meeting*, five.

LANDBEACH, *Cambs.* — Brother Player says, "On Nov. 28th, in the afternoon, I baptized four females, on profession of repentance toward God and faith in our Lord Jesus Christ. Brethren Green of Cottenham, Blinkhorn of Willingham, and Player, senr., of Langley, Essex, took part in the service. In the evening, brother Keen, of Cambridge, preached to a crowd and very attentive congregation, from the words, 'Will ye also be his disciples?' We have other inquirers."

Lewes. — Five believers from Uckfield were buried with Christ in baptism by our pastor, Dec. 7th. Three of these are sisters. Our deacons usually address the congregation at Uckfield on sabbath evenings.

T. E.

WREXHAM, *Denbighshire.* — On Lord's day, Jan. 7th, four females were baptized in obedience to their divine Master's command by our pastor, Mr. I. Clare, in the presence of a large and attentive assembly, and in the evening were added at the Lord's table. May they go on their way rejoicing. We are thankful that the good cause is prospering here.

T. P.

WORTON-UNDER-EDOE. — On Christmas-day in the morning, our minister, Mr. Watts, after a suitable address, immersed four persons who had previously professed their faith in Jesus Christ. The scene was solemn and impressive. I could not but think, How different *this* from the unmeaning ceremony of infant sprinkling.

U. F.

## BAPTISM FACTS AND ANECDOTES.

IS MR. NOEL A BAPTIST? LET US SEE.

"No truth is more prominent in the New Testament than that we are saved by faith in our Redeemer. But faith, according to the doctrine of the same book, is not genuine, unless it leads to an open confession of Christ in the world; and, therefore, Christ required from all his disciples that they should openly confess him by baptism; which, becoming the test of a true faith, was therefore connected with the remission of sins. Thus, as the Lord Jesus Christ came into the world to bear witness to the truth, though it cost him his life, so his disciples must bear witness to it."—Pages 32, 33.

"The baptismal services and the catechism contain the doctrine that infants are regenerated by the rite of baptism,—a dogma which, as being contrary to scripture and to fact, the churches ought to repudiate."—183.

"The churches being thus appointed by Christ to exercise self-government, which is essential to their fidelity, purity, and vigour, have received also divine instructions respecting the discipline which they are to exercise. Here let us notice only two main points, the admission and the exclusion of members. Respecting the first, they are instructed by our Lord and his apostles to admit no one into church-fellowship by baptism except upon a credible profession of repentance and faith.

"It is, therefore, the will of Christ that none but believers shall be baptized, that the churches may be associations of 'saints and faithful brethren.' And if any infants are to be baptized, they must be the infants of saints and faithful brethren who heartily dedicate them to God through Christ, and will train them up for him."—100.

"A church ought to be an association of saints and faithful brethren, and all admitted

into the association ought to afford, by their conduct and profession, reason to hope that they are so too. None, therefore, are to be baptized but those who profess to repent and believe in Christ."—104.

"Christ has appointed that those only who repent and believe shall be baptized; and the churches, under the dictation of the State, allow all the children of all parishes to be baptized, though neither children nor parents have any faith or piety."—307.

"We find in the New Testament that baptism is a profession of faith in Christ. Repentance and faith were always in the apostolic churches required in those who were admitted to baptism. By faith they became disciples of Christ; and then, by baptism, professed to be his disciples, and were united to his churches. They were first regenerated by the Spirit, and then received the sign of their regeneration. Baptism was always administered to those who were believed to be regenerate, never to the unregenerate with a view to their regeneration. It was the uniform of Christ put upon those who had enlisted as his soldiers; it was the admission into the local church of those who had previously become, by faith, members of the universal church. But the prayer-book teaches that baptism regenerates; and, requiring the Anglican ministers to baptize all the children of the country, declares of those millions of children baptized in all the parishes of England and Wales, that they are regenerated by the Holy Spirit."—410, 411.

"Not a word is said in scripture, clearly and explicitly, about the baptism of infants; but the prayer-book rules it, that their baptism so certainly regenerates them that whatever happens to other infants they must be saved."—415.

"I once laboured hard to convince myself that our Reformers did not and could not mean that infants are regenerated by baptism, but no reasoning avails. This language is too plain. Although the catechism declares that repentance and faith are prerequisites to baptism, yet the prayer-book assumes clearly, that both adults and infants come to the font unregenerate and leave it regenerate; that worthy recipients of baptism are not regenerate before baptism, but come to be regenerated; that they are unpardoned up to the moment of baptism, that they are pardoned the moment after. This unscriptural doctrine of the prayer-book, as its other errors, each evangelical minister of the Church of England is compelled, by the thirty-sixth canon, to pronounce not contrary to the word of God; and, by the Act of Uniformity, he must make himself a party to all this delusive instruction every time that he baptizes an infant or an adult, teaches the children of his parish the church catechism, or buries the corpse of an ungodly parishioner."—418.

"The Lord Jesus Christ having claimed from all believers to express their faith in him before the world, without which confession their cowardice would prove them to be no believers, required them to be baptized, baptism being the appointed mode of professing their faith. Repentance and faith are, therefore, the essential prerequisites to baptism; and if the infants of believers are to be baptized, as is generally believed, it must be on the supposition that God accepts them as penitent believers, through the faith and the prayer of their parents. But the practice of the Establishment is to baptize all the children of the several

parishes without any inquiry into the faith of the parents, or any rational prospect that they will receive a religious education. By the sixty-eighth canon, a minister who refuses to baptize any child who is brought to him to the church for that purpose, is liable to suspension for three months. Thus, though parents and sponsors are alike ungodly, and general experience proves that their children will grow up ungodly too, the Anglican minister must baptize them, and thank God that he has regenerated them with his Holy Spirit. Through this church law the conditions of baptism are generally violated, the ends of it are frustrated, and the nature of it is forgotten. The baptized millions of England having made no profession of faith, for they were baptized without their consent, baptized atheists, deists, and profligates, dishonour the christian name."—461, 462.

"Baptism, according to the New Testament, should be preceded by repentance and faith, being a solemn profession of both. Many think, that the children of believers, being dedicated to him, and about to be trained up for him, ought to be admitted to baptism, as though they were penitent believers, in virtue of their parents' faith. But as ungodly parents do not dedicate their children to God, nor intend to train them up for his service, being unbelievers themselves, it is obvious that the intention of the ordinance, and all the prerequisites demanded by the New Testament in candidates, are set aside when the children of ungodly parents are baptized."—460.

Now—Is Mr. Noel a Baptist? If he be not, what is he?

## RELIGIOUS TRACTS.

### THE SCORNER SILENCED.

THERE is a boat which regularly plies between B— and W— four times each day, and as the expense is small, and the conveyance quick, many avail themselves of it. A man who at times visits W—, generally takes the cheapest cabin in order to distribute tracts to the passengers. He has his pockets well supplied with these useful monitors, and finds that by giving them gratis, he obtains many opportunities of recommending Christ: the gentle ripple of the water in no way disturbs the conversation.

On one occasion, during the summer, the writer noticed a man above middle age, whose countenance clearly showed that he was given to drinking. He appeared to have travelled in various parts of Scotland and England, and in a boastful manner

told the passengers that he knew everything, and was master of all trades. The tract-distributor thought it well to speak to this man, and asked him if among all the things he was acquainted with, he knew the road to heaven? This question drew the man into conversation, and he soon showed that, amongst his bad qualities, he had that of a scorners.

To stop the evil arising from remarks he had begun to make, the tract-distributor took from his pocket a parcel of tracts, and offered them among the passengers, who received them gratefully, and looking over what he thought suited to this boaster, gave him the one entitled GO AND SIN NO MORE, and when presenting it, begged that he would favour the company by reading it aloud: others joining the request, he said he would do so as they seemed to wish it,

and began. He read very distinctly, and a dead silence prevailed.

When near the bottom of the first page, he paused, and said he could go no further, and hoped they would excuse him. From his suddenly stopping, curiosity was excited, and all begged that as he promised to read the tract, he would act as a man of his word, and not say what he would not perform. With great reluctance he went on, and after reading a little longer, paused again, and then said, "Well, gentlemen, to tell you the truth, my reason for being unwilling to read further was, because the tract told me exactly my own character, and I felt ashamed to read it aloud; but as I promised, I will perform." Having finished the tract, he said, "I am sorry to say this tract has described me, for had it not been for intoxication and bad company, I might have been the captain of a vessel, been rich, respected, and beloved; but bad conduct has brought misery and ruin." He then mentioned some occurrences in his past life, which while they excited wonder, clearly showed the truth of God's word, that "the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt," and that "there is no peace to the wicked."

All seemed deeply interested in the detail, which showed among others the evils of intemperance, not only in itself, but as leading to many other sins. The poor man seemed much affected, and wished to have the address of the person who gave him the tract, and said he hoped it would prove useful to him in future life, and parted, returning the giver many thanks.

Such a scene was highly calculated to be of benefit to the passengers, and clearly showed that we can be useful from home as well as at home, and that those who are the followers of Jesus ought to imitate him, who went about doing good.

APPLICATIONS FOR GRANTS.

LANCASHIRE.—I am superintendent of a sabbath school in this place, which is literally immersed in ignorance, and as you are desirous of spreading the truth as it is in Jesus, I think this is a place where it is much needed. W. J. W.

FROM WALES.—"I am induced to apply for a grant of tracts, which I hope would be a blessing to many here, where there are hundreds who never attend to hear the gospel preached."

MONMOUTHSHIRE.—I should be very glad if you could make us a grant of a few tracts on baptism. I think a great deal of good might be done by them, as religion is in a very low state in this town. I was told of one person who came to witness our last baptism, that he expected to see it performed by pouring instead of immersion, so ignorant was he of the manner in which the baptists perform that ordinance. J. A. R.

HAMPSHIRE.—I write now to beg as a favour, the grant of a few tracts on baptism for distribution in this town, in which there are many *dry* baptists, who need to be enlightened as to their duty. W. N.

DONATIONS have been forwarded to—

	Handbills.	4-page.
Todmorden .....	500	.. 25
Monmouth .....	500	.. 25
Brough .....	500	.. 25
Bridgend .....	500	.. 25
Margate .....	500	.. 25
Ryde .....	500	.. 25
Bildeston .....	500	.. 25
Hobb's Point .....	500	.. 25
Denbigh .....	500	.. 25
Kegworth .....	500	.. 25
Shadwell, London ...	500	.. 25
Spalding .....	500	.. 25
Burnley .....	500	.. 25
Garthfawr .....	500	.. 25

SABBATH SCHOOLS AND EDUCATION.

RAGGED SCHOOLS OF THE METROPOLIS.

We select the following remarks and statements respecting these novel and interesting institutions from one of our leading daily journals:—

"Some are opened on Sunday evenings only, and in that case are managed entirely by voluntary teachers; some are open two evenings in the week, others five, and in these last cases the education is conducted by a paid master; not more than two or three are open during the day. In the schools which are open on the Sunday only, nothing is taught but religion, in those which receive pupils on week days, though the

whole begins and closes with religious exercise, there are unparaded reading, writing, and arithmetic. We may describe one lately established as a sample of the extension and improvement which may be generally anticipated by and bye;—its system is that recommended by the British and Foreign School Society; the studies begin with scripture lessons, are carried through, aided by a variety of attractive illustrations; and end with a hymn. This is the course for the four first days of the week; on the fifth (and here is the new feature), the children, having commenced as usual, are disposed in industrial classes—the girls to every kind of



needlework, the boys to the crafts of tailoring and shoemaking. Admission to the industrial class is treated as a reward, none being allowed to join it who do not present a ticket as an evidence of their regular attendance during the former days of the week. The numbers present on the last evening of which we have a return, were sixty-three girls and forty-two boys, all of them brought from the most miserable localities; they were diligent, and well pleased with the notion of mending their own clothes; and a bargain was soon struck between the two classes of the lads—that the tailors should mend coats for the shoemakers, and the shoemakers return the compliment to the tailors. Though the numbers which have been received into the school amount to 283, the average attendance, such is the spirit of rambling, goes no higher than fifty-three boys and seventy-one girls; the school being open for half-past six to nine. The expenses of the establishment are very moderate: the entire cost, inclusive of wages to the master shoemaker, master tailor, and mistress needlewoman, being only about 3*d.* a-week for each child on the average attendance of 12*d.*, and not much more than 1*d.* a-week on the full complement of those admitted.

It is worth our while to devote a few moments to the details that exhibit the social condition of a large part of these children. We have been unable, through want of time, to obtain minute returns from every school; the statements, however, with which we have been furnished, may, we believe, be relied on as supplying a good notion of the whole mass. We have examined fifteen schools, and have arrived at an amount of 2,345

children and young persons between the ages of five and seventeen, with some few even older, who are occasional hearers. The number of average attendants will be less by at least one-third, or about 1,000. Now, of these we find that 102 confess that they have been in prison, 116 have run away from their homes, 170 sleep in lodging houses, (the chief sinks of iniquity in the metropolis) 253 live by begging, 216 have no shoes or stockings, 280 have no hat, cap, or bonnet, 101 have no body linen, 249 have never slept in beds; 68 are the children of convicts; 125 have step-mothers; and 306 have lost one or both parents, a large proportion having lost both.

Here is subject matter enough for the sentimental, for spare tears and wandering sympathies! Those who, amidst the enjoyments of existence, seek the luxury of woe in a poem or a romance, may learn that the realities of life are more touching than fiction; and the practical alleviation of sorrow quite as delightful as the happy conclusion of a novel. We must, too, have political economy on our side, for, whatever it may determine respecting the ragged and the mendicant, it can give but one judgment touching those who are the children of convicts, and those who have no parents, or whose parents have forced them to the perpetration of crime. There is a beautiful text, "When my father and my mother forsake me, then the Lord will take me up." (Psalm xxvii.) Society has been ordained by God for the benefit of his creatures; and it should, therefore, enter into the spirit of his laws with a heart of devout and affectionate imitation.

## INTELLIGENCE.

### BAPTIST.

DESBORO, *Northamptonshire*.—A baptist church has been formed in this village. Our pastor, Mr. Clements, baptized four persons on the first sabbath in July, 1848, among these were an aged man, his wife, and daughter, who had been in the habit of attending the "church." This instance of believers' baptism was the first ever known to have taken place at Desboro, and it made no small stir. Two other believers were baptized in October. We had three candidates, but one female was prevented by her husband locking her up in the house and guarding it to prevent her coming out. But she proved her sincerity by being baptized afterwards, her husband not knowing when. Other candidates were coming forward. On Nov. 6th, the above seven, with nine other persons, were formed into a christian

church. Eighty persons sat down to tea, provided gratuitously, the profits of which were given to defray the expense of repairing and cleaning the chapel. After singing, Geo. Cave, Esq., of Grendon Hall, read the scriptures and prayed; Mr. Robinson, of Kettering, delivered a discourse; our minister prayed; and the members, now standing, joined hand in hand; Mr. Robinson then said a few words to them while thus united; and the ordinance of the Lord's-supper was then administered to the new church and other christian friends. These services could not soon be forgotten: the formation of a christian church had not been known in Desboro before. This interest was commenced and is supported by the Baptist County Mission, and we hope it will prosper greatly. We have a full congregation and a good Sabbath-school.

R. C.

DOWNHAM, *Norfolk*.—In Dec. last, after sermons by brother Pike of Wisbech, a public meeting was held next evening, when Mr. Wigner of Lynn urged the friends to remove the debt of £08, and offered the last sovereign towards it. The chairman, Mr. Graves, offered £28; Mr. Skeet, sen., £5; Mr. Bane, the pastor, £3; followed by smaller sums, until £14 only remained, which Mr. H. Skeet, a deacon, paid, and the debt was extinguished. On Dec. 26, a large ten meeting was held. Mr. Graves presided, and Mr. H. Skeet, for the church, presented Mr. Bane with a handsome easy chair as a token of regard and affection. Mr. B. addressed the church in reply, and then, on its behalf, presented Mr. Wigner with an elegantly bound copy of the "Literary History of the New Testament," as stated on the tablet, "as a token of grateful acknowledgement for the deep interest he has taken in the welfare of the cause at Downham, and the judicious and successful efforts made by him to raise it from its low estate to its present condition." Mr. Wigner, in returning thanks, stated that in 1843, the aged pastor was getting too infirm for the duties of the pastorate; the church numbered thirteen members; the chapel was in a very dilapidated state; and only two trustees survived. By mutual consent a new deed was made, and nine trustees appointed. The aged pastor retired on an annuity of £30. The chapel was repaired, and a new school room built—in all £300 expended. Mr. Bane was recommended by the County Association, and invited by the church. He has not laboured in vain. The church now numbers fifty members—supports its own pastor—has an attentive congregation, and a flourishing sabbath school. For nearly twelve months Mr. Wigner went over on the monthly sabbath, preached in the afternoon, and administered the Lord's supper. This evening was one of hallowed joy—all rejoiced together. May many more churches be thus raised from their low estate, and may that at Downham still go on and prosper.

LION-STREET, WALWORTH.—On Thursday evening, December 28, a numerous meeting of the church and congregation at this place was held, for the purpose of expressing the unanimous and cordial esteem in which they hold their pastor, the Rev. Samuel Green, who has deemed it right to resign his connexion with the church. Samuel Watson, Esq., occupied the chair, and with a few prefatory observations, in the name of his brother deacons and of the church, presented to Mr. Green a written address, and an elegant purse, containing eighty-five sovereigns, as expressive of their "high regard and esteem for him as a christian man, and as a minister of religion." In acknowledging

this gift, Mr. Green took occasion to say, that several circumstances contributed to relieve the pain occasioned by the present separation, among which he dwelt upon the clearness of the intimations of Divine Providence that, under all the circumstances, which need not here be adverted to, he ought to resign; that he and the people parted without any diminution of mutual respect and affection; and that, through Divine mercy, the separation involved no reflection upon either pastor or people that might be painful in remembrance. In allusion to the earnest-minded, thinking, but ungodly working men and their families, by whose residences the place of worship and the school-rooms are immediately surrounded, Mr. Green said, "Choose a pastor who will attract and conciliate them; and, forgive me for reminding you, that this will not be done without a plain scriptural style of address in preaching—without earnest exposition of evangelical truth and appeals to the understanding, and through the understanding to the heart—nor without a heart's sympathy on your part, as well as on your pastor, with the men you seek to gain, in all that can advance their mental, moral, and social welfare, in connexion with their religious interests. Depend upon it, Mr. Green added, the day is gone by when a mawkish sentimentalism, unmeaning rhapsody, and unintelligible technicality, will attract such men. Treat them as men of understanding; present to them the religion of Christ as a thing to be understood as well as felt; and they may listen to you. Consult your own spiritual comfort, or even your own spiritual profit, only or chiefly, and you relinquish the legitimate functions of a church of Christ placed as you are, and fail in your duty to Him, and to those around you."

NEW SWINDON.—On Thursday, Jan. 4th, the baptist chapel, recently erected in New Swindon, was opened for Divine worship. The services were conducted by the Rev. James Sherman, Rev. J. H. Hinton, of London; and Rev. Thomas Winter, of Bristol; and other ministers. The building, which is of the Lombardic style, was an object of general admiration. The Rev. R. Breeze, who is stately to minister to the congregation, will, for some years to come, have many difficulties to encounter, and will need the prayers and assistance of the christian public who wish prosperity to the cause.

MR. HAMILTON, of Ballina, Ireland, wishes us to state that he intends resigning his situation with the Baptist Irish Society, on 1st of April next, and will be open to an invitation from any Strict Baptist church which may be in want of a pastor.

**HATCH BRANCHHAMPE—Members Tea Meeting.**—Brother Stembridge says, "Dec. 26, being a leisure day, we held our annual tea meeting of the members of our church, together with any inquirers who wished to be with us. When nearly three years since I settled over this church, I thought, among other plans of usefulness, a meeting of this kind admirably adapted to promote christian union, love, and holiness, amongst us. The church at once agreed, and having held three such meetings, we can bear our testimony to their good effects. All have felt unwilling to part on such occasions, and longed more for the meeting of the whole redeemed family in our Father's house above. I think our churches would derive great benefit if such meetings were generally adopted; for then we lose every thing like distinction of class, we feel that we are all members of one family, interested in each others welfare, and great delight and profit is derived when any of our brethren unfold God's gracious dealings with their souls. After spending about two hours in prayer, praise, addresses, and relation of christian experience, we closed the evening by shewing forth our Lord's death.

"We talk of all he did and said,  
And suffered for us here below;  
The path he mark'd for us to tread,  
And what he's doing for us now."

**SOUTH SHIELDS, Barrington-street—Extraordinary Services.**—On Wednesday, Dec. 13th, revival services were held in connexion with the public recognition of Mr. R. B. Lancaster, late of Liverpool, as pastor of the baptist church meeting at this place. From Dec. 13th to the 17th, brother C. H. Roe, of Birmingham, and our pastor, preached consecutively to attentive audiences. On Monday evening we had the recognition, when Dr. Aokworth, of Bradford, our pastor's late tutor, addressed the minister. On Tuesday the church invited Mr. L. and friends to a social tea-meeting, when about 200 sat down, and "a welcome hymn," composed by one of our deacons, was sung, and addresses by several dissenting ministers of the town and neighbourhood followed. On Wednesday evening Mr. Lancaster preached a baptismal sermon to a very large and attentive audience, after which he baptized four individuals—the oldest twenty years of age. This was a solemn season. May the Lord add to our number daily such as are saved.  
N. G. R.

**SHEFFIELD, Eldon-street.**—A correspondent informs us that this place of worship was opened for the use of General Baptists, Jan. 14th, when Messrs. Giles and Horsfield preached to large congregations. He also states that Mr. H., with some of his friends, have left the other General Baptist church in Eyre street on the question of wine at the Lord's table.

**NORWICH, St. Mary's.**—The information which follows was accidentally misplaced at the time we received it; but even now it may not be out of place. When the respected minister of this place of worship delivered his parting address, after sixteen years service, a vast crowd of nearly 2000 persons filled every part of the building, and listened with deep interest to the faithful exhortations of the servant of Christ. The young people of the church and congregation, on a subsequent evening, in the boys' school-room, presented Mr. and Mrs. Brock with a valuable and elegant time-piece, when a youth, the son of one of the deacons, delivered a short speech, to which Mr. B. replied with much tenderness and kindness. About the same period, seven females and one young man were buried with Christ by baptism unto death, by Mr. Brock.

**REV. J. BIGWOOD, of Exeter.**—We have this week to record, with feelings of regret, the removal from our city of the Rev. John Bigwood, (baptist minister) the loss of whose services will be severely felt, not only by his church and congregation, but by various scientific and benevolent institutions. The esteem in which he was held was manifested by the presentation to him of two valuable testimonials, one of them a handsome gold lever watch, (the manufacture of Mr. J. Burrington,) subscribed for by numerous friends both in and out of his congregation; and the other, a valuable theological work, in five volumes, by the Sunday school teachers connected with his chapel. They were both suitably inscribed, were received by him with great pleasure, and will, we trust, often excite in his mind pleasing recollections of his friends in the west.—*Western Times.*

**RECENT ORDINATIONS AND RECOGNITIONS.**  
—*Mr. J. C. Worster*, from Spencer Place Church, London, over the second church at Swavesey, Cambridgeshire, Dec. 13, when brethren Aldis of London, Peacock of London, brother W.'s pastor, Roff of Cambridge, Green of Cottenham, Bailey of Haddenham, Millard of Huntingdon, Davies of St. Ives, and Player of Landbench, conducted the services. During the fifteen months probation of Mr. W., twenty-one had been added by baptism, and the prospects of usefulness are extended.

*Mr. C. T. Keen, junr.*, at Zion chapel, Cambridge, Dec. 27th. Brethren Roff of St. Andrew, Cambridge, Briscoe of Chesterton, Keen, senr., of Worstead, the pastor's father, and Wigner of Lynn, conducted the services. Tea was provided. The day was fine, and the attendance good. The field here is large, and the prospects of success are cheering. We had a baptism Jan 7th.

*Mr E. Boll*, over the G. B. church at Heptonstall Slack, Yorkshire, on the first day of the new year, and although the weather, and our position on the top of this mountain, were unfavourable, the attendance was good. Brother Pike of Halifax, Horsfield of Leeds, Hollinrake of Birchcliff, Pike of Derby, Crook of Hebden Bridge, Batey of Buraley, and Hardy of Queenshead, assisted in conducting the services. Two brethren were also set apart to the office of deacons.

**SHORE, near Todmorden.**—Five years ago we were £150 in debt—a serious sum for a few poor folk. We started a subscription, which a few months ago began to flag. Well: a few of us were resolved to make a last effort. We got up a tea-meeting on the old holiday called Christmas day. About 150 of us sat down, and

Took a cup without a curse:  
We took a cup and selt no worse.

And we afterwards cleared off the old score of the debt, with three pounds sterling to spare, "which made our hearts right glad."

J. S.

**MODBURY, Devon.**—We have lately devoted several evenings to special revival services with good effect on ourselves and others. Were such meetings more general, we believe that religion would revive in our churches.

#### MISSIONARY.

**WESTERN AFRICA.**—Brother Merrick, in a letter to Mr. Neal, Liverpool, dated Jubilee, Bimbia, October 24, 1848, says:—

"I am now engaged with my book of selections from the Old and New Testament and the Gospel by John. When I next write I shall send you a part of the latter and the continuation of the former, a part of which I sent you some months ago.

King William has lately made a law to prohibit sabbath-breaking, since which time our Lord's-day morning services have generally been well attended. Moindu is a real christian, and my old interpreter and his wife, if not real christians, are inquiring the way to Zion with a steady and determined will. I cannot say that Moindu's husband is converted, but he comes regularly for instruction, and wishes to know the truth. A woman called Diuningge is also a sincere inquirer, and comes regularly for private instruction. Another female called Iuboti, comes with the other inquirers for instruction, and is, I think, awakened, but not yet convinced of sin. She was with me this morning, and I did all I could to rouse her conscience. All these meet together in each others' house from day to day for social prayer. A few days ago I met with them by appointment at Moindu's

house, and there spent a pleasant season in prayer with them. For the first time I heard Moindu pray, and was delighted with the manner in which she expressed her dependence on the atoning merits of Christ. May she be faithful until death. Pray for her, dear brother. But while we have a little to cheer, we have much to depress. One of the Bimbia chiefs named Dick Merchant lately hanged a man and a poor old woman for witchcraft. A canoe from Dick Merchant's town in returning from market, upset, and a young man was killed by a shark. The celebrated necromancer, "Esonga Pa" was immediately consulted, and the consequence was, the murder of two innocent persons. I heard of Dick's determination too late to arrest the evil. When I arrived at Dickon, the poor old woman was a corpse, and laid shrouded in her house. The man was cut down before he was dead, and his skull broken and arms mangled in a most barbarous manner. I saw him breathing strong, and offered to take him away, but they would not listen to me. When I ordered some water to be put on the fire, in order to endeavour to resuscitate him, they broke the pot, and gave orders to have his grave dug as quickly as possible. Next day I learned that the poor fellow was actually buried alive! Only a few months ago the same Dick Merchant entered into a treaty with the queen of England, through captain Edrn, of her majesty's ship "Amphitrite," never again to offer human sacrifices. Not satisfied with having imbrued his hands in the blood of two of his own people, Dick Merchant left his town a few days ago with a large body of men to make war with an inland chief, called "Mofe mo komd," on account of a canoe. King William sent off two large canoes filled with men to Mofe's assistance. We must begin to pray more earnestly than we have yet done, "Have respect unto thy covenant, O Lord, for the dark places of the earth are full of the habitations of cruelty." I am glad that our school-room at Dick Merchant's town is nearly finished, and that we shall soon be able to carry on more vigorous operations there than we have yet done. Nothing but the gospel will reform the nations. May the Lord make us wise to win souls to Christ.

Before you receive this our brother New-begun will, I think, be on his way to Africa. Should it not be so, and you meet him anywhere, kindly say to him that he must come speedily. I do hope our committee will send out a few humble, devoted missionaries to carry on the work. If not, the mission, humanly speaking, must soon sink. Take up this matter, dear brother, and give it the prominence which it demands."

## RELIGIOUS.

**SANDWICH ISLANDS.**—At nearly all the stations there has been more than usual interest. The number admitted into the churches during the last two years has been 2,559. The whole number of communicants is now 23,846. In the general revival, fourteen of the children of the missionaries had united with the church. Some of these are looking forward to the gospel ministry, and will rise up and take the place of their fathers, and preach the unsearchable riches of Christ to that people, and those who may reside on those shores. The Sandwich islanders are advancing in christian liberality. The contributions collected for benevolent purposes during the last two years, are greatly in advance of what they have been in former years. The principle of systematic benevolence is taking hold on the hearts of the people. They begin to feel it not only a duty but a privilege to give. The educational prospects of the Hawaiians are represented as steadily improving. And the state of public sentiment in relation to the use of intoxicating drinks is remarkable. "The king, the government, and the nation," say the missionaries, "adhere to the principles of temperance; and the whole body might not unaptly be designated as one great temperance society."

**CHINA AND BURMAH.**—Mr. Dean writes from Hong Kong, under date of July 24, and speaks, as many will regret to learn, of impaired health. Intelligence from Mr. Abbott continues to be cheering. "Our mission," he says, "was never more prosperous. The churches in Burmah Proper are building larger chapels—they assemble in multitudes, and the Burmese officers say not a word. Converts are multiplying, the demand for preachers and ordained pastors increasing. May God's name be magnified for all the wonders of his grace."

**RELIGION IN THE UNITED STATES.**—At the recent meeting of the Pennsylvania Baptist Convention, says the *Sabbath Recorder*, the Rev. T. F. Caldwell delivered an interesting address, in which he showed the claims of the world for a more numerous and enlightened ministry. He stated, that in the United States alone, while there are more than 10,000 baptist churches, the number of ministers does not exceed 6,000, leaving 4,000 churches without needed help, and this want is daily increasing. For new churches alone 500 ministers are needed per annum.

**TURKEY, Belgrade, Jan. 8.**—The Sultan has issued a firman, in which he accords to Christians, the privilege of attaining to some of the highest dignities, even that of Pasha or Vizier. The Mussulmans have manifested great indignation at the publication of this firman.

## GENERAL.

**ANNOAD.**—Vienna being turned into a sort of prison-house in custody of the military, and the Hungarians being subdued, the Austrian Government are said to be contemplating the subjugation of Italy, riveting again the chains which were broken last year. — *The Pope* has threatened the Romans with excommunication if they do not submit. On hearing this the people gathered all the cardinal's hats they could find and pitched them into the Tiber!—a significant hint — *Germany* is by no means tranquil, the Parliament at Frankfort being surrounded with difficulty.—*France* is in a better state as regards its trade, but plots and counterplots are talked of in the new cabinet.

**AT HOME.**—*Parliament* is to be opened this day by the Queen in person. *Trade* continues good, and hopes are entertained now of its more permanent continuance. *The Cholera* is said to have made extensive ravages in certain parts of Scotland, but in England it has not extended far, and does not appear to spread.—We may here add, that news has just arrived of further severe battles with the Sikhs in India. Why, oh, why, all this waste of blood and treasure!

**GOLD, California.**—There can be no doubt now that vast masses of gold have been discovered in this region, and that more remain. Thousands are flocking thither. California is a long strip of territory on the western coast of North America, very difficult of access by sea or land. Perils of all kinds are in the way of all who attempt to reach its shores.

**A SIGN OF THE TIMES.**—On Sunday, the 5th of November, a Popish processional cross was, for the first time since the Reformation, carried through the streets of Halifax, accompanied by a Romanist priest and his clerks.—*Halifax Guardian*.

**TALKING POWERS OF THE HOUSE OF COMMONS.**—It appears that the speeches delivered in the House of Commons from the 23rd of November to the 9th of June last, fill no less than 6,420 columns of *Hansard*, measuring 1,432 yards, or nearly one mile!

**A RULE WITHOUT AN EXCEPTION.**—It is often said there is no rule without an exception, but there is one rule to which we never knew an exception. We never know a respectable person that did not behave with docency in a place of public worship.

**THE Utica Christian Contributor** observes: "A published calculation states that 200,000 slaves are held by Methodists, 226,000 by Baptists, and 80,000 by Presbyterians. Add 45,000 to all other denominations, and you have 600,000 slaves held by religious (?) men."

## MARRIAGES.

Nov. 26, at Stepney baptist chapel, Lynn, by Mr. Wigner, Mr. R. S. Plowright to Miss M. Towler, both members; and Jan. 1, Mr. R. Baldwin to Miss S. Mills.

Dec. 28, at Princes-street chapel, Norwich, by the father of the bride, Jane Elizabeth, eldest daughter of the Rev. John Alexander, to Samuel Newton Delf, Esq., of Longwood-house, Topcroft, Norfolk; and Harriet, his third daughter, to Henry Blake Miller, Esq., of this city, solicitor.

Dec. 25, at Lake-street, baptist chapel, Leighton, by Mr. Adey, Mr. George Brown to Miss Martha Hide.

Dec. 25, at the Borough Road chapel, by Mr. Stevenson, Mr. John Turner, Horse-monger Lane, to Miss Jane Banks, youngest daughter of Mr. R. Banks, late of Boston.

Dec. 30, at the baptist chapel, Coleford, by Mr. Penny, Mr. George Barry, of Coleford, and Mr. James Howell, of Little Dean; the former to Miss Emma, the latter to her sister, Miss Larra, daughters of Mr. B. Hutchings, of Whitecroft, Forest of Dean.

Jan. 2, at the baptist chapel, Harlow, by Mr. Finch, Henry Groves, only son of Mr. H. C. Wentworth, of Boffey hall, Harlow, to Marianne, youngest daughter of Mr. Glasscock, of the same place.

Jan. 5, at the baptist chapel, Blakeney, Gloucestershire, by Mr. Copley, Mr. William Wood to Miss Ann Tringle, both of Cinderford, East Dean.

Jan. 16, at the baptist chapel, Blockley, by Mr. Fuller, of Evesham, Mr. James Joyner to Miss M. A. Webb.

Jan. 17th, by the Rev. John Baxter Pike, at West-street chapel, Bourne, the Rev. R. J. Pike, of Beeston, Nottinghamshire, his brother, and son of the Rev. J. G. Pike, of Derby, to Elizabeth Teesdale, second daughter of Mr. Younger, of Rippingale, Lincolnshire.

Jan. 18, at Enon chapel, St Mary-lebone, by Dr. Burns, Mr. Frederick Hailey, of Hanwell, to Miss Ann Drayton, of Amersham, second daughter of G. B. Drayton, Esq., Braintrot.

## DEATHS.

Nov. 16, at Blackwall, aged 47, after a few hours illness, Richard Law, Esq. He was a deacon of the church assembling in Trinity Chapel, Poplar, under the pastoral care of the Rev. G. Smith; the efficient superintendent of a sabbath-school of 1,000 children; and the enlightened advocate and friend of all the institutions connected with the church of which he was a holy and most useful member. His end was peace.

Nov. 18, at Lynn, aged 42, Mr. W. Baker, a consistent member of the baptist church. He died in peace.

Nov. 22, aged 21, Elizabeth, the beloved and youngest daughter of the Rev. Timothy Thomas of Newcastle Emlyn. She was baptized by her father, with four others, on the 21st of August, 1842, and from that time to the day of her dissolution, she lived an ornament to her profession. The closing scene was all that could be desired. "Christ is all in all," were her last words that could be intelligible.

Dec. 10, Mrs. Mary Arnold of Landbeach, aged 28, after a long and trying affliction. She was a member of the baptist church there, and adorned the doctrine of God her Saviour, in whom she rejoiced even in suffering, and died in perfect peace.

Dec. 10, at Staniford, Lincolnshire, aged 67, Mr. James Muggleston, formerly a member of the General Baptist church at Discoworth, Leicestershire.

Dec. 20, Mr. G. Woodbridge, aged 70, a member of the baptist church, Upper Meeting, Amersham. He maintained a christian profession upwards of fifty years, and it might be said of him with great truth, "Behold an Israelite indeed, in whom there is no guile."

Dec. 20, at High Wycombe, in her 16th year, Mary, youngest daughter of Mr. J. H. Thomas, baptist minister, Milford Haven.

Dec. 28, at Knippton, near Belvoir Castle, Leicestershire, Mr. Thomas Clay, aged 81, many years a worthy member of the ancient General Baptist church in that village, and a liberal supporter of the cause of Christ.

Dec. 25th, Robert Wallace, sen., Glasgow, at the age of nearly eighty years, leaving two sons and a daughter to cherish his memory. His abilities and success as a teacher were well known to a large circle in his native city; and his high character as a christian and a gentleman were fully appreciated by all who knew him. His cheerful simplicity and his sterling honesty, his sincere piety and high-toned morality, will not be easily replaced, in an age which sets so great a value on the respectability

of wealth. His constant motto was that of the ancient city arms, "Let Glasgow flourish through the preaching of the Word;" and his example corresponded with his precept. For nearly fifty years he was a member and a trustee of the Independent church now meeting in Nile-street, a church originally formed by his late esteemed pastor, Greville Ewing, the father of Independency in Scotland. His death cannot be better described than in the words of that Psalm where the character of the righteous is delineated; "Mark the perfect man, and behold the upright, for the end of that man is peace."

Dec. 26, Ann, the beloved wife of Mr. John Chappell, baptist minister, Long Parish, Haats. During more than ten years of affliction she was supported by the Divine presence. She knew in whom she had believed. She found Christ precious and that God is love. When her pains were great she said, "they are light afflictions;" when heart and flesh were failing—"God is the strength of my heart and my portion for ever." Her end was peace. Just before she died, in reply to the question, What is the state of your mind now you are crossing Jordan? she said with a smile, "Perfectly happy."

Dec. 29, Mrs. M. A. Stanton, of Lynn, aged twenty-four, a member of the baptist church. She died expressing her reliance on Christ.

Jan. 4, at Milton, near Sittingbourne, Kent, at the house of her eldest son, Mrs. John Filmer, of Newnham, in the 70th year of her age. She was a spiritual and heavenly minded christian, of a meek and quiet spirit. Having walked "in the fear of God, and the comfort of the Holy Ghost" during a long life of faith, she emphatically "departed in peace."

Jan. 4, at Victoria Villa, Taunton, in his 61st year, Mr. W. Griffith, father of the Rev. W. H. Griffith, Chard, and the Rev. Edward Griffith, Portishead.

Jan. 6, deeply lamented, at New Malton, in his 85th year, Mr. James Russell, senr. merchant. He was a man of strict integrity and uprightness, and was a consistent member of the Wesleyan society upwards of 60 years.

Jan. 8, at Saffron Walden, Essex, in the 65th year of his age, the Rev. Josiah Wilkinson, for nearly forty years the minister of the Upper Meeting, in that town. During thirty-five years he discharged, with unwearied assiduity, the duties of a faithful minister of Jesus Christ; but during the last five years disease had nearly incapacitated him for any kind of public exertion. He was remarkable for punctuality, urbanity, and unbounded hospitality; he secured the respect and friendship of his fellow-townsmen of every religious persua-

sion, and has left behind him an unsullied reputation. His ministrations were marked by faithfulness, lucidness, and power, and were eminently adapted to be useful. He lived in the affections of a numerous and attached people, most of whom were the fruits of his ministry; and his name, now that he has departed, will long be fragrant in their remembrance. During his last illness he enjoyed unbroken tranquillity of mind, and, as far as an indistinct articulation would permit, gave abundant proof of the power of godliness to sustain in the approach of dissolution. He frequently expressed his sole dependence on the sacrifice of Jesus, and appeared for some days prior to his death, to be constantly yet patiently awaiting his dismissal.

Jan. 8, Mrs. Mary Ann Dibben, aged 28, after severe affliction, borne with christian patience and resignation. Mrs. D. was baptized by Mr. Statham in 1842. Christ was precious to her both in life and death.

Jan. 10, at Wrexham, Mr. Isaac Matthews, aged 83. He was baptized, with four others, all of whom have long since entered into rest, on the 25th of September, 1805, by the late Mr. John Palmer of Shrewsbury, and was joined to the church at Wrexham. In 1816 he was chosen one of its deacons, which office he sustained honourably until the day of his death.

Jan. 12, very suddenly, after giving birth to a still born child, Mrs. Rees, the beloved wife of Rev. D. Rees, Braintree. This sad and mysterious providence has deprived a husband of a most affectionate and discreet wife; six young children of a tender and pious mother; and a church of one of its most devoted and useful members.

Jan. 12, Mr. R. S. Austin, of Lynn, aged thirty-three years, a member of the baptist church.

Jan. 16, at Bushey, Herts., in the 68th year of his age, Mr. William Hawkins, having been a resident fifty years, and held the office of deacon of the Independent church in the above village about thirty-four years.

Jan. 17, at Ingham Chapel House, after a short illness, Mary, eldest daughter of the Rev. C. J. Veniunore, pastor of the Baptist church, Ingham, Norfolk.

We regret to announce that the Rev. J. G. Naylor, late pastor of the Middle-street baptist church, Portsmouth, N. H., died in this city yesterday morning. He had visited the city for medical aid, though he was still able to preach, and even on Sunday last preached three times and administered the Lord's-supper. He died at the residence of the family with whom he spent the sabbath, and his remains were last evening carried to Portsmouth, where Mrs. Naylor and her friends reside.—*New York Recorder*.

THE

# BAPTIST REPORTER.

MARCH, 1849.

## THE PRESENT CONDITION OF CHRISTIANITY AND ITS PROSPECTS IN THE WORLD.

WITHIN a few weeks from this the various institutions for the propagation of christianity in the world will produce their annual records of proceedings. It is not our design to attempt to anticipate them. Our survey will be superficial and general.

But first, the field, which is the world—in what state is it? Let us glance at it, and whilst glancing not forget that there are others gazing on the scenes it yet presents as well as ourselves. There stands the unbeliever. He surveys the whole surface with a searching, and, it may be, an intelligent eye, and then exclaims, "And this is all your divine religion has done in eighteen hundred years is it! You tell us that your Messiah shall have the heathen for his inheritance. But when? Where is the promise (or signs) of his coming?" And here, too, is one of our companions, across whose mind, perhaps, such thoughts as those of the sceptic have sometimes flitted. "Ah," says he, "I, too, have sometimes been nearly tempted to doubt, because of the slow progress our holy religion makes in the world. I wish the kingdom of Christ to come, and I pray it may come, but, alas! I cannot see how or when it will."

Well, let us see; for there is something like plausibility in such objections and doubts. Let us not blink at the objections of the one, or treat lightly the doubts of the other. Let us know the whole of the sad case.

Let us look with a steady eye at the present condition of the human race in connection with the christian religion. Let nothing be hidden or passed over.

What, then, is the present moral condition of the world? Paganism is in the majority. The far-off islands of the Southern Ocean are yet, for the most part, inhabited by pirates and cannibals. Japan is still hermetically sealed up. China, with her hundreds of millions of atheists, is scarcely touched; and of her, generally, it may yet be said, she has no sabbath, no scriptures, no God. India still bows to her indecent and blood-stained idols. The vile Brahmin still rules. Juggernaut is still dragged over his besotted victims, whose life-blood spurts from their crushed carcasses in honour of an ugly block! Africa—poor Africa—her children still "grow wild" and wander in ignorance over her burning sands, or are sold for gold to the dealer in human flesh and blood, or are immolated in hundreds by some savage despot, who builds with their skulls a horrid pyramid to adorn his palace. Upper Asia, Arabia, Persia, Palestine, Asia Minor, Egypt, and northern Africa, are yet disciples of the impostor of Mecca—believers in the scyimitar and the Al'coran. America, in the South, is yet in the hands of the papist and the slave-dealer. And even in the North deeds are done at which humanity shudders—we refer to the grinding bondage of more than



two million human beings. And lastly, if we turn to Europe, we find, notwithstanding its splendid professions, that the counterfeit coin is more current than sterling gold—popery, with its unaltered and unalterable abominations, and Established Protestantism, with its cold formalities, holding a potent sway over the greater proportion of its civilized populations—and the moral condition of those populations was revealed in awful characters during the outbreaks of the late eventful year.

The picture the world presents then, in the middle of the nineteenth century after the advent of the World's Deliverer, is fearful—appalling. This is a great fact: and we shall not attempt to evade it or hide it from our sight.

Let us now inquire why the christian religion has not made greater progress among the nations of the earth, seeing that 1800 years have passed away since it was first introduced into the world.

We must first remark that the Great Ruler of the world has always acted towards our race upon rational principles. He has always treated them as men. In all his interpositions of judgment, or mercy, or revelation, he has always taken care to let them know that it is He who acts or speaks. That is, he does enough to convince them that it is a divine hand that is interposing. He does so much as this to inspire faith. But he does not do more. If he did more there would be no scope for faith.

Upon this principle Christ appeared and acted. He appeared, and acted, and lived, and died, as a man. He constantly reasoned with the people like any other man; and whilst he did enough by his miracles and his resurrection to convince them all that he was the Messiah, he left wide scope for the exercise of faith.

So, also, in the propagation of the truth in the world. To attest it, He gave his apostles, the witnesses of his resurrection, extraordinary powers.

Their acts and writings were then placed on record. This done, all was done that was rationally needful for the propagation of Truth in the world. But he not only gave them "the truth," and bade them tell it everywhere to everybody; he did more. Truth, in the abstract, is powerful, and will win its way: it always has, and it always will. But the great truths, or facts, which are emphatically the gospel—the death and resurrection of Christ, are not to be believed merely as simple truths, or facts. Out of them grow other truths, such as the sin and guilt of man, and salvation by faith in Christ, and in him alone. And wherever these truths and facts are made known to men, they are not left to make their own way like any other truths or facts, but there is, accompanying their promulgation, a divine influence, or enlightenment, of the mind. "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." And the reason why this extraordinary power accompanies the announcement of gospel truth, is found in the natural aversion of the human heart to God and goodness.

Thus we see that the blessed God, in his glorious gospel, made every provision that could be reasonably expected from him for the conversion and salvation of our race. Had he done less, we could not have been saved. Had he done more, where would have been found room for the exercise of faith?

And now, what remains; men have the truth? God preserves the truth in his own Holy Word, which, as by a perpetual miracle, is still in the world, notwithstanding the attempts of wicked and infatuated men to put out that light.

The truth was spread among many nations by the apostles and their successors, who preached the gospel with the Holy Ghost sent down from heaven; and great and glorious were the effects produced. Had those who followed them been equally faithful

and devoted, still greater things would have been accomplished. But the Church and State system not only stopped all further progress, but let in a flood of corruption upon the churches themselves. For hundreds of years the darkness grew thicker and thicker. At length corruption had reached its climax. The Reformation in Germany, and Switzerland, and England, burst the gloom of ages. Learning revived—the Holy Scriptures were translated—the newly invented printing-press lent its aid, and the Man of Sin, with his names of blasphemy and horrid impieties, was revealed to the disgust and scorn of the world.

But the Reformation itself was often impeded, and never fully completed. The word of the Lord had not free course. In many places it was partially, and in others entirely obstructed. The Reformers themselves, in clearing away the rubbish of ages, could not readily agree as to what should be thrown aside, and what retained. One great thing was done, however, in those days of christian reformation. Many valuable thoughts on real religion were written, printed, and circulated. The writings of the Puritans of England especially are invaluable, and they have bequeathed them to us—a rich legacy of spiritual treasure. Penned for the most part in affliction and iron, next to the word of the Lord, they stand an enduring monument of their laborious piety. They laboured not in vain. Days of declension, and nights of stupor succeeded, but only for a short season. A Great Revival followed, from which a stream of benevolence, like the river of God, burst forth, which, breaking into streams, has carried the water of life into every region of the earth. Within the last one hundred years, more has been done to give the nations the word of God, than had ever been done since its sacred canons were completed, and its solemn prophecies sealed up.

But this more pleasing and encouraging subject must be reserved for our next paper. In the mean time we cannot conclude our present notice before we remind the unbeliever that he ought to take into consideration the principles on which the Righteous Governor of the world must act towards intelligent creatures, as intimated above. And that he has done all that needed to be done for the renovation and restoration of fallen humanity. On Him rests not the blame. Hear him challenging investigation, and asking again, as of old, "What could have been done worse to my vineyard, that I have not done in it?" Blame not Him, then, but rather blame those who concealed the message of his mercy, or obstructed the course of that word of life, which contains, as an aged infidel confessed to the writer, the only true system of morals that can renovate the world.

And then, as to the *time* it is taking for the accomplishment of this great object: for this is the sting in the question of the scoffer—the *time*—for "where," he asks, "is the promise (or sign) of his coming?" To this we may give a more distinct reply in our next, only now reminding him, and those feeble-minded friends of christianity who are impatient for the coming of his kingdom, that the Lord will not alter the eternal principles of truth and justice by which he governs mankind to meet their narrow, or perverted views. "Shall not the judge of all the earth do right?" was one of the first lessons taught to man; and yet it is one of the last he is willing to learn.

But what is *time*: what is it, we ask, but a kind of accident in the universe, especially when we regard it in connection with our earthly existence, shortened to a brief period by reason of our disobedience to God. One revolution of our planet upon its own axis makes our day and night—and one round the sun, our year. And the days of the years of our life

are few. They soon pass away. But God is eternal. In eternity he dwells—he inhabiteth it. From out of it he speaks and acts. His thoughts are not our thoughts; neither are his ways our ways. They infinitely transcend our utmost conceptions. Time is a mere point, or as nothing before him. “For a thousand years in thy sight are but as yesterday, when it is past, and as a watch in the night”—or, as Peter, when fortifying his friends against the sneer of the scoffer, said, “Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.”

Let us, then, christian brethren, guided by the word of God, endeavour to take enlarged views of divine arrangements and purposes. He has done all that could be done, consist-

ently with the integrity of his justice and the responsibility of his creatures. His word of salvation he has secured to us, with a divine enlightenment to accompany its proclamation. Moreover, to encourage us, he has declared that it shall, like the ordinances of heaven, accomplish his glorious purposes. Fifteen hundred years before Messiah appeared, he said, “But as truly as I live, all the earth shall be filled with the glory of the Lord.” Oh may our hearts respond—“It is enough, LORD; it is enough. Thou art not slack concerning thy promises. Thou art faithful, and cannot deny thyself. LORD, we believe; help thou our unbelief. And may our faith in thy promises inspire us to renewed efforts for the diffusion of that knowledge of thy glory which shall one day fill the earth as the waters cover the sea.”

## CHARACTERISTIC SKETCHES.

### THE WANDERING MINSTRELS.

*A Scene of the First French Revolution.*

BY THE REV. F. A. COX, LL.D.

A REVERSE of fortune, the particulars of which it is not necessary to detail, reduced the parents of the two individuals of whom we are about to furnish a brief account, from comparative affluence to real poverty and an early tomb. Their orphan children were consequently cast upon the wide world, ere the first seeds of a poor education had germinated in the mind, and under circumstances which inevitably associated them with very inferior society. Riccolto and Annetto (such were their names respectively,) after having spent the period of childhood in their native place, in the immediate vicinity of Rome, acquired the musical skill, and finally adopted the vagrant habits of the wandering minstrels of Italy. Before, however, relating their adventures, it may be proper to advert to their profession; for such was formerly the high-sounding term applied to the subject.

During the middle ages, minstrelsy was in repute among all classes of the community; and it was well adapted to the romantic character and general habits of those times. Scarcely any country was to be found where this practice was not encouraged, and where it did not become both the means of advancing literature, and the instrument of political changes. At festivals, in abbeys, in great halls, and even in kings' palaces, minstrels were constantly present, for the purpose of celebrating heroic deeds, soothing by their wild airs the mournful heart, or inspiring with fresh hilarity the joyous one. As it was their business to operate on human passions, and to serve as the incidental, often unsuspected, medium of intercourse between persons severed from each other by unpropitious circumstances; or to recount the feats of individual prowess, and of public

warfare; it may easily be imagined that while they entertained or instructed others, they did not fail to enrich themselves. So well practised, indeed, were they in this art of self-advancement, that it was not unusual, at the period in question, to see the minstrel with his silver harp, and with his gold chains and rings of jewelry, sharing the best entertainment at the blazing hearth of our forefathers. Those who were not of the first class of eminence, and, therefore, unpatronized by the great, obtained subsistence by wandering from town to town, and village to village, to repeat the compositions of others, in the form of songs, ballads, and short stories of mingled fact and fiction. After the fourteenth century this profession declined in importance, till it was totally disregarded, and at length, in England, absolutely proscribed. The general diffusion of knowledge has been unfavourable to this irregular kind of profession; but the universal love of entertainment, a certain indefinable attachment to the practices of antiquity, and especially the melodies of the Italian language, have contributed to perpetuate it, though in the humbler form, to modern times.

At the commencement of the first French Revolution, when massacres and proscriptions were the order of the day,—when nothing was sacred, and no one safe,—our minstrels crossed the Alps into France, and wandered along, in the imagined security of their lowliness and poverty, to the city of Lyons, which was at that period the abode of frenzy and anarchy. The slightest indiscretion, the most innocent conversation, even an ignorant omission of what had been proscribed, was sufficient to expose to the utmost danger before the tribunals of the day. Poor Riccolto, in spite of his foreign extraction, of his language, of his profession, of his sister's agony and his own tears, having been first inserted in the *Register*, (a book of an enormous size, and filled in every page with accusations and maledictions,)

was dragged to the Hotel de Ville, to make his appearance before the Provisional Commission. His crime was that of *wearing a hat without a cockade!*

On the day of his examination there were two or three accompanying prisoners, whom it may be worth while to notice, in order to show the spirit of those tribunals, and of the times. The courageous reply of one of them, the Curé of Anplepuy, was remarkable. "Do you believe in a Hell?" was the question, "How," said he, "could I entertain any doubt of it, when I see what is passing here? Had I been incredulous before, when I came here I must necessarily have been convinced." Another alleged culprit, Mary Adrian, a girl of sixteen, clothing herself in a man's dress, performed, during the siege of the place, the dangerous and laborious service of an artilleryman. She was asked, "How came you to brave the danger, and fire the cannons against your country?" "On the contrary," she replied; "it was to defend, and to save it from oppression." Another lass, of a pleasing appearance, like our minstrel, did not, or would not, wear a cockade. She was asked the reason. "It is not the cockade itself," said she, that I dislike; but as *you* wear it, to me it seems the signal of crimes." Lafaye gave a sign to the turnkey, who was placed behind her, to fix a cockade on her bonnet—"Go away," said he; "while you wear this you will be safe." The girl, with great coolness, immediately took it off, and addressed these few words in a dignified tone to the judges: "I return it to you;" and she instantly left the room and went to execution. At the same moment Riccolto was brought forward; but the same crime having been imputed to him, and the previous scene having produced great excitement, a nod from the presiding judge was, as in many other cases, a sufficient condemnation; and the turnkey, striking him upon the shoulder in the usual form, exclaimed, "Follow me!"

He then proceeded with his prisoner in silence along a little winding staircase, which led under the portico of the Hotel de Ville, through the arches which support the grand court, into the vaults below. At the first resting-place there was open railing for a fence, where relatives and friends were continually seen full of alarming expectation, and making anxious inquiries. Here Riccolto had a momentary glance of his distracted sister, who, in utter disregard of every observer, and of the whole universe, addressed, upon her knees, a fervent prayer to the Author of life and death, intreating him to bestow the former, and avert the latter from her suffering brother. The inexorable man of office led him to the condemned cell, which exhibited a melancholy and terrific scene. There death presented itself in a thousand forms: nothing was seen but his image; nothing read but the decisions which rendered his approach certain; nothing written on the walls but imprecations, prayers, and tender adieus. In one obscure corner were traceable the following words: "In one hundred and thirty minutes I shall exist no more. I shall have seen death. Blessed event! Will it not bring me to rest?"—Another melancholy inscription to this effect, was just perceptible: "I am calm in my last hour. I thank thee for it, Supreme Author of life and death! I am perfectly well. I go. In one hour I shall be motionless, and my body cold as ice. My head, now full of thought, will be thrown into the pit! The blood, which now warms my veins, will dye the ground. What, then, is life? What is death? I have only to wait a moment to know."—Near the door was written in pencil, "Cruel judges! you deceive yourselves in thinking to punish me. The end of my days is the end of my sorrows, and ye are my truest friends!"

Common misery and genuine sympathy formed a bond of union in this dreary abode. As soon as the officer had left Riccolto for execution, with

a crowd of other condemned persons, they pressed around him with the faint hope of imparting some consolation.—"Come," said they, "come and take some supper with us: this is the last inn of life, and our journey is just ended!" Riccolto partook of the supper, such as it was, and retired to the darkest recess he could find, where, covering himself with the straw, exhausted nature at length lost in sleep the recollection of the sentence he was condemned to undergo. The morning brought with it the hour of execution. The prisoners were bound and led forth; but Riccolto was unperceived, forgotten, and left asleep in his melancholy nook. The confusion, the bustle, and the number, will account for this singular oversight.

Among the victims of this fatal morning was a member of the municipality of Mornand, of the name of Laurenson. This person bore so striking a resemblance to poor Riccolto, that, looking at him as he was hurried by the grating, through her tear-streaming eyes, Aunetto mistook his identity, and instantly followed, in agony, the gloomy train. Laurenson had received an energetic appeal on his behalf from the inhabitants of his commune; but as he had been assured of a release, he deemed it unnecessary to present that important document to the judges, and put the appeal into his pocket. Now, however, contrary to his just and joyous anticipations, he was cruelly bound, and marched forward to the guillotine. Palpitating with terror, and doubting whether he was really going to suffer, or whether it was only a frightful dream, he perceived that his appeal fell out of his pocket. A gendarme immediately picked it up. "Oh!" said the condemned man, "if the judges could but read it, I should not suffer; but, alas! I cannot convey it." The brave soldier quitted his ranks, broke through the crowd, ascended to the tribunal, presented the appeal, and obtained the authority to bring back the prisoner to the coun-

mon hall. There was yet time; a minute remained for Laurensen to live. Forty persons were at this time led to the guillotine, and the name of Laurensen had, by a singular casualty, or rather providence, been inserted last in the fatal roll. Already thirty-nine had fallen; already was he, the last prisoner, bound to the fatal engine; when the gendarme rushed to the spot with breathless eagerness, vociferating, "Stop!" He presented the order, and the prisoner was released: but he had become motionless with terror. It was believed he had actually expired; but life being at length restored, it was found to be worse than death, for reason was irrevocably gone. The poor sister of Riccolto fainted at the same moment, supposing that he, whom she had mistaken for her brother, had really undergone this sanguinary execution. Upon her recovery, as she was unable to obtain, and, in fact, discouraged from seeking any tidings of her brother, she fled from the dreadful spot for ever!

We must now return to the dungeon, where he continued actually incarcerated. Upon waking from his long sleep of so many hours, he was overwhelmed with astonishment at his solitude; but resigning himself to the mysterious circumstance, the day passed on in darkness, and silence, and despair. The next was a Decade; no one was then judged, no one condemned, no one immured in the prison. The day following happened to be still a holiday, both for the judges and the executioner; while Riccolto, entirely forgotten, would have perished with hunger, had he not found some remnants of food which had been left behind by the former occupants of this dreary habitation. On the fourth day, the jailor brought another victim of revolutionary vengeance to this melancholy cell, when he was startled at the sight of a man. "Whence do you come?" exclaimed he, in the utmost agitation and alarm. "*I have never gone out from this place,*" replied Riccolto, in a faint

voice; doubtless the companions of my misery have been led to execution. I was asleep; I heard nothing; they forgot to call me to follow them: it is my misfortune; I wish to live no longer; *but this misfortune may, probably, be retrieved to-day, since I see you.*" The jailor instantly went up to the tribunal, and related the story. Riccolto was called and examined; his evidence was believed; and the singularity of his case induced even these infuriated monsters to set him at liberty.

The poor minstrel, restored to an almost unwelcome life, availed himself of an opportunity of flying from the scene of horror and of danger, by hastily repairing on board a small boat, frail, and roughly made, such as is now often constructed at Lyons for the purpose of descending the rapid stream of the Rhone to Avignon—a voyage most agreeable to those whose minds are sufficiently tranquil to contemplate the picturesque scenes which continually present themselves on either bank; but with what feelings now undertaken by Riccolto is better imagined than described. He repeatedly played and sung to his companions, some of whom had drank deep of the cup of woe in that period of national calamity and distraction, a few irregular stanzas, of which the following may be taken as a translation. They were a plaintive expression of the secret sorrow of his heart.

Rapidly and mournfully,  
Glide the stream of life away,  
O my harp! to-day—to-morrow,  
Give the deep-toned notes of sorrow;  
As a boon, a boon I crave,  
The lowly, lonely, loathsome grave,  
'Twill be a rest, a rest I ween,  
From this world's dark and troubled scene,  
Let the current glide away,  
Rapidly and mournfully,  
Into eternity.

Yet on the dark, dark stream,  
There is a transient gleam:  
Ah! is it the spark of hope I see?  
Or is it the lightning glare of destiny?  
Is it a reflection bright  
From the blessed realms of light?  
Or is it the flash of the vengeful sword,  
Drawn at the Almighty word?

O my harp! to-day—to-morrow,  
Give the deep-toned notes of sorrow;  
Bid the stream of life away,  
Happily and mournfully,  
Into eternity!

While Riccolto was thus descending "the rapid Rhone," his sister had taken a different direction, pursuing her mournful and solitary way towards Grenoble and the Alps. Her only resource was the employment of her skill in that pleasing art to which she had addicted herself. In this manner she picked up a precarious subsistence during several years; wandering from cottage to cottage, and from village to village; often inspiring hilarity in which she could not participate, and sometimes diffusing a personal influence, of which her native modesty rendered her unconscious.

A circumstance, however, at length occurred, which became the means of transplanting the lily from the lowly vale of obscurity and want, to the garden of village notoriety and moderate competence. A little rural festival was held in one of the districts of the Piedmontese valleys, whither she had wandered, to which a great number of the very limited population had resorted from those humble cottages which are scattered here and there over the declivities of the mountains, as on the sides of a vast amphitheatre. Amongst others, our minstrel was attracted to the spot, happy in an occasion of obtaining a few sous in exchange for her simple melodies. The lord of the feast, who was the inhabitant of a pretty, though not magnificent edifice, and the owner of a small domain of cultivated vines, was attracted no less by the performer than the performance; and beheld, through all the disguise of poverty, a certain indescribable superiority of manner, which led him to conjecture other exalted qualities. He intimated his desire to become more familiar with the songs and melodies that were to him the best amusement on this festive occasion, and did not hesitate, therefore, to express a wish for the repetition of them at his own dwelling on the following day. It was then his first impressions were confirmed, which ultimately led to her exaltation to the rank of his companion for life.

She who had borne adversity well, was not wholly unprepared for the proper enjoyment and use of sudden prosperity; till at length, in the maturity of the noblest principles, she eminently adorned her comparatively elevated sphere.

Madame Froissart (for such was the new name she had acquired with her new station) failed not to conciliate the universal esteem of her neighbours and dependants. It was to her a source of pure and perpetual gratification to visit the humble cottages of the district; to associate with their lowly tenants during their labours in the vineyards, where she would often recount the sorrowful adventures of her own wandering life; and to alleviate the sufferings of the wretched, by charitable distributions. As years rolled on, an infant family engaged her domestic solicitude; to whom she imparted, as she had now received, the best principles. Her husband was a descendant of one of the persecuted inhabitants of the valleys, and her mind had been gradually led to feel the life-inspiring influence of genuine religion. The prejudices of early life had, indeed, taken a deep root, but had been gradually eradicated; the extreme darkness of her mind had been effectually dissipated, though slowly, by the light of revelation. Mons. Froissart had himself become greatly influenced by a translation of the writings of some eminent divines, which the assiduity of British benevolence and piety had sent, with the Scriptures, into these Alpine recesses; and, already prepared by adversity for the impressions of religion, she read attentively, and at length imbibed entirely, the truth and the spirit of the heavenly records. It became one of her first cares to impart the same instruction to her rising family, and to diffuse it among the poor population of her vicinity.

About this period the attention of several foreign countries, particularly of England, had been awakened to the necessities of these descendants

of the Waldenses; and as the restoration of peace in Europe had facilitated their means of communication, various benevolent plans were put into execution for their benefit. The schools of the district were encouraged by pecuniary aid, and new ones established. Of these, Madame Froissart undertook the general superintendence; and the pious traveller, who turned aside from the great road of Italy and France to visit these solitudes of nature, had soon the satisfaction of discovering several rural institutions for the education of the poor, distributed like so many nests for the nurture of unfledged intelligence, amidst embowering shades, and on the Alpine declivities. Her own improvement corresponded with her opportunities; and her natural sympathies with children in humbler life, intermingling with her religious feelings, gave a certain vigour and zest, as well as perpetuity, to her important efforts.

In the course of a few years, however, Monsieur Froissart saw, with the deepest concern, the health of his excellent companion visibly decline; ill the cold and damp of one of the schools, which she persisted in attending during the most inclement season that had been known even in that climate, produced a rapid consumption. Anxious to try the effect of some change of scene and atmosphere, he induced her to undertake a journey—a short one, to Milan. It was too late; on the third day she was compelled to take refuge in a very mean habitation, and in a very exhausted state. The inmates, it is true, did what good nature might be supposed to dictate, to alleviate her sufferings; but they knew not how to sympathise with the elevated sentiments of her mind. Their ideas were earthly; hers, heavenly. They offered the alleviation of mirth and gaiety; she wanted the balm of pious intercourse. They brought her the music of the minstrel; her thoughts were more occupied with celestial songs and

symphonies. Yet did she not altogether refuse the strain to which her youth had been devoted, and which found even yet a responsive vibration in her heart. On the second evening after her arrival, she consented, therefore, to the introduction of a minstrel, while she sat panting beneath a tall vine, looking towards the world of light which she hoped soon to enter, and catching, on her languid countenance, the beams of the setting sun, which she contemplated as the emblem of her own speedy descent into the grave. It was a solace to her mind to pursue the analogy, and to indulge the anticipation of ascending from the dark horizon of death into another sphere—into the brightness and purity of other skies.

The minstrel performed his part with admirable dexterity and effect. He touched upon themes, and fetched tones from the depths of melody once familiar and delightful to the listener. The very joy of her youth was kindling; she felt a renovated life; she shed tears of sweet remembrance, and tears too, of painfully pleasing recognition. One word she at length pronounced so warmly, so impressively, and with such irresistible pathos—“*Riccolto!*”—that the minstrel dropped his instrument, while she invited him to her sisterly arms, and each found in the other the long-lost companion of early years! It was to her a streak of sunshine bordering the dark valley of death! It seemed to light her passage to the tomb, if it did not almost excite a wish for delay in the regions of vicissitude and sorrow!

We attempt not to describe their emotions; nor do we relate the story of his personal adventures during the long years of their separation. Her life was now prolonged only a few days; but they were employed in endeavouring to inform the rude and ignorant mind of her brother. It was with little effect; he sympathised with her sufferings, but not with her religion: yet was he not absolutely unaffected. He watched the decay of



nature with deep interest; he wondered at the peace of her dying hour; and he stood, with the deepest natural feeling, to witness the spirit of his sister, so much beloved, so little *understood*, stretch her eager pinions for the immortal flight.

It was her last request, that he would lay aside his waudering habits, and endeavour to *naturalize* himself with those among whom she had spent so many happy days. She was influenced in making this request by a secret hope that better principles might gradually, though incidentally, enter his mind. Her anticipations were not unfounded. From utter aversion at first, which was only overruled by the request of his dying

sister, and which, with minds not entirely hardened, has generally the force of a law, he at length became pleased with his new situation; and the religious instruction which he was the medium of transmitting to the different schools, in the form of books, tracts, and bibles, finally caught his own attention, and was made the instrument of renewing his own heart. Then he discovered the secret spring of that peace which irradiated the closing scene of his sister's pilgrimage; participated in its enjoyment; and, at the distance of only eighteen months, was suddenly transported, by a rapid fever, to the society of his departed relative, and the holy visions of immortality.

### SPIRITUAL CABINET.

**ENCOURAGE YOUR OWN PASTOR.**—Do this by your regular and constant attendance upon his ministry. This is a duty of much greater moment to the usefulness and happiness of a pastor, than many christians imagine. When a church and congregation regularly attend on the ministry of a pastor, it cheers and elevates him. He considers it an assurance that he shares their affection, esteem, and confidence. He goes to his pulpit, feeling that he shall not preach in vain, nor spend his strength for nought. He pursues his studies with greater diligence, and goes to the house of God with greater pleasure. And when he stands in the presence of a serious and soberly listening throng, whose eyes are fastened upon him, he is animated and encouraged. A new impulse is given to his feelings, his thoughts are quickened—his imagination soars with a truer and bolder wing—his appeals are more earnest—his sympathies spring up and pervade his whole nature. Not so he who is doomed to preach to listless hearers or to empty pews. When the people with one consent come together to hear God's minister, his words come from his lips

with facility and attractiveness; chaining the attention of his hearers to the close. To the minister so situated, the pulpit is more than a throne. It is the pleasantest, as it is the most honourable place in which he ever stands; and the ministry is preferred by him to any other service on earth. But when a pastor perceives that his ministry is neglected—when the absence of some is occasioned by a vain and itching curiosity to hear or see some new preacher, or to be entertained by some new doctrine, and when the absence of others is occasioned by their love of the world, or by their dislike of the plain and faithful preaching of God's word—when one service is deemed better than two, and none better than one, even by some church members, the pious pastor returns from his scene of labour disquieted and cast down. In the bitterness of his soul he is ready to relinquish his work—or to remove to some other station—or to doubt whether the ministry can be his province. He is discouraged in his studies. The energies of his mind are palsied. He knows not what subject to select, or how to illustrate it, for he fears there will be

but few to hear him. He goes bound in spirit, and is both thought-tied and tongue-tied. He hopes he may do some good, because he draws not his bow at a venture. But when he has announced his text, and his lips are ready to speak, behold they for whom he has prepared are not there! What discouraging sensations must a minister feel, to be thus disappointed in his benevolent aims. Encourage your minister then, by your habitual attendance on his ministry. Let neither the weather, nor worldliness, nor the love of hearing or seeing something new, cause you to leave your own seat vacant in the house of God. He that is a wandering worshiper "is as a bird that wandereth from her nest." I have said, and I repeat it, that were I a hearer, and the apostle Paul should come to the city, I would not leave my own chosen pastor to hear him. I would wait till he came to the house where I worshiped, or, if he preached but once, I would persuade my pastor and the whole church to go and hear him. I would thus act, not from a bigoted attachment to my own minister, nor merely to manifest for him a just respect and regard, and thus to "encourage him," but from an undoubting conviction that I myself should be thereby more benefited. It is not something brilliant, profound, or novel, coming from strange lips and accompanied by new tones and gestures, that can meet the real wants of the soul and give a right direction to the life; but the plain, sensible, scriptural teachings of one whom we know, and in whose integrity and purity of character we have entire confidence. The constant hearer of such a minister, however common he may be deemed, will make far greater progress in everything that is truly excellent, than he, who, choosing no stated place of worship, is always in quest of something new. I have seldom known one who thus attained the true end of all hearing—that of being not only a hearer, but a doer of the word.

AN IMMORTAL SOUL.—This life is but the threshold of our existence—a breath; we gasp once here, and live for ever. If we owned the whole world, it could not attend us a step beyond the grave; but if we once obtain the heavenly inheritance we shall carry it with us down through the revolving ages of eternity. If want and affliction beset us here, death will soon close the distress; but if we lose our soul the loss will be for ever. This is that last death which death itself cannot destroy. The fashion of this world passeth away; the earth will soon grow crazy with age; the sun shall wax dim in its orbit; the stars shall fall like the leaves of autumn; but the deathless soul shall survive the wreck of worlds. And when another period, as long as the world's age, shall have passed, and as many such periods as there were moments in the first, the soul will have but begun its course. To stand on some eminence like Pisgah, and look away into eternity, oh, what a prospect rushes on the eye! Let imagination spread all her pinions and swiftly pursue the flying soul through ages of joy enough to dissolve the mortal flesh—and keep on wing and still pursue, through periods which human numbers cannot calculate, until the fancy is so far from home as hardly to be recalled, it must still return, and leave the flying soul to explore ages after ages—a boundless eternity of inexpressible bliss. And when it returns to earth, how it sickens at worldly glory, and calls mortal life a blank, a point, no time at all. Yesterday it was a babe weeping in its mother's arms—to-day it is a child, and we hide it—to-morrow it is a philosopher, and we revere him. Let this progress be extended to a million of years, and how great has that creature become. A thousand times more difference between him and a Newton, than between a Newton and an infant. Mark that miniature of man just opening its eyes on the light; yet that minim of being contains a soul which will one day outstrip the ranges of the

wildest imagination. That spark will grow to the flame of a seraph; that thinking thing will fly through heaven.

GRIFPIN.

THE LOVE OF CHRIST! Paul says: "The love of Christ which passeth knowledge." It is like the blue sky, into which you may see clearly, but the real vastness of which you cannot measure. It is like the deep, deep sea, into whose bosom you can look a

little way, but its depths are unfathomable. It has a breadth without a bound, length without end, height without top, and depth without bottom. If holy Paul said this, who was so deeply taught in divine things—who had been in the third heaven, and seen the glorified face of Jesus—how much more may we look into that love and say: "It passeth knowledge!"

## POETRY.

### GRATITUDE.

For what shall I praise Thee, my God and my King?  
For what blessings, the tribute of gratitude bring?  
Shall I praise Thee for pleasure, for health or for ease;  
For the sunshine of youth, for the garden of peace?

Shall I praise Thee for flowers that bloomed on my breast?

For joys in prospective, and pleasures possessed?  
For the spirit that heightened my days of delight?  
For the slumbers that sat on my pillow by night?

For this abound I thank Thee, but if only for this,  
I shall leave half untold, the donation of bliss:  
I thank Thee for sickness, for sorrow, for care;  
For the thorns I have gathered, the anguish I share;

For nights of anxiety, watchings and tears;  
A present of pain, a prospective of fears:  
I thank Thee, I bless Thee, my King and my God,  
For the good and the evil, Thy hand hath bestowed.

The flowers were sweet, but their fragrance is flown;  
They yielded no fruit: they are withered and gone:  
The thorn, it was poignant, but precious to me;  
'Twas the message of mercy; it led me to Thee.

### ANTICIPATION.

THE messenger of joy to earth—of man's complete salvation—

A blessed angel-visitant is bright anticipation.  
Then, pilgrim-wanderer here below, amid thy doubts  
and fears

Droop not, nor faint, but look above, beyond this vale of tears;

Think of a fairer home of bliss prepared for thee on high

Around the dazzling throne of God—in Immortality.  
And when thy spirit bursts its shell, to share its full salvation,

Really will take the place of bright anticipation.

### THE CHRISTIAN'S WALK.

CHRISTIAN! walk carefully—danger is near,  
Work out thy journey with trembling and fear;  
Snarers from without, and temptations within,  
Seek to entice thee again into sin.

Christian! walk humbly—exult not in pride,  
All that thou hast is by Jesus supplied;  
He holdeth thee up, He directeth thy ways,  
To Him be the glory—to Him be the praise.

Christian! walk cheerfully—though the dark storm  
Fill the bright sky with the clouds of alarm;  
Soon will the clouds and the tempest be past,  
And thou shalt dwell with thy Saviour at last.

Christian! walk steadfastly—while it is light,  
Swift are approaching the shades of the night;  
All that thy Master hath bidden thee do,  
Haste to perform, for the moments are few.

Christian! walk prayerfully—oft wilt thou fall,  
If thou forget on thy Saviour to call;  
Safe shalt thou walk through each trial and care,  
If thou art clad in the armour of prayer.

Christian! walk joyfully—trouble and pain  
Cease when the haven of rest thou dost gain;  
This thy bright glory, and this thy reward,  
"Enter thou into the joy of thy Lord."

### COMPENSATION.

CHILD of frail mortality complain not thou of God,  
Because some thorns and briars now are strewn along  
thy road:

What though He give thee here below but toil and tribulation?

Hereafter he will make it right and grant thee compensation.

Confide in Jesus' watchful care, and trust a Father's love,

To lead thee through this wilderness, to endless rest above;

To gain in heaven of happiness the perfect consummation,

According to his righteous plan of equal compensation.

## BIOGRAPHY AND CHRISTIAN EXPERIENCE.

## AONIO PALEARIO.

THERE has recently been published by the Religious Tract Society a reprint of a remarkable little treatise, under the supervision of the Rev. John Ayre, M.A., who, in an introduction to this edition, gives the following very interesting account of the work and its pious author:—

The work here republished is the translation of a treatise which appeared originally in the Italian language. There are some interesting circumstances connected with it. But, before adverting to these, it will be proper to give a brief account of the Author.

Antonio dalla Paglia, or, as he more generally called himself, Aonio Paleario, was born, about the year 1500, at Veroli, in the Campagna di Roma. He studied under eminent masters, and was soon noticed as an accomplished scholar. He acquired the friendship of many of the learned of his age and country, and also of those dignified ecclesiastics whose religious views were esteemed the most moderate. Among these may be named the Cardinals Sadolet and Pole, who were thought—the last of them particularly—to favour the Reformation.

After passing several years in Rome, Paleario removed to Sienna, where he married a lady by whom he had two sons and two daughters. By the senate of Sienna he was appointed public teacher of Greek and Latin, and he also lectured on philosophy and the belles-lettres. His diligent study of the Scriptures, and of the works of the German divines, imbued his instructions with a spirit very different from the lectures of his colleagues; and this, while it gratified his pupils, provoked the anger of the authorities. Cardinal Sadolet represented to him the danger he incurred, and advised him to yield to the times, and at least clothe his notions in more cautious language. But such advice little suited the zealous mind of Paleario; and he continued to assert his opinions with the greatest freedom. His conduct was therefore watched, and every stratagem employed to fasten the crime of heresy upon him. Thus, because he had exposed the hypocrisy of an ecclesiastic assiduous in his prostrations at the shrine of a saint while evading the payment of his debts, Paleario was repre-

sented as an impious wretch, who dishonoured the blessed saints. A remarkable proof is afforded, in one of his letters, of the real ground of opposition to him. "Cotta," says he, "asserts that, if I am allowed to live, there will not be a vestige of religion left in the city. Why? Because, being asked one day what was the first ground on which men should rest their salvation, I replied, 'Christ!' Being asked what was the second, I replied, 'Christ!' and, being asked what was the third, I still replied 'Christ!'"

The charges against him were brought to a point by the publication, in 1543, of his treatise of the "Benefit of Christ's Death." The vast reputation which it had, and the eagerness with which it was read, being in the Italian language, increased the virulence of his opponents. Otho Melius Cotta, above mentioned, was his most determined enemy; and with this person three hundred leagued themselves in a resolution to destroy Paleario. And, in order to ensure his condemnation, twelve of these were selected to bear witness against him. He had, in consequence, to defend himself before the senate of Sienna, which he did with so much spirit, that for the moment his defence was successful. "There are some," said he, "so censorious as to be displeas'd when we give the highest praise to the author and God of our salvation, Christ, the King of all nations and people. For writing in the Tuscan language to shew what great benefits accrue to mankind from his death, a criminal accusation has been made against me. Is it possible to utter or conceive anything more shameful? I said that, since he in whom Divinity resided has poured out his life's blood so lovingly for our salvation, we ought not to doubt the good-will of heaven, but may promise ourselves the greatest tranquility and peace. I affirmed, agreeably to the most unquestionable monuments of antiquity, that those, who turn with their souls to Christ crucified, commit themselves to him by faith, acquiesce in the promises, and cleave with assured faith to him who cannot deceive, are delivered from all evil, and enjoy a full pardon of all their sins. These things appeared so grievous, so detestable, so execrable, to the twelve, I cannot call

them men, but inhuman beasts, that they judged that the author should be committed to the flames. If I must undergo this punishment for the aforesaid testimony (for I deem it a testimony, rather than a libel,) then, senators, nothing more happy can befall me. In such times as these I do not think a Christian ought to die in his bed. To be accused, to be dragged to prison, to be scourged, to be hung up by the neck, to be sewed up in a sack, to be exposed to wild beasts, is little: let me be roasted before a fire, provided only the truth be brought to light by such a death.\*

Though disappointed for the time, Paleario's accusers were not inclined to let him rest; he was, therefore, soon after obliged to quit Siena. Being invited by the senate of Lucca, he repaired to that city, where he taught, and acted on solemn occasions as orator to the republic. One of his former enemies, however, Machus, called Blaterone, (the Babler)—followed him to this place, and, being anew confounded by the eloquence and noble bearing of Paleario, sought revenge on him through the Dominicans at Rome. But he had friends in the conclave, who for the present stifled the charges of his accuser.

The income of his post at Lucca appears to have been scarcely sufficient for the creditable maintenance of his family; and he had the trial of seeing his wife endure privations to which she had been unaccustomed. After remaining, therefore, for about ten years in his office, he accepted a more advantageous proposal from the senate of Milan. This was to become professor of eloquence, with a liberal salary and various privileges; and here he might have expected to spend the remainder of his life. But the toils of the persecutors were now fast thickening around the reformed; and Paleario, after several years of peril, was just, in 1566, deliberating about a removal to Bologna, when, on the accession of Pius V. to the papal chair, the accusation against the author of "The Benefit of Christ's Death" was directed to be re-heard. He was then seized by the inquisitor, Angelo di Cremona, conveyed to Rome, and committed a close prisoner to the Torre Nona.

The charges against him were disposed under the following four heads:—That he

denied purgatory; that he disapproved of the burial of the dead in churches, and preferred the ancient Roman mode of sepulture without the walls of the cities; that he ridiculed the monastic life; and, lastly, that he ascribed justification solely to faith in the mercy of God forgiving our sins through Jesus Christ. In his examinations he appears to have manifested great firmness. When questioned by the cardinals of the inquisition, he addressed them (it is an enemy\* who reports his words): "Seeing that your eminences have so many credible witnesses against me, it is unnecessary for you to give yourselves or me longer trouble. I am resolved to act according to the advice of the blessed apostle Peter, when he says, 'Christ suffered for us, leaving us an example that we should follow his steps, who did no evil, neither was guile found in his mouth; who, when he was reviled, reviled not again, when he suffered he threatened not, but committed himself to him that judgeth righteously.' Proceed, then, to give judgment: pronounce sentence on Aonio, and thus gratify his adversaries and fulfil your office." Judgment was given, and he was condemned, after more than three years' imprisonment, to be suspended on a gibbet, and his body to be committed to the flames; though, according to some authorities, he was burned alive.

The Romanists, according to their frequent practice in such cases, pretended that Aonio was repentant, and died in the communion of their church. And there is a minute to this effect extant, which purports to be an official document of the Dominicans who attended him in his last moments.† But this assertion is refuted by an author, Laderchius, who drew his materials from the records of the inquisition, and who says, "When it appeared that this son of Belial was obstinate and refractory, and could by no means be recovered from the darkness of error to the light of truth, he was deservedly delivered to the fire, that, after suffering its momentary pains here, he might be found in everlasting flames hereafter." Indeed, the last letters which Paleario wrote to his family on the morn-

\* Laderchius, the continuator of the Annals of Baronius.

† Article and Memorial, copied from a record belonging to San Giovanni de' Fiorentini di Roma. This memorial, together with the letters which follow, are reprinted in the original Italian by Scheiborn, as referred to by Dr. M'Crie.

\* *Orat. pro seipso ad Patr. Conscrip. Relq. Senens.*

ing of his death, sufficiently shew the falsity of the pretended recantation. They would, we may readily conclude, have expressed his contrition, had he felt any, for opposing the popish doctrines. These letters to his wife and children are as follow:—

“My dearest wife,—I would not wish that you should receive sorrow from my pleasure, nor ill from my good. The hour is now come when I must pass from this life to my Lord and Father and God. I depart as joyfully as if I were going to the nuptials of the Son of the great King, which I have always prayed my Lord to grant me through his goodness and infinite mercy. Wherefore; my dearest wife, comfort yourself with the will of God and with my resignation, and attend to the desponding family which still survives, training them up, and preserving them in the fear of God, and being to them both father and mother. I am now an old man of seventy years and useless. Our children must provide for themselves by their virtue and industry, and lead an honourable life. God the Father, and our Lord Jesus Christ, and the communion of the Holy Spirit, be with your spirit! Thy husband,

*Rome, July 3, 1570. AONIO PALEARIO.*”

—*Lampridio and Fedro, beloved children,*—These my very courteous lords do not abate in their kindness to me even at this extremity, and give me permission to write to you. It pleases God to call me to himself by this means, which may appear to you harsh and painful; but, if you regard it properly, as happening with my full resignation and pleasure, you will acquiesce in the will of God, as you have hitherto done. Virtue and industry I leave you for a patrimony, along with the little property you already possess. I do not leave you in debt: many are always asking when they ought to give. You were freed more than eighteen years ago: you are not bound for my debts. If you are called upon to discharge them, have recourse to his excellency the duke, who will not see you wronged. I have requested from Luca Pridio an account of what is due to me, and what I am owing. With the dowry of your mother, bring up your little sister as God shall give you grace. Salute Aepasia and sister Aonilla, my beloved daughters in the Lord. My hour approaches. The Spirit of God console and preserve you in his grace. Your father,  
*Rome, July 3, 1570. AONIO PALEARIO.*”

The superscription was, “To his dearest wife, Marietta Paleari, and to his beloved sons Lampridio and Fedro Paleari, at the hill of Valdenza, in the suburbs of St. Caterina.”

After these last farewells, he rendered up himself to the tormentors, and entered his eternal rest.

Many of the works of Aonio Paleario are extant;\* but the treatise on “The Benefit of the Death of Christ” is not included in any collection of them, probably because it appeared anonymously. The original title was “Trattato utilissimo del beneficio de Giesu Christo crucifisso verso i Christiani. Venetis, apud Bernardinum de Bindonis. Anno Do. 1543.” Its publication attracted great attention, and it was attributed by some to Cardinal Pole, supposed at that time, as already observed, to favour the doctrines of the Reformation.

“Many are of opinion,” says Vergerio,† “that there is scarcely a book of this age, or, at least, in the Italian language, so sweet, so pious, so simple, and so well fitted to instruct the ignorant and weak, especially in the doctrine of justification. I will say more: Reginald Pole, the British cardinal, and the intimate friend of Morone, was esteemed the author of that book, or partly so; at least it is known that he, with Flaminio, Priuli, and his other friends, defended and circulated it.” So great was its popularity, that 40,000 copies are said to have been sold in six years; and it was translated into several other languages. It was, however, as before noticed, particularly distasteful to the Romish authorities; and consequently the most strenuous attempts were made to suppress it. It is forbidden by the various prohibitory indexes, in which the title only is recited, without Paleario’s name; and indeed, in one index, it is ranked amongst the books of which the authors were not certainly known. How successful the attempts to suppress this treatise were, shall be told in the words of Mr. T. B. Macaulay. In a paper published in the “Edinburgh Review” for October 1840, entitled “The Revolutions of the Papacy,” he says, “It was not on moral influence alone that the Catholic Church relied. In Spain and Italy the civil sword was unsparingly employed in her support. The inquisition

\* He published in his lifetime four books of epistles, fourteen orations, and three books in verse on the immortality of the soul. After his death, appeared “Testimonia et Actio in Pontifices Romanos et eorum Assoclas;” also a letter to the Reformers in the Council of Trent, first printed, it would seem, by Schelhorn. One or two other pieces have been ascribed to him.

† Quoted by Schelhorn, *Amenit. Eccles.*

was armed with new powers, and inspired with a new energy. If protestantism, or the semblance of protestantism, shewed itself in any quarter, it was instantly met, not by party teasing persecution, but by persecution of that sort which bows down and crushes all but a very few select spirits. Whoever was suspected of heresy, whatever his rank, his learning, or his reputation, was to purge himself to the satisfaction of a severe and vigilant tribunal, or to die by fire. Heretical books were sought out and destroyed with unsparing rigour. Works which were once in every house were so effectually suppressed, that no copy of them is now to be found in the most extensive libraries. One book in particular, entitled 'Of the Benefit of the Death of Christ,' had this fate. It was printed in Tuscan, was many times reprinted, and was eagerly read in every part of Italy. But the Inquisitors detected in it the Lutheran doctrine of justification by faith alone. *They proscribed it; and it is now as utterly lost as the second decade of Livy.*"

Such, indeed, has been the opinion, repeatedly expressed, of other writers; and no copy of the original Italian work is known to exist. It is quite possible that it still may lurk in some unexplored recesses; but there is no certainty of this being the case. It was, however, translated into Spanish and French; and Dr. M'Crie, in his valuable "History of the Reformation in Italy," shewed that an English version had been made not later than the year 1677.\* It was this statement that attracted the attention of the present editor, and induced him to make researches for a book which he felt persuaded must survive in its English dress. He was successful, three or four years ago, in finding a copy of the fourth English edition, from which this volume is now printed; and he has since ascertained the existence of two other copies. It is very probable that more may from time to time be discovered.

This English translation was made not from the Italian original, but from the French version; and it would appear, from the translated preface, that he was ignorant of the name of the author. His own initials (A. G.) only are given; but it may be supposed that these letters designate Arthur Golding, who was long

and laboriously employed in Queen Elizabeth's reign in rendering into English the works of several of the foreign Reformers, of the Latin classics, and of other writers. That the translation, however, here given is really that of Paleario's work, is proved both by its agreement with Paleario's own description of it in his defence already cited before the senate of Sienna, and by the testimony of Riederer, who appears, according to Dr. M'Crie's statement, to have seen the original, and who has supplied a detailed account of it.

The present is a faithful reprint from the copy in the possession of the editor. The spelling and the punctuation have been modernized; but no liberty has been taken with the text, except by the rare introduction of words absolutely needed to complete the sense. Such additions are included in brackets. The passages quoted from the Fathers have been subjoined; the Scripture references also have been corrected, and the verses of the chapters given. These Scripture references are in the ancient copy very incorrect; and, as it is frequently a mere allusion that is made, the editor is not certain that he has in all cases discovered the texts referred to.

He would only add his earnest prayer, that the re-printing of this interesting relic of the age of the Reformation may, by God's blessing, prove acceptable and useful to the christian reader. Perhaps the attention now called to it may lead to its re-translation into its original tongue; and it may be instrumental again in disseminating the doctrine of Christ crucified in the land in which it at first appeared.

[Is it not a gratifying fact, that so many years after the sufferings and death of this distinguished martyr for the truth, his valuable writings, thought to have been entirely lost, should be discovered in a language foreign to that in which they were written, and that now, re-translated into their original words, they should be again sent back into Italy at the very time when her sons, in asserting their right to freedom, have compelled the Pope to flee from his own territories? We have just read this famous work—"The Benefit of Christ's Death"—in English, as published by the Religious Tract Society, and have been delighted to find in it so much precious truth. Italy has produced many precious things, but a gem more valuable than this she never produced, and we rejoice that it is returned to her uninjured by the rust of time or the dross of persecution. May she take it and wear it as a diadem to adorn her brow for ever.]

\* From the will of Thomas Bassinden, printer in Edinburgh, who died Oct. 18, 1677.

## NARRATIVES AND ANECDOTES.

## DEATH-WARRANT OF KING CHARLES I.

*"To Colonel Francois Hacker, Colonel Huncks, and Lieutenant colonel Phayr, and to every of them.*

"At the High Court of Justice for the Trying and Judging of Charles Stuart, King of England, 29th January, 1648 [1649 n. s.]

"WHEREAS Charles Stuart, King of England, is and standeth convicted, attainted and condemned of High Treason and other high Crimes; and Sentence upon Saturday last was pronounced against by this Court, To be put to death by the severing of his head from his body; of which Sentence execution yet remaineth to be done:

"These are therefore to will and require you to see the said Sentence executed, in the open Street before Whitehall, upon the morrow, being the Thirtieth day of this instant month of January, between the hours of Ten in the morning and Five in the afternoon, with full effect. And for so doing, this shall be your warrant.

"And these are to require all Officers and Soldiers, and others the good People of this Nation of England, to be assisting unto you in this service.

"Given under our hands and seals,

"JOHN BRADSHAW.

"THOMAS GREY [Lord Groby].

"OLIVER CROMWELL."

(And fifty-six others.)

CHARLES AND OLIVER.—Charles was dead. In Oliver's opinion the life of this prince had been justly cut short; but we have seen how long the future Protector shrunk from before this terrible extremity, and how he wept when the royal father embraced his children. Cromwell desired to view the monarch's decapitated body. His greatest adversaries testify that he was not cruel, and if he had really committed a crime, would he have sought so mournful a spectacle! But there was a solemn lesson in his sovereign's lifeless corpse. He opened the coffin himself, and sadly gazed upon the cold inanimate body, without cruelty, or anger, or exultation, but with reverential fear as he thought of the judgments of God. To Cromwell, who had so often met it face to face, and had so often braved it on the battle-field, death had nothing strange: it had long been familiar to him. The only feeling to

which he gave utterance was the thought that death had surprised Charles in a healthy state, and that his body, alas! had been well made for length of life. We cannot doubt that Oliver's soul was filled with that solemn feeling which is usually experienced in the presence of a dead body.—And who was it that lay before him?.....A descendant of kings,—a mighty prince,—a ruler of three kingdoms,—who had presumed to check the new impulses that were urging his people onwards to liberty and truth, and who with one hand had torn the time-honoured charters of the nation, while he stretched the other towards the despotic pope of Rome. As he looked at this king, now dead, what sensations must have crowded into his saddened heart! *Thy pomp is brought down to the grave; the worm is spread under thee, and the worms cover thee. For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms?* Cromwell before the dead body of Charles I. is a scene worthy to be described by a Milton, or a Shakspeare, or by some genius still more sublime than they. AUBIGNE.

EDWARDS, MASSILLON, AND HALL.—When Jonathan Edwards preached at Enfield, there was "such a breathing of distress," that he was compelled to stop, and request the people to retain their composure. He discoursed on the judgment to come, as if he were standing upon "the sides of eternity," and the people heard him, as if they were listening to the sound of "the last trump," or to their own sentence of condemnation from the lips of the Son of God. Neither Massillon, nor any other French preacher, ever reached this height of sacred eloquence; but when he came to that magnificent and unpassioned burst: "I figure to myself that our last hour is come! the heavens are opening over our heads, time is no more, and eternity is begun. Jesus Christ in his glory, is about to appear in his temple, to judge us according to our deserts; and, as trembling criminals, we are here waiting at his hands the sen-



tence of everlasting life or everlasting death. I ask you now, stricken with terror, and in nowise separating my lot from yours, but placing myself in the situation in which we must all one day appear before God in judgment, if Christ, I ask, were at this very moment to appear in this temple, to make the awful partition between the just and the unjust, think you that the greater number would stand at his right hand? Do you believe that the numbers even would be equal? Would ten righteous persons, such as were not in the doomed cities of the plain, be found amongst us? Nay, should we find a single one? I know not, you know not! O my God, thou alone canst tell who are thine, and who are not! Divide this assembly as it shall be divided at the last day. Stand forth, now, ye righteous, where are you? Chosen of God, separate yourselves from the multitude doomed to destruction. O God! where are thine elect! what remains as thy portion?" when he came to this overwhelming passage, the whole assembly started to their feet, and interrupted the preacher by murmurs of surprise and exclamation.\* Massillon has been compared to Robert Hall; and the remark has been made, that the entire description of Massillon by D'Alembert, on his admission to the Royal Academy at Paris, might, with little alteration, be applied to Hall. This may be true, nevertheless there are as many points of difference, as there are of resemblance between them. Massillon has the same clearness of conception, the same fulness and splendour of diction, the same amplitude of illustration and fervour of appeal. But he wants that compactness of argument, that precision and beauty of style, that fulness and accuracy of definition, and above all, that fine philosophical turn of thought and aptitude of illustration, so conspicuous in Hall. He excels him in naturalness and energy, in the freedom of his appeal, and in the impassioned fervour of his language. In a word, while Hall is superior to Massillon in logic and language, Massillon is superior to Hall in sensibility and unction. The one addresses himself more to the intellect than the heart, the other more to the heart than the intellect. Blended, their

\* We have given a somewhat condensed version of this celebrated passage, approaching as we suppose, its quick and impetuous brevity, as delivered. Massillon expanded it, in his published Discourses.

preaching would form not only the perfection of beauty, but the perfection of power.

TURNBULL.

SALADIN THE GREAT.—Death puts an end to the most specious titles, to the most dazzling grandeur, and to the most delicious life; and the thought of this period of human glory reminds me of the memorable action of a prince, who, although he was a heathen, was wiser than many christians; I mean the great Saladin. After he had subdued Egypt, passed the Euphrates, and conquered cities without number; after he had retaken Jerusalem, and performed exploits more than human in those wars which superstition had stirred up for the recovery of the Holy Land, he finished his life in the performance of an action that ought to be transmitted to the most distant posterity. A moment before he uttered his last sigh, he called the herald, who had carried his banner before him in all his battles, he commanded him to fasten to the top of a lance the shroud in which the dying prince was soon to be buried. "Go," said he, "carry this lance, unfurl this banner, and, while you lift up this standard, proclaim, 'This, this is all that remains to Saladin the Great, the conqueror and the king of the empire, of all his glory.'" Christians! I perform to-day the office of this herald. I listen to the top of a spear sensual and intellectual pleasures, worldly riches, and human honours. All these I reduce to the piece of crape in which you will shortly be buried. This standard of death I lift up in your sight, and I cry, 'This, this is all that will remain to you of the possessions for which you exchanged your souls. Are such possessions too great to be given in exchange for such a soul? Can the idea of their perishing nature prevail over the idea of the immortality of the soul? And do you not feel the truth of the text, "What shall a man," a rational man, a man who is capable of comparing eternity with time, what shall such a man "give in exchange for his soul?"

SAURIN.

THE SOMNAMBULIST.—Some of you, my brethren, may have read, a few years ago, the history of a young somnambulist, who one dark night, issued through the skylight of a little chamber which she occupied in the roof, and, sound asleep, walked a long time on the tiles, in sight of a trembling and silent crowd who vainly deliberated on the means of saving

her. Dreaming of an approaching fête, she prepared her toilet, she murmured gay melodies; and always measuring with a sure step the descent of the roof, (for her sleep preserved her,) she advanced to the edge, where she sat down, and from which, every now and then interrupting her labour, she leaped with a smile, towards the street; and then a thousand hearts beat in a thousand breasts, as if they would burst, while the silence only grew deeper. Many times she withdrew herself from the fatal limit, many times she returned to it, always smiling, and always asleep. But all at once from a window right opposite her, shone a little light; the eyes of the somnambulist met it, she awoke, a piercing shriek was heard, and then a mortal fall! Her awaking had killed her. Alas! men without faith, and without God, men whose God is the world, what are ye but somnambulists, who are advancing, asleep, to the edge of the abyss, singing perhaps, and dreaming of fêtes, protected by your slumber, yet like that unfortunate girl, carrying death with you! Let a little light arouse you from your dreams; let awaking surprise you on the edge of the precipice, you too reel—you fall—you perish! Are those who do not fall, less somnambulists than you; are they less deceived, and less exposed to death! No: every worldling carries within him the germ of despair, every life without God is equivalent to a suicide! VINET.

MERLE D'AUBIGNE—*Author of the History of the Reformation.*—We had the pleasure, a few years ago, of meeting Dr. Merle, at his residence in Geneva, and at the house of Colonel Tronchio, on the south-western shore of the lake. He is a noble-looking man, with much dignity and affability of manner. He has the appearance of robust health, although, like most other hard students, he frequently suffers from indisposition. His complexion is dark, and somewhat florid; his hair black and massive; forehead broad and capacious; eyes dark and piercing, overshadowed with immense bushy eyebrows, and his whole countenance indicative of intelligence, decision, and energy. He speaks with rapidity and force, much in the style that he writes, evincing great enthusiasm and imagination. Intermingled with all this, is a vein of sobriety, discrimination, and good sense, exceedingly racy and refreshing. Occasionally, he seems dogmatic, and

almost intolerant; but this arises from the clearness and decision of his views, the depth and fervour of his feelings. In his family and among his friends, he is distinguished by his amenity and kindness. Simple-hearted as a child, he loves his home and his kindred, and takes great delight in long rambles and tours among the mountains. His family is large and interesting; and one of the most pleasing sights that one sees, on entering his house, are the caps, hats, and playthings of the children, hanging in the hall, surmounted by a large and well-used map of the United States. TUNBULL.

LUTHER'S TWO MIRACLES.—Whilst the fate of the Reformation was yet undecided by the Diet of Augsburg, the people of God everywhere, by Luther's advice, repaired to what he called his "stronghold"—the throne of grace.—"The Church was not wanting to itself. 'Assembled every day,' wrote certain cities to the electors, 'we beg for you strength, grace, and victory,—victory full of joy.' But the man of prayer and faith was especially Luther. A calm and sublime courage, in which firmness shines at the side of joy—a courage that rises and exults in proportion as the danger increases—is what Luther's letters at this time present in every line. The most poetical images are pale beside those energetic expressions which issue in a boiling torrent from the reformer's soul. 'I have recently witnessed two miracles,' wrote he on the 5th August to Chancellor Bruok; 'this is the first. As I was at my window, I saw the stars, and the sky, and that vast and magnificent firmament in which the Lord has placed them. I could nowhere discover the columns on which the Master has supported this immense vault, and yet the heavens did not fall'.....'And here is the second. I beheld thick clouds hanging above us like a vast sea. I could neither perceive ground on which they reposed, nor cords by which they were suspended; and yet they did not fall upon us, but saluted us rapidly and flew away.'—'God,' continued he, 'will choose the manner, the time, and the place suitable for deliverance, and he will not linger. What the men of blood have begun, they have not yet finished..... Our rainbow is faint..... their clouds are threatening..... the enemy comes against us with frightful machines..... But at last it will be seen to whom belong the

ballista, and from what hands the javelins are launched. It is no matter if Luther perishes: if Christ is conqueror, Luther is conqueror also." AUBIGNE.

TEMPERANCE STATISTICS.—The following are a few of the facts contained in the report of the Executive Committee of the American Temperance Union, presented at the annual meeting, May 11, 1848:—"That in the United States 23,000,000 gallons of pure alcohol were consumed annually by 20,000,000 people; in Great Britain 28,000,000 gallons by 25,000,000; in France 137,000,000 gallons by 32,000,000; in Prussia 15,000,000 gallons by 25,000,000; in Sweden 11,000,000 gallons by 3,000,000 people. In these five countries 546,000,000 of dollars were annually expended for spirituous liquors. In Great Britain and the United States, the most christian countries in the world, 100,000 human beings die every year lost drunkards. Fourteen millions of people are engaged in the manufacture or vending of liquors in France. *New York Evangelist.*

[Now whether these statistics be strictly correct or not—suppose they are twice or even four times larger than the actual facts—yet what an amount of vice is here presented. Surely every wise and prudent effort ought to be used to stay such a torrent of iniquity!]

A SLAVE SHIP.—By accounts from New York, we learn that several American slave-vessels have been captured by the United States cruisers on the coast of Africa. The following extract from the official letter of Commander Bell gives a frightful picture of the sufferings of the unfortunate victims of this diabolical traffic found on board the American barque *Pons*, of Philadelphia. She had 903 slaves on board:—"As I could not despatch her the evening of her capture, she kept company with us that night. The next morning I regretted to learn that eighteen had died, and one jumped overboard. So many dying in so short a time was accounted for by the captain, in the necessity he had of thrusting below all who were on deck, and closing the hatches, when he first fell in with us, in order to escape detection. The vessel had no slave deck, and upwards of 850 were piled, almost in bulk, on the water casks below. These were males. About forty or fifty females were confined in one-half of the round-house cabin on deck; the other half of the cabin remains for the use of the officers. As the ship

appeared to be less than 350 tons, it seemed impossible that one-half could have lived to cross the Atlantic. About 200 filled the spar deck alone, when they were permitted to come up from below, and yet the captain assured me that it was his intention to have taken 400 more on board, if he could have spared the time. The stench from below was so great, that it was impossible to stand more than a few moments near the hatchways. Our men who went below from curiosity, were forced up sick in a few minutes; then all the hatches were off. What must have been the sufferings of these poor wretches when the hatches were closed! I am informed that very often, in these cases, the stronger will strangle the weaker; and this was probably the reason why so many died, or rather were found dead, the morning after the capture. None but an eye-witness can form a conception of the horrors these poor creatures must endure in their transit across the ocean."

#### YOUTH'S MONITOR.

ON STARTING YOUNG PEOPLE IN THE WORLD.—Many an unwise parent labours hard and lives sparingly all his life, for the purpose of leaving enough to give his children a start in the world, as it is called. Setting a young man afloat with money left him by his relatives, is like tying bladders under the arms of one who cannot swim; ten chaucers to one he will lose his bladders and go to the bottom. Teach him to swim, and he will never need the bladders. Give your child a sound education, and you have done enough for him in the way of setting him up in the world. See to it that his morals are pure, his mind cultivated, and his whole nature made subservient to the laws which govern man, and you have given what will be of more value than the wealth of the Indies. You have given him a start which no misfortune can deprive him of. The earlier you teach him to depend upon his own resources, the better. For if he is taught to work for his own living, he will know the value of money, but he never will until he does work for it for himself. Above all things, imbue his mind as far as you are able with the divine principles of the Holy Word. These are the only true principles of action, and he who acts upon them in the fear of God will not go far wrong, depend upon it.

## CORRESPONDENCE.

OXFORD PUSEYITES—DISSENTING  
IRREGULARITIES.

[An esteemed minister has sent us a letter which he received from a brother minister, in which are remarks on some things now doing both in and out of the "Church," as it is called, which may be useful in certain quarters.]

I CAN assure you I found Oxford bad enough, nor do I think I left it much better. I saw more religious tomfoolery there in one week than I had seen the whole year before. The fact is, the Tractarians are either overgrown babies, or most consummate knaves—my opinion is there is a mixture of both, and that the latter hold the leading strings of the former, and have many a hearty laugh in their sleeves, lawn sleeves too, at the ease with which they gull the "*rising ministry*" of Oxford, and through them the *pious* and *enlightened* members of the church by law established. It is a painful fact that the Tractarian lie is fast extending, and that there is much appearance of life among these surpliced impostors in Oxford. And while they are spreading their fatal delusion, and weaving a net-work of spiritual bondage, which they only wait a favourable opportunity to throw over society, no one stands up in the church, and but few out of it, boldly to rebuke them in the name of the Lord. There are strange things said, and stranger things done, which, as straws on the stream, shew that the Church of England is fast drifting towards Rome.

Now as regards our own spiritual state, there are prospects of good; many unpleasant things which once existed have ceased; the parties having, I hope, learned better, hence we never had more harmony—my people never displayed more affection, or a greater desire to advance my comfort. The attendance is always good, and there is an increased interest in the word preached. I have never felt more happiness in the work, or a greater love for souls, and desire for their salvation, while preaching. Yet I know that if the cause is to be sustained at A—some one must make a sacrifice, and if the Lord has called me to make that sacrifice, I should be sorry if, Jonah like, I should flee from the work. I look upon many places and observe with pain how deplorable have been the results of the shepherds fleeing from the flock. How

the sheep have wandered! I have not to go far for a case. Our neighbours at A— are now in a poor state, and all the deep trials through which they are now passing are the result of a hasty removal. I feel, therefore, strongly inclined to cast myself once more on the providence of God, and wait at my post, whatever may be the consequences to myself in temporal matters. Excuse my saying so much on this point, your kindness has drawn it from me, and besides I do not often have an opportunity of thus opening my heart to a friend. Is it not a pity R— has left when prospects seemed so good. When pastors thus remove from a field of usefulness can we be surprised at the low state of our Zion.

I am sorry to hear of the unpleasantness at S—. I feel that the open communion question must come up before our churches, but I much question whether the movement should commence with the ministry. I think I may be wrong; it is one of those subjects with which our churches, as churches, have to do. When a church invites a pastor, it is not that he may alter, but enforce their rules and government, and if any alteration is made, it should be made by them as a body, and as much as possible emanate from them. If open communion is the only scriptural mode, I would tell the people so if I thought so, and if I could not consistently stop with them, I would leave them. I question whether we are not preventing what we earnestly desire by dividing the churches upon the subject. I think that our people want instruction upon the subject, and that a few years spent in conversation with them, and distributing tracts among them, would tend greatly to advance a peaceful revolution. The longer I am in the ministry the more am I inclined to trust the principle of self-government in the church. However, these are only my own private thoughts on the matter.

It is truly painful to see what a state our churches are in generally. How little fruit does our ministry bring forth! How few of us are useful to any degree! How scattered and divided our ranks! Is the Lord angry with us that we are so faint? O that the Lord would once more return to his people!

## ON CONDUCTING PRAYER MEETINGS.

To the Editor of the Baptist Reporter.

DEAR SIR,—The remarks which I am now about to make on the mode of conducting prayer meetings, are made, not so much with a desire that the plan laid down should be generally adopted, as from a hope that they may be the means of calling special attention to these important services, and of drawing from the pen of some of your correspondents a few lines upon the subject.

The plan that I suggest is as follows:—

1. Let the meeting be commenced at the time appointed. Punctuality is of the first importance.

2. Let the minister, or whoever else may be appointed to conduct the meeting, commence, by giving out a hymn. Let three or four verses, at the most, be sung; then let him read a short portion of scripture, and if the meeting be held for any special purpose, let him state the object in few words. If the meeting be not of a special character, and the leader has any remarks to make upon what he has read, let them be made with as much brevity as possible.

3. After this let him call upon two brethren to engage in prayer. Let the person whose name is first mentioned commence, and pray for general blessings needed by all present, remembering the pastor, the church, and the congregation in general. Let the second remember in his supplications the Sunday school, teachers and children, with the sick and afflicted. If any special object has been announced, let their prayers have more direct reference to that object. Let all prayers be short—not longer than five minutes each.

4. Let him then give out two or three verses for singing, and let two other persons engage. Let the first remember the town, or village, or neighbourhood; pray that God would revive his work; that there may be a greater manifestation of brotherly love, and that christians in general may adorn the doctrine of God their Saviour. Let the next remember the institutions that are formed for the spread of the gospel—especially those that have more direct reference to our own country—such as christian instruction societies, town missionaries, tract distributors, village preachers, &c.

5. Let two more verses be sung. Let another be called upon to pray, and let

him remember the missionaries abroad, pray for the success of their labours, and that the gospel may be speedily preached among all nations. Then let the leader conclude as time and circumstances may seem best.

The above remarks are, I am aware, liable to objections. I hope some of your able correspondents will take the subject up, and, if they have any, state their objections freely and fully, and show us a more excellent way.

Herts.

H. S.

## ON SUICIDAL ACTS.

To the Editor of the Baptist Reporter.

DEAR SIR,—The neighbourhood in which I reside having been much agitated and excited by the circumstance of a professor of religion, a member of a baptist church, having, in a state of insanity, committed suicide, many of our friends here would be glad to know the opinion of some of your judicious and pious correspondents on such a case; as few such cases are known to occur. Some, perhaps, will conclude that as the word of God does not refer to the subject, therefore it would be wise in us to be silent. But the pious relatives of the deceased would be glad to see some remarks on the subject; the more so as some persons do not hesitate to assert that no individual whatever, however pious previously to the decay of his intellect, can ever be saved, who commits the act of self-destruction.

But may not a christian believe that a man, when deprived of reason, is not accountable for his actions, especially when that awful affliction comes upon him without any misconduct of his own to produce it? A very worthy minister of the gospel, of whose piety no one doubted, when in a deranged state of mind would use blasphemous language and swear most awfully; but when restored to reason it was his greatest grief and anguish to reflect on his conduct. "To think," he would say, "that I should profane the name of my God and Saviour!" Thus proving that what the mind would revolt at when under the influence of reason, may be done in a state of insanity. If any will comment on these remarks, they will greatly oblige a constant reader of your Reporter.

## REVIEWS.

*The Protector—A Vindication.* By J. H. Merle D'Aubigny, D.D. "I know God has been above all ill reports, and will, in his own time, vindicate me."—*Letter of Oliver.* Edinburgh: Oliver and Boyd. London: Simpkin & Co.

THE noble sentiment expressed on the title is at length receiving its accomplishment. It reminds one of Paul to the Corinthians, 1 Epistle iv. History had long both slandered and abused the memory of this great Englishman. But Justice is at length interposing in favour of Truth. And although some may still sneer, like the Chambers's (it is unworthy of them) in their *Journal* for January, who seem as if they would fain have the last kick when they talk of "sanctified brewers," they only bring upon themselves the penalty of deserved public censure, unmitigated by any plea of ignorance. "The Brewer of Huntingdon," as he has been derisively styled, was undoubtedly, notwithstanding his imperfections, for he had them and confessed them, the greatest ruler that ever swayed the sovereign power in these Islands.

The Author of the History of the Reformation has added considerably to his own fame in England by the publication of this small volume, which it would rejoice us to know was multiplied by thousands, until every school-boy in the empire had read it. To induce our younger friends to secure a copy we shall give them a taste of its contents by furnishing a few extracts referring to his descent, parentage, birth, and early life.

"Along the banks of the Ouse, near Huntingdon, lay a wide extent of fertile pasture-lands, bathed by the sluggish waters of that river, and broken here and there by little wood-covered heights. Towards the south, as you approach from Cambridge, stood an aged oak. Over those meadows a little boy frequently dsported, and perhaps climbed the stately oak-tree in quest of bird-nests. His parents, who were descended from an old and popular Saxon family, which does not appear to have mingled with the Norman race, lived in a house at the northern extremity of Huntingdon. The old mansion exists no longer: a solid yellow brick building occupies its place.

The origin of the family was this. The Earl of Essex, vicar-general under Henry VIII., had a nephew named Richard, who had been very active in the great work

accomplished by his uncle, namely, the suppression of monasteries. In this business he had acquired a considerable fortune. The sale of church property and the division of the ecclesiastical estates were among the causes that had enriched the middle classes of England, and had made them sensible of their strength.

At the commencement of the seventeenth century, five grandsons of this Sir Richard were alive in England, all sons of Henry, called "the Golden Knight." These were Sir Oliver, Henry, Richard, Sir Philip, and Robert. This last had married Elizabeth Steward, who, say the genealogists, was descended from the royal family of Scotland, from one Walter Steward, namely, who had accompanied Prince James of Scotland into England in the time of Henry IV., and there settled.

On the 25th of April, 1500, while Shakspeare was yet alive, and in the latter years of the reign of Queen Elizabeth, at a time when England already began to feel a pre-sentiment of the greatness to which she would be called by her resistances to Rome, the wife of Robert Cromwell bore to him a child, who was to do more than any of his contemporaries in accelerating this glorious destiny. He was named Oliver, and was christened on the 29th of the same month. This is the little boy of whom we have already spoken. This family possessed certain lands round Huntingdon, producing a revenue of about £300 a-year, equivalent perhaps to £1000 of our present money."

"The Golden Knight's oldest son, Sir Oliver, uncle to our hero, was as expensive a man as his father, and dwelt in a stately mansion at Hinchinbrook, on the left bank of the Ouse, half a mile west of Huntingdon.

It has been denied both in France and England that the Protector was related to the powerful minister of Henry VIII.; but without other foundation than the impatient answer he returned to a fawning bishop, who reminded him of this relationship. The *mallus monachorum*, the mauler of monasteries, as the Earl of Essex was denominated, was great-uncle to that Oliver, who proved a still more potent "mauler" than his ancestor; one Morgan Williams having married the vicar-general's sister, whose eldest son Richard took the name of Cromwell. There are still in existence two letters from this Sir Richard Cromwell, Oliver's great-grandfather, addressed to the Earl of Essex, in both of which he signs himself, *your most bounden nephew*. We must therefore class this denial with all those other falsehoods with which Cromwell's history has hitherto been overloaded; such as the

prophetic spectres that appeared to him in his childhood, his orchard-robbing, and his tyrannous combats with the boys of the neighbourhood. These are stories, 'grounded on human stupidity,' says his latest biographer, 'to which we must give christian burial once for all.' Unfortunately it is not only by such unimportant circumstances that falsehood has obscured the real life of Cromwell.

Oliver was four years old, when the shouts of a magnificent hunting party re-echoed along the banks of the Ouse. On the afternoon of Wednesday, the 23rd of April, 1603, a royal train—hounds, horses, and cavaliers—approached the green lawns and winding avenues of elder and willow trees that led to their manor-house. King James, son of the unhappy Mary Stuart, was coming from the north to take possession of the English crown. Elizabeth, the last of the Tudors, after raising England to the first place among the nations, had been dead little more than a month, having with her latest breath named her cousin of Scotland as her successor. On his way to London the king was to lodge at Hinchinbrook, the stately mansion of Oliver's uncle, where preparations were made to receive him in the most sumptuous manner. James came hunting all the way; and he appeared at last, possessing none of his mother's graces. He was of middle stature, and wore a thickly wadded dagger-proof doublet. He alighted in the court-yard, but his legs were too weak to carry his body, and he needed support to enable him to walk. He was almost seven years of age before he began to run alone. He took his seat at the table of the Golden Knight: he drank with difficulty, and it seemed as if he masticated what he drank. On the other hand, he made a great show of learning, and his conversation was stuffed with theological apophthegms and political maxims, delivered in the most pedantic fashion.

This royal visit to Hinchinbrook House must have been a great treat for little Oliver. He was an active and resolute boy: but his quarrel and battle with young Prince Charles, then Duke of York, was probably a fable. The king arrived on Wednesday, and set off again on Friday; Sir Oliver giving him costly presents at his departure. Knights were created in the great hall, and among the number was the Protector's paternal uncle, and in the next year Thomas Steward of Ely, his maternal uncle. The king moved on towards London, although he had been informed that the plague was raging in that city: a circumstance which vexed him exceedingly, as he was deficient in courage. But the crown of England awaited him there, and this rendered him superior to fear.

Amid such scenes as these young Oliver grew up to manhood."

We have marked numerous other paragraphs for quotation, but have not space for more at present. We heartily recommend all classes of our readers to obtain a copy of the volume, which should be a household book in every family.

#### BRIEF NOTICES.

*A Short and Easy Method with the Deists.* By Charles Leslie. New Edition. London: Houlston & Stoneman. This new edition of this celebrated treatise is in a cheap pamphlet form, and may be had for less than the least of our silver coins. It was first published in 1697. "The Short and Easy Method is said to have been written at the request of Thomas, first Duke of Leeds, who told Mr. Leslie, that although he was a believer in the truth of the christian religion, he was not satisfied with the common methods of proving it; that the argument was long and complicated; so that some had neither leisure nor patience to follow it, and others were not able to comprehend it; that as it was the nature of all truth to be plain and simple, if christianity were a truth, there must be some short way of showing it to be so; and he wished Mr. Leslie would think of it. Such a hint to such a man, in the space of three days, produced a rough draught of what was afterwards published under the title of 'A Short and Easy Method with the Deists.' This he presented to the Duke; who, after perusing it, said to the author, 'I thought I was a christian before, but now I am sure of it.'"

*Labour and Rest: or, an Outline of Study and Recreation for the Working Classes.* By George Morgan, Member of the London University. London: Longman. "Why," as the writer of this small pamphlet asks in his opening chapter, "has man a head and a hand, if not to think and to act? Why has the Creator endowed him with reason, judgment, reflection, memory, will, affection? Are they to be inert and unemployed? Why has he given him bodily strength, vigour and activity? Should he not devote all his powers, both of mind and body, to the promotion of his own true interests, and to the increase of the happiness of his fellow men? The hands for labour, the eyes for observation, the ears for the perception of sound—every bodily faculty, every mental energy has its proper scope and object. These considerations seem to be overlooked by those who think indolence the chief ingredient of happiness." These are a fair sample of the many wise suggestive thoughts which this little treatise contains. It has our hearty commendation.

## CHRISTIAN ACTIVITY.

## EVANGELISTIC LABOURS.

FRANCE.—Mr. Jenkins, who is labouring to diffuse the knowledge of the gospel in Brittany, writes, Jan. 13:—

In this field of labour there are two missionaries, Mr. J. Williams, at Quimper, and myself at Morlaix. In the distribution of the Scriptures we have been very kindly aided by agents of the British and Foreign Bible Society, under the active and wise superintendence of Mr. De Pressense. Of the Breton New Testament, which was ready for distribution at the close of 1847, fourteen hundred volumes have been sold. The present version is intelligible to the natives, and therefore will be a blessing of the greatest value to thousands. I know persons who apply themselves to read it with evident benefit. A Breton gentleman, an enlightened, excellent man, who became a Protestant some years ago, from a knowledge of the truth, has bought from sixty to seventy to give away gratis to his neighbours. Three Bretons have devoted some of their time to the distribution of the New Testament, the first of whom was the venerable poet Ricou, who left this work to go to a blessed rest.

We have had much opposition from the priests. It may be said that they make a great war against the Word of God. There are some instances of priests having burnt the New Testament with their own hands! To frustrate this opposition I wrote a letter in Breton to a priest, giving a short history of the Breton Testament, noticing the opposition of the clergy to it, and stating that the translation had been faithfully executed, but that we were ready to receive any remarks with reference to it. We never received any answer to this letter. In May last we printed it for distribution. It forms twelve pages 12mo. Several hundreds of it have been distributed. It has been well received by the people, and has done good.

We have printed twenty-eight different religious tracts in Breton, at the expense of the London and Paris Religious Tract Societies, and a few more at the expense of friends. In all, we have printed one hundred and nine thousand Breton tracts, at an expense of above one hundred pounds. These excellent societies have most kindly assisted us, and are still ready to do so when necessary. The good thus done by them to the poor and long-neglected Bretons is very great. We distributed last year, in connection with the Morlaix depot, just 7,000 Breton tracts, 1,100 copies of which were of a tract on the Bible. We have

reason to expect that our distribution of tracts will increase this year.

The preaching of the gospel has been continued. I have but one remarkable fact to state in connection with this part of our labour, and it is that of preaching in country places. This has been done in the open air, and more especially in one district. I attempted this mode of preaching soon after the election of the National Assembly; and I have been encouraged to continue it by the good attention given to the word of God, and the desire of hearing the gospel which has prevailed, and which appears to be gaining ground. I have preached in this manner in nine or ten different places, and generally after mass and vespers. I have only met with opposition from the civil authorities in one instance, and I have not been incommoded by ill-disposed persons but twice. The priests preach against us, but I presume they do less of this now than they would have done under the government of Louis Philippe. The principal priest of a district, (*cure de canton*) said, in the presence of several of his parishioners, he would like to have a public controversy with me. When this came to my knowledge, I thought it my duty to call on him, and inform him I was willing to take my part in the controversy he seemed to desire. But he denied having said so, and declared moreover that he would have no public controversy with me. It appears he denied a fact, for different persons testify that he said so in their hearing. Many declare their approbation of our way of preaching the gospel; they say it is the right one, and far better than that of the priests. In fact, these labours have been blessed in opening the eyes of several, and in bringing two men to a hopeful state of conversion to God. One of them is in the habit of reading and explaining the New Testament to his neighbours, many of whom are glad to hear him. We have taken a room to preach in, in one parish. In another parish a good farmer has promised me a room in his house for that purpose. In short, this remarkable opening is likely to give a new and wide direction to our labours in Brittany, which I trust the Lord will bless to awaken, enlighten, and save many by the grace of God in Jesus Christ our Saviour.

## REVIVALS.

UNITED STATES.—*Groves, County of New York.*—Religion had been in a low state here for some time. Last spring new efforts were made. Soon the voices of converts were heard, shouting aloud for joy. The heart



of the pious wife, who had long prayed for her unregenerate, though kind, companion, leaped for joy while she saw emotions exhibiting symptoms that his heart, which for half a century had stood unmoved by the pathetic appeals of the servants of God, and unshaken by the lashes of conscience, began to yield to the power of conviction. Soon the man of years becomes a child, a new song is put into his mouth, even praise to God. Others who had lived together in worldly-mindedness until half a century had rolled over their heads, bowed before God, and commenced life anew together. The man of intemperate habits laid by his bottle, and took his bible, and soon we heard him give thanks to God for the happy change. I often remarked to them in public, that I wished their candid judgment enlisted, instead of having their passions aroused by excitement. I wished to have them make up their minds in candour, not from the impulses of a moment, and I think that that has been the case; for the subjects of the work, with only one exception, have been from 35 to 80 years of age, which to us seems very singular. On the 21st of October I organized a church of ten, all heads of families, settled in life in the place on

farms. Another of the same class has since joined, and on next sabbath I have an appointment to baptize, and am in hopes that a number will be added.

*Chester and Mentor, Ohio.*—It will be a pleasure to you to learn that God is reviving his work among us. During last fall, God poured his spirit upon us, and many were converted. This winter we are again blessed with refreshings from his presence. The last day of the year that has just gone, was gloriously blessed to us. Ten united with the church. The season of baptism was delightful. The work is still progressing. Five came forward for prayers last night. It is a slow, solemn, deep work. Some young men of fine talents have put on Christ.

*Biddeford.*—For some months past we have been enjoying a very interesting revival of religion in this village. The church has been greatly blest—a number of wanderers have been reclaimed from a backsliden state, and fifteen or sixteen experienced emancipating grace, ten of whom have followed the Lord in the ordinance of baptism. At our prayer-meeting last evening, ten young persons came to the seats designated for the anxious, so you see that the prospect is yet good.

## BAPTISMS.

### FOREIGN.

*FRANCE.*—In our last we adverted to one of these services. The *American Baptist Missionary Magazine* gives the following interesting particulars from the American Baptist Missionary in France—Mr. Willard. After stating that Mr. Dujardin had baptized four persons at Athies, the fruits of the labour of the colporteur, Lefevre, and that Mr. Thieffry had baptized one, Mr. W. states that he and two friends visited Chauny, and there met with an intelligent and pious young man who had been converted with the Wesleyans, but who was now convinced of the scriptural nature of believer's baptism. "Towards night Mr. Besin, who had been to Mayot, several leagues, with brother Hesigny's mule and cart after a poor paralytic, converted two years ago, the aunt of Isidore Plaquet, and who wished to be baptized, arrived with her. As I was the tallest and strongest on the ground, it fell to my lot to take this almost helpless object from the cart in my arms, and carry her into the house. The following is the substance of the history which Mr. Lepoix furnished me of this poor woman. Her name is Josephine. She was born of poor parents, and enjoyed the use of her limbs till the age of twelve years; when, being one day caught by a shower in the field, she ran so fast to reach the house that her whole body was flooded

with perspiration. Immediately on reaching the house she became suddenly entirely purple, the perspiration was arrested and her blood seemed frozen,—all the articulations of her body became disjoined, and her hands crisped. Her fingers now resemble more the empty fingers of a glove than those of a living being. She had lost her father, and being at the mercy of brothers and sisters, her life was embittered by their hard treatment, when Mr. Cretin first saw her eight years ago. At that time her mother was still living, and Mr. Cretin was instrumental in leading that mother to Jesus; she soon after died hopefully converted. Mr. Cretin for various reasons ceased visiting the family, but poor Josephine, who happily can read, gathered together a New Testament and some religious tracts, which she read, and thought at the time, and long after, owing to her timidity and habitual silence, the state of her mind was not known, until these produced their fruit. She was some time after visited by Mr. Lefevre, and two years later she was not only converted herself, but had been instrumental in the conversion of her nephew, Isidore Plaquet, and his mother, and had now come several leagues in a cart expressly to accomplish the command of the Saviour. It was arranged that a bath, made for the purpose, should be brought over from Genlis,

and that this poor Josephine, with a woman of Chauny, should be baptized at Lepoix's on Sunday evening after our return from Manicamp, where the meeting was to be holden that day. Accordingly, after breakfast on Sunday morning, we started for Manicamp, a league and a half from Chauny,—the heat was suffocating. The friends were coming from two to five leagues, so that an early breakfast and a brisk step were required to bring them to Manicamp in time for the service; yet they came, male and female, old men and maidens. The meeting began at eleven; at twelve commenced the examination of the eight candidates for baptism, and continued just one hour. I never witnessed anything of the kind more satisfactory; in many respects it assumed a theological character. Mr. Lepoix, for the advantage of the catholics present, proposing questions whose correct answers could be the result of sound thinking alone. At one we started for the water. The distance was very considerable, but the curé of the village could hardly on St. Hubert's day muster so numerous a procession. We judged that it was composed of at least five hundred persons. The bank of the narrow stream on the side where we were, was mosly covered with saplings and undergrowth; the opposite bank was entirely free; thither there was a continual running together of men, women, and children, many from their labours in the field, some dressed, some with naked arms, some barefoot, and some in *sabots*. Two small skiffs put off into the stream, to enable those in them to take a better view of the ceremony. Mr. Lepoix was obliged to descend several rods to find a suitable depth of water, and the undergrowth on the bank prevented many from seeing. A sober old man, wearing a blouse, stood before me, and appeared anxious to see the performance. I told him to put his arm around my neck, and hang over the bank, while I grasped a sapling with one hand, and made fast to his blouse with the other. Mr. Lepoix baptized one of the candidates—the old gentleman repeated the words after him—'*au nom du Pere, et du Fils, et du St. Esprit*—good words,' said he, 'exactly as the priest says.' 'Yes,' I replied, 'no doubt, but the *act* is not the same.' 'No,' said he, 'this is the gospel.' Mr. Lepoix baptized another; the same repetition by the old gentleman, the same remarks, and then he added, 'The only difference between us and you is, that you follow the gospel.' 'Precisely so,' I replied, 'and you do not.' 'That is it,' said he. Mr. Lepoix baptized another. After again repeating the formula, he said, 'That is fine,—that is good,—good words,—just as we say,—that is the gospel. Are you paid as the priests are?' 'No,' I replied, 'we

ask no pay, we desire nothing but liberty to preach and practise what we believe,' 'That is nice,' said he. I asked him if he lived at Manicamp, and he told me that he did, and said he was one of those whom I saluted on arriving in the morning. He continued to remark about the baptizing, and owned that the catholics for centuries baptized by immersion, that it was the gospel way, but the catholics had changed it into something else. When the ceremony was ended, he took his arm from my neck, lifted his cap from his head, thanked me, and was going away, when a laughing on the opposite side drew our attention, and we saw a man who had taken another man upon his back, and who walked down to the water where it was very muddy, and apparently made an effort to throw his burden into the stream; but not succeeding, he fell down into the mud, rolled himself upon the other, and began plastering his face with mortar. My old gentleman seemed indignant, and cried out, '*Des libertins! Des vagabonds!*' In a short time the man undergoing the operation of being plastered, extricated himself, ran into the stream pursued by the other, and ascended the current with a great deal of splashing, and followed by the shouting multitude on the bank till he bend in the stream concealed them. This disorder and laughing, which would have shocked everybody in a New England congregation, was nothing thought of; it did not occasion the least apparent derangement, or seem to be thought extraordinary. It is, indeed, of every day occurrence when there is any gathering. The effect of this baptizing was no doubt excellent. Mr. Lepoix required of every one a confession of his faith before immersing him, and after the immersion, still holding the candidate by the hand, he administered a charge or exhortation analogous to the circumstances of the individual or to the relations he sustained. This took much time, but rendered the act unusually impressive. That baptismal scene will never be forgotten. When all were dressed the singing ceased, and after a short prayer we all returned. It was now three o'clock. We dined, and at four, as we were going to the chapel, I hinted that we had got much to do that day; but Mr. Lepoix said the bath was not brought, and Josephine would not be baptized that evening. Mr. Pruvots preached, and Mr. Crestin broke bread. At five we took leave of the friends, and returned slowly to Chauny; the heat was excessive. It was after sunset when we arrived, and we found that Madame Lepoix had procured a bath, and had all in readiness. As soon as we had taken a little refreshment, we proceeded to the examination of the two candidates, and baptized them. After the baptism the friends sung, conversed, and prayed till ten o'clock, when

they separated; Mr. Lepoix having requested those of Chauny to come in next morning at nine o'clock to break bread with Josephine before she returned to her distant village. Soon after breakfast next morning a woman of Genlis, who came to the market for something, called in and wished to be baptized. She had been severely persecuted by her husband; but had decided to obey the Saviour, live or die. She was baptized. One of those baptized the previous evening, said she would call in Miss Delauné, not a seller of purple, but daughter of a physician of Auvergne, residing at Manicamp in the quality of linen-draper. She came and witnessed the baptism,—she was also present the evening previous. While we were yet rejoicing, there came in a woman of Chauny, and said she must be baptized also. She was examined and immersed. Mr. Pruvots then broke bread to us. All this time Miss Delauné was weeping, but she could no longer withstand; she expressed a wish to be examined and baptized also. It was done. One of the young men baptized the preceding day at Manicamp, was a Savoyard. I told him on Monday that when he returned to Savoy he would be our missionary, and that through his means we would enter Italy. This may yet prove to be no dream. We have never passed more joyous days together in France. To form any idea of the rejoicing of these redeemed ones, it would be necessary to see and know them. God's work is manifest here; this is glorious! May it augment a hundred fold. I left these friends on Tuesday, 16th of August, and returned home. That same day Mr. Lepoix and his friend, who has often preached, with Mr. Foulon, went to hold a meeting on the mountain of Caillouel, a league and a half from Chauny. It is a lofty hill; they had more than two hundred hearers and a joyful time. On coming down from the mountain the friends went to Bethancourt, hard by, and held a prayer-meeting, which proved to be a melting time, and rendered the little chapel there a Bethel indeed to them all."

UNITED STATES.—*Liverpool, Ohio*—Revel services were held here. As the meeting progressed, it seemed that the ministry was nerved up to the work. The canoes of the present dearth, which prevails so extensively, were most pointedly urged, some of which I will just name. Covetousness; neglect of family duties; intemperance, and among the rest the blood-guilliness of American slavery. Well might Wesley term it "the sum of all villainies." While these sins were denounced, some squirmed, but a few wept for joy and prayed that the truth might take effect. We protracted the meeting some three weeks, though some said there could be nothing done; but the God of revivals came in power—the church

was revived, and some twenty were hopefully converted and reclaimed. A general interest is felt, and the work is still going on. On Christmas-day, five followed their Lord in the ordinance of baptism; others are expected soon. We have many witnesses still that the gospel is yet the power of God unto salvation to every one that believeth.

*Chichester*.—The Lord is pouring out his spirit in Chichester. Some ten or twenty backsliders have been reclaimed, and three have professed religion, and others are anxious for the salvation of their souls. Two weeks ago yesterday three happy converts were baptized—all glory to God!

*Deverly*.—Eld. Caleb Green, who has been with the people, and laboured with good success amongst them since the commencement of the protracted meeting, has baptized seven in all; three at one time, and four at another. Last sabbath I baptized seven more, and others, I think, will go forward soon. The reformation is not attended with so much excitement as is often seen, yet I hope that it is deep and will be lasting. Many of the subjects of this work are past the meridian of life, most of them males, and the greater part are such as have a permanent residence in that place, and I think the prospect is, that there will be a permanent church gathered.

*Baltimore*.—The good cause in Baltimore is still prosperous. Dr. Fuller continues to baptize every other sabbath evening: he has baptized over one hundred during the past year. There are many in his congregation enquiring what they shall do to be saved. His spacious place of worship is crowded every sabbath. There is also an encouraging state of things in the other baptist churches in the city. Mr. Hill has recently baptized several. Mr. Adams expects to baptize next Lord's-day. Mr. Wilson's church is prosperous and increasing. May the Lord continue to enlarge his Zion in this city!—*New York Recorder*.

*Almena*.—Tuesday, November 28, after a meeting held to hear the young converts and others relate their experience and tell what the Lord had done for their souls, we repaired to a beautiful little lake, where four who had lately found the pearl of great price, followed their Saviour down into the water, and were buried with him in baptism, and went on their way rejoicing.

*INDIA, Calcutta*.—Mr. Thomas writes, Nov. 7th:—"You will be pleased to hear that brother Leslie baptized four persons last sabbath-day; at the same time two were baptized in the native chapel in Kalinga, and one in Intally. Thus at three places the sacred rite was administered on the first sabbath of the month. I hope we shall soon have to report other additions to one or other of our churches."

*Dum Dum.*—This is a military station, near Calcutta, in which is a baptist church, composed chiefly of soldiers and their wives. Mr. Lewis says:—"I had the pleasure of baptizing three European soldiers at Dum Dum. They afforded good reason to hope that they were Israelites indeed. They are all now removed from the station, but I trust that wherever they go they will maintain their profession, and shine as the lights of the world. The station at Dum Dum is in many respects an interesting one. Those who are added to the church there are seldom permitted to remain long, but are drafted off in various directions; and though the church is never large, I believe, however, that many of God's people in the various military stations in India remember Dum Dum with affectionate interest, as the place in which they experienced the renewing grace of God."

*Khalispur.*—Mr. Parry states:—"I had occasion to visit this quarter, and I am happy to say that to the church in this place two members have been added, who were baptized the sabbath before last. One of them is an aged man, upwards of ninety years old; he seems to be a simple and happy believer."

*Akyab.*—The Rev. L. Ingals, writing under date of July 27th, says, "Nine have been baptized within a short time, and between twenty and thirty since I came to this station."

*Assam.*—Mr. Bronson, American Baptist Missionary, says, "You will doubtless have heard from other members of the mission, the interesting season we enjoyed this year at Gowhatti. During the month of our Association, thirteen individuals were baptized, and some of them will, we hope, prove valuable accessions to the cause of God. Six have been added by baptism to this little church. Three of these are members of the Orphan School; one, a promising lad, supported by the Juvenile Missionary Society of the baptist church in Hamilton, who desired him to be named Monroe Weed. Another lad is the son of a man who had been six years a faithful servant in my family. This man had learned many truths at our morning and evening worship. He had severe struggles of mind about breaking caste; but had resolved to do so, and ask for baptism the following sabbath. It pleased the Lord, however, to deny him the privilege; for on the Friday evening previous he was seized with cholera. He immediately sent for me. I went over to his house, but the dreadful disease had plainly marked him for a victim. His sunken and glassy eye, hollow voice, and ghastly look convinced me that his end was near. As soon as he saw me, he called me near to him, and said, 'Sahab, I shall die

now,—I believe in Jesus Christ,—I intended to be baptized next Sunday,—I am one of your number. Pray for me. I commit my children to your care.' He lingered until Sunday, and died. His conduct had been much changed for the better some months, and I can but hope that he is now with the Saviour. Another one baptized is a girl thirteen or fourteen years of age, who was found in circumstances of great destitution, standing on the bank of Kullung, seeking any place where she could obtain food and clothes. She was employed by Mrs. Hill as a servant. Being situated where she heard the scriptures constantly, she became weighed down under a sense of sin. She seized upon every spare moment and learned to read, and can now read and understand very well. Her humility and love of prayer and of the scriptures are very striking. An interesting young man, who has been with me during the last six years, and who has long been trying to live as a christian without openly professing Christ in baptism, was brought to feel willing to renounce all for Christ's sake, and follow him into the watery grave. His name is Jurmon. He is of high descent; has many friends, who have spared no pains to dissuade him from the act, and get him to leave me, and have offered to support him if he would return to the villages. I baptized him at Gowhatti; and on his return he was called to endure a great amount of opposition and reproach from his wife and relatives. But the storm of persecution only seemed to make him firmer, and his mind was kept peaceful and happy. I hope that this individual may yet be useful in persuading his countrymen to examine the claims of christianity. His baptism has made no small stir. Some weep over his course,—some ridicule and revile,—some try argument, and some offer to buy his caste back for him; but he is immovable."

## DOMESTIC.

*Hton Wycombe, Union Chapel.*—On Wednesday evening, January 31, our pastor, Mr. Hobson, immersed three believers in the Lord Jesus. We had a good congregation, and Mr. H. took the opportunity for reading several extracts from Mr. Noel's book on the subject of baptism. One of the candidates referred her conversion to the impressions made on her heart at the baptism of her brother, about a year ago.

C. B.

*Stratford, Essex, Enon Chapel.*—Three believers have been recently baptized here. One had been of the Church of England. Another, a railway-labourer, had been a scoffer, but in infinite mercy was awakened under a sermon delivered at a service which he attended to deride.

WALLINGFORD, *Berks.*—The good cause had been in a languishing state here for many years, but since the settlement of our present pastor, in July last, under the divine blessing it has revived both here and in the village stations, and we have now cheering prospects. On the last Lord's-day in Dec., five persons, one male and four females, *sisters*, were, upon a profession of faith in the Redeemer, baptized into his name, after a sermon by our pastor, Rev. Samuel Davies, from, "What mean ye by this service?" On the following Thursday evening, two other females followed the example of their Lord, when the same preacher and administrator resumed the subject, from Matt. iii. 13-17. One of the latter was an elderly lady, who, till lately, had been in connexion with the Established Church, but having been providentially brought into a baptist family, her attention was drawn to the subject: she examined the law of Zion's King in reference to this despised and controverted ordinance; and from the New Testament alone she learned her duty to her Saviour and Lord. These were all added to the church on the first Lord's-day in the present year.

G. S.

SCOTLAND. *Grantown, Strathspey.*—Since my last communication, inserted in the *Jan. Reporter*, twelve individuals have joined the baptist church here. One of the above was formerly excluded, but now restored; another was for some years a professor of religion; but not until lately had his attention directed to christian baptism; all the others are new converts, one of whom is a lad of thirteen years of age, whose christian knowledge and experience during the last three months gave us great satisfaction. Two discourses were delivered upon the subjects and mode of baptism on separate occasions, and a few were baptized not publicly.

J. G.

LEEDS, *Byron-street.*—Five believers were immersed in the beautiful baptistry in this place of worship, Jan. 28, by Mr. Horsfield, pastor, after a discourse on the duty of believers to imitate the example of their Lord. The chapel was crowded to excess, many retiring who could not obtain admittance. Several extracts from Mr. Noel's book were read, and the subject of believers' baptism appears to be exciting extraordinary attention in this populous town, where the high-church notions of the vicar—the celebrated Dr. Hook—have been so industriously spread.

J. E. M.

DEVONSHIRE—At *Plymouth*, by Rev. S. Nicholson, on Monday, Jan 21, six—by Mr. B. Nicholson, at *Saltash*, one—at *Millbrook*, one.—Feb. 1, at *Morice-square, Devonport*, by Rev. T. Horton, five; two were from the school, one a Wesleyan, and one from the Church of Rome.

IRELAND, *Easky, Co. Sligo.*—Brother Mc'Kee says, Feb. 5:—"I had the pleasure of baptizing another person on the morning of last Lord's-day. About eight years ago Mr. Sharman baptized his wife; at which time such was his opposition to our sentiments, that he challenged any of the baptists in the neighbourhood to meet him in public discussion on the subjects of dispute in the baptist controversy. The Lord has, however, led him to see what truth and duty require of all Christ's disciples. The step which he has taken may probably subject him to sustain a loss in a pecuniary point of view. He has, however, counted the cost, and is willing to bear the cross, being assured that in keeping God's commands there is a great reward. The Romanists whom I before mentioned as attending our services continue to come out, but some of these, I hope, may now be reckoned on as having been emancipated from the thralldom of the "Man of Sin."

*Belfast.*—Mr. Eccles writes, Jan. 15th:—"The Lord continues to regard us with a very encouraging share of favour. In my last, I believe I mentioned the baptism of two persons, a labouring man and his wife. I have now the pleasure of reporting an additional increase to our number of three persons, one of them received by letter from brother Pike's church in Derby. Our present number is thirty-eight; a clear increase from January, 1848, to January, 1849, of eighteen members. The congregation, too, continues to increase steadily. The ground floor is filling fast. New doors of usefulness are opening in various quarters. Many of the common people hear us gladly; and the language of Providence seems evidently to be, "Go up and possess the land."

*Abbeyleix.*—Mr. Berry writes:—"I have seldom been more cheered and delighted than I was yesterday, Oct. 20. I baptized a mother fifty-six years of age, her son thirty four, together with her daughter and daughter-in-law. Her other son begged to be baptized too, but his request was deferred to meet the wishes of some brethren, not because his piety was doubted, but that a little more time may be given for all to be satisfied. Notwithstanding the rain we had an excellent congregation. We have six candidates for baptism in December."

*Kisicooley Hills.*—Mr. Wilson says, "On Lord's-day, Nov. 19, I baptized a believer in the Lord Jesus. He was an Episcopalian. Since his baptism he has been called to suffer the greatest persecution from his friends. He has met all this in the spirit of meekness and patience. The opposition we have to encounter is great. But the good work is on the advance, and the Lord is prospering it in our hands."

*Coleraine.*—Mr. Brown observes, "Last Lord's-day evening I had the pleasure of baptizing a young man, who gives very satisfactory evidence of conversion to God. His convictions of sin seem to have been very deep, but he has found peace to his wounded conscience in the peace-speaking blood of Jesus. In consequence of living at a great distance from this place he cannot attend with us, but we have very cordially recommended him to the fellowship of the faithful."

*Ballina.*—Mr. Hamilton says, Nov. 25:—"The Lord continues his blessing Yesterday, I baptized five persons. The conversion of some of these was very striking. Six more have applied for baptism, and one for restoration."

*SHARON GOETRE, Monmouthshire.*—On Lord's-day morning, Jan. 28, after an address from, "Why baptizest thou?" brother J. Jones, our pastor, immersed one young candidate in the presence of a large assembly. This young gentleman is the son of pious parents, who have been useful members of our church ever since its formation, and it is pleasing to remark that he and his father have been for years the chief support of our Sunday-school. May his course be prosperous, and his end peace!

*CHEPSTOW.*—On the last sabbath in January, our pastor, Mr. Jones, immersed six candidates. Three others were baptized in November. We are thankful that the word of the Lord is having free course amongst us. Several others remain as inquirers, who, we trust, have set their faces Zionward.

W. P. T.

*CABERNARVONSHIRE, Llangian.*—Jan. 10, two persons were immersed by Mr. Prichard, on a profession of their faith in the Lord Jesus. At this place the Baptist cause is the weakest in North Wales, there being only two men and a few females in communion.

*Rhos Hirionin.*—Seven persons were immersed by Mr. Prichard, Feb. 4th. Immersion on such a scale has not been witnessed for many years in this part, where the churches have been like that at Philadelphia, "neither cold nor hot." But since Mr. P. has settled here, a revival has taken place. There are fifteen more candidates for immersion.

B. R. C.

*PRESTON, Radnorshire.*—After a discourse by Mr. Ayers, from "All that the Lord hath said will we do, and be obedient," two believers were baptized, Jan. 28. The service was peculiarly solemn and impressive.

*LLANWENARTH.*—On Lord's-day, Feb. 11, our pastor, Mr. Hiley, immersed two believers, in the presence of a large number of persons.

G. L. H.

*KEIGHLEY, Yorkshire.*—On Wednesday evening, January 24, our pastor, Mr. Howieson, baptized Mr. Lamb, Independent minister, Wakefield, before a large and attentive congregation. Mr. L. explained at length his reasons for becoming an advocate for immersion. He had, for the last three years, regarded infant baptism as not in accordance with the Word of God. He had searched all the learned paedobaptist works and compared them with the Word of God, and found them wanting; and after much prayer he had come to the conclusion that believers only were the proper candidates for baptism. He further stated that his decision on this important subject might disturb his connections with many esteemed friends, but he must follow those convictions were his friends ten times more numerous and endeared. Mr. L. has commenced preaching in a large room at Wakefield, and designs to form a church on free communion principles.

W. T.

*P. S.*—On January 10, our pastor also baptized a young female—a Wesleyan, who had once been a scholar in a baptist sabbath-school, and never forgot the instruction she there received.

*SMARDEN, Kent.*—Yesterday, Feb. 7, we had an interesting service at Zion chapel, General Baptists, when Mr. Perkins, pastor of the Independent church, Cranbrook, was immersed in the presence of a large congregation, by Mr. Scott of Drabane, near Ashford. The season was rendered impressive, and we hope profitable, by Mr. P. giving his reasons for the course he was pursuing. At the close of the service we partook of the Lord's Supper, when brethren Scott, Perkins, and Rofs, the pastor of the church, took part in the administration of the ordinance. Mr. Syckelmore, P. B., was also present, and assisted in the proceedings of the evening.

T. R.

*FENSTANTON, Hunts.*—On the last Lord's-day in Jan., four believers were baptized in the river Onso, by our minister, Mr. H. L. Tuek. Many attended to witness the scene, and it is hoped that good impressions were produced on some minds. We have hope that the time to favour this ancient cause is now come. May the Lord pour out his blessing upon us!

J. M.

*GLASGOW, Baronial Hall.* We enjoyed a most delightful season on sabbath evening, Jan. 14, when three young persons, the fruit of our sabbath-school, were immersed. One is the daughter of a deacon. We expect more additions.

J. M. E.

*NEWPORT, Monmouthshire—English Chapel.*—On the evening of Jan. 20, two females were buried with Christ by baptism by our pastor. We always look for your monthly reports of these additions with joy.

H. N.

ISWICH, *Turret Green*.—On the first sabbath of the new year, four females were immersed by our pastor—one a teacher—two had long worshipped with Independents. Three of these were added to our church—the other resides in a neighbouring town, and returns to her former friends, having so far obtained the answer of a good conscience in baptism. G. R. G.

PETERBOROUGH.—A friend residing in this neighbourhood says:—On Feb. 4, I had the pleasure of baptizing Mr. Smith, of Wansford, a local preacher among the Wesleyans. I gave a short address by the water-side, stating our reasons for the practice of immersing believers. The weather was fine, the audience very attentive, and the scene delightful."

LONGCROWN, *Herefordshire*.—We had a delightful service on sabbath morning, Jan. 21, when, after a discourse on the example of Christ, Mr. Jeavons, our pastor, led three believers down into the baptismal stream, and immersed them after the example of our divine Lord and his apostles. We have more inquirers. W. P.

WOLSTON, *near Coventry*.—Lord's-day February 11, was with us a most solemn and interesting day, when three believers were buried with their Lord in baptism—one a youth about sixteen, once a scholar in the Sunday-school, and then a teacher.

USK.—On Dec. 3, we had the pleasure of receiving one female into the church, who was baptized on a profession of her faith in Christ, on the previous Thursday evening. On Jan. 25, Mr. Owen baptized three more candidates; one a teacher, who had been a scholar. More seem seriously impressed with the importance of being real decided christians.

RINGTEAD, *Northamptonshire*.—On February 4, we baptized a sabbath school teacher, the youngest daughter of one of our deacons, whose family now supplies another instance of a baptized household. W. K.

LOUTH.—Six believers put on Christ by baptism, Jan. 28. And on Feb. 4, another followed the example of the divine Redeemer in his own ordinance.

HUGGLESCOTE.—We baptized four on the first sabbath in December—one was a Wesleyan. She returned to her former connections, the other three were added.

ISLE ANBORS, *Somerset*.—Mr. Young baptized four candidates in the river near this village, Feb. 11th, in the presence of above five hundred spectators. R. B.

WOTTON-UNDER-EDGE.—In our report of a baptism here last month the following P.S. was omitted by the printer. "Two of the above were first seriously impressed at a baptism a few months ago."

## BAPTISM FACTS AND ANECDOTES.

### "CHURCH" BAPTISM AND CONFIRMATION.

[The following address has been prepared by an esteemed brother, for distribution at confirmation seasons. We have inserted it here, that our own friends may be furnished with a brief sketch of this mischievous ceremony, and have it in readiness to read to any of their neighbours whose prejudices are yet in favour of the custom—a custom of which a dignitary of the church—Archbishop Tillotson, we believe—said, "I wish we were well rid of it!"]

#### *An Exposition of Confirmation.*

Perhaps of all the ceremonies of the Church of England, none is more serious, and productive of more important effects, than that of Confirmation. For it solemnly affirms *salvation by baptism*, as asserted in the Baptismal Service, and taught in the Catechism. The Bishop says, "Let us pray. Almighty and everlasting God, who hast vouchsafed to regenerate these thy servants by Water and the Holy Ghost, and hast given unto them forgiveness of all their sins, &c." And again: "We make our humble supplications unto thee for these thy servants, upon whom (after the example of the apostles) we have now laid our hands, to certify them (by this sign) of thy favour and gracious goodness towards them."

Here, then, we see that *baptismal regeneration* is fully recognised and taught—that all who are confirmed are declared to be the *servants of God*—that God has given unto them *forgiveness of all their sins*—and that of the truth of all this the Bishop certifies every one of them by solemnly laying his hands upon their heads. Now all this is either a solemn truth, or an awful falsehood; a glorious reality, or a fearful delusion and mockery! *Which is it?* Let us see. And—

First.—The whole body of the evangelical episcopal clergy renounce the doctrine of "baptismal regeneration," as taught in this ceremony.

Second.—What is required of those who come to be confirmed in the belief that God has regenerated them, made them his servants, and forgiven them all their sins? Why, simply this: that they "can say"—it is only *say*—"the Creed, the Lord's-prayer, and the Ten Commandments; and can also answer to such other questions, as in the shorter Catechism are contained." Thus we see that a state of regeneration and pardon, or the awfully opposite state, is to be tested and proved by the strength or the weakness

of the memory! If a young person can say the Creed, the Lord's-prayer, &c., he is to be confirmed, and certified that he is in a state of salvation; but if he cannot say them, he is to be rejected as unregenerate and ungiven. Can anything be more ridiculous or monstrous than this!

Third.—What *practical evidence* do the crowds of young persons give, who go to be confirmed, that they really are the regenerate and pardoned servants, and children of God? Is there one of them in twenty that gives the least evidence whatever of being in a renewed and justified state, or that he cares a single straw about "repentance towards God, and faith in our Lord Jesus Christ," or the salvation of the soul? We believe not. And yet in the presence, and on the behalf, of these thoughtless and perfectly careless young people, the Bishop thanks "Almighty and everlasting God, that he has vouchsafed to regenerate them, and give unto them forgiveness of all their sins!"

Fourth.—Can anything under heaven be more calculated to deceive and ruin the souls of young persons than this ceremony of Confirmation? If they believe what the Bishop says, they must then conclude that they are all right and safe for eternity. If they do not believe him, then they will most likely regard him as being a religious impostor, and religion itself as a cheat. What a fearful state for young and ignorant persons to be placed in!

Fifth.—Are not all parents bound to set their faces against, and to keep their children from, such a perfectly unscriptural and shockingly delusive and dangerous ceremony as this? It may cost their children the salvation of their souls. O parents! be guided in this matter; not by the persuasions or authority of men; not by custom, but by the plain word of that God at whose

awful bar both you and your children must shortly appear!

Permit me to set before you a more excellent way.

"And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."—Eph. vi. 4.

"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. iii. 14—17.

"And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house."—Acts xvi. 31, 32.

"For ye are all the children of God by faith in Christ Jesus."—Gal. iii. 26.

"He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John i. 11—13.

Now bring this Confirmation ceremony, and soberly and seriously compare it with these, and other similar declarations of the holy word of the living 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."—Isaiah viii. 20.

## RELIGIOUS TRACTS.

STRANGE DOINGS.—*Leicestershire, to wit.*

—Our parish priest is doing all he can to get the people sprinkled, and is industriously teaching the popish doctrine of baptismal regeneration. One of our own members has had five children "done!" and four others were sprinkled or ponned upon at the same time. Anxious, therefore, to stop the progress of this mischief, our people wished me to ask of you a grant of a few tracts. What makes the matter worse, some of these were of an age to discriminate between good and evil, and yet if I am rightly informed, one of them, in returning from the church, said, "We have been wetted on the outside, we will now go to— (mentioning the public house) and

wet the inside." At all events, after the ceremony, the usual festivities were celebrated, while his "reverence" greatly rejoices over us in this accession to his flock. To show the spirit of this parson, I may mention that a parish meeting was lately convened to lay a church rate. At ten o'clock, the time appointed, I went to oppose it, but they had managed to have the clock so much faster, that when we arrived we were met with—"Gentlemen, the business of the meeting is concluded. There was no one to oppose the laying of the rate." I and others very warmly remonstrated against such unbusiness-like proceedings and iniquitous exactions, when with great haughtiness the parson exclaimed, "You must retire from the



church." "Lock the doors." "I will give you into custody if you do not immediately retire." Such is the intolerance of one who professes to be a follower of the meek and lowly Jesus, and an hereditary descendant of the fishermen of Galilee! But these unjustifiable proceedings are doing us good. Send us a catalogue of all your tracts, for our people are determined to inundate the village. You will, I hope, make us a present of a few on baptism. I am glad also to tell you that an increasing interest is felt in your periodicals.

H. S.

[As for this parson, "we know the man and his communications." He has been playing these tricks for many a long year. He was so disturbed by some of our little tracts about twenty years ago that he published a five shilling volume against them! One particular incident we well remember. We were passing through the village one sabbath morning in a gig, accompanied by a young relative, who threw out tracts on the road as was our custom. As we approached the church, the lad leaped out, and we walked the horse quietly up the hill, not knowing what had become of him. "James, where have you been?" "Oh, I have been in the church, and left a tract in

every pew, not forgetting the clerk and the parson," said the young intruder. Of course we admonished him for his presumption in venturing on such an errand on consecrated ground. Now, it seems, we must renew our acquaintance with this priest through the medium of our correspondent, who shall have a plentiful supply. We know what will suit him.]

SUSSER.—Briefly, I have been a reader of your *Reporter* for eight years, and having now removed into these parts, I find myself almost alone as a baptist, and I want to spread our sentiments if I can. In this place is a rank Puseyite parson; who if he be treated according to his merits, they must be small, for his place is almost deserted. Two other places, a Wesleyan and an evangelical church party, are well attended. I am only a journeyman, and have no claim upon you, but will you not help me? [Yes.] J. M.

P. S. I may add that the bookseller here assured me there was no such a magazine as the *Baptist Reporter*. But I have got it elsewhere, and always shall as long as I have threepence.

DONATIONS in our next.

## SABBATH SCHOOLS AND EDUCATION.

LONDON.—A great aggregate Meeting of Teachers of the Metropolis was held in Exeter Hall, Feb. 13, in order to promote the extension and improvement of sabbath-schools. On this interesting occasion, W. F. Lloyd, Esq., who, for upwards of forty years, has been one of the most zealous advocates of sabbath-schools in the kingdom, was called to preside. In opening the business, he gave the following brief sketch of their history and progress:—"I cannot help looking back upon past years, having been engaged in this work for upwards of forty years, and not being yet tired of it. It is delightful to see that progress has marked our operations from step to step, and, through the divine blessing, progress shall still be their distinguishing character. There are several periods of the history of Sunday-schools which may be glanced at, and to six of which I will briefly call your attention. The *first*, was the period of paid teachers; but, when it pleased God to call christian churches, christian ministers, and devoted pious teachers into the field, their gratuitous efforts soon outstripped those of paid teachers. Under paid teachers, the number of Sunday-school children, so far as I have been able to ascertain, never exceeded from about 200,000 to 250,000; but now there are upwards of 2,000,000 of children, and 250,000 of teachers. The *second*

period, then, was that of gratuitous teaching, under which Sunday-schools advanced with such amazing rapidity. The *third* period, was that of the formation of the British and Foreign, and the National Schools, which, in a great measure, arose from the attention which Sunday schools had excited to the state of daily education throughout the country. The *fourth* period, is that of adult schools. Finding that many of the adults were unable to read, friends united to teach the old as well as the young; and, in Wales, such was the demand for spectacles, that the whole country was denuded of them, and they were obliged to send to London for a fresh and large supply. Sunday-schools, also, created such a demand for the Sacred Scriptures, that it gave rise to the Bible Society. The *fifth* step, was the formation of Infant Schools, and I am very glad to find that infant-classes are augmenting rapidly in Sunday-schools. We cannot begin with the young too soon; and when we consider that their habits are formed, and their characters often developed, before they are three years old, it is of the greatest consequence that we should pay them the earliest attention. The *sixth* period, is that of Ragged Schools. I am sure we shall all rejoice that the ragged regiment comes last. I hope that, in a few years, it will be found that all these children

are so well taught, that they will become clothed, and in their right mind, and sit at the feet of Jesus. A very remarkable change has taken place in our schools during the last forty years. It was then considered, that if one-sixth of the children could read the Scriptures, that was an excellent school; but now, five-sixths of them are in that happy condition. Let us thank God for this progress, but remember, that we are required still farther to advance. We should study the Scriptures diligently for ourselves; like Apollos, we should be mighty in the Scriptures, and should make use of all the means which, in such rich abundance, are put in our possession for

increasing scriptural knowledge, in order that we may diffuse it throughout the community."

**PRESENTS TO TEACHERS.**—On Lord's-day, Jan. 7, the members of the Female Vestry Class at the baptist chapel, Pellon Lane, Halifax, presented to each of their teachers, Mr. John Clay and Mrs. Walker, a beautiful Polyglott Bible, bound in morocco, with maps, and marginal references, "as a small token of thankfulness for their kind endeavours to promote their spiritual welfare." The class consists of thirty six, and sixteen are members of the church. Four have been immersed during the past year, and we have hope of others.

## INTELLIGENCE.

### BAPTIST.

#### PROJECT OF A CHARTER FOR THE BAPTIST MISSIONARY SOCIETY.

[We give beneath a copy of the proposed Charter of Incorporation. The reasons for this are the unsatisfactory state of trust deeds, and the difficulties and expenses of renewal. An interesting discussion on this important question has appeared in the *Patriot* newspaper, and is still proceeding. We shall be better prepared to report when that discussion is closed.]

WHEREAS it hath been represented to us on the petition of [treasurers and some of the committee] that on the 2nd day of October, in the year of our Lord 1792, certain ministers of the gospel, of the denomination of Particular Baptists, associated themselves together as a society for the propagation of the gospel amongst the heathen. And that the said society hath ever since continued in existence and operation, and is now designated "The Baptist Missionary Society," and its affairs are conducted by a committee of thirty-six persons chosen annually at a general meeting of the members of the said society,—that the said [petitioners] are members of the said committee; that the great object of the said society, is the diffusion of the knowledge of the religion of Jesus Christ throughout the whole world, beyond the British Isles, by the preaching of the gospel, the translation and publication of the holy scriptures, and the establishment of schools; and, that it would be of great advantage if the said society were incorporated, and they have besought us to grant to them, and to those who are now, or shall hereafter become, members of the same society, our royal charter of incorporation.

Now know ye, that we, of our special grace, certain knowledge, and mere motion, have willed, granted, and declared, and do by these presents, for us, our heirs, and successors, will, grant, and declare, that the said [petitioners] and such other of our

loving subjects as are now members of the said society, or who shall, at any time hereafter, become members thereof, according to such regulations\* or bye-laws as are now or shall hereafter be framed or enacted, shall, by virtue of these presents, be members of, and form one body politic and corporate for the purposes aforesaid, by the name of "The Baptist Missionary Society," by which name they shall have perpetual succession, and a common seal, with full power and authority to alter, vary, break, or renew, the same seal at their discretion, and by the same name to sue and be sued, implead and be impleaded, answer and be answered unto, in every court of us, our heirs, and successors, and be for ever able and capable in the law to purchase, receive, possess, and enjoy, to them and their successors, any goods and chattels whatsoever, and also be able and capable in the law, [notwithstanding the statutes of mortmain] to take, purchase, possess, hold, and enjoy, to them and their successors, [a house and] any messuages, lands, tenements, or hereditaments whatsoever, the yearly value of which shall not exceed in the whole, at any one time, the sum of £ , computing which might be had or gotten for the same, at the date of these presents, in respect of any lands, tenements, or hereditaments, now held and enjoyed by the said society, and as to any lands, tenements, or hereditaments, hereafter to be purchased by the

\* The regulations of the society to be the same as at present, with the following additions:—The general meeting of members to have full power and authority to frame and make all such rules and regulations, or alterations in the present plan and regulations of the society, not being repugnant to the laws of the kingdom, or inconsistent with the objects of the society, as to them or the major part of them shall from time to time seem expedient, three months notice of the proposed alterations being given to the committee.

said society, at the rack rent which might be had or gotten for the same at the time of the purchase or acquisition thereof; and also to sell any lands, tenements, and hereditaments, and to purchase again other lands, tenements, and hereditaments, not exceeding in the whole, at any one time, the annual value aforesaid, to be estimated as aforesaid, and to act in all the concerns of the said body politic or corporate for the purposes aforesaid, as fully and effectually, to all intents, effects, constructions, and purposes whatsoever, as any other of our liege subjects, or any other body politic or corporate, in our united kingdom of Great Britain and Ireland, not being under any disability, might do in their respective concerns. And we do hereby grant our special licenes and authority unto all and every person and persons, bodies politic and corporate, otherwise competent, to grant, sell, alien, and convey in mortmain, unto and to the use of the said society and their successors, any messuages, lands, tenements, or hereditaments, the whole thereof to be held by the said society at any one time, not exceeding such annual value as aforesaid.

COVENTRY.—*Ministerial Jubilee Service.*  
—On Wednesday, Dec. 27, the fiftieth year of the Rev. J. Franklin's residence and ministry in Coventry was celebrated by a numerous body of his friends in that city and neighbourhood, in services of a highly interesting character. At eleven o'clock in the morning a public service was held at the chapel in Cow Lane, when Mr. F. preached from Psalm xxxiv. 3, the same passage from which he had preached his first sermon in that place fifty years before. Prayer was offered by the Rev. J. Jerard, who, for upwards of forty-five years, has sustained the pastoral office in the Independent church at West Orchard, in the same city; the two venerable men having lived and laboured together through that long period, not only without a single misunderstanding, but in the utmost intimacy and friendship, and harmoniously co-operating in every good work. Each of them having actively served in the kingdom and patience of Jesus here, now waits his dismission to the higher service and fellowship of the church above. The hymns were given out by the Rev. J. Sibree, who, though much their junior, has nevertheless been a fellow-labourer with them for nearly, or quite, thirty years, as pastor of the Independent church in Vicar Lane. In the evening of the day, a large number of friends met at a public tea-meeting, at St. Mary's Hall, which, though a noble and spacious room, was altogether insufficient for the accommodation of all who desired to testify their respect and esteem for Mr. F. At least 700 persons, of whom

many were churchmen, and many others resident in neighbouring towns and villages, were present. After tea, Mr. White of Leamington, having been called to the chair, Mr. J. Smith, one of the senior deacons of the church, in an original and highly characteristic speech, presented Mr. F. with a large and richly ornamented bible. Mr. F. followed in a speech, which embraced a brief sketch of the origin and history of the baptist church in Coventry, tracing it to the period of Baxter's residence in the city during the wars of the commonwealth, rather more than 200 years ago. He then touched upon the circumstances of his own connexion with the church, intermingling this latter part of his address with that vein of humorous and well-told anecdote for which he has long been distinguished. Speeches were afterwards delivered by Messrs. Roe of Birmingham, Sibree and Rowton of Coventry, and others, thus terminating a public expression of esteem for an aged christian minister, as gratifying as it was honourable to all concerned. T. H.

BOSTON.—*Farewell Services.*—On Monday evening, Jan. 22, a social tea-meeting was held in the G. B. chapel here, to bid an affectionate farewell to the Rev. J. Golsworthy, late pastor of the baptist church at Sutterton, and his wife, who are emigrating to Southern Africa, and also to Mr. and Mrs. Hutchinson, who are removing to Bury St. Edmunds. After addresses by the pastor, Mr. Noble, (late Mayor,) and others, Mr. Golsworthy, in a brief manner, related his history, from his first introduction to Boston, to his becoming pastor at Sutterton, and said he had arrived at his present position by following the openings of Providence, which he believed he was now doing. It mattered little to him where he preached the gospel, whether at Sutterton, or to the bushmen of Africa; he hoped to send them accounts of baptisms, and the formation at Port Natal of a baptist church. He then bade an affectionate farewell to all, and after a few remarks from Mr. Mathews, "The Christian's Hope" was sung, and the meeting separated to meet no more on earth.

STALEY BRIDGE, *Cross Leech Street.*—At a very interesting tea-party held on the last day of the past year, Mr. G. Brewster, the senior deacon, presented Mr. J. Ash, our pastor, with a pulpit copy of the New Selection and Watts', beautifully bound, subscribed for by female members of the church, as a token of esteem. Mr. B. adverted to the low and disorganized state of the church when Mr. Ash settled amongst them, and then took a review of the many important improvements that had since been effected. Mr. A. responded, expressing his thanks for this unexpected token of their confidence and esteem. T.

**BECKINGTON, Somerset.**—On Lord's-day, Dec. 31, our new school-room was opened, with sermons by Messrs. Manning and Middleditch of Frome, and Mr. Hinton. On the following Tuesday, a tea-meeting was held, the proceeds of which, about £14, went toward liquidating the debt incurred, the cost of which is estimated at £270. After the tea, Mr. Hinton was recognized as pastor of the church, and the meeting was addressed by brethren Manning and Middleditch, and Messrs. Scurry, Coombs, and Parsons, E. Hancock, Esq., of Bath, presiding. A piece, or an anthem, was sung between each address, and the meeting closed under expressions of satisfaction from a crowded audience. £40 have been raised by the exertions of the sabbath-school teachers.

G. C.

[The above was too late for our last.]

**BAPTIST MISSIONARY SOCIETY.**—*Mr. and Mrs. Sale* embarked for India in the "William Carey," in January. This vessel belongs to W. Jones, Esq., of Pwllheli, who kindly granted a free passage to the missionaries. Mr. J. has also expressed a hope that his ship may never visit India without taking, on the same terms, one missionary at least. This is Gains-like (3 John 5, 6.)

*The Dove Vessel* left Yarmouth, Isle of Wight, where she put in on the 10th of December, after having encountered very rough weather at the back of the island. The missionaries went on shore, and stayed three hours, and were about to proceed to chapel, when a breeze sprung up, which carried them quickly out of sight; a good Wesleyan friend (Mr. Warder) offering his services gratuitously to pilot them out. After this it appears they had a fine wind for many days.

**GREENWICH.**—We are informed that the new baptist meeting-house in Bridge-street, will be opened for divine worship on Tuesday, March 27, with three preaching services. Tea will be provided.

**LONDON, Henrietta-street.**—We hear that Dr. Hoby has resigned the pastoral charge of the baptist church meeting in this place.

**RECENT ORDINATION.**—On Dec. 6, *Mr. W. E. Archer*, late of Chelsea, was publicly recognized as pastor of the baptist church at Spaldwick, Hunts. Brethren Tnek, Newth, (Ind.) and Crofts, were engaged. The prayer for the pastor was offered by the venerable John Manning, now in his 90th year, who for above half a century sustained the office of pastor of this church.

**REMOVALS.**—Mr. John Jefferson, of Ac-crington College, to Bishop Burton, Yorkshire.—Mr. T. P. Williams, of Pantycoelyn, Breconshire, to Blansyvaun, Pembrokeshire.—Mr. T. P. Campbell, late student at Clipstone, to Towcester.

## MISSIONARY.

**ST. HELENA.**—*Mr. Wade*, an American missionary to Burmah, in his passage to America, for the recovery of his health, visited St. Helena, and there became acquainted with the baptist church. He states that Mr. Bertram, the pastor, had left England with the intention of labouring at the Cape of Good Hope, but that learning there the spiritual destitution of the people at St. Helena, he felt a strong conviction that it was his duty to go there; that when he arrived he knew not a person on the island, but that he soon formed acquaintance, and procured a private house, which he opened for preaching; that the chaplains of the colony reported him to the government as irregular, but that his credentials being produced, the governor declared them to be legal, and dismissed him; that numbers of the most respectable families attending his ministry, another effort was made against him of holding unlawful assemblies. This obliged him to purchase and license a chapel, and shortly after several who gladly received the word were baptized. Mr. Wade found that Mr. Bertram was preaching the gospel with all boldness, and the Holy Ghost was making it the power of God to the conversion of souls. Religious meetings for preaching or prayer were held almost every evening, and about forty had been baptized, one of whom was Mr. Janisch, a young married gentleman of German origin and excellent education, whose father, now dead, was many years Dutch Consul, had educated his son for the army, but that since his conversion he had devoted himself to the ministry of the gospel. Mr. Wade adds:—"As the Lord was pouring out his Spirit upon the people, we had many delightful meetings, and witnessed many hopeful conversions. About sixty in all were baptized, and some twenty more were expecting to be baptized soon. The greater part of the *native* inhabitants are exceedingly ignorant, having scarcely any knowledge of science, or of the world beyond their own little island, and still less of religious truths beyond what is contained in the Book of Common Prayer. Many are quite as ignorant of God and religion as Burmese or Karens; but we saw there also some of the finest specimens of christian character, exhibited under the suffering of pain or want, that I have ever seen in any country. One who had been reduced from affluence to poverty, now a widow, old and almost suffocated with dropsy in the chest, was calmly waiting till her change should come, and blessing God for every thing. Several young ladies had been repeatedly beaten by their parents or other guardians, to prevent their attending the meetings. Others had been turned out

of doors by those on whom they were dependent, because they would follow Christ in baptism; but they remained firm under their sufferings, nor did we hear them complain. St. Helena is truly missionary ground, but, as in other places, it is mostly among the poor that the gospel finds its way to the heart; and the little baptist church which has been begun there claims the prayers and sympathies of the churches in more favoured lands; and they need a sympathy which extends beyond the mere sound of words. Their chapel is not yet free from debt, their pastor is wholly dependent on them for support, and their means are small. If their chapel were free from incumbrance, they would feel quite happy, but if they lose it they will be again exposed to the annoyances of government."

*Bap. Mis. Her.*

PROTESTANT MISSIONS AND MISSIONARIES IN CHINA:—

Societies.	Missionaries.	Missionaries.
<i>British.</i>		
Church of England .....	1830	1
General Baptist .. .. .	1845	2
London Missionary .. . . .	1807	14
Presbyterian Church .. . . .	1847	1
<i>German.</i>		
Rhenish Missionary .. . . .	1846	1
<i>Swiss.</i>		
Basle Evangelical .. . . .	1845	2
<i>American.</i>		
Baptist Missionary Union .. . . .	1834	6
Baptist Convention (Southern) .. . . .	1846	6
Sabbatarian Baptist .. . . .	1847	2
Board of Commissioners for Foreign Missions .. . . .	1829	10
Episcopal Church .. . . .	1837	3
Methodist Episcopal Church .. . . .	1847	4
Presbyterian Board .. . . .	1837	10
<i>Chinese.</i>		
Morrison Education .. . . .	1830	2
<i>Various.</i>		
Unconnected .. . . .		3
Total .. . . .		67

SUMMARY.

Societies Engaged.	Missionaries.
British .. . . .	18
German .. . . .	1
Swiss .. . . .	2
American .. . . .	41
Chinese .. . . .	2
<i>Unconnected with any Society.</i>	
English .. . . .	1
American .. . . .	2
Total .. . . .	67

MISSIONARIES TO CALIFORNIA.—The Rev. Messrs. John Waldo Douglas and Samuel Hopkins Wiley sailed from New York lately in the steamer *Falcon*, under the auspices of the American Home Missionary Society. The first will be stationed at San Francisco and the other at Monterey in California. These gentlemen, says the *New York Tribune*, are liberally furnished with copies of the Scriptures, and with educational facilities, by which they hope to recall the attention of the multitudes rushing to that new El Dorado to the fact that there is something more valuable than the gold that perisheth.

RELIGIOUS.

THE HON. AND REV. BAPTIST W. NOEL.—[Doubtless many of our readers are anxious to hear of the course which this distinguished minister will pursue. It is our opinion that they will have to wait for a season. Mr. N. is, we think, using a wise discretion in not being hasty. And although extremely anxious of seeing his talents and piety in active exercise, as intimated in our last, we hope he will avoid all premature developments of his intentions. We earnestly trust that he will be lead to plant his foot on the rock of truth, and there take his stand. In the meantime, though round about by the United States, we have the following information from the *New York Independent*.]

The following letter to the Rev. Dr. Patton, from his friend in London,—a member of Mr. Noel's church,—was received by the *Canada*, and announces the extraordinary fact, that this distinguished clergyman has been constrained, by the deepest and most conscientious convictions, to resolve upon the duty of withdrawing from the Established Church on account of its connexion with the State:—

"London, Nov. 24, 1848.

Dear Doctor,—To the regret of all his people, Mr Noel is about to leave us and the Established Church. At the Heads-of-Families' meeting, last evening, he said:— 'So many reports are abroad, that I feel it most proper to tell you the truth myself, although it was not my intention to have done so at present. Many of you must be aware, especially such as have read my tract upon the Free Church of Scotland, that I have long had doubts about the propriety of a connexion between the Church and the State. I have struggled against these doubts, and have read the best writers on both sides, and more especially the Word of God, and being in a Proprietary Chapel I flattered myself that I had little to do with the subject; but I have come to agree with a writer, that a man is responsible for the sins of a communion to which he be-

longs; that he that doubteth is condemned if he eat, although others who do not doubt may eat, &c. &c.; and, therefore, I have determined that I must leave you, this chapel, and the Established Church. On Friday I gave notice to Mr. Wilson and the chapel wardens that I should leave at midsummer next. Until that time I shall continue among you, preaching the fundamental truths of the gospel; but, until my labours terminate, my tongue is sealed as to any other reasons I may have for breaking off my connexion with the church, or how I have arrived at them; for I remain in order to give you time to find a successor, and prevent the dispersion of the congregation; and it would be dishonourable in me to make use of the time in unsettling the minds of my flock. At Midsummer, *I shall retire for a considerable time from all public duty*, where I can study the Word of God in a manner which no pastor can do, if actively engaged with a flock. *What I shall do after this repose, and to what communion I shall attach myself, is a subject on which I have as yet formed no opinion.* I had hoped and expected to spend my days among my people, from whom I have ever received the most affectionate kindness, and from whom I shall part with deep regret. But the will of the Lord be done! I trust you will get a successor who shall be more faithful than I have been, and that during the seven months that remain, both you and I may be spiritually built up.

The above is the substance of what he said, but I cannot carry his words in my memory. The meeting was heart-rending. Efforts were made repeatedly to induce him to re-consider the subject; and it was pointed out to him that nine hundred children would be scattered from our schools; from £700 to £800 a year in collections to various charities would be lost; societies for the relief of the poor broken up; and a very large flock scattered. He answered

that we painted things too gloomily; that if feelings could be allowed to prevail, he would never leave us; but that duty was above and beyond everything; that the subject had been so deeply considered, it was impossible he could hesitate as to his course.

J. P. BACON.\*

"Dr. Patton, New York."

#### GENERAL.

AT HOME.—*The Queen* opened parliament in person, Feb. 1, amidst the applauses of the people, and the splendours of royal state.—*Ireland* is sinking deeper and deeper in wretchedness. Many landlords cannot find tenants, and are now without any resources. What an awful retribution!

ABROAD.—The nations on the continent are still in an unsettled state. The *Austrians* and their former subjects, the Hungarians, are again fighting. The *Romans* have declared themselves a republic; and having deposed the pope as a temporal prince, they offer him protection as spiritual head of the church. What wonderful things we live to see—separation of Church and State proclaimed in Rome!

EQUITABLE POOR LAW RATING AND THE LAW OF SETTLEMENT, are now occupying much public attention. The inequalities of rating are most unjust, and the law of settlement perpetrates many acts of cruel oppression. District Meetings of Boards of Guardians have been held in various places. At Leicester, last month, a large and influential meeting was held at the Board Room, Mr. J. F. Winks, chairman of the Leicester Board, presided, and the Mayor and Town Clerk, J. Whetstone, Esq., magistrate, with Clerks of Unions and delegates from Nottingham, Basford, Ilkeston, Radford, Hinckley, and other places were present, and many important facts were elicited. Petitions to Parliament were agreed upon.

## MARRIAGES.

Dec. 25, at Branch Road baptist chapel, Blackburn, by Mr. Bentley, Mr. M. Lang to Miss E. Birtwistle.

Deco 25, at Stoney-street, baptist chapel, Nottingham, by Mr. Hunter, Mr. F. Ruff, to Miss A. Hunt.

Deco 28, at the baptist chapel, Swanwick, Derbyshire, by Mr. F. Mather, Mr. George Banks, of South Normanton, to Miss Ann Ward, of Pentrich; also at the same time, Mr. Joseph Buxton, of Swanwick, to Miss Ann Lomas, of the same place, all members of the baptist church at Swanwick. In a few days after their marriage, Mr. and Mrs.

Buxton took their departure for Australia. Mr. B. was the chief instrument in raising our out-station at Amber Row, where there is now both a good Sunday School and good congregations. On Christmas-day a tea-meeting was held at this station, on Mr. Buxton taking his leave of them, when one of the most affecting and lovely sights was witnessed; nothing could be more expressive of the meeting than the three last verses in Acts xx.

Jan. 1, by Hoenco, at Morice Square baptist chapel, Devonport, by Mr. Horton, Jesse Adams, Esq., to Mrs. Lanyon.

Jan. 8, at the baptist chapel, Wokingham, by Mr. C. H. Harcourt, the Rev. Edward Rawlings, of Northam, Hants, to Miss Susannah Cock, of Winkfield, Berks.

Jan. 16, at Blockley, by Mr. A. G. Fuller, baptist minister, of Evesham, Mr. J. Joyner to Miss Webb.

Jan. 28, at the baptist chapel, Bishop's Stortford, by Mr. B. Hodgkins, Mr. Benjamin Braizer, to Miss Susan Green.

Jan. 30, at the General Baptist chapel, Hugglescote, by Mr. Derry, Mr. George

Orchard, of Ashby-de-la-Zouch, to Harriet Sarah, second daughter of Mr. John Dean, Ibstock.—And by Mr. Smith, Mr. James Harris, to Miss R. Monkslar.

Feb. 6, at the General Baptist chapel, Baxter-gate, Loughborough, Mr. John Beswick, to Miss Ellen Berridge, Sutton Bonington.

Feb. 12, at the General Baptist chapel, Castle Donington, by Mr. Nightingale, Mr. E. Thompson, to Miss E. Clifford.

## DEATHS.

Dec. 10, at Falmouth, Jamaica, Mr. Edward Knibb, brother of the late William Knibb. Mr. E. K. was an active friend of missions and schools. Two of his children had recently died of fever. He too was seized, and in six days expired.

Dec. 26, at Boston, aged 90, Mrs. Lae, a consistent member of the baptist church, Main Ridge, Boston.

Jan. 4th, aged 29, Elizabeth, daughter of Mr. J. Burton, deacon of the General Baptist church, Louth, and sister of Mr. Thos. Burton, pastor of the General Baptist church at Asterby and Donnington. She had been an honourable member of the church about eleven years. During a lengthened affliction she enjoyed peace through believing. In her dying moments she could say, "Come, Lord Jesus, come quickly."

Jan. 12, at Midway, near Ashby-de-la-Zouch, Mr. Richard Biddles, aged 30—a valuable member of the baptist church at Melbourne, near Derby. On the 27th, Sarah, his wife, aged 29, followed him into the eternal world. She too was an esteemed member of the church. They were interred in the same grave at Hugglescote. Lovely and pleasant in their life, in their death they were not long divided.

Jan. 14, at Islington, Mrs. Frances Woodward, aged 73, many years a member of the General Baptist church, Ashby-de-la-Zouch.

Jan. 14, at Hurn, near Parley, Hants, Mrs. Betty Cane, relict of the late Richard Cane, in her 82nd year. She was baptized at Wimborne, and united to the church there fifty years ago, but resided at Hurn for many years. When able she worshipped with the friends at Parley, and was a sincere and kind friend to the cause of Christ in that place. Her end was peace.

Jan. 16, at Wokingham, aged 85 years, Mrs. Walden, for sixty-six years a member of the baptist church in the above place. Her end was peace.

Jan. 27, at Ibstock, Leicestershire, John Hatton, aged 10; a worthy young member of the baptist church, Hugglescote.

Jan. 27, at New Ross, in the 70th year of his age, the Rev. George Whitmore Carr, the first founder of a Temperance Society in Europe.

Jan. 29, at Mulgrave-terrace, Gateshead, after a protracted illness, borne with exemplary resignation, Mr. Thomas Glaholm, aged 63. He was for upwards of thirty years a deacon of the church in Newcastle, under the pastoral care of the Rev. A. Reid, and was universally esteemed as a man and a christian. His end was peace.

Jan. 31, at his residence, 2, Brunswick-terrace, Wells-street, Hackney, in the 79th year of his age, the Rev. Lewis Amedius Anspach, for many years missionary at Harbour Grace, Newfoundland, and late minister of the French Protestant church, St. Martin's-le-Grand.

Feb. 3, Mr. John Dickison, of Coventry, aged 76. Mr. Dickison has been a member of the church under the pastoral care of the Revds. J. Jerard and E. H. Delf, for fifty-one years, having been admitted by the late Rev. G. Burder. During thirty years Mr. Dickison has been a deacon of the church.

Feb. 4, Mr. Thomas Webb, aged 75, for many years a member of the baptist church, Carley-street, Leicester. His punctual attendance and willingness to support the cause of Christ were pleasing traits in his character.

Feb. 17, at Sharnbrook, Beds., aged 19, Anne, youngest daughter of Mr. W. L. Wykes, deacon of the baptist church. Our young friend was a zealous sabbath-school teacher. During her illness, which lasted about five months, she had many painful and pleasing exercises of the mind. At length she obtained peace through believing on Him. Her last emphatic and triumphant expression was, "I know that my Redeemer liveth." But she was much grieved that she was not able to put on the Lord Jesus Christ in baptism.

Latel, at Bourne, Lincolnshire, Mr. A. Davis, aged 41, for eighteen years a worthy member of the baptist church.

THE  
BAPTIST REPORTER.

APRIL, 1849.

THE PRESENT CONDITION OF CHRISTIANITY AND ITS  
PROSPECTS IN THE WORLD.

WE ventured on the affirmation in our last that, "Within the past one hundred years, more has been done to give the nations the word of God, than had ever been done since its sacred canons were completed, and its solemn prophecies sealed up."

In support of this affirmation, we do not intend to produce a series of statistical calculations, we at once refer to well-known and undisputed historical facts. Within the period mentioned, numerous societies and associations have been formed for this express purpose in Europe and America, especially in England. In this favoured island Sabbath-school, Religious Tract, and Bible Institutions had their origin, and here Protestant Missions to the heathen first assumed an organized and permanent form. The United States of America promptly imitated our example, treading closely upon our steps; and then Scotland and several of the Continental nations followed in the glorious enterprise. And now there is scarcely a sect of evangelical christians which has not its Missionary Society for sending the Word of God to the nations of the earth.

The field was the world, and "the world was all before them." There was room for them all, and thousands more. Some went *north*, where "winter sits upon his icy throne," and the heart of the frozen Greenlander was

warmed by the warm life-blood which flowed on Calvary—others went *south*, and taught child-murderers and man-eaters lessons of love and kindness—some went *east*, and gave to her teeming millions copies of the true shaster, telling of the true incarnation and the true atonement—and others penetrated the forests and prairies of the *west*, and taught the wild men of the woods the Word of the Great Spirit. On and on, year after year, they went; and though peril beset them by the way, and repulse met them on their arrival, and danger attended them daily—yet there, among the heathen, they laboured in faith, and patience, and hope. And ultimately they had their reward. So that now were we to survey the world and compare it with what it was a hundred years ago, we should find abundant cause for gratitude and hope. Let us glance at a few spots on its surface.

*Then*, the innumerable islands of the southern ocean were alike entire strangers to the truths of christianity and all its ameliorating and civilizing influences. *Now* groups of them have the holy scriptures and places for Divine worship, and books and schools; infanticide and cannibalism are abolished, and the comforts of civilization are appreciated.

*Then*, his "celestial majesty" proudly forbade the Book of God to enter his vast dominions; but *now*, his



pride humbled and his power broken in pieces like a potter's vessel, he is content to admit the sacred volume, which in the meantime had been translated into that most remarkable of all languages, and to allow the ministers of Jesus to locate themselves in his most populous cities and provinces. This of itself were an achievement for a century!

*Then*, Birimah, like China, was without God, and long did his "golden-footed majesty" spurn with contempt all overtures from Heaven's messengers; and for this he well nigh perished by the way. But *now*, to Birimah's sons, Judson has given the Bible, and hundreds of the Karens are receiving the message of salvation with joy.

*Then*, India, lately wrested from the stern grasp of the Mussulman, by English artifice and force, was in the same state of awful ignorance and crime in which it had been sunk for ages. Idol-worship, caste, suttee, infanticide, and self-immolation prevailed among her myriad tribes. And among her conquerors christianity had no votaries—at all events a newspaper advertisement to find a christian in Calcutta was never answered. *Now*, the word of God, chiefly through the labours of Carey and Yates, may be found translated into nearly all her languages. Christian churches here and there, though yet few and far between, have been gathered from among the heathen. School-rooms and asylums for the young open their doors to the ignorant and the outcast. Books and tracts have been circulated by thousands—by millions, and already the whole system of Hindoo idolatry totters to its fall. Its very priests are deserting.

*Then*, Africa was one dark scene of cruelty and crime, unrelieved by a single ray of hope. *Now*, in the regions of her southern extremity, and along her extended western coast, successful efforts have been made to direct the down-trodden negro to Him who came to seek and to save that which was

lost. And, wonderful to tell, Africa's almost unintelligible languages have been reduced into forms, and the word of God is in the hands of her sable sons.

We stop; though we might proceed. Collateral historical facts however may be briefly noticed.

*Then*, the crescent of the Grand Turk was in the ascendant in the East, and Europe had scarcely recovered from the alarm which the invasion of her south-eastern provinces by his infatuated armies had excited. *Now*, he only exists as a sovereign by permission. The scymitar of Mahomet is broken, and the spiritual influence of that grand delusion is passing away—the Crescent is waning into darkness.

*Then*, Despotism, with iron heel, trampled on the nations of continental Europe. *Now*—emphatically *Now*—for little more than only one year ago we could not have said *now*—Despotism has received a blow, from the effects of which she will never recover. And one thing has already been snatched from her tenacious grasp—the right to teach and preach the word of God. And not the least, but perhaps the most remarkable, event of these very eventful times, is the fact that the pope, compelled to flee in disguise from the throne on which he sat with names of blasphemy, worshipped as God, is now doomed to hear the astounding proclamation—**SEPARATION OF CHURCH AND STATE IN ROME.**

What will be the end of these things no one knoweth. Despotism and popery may again recover a portion of their former power and influence. But they never can be again what they once were. We question if they will ever attempt.

We take encouragement, then, from all these facts, and especially from that one Great Fact—the nations are receiving the word of God—the incorruptible seed of the kingdom. Men die—but the Word lives. "For all flesh is as grass, and all the glory of

man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you."

Upon this then, mainly, we rest our expectation and our hope of the restoration of mankind to God. He who ordereth all things hath, in his perfect wisdom and infinite benevolence, arranged that his divine Word shall be the grand instrument of man's recovery to himself. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." And, unalterably faithful to that word, he will not fail to fulfill all that he hath spoken. To his once-suffering but now exalted Son he saith, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." And to his expecting people, who wait with longing eyes for the dawning of millennial day—"Unto you that fear my name shall the Sun of Righteousness arise with healing in his wings"—"Not by might, nor by power, but by my Spirit saith the Lord of Hosts"—"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh."—"Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the LORD shall be unto thee an everlasting light, and thy God thy glory. 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. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time."

We conclude this brief sketch with a quotation from a christian writer of our own times:—

"THE LORD REIGNETH' as of old. He will ever be the defender of truth, righteousness, and mercy. The thought of his heart will not fail. The word of his promise shall not return to him void. The kingdom of which he spake by his prophets, and which he has given to his Son, must be built up in the earth. His providence is always working surely and steadily, though in ways that surpass our understanding, towards that consummation. It is not for us to penetrate his counsels. We may err, as wise and good men have erred, in expounding all the symbols, and arranging all the chronology, of prophecy. Yet are we well assured that he 'knoweth the end from the beginning.' All past history pours light upon the calm revelations of that word which represents him to us, as working 'all things after the counsel of his own will,' bringing light out of darkness, good out of evil, and turning 'the curse into a blessing.' He forms men's hearts. He orders universal affairs. He is King—and he alone is King over all. To our impatient minds he may sometimes seem as though he had left the earth in confusion and misery, as the mere theatre of man's ambition, and cruelty, and pride. Confining our views, as we are too prone, to narrow spheres and to short periods, we may fancy that no progress is made towards that better age for which the hearts of good men have always longed, in which the sorrows of many bitter and conflicting centuries are to close in long and happy years of peacefulness and joy. On the one hand, we may be thus doubtful and

unbelieving; and the effect of such a state of mind may be, to unfit us for our allotted share of work in bringing about the better state of things which patriotism, humanity, and true piety, prompt us to desire.

On the other hand, it is quite possible that we may be too sanguine, too self-relying, forgetting the variety of agencies by which God is wont to effect his purposes; the long tract of time which has, hitherto, been required for ripening his plans; and the great principle which pervades all his works—his jealousy of his creatures presuming to take to themselves the glory which is all his own. The sober lessons of history are useful to us in correcting both these tendencies of our minds. By showing what God has done, how he has done it, and when he has done it, they greatly regu-

late our expectations of what yet remains of his doings in our world. If we are firmly grounded in those doctrines of Providence which the scriptures so clearly teach, and which they illustrate with such ample variety of examples, we read the lives which compose the leading facts of history, not as idlers, merely seeking entertainment, nor as practical atheists, but as christians, who know that, not only on the small scale, which lies level to our apprehension, but also on that large scale, which reaches far beyond our thoughts, in all ages, and in all worlds, God is making 'the wrath of man to praise him;' restraining and controlling all the passions of our fallen nature, and overruling ambition, and tyranny, and craft, and power, for the furtherance of his own righteous and merciful designs."

#### MISSIONS OF THE UNITED BRETHREN.

AMONG the churches of Christendom that of the United Brethren exhibits a remarkable independence both of system and operation. It is not formed to be universal. It could not possibly comprehend a nation, nor, under present discipline, exist in harmony with the great body of human society. And its peculiarity appears at once to the observer of its missionary labours, which were, without an exception, undertaken among the most barbarous and even singular portions of mankind. With self-denial beyond comparison, some of their earliest missionaries followed the vagrant gypsies in their haunts, and sought to minister to Ghuebres in Persia, and to slaves in Algiers. The lepers at the Cape of Good Hope have now Moravian pastors. In the official statements, published from time to time, the subjects of their indefatigable care are classified as Negroes, (formerly slaves), Hottentots, Tambookies, Fingoes, American Indians, Esquimaux, and Greenlanders. The brethren who began their missions were destitute of pecuniary means

and literary attainments. A Negro of Copenhagen first engaged the attention of some of Count Zinzendorf's servants. This awakened the compassion of some of the humbler emigrants at Herrnhut, who yielding to a holy impulse, offered themselves to God and to the church for a service in which the prospect was bondage, and the reward perceptible only to the eye of heaven-imparted faith. Leonard Dober went to the island of St. Thomas, intending to sell himself for a slave, in order that he might have access to the gangs of negroes, repeating, because actuated by the same spirit of primitive christianity, the devotedness of those who in earlier ages sold themselves to heretics and heathens in order to bring them over to the faith of Christ. He began his evangelical labours on that island in the capacity of a hired servant, and then, for the sake of greater liberty to act, became watchman on a plantation.—Another, Dachne, built a hut for himself in the depths of a wilderness in South America; where for the space of two years he braved alike the

wild beast and the savage, often depending for sustenance on the casual charity of wandering Indians, who soon fancying him to be possessed of supernatural powers, were drawn by reverential admiration of his piety, and gradually attached themselves to his society. Thus, a Moravian settlement arose, like many others, beyond the boundaries of the civilized world, and became an outpost of religion and humanity. In short, the Moravian missionaries have equalled, if not surpassed, the most heroic members of the Society of Jesus in patience, courage, self-denial, and perseverance unto death, not in the cause of an earthly chief, but in the service of our crucified Redeemer. The United Brethren have a martyrology not less impressive than that of the first centuries of christian history.

Their settlements are intended to be models of religious order. Industry in temporal duties is hallowed with meditation, prayer, and praise. The discipline of conventual life in what is really good, apart from superstitious asceticism, and self-righteous labouring after salvation, is reproduced in the Moravian village. No mimic burial, nor vow, nor penance, makes it necessary to confine the inhabitants from communication with the world. No traditions of men are suffered to make void the commandments of God, but the Bible is taken as a single authoritative standard of doctrine, and faith in Christ is always taught—and no doubt enjoyed—by a large proportion of the fraternity. Each missionary settlement is, in fact, a little colony of christians, at first established in a land where no light was, a living exhibition of the truth and holiness of christianity, a city set upon a hill, distinguished by the industry, purity, and heavenly-mindedness of its inhabitants. I understand this to be the ideal of such a community, and have no doubt that the ideal is realized in a good degree, if not perfectly. Indeed it would be too much to expect that any discipline should

quench the fires of inordinate affection and unholy passion, but, after making large allowance for human infirmity, enough is found to make the Moravian colony a lovely exemplification of the power of the grace of God, standing in solitary, yet influential dignity amidst the prostrate and savage misery of the most degraded portions of mankind; outposts, as I have called them, of our common army, not merely on the frontiers, but far within the kingdom of darkness, holding occupation until other detachments of the Lord's host follow up, more aggressively, the advantages secured by those prudent tacticians. Yet even these pacific stations were not established without severe conflicts, assailed often by the malignant ferocity of enemies, not always cannibals or sorcerers, but sometimes white men, so called by that which distinguishes varieties of our species, merely by the colour of the skin.

And in characterising the bright spots which have flourished, perhaps for a century, in some of the darkest regions of our globe, we must restrict our commendation to the industry and sanctity of their founders. The pioneers indeed were hardy men, whose work was to clear the ground, bivouac among night-fires, destroy the haunts of brutes, and build habitations for themselves. But mental as well as moral excellence has distinguished many of their successors. Educational institutions have been carefully and successfully established, and scholars of no mean attainments have devoted inestimable talents to the promotion of sound learning and evangelical theology. There have they toiled unseen in the reduction of rude dialects to written form, and not only enlarged the stores of grammar by developing their structure, but made them the vehicle of Divine Revelation. The Arwak, Calmuc, Esquimaux, Chippeway, and Greenlandic versions of the Scriptures are the fruit of their exertions.

“ ISRAEL SHALL BE SAVED.”

THESE conceptions that were too long prevalent regarding the condition of the scattered children of Abraham were exceedingly erroneous; and attempts at their conversion were stigmatized as enthusiastic, and visionary. The Jew, many conceived, was separated by an invincible barrier of prejudice and bigotry; intent only upon gain; and filled with animosity against the Gentiles in whose country his lot might be cast. From *them*, indeed, he had met in past ages with most cruel insult, and too frequently with gross injustice and outrageous tyranny. His wealth was only suffered to accumulate that it might be torn from him by the strong hand of power, or extorted by the iron gripe of avarice. It was not wonderful, accordingly, that although unable effectually to resist, the heart of the Jew should be hardened against his oppressors; or that in Catholic countries, where he witnessed only the dead forms and superstitious unscriptural observances of Romish worship, he should observe with horror the express contradiction of one of those commandments promulgated with such solemn accompaniments to the great leader of Israel upon Mount Sinai. But the church of Christ has for some years past been led to consider her duties towards the descendants of those who were so signally favoured by the Most High of old, and to whom christians unquestionable owe so deep a debt of gratitude and obligation. *Their* fall has been the enriching of the world: their guardianship, under God, has been the means of our possessing unimpaired and in a correct form the Old Testament scriptures; and from their conversion we are encouraged to anticipate mighty and most blessed results. The duty to make efforts for their enlightenment is express and clear; its weight was felt most fully by the great apostle of the Gentiles, whose soul was filled by compassionate and earnest longing for the welfare of

his brethren, and whose heart's desire and prayer to God for Israel was, that they might be saved. Nor are the minds of the Jews so inaccessible as many are still too disposed to allege; nor, were this true, would it excuse us in neglecting to preach to them the gospel. But they do not uniformly resist the pleadings of christian love. Strong as their attachment to tradition is, it may be overthrown. “The vail shall be taken away,” and the eyes of their understanding be enlightened to perceive the truth as it is in Jesus. Their present pitiable condition, moreover, is such as should impress every christian with the conviction that they stand in great need of having the word of comfort spoken to them, and the consolations of the gospel pressed on their acceptance. Jerusalem is in bondage, and sitteth solitary; her children are dispersed; their souls are faint within them, and they are conscious at times of an oppressive gloom. Bowed down as they are by a sense of degradation; wearied with expecting a Messiah that has long since come—how needful it is to point their attention to the “Lamb of God”—to “let all the house of Israel know assuredly that God hath made the same Jesus whom (they) crucified, both Lord and Christ;” and thus direct them to the way of truth and peace! Let the tokens, then, of the Divine blessing upon such endeavours which are from time to time afforded, be regarded at once as an encouragement to zeal, perseverance, enlarged activity, and as a call for more earnest pleading with God on their behalf.

Oh glorious day! when that ancient promise shall be realized (Zech. xii. 10.) Then what ministers, what missionaries of the cross will Israel furnish—what zeal and devotion will they display—what converts from all nations, numerous as morning dew-drops, will be added to the church of the living God!

## MISSIONS OF THE AMERICAN BAPTIST MISSIONARY UNION.

From the Annual Report for 1848.

MISSIONS.	Missionaries		Native Preachers & Teachers.	Stations.	Sub Stations.	Churches.	Members.	Baptized last year.	Schools.	Pupils.
	Male.	Female.								
<b>ASIATIC MISSIONS.</b>										
<i>Maulmain, Burman</i> (including Ran- goon) Messrs. Judson, Howard, Stevens, Stilson, Ranney, and Has- well, with their wives, also Mr. Simons and Miss Lillybridge . . .	7	7	16	3		4	200	11	3	160
<i>Maulmain, Karen</i> , Messrs. Vinton, Binney, Mason, Harris, and Moore, with their wives, and Miss Vinton.	5	6	30	1	21	20	1800	108	2	65
<i>Tavoy</i> , Messrs. Wade, Bennett, Cross, and Brayton, with their wives. . .	4	4	18	2	13	14	620	37	3	84
<i>Aracan, Burmese</i> , Mr. Ingalls. . . .	1		10	2	2	2	53	15		
<i>Aracan, Karen</i> , Mr. Abbott, and Mr. and Mrs. Beecher . . . . .	2	1	31	1	0	30	3523	unk.	2	42
<i>Siam</i> , (Siamese department,) Messrs. Jones and Chandler, with their wives and Miss H. E. Moore . .	2	3	3	1	1	1	23	1		
<i>Siam, Chinese</i> , Messrs. Goddard and Jencks, with their wives . . . . .	2	2								
<i>China</i> , (Ningpo,) Dr. Mc'Gowan and Mr. Lord, with their wives . . . .	2	2		1		1	unk.			
— (Hong Kong), Messrs. Dean and Johnson, and Mrs. Johnson . .	2	1		1		1	25	11		
<i>Assam</i> , Messrs. Brown, Cutter, Bron- son, Barker, Danforth, and Stod- dard, with their wives, and two other female assistants . . . . .	6	8	2	3		3	55	21	20	700
<i>Teloogoo</i> , Messrs. Day and Van Hau- sen, with their wives . . . . .	2	2	3	1		1	unk.		5	150
Total in Asia . . . . .	35	36	113	10	43	77	6301	202	35	1201
<b>EUROPEAN MISSIONS.</b>										
<i>France</i> —Dr. Devan, and Mr. and Mrs. Willard . . . . .	2	1	10	7	10	15	200	23		
<i>Germany</i> —Messrs. Oncken, Leh- mann, and others . . . . .			15	14	24	30	2000	310		
<i>Greece</i> —Messrs. Arnold and Buel, with their wives, Mrs. Dickson, and Miss Waldo . . . . .	2	4		2					1	60
Total in Europe . . . . .	4	5	25	23	34	45	2200	330	1	60
<b>AFRICAN MISSIONS.</b>										
<i>Bassa</i> (West Africa)—Mr. and Mrs. Clarke, and Mrs. Crocker . . . . .	1	2	4	1	2	1	20	3	3	70
<b>AMERICAN MISSIONS.</b>										
<i>Ojibwa</i> —Mr. and Mrs. Cameron . .	1	1	1	2	1	2	50		1	60
<i>Ottawa</i> —Mr. and Mrs. Slater . . . .	1	1	1	1		1	25		1	20
<i>Tonawanda</i> —Mr. and Mrs. Warren . .	1	1		1		1	30			
<i>Shawnee</i> —Messrs. Meeker, Barker, and Pratt, with their wives, also Miss Morse, and Mrs. Jones . . . .	3	5	3	3		4	140	23	1	17
<i>Cherokee</i> —Messrs. Jones, W. P. Up- ham, and H. Upham, with their wives	3	3	5	5	5	5	1100	122	1	41
Total in America . . . . .	9	11	10	12	6	13	1160	146	4	128
Grand Total of Missions, 16	40	50	108	52	87	123	10020	680	44	1472

TRANSLATIONS.—Numerous versions of the Holy Scriptures and various religious publications are in course of translation, revision, and printing. In 1847 there were printed the following numbers of pages, viz., in Burman, 6,568,450—Tavoy, 482,195—Siam, Chinese, 76,370—Cherokee, 687,700, besides others.

In Germany, 6,840 copies of the Scriptures, and 430,000 tracts were circulated in 1847.

THE CHURCHES IN FRANCE are reported to have twenty-six candidates for baptism.

SCHOOLS.—Besides the schools reported above, several temporary schools are conducted at many of the stations, some for a longer, and others for a shorter period, according to circumstances and success.

## CHARACTERISTIC SKETCHES.

## JUDGE JEFFREYS AND RICHARD BAXTER.

HE was a man of quick and vigorous parts, but constitutionally prone to insolence and to the angry passions. When just emerging from boyhood he had risen into practice at the Old Bailey bar, a bar where advocates have always used a license of tongue unknown in Westminster Hall. Here, during many years, his chief business was to examine and cross examine the most hardened miscreants of a great capital. Daily conflicts with prostitutes and thieves, called out and exercised his powers so effectually that he became the most consummate bully ever known in his profession. All tenderness for the feelings of others, all self-respect, all sense of the becoming, were obliterated from his mind. He acquired a boundless command of the rhetoric in which the vulgar express hatred and contempt. The profusion of maledictions and vituperative epithets which composed his vocabulary could hardly have been rivalled in the fish market or the bear garden. His countenance and his voice must always have been unamiable. But these natural advantages,—for such he seems to have thought them,—he had improved to such a degree that there were few who, in his paroxysms of rage, could see or hear him without emotion. Impudence and ferocity sate upon his brow. The glare of his eyes had a fascination for the unhappy victim on whom they were fixed. Yet his brow and eye were said to be less terrible than the savage lines of his mouth. His yell of fury, as was said by one who had often heard it, sounded like the thunder of the judgment day. These qualifications he carried, while still a young man, from the bar to the bench. He early became common serjeant, and then recorder of London. As a judge at the City sessions he exhibited the same propensities which afterwards,

in a higher post, gained for him an unenviable immortality. Already might be remarked in him the most odious vice which is incident to human nature, a delight in misery merely as misery. There was a fiendish exultation in the way in which he pronounced sentence on offenders. Their weeping and imploring seemed to titillate him voluptuously; and he loved to scare them into fits by dilating with luxuriant amplification on all the details of what they were to suffer. Thus, when he had an opportunity of ordering an unlucky adventurer to be whipped at the cart's tail, "Hangman," he would exclaim, "I charge you to pay particular attention to this lady! Scourge her soundly, man! Scourge her till the blood runs down! It is Christmas, a cold time for Madam to strip in! See that you warm her shoulders thoroughly!" He was hardly less facetious when he passed judgment on poor Ludowick Muggleton, the drunken tailor who fancied himself a prophet. "Impudent rogue!" roared Jeffreys, "thou shalt have an easy, easy, easy punishment!" One part of this easy punishment was the pillory, in which the wretched fanatic was almost killed with brickbats.

It was on the day on which Oates was pilloried in Pulace Yard that the illustrious chief of the Puritans, oppressed by age and infirmities, came to Westminster Hall to make this request.\* Jeffreys burst into a storm of rage. "Not a minute," he cried, "To save his life. I can deal with saints as well as with sinners. There stands Oates on one side of the pillory; and, if Baxter stood on the other, the two greatest rogues in the kingdom would stand together."

When the trial came on at Guildhall, a crowd of those who loved and honoured Baxter filled the court. At

\* For time to make his defence.

his side stood Doctor William Bates, one of the most eminent nonconformist divines. Two Whig barristers of great note, Pollexfen and Wallop, appeared for the defendant. Pollexfen had scarce begun his address to the jury, when the Chief Justice broke forth, "Pollexfen, I know you well. I will set a mark on you. You are the patron of the faction. This is an old rogue, a schismatical knave, a hypocritical villain. He hates the Liturgy. He would have nothing but long-winded cant without book;" and then his lordship turned up his eyes, clasped his hands, and began to sing through his nose, in imitation of what he supposed to be Baxter's style of praying, "Lord, we are thy people, thy peculiar people, thy dear people." Pollexfen gently reminded the court that his late majesty had thought Baxter deserving of a bishopric. "And what ailed the old blockhead then," cried Jeffreys, "that he did not take it?" His fury now rose almost to madness. He called Baxter a dog, and swore that it would be no more than justice to whip such a villain through the whole city.

Wallop interposed, but fared no better than his leader. "You are in all these dirty causes, Mr. Wallop," said the judge. "Gentlemen of the long robe ought to be ashamed to assist such factious knaves." The advocate made another attempt to obtain a hearing, but to no purpose. "If you do not know your duty," said Jeffreys, "I will teach it you."

Wallop sat down; and Baxter himself attempted to put in a word. But the Chief Justice drowned all expostulation in a torrent of ribaldry and invective, mingled with scraps of Hudibras. "My lord," said the old man, "I have been much blamed by Dissenters in speaking respectfully of bishops." "Baxter for bishops!" cried the judge, "that's a merry conceit indeed. I know what you mean by bishops, rascals like yourself, Kidderminster bishops, factious snivelling Presbyterians!" Again Baxter es-

sayed to speak, and again Jeffreys bellowed, "Richard, Richard, dost thou think we will let thee poison the court? Richard, thou art an old knave. Thou hast written books enough to load a cart, and every book as full of sedition as an egg is full of meat. By the grace of God I'll look after thee. I see a great many of your brotherhood waiting to know what will befall their mighty Don. And there," he continued, fixing his savage eye on Bates, "there is a doctor of the party at your elbow. But, by the grace of God Almighty, I will crush you all!"

Baxter held his peace. But one of the junior counsel for the defence made a last effort, and undertook to show that the words of which complaint was made would not bear the construction put on them by the information. With this view he began to read the context. In a moment he was roared down. "You shan't turn the court into a conventicle!" The noise of sweeping was heard from some of those who surrounded Baxter. "Snivelling calves!" said the judge.

Witnesses to character were in attendance, and among them were several clergymen of the Established Church. But the Chief Justice would hear nothing. "Does your lordship think," said Baxter, "that any jury will convict a man on such a trial as this?" "I warrant you, Mr. Baxter," said Jeffreys. "Don't trouble yourself about that." Jeffreys was right. The sheriffs were the tools of the government. The juries, selected by the sheriffs from among the fiercest zealots of the Tory party, conformed for a moment, and returned a verdict of guilty. "My lord," said Baxter, as he left the court, "there was once a Chief Justice who would have treated me very differently." He alluded to his learned and virtuous friend Sir Matthew Hale. "There is not an honest man in England," answered Jeffreys, "but that looks on thee as a knave."

*Macaulay's History of England.*



## SPIRITUAL CABINET.

CHRIST DESERVES ALL. — And what a claim it is—the claim of redemption? Alas, that our familiarity with it should ever so diminish its freshness and force, that we do not always feel as if the price had only just been paid! To think that there should have been a period in our history when we were lost; lost to ourselves—all our capacity for enjoyment being turned by sin into a felt capacity for suffering; lost to the design of our creation—all our powers of serving Christ being perverted instruments of hostility against him; lost to God—to the right of beholding, approaching, and adorning the vision of eternal glory! To think that in point of law, we were just lost as truly as if the hand of justice had seized us, had led us down to our place of woe, drawn on us the bolts of the dreadful prison, and as if years of wretchedness and ages of darkness had rolled over us there. Well may we ask ourselves again and again, how it is we are here; here, in the still more blessed light of God's countenance. Why is this, and how has it come to pass? Has justice relaxed its demands? Have the penal flames become extinct? Ye are bought with a price! It is the theme of the universe. Look at that glorious Being descending from heaven in the form of God—know ye not “the grace of our Lord Jesus Christ;” that he sought no resting-place between his throne and the cross? Behold that cross; know ye not that “he loved us, and gave himself for us?” that “he bare our sins in his own body on the tree!” Approach near, and look on that streaming blood: know ye not “the precious blood of Christ,” and that that blood is the price of your redemption? Hear you not the voice from heaven which now says, “Deliver them from going down into the pit, for I have found a ransom?” Feel you not the Spirit of God draw-

ing you with gentle solicitations and gracious importunities to the feet of Christ? See you not that he who was delivered for your offences, hath been raised again for your justification, and is now waiting to receive the homage of your love? “How much owest thou unto thy Lord?” He asks only his due. So that if there be any part of your nature which he has not redeemed, or anything in your possession for which you are not indebted to him, keep it back and apply it to some other purpose. But does not the bare suggestion do violence to your new nature? Does not every part of that nature find a voice to exclaim, “O Lord, I am thy servant, thou hast loosed my bonds?”

HARRIS.

GLORIOUS DESTINY OF BELIEVERS. — Following them in thought beyond the bounds of earth and time, and along the ages of their immortal state, we behold them tracing with an angel's pen the characters of truth stamped on every part of the great volume of the universe; and while eternity pours in its light from every quarter, we behold them rising higher and higher in the knowledge of God, as well as advancing from one degree of grace to another, and from glory to glory. For the sake of illustration, let us suppose that one of the patriarchs of the infant world, after having received a revealed account of the recent birth of time and the creation of the heavens and the earth, and after having obtained all the knowledge within the reach of the wisest and best men of his generation—let us suppose that he had then been made immortal here below in the full possession of all his powers, and that he had been carried forward from one generation to another, down to the present, and had gathered from each all that man could gather, respecting the works and ways of the Most High, and were now in posses-

sion of the whole, with what admiration should we behold him—and how like an angel's flight would seem to us his future course, amid scenes continually multiplying and brightening into the glories of the millenium, and onward to the consummation of all sublunary things. But how soon do we lose sight of this man's exaltation, when we look at that of the man who has lived as long, or a thousand times as long, in that world which is in the highest sense full of the knowledge of the Lord as the waters cover the sea,—and where that knowledge is increased continually by the many bright and burning spirits that fly to and fro through the universe,—and where Divine Wisdom lifteth up her voice in the streets of gold and crieth at the openings of the pearly gates, and in the chief place of concourse for saints and angels before the throne of heaven,—and where there is no need of the sun or of the moon, for the Lord God and the Lamb are the light and the glory of it for ever. When we look at a mountain, whose summit is among the clouds, we feel within us an expanding and elevating emotion; but how would this feeling be strengthened were we to behold an intelligent being rescued from the dominion and condemnation of sin, and from the ruins of a burning world, and set down on the shores of immortality; but how is the glory increased when we behold him moving forward in an endless course of improvement—growing wiser, and holier, and happier—his crown ever brightening, and his voice and his harp sounding sweeter and louder the high praises of God and the Lamb!

**INTERCOURSE OF HEAVEN.**—What wonders may not Noah narrate of the antediluvian world, the deluge judgment, and the rainbow promise, in connexion with subsequent dispensations of Providence on earth and their issues in heaven! How pre-eminently qualified must Moses be, after thousands of years of heavenly vision and contemplation, to explain the institu-

tions and lead the worship, the first draft and symbols of which he received and established at Horeb! What conspicuous part may David take in that music of the heavenly world, the spirit and strains of which he cultivated so much on earth! And with what a soul of light and of glory may Isaiah then dilate upon the humiliation and triumph of the virgin-born Immanuel; and the Apostle Paul on salvation by sacrifice, from the first offering of Abel to the victim of Calvary! And may we not suppose corresponding and appropriate stations and employments for the edification and joy of the whole family of heaven, assigned to such just men made perfect as Eusebius and Usher, Burnett and Mosheim, who employed themselves in time, and edified believers on earth with histories of the providence of God in the establishment, preservation, and triumphs of his Church; to Boyle and Ray, who greatly improved the science of natural and experimental philosophy, and sanctified it to religion; to Luther and Calvin, to Latimer and Knox, whose souls were instinct with the life and power of the Church of Christ, and whose lives were consecrated to the revival of its purity; to More and Howe, whose meditative spirits explored the heavenly regions before they entered there; to Baxter and Alleine, who sought the conversion of sinners; to Wesley and Fletcher, who aimed at the perfection of believers and the holiness of the world. And the same wisdom which assigns appropriate stations and employments to these and thousands of other "burning and shining lights" of the church, will be at no loss in conferring corresponding and suitable rewards upon all the spirits of the just, "according to the deeds done in the body." The heavenly vessels may vary in their dimensions; but they are all "vessels of honour," and they shall all be filled to their utmost capacity. They can each say, *God is mine*; for they are *all heirs of God, and joint heirs with*

*Christ.* The same celestial fire burns in all their bosoms, and melts them into one "spirit with the Lord." All is love, and therefore all is delight. They not only behold a transfigured Jesus, but they are transfigured with him—approximating him in perfection and happiness for ever and ever. New subjects of admiration are perpetually engaging their attention; new streams of knowledge are perpetually flowing into their minds; new themes of praise are perpetually employing their tongues. Their weight of glory is far more exceeding and eternal.

RYERSON.

**HAPPINESS OF HEAVEN.**—The spirits of the just are made perfect in exalted and complete felicity. There is the absence of all evil, and the presence of all good—the one excluding suffering and sorrow, the other producing perfect pleasure and enjoyment. The bodies of the saints are spiritualized and glorified in heaven; there are therefore no lusts of the flesh there.

Their souls are perfectly holy; they therefore feel no lusts of the mind. Fallen angels and wicked men are excluded from heaven; and there are therefore no temptations of satan and the world there. This three-fold source of guilt, danger, and misery on earth, has no existence in heaven. Neither are there any funerals in heaven; no bereavements; no mourners; no paralysis; no sick beds; no sinking age or crying infancy; not a sigh has ever been heard there; not a tear shed; not a sorrow felt; the inhabitants weep no more, thirst no more; the Lamb that is in the midst of the throne feeds them, and wipes away all tears from their eyes. They see God; and "in his presence there is fulness of joy." They behold the exalted Jesus, and sit on the throne with him. They mingle with the angels, and are equal with them. They sit down with patriarchs, prophets, and apostles, and join them in their hallelujahs to God and the Lamb!

## POETRY.

### THE HEAVENLY REST.

BY SAMUEL J. PIKE.

There remaineth therefore a **REST** for the people of God.

Unbroken, calm repose,  
Remaineth for the spirit that, upborne  
By the unfailing promises, hath worn  
Its canopy when foes  
Were thronging thickest round it, and the strife  
Was sternest in its pathway unto life.

Beside the waters still,  
In meadows green, where white-robed hosts recline,  
While lofty chants unceasing and divine,  
Of faith triumphant thrill  
Its trembling depths, secure from earth's turmoil,  
The soul shall reap the garbion of its toll.

No more shall jealousy  
Invade the sanctuary-place of love,—  
The vulture scaring from her nest the dove;—  
Nor frail humanity  
Bow down in weariness beneath the weight  
Of trust betrayed, and friendship turned to hate.

No more shall sorrow bring  
Unto the eye its bitter boon of tears:  
For as the morning cloudlet disappears  
When golden sunbeams fling  
Their glory forth, shall grief and pain depart,  
When Jesus smiles upon the darkened heart.

No more shall deep despair  
Oppress the bosom with its dreary dreams;  
No more shall earthly hopes, with starry gleams  
Of distant realms and fair,  
Allure the soul to vain pursuit of bliss,  
That dawneth never on a world like this.

But rest, unending rest,  
Shall fold the spirit in a sweet embrace;  
And, like a garment never fading, grace  
With glory shall invest  
Its meekness, as it bendeth at the feet  
Of Him, whose throne is Mercy's chosen seat.

## AN EXAMINATION IN THE COURT OF TRUTH.

(Concluded from page 59.)

*Truth.*—While you, *Sprinkling*, are revolving the matter, I will now proceed to listen to what *Pouring* has to observe. *Pouring*, do you present yourself, as is reported, to be the interpretation of the word *baptizo*?

*Pouring.*—I do; and I protest against the pretences of *Immersion* to be the exclusive meaning of the original word.

*Truth.*—First: on what scriptural grounds do you base your claims and objections?

*Pouring.*—On several, but one will suffice. The baptism of the Divine Spirit is expressly called a *pouring out* of the spirit, as in Joel ii. 28—Acts ii. 17. This is quite conclusive for me.

*Truth.*—Does the expression *pouring*, in these and other similar instances, stand as the meaning of the word *baptizo* in the original?

*Pouring.*—I certainly judge it to be the signification of the word itself, although in practice my friend and neighbour, *Sprinkling*, has obtained the precedence, I therefore now merge my claims with his.

*Truth.*—But what is your original? Your friend, *Sprinkling*, agreed that I should examine the original writings as to his claims, will you agree to my doing the same with yours?

*Pouring.*—Most certainly. Baptism means *pouring*.

*Truth.*—(Looks over the records.) You must surely be in error, *Pouring*, for I find no trace of the word *baptizo* in connection with your name, in every instance in which you are named, you stand as the interpretation of *cheo*, and how then can you stand for *baptizo*. You, too, must stand down. Now, *Immersion*, have you any further comments to make.

*Immersion.*—Yes, both *Sprinkling* and *Pouring*, you plainly perceive, have no foundation for their pretensions. I reject them altogether; they have nothing to do with me, and never had. I stand forth recognized in every faithful translation of the original. No one can consistently deny my right, and yet many people will not acknowledge me in practice. A faithful few, however, there are, who admit my claims, and honour my pretensions. On one ground, and on one ground alone, can I consent to identify myself with my opponents. If *Sprinkling* wishes to carry out the design, set forth so plainly in

scripture, by being sprinkled all over, so that *every part* of the body shall at length be under water—or if *Pouring* will be poured upon until *every part* of the body is covered, I can somewhat reduce my objection. But I presume my practice of dipping, as people dip themselves when bathing for instance in the sea, is much preferable to either of these modes, and more consistent with the *idea* of a burial and resurrection as referred to by the apostle Paul. “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the fulness of his death, we shall be also in the likeness of his resurrection.”—Romans vi. 3. 4. 5. But I will not trespass further on the time of the court, and with great confidence am willing to abide by its judgment.

*Truth.*—It is evident that *Sprinkling* can have no claim to the word *baptizo*; his parentage is none other than *rhantizo*—and *Pouring* can have no claim, for he belongs to *cheo*—and my unbiassed decision is that the pretensions of both *Sprinkling* and *Pouring* are null and void, having no authority whatever but *tradition*, which cannot be admitted into this court, except as historical illustration. *Sprinkling* and *Pouring* are declared, therefore, to have no place in the true interpretation of the original word, and the exclusive right of inheritance to the word *baptizo* belongs to *Immersion*, that being the only idea which attaches to it, and with no other word than *baptizo* has my judgment in this case had to do.

The parties then left the court. *Sprinkling* and *Pouring* not a little abashed to find no countenance given them, and determined to search the matter for themselves more than they had done, to see that they have not been deceived. *Immersion* passes out amid the plaudits of the bystanders, with his bible under his arm.

Liverpool.

J. V.

## BIOGRAPHY AND CHRISTIAN EXPERIENCE.

MRS. REES, BRAINTREE.

*By her Niece, Miss. E. A. Dodd.*

"THERE is a moral power in truth, in example, in prayer, in exertion. All these combine in every sincere consistent christian." This happy combination of moral excellencies was strikingly developed in the life of the subject of this brief sketch, so that of her it may be said, "She was an example to them that believe."

Mrs. Rees was born in London in 1811. She was the child of pious parents, and the youngest but one of a large family. Her father, Thos. Curtis, Esq., was for many years a member of the baptist church under the pastoral care of the late Mr. Upton, Church-street, Blackfriars. He was a man of eminent piety. He died in the year 1821, when Mrs. Rees was only ten years old; but although young, yet the active and devout piety, the fervent prayers, and especially the happy and peaceful death of her beloved parent, left deep impressions upon her mind, which exerted a salutary influence upon her character through life. It was not, however, till about the year 1830 that she appears to have experienced a decided change of heart. During a season of bodily affliction, she became intensely anxious about her eternal interests; and for some weeks her mind was oppressed with the most gloomy and distressing apprehensions, and could realize no comfort. Upon her recovery she became a hearer of the late Dr. Andrews, of Walworth, under whose ministry she was led to the true source of peace, and was enabled to repose unwavering confidence in the atoning sacrifice of the Lamb of God, as the only ground of hope. From that period to the time of her decease she continued to enjoy almost uninterrupted spiritual peace. Entertaining very decisive views on the subject of baptism (and her mother being pædobaptist) she did not connect herself with any church till 1834, when she was baptized by the Rev. S. Green, of Walworth. The following extract from a note of Mr. Green to her bereaved husband, dated Jan. 18, 1849, will indicate his views of her religious character. "I did not take notes of my conversation with your late dear wife on baptizing her, and I do not sufficiently

remember that conversation to be able to commit any part of it to paper. Two things struck me at the time, and when occasionally I have seen her since, the impression has been deepened. One is, that her religion was of the calm, deep, thoughtful kind which the frequent study of God's word only could produce. There was no excitement. The other thing was the decision, the firmness, which marked her conduct. Your beloved wife thought deeply, as it struck me, and was the subject of a deep toned piety." All who had the happiness of an intimate acquaintance with Mrs. Rees will admit, that it would be difficult to present, in a few words, a more accurate and faithful representation of her character than Mr. Green has done. Her extensive knowledge, and her daily converse with the sacred oracles, imparted to her religious belief the character of serene and immovable confidence. She was also equally distinguished by the possession of an unwavering constancy of purpose in all her pursuits, which insured for her the admiration and confidence of all who knew her.

In the year 1835 she was married to the Rev. D. Rees, then of Burton Latimer, Northamptonshire. Conscious of the peculiar responsibility of her new position, she devoted herself with untiring perseverance to the promotion of the prosperity of the church and the Sunday school under the care of her husband. The poor, the afflicted, and the aged members of the congregation found in her a kind and sympathizing friend in every time of need. She always took great delight in visiting and conversing with aged christians, and these attentions were uniformly reciprocated with fond attachment and grateful confidence. In speaking of the universal and high esteem which she secured among the members of the churches over which Mr. Rees has successively presided, it would be difficult to convey an exaggerated representation. Though she was accustomed to take a very active part in whatever related to the prosperity of the churches, and in private circles, never hesitated to express her views on disputable points, yet it is not known that she ever gave offence to any christian friend. On the other hand, many a lukewarm and backsliding pro-

fessor was she the means of reclaiming, who have afterwards expressed their gratitude for the pains she had taken, and the tenderness and faithfulness she had evinced in seeking "to convert them from the error of their way." It may be instructive just to point out some few obvious features which tended in no small degree to augment the force and influence of her character. She possessed a remarkable equanimity of temper; she seemed always cheerful, but seldom or never excited. Her affability and kindness towards her friends were most cordial and uniform. She was singularly sensitive to every manifestation of kindness from members of the congregation, and she never failed to evince corresponding gratitude. The order of her household bore ample testimony to the superiority of her domestic management. And amid the varied and incessant cares connected with a numerous young family, she was enabled to appropriate some portion of every day to reading and private devotion; her mind being thus kept in a state of healthy and vigorous exercise, her conversation was never vague and trifling, but "that which is good to the use of edifying."

It would be foreign to the design of this brief sketch, to trace her life at the several places where her beloved partner laboured in the service of the Redeemer; suffice it to say that the same testimony was every where borne to the excellence of her character, and to the value and efficiency of her exertions in doing good. And there are reasons to believe that in that brighter world, to which her happy spirit has passed, she will reap some fruit of her self-denying exertions at every place where, for a season, she was permitted to labour here on earth.

She carried on a very affectionate and edifying correspondence with christian friends residing in the several localities where she had lived to the very time of her decease.

It seems a remarkable coincidence that she had resided at Braintree exactly three years at the time of her departure; she had often observed that she had never before felt herself so fully at home with any people, as she did at this place.

How mysterious the ways of Providence in thus suddenly removing the tender mother of six young children, in the prime of life, who had enjoyed uninterrupted health, surrounded by an affectionate and happy people, and in the

midst of a career of great usefulness! "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

The following extracts from a letter of an intimate friend, the Rev. C. Elvan, of Bury, to the deeply afflicted husband, will be read with interest by the friends of the dear departed—"I have thought and sympathized the more with you, my dear brother, because I always thought there was a personal resemblance between dear Mrs. Rees and my own beloved partner, which, added to her uniform christian kindness whenever I have had occasion to visit you, made me feel peculiarly at home under your hospitable roof. And since her removal to her Father's house, I have been attempting to recall the impressions, our interviews at various times, made upon my mind respecting her.

*As a christian*, I esteemed her conversation; for I found that she had "tasted that the Lord was gracious." And as she opened her mind to me on the subject of her christian experience, it was evident that she had been led by the Spirit of God to a full discovery of the plague of her own heart, and to an appreciation of the preciousness of Christ to them that believe. She valued the bible, and the privilege of a throne of grace, and the blessedness of that hope which purifieth the heart. We shall never converse again on earth, but I doubt not of mutual recognition in heaven, where the spiritual intercourse which death intercepts below, will be resumed and perpetuated under auspices which will amazingly enrich and perfect the communion of the saints in glory.

*As a parent*, the dear departed was deeply concerned for the spiritual welfare of her children. Her daily anxieties and domestic activity, proved how she cared for their temporal comfort; and she has often expressed to me her intense solicitude for their saving conversion to God. It is true she has ceased to pray and labour, but the daily fervent prayers she offered for her children will not be lost; no, they are filed in heaven, and I trust her glorified spirit will be gladdened by the announcement there of her children being brought one by one into the Saviour's fold, till you all form a part of the one redeemed family.

As a *pastors wife*, I can bear testimony to her concern for the peace and prosperity of the church. You know, dear brother, how she sympathized with you in the several places in which you have been called to exercise the pastoral office. What was lovely in the church, she used to speak of with gratitude and joy, and what, at any time, was found to be unlovely, grieved her spirit. It always occurred to me that she must have been a help-meet indeed. But now all her anxieties are past for ever.

'That languishing head is at rest,  
Its aching and thumping are o'er;  
That quiet immovable breast,  
Is heaved by affliction no more.'

We would not if we could bring the happy spirits of those we loved back to earth again, to tread its thorny maze; they might indeed soothe our sorrows amidst our various cares and trials. But then, at what a cost to them! Once for all they have felt the parting pang, and we dare not wish them to know it again. O no, let them without ceasing wave their palms, and wear their crowns, and sweep their golden lyres, and sing the glories of the Lamb. May we be followers of them who through faith and patience inherit the promises, and soon we shall rejoin them

"Where death will all be done away,  
And we shall part no more."

The immediate cause of her decease was, a somewhat premature confinement, for which no cause could be assigned. She was attended by two medical men, who seemed to think that the case did not indicate any serious danger till almost the last moment.

But it appears quite evident from the testimony of the nurse and that of an old and trustworthy servant, who were with her from the commencement to

the close of her sufferings, that she did not expect to survive the event, yet her mind was perfectly calm; she did not seem to have the slightest dread of dying. She occasionally adverted to the difficulty of giving up her dear and young family, but at the same time expressed her full confidence in God's all-sufficiency to provide for them. At one time, and when enduring great suffering, she said, "Well, I shall soon be with my heavenly Father." The child was still-born, and she seemed devoutly thankful to God for the strength and patience she had so far received. It is probable that at that time she hoped her fears had been groundless. The result, however, proved otherwise. She called the nurse to her bed-side, and requested her to rub her hands; but in a few minutes she suddenly clasped them together, assuming the attitude of intense supplication and "calling upon God," and she spoke no more. The vail was rent, and her happy spirit left its frail tabernacle, and exchanged it for a house "not made with hands."

Her mortal remains were conveyed to their final resting-place on Friday, Jan. 10th, when Rev. T. Craig, of Bocking, delivered an affectionate and solemn address to a very numerous audience who had assembled on the occasion. On the following Lord's-day, the Rev. J. Angus, M.A., preached a funeral sermon to a deeply-affected congregation from John xi. 14, 15.

"Thou art gone to the grave, but t'wero wrong to deplore thee,  
For God was thy ransom, thy guardian and guide;  
He gave thee, he took thee, and he will restore thee,  
And death has no sting since the Saviour has died."

*Istington, March 13, 1849.*

## NARRATIVES AND ANECDOTES.

**APOSTOLIC GAS BURNERS.**—Those who claim this succession of ministers from the apostles, as the true basis of their church, and only valid foundation of their ministry, seem to me, respected readers, to have abandoned all hope of increasing their number with souls regenerated by the truth and Spirit of God. Abandoning this ground, they must keep up an incessant cry to mankind, beseeching

them to believe that they are the only apostolic and true church, and that all others are only pretended churches, and impositions on the public, and therefore unsafe. This is a grave and very important matter, if true. But what if you were to grant this claim, just for the sake of a little examination of it. Supposing we allow them a succession of ministers, from the apostles until now, and admit

that they have maintained that succession in indissoluble connexion. What then! We dispute not the regular succession, and connexion of parts of the gas-pipes, all the way from the gas-works to the streets and lanes of our city, and houses of our population. We allow the same concerning the succession of the water-pipes from the reservoir to each street and domicile enjoying the indispensable privilege of pure water. But supposing there is neither true light, nor refreshing water, flowing through these ~~successive~~ channels to the people, will any real value be attached to the pipes? Is it the burning and shining light and the pure water, or the mere pipes the inhabitants most need? If, when the people approach the gas-burners, they obtain not the brilliant light, but only an offensive odour; and if, when they come to the water-pipe, nothing but putrid streams or poisonous fluid flow into the vessels, will they continue to hold on to the pipes, just because they are well laid in succession, or will they seek a supply of their wants elsewhere? So then it is not a succession of men, but a succession of the truth and power of God on which the great stress is to be laid. It is a succession of the word of salvation, and of the salvation of the word, according to the pure gospel which we want. We want the light which the apostles preached to shine upon us, and not the offensive odour of human philosophy, human inventions, and human pomp, to emit from these apostolic gas-burners! We want the pure water of life to run through its own appropriate golden pipes, from the throne of God to our souls, and not have substituted for that the muddy streams of human tradition, and the poisonous fluid of priestly penances and ghostly fooleries! Let those who plead for apostolic ~~succession~~ as the secure foundation of their church, remember what our Lord said to the true successors in the seat of Moses—"In vain do ye worship me, teaching for doctrines the commandments of men."—Matt. xv. 9. VIATOR.

THE ANGLICAN CHURCH.—"Her whole soul," says Mr. Macaulay, speaking of the Anglican church, "was in the work of crushing the puritans, and of teaching her disciples to give unto Cæsar the things which were Cæsar's. She had been pillaged and oppressed by the party which preached an austere morality. She had been restored to opulence and honour by libertines. Little as the men of mirth

and fashion were disposed to shape their lives according to her precepts, they were yet ready to fight knee deep in blood for her cathedrals and palaces, for every line of her rubric and every thread of her vestments. If the debauched Cavalier haunted brothels and gambling-houses, he at least avoided conventicles. If he never spoke without uttering ribaldry and blasphemy, he made some amends by his eagerness to send Baxter and Howe to gaol for preaching and praying. Thus the clergy, for a time, made war on schism with so much vigour that they had little leisure to make war on vice. The ribaldry of Etherege and Wycherley was, in the presence and under the special sanction of the head of the Church, publicly recited by female lips in female ears, while the author of the "Pilgrim's Progress" languished in a dungeon for the crime of proclaiming the gospel to the poor. It is an unquestionable and a most instructive fact, that the years during which the political power of the Angloan hierarchy was in the zenith, were precisely the years during which national virtue was at the lowest point."

SERENITY IN DANGER.—In rounding Cape Horn, a few months ago, a vessel, whose passengers and crew amounted to fifty persons, was brought into circumstances of extreme peril. An irresistible gale which had been blowing some days, was driving them toward the shore, and at eight o'clock in the evening, the captain's computations assuring him that about three in the morning the ship would strike, and all aboard descend into the watery grave, he thought it right to inform the passengers of their danger. His own heart was heavy too: he had beloved relatives in England of whom he thought with emotion, while all on board was silence, and the wind continued to blow with unabated fury. "Never shall I forget the scene," he writes, "when at night Mrs. A——, one of the cabin passengers kissed her children before they were put to bed, then turning to me, with tears in her eyes, said, 'Captain, shall I ever kiss those dear children again?' He had no words of encouragement to offer! the prospect of speedy death for all on board seemed certain; but the language of the psalmist occurred to his mind,—"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



comfort me." Entering his cabin, he sat down and wrote as follows:—

"Shall I fear when I am dying?  
Shall I shrink from death's cold tide?  
Hark! an angel voice replying,  
Jesus Christ is at thy side.  
E'vil from thy path shall flee,  
He is here to comfort thee.

In my heart his love I'll cherish,  
Sinking in the swelling sea;  
Father, shall thy children perish,  
Who have put their trust in thee?  
No; thy Son has cross'd the flood,  
And will bring them home to God.

Still my hope, my strength shall rally,  
When I yield my farewell breath;  
Through the gloom of that dim valley,  
Darkened by the shade of death,  
Nothing shall my heart then fear,  
Christ, my Lord, is ever near."

At about 11 o'clock, however, the gale broke; the wind shifted, and now the exertion made to avoid the shore was successful, and gratitude succeeded to fear. "Next morning," says the captain, "when I saw the lines I had written the night before, I was led to shed tears over them: I found the Lord had indeed been with me, and had answered my prayers."

A SCENE OF FAMILY WORSHIP.—We were never more impressed with the devotion of an orderly christian household in family worship, than some years ago when on a visit to England. The head of the establishment held and still holds a place of high trust and distinction in the royal family. The titled lady who presides over the domestic scene, is one of those bright examples of christian consistency which are seldom found amidst the God-forgetting scenes of a royal court. She had been the honoured instrument in the hand of God of first leading to Christ the thoughts of him whom an apostle had taught her to strive to win by a holy conversation. She had prepared from the fulness of her own heart, and framed by the well-disciplined action of her well-stored mind, a set of beautiful, simple, scriptural prayers, which, during the unavoidable absence of her head, she used at morning and evening devotions with her household. In fact they were the common prayer of the family, as they were employed on all occasions. It was a delightful sight to see the domestics enter the breakfast room before the morning meal was taken, each a pattern of perfect neatness, and bearing in the hand a small pocket Bible. Taking their seats, the head of the family, (when present) took up bishop Sumner's Exposition of the Gospels, and announced the portion of scripture which was in

order for the morning. Every Bible was instantly opened, and every eye directed to the living word. He then read the consecutive verses on which the exposition was founded. During the reading of the scripture portion, all saw with their eyes and heard with their ears the testimony of God. When that was finished, the Bible was placed on the knee, and all attentively listened to the evangelical truths, practical inferences, earnest appeals, and faithful counsels of the devoted bishop of Chester, (now the archbishop of Canterbury.) Then followed the prayer, rich in all that was appropriate for a band of weak, unworthy, and guilty creatures approaching the mercy-seat of their God.

A HAND IN EVERYTHING.—When I used to travel for the London Missionary Society, I went to Peterborough. A farmer there had read the report of that Society. He found that we had 123 missionaries. He sent to Mr. Arundel to say, "I have a great desire to hit out something new." I question whether any member of parliament would have hit it. He said, "I am determined to have something to do with every tract distributed, every sermon preached, every school established; and for this purpose I will give a sovereign for each of the missionaries. Here is a check for £123 in order to do something all over the world." This is what I call an enlarged idea. But in the mean time another report came out, and stated that thirteen new missionaries had been sent forth. "Well," said he, "I am determined to keep it up;" and he gave another £13. If all rich young men and rich young ladies were to say, I will have something to do with every home missionary station; I will give a sovereign for each of the missionaries; I will be interwoven with their efforts; this society would soon be released from difficulties. We are stewards, and we shall be called to account for the words we speak, the thoughts we think, and the actions we perform. Oh, to give up our account with joy! Some people are in agonies on their dying bed, and some are filled with joy and peace in believing. Depend upon it, not a blush will rise on your cheek for anything you have done for God; not a bitter reflection on that account will be in your bosom on that great and awful day in your history. Let us come to the help of this society. A sovereign from

each of us would relieve the Society from all embarrassments. I do not like the word embarrassment; I never was embarrassed in my life—and I do not like to have any society embarrassed. We could set it free, if every heart and every hand were occupied in doing something for it, as the Lord our God has prospered us. Let us enter into the spirit of the apostolic exhortation, "Be ye stedfast, immovable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not (and shall not and cannot be) in vain in the Lord."

R. KNILL.

"BE COURTEOUS."—It will never do you any harm. Even if you are dealing with those who are unworthy of respect, or who cannot appreciate it, it is altogether best that you should maintain self-respect. Be courteous at all times, in all places, on all occasions, with all persons. If you are writing a review, a critique, a reply or rejoinder, or whatever else, you will be the gainer by courtesy. If you are a mechanic or merchant, you will do well to be courteous towards your customers. If you are a teacher or a physician, be courteous towards your pupils or patients. If you are an office-seeker, you will probably *ray* to be courteous. If you are a lawyer, or a politician, you will lose nothing by being courteous to opponents. If you are a minister, it will do you no harm to be courteous in the pulpit and out of it. If you are the head of a family, you will be the more respected and loved, and all the more worthy of it.

WANTED—A species of gum shoes or umbrellas, that will stand the Sunday rain or Sunday mud of this latitude. We do think that our merchants have been culpably negligent in not providing an extra article for this purpose. We have gums and umbrellas that will turn any wet coming during six days of the week; but there is something so very remarkable in the rains of the other day, that our unprotected population are prevented from getting to church. Our sympathies are really moved for their destitution, and we call the attention of the scientific world to this fact. We do not mean to say that the elasticity and imperviousness have been transferred from the shoes to conscience, for this would be impolite; but we do say we will give the loudest puff to the merchant or manufacturer who will furnish shoes and umbrellas that will be

an effectual protection against Sunday rains, and Sunday mud.

DREAMING AND WAKING.—A candidate for admission to church membership, under the Rev. Rowland Hill, being required to give some account of his first impressions as to the evil of sin and the need of the gospel, related a dream, by which he had been affected, and led to serious inquiry, to hearing of sermons, &c., When he had ended, Mr. Hill said, "We do not wish to despise a good man's dreams, by any means; but we will tell you what we think of the dream, after we have seen how you go on when you are awake."

LUTHER'S RESOLUTION.—When threatened by his enemies, and when some of his own friends were fearful, he said, "I have no other will but that of the Lord. He will do with me what he pleases. But although I had four hundred heads, I would rather lose them all than retract the testimony I have given to the holy faith of Christians."

#### YOUTH'S MONITOR.

BREAKFAST.—Breakfast has been famed as one of the most delightful of meals. And so it is to persons who meet one another, in all the bloom and freshness of the morning toilette, but certainly not to those who come down stairs with all the marks of haste and carelessness; hair poked up in any fashion, gowns unhooked, shoes down at heel, or other signs of neglect, either in male or female attire. The consciousness of this makes the party uncomfortable, and indifference to it is accompanied with surliness or want of amiability. In nine cases out of ten defect of character betrays itself in the dress, and we may take it as an index of the disposition.

EARLY RISING.—I was always an early riser. Happy the man who is! Every morning day comes to him with a virgin's love, full of bloom, and purity, and freshness. The youth of nature is contagious, like the gladness of a happy child. I doubt if any man can be called "old," so long as he is an early riser, and an early walker. And oh, youth!—take my word for it—youth in dressing-gown and slippers, dawdling over breakfast at noon is a very decrepid ghastly image of that youth who sees the sun blush over the mountains, and the dew sparkle upon blossoming hedge-rows.

## CORRESPONDENCE.

## ON SUICIDAL ACTS.

*To the Editor of the Baptist Reporter.*

DEAR SIR,—Your correspondent who has addressed you on "the Suicidal Acts of Persons in a State of Insanity," has requested the opinion of "judicious and pious" correspondents on the subject. Now I hesitate not to assert that, however pious and however judicious your correspondents may be on other matters, unless they possess such a knowledge of medicine as would enable them to be judicious on the purely medical question of the disease known by the name of Insanity, their judiciousness and piety are utterly incompetent to form any trustworthy opinion on the subject. And this is the very reason why the question as to the moral responsibility of the insane has ever been mooted by non-medical inquirers—they know not that it is one, not of theology, but of medicine.

Some time ago I read a work from the pen of an amiable and pious individual, well known among the Baptists in this quarter. His main proposition was—that God would never permit a child of his to commit self-destruction under any circumstances. Of course the simple converse of this is, that no one who commits self-destruction under any circumstances, is a child of God. Now this proposition is just as sound as if he had asserted that God would never permit a child of his to be pock-marked, therefore that no one who is pock-marked is a child of God. No doubt the author would revolt from such an assertion, and at once rejoin, that this question is one, not of theology, but of medicine. On which I inquire, Wherein do the two cases differ? Pock-marks are a frequent consequence of a disease called small pox; self-destruction is a frequent consequence of a disease called Insanity. If the former is not within the province of the theologian, neither is the latter. If the former proposition is opposed to truth and fact, and has no foundation in reason or Scripture—the latter is in precisely the same predicament.

If a neighbour precipitate himself from the window of his bed-room while labouring under the delirium of fever, who would raise the religious question about his responsibility? Who, but an insane

person, would attribute his act to anything else than the true cause, namely, bodily disease? What, then, is the difference between the delirium of the two diseases excepting this—that the one is delirium with fever: the other, delirium without fever?

Non-medical reasoners proceed on the supposition that persons who attempt or commit self-destruction have no other impelling motive to the act—an utterly false assumption! The actions of persons under the influence of delirium, whether of fever or insanity, are governed by a strong and irresistible impulse, often not only guiltless of all desire to shorten existence, but very frequently having reference to its desired preservation. A patient delirious in typhus fever, suddenly sprung from his bed, and forced himself through the iron bars of the windows of the hospital. His fall was broken by a projecting building. The remarkable part of his case was, that he escaped with only a sprained ankle, lost his delirium altogether, and was speedily convalescent from fever. Being questioned concerning the act, he stated that he imagined he saw armed men coming into the room to murder him, and had taken this method to escape from them. Did this man meditate self-destruction or self-preservation? If he had died by the act, was he guilty of suicide? In fact, was he a responsible agent?

A young gentleman, a passenger in one of our steamers, after many strange freaks, was turned out of the cabin and commanded to remain on deck. After some time, he informed the steersman that he would "take a walk in the field," and he immediately plunged into the sea. He was placed in the hospital under my care the moment the packet arrived at her destination, and in his sane moments he assured me that he mistook the green sea for a green field, and that feeling himself hot and uneasy, he thought that a walk in the field would relieve his sensations. Now if this young man had not been rescued from a watery grave, and if he had not lived to be the interpreter of his own feelings and actions, might not plausible reasons be assigned why he had been guilty of self-destruction?

Yet this was a case, not for the reasonings of the theologian, but for the treatment of the physician. It was one of pure insanity. Finding that he was troublesome, and might be dangerous to the other patients, and that the wards of a general hospital did not afford adequate means for the safety of his person, I had him removed to a Lunatic Asylum, in which he had neither been received nor detained if his case had not been one of undoubted insanity.

But, again, one or more of the senses of the insane, is almost invariably the subject of deprivation. They see visions and phantoms; are distressed by offensive odours; disgusted by nauseous flavours; experience strange sensations, and frequently hear mysterious sounds and articulate voices, sometimes commanding them to commit certain acts, under pain of damnation to themselves or others. Frequently their own lives are the sacrifice to an imperative act of obedience, (as they believe) to God himself. Non-medical readers may inquire how we can know this for certainty. We reply, first, from the repeated expressions of the patients themselves before they attempt the act; and, secondly, from their confessions after the act had been attempted. In fact, no medical man would trust a patient for one moment after he has betrayed a suicidal tendency; no medical man considers an insane patient morally responsible for his acts, but would consider himself so if he did not use every precaution to guard the patient and others from the effects of the disease; and, finally, the law of the land holds such patients guiltless, however injurious or distressing to themselves or others their acts may be. If we have no promise for, and no example of, the immunity of the Saints of God from the aggressions of other diseases, why should we expect that insanity should form an exception? And if the Saints of God experience the consequences of other diseases, why should the consequences of insanity form an exception? Who would unchristianize the devout, humble, and consistent believer if he uttered torrents of blasphemies in the delirium of fever? The most simple would be constrained to attribute such unwonted sounds to the effects of disease. Why, then, should the most sensitively scrupulous hesitate when judgment is to be pronounced on the effects of another disease, namely,

insanity? Insanity is as much a bodily disease as any other disease to which our earthly tabernacle is exposed. Diseases of other organs are manifested by derangement of the functions peculiar to those organs; and, of course, when the organ of mind is diseased, the disease will be manifested by the derangement of its functions.

Finally, on the subject on which your correspondent has requested an opinion, let it be remembered that such patients are at all times liable to the sudden incursion of a paroxysm of insanity. A word, a gesture, the sound, the sight, the remembrance of persons or things, capable of calling up old associations of ideas, may explode the mine in a moment, and induce extreme symptoms. This is a fact well known to the legal profession, and one of which its members very properly avail themselves. It is occasionally of much legal importance to establish the lunacy of an individual to the satisfaction of the jury, and frequently demands no ordinary skill and tact, such being the calmness, plausibleness, and deep cunning of which the insane are sometimes so capable. After leading the lunatic gently to a point the most remote from the true object of inquiry, counsel suddenly adverts to the particular subject of hallucination, touches the discordant string, and shews that the whole instrument is out of harmony. This fact, then, that a paroxysm of insanity may, at any time, be suddenly developed, solves the enigma which so often perplexes and grieves the sorrowing friends. They cannot believe that one apparently so sane ten minutes before, could be insane when he perpetrated the fatal act. Willing as they are to hope that disease alone was the cause—it appears beyond the reach even of hope. They cannot believe it. As well might the uninitiated disbelieve that the cold, black, tamelooking gunpowder—the very antipodes, in appearance, to brilliancy and motion—needs but the application of the smallest spark, to exhibit, in a moment, all the phenomena of light and heat, and all the activity of its fearful explosion. Experience would soon teach him, what the same instructor has taught the physician, that, so it is!

I have avoided citations from medical authorities, lest they should silence without convincing your readers. I have preferred by a brief statement of unde-

niable facts, to bring the question within the compass of their common sense, and to that I appeal. The honest, unbiased convictions of their own understandings must be more certainly and permanently satisfactory to them than the conclusions of the highest medical authorities, re-

ceived merely on the credit of great names. Your readers can now form for themselves their own conclusions: now, therefore, let them judge righteous judgment.

W. I. MORGAN, A.M., M.D.  
*Turley House, near Bradford,*  
*Wills., March 8th, 1849.*

## REVIEWS.

*The Jews, Judea, and Christianity. A Discourse on the Restoration of the Jews. By M. M. Noah, of America. London: Hugh Hughes.*

This remarkable discourse was delivered at the Tabernacle, New York, in October and December, 1844. It has been re-published this year in London, with an English preface, which contains some extracts from distinguished Jewish writers in favour of the character of Jesus of Nazareth. We introduce the pamphlet to the notice of our readers as a singular production. The English Editor says:—"We need not say that we do not subscribe to all the notions of the lecturer, and to add qualifying notes would be uncourteous. We deem it best to present it just as it came from the hands of the author. And we trust its distribution will be the means of increasing the interest of christians in behalf of the Jews, as well as liberalizing the mind of British Jews towards christianity and its Founder."

The following neat sketch of Jewish history, with the attempt to explain the circumstances which led to the rejection and execution of the Messiah, cannot fail to interest the christian reader, who will no doubt discover a strange mixture of truth and error, of candour and prejudice.

"We have the authority of early writers, of eminent christian divines, of illustrious scholars and historians, for the declaration so often preached, until it is generally believed, that all the calamities of the Jews, their persecutions and sufferings, their degradation as a nation, their outcast and despised condition in many countries even at this day, are the results of the agency our fathers had in compassing the death of Jesus of Nazareth. We are, it has been said by them, crushed beneath the cross, and our only salvation is in believing in the divinity of him whom our forefathers had rejected. Hence the great, and eager, and

natural desire to evangelize the Jews, and thus atone for what is deemed among pious christians that great sin.

Let us calmly examine the subject. Let us look at the peculiar position of the Jewish nation when those important events occurred, and ascertain by what agencies and motives they were governed and influenced.

The sins of the chosen people, principally idolatry, for which they were denounced by the prophets and punished by the Almighty, occurred before the Babylonish captivity; since that time those peculiar sins have not been repeated, and their constancy and fidelity as a nation, to their faith and principles, remain unquestioned to this day. The immense power and glory of the Jewish nation under David and Solomon long excited, as I have already said, the envy of surrounding nations. The return of the Jews to Palestine under the decree of Cyrus, at which epoch the history of the Old Testament closes, found them in a feeble condition under the Persian kings, and the entire people at one period were in danger of being destroyed by the cruel edict of Ahasuerus; and their unsettled position, together with the decay of their influence, gave rise to several divisions and sects, which greatly impaired their harmony and unity as a nation. The Persian Empire was at length subdued by Alexander the Great, 208 years after its conquest by Cyrus. The Jews attached themselves, with their usual fidelity, to Darius, and Alexander, exasperated at their decision in favour of his rival, marched upon Jerusalem; but, struck with the imposing character of their venerable faith, became their friend and protector, gave them many privileges, and selected several of the most distinguished as first settlers in his new city of Alexandria. On the death of Alexander, and the division of the empire among four of his generals, Judea became the theatre of war and intestine commotion, division and troubles of all kinds, cruelty, carnage, and oppression, until the Asmonean family, lamenting with deep anguish the wretched condition of their country and brethren, resolved to strike a blow for liberty, and for many years Judas Maccabees and brothers triumphed over their

enemies, restored peace to Jerusalem, beautified the sanctuary, and enforced obedience to the Divine law.

At length, after many trials and reverses, the Romans, under Pompey, laid siege to and captured Jerusalem, and the Jews passed under the Roman yoke, and all that was left to the chosen people was the privilege to pursue their religion unmolested; and, after unparalleled sufferings, Herod the Idumean ascended the throne of Judea, persecuted and oppressed the people, and rendered himself so odious, that, to retrieve something of his former standing, he rebuilt the temple with great splendour, but, as an acknowledgment of his tributary position, set up a golden eagle over the gates of the sanctuary. It was at this period, when the Jews had lost all power as a nation; when, broken down and dispirited, and but a shadow of their former liberty and glory remained to them; when it needed no prophetic warning to denote the final overthrow of the nation, that Jesus of Nazareth was born. They had expected some one at that period who was destined to act as their Messiah and temporal deliverer; some one who could break the Roman yoke, and change the aspect of human affairs; they sighed for liberty and vengeance, and prayed devoutly for a deliverer. Jesus of Nazareth was not the one they expected. His mission of peace and spirit of reform held forth no temporal hope to the afflicted. He had no sword or helmet to indicate the warrior or conqueror; he unfurled no banner, sounded no trumpet, prophesied no victory over the pagans, and the Jews gave themselves up to despair.

To comprehend and fully understand the peculiar situation in which the Jewish people were placed at that important crisis, we must endeavour, if possible, to place ourselves in their position. A nation once powerful, rich, and happy, prosperous and independent, the conquerors of every neighbouring power, living in the midst of luxury and civilization, enjoying a happy and equitable code of laws, with wise kings, gallant warriors, a pious priesthood, and great national prosperity, suddenly assailed by powerful pagan nations, allured by a love of gold, and tempted by the hope of plunder, contending year after year against fearful odds, their enemy strengthened by fresh levies, while their own resources were exhausted, finding themselves at length gradually sinking, a weak, decayed, defeated power, the once glorious and favoured people abandoned by hope and almost deserted by Providence, their temple, their pride and glory, wrested from them, and the beams of the setting sun falling on the brazen helmet of the Roman centurion keeping guard near the Holy of Holies. In this distracted position, and at this period of un-

exampled calamity, Jesus of Nazareth found the Jews in the commencement of his ministry.

Corruptions, the natural consequence of great misfortune, had crept in among them: a portion of the priesthood forgot the obligations due to their high order; hypocrisy and intrigue had reached the high places, and Jesus appeared among them the most resolute of reformers. Denouncing the priests and Pharisees, preaching against hypocrisy and vice, prophesying the downfall of the nation, and in thus attracting followers and apostles by his extraordinary and gifted powers, he became formidable by his decision of character, his unceremonious expression of opinion, and the withering nature of his rebuke. He preached at all times, and at all places, in and out of the Temple, with an eloquence such as no mortal has since possessed, and, to give the most powerful and absorbing interest to his mission, he proclaimed himself Son of God, and declared himself ordained by the Most High to save a benighted and suffering people, as their Saviour and Redeemer. The Jews were amazed, perplexed, and bewildered at all they saw and heard. They knew Jesus from his birth. He was in constant intercourse with his brethren in their domestic relations, and surrounded by their household gods; they remembered him a boy, disputing, as was the custom, most learnedly with the doctors in the temple; and yet he proclaimed himself the Son of God, and performed as it is said, most wonderful miracles, was surrounded by a number of disciples of poor but extraordinary gifted men, who sustained his doctrines, and had an abiding faith in his mission; he gathered strength and followers as he progressed; he denounced the whole nation, and prophesied its destruction, with their altars and temples; he preached against whole cities, and proscribed their leaders with a force which, even at this day, would shake our social systems. The Jews became alarmed at his increasing power and influence, and the Sanhedrin resolved to become his accuser, and bring him to trial under the law, as laid down in the 13th of Deuteronomy.

In reflecting deeply on all the circumstances of this, the most remarkable trial and judgment in history, I am convinced, from the whole tenor of the proceedings, that the arrest, trial, and condemnation of Jesus of Nazareth was conceived and executed under a decided panic.

It was the sedition, and not altogether the blasphemy—the terror and apprehension of political overthrow, which led to conviction, and this political and national characteristic was maintained throughout; it was that consideration which induced the Jews to urge upon Pilate a confirmation of the

sentence. It was the charge of assuming the prerogatives of Cæsar, not the name of the Divinity, which overcame the well-founded objections of the Roman governor, and crucifixion itself was a Roman and not a Jewish punishment. The opprobrious insults heaped upon the Master came from Roman soldiers, and that mixed rabble which even in our days desecrate all that is held sacred.

I place these most absorbing events before you, my countrymen, as I find them recorded in the New Testament, not to contrast things sacred with those which are profane, but that you should understand the exact position of the Jews at that time, their painful situation, their prostrate condition, their timidity, their agitation, without even a ray of hope; a people so venerable for their antiquity, so beloved and protected for their fidelity, on the very threshold of political destruction.

It is not my duty to condemn the course of our ancestors, nor yet to justify the measures they adopted in that dire extremity; but if there are mitigating circumstances, I am bound by the highest considerations which a love of truth and justice dictates, to spread them before you, at the same time to protest against entailing upon us the responsibility of acts committed eighteen hundred years ago by our fathers, and thus transmit to untold generations the anger and hatred of a faith erroneously taught to believe us the aggressors. True, it may be said that the Jews declared their willingness to let the blood of Jesus be on their heads and on the heads of their children. I do maintain that the assumption of responsibility in that case extended only to them and to their children. In the Commandments, God visits the iniquities of the father on the children to the third and fourth generation, and then only to those who hate him: who can have the power to go beyond the limits for the punishment of sin, real or imaginary, express or implied, which God himself has ordained? All the persecutions which the Jews have suffered at the hands of christians have arisen from the injustice of making one generation answerable for the acts of another.

The Jews, my friends, were but the instruments of a higher power, and in rejecting Jesus of Nazareth we have a great and overwhelming evidence of the infinite wisdom of the Almighty. Had they acknowledged him as their Messiah at that fearful crisis, the whole nation would have gradually sunk under the Roman yoke, and we should have had at this day paganism and idolatry, with all their train of terrible evils, and darkness and desolation would have been spread over the face of the earth. But the death of Jesus was the birth of christi-

anity; the Gentile church sprang from the ruins which surrounded its primitive existence; its march was onward, beset with darkness and difficulties, with oppression and persecution, until the sun of the Reformation rose upon it, dissipating the clouds of darkness which had obscured its beauties, and it shone forth with a liberal and tolerant brightness, such as the Great Master had originally designed it.

Had not that event occurred, how would you have been saved from your sins? The Jews, in this, did nothing but what God himself ordained, for you will find it written in the Acts of your Apostles, 'And now, brethren, I know that through ignorance ye did it, as did also your rulers.'

It has been said, and with some commendations on what was called my liberality, that I did not in this discourse, on its first delivery, term Jesus of Nazareth an impostor—I have never considered him such. The impostor generally aims at temporal power, attempts to subsidize the rich and weak believer, and draws around him followers of influence whom he can control. Jesus was free from fanaticism; his was a quiet, subdued retiring faith; he mingled with the poor, communed with the wretched, avoided the rich, and rebuked the vainglorious. In the calm of the evening he sought shelter in the secluded groves of Olivet, or wandered pensively on the shores of Galilee. He sincerely believed in his mission; he courted no one, flattered no one; in his political denunciations he was pointed and severe, in his religion calm and subdued. These are not characteristics of an impostor; but, admitting that we give a different interpretation to his mission, when 150,000,000 believe in his Divinity, and we see around us abundant evidences of the happiness, good faith, mild government, and liberal feelings which spring from his religion, what right has any one to call him an impostor? That religion which is calculated to make mankind happy and great cannot be a false one."

#### BRIEF NOTICES.

*Prize Essay. The Claims of the Sabbath on the Working Classes, By James Craig. Introduction by Professor Symington, D.D. London: Houlston & Stoneman.* Another appeal from Scotland on behalf of the day of rest; written too by one, Dr. S. tells us, who, when young, "did not enjoy the advantages of education in the degree in which they are accessible at the present time, by persons in the lowest circumstances of life." In fact Mr. C. was left fatherless and then motherless in early life. "It is to us a 'token for good,' that from the operative classes of society, so deeply interested in it, and from the young of these classes too,

there should have appeared, of late, such a demonstration of sound views, in vindication of a Sacred Institution, involving, in the highest degree, the honour of God, and every interest of man."

*Statement of the Past Proceedings in Parliament, with a view to the abolition of Church Rates, and Reasons for an Immediate Settlement of the Question.* London: Tyler & Reed. As only the printers names appear on this pamphlet it would seem that it was designed for private circulation only,

and not for sale. If this were so, we think it should not have been; for it contains some very valuable information which all who are interested in the question would wish to possess.

*A Present from Age to Youth; by William Innes; London: Hamilton's;* is a pretty little red gilt book—good outside, but better in; very suitable as a present from uncles or aunt to an obedient little nephew or niece, or from a teacher to a deserving pupil.

## CHRISTIAN ACTIVITY.

### EVANGELISTIC LABOURS.

GERMANY.—Extract of a letter from Mr. Onoken to J. Harbottle, dated Hamburg, Feb. 28, 1840:—

"My dear Brother,—I could not find time to convey my acknowledgements to you, and other brethren with you, who take an interest in our work before now.

From the 18th to the 26th Jan., we had here in Hamburg a conference of about fifty brethren, pastors, deacons, evangelists, &c., from all our churches in Germany and Denmark. The primary object of this meeting was to encourage and strengthen each other, and thus to fit us for greater devotedness in the Lord's cause. These objects, I trust, have been to a good extent realized. Four associations of churches have been formed with a view to keep up a regular intercourse among the churches, and to labour together for the spread of the gospel. Each of these associations forms a kind of missionary union, and sends out as many brethren as their means will allow. The brethren present also agreed to propose to the churches that we form ourselves into a union, which is to hold a triennial convention. Our meetings were delightful. The fact to me alone of seeing so many brethren whom the Lord has raised up in defence of his own truth, within the last few years, was overwhelming. If human nature was not what it is, there could not be a moment in my life without feelings of the deepest gratitude to our adorable God for what I have lived to see. The eight precious days we spent together from nine in the morning till half-past nine in the evening, closed with a love feast, in which the whole church participated. That evening was like heaven begun upon earth.

The Lord is now working wonders, not only in the liberty we now have of preaching the gospel everywhere, but still more in the out-pouring of his Spirit on the dry bones. Wherever we go, or send our brethren, large numbers of hearers flock

together, and sinners are converted. The cry, "Come over and help," meets us from every quarter, and we are doing what we can to meet these urgent calls. Five brethren have been quite recently appointed to the missionary work. To-night I am writing to another brother at Verden, in Hanover, to devote himself to the work of an evangelist, as from five or six villages near Vorden the people are begging to send them a preacher. Two other brethren are receiving a little private instruction, who have been already engaged in missionary labour, and will leave this, one for Baden, the other probably for East Friesland in five or six weeks. We want, however, other brethren for the south, Elsass, Wisnau, &c. Help us with your prayers, dear brother, that the Lord of the harvest may raise up men after his own heart. In the vicinity of Hamburg our work is also increasing, so that our preaching stations multiply. God is blessing his own truth, and the work of the Lord is prospering in our hands. Next Lord's day, I hope to immerse ten or twelve believers. In 1848 we immersed here sixty-seven believers, and on the whole about 800 believers were added to our churches. Two of our brethren have been appointed to labour for the good of sabbath schools, a measure which under God's blessing will be attended with much good. Our brethren at Pesth are still at their post, and though at present wisdom dictates to keep silence, they are waiting to renew their efforts at the first favourable opening—the same observation holds good of Vienna. In the Silesian mountains the work is prospering among the Catholics. The dear brother who has been instrumental in raising the church there, composed of sixteen Roman Catholic converts, was also here. We are full of hope and expectation as to the future, believing that God has set us here for the defence of his own truth. But oh! the time is now big with events, and every consideration that can be thought of should now induce us to stretch every nerve in the spread



of the gospel on the continent. Most happy shall we be to receive from you, or the brethren in your part, powerful aid.—Your affectionate brother in the Lord.

G. J. ONOKEK."

AUSTRIA.—In a communication of an earlier date, to his brethren in America, Mr. Oncken says:—"The opening in Austria for the spread of the gospel has, ever since my visit to Vienna last summer, occupied me much. Since then, we have received gratifying intelligence from our brethren, stating that in about four weeks nearly ten thousand tracts had been distributed at Vienna, which had been eagerly received; and that there was a cordial desire expressed by those who heard me when there, that I might return. These favourable indications, the fact itself that at the Austrian capital we have free access to the people, and above all that they are without the Scriptures and the preached gospel, have been such powerful considerations with us, that we have requested brother Hinrichs, at Stettin, to proceed to Vienna without delay. Brother Kobner leaves to-morrow for Stettin, to occupy brother Hinrichs's place. We accompany our brethren with our prayers and best wishes, and trust in the Lord that their labours will be crowned with success. We forwarded this week 20,000 tracts to Vienna, and next week a case with Scriptures will follow.

From Hungary we have also cheering news, as far as the zeal and constancy of our brethren are concerned. At Pesth an outbreak was every day expected, which, if it took place, might expose strangers to much danger. The Scottish missionaries had already left, but our brethren were resolved to maintain their post as long as possible. Five new tracts in Hungarian had just left the press, and the brethren were zealously engaged in sowing the good seed."

## REVIVALS.

CANADA.—The *Montreal Register* of Feb. 22, says:—"We rejoice to observe, in our American exchanges, accounts of revivals, in various parts of the Union, and among churches of different denominations. It would afford us great pleasure to be able to report the occurrence of similar events in our churches here; but as yet, the winter appears to be passing away without any disturbance of the lethargic dulness that too generally prevails. One exception however, has come to our knowledge within these few days, which we gladly mention. At St. Andrews, C.E., brother Dempsey, the pastor of the baptist church, has lately held a series of meetings, on which a signal blessing has rested. We are not able, at present, to communicate full particulars; but it is cheering to be authorised to state that between twenty and thirty persons afford evidence of conversion. May we hope that this is the beginning of a great and influential movement in the churches? Assuredly it is much wanted."

The *Christian Guardian* gives the following statements:—"It affords us much pleasure to state that an extensive revival is now in progress in this city, on the West circuit. Already some sixty individuals have united with the church on probation, and the work is still advancing. In different parts of Canada, East and West, we rejoice to know that special services are being held more generally than for some years past. The result is, that many hundreds have already been converted. We speak of cases which have come within our own knowledge; and, we doubt not, that on many circuits from which we shall hear, hundreds more have also exchanged the degrading slavery of the sinner for the glorious liberty of the child of God."

## BAPTISMS.

### FOREIGN.

INDIA, *Agra*.—One European female was baptized at Agra, by the Rev. Mr. Williams, on the 6th Dec.

*Chitaura, near to Agra*.—The Rev. Mr. Smith writes, that he had the pleasure of immersing two new converts from Hinduism on sabbath-day, Dec. 10.

*Narsigderchok, South of Calcutta*.—Three native brethren were baptized by Rev. Mr. Lewis, at this station on Dec. 17.

*Dum Dum*.—Two persons, one an East Indian, and the other a native female of the Madras Presidency, were baptized on a profession of their faith in Christ by Rev. Mr. Lewis on Dec. 24.

*Jessore*.—The Rev. Mr. Parry writing from Jessore, under the date of Dec. 20, says, "I returned last Tuesday from Sateriya, where I spent twelve days in instructing the native christians and in preaching the gospel to the Mohammedans chiefly, who resorted to me daily for the purpose of enquiring about divine things. The following particulars relative to my labours and the twenty one converts who were baptized during the above period, will I hope, prove interesting. The ordinance of baptism was administered to the said converts in four villages and on five occasions. In each place a large number of spectators were present to witness the ceremony. I was

much pleased to observe the sedate and serious behaviour of the spectators, who listened also with much attention to the addresses I had to deliver before going into the water; many observed that ere long all would embrace christianity. Kaln, with his family, consisting of his wife, father and mother, rather aged, and a sister, were baptized in a lake on a Sabbath afternoon. Manik, who has been a member for about a year of the Sateriya church, had the infinite pleasure to see his wife and mother put on the Lord Jesus Christ by baptism. Eight individuals were baptized towards the forepart of the Lord's-day in a lake adjoining Sateriya. On Monday three more candidates applied for baptism, and having satisfied ourselves that they had gospel knowledge and were sincere believers, they were baptized in the afternoon opposite to the village where they reside, in the presence of their neighbours, relatives, and friends. Last Lord's-day, three candidates applied for baptism. Two of them are the brothers, and one a lad of about fourteen, the son of one of the native preachers of Sateriya. Their knowledge of the gospel appeared to be clear and full, and some of the brethren testified that they attended worship regularly, and their walk and conversation were in conformity to the commandments of God. The above believers were baptized in the presence of a large number of spectators who had assembled at the water-side from several adjacent villages; many of them seemed to view the ordinance with great seriousness. A large number of women, besides men, assembled at the water-side to witness Phelan's baptism. After the performance of the rite, all of us returned with her to her house, and we had worship, and I read from the Acts relative to the Eunuch's baptism. Ere long I intend (D.V.) to visit Sateriya again, as I hope several converts will be ready to be baptized. The late baptisms have made a stir, and we have heard many a Mohammedan remark, that the time has arrived for christianity to prevail, and that ere long both Hindoos and Mohammedans will become christians. On our way to a certain village, we met a Mohammedan with whom Ali Muhammad is acquainted, and he asked him about a certain individual who had expressed a desire to embrace christianity. The said individual in reply, said, 'Why do you ask of this or that person? Cannot you see that the whole country is about to rush into the true religion, and therefore you all will be wearied.' Blessed and praised be God for the success and encouraging prospects!"

*Madras.*—Mr. Page writes, Dec. 10—"I am happy to inform you that we have had some additions since I last wrote, and are

expecting others. Two persons, a respectable tradesman and his wife, were baptized on the 3rd inst. The wife of the young man whom I first baptized, has also been received by the church, together with a young person residing with them. In the latter I gather the first-fruits of my bible class in the Sunday school."

*MAULMAIN.*—Mr. Simons says—"It affords me pleasure to give you information of additions made to the English baptist church here. On the 8th inst., (November) Miss P., sister of Mr. E. P., was baptized in the river Salwen, by the Rev. H. Howard. Last Lord's-day, early in the morning, eight young converts, five females and three males, were also baptized in the same place by Mr. Howard, assisted by Mr. Stevens, the father of one of the candidates, an interesting youth nearly ten years of age. He had given evidence of his interest in the Saviour for some time, but was not encouraged to ask for baptism on account of his age. We hope others are near the kingdom, and will soon come forward to tell of the good things the Lord has done for them. Most of the candidates recently baptized are pupils in Mr. Howard's school, two of them are his own daughters. They, with two others, it is believed, have cherished hopes of their interest in Christ for nearly two years. There are signs for good among the natives. Next Lord's-day a Burmese woman will be baptized by the Rev. J. Haswell, pastor of the Burmese church. Among the Talings there are a few promising inquirers after truth. The Rev. J. G. Binney baptized, on June 2nd, twenty Karens, men and women, and August 13th, one Karen man. We feel thankful for these tokens of the Divine favour following our labours. May the Lord continue to bless us, and cause many around us to turn to Him with full purpose of heart."

*CANADA.*—Brother Crellin of *Whitby*, baptized seventeen persons on Feb. 5. Brother Chandler baptized four at *Harford* a short time since. On Feb. 25, brother Dempsey baptized four at *St. Andrews*, and expects to have the pleasure of baptizing several more ere long.

#### DOMESTIC.

*DEVONPORT, Maria-square.*—On March 1, Mr. Horton baptized three candidates - one, a male, a native of Germany - one, a female, a widow indeed, and one brought up in the Sunday school. We had a large attendance, and Mr. H. read our extracts from Hon. and Rev. B. W. Noel on baptism. It is matter for gratitude that we seldom have a baptism without some good being done to the souls of spectators. Three, we have reason to hope, were converted by the blessing of God on our baptismal service, Feb. 1, reported in your last number.

**OSWALDTWISTLE, Little Moor-end, Lancashire.**—In the sequestered vale of Roden is a spot which is seldom visited, and through it runs a clear stream of water, which we usually select for our immersion services, on which occasions we have many spectators, for the neighbourhood is very populous. On March 4th, four male believers put on Christ by baptism before a large concourse of spectators—one, an aged man, whose hoary locks proclaimed his lengthened years, and three young men. One of them had been a Wesleyan scholar, but became convinced that infant sprinkling had no foundation in the Word of God. The other two were husbands of believing wives, whose "good conversation" had, we believe, gained them. Mr. Bamber addressed the crowd, and copies were distributed of the hymn beginning,

"Hast thou said, exalted Jesus,  
'Take thy cross, and follow me.'"

We hope good impressions were made on many. G. H.

**INLAND, Coleraine.**—Mr. Brown baptized a candidate here on sabbath evening under very interesting circumstances. The candidate had been a member of the church long ago, though unbaptized, and was excluded for sin. The Lord has shewn him the evil of his way; he has confessed his sin, and given evidence of repentance. According to his own account he understood baptism when he was formerly a member as he does now, but lived in the neglect of this known duty, and in his opinion there was a connexion between his sin of omission and his sin of commission. His conscience became blunted, and having in the first instance taken the liberty to trifle with a *known duty*, he next took the liberty to tamper with *known sin*, and at length fell into open transgression. The light that was in him was darkness, and the darkness how great! But the spirit of God has convinced him afresh of sin, and led him anew to the blood of Jesus, to cleanse him from all guilt and pollution. Convinced that God has forgiven him, we forgive him also, and very cordially restore him to his place in the church. The receiving of him is as life from the dead.

**Ballina.**—Mr. Hamilton says—"Yesterday evening, Feb. 2, I had the pleasure of baptizing the Rev. George M'Namara and his wife. The meeting was very solemn, and I trust that very many enjoyed the divine presence. Mr. M'Namara was formerly Romanist curate of Killian Backs, and then of Killmore Enis. Having been led to renounce popery, he spent his time with Mr. Naught at Achill and subsequently was appointed protestant curate of Crossmolina, where he married. Previously to this however, his wife and her sister had been convinced of believers' baptism. His intercourse

with them and two members of our church residing there, led him to consider this subject; and hearing of my preaching at M——, he came, and finally decided upon joining our church. Before receiving Mr. M'Namara, I had an interview with Rev. G. Read, curate of this parish, who expressed a favourable opinion of his piety and qualifications for usefulness. One of our members at C——, used occasionally to hear him, and he reports well of his preaching talents. His intimate acquaintance with the habits of the people, and the Irish language, are most important in this country. For the present, Mr. M'Namara will help me here, until the committee determine whether they can employ him as an agent. Last Lord's day, February 4, Mr. M'Namara preached to us twice, and with great acceptance. At the prayer meeting he spoke in the Irish language, and the poor people, converts from popery, were indeed charmed.

**BOSTON FEN, Lincolnshire.**—We had another baptism, Dec. 24, of two persons in the river at Cowbridge. The day was very cold, and some of the spectators expressed their conviction that we must be sincere or we should not thus expose ourselves to danger at such an inclement season of the year. One was a girl of sixteen—a teacher; and the other a man of middle age, who had long resisted convictions, but hearing an open-air sermon from the text, "What meanest thou O sleeper, &c." he became serious, and at length found peace in Christ. His wife was already a member.

**HAYLE, Cornwall.**—We have had several baptisms here lately. On Dec. 31, a friend who had been a Methodist lay preacher, was immersed in the river before many spectators. Jan. 7, two more were baptized, both of whom had been Wesleyans; and Feb. 4, six more, who had been Methodists. One was a venerable sea-captain, 74 years of age. Our Wesleyan neighbours are not a little disturbed by these movements, and have been distributing "Thorn's tracts."

W. H.

**ANLINGTON.**—Two persons were baptized by Mr. Richard Hall, the pastor of the church, on March 7. Both were very interesting cases. One was an aged woman, whose 71st birthday had passed the day before, and who, being very infirm, was pronounced by some unable to be baptized; the other, a young man, whose serious impressions were dated from the prayer offered at his marriage. Afterwards, Mr. Frise, of Fairford, preached to a numerous auditory, from, "He went on his way rejoicing."

**BIRMINGHAM, New Hall street.**—Five believers in Jesus were immersed by Mr. O'Neill, on sabbath evening, Feb. 18, and added to the church on the following sabbath-day.

W. H.

**TENBURY, Worcestershire.**—In Nov. last, Mr. Godson baptized a young lady from Malvern, formerly in the countess of Huntingdon's connexion. In Dec., three more thus followed the example of their Lord—two were in the bloom of youth, and the other had been an Independent at Ludlow, at which place much inquiry now exists respecting believers' baptism, which was first excited by some lectures on the subject by certain respectable individuals who had come to reside there. There is no baptist church at Ludlow, though within the last two years as many as forty of the inhabitants have been immersed, and several inquirers and candidates are now waiting for instruction and baptism. Mr. Godson will soon visit them, and suggests that this town presents an inviting field for Home Missionary cultivation, and wishes you would send a grant of baptism tracts. Mr. G. lately received the proceeds of a public tea-meeting as an expression of respect.

**SHEFFIELD, Eldon street.**—On sabbath-day, March 4, seven believers put on the christian profession by being publicly immersed in the name of the Father, and of the Son, and of the Holy Ghost. The ordinance was administered by Mr. T. Horsfield, and took place in the afternoon, in the large swimming bath belonging to the Public Bath Company. The service was solemn and interesting. The candidates consisted of the young and old—the aged disciple, his head silvery with age—the young in the spring and vigour of health—and one in the prime of manhood, who had long served the Redeemer, having been a local preacher among the Wesleyans for some years. Altogether it was a happy season—the first addition to the newly formed church at the above place. We hope it will be but as a drop before the coming shower. In the evening the newly-baptized were received into the church, which now numbers upwards of fifty members. E. L.

N.B. A few tracts would be useful.

**HAVERTHOREWEST.**—After a discourse by our pastor, Mr. D. Davies, on the duty of believers to fulfil all righteousness, Mr. J. Davies of Sandhaven, baptized three believers on Tuesday evening, March 6; and on Jan. 9, Mr. Williams of Shrewsbury, baptized four candidates; one had been an Independent, and two were from the sabbath school. W. E.

**LEEDS, Byron-street, General Baptists.**—Eight more believers were baptized on sabbath evening, Feb. 25, when our chapel was again crowded. It was a solemn and impressive season, and we trust serious inquiry will result. Since this service took place, eight more, chiefly Wesleyans, have expressed their desire for baptism.

J. E. M.

**ABERSYONAN, English Baptist.**—The Lord has again favoured us with another addition to our church. On Sabbath evening, March 11th, our pastor, Mr. Price, after a discourse by Mr. Thomas, of the Baptist College, Pontypool, immersed sixteen persons, three males and thirteen females. The candidates were of different ages, from sixty down to fourteen, and there were among them—husband and wife, parent and child, brother and sister, the widow and the orphan. Some of them were from the Sabbath-school, and others had been induced in the first instance to attend our place of worship in consequence of a prayer-meeting having been held in their own houses. A solemn and deep impression appeared to be produced on the crowded assembly. On the following Lord's-day evening, all these for the first time sat down at the Lord's table.

**LOUGHWOOD, Devon.**—We have lately had a pleasing baptism in our very ancient place of worship. On March 4, three believers thus put on Christ. Two were young teachers, the other an aged "impotent man," who has attended our place thirty-five years. It was pleasing to observe with what readiness and alacrity he laid aside his staff, and prepared to descend into the water. Many were much affected by the scene, and good, we hope, was then done. We are reviving, for our prayer meetings are well attended.

J. S.

**COLCHESTER.**—Never but once have I seen a baptism reported from this place, I therefore desire to state that on Lord's-day, Feb. 25, after a discourse on the subject, Mr. Langford immersed five believers, before a large congregation. Two, advanced in years, were a husband and his wife, who had long lived without hope and without God in the world; the other three were young persons, one of whom had been an Independent. Others are coming forward.

J. O.

**GREAT ELLINGHAM, Norfolk.**—On Lord's-day evening, March 4, Mr. Cragg, our pastor, immersed three male teachers of our sabbath school. One, the youngest son of a deacon; another, the third in a family which has been recently led to a consideration of this christian duty. The place was crowded, and we trust good was done.

**RNOS HIRWAIN, Carnarvonshire.**—Seven believers in the Redeemer were baptized by Mr. Pritchard, March 4. Mr. P. came amongst us in August last. The Lord has blessed his ministry. We have now twenty-eight candidates for baptism and fellowship.

B. R. E.

**CARDIFF, Tabernacle.**—On Friday evening, Feb. 2, after addressing the audience at the water side, our pastor baptized three female candidates. One a sabbath scholar. Others will soon follow.

C. H.

IPSWICH, *Turret-green*.—On Lord's-day, March 4, we had the pleasure of seeing four believers pass through the baptismal waters, two of whom had for some time worshipped with us, and have now been brought to decision through the instrumentality of our esteemed pastor. The other friends had for many years been associated with Independent churches, but had become convinced of the propriety and truthfulness of christian baptism, by a careful and prayerful perusal of the New Testament. Three of these were added, the fourth (an active teacher) returns to his accustomed sphere of labour in a neighbouring town. G. R. G.

LANGLEY, *near Clavering*.—Brother Payer writes, March 1, "It gives me great pleasure to inform you, that on the 31st of December last, after a discourse by my eldest son, now at Landbeach, I baptized two youthful disciples—one a female, once a scholar, and now a teacher—the other, my second son, aged 17, who is also a teacher. And on the 25th Feb. I baptized another young female, cousin to the above, and standing in the same relation to the sabbath school—once a scholar and now a teacher."

DEBONO, *Northamptonshire*.—Our minister immersed another believer on the first Lord's-day in March; and on the evening of the same day discoursed to a crowded audience on the death of one who had but recently made a profession of his faith by baptism. Our brother died in full assurance of hope, and we trust the service was profitable to many. R. C.

KINTON-IN-LINDSEY, *Lincoln*.—Nearly three years have passed since we had a baptism. Mr. Julius Cæsar Smith, having removed from Magdalen, Norfolk, to this place, we hope the cause of the Redeemer here, which has long been languishing, will, by divine blessing, be revived. On Feb. 18, Mr. S. baptized one young female in the presence of a large and attentive assembly.

NEWPORT, *Monmouthshire, English*.—On the evening of Feb. 28, our pastor, Mr. Allen, immersed one young man from our sabbath school bible class, the third brother in one family who has thus given himself unto the Lord and his people. H. N.

DISS, *Norfolk*.—The ordinance of christian immersion was administered here by our pastor on the first Lord's-day in Feb., when two young men thus put on Christ. Several, who are inquiring the way to Zion, will, we hope, soon follow his example.

COLSFORD.—Mr. Penny baptized three believers in the Saviour, Feb. 25. One was the daughter of a member, another the sister of a member, and the other had been a Wesleyan.

HIGHGATE.—On the first sabbath in March, two young females were buried with Christ by baptism.

CAMBRIDGE, *Zion Chapel*.—On Lord's-day morning, March 4, four believers were baptized by Mr. Keen. One of them had been a Primitive Methodist about twenty years, but lately saw it his duty and privilege to "follow the Lamb" through the watery tomb. Another (the daughter of the above) has been a consistent Wesleyan for six years, but has now become a baptist. The others were fruits, through mercy, of the labours of him who baptized them. We have a good prospect before us. In the midst of a thickly populated district where sin abounds, we have a large and regular congregation of attentive hearers.

LOXOTOWN, *Herefordshire*.—After a discourse by our pastor, Mr. Jeavons, three believers were immersed, Feb. 25. Two were man and wife; the former was convinced on witnessing a baptism in December last. The other was a young female sixteen years of age, whose christian knowledge and experience afforded us much satisfaction and pleasure. A spirit of inquiry prevails, which is promising of good. W. P.

P. S. The sale of the *Reporter* has increased three-fold this year.

CASTLE ACRE, *Norfolk*.—One candidate was baptized at our branch station at Barney, on Lord's-day, Feb. 25, and on March 4, our pastor, Mr. Stutterd, immersed two believers. Our chapel was crowded to excess. The Wesleyans have been delivering lectures in opposition to our views. But in this we rejoice, because the truth will be promoted thereby. Both the candidates had been Wesleyans; one of them was nearly eighty years of age, and had been a member of that body thirty years. J. B.

BLOOMSBURY CHAPEL, *London*.—The ordinance of baptism was administered for the first time on Monday evening, March 12, when, after a very original and faithful sermon from the Rev. W. Brock, three persons were immersed. One of them was a converted Jew. On the Wednesday noon following, a clergyman's daughter attended to the duty of baptism.

GLASGOW, *Baronial Hall*.—Three believers were immersed by our pastor, February 18, after an address by Mr. Swan of Birmingham. It was delightful to see the young thus early in life consecrating themselves to Him who redeemed them. J. M. F.

PINCHBECK, *near Spalding*.—On Wednesday evening, Jan. 24, one believer was baptized, and on Lord's-day, Feb. 4, another, a young man, whose father, mother, and two brothers, are also members with us. May they all be preserved to the end! J. B.

HACKNEY.—Yesterday evening several persons were baptized by the Rev. Dr. Cox, at Mare-street chapel, Hackney. The Hon. and Reverend Baptist Wriothley Noel witnessed the administration of the rite.

**BEDALE, Yorkshire.**—One youthful disciple of the Saviour, who had been a scholar, was baptized into Christ, Feb. 25. And on March 18, Mr. Stubbing baptized three believers for the G. B. church at Brompton. On the evening of the same day our pastor baptized a "widow indeed" for our own fellowship.

**DEBBY.**—At *Mary's-gate*, eleven; and at *Brook-street*, nine, March 4. These were solemn and memorable services—the places of worship in which the ordinances were administered, were crowded.

**SHARNBROOK, Beds.**—Three believers in Jesus were baptized by Mr. Williams, on March 4, whose ages were eighteen, twenty-four, and seventy-four. M. W.

**SALTASH.**—Mr B. Nicholson immersed three female believers in the Lord Jesus, on Lord's-day, March 4.

[Will our friends permit us to remind them that all reports of baptisms and other intelligence should reach us by the 20th of the preceding month. We uniformly use up all that reaches us by that time, but cannot engage to insert any that may come later. We would also again request any friend residing in any city, town, or village, to send reports. They need not wait for authority. All we require is, a plain statement of facts, which any person who can write at all is competent to furnish in his own way.]

## BAPTISM FACTS AND ANECDOTES.

**DOUBLY DIPPED.**—When Mr. Proby, a clergyman of Winchester, took a crotchet into his head about adult baptism, and got himself immersed from head to foot in a running stream, immediate proceedings were taken against him in the Ecclesiastical Court, and he has been condemned to a suspension of three years from the functions and emoluments of his office, besides being obliged to pay the full costs of the suit. Thus is he doubly dipped, and over head and ears, we suspect, both ways.—*Evening Mail*.

It may serve the purpose of the *Evening Mail* to write in so flippant a manner on a grave subject; but it is no light affair. We are quite willing to grant that Mr. Proby should have quitted the Church when he renounced her baptism and treated it as a nullity, which he undoubtedly did, by being immersed on profession of faith; but what a state of things is revealed to us in the extract we have given! How different from the times to which we all refer as the pattern-times of the Church! What is there "apostolic" in suspension and pecuniary penalty? Mr. Proby will probably think it his duty to preach the gospel, notwithstanding the prohibition of the court: if so, we hope that he will act according to his convictions; but he will expose himself to prosecution and imprisonment. The "Apostolical" Church will lay hold upon him and send him to jail, for daring to obey the dictates of conscience. He may become a Dissenter, and take the pastorate of a baptist church, but he will not be safe even there: the bishop's men may drag him from his home and his flock, and within the walls of a dungeon he may find leisure to reflect on the peril incurred in offending a successor of the Apos-

les. Such is religious liberty in England, in the nineteenth century. And the Church which stands ready to perpetrate these iniquities, we are continually told, is the Church! *Montreal Register*.

**A CURIOUS CHRISTENING.**—A Taunton paper mentions a singular circumstance which occurred at a christening in one of the neighbouring churches. Some intimate friends were invited to attend the ceremony. One of the parties, finding that the male sponsor had never been christened, resolved to play off a joke upon him. Accordingly, when the clergyman asked for the sponsors, the sly gentleman, with the greatest nonchalance, said, "I wish to ask you a question, Sir: can a man that has never been christened stand for another?" "Decidedly not," was the reply. "Well, then, Sir, the gentleman who is about to be godfather for the child has never been christened!" "Never been christened!" repeated the clergyman, "then I cannot permit the ceremony to proceed!" Consternation was depicted on the countenances of all. "Could not the Rev. Gentlemen step aside from the usual course for once?"—but he refused to comply with the wishes of all except the wag, who immediately suggested a plan to obviate the difficulty. "Could not the Rev. Gentlemen christen the godfather, and I will stand for him?" "Decidedly I will," replied the clergyman; and, after a little persuasion, he was induced to be christened, and then, and not till then, he was allowed to officiate as sponsor for the child.

[Now this newspaper tale may be true or it may not; yet as it is neither impossible or improbable, it serves to set forth the ridiculous position in which parties may be placed by this unscriptural ceremony.]

## RELIGIOUS TRACTS.

**DOMESTIC SERVANTS.**—I may here observe, that there is a class of persons in London, that I have felt some considerable degree of interest in, and desire for their spiritual welfare—and these are female domestic servants. From personal intercourse, and conversations I have had, I am satisfied that the ranks of unfortunate females are greatly augmented from this class; love of dress and gaiety, and being too early removed by circumstances from parental care, and very frequently from want of parental good example and instruction, evil habits and desires have taken possession of the mind, bad practices have followed, loss of situation and loss of character come next, and after having exhausted money and clothes, and having no one to fall back upon for either advice or shelter, the alternative or result, is too often a life of disgrace and misery. Let, then, as many of us as feel desirous to promote the glory of God, in the salvation of souls, think of this class of people, so near to us; and yet, alas, how little are their precious souls cared for by those by whom they are employed! Oh for some approach to the patriarchal simplicity of that good man of old, recorded in Ruth ii. 4.—“And, behold, Boaz came from Bethlehem, and said to the reapers, The Lord be with you. And they answered him, The Lord bless thee!” Blessed picture! oh that the hearts of the masters were turned to their servants, and the hearts of the servants to their masters! I have found that of all publications distributed amongst the generality of female servants, none appear to be so profitable as the little books published by the Tract Society, and suited to children of from eight to twelve years of age, such as the Child's Companion, Sunday School Biography, and similar to these. Now I conceive that the reason of this is, that many, very many, of these young females have had, either in town or country, the advantage in early life of sabbath school instruction, and there received similar little books, as rewards, from their superintendents and others; but removal from the peaceful atmosphere of religious instruction, to scenes of bustle, excitement, and artificial usages of society, has, for a season, buried the good impressions received, and it may be they have passed away and been forgotten. But when those little books come again before their view in the well-known covers, and the long forgotten hymn or text meets the eye, dormant feelings are often re-kindled, early and blessed remembrances are awakened, the sabbath school, the smiling class, the kind teacher, are all, as it were, brought

before the mind's eye; then it is, not frequently, the heart becomes warmed, the feelings softened, and it may be under the softening influences of the Holy Spirit, prepared to receive once again that seed, which he, whom they have long neglected, is ever waiting graciously to deposit in the heart.

**HOSTLERS AND STABLEMEN.**—I have circulated a great number of tracts amongst hostlers and stablemen in public mews. In one mews I had been in the habit of visiting on Saturday evenings, after all the stables were shut up, and putting a tract under the stable doors, that the men might find them when they came to work in the morning; and, on visiting a poor man, a horse-keeper, in a court out of Gray's-inn-lane, I found, carefully preserved and well read, some of the tracts which had been put under his stable door. He told me that he knew some person had put them there for him, and that he looked for them regularly; that he had preserved and read them, and that now he was ill, their contents had comforted and instructed him. I was very thankful for this little token for good, and hope it is not in vain. The man was formerly greatly addicted to swearing and bad language to the horses and his fellow-men; but a christian friend, who works within sight and hearing of him, informs me that he has never heard him swear, use filthy language, or be the worse for liquor, since he has returned from his sickness to his work again.

**APPLICATIONS FOR GRANTS.**

**MONMOUTHSHIRE.**—Having seen in the *Reporter* that you are in the habit of making grants of tracts for distribution, I take the liberty of asking for a donation. My situation is a humble one, but my occupation being in a factory, where there are a great number of persons employed, I believe there is a wide field for usefulness before me, and as I am not in circumstances which will allow me to make purchases of tracts, I beg to solicit your aid. My request is entirely unconnected with the baptist church of which I am a member, or the sabbath school of which I am a teacher, but from a wish to endeavour to do good in my own way.

[This application is a little out of order; but as we love to encourage those who wish to do good in their “own way,” a parcel will be sent.]

**WILTSHIRE.**—Seeing that you are in the habit of supplying poor churches with grants of tracts, I take the liberty of applying, as I think there is no village where

they are more needed than in this dark place. We are a poor people, therefore we need assistance, especially at this time, when the church folks are doing every thing in their power to oppose us; but I assure you we are not asleep. If it should fall to our lot to have a parcel, we shall deem it a great favour, as they will furnish us with ammunition for our spiritual warfare.

DONATIONS have been forwarded to—

	Handbills.	4-page.
Stratford, Essex.....	500	.. 25
Coalville.....	500	.. 25
Limpley Stoke.....	500	.. 25
Ilminster.....	500	.. 25
New Shoreham.....	500	.. 25
Sheffield, Eldon Street	500	.. 25
Plymouth.....	500	.. 25

## SABBATH SCHOOLS AND EDUCATION.

### AMERICAN SUNDAY SCHOOL UNION.

At the 24th anniversary held last year in Philadelphia, the following, among other statements, were reported. Our British teachers will rejoice to hear of the zeal displayed by their American brethren.

**SUNDAY SCHOOL MISSIONARY COLPORTERS.**—Forty-three have been employed for various periods of time in seventeen different States and Territories. These Sunday School missionary colporteurs have established 770 new schools, or 251 more than were established by the same means last year, and have visited and revived over 1000 of other schools, embracing 11,004 teachers, and 81,808 scholars. They have distributed by sale and donation nearly 14,000 dol. worth of religious books for children and youth. Their salaries and expenses were 11,804 dol. 4 cents.

DONATIONS of books, tracts, &c. have been made, (including 7,028 dol. 10 cents, the details of which are not yet reported) to the value of 13,620 dol. 35 cents, and these, with the charges to the donation account specified in the general report of receipts and expenditures make the amount expended in missionary labour and donations, 33,715 dol. 77 cents, which, with the over draft of last year, shows a balance against the donation account of 0,744 dol. 38 cents; deduct books in hands of missionaries, 720 dol. 30 cents makes the actual expenditure of the society for Sunday school missionary colporteurs and donations to Sunday schools, 8,017 dol. 09 cents beyond the contributions received for this purpose. Many urgent applications from various parts of the country for missionary labour, and donations of books to poor schools, have been unavoidably denied for the want of means to supply them.

**PUBLISHING DEPARTMENT.**—Eighty-three new publications have been issued during the last year, amounting to a fraction short of 10,000 pages, 18mo. new reading matter. Of the whole number of publications the past year 53 were written for the society. Not more than one in ten of the works offered for publication during the year, have been approved for the society's purposes.

The circulation of the Sunday School Journal and Youth's Penny Gazette has increased; of the latter over 140,000 numbers have been published per month, or more than 2,000,000 numbers in the year. This is not attended with profit to the Society, the price merely covering the outlay for paper and printing. The total value of publications distributed during the year is 125,174 dol. 33 cents, a larger amount than has ever been circulated by the Society in any one year since its organization.

**IMPROVEMENT OF SABBATH SCHOOL TEACHERS.**—Desirable as it is, in the nature of things, that those who teach others should be continually recruiting their own stock of knowledge, the progressive character of the present age, and the increasing desire for information among even the most uneducated classes, render it peculiarly important that Sabbath-school teachers should aim at a higher mental standard, in order the more successfully to contend with the various forms of evil which impede them in their work; and this consideration acquires additional force from the extent of the efforts which are being made in divers quarters, and from various motives, to disparage that voluntary instruction which has done so much to make up for the grievous deficiencies of those whom the state has largely endowed for the very purpose of attending to the religious training of the people. The teachers of the three schools connected with the Baptist congregation at Tutbill-stairs, Newcastle-upon-Tyne, constitute a society for mutual improvement; but the monthly meetings for that purpose had been for some time suspended, until the commencement of the present year, when they were resumed. The third took place on Tuesday evening, March 6th, when Mr. H. A. Wilkinson read an interesting paper on "The objects of Sunday schools," showing the ends which had been aimed at by the various parties who had carried on such schools in different parts of Europe, from the earliest known period, long before the time of Raikes; and urging upon teachers



the great objects which should ever be kept in view, and which in proportion to the diffusion of general education, would be the more effectually realized by relieving teachers from the work of mere elementary instruction. Such meetings carried on by separate schools, or denominationally, or by Sunday school unions, according to circumstances, if held generally throughout the country, and perseveringly sustained, could not fail to be productive of great good.

**BIRMINGHAM, Parents' Tea-meeting.**—On Monday afternoon, Feb. 26, a meeting of the parents of the scholars in the Ebenezer Sabbath-school was held in the chapel, the floor of which was crowded in every part. About a fortnight previous, circulars were forwarded to the parents, inviting their

attendance, and, subsequently, they were visited by the teachers, and presented with admission-cards. Although considerable expense was incurred, it has been cheerfully met by the friends of the institution. At half-past five o'clock, about 600 persons sat down to tea, which was supplied in a very orderly manner, through the vigorous efforts which the teachers very cheerfully made. After tea, an interesting meeting was held, which was presided over by Mr. H. Hanton, and suitable addresses were delivered by the Rev. A. Raleigh, and Messrs. C. Hunt, J. A. Cooper, and Lawton. The order and propriety observed throughout the meeting, and the fixed attention paid to the addresses was peculiarly gratifying.

## INTELLIGENCE.

### BAPTIST.

**CANADA BAPTIST MISSIONARY SOCIETY.**  
—The mission originated with the Ottawa Baptist Association in 1830, and the society was formed in 1837. Since its commencement, the society has spent, from all sources, £3,433. 10s. 6d. on general missionary operations and to aid feeble churches; £2,805. 18s. 11d. on education for the ministry; and £3,076. 10s. 0d. on the Swiss missions to Grande Ligne. Total, £10,300. 6s. 1d. The above sum for education does not include the President's salary, which has always been paid directly from England. Nor does it include the outlay on the College building, which has so far been contributed almost entirely in Great Britain and Montreal. The total cost of the building and ground is about £0,500. Since 1837, as many as twenty-six young men, who are now stated or occasional preachers of the gospel, have been aided more or less in obtaining education. Including these twenty-six students, more than fifty ministers have been brought into the field through the influence of the society and its friends. By the labours of the above ministers, more than twenty new churches have been formed. Also, eleven other churches, previously in existence, have been aided and strengthened through the society. In 1837 there were in all Canada about eighty Baptist churches, with about 4,000 communicants, and in 1848 there are above 120 churches, embracing about 8,000 members. In this result the labours of Baptists of every class and country are included. All the office-bearers and conductors of the society have rendered their services without emolument or pecuniary advantage of any kind.

**JOINT OCCUPATION.**—We find the following singular paragraph in the *Montreal Register*. We guess there are some places "a little nearer home," in which the inconvenience of joint occupation has been felt. "There has been a dispute for some time past, between Baptist and Congregational churches, respecting the right to a place of worship which was built for their joint occupation. It has been agreed, we learn, to settle the business by arbitration, and the Baptists have chosen two gentlemen to act on their behalf. As soon as a similar appointment shall be made by the Congregationalists, the arbitrators will be put in possession of the facts and arguments on each side. The peaceful decision of the question will be very favourable to the interests of true religion at St. Andrews."

**SCOTLAND, Grantown, Strathpey.**—Our prospects wear a cheering aspect in this neighbourhood. Our congregation in the chapel is steadily increasing; two weekly prayer-meetings are remarkably well attended, besides frequent meetings for preaching the gospel on sabbath and week-day evenings, within a circle of ten miles of this village; a sabbath-school in the chapel, average attendance about seventy children, and four sabbath-schools in different parts of the county, superintended by members of the church, and all well attended. J. G.

**PRIZE PAINTING OF BAPTISM OF CHRIST.**  
—A report having got into circulation that the thousand pounds for the above was given from the funds of the Baptist Missionary Society, the committee has very properly given to this stupid report a most decided contradiction. All they had to do with the matter was to allow two of the pictures to be placed, for a few months, in the library of the Mission House, in Moorgate-street.

**BAPTIST UNION—ANNUAL MEETING, 1840.**  
—We have received the following communication from the Secretaries:—

“Dear Sir,—We beg you to announce in the April Reporter, that the Thirty-seventh Annual Session of the Baptist Union will be held on Friday, the 20th of April, at the Mission House, Moorgate Street, at ten o'clock in the forenoon. In order that time for due attention to business may be secured, it is very desirable that brethren who attend should make arrangements for devoting to it the whole day, until five o'clock, refreshment being provided at two o'clock, in the Mission House. We desire to call particular attention to the fact, that the Committee have, for the present session, made an important alteration in the general arrangements. They have resolved to discontinue the customary *Public Meeting*, (in which of late but little interest has been manifested) and to introduce in its stead an Introductory Discourse, to be delivered at the opening of the session by one of the brethren. They have, to their high gratification, prevailed on the Rev. T. Morgan, of Birmingham, to render this service for the present year, and he will accordingly address the Union immediately on its assembling on Friday morning, April 20, at ten o'clock. By a resolution of the Committee, this portion of the proceedings will be open to any christian friends who may wish to attend.—We are, dear sir, yours faithfully,

E. STANE, } Secretaries.  
J. H. HIXTON, }  
London, March 13, 1840.”

**SHADWELL.**—Mr. Timothy Moore, Baptist minister, having laboured at Shadwell upwards of twelve years, is compelled, by impaired health, to resign the charge of the church gathered under his ministry; and being, in the opinion of medical men, deprived of all hope of capacity for ministerial engagements, except in a more genial climate, intends early in the spring, to proceed to Australia, with his wife and five children, should adequate means enable him to undertake such a mission.

**BAPTIST STUDENTS.**—The following is a list of the number of Theological Students preparing for the ministry in the various British baptist colleges at the close of last year:—

Bristol.....	22
Stepney.....	12
Bradford.....	10
Haverfordwest.....	14
Pontypool.....	10
Accrington.....	5
Theological Education Society....	6
Theological Institution, Scotland..	6
Leicester, (General Baptist,)....	0
Total,	106.

**LIVERPOOL, Soho-street.**—Mr. John Stent, formerly pastor of the Baptist church at Tipton, Staffordshire, has succeeded Mr. R. B. Lancaster in the pastorate of the church meeting in Soho-street. He entered upon the duties of his new sphere on Lord's-day, Jan. 7th. A public meeting was held in the chapel on Tuesday evening, Jan. 23rd, to give him a welcome and to introduce him to the churches and ministers of other congregations. Appropriate addresses were delivered by ministers and brethren from other churches in the town and neighbourhood. There is much in the present circumstances of the church to encourage minister and people to consecrate themselves to the service of their Saviour. Mr. S. has delivered two lectures in the chapel embodying the principal arguments in Baptist Noel's Essay on the Union of Church and State.

T. H.

**THE REV. S. SPURGEON**, having sent in his resignation as pastor of the baptist church, Wesley-road, in this island, after having sustained this office for nearly seven years, has, by some of the members of his church and congregation, been presented with an elegant drawing room timepiece.

*Guernsey Comet.*

**THE PROPOSED INCORPORATION OF THE BAPTIST MISSIONARY SOCIETY** meets with much opposition, chiefly on the ground of its apparent recognition of the State, to which the objectors deem it undesirable even to seem to approach. The Committee have very wisely, in our opinion, declined to take any further decided steps in the business.

**STUDLEY.**—Another baptist meeting-house was opened at this place, Feb. 2, with sermons by Mr. Banks, of Crosby-row, London. On Lord's-day, 4th, Mr. Banks preached again, and in the evening formed a Particular Baptist church, assisted by Mr. Freeman, of Withwood Heath.

**TREFOURNET, Glamorganshire.**—English preaching was introduced here in July, and a baptist church formed in August last. On Feb. 18, a place for divine worship was opened with English and Welsh preaching, when large congregations were assembled.

**KEOWORTH, Leicestershire.**—We have lately made considerable improvements in our meeting-house, which was re-opened, March 11, with sermons and a tea meeting, the proceeds of which, £20, went to liquidate the expenses.

**PAULTON, Somerset.**—Mr. R. Bentley, of Blackburn, has accepted a unanimous invite to the pastorate of the baptist church in this place.

**REMOVALS.**—Mr. T. Carter, of Mill End, Herts., to Chenies, Bucks.—Mr. D. L. Pugh, of Pembroke Dock, to Cotton-street, Poplar.—Mr. T. D. Reynolds, of Earl's Colne, to Henrietta-street, London.

## GRAND TOTAL OF BAPTISTS THROUGHOUT THE WORLD.

FROM THE UNITED STATES BAPTIST ALMANACK FOR 1849.

	Churches.	Ordained Ministers.	Baptized in one year.	Members.
<b>NORTH AMERICA.</b>				
United States .....	8,204	4,950	38,161	667,750
Do. Anti-Mission .....	2,059	924	1,088	69,328
Do. Free-will .....	1,249	1,076	3,250	55,323
Do. Six Principle .....	20	23	150	3,500
Do. Seventh Day .....	50	40	350	6,200
Do. Church of God (Winebrethrenians) .....	96	125	400	10,000
Do. Brethren, (Tunkers) .....	150	160	250	8,000
Do. Disciples, (Campbellites) .....	1,600	1,000	4,500	127,000
Do. Christian Connexion, (Unit.).....	650	528	600	35,000
Total in the United States .....	14,078	8,820	40,229	982,101
Canada, (East and West) .....	143	78	505	8,248
New Brunswick .....	67	46	361	4,823
Nova Scotia .....	100	67	95	9,231
Jamaica, (West Indies) .....	72	118	950	32,250
Bahamas do. ....	16	13	205	2,687
Trinidad do. ....	2	5	19	102
Haiti do. ....	2	3	8	52
Honduras do. ....	2	4	6	118
Total in North America .....	14,482	9,160	51,981	1,030,612
<b>EUROPE.</b>				
England .....	1,428	1,060	8,240	118,280
Wales .....	300	230	1,400	23,046
Scotland .....	104	65	460	4,458
Ireland .....	43	27	85	1,486
Total in Great Britain .....	1,881	1,382	10,385	148,179
France .....	15	13	23	200
Germany, (Hamburg, Prussia, &c.) .....	60	35	339	2,250
Greece .....	2	2	4	20
Total in Europe .....	1,948	1,432	10,951	150,649
<b>ASIA.</b>				
Burmah, (Arracan, Tavoy, &c.).....	50	28	1,658	7,408
Siam .....	2	8	2	32
China .....	5	12	22	64
Assam .....	3	6	21	58
India, (Calcutta, Bengal, &c.,) .....	20	42	325	1,488
Ceylon .....	12	17	48	465
Australia, (New South Wales, &c.) .....	3	3	21	161
Van Dieman's Land .....	2	2	12	74
Total in Asia .....	112	119	2,100	9,840
<b>AFRICA.</b>				
Liberia .....	14	12	154	645
Mission Stations (Fernando Po, &c.).....	6	0	27	482
Total in Africa.....	20	21	181	1,127
<b>RECAPITULATION.</b>				
North America.....	14,482	9,160	51,981	1,030,612
Europe .....	1,948	1,432	10,951	150,649
Asia .....	112	119	2,100	9,840
Africa .....	20	21	181	1,127
Grand Total.....	16,562	10,726	64,922	1,201,228

**BEDFORD.**—Brother Peggs says, March 21, "I have been into Bedfordshire. At Bedford, *Bunyan's Chapel* is rebuilding. I went to see the foundations. The old baptistry is left."

**LEADS, Byron-street, General Baptists.**—A circular just issued states that on account of the blessing of God on the labours of their minister, and in order to provide accommodation for the increasing numbers of hearers, the friends deem it expedient to erect galleries.

#### BAPTISMS (ADDITIONAL.)

By accident the following were omitted at page 155:—

**LONDON, Mount Zion, Hill-street, Dorset Square.**—Mr. Foreman baptized six believers, one 73 years of age, Jan. 28. J. G.

**Mark-street, Finsbury.**—On Wednesday evening, Feb. 7, our pastor, Mr. Wheeler, immersed three candidates at Providence Chapel, Shoreditch. One had been an Independent several years, who had long resisted those convictions of duty to which she now yielded; the other two were converts from the world, brought in by the ministry of the word at Mark-street. W. J. Q.

#### MISSIONARY.

##### CALCUTTA AUXILIARY BAPTIST MISSIONARY SOCIETY.

From the *Oriental Baptist* for February, just received, we copy the following, which, to the thoughtful christian, affords abundant cause of thankfulness and hope, justifying the remarks we have made elsewhere of the progress of the kingdom of God among the nations. "The little one (in Bengal) has become a thousand!"

The annual meeting of this society was held at the Circular Road chapel on Friday, Jan. 12th, M. Wylie, Esq., in the chair. We have not space for any extracts from the addresses delivered on the occasion by the Rev. Messrs. Herdman, Pierce, Niobel, and Morgan. The following is the substance of the report:—

"The Baptist Mission in India had, during the year, sustained the loss of one missionary by death—Mr. Leonard, of Decca; and of two in the Upper Provinces by resignation.

1. In Calcutta the work of preaching the gospel to the Hindoos and Muhammadans had been carried on throughout the year. Mr. Kùlberer, of Patna, during a stay of several months, had many prolonged discussions with Musalmans on the Muhammadan controversy, with the bearings of which he is intimately acquainted.

2. In the department of Biblical translations, Mr. Leslie's revised, or rather almost new, version of the Testament in Hindi was

completed early in the year; and the first volume, down to the end of Joshua, of the Sanscrit Old Testament was published at the end of November. The printing of the Sanscrit Old Testament had advanced to the 11th of Judges; that of a revised edition of the Bengali Bible to the 15th of 1st Samuel; and that of a revised edition of the Sanscrit New Testament to the 6th of Luke. There were in the press a new edition of the New Testament in Bengali, and large editions of separate portions of the New Testament in that language, as well as in Sanscrit, Hindi, and Hindustani. The Scriptures issued from the depository of the mission during the year, amounted to 48,157 volumes; those printed to 59,000 volumes, of which 47,000 were single gospels.

3. Among the schools were mentioned the Benevolent Institution, attended daily by 170 boys and 50 or more girls; the Intally Mission school, supported by the Ladies' Auxiliary Society, and attended by about 80 youths, mostly Hindoos; the Native Christian Girls' school at Intally, where upwards of 30 girls are boarded as well as instructed; and the three vernacular schools near Haurah, with about 190 boys. It was also mentioned that one school or more existed in connection with almost every church.

4. Among the ten churches in or near Calcutta, there are four in connection with which stated services are held in English; in three of these, however, there are also native services. The other six are native churches, two of them in Calcutta, and four in the rural districts to the south. These ten churches had during the year received by baptism 65 persons, more than half of whom are natives. They now contained 532 members, of whom about 300 were natives. The clear increase during the year was 71 for the ten churches.

Among the Mufassal stations, Barisal alone required special notice. Mr. Page had gone there, and although for a long time severely tried by personal and domestic affliction, as well as by other discouragements, he had persevered. Having become better acquainted with the native converts, he had divided them into seven churches, which at the close of 1848 numbered in all 132 members in communion. He was now cheered by the prospect of nearly all the nominal christians joining the society; and more still by the pleasing fact that some of the heathen were ready to cast in their lot with the christians.

The eight churches at Serampore—Cutwa, Birbhun, Dinajpur, Jessore, Barisal, Dacca, and Chittagong, had during the year received by baptism 68 persons, nearly all natives; and now numbered in all 571 members, of whom about 530 were natives.

Thus at the present time there were, in connection with the mission in Bengal, 830 communicants, who might be safely presumed to represent a community of more than 3000 persons bearing the christian name.

The financial statement showed that the Auxiliary Society was in debt to the amount of 906 rupees, the receipts having only been 1350 rupees.

**MADRAS.**—The Baptist mission to this presidency commenced in Nov. 1847. They have hitherto met for worship in a hired room. There are now about thirty members, and a regular congregation, and it is proposed to erect a suitable chapel. They appeal to the public for aid. Mr. Page is the missionary at Madras.

**CHINA, Ningpo. General Baptists.**—The missionaries at this station—brethren Hudson and Jarrom, have represented to the Committee the desirableness of purchasing land on which to erect mission premises. About £600. will be required, towards which Mr. Hudson has generously contributed £200. A special subscription has been determined upon.

**UNITED STATES. Free-will Baptists.**—From the *Morning Star* we gather that two more missionaries, "brother and sister Cooley," are about to embark for the province of Orissa, East Indies.

**BAPTIST MISSIONARY SOCIETY.**—The annual meeting will be held at Exeter Hall, April 26th; morning chairman, S. M. Peto, Esq., M.P.,—evening, J. H. Allen, Esq.

THE DOVE missionary vessel met with a terrible hurricane in the Bay of Biscay, at two A.M., of Dec. 24th. With a sail torn to ribbons, tiller broken, aft skylight stove in, and the vessel nearly engulfed, Captain Milbourne himself was alarmed. All joined in prayer. Before daylight, a change for the better was apparent. Much damage was done, but the *Dove* arrived at Funchal, Madeira, on the 6th of January.

THE WILLIAM CAREY also encountered a seven days' storm, which compelled her to return to Liverpool to refresh the officers and crew, who were prostrated by their exertions. She started again for Calcutta on the 20th January, Mr. and Mrs. Sale persevering in undertaking the voyage in her, as mentioned in our last. It is regretted that Mr. and Mrs. S. were not accompanied by several more missionaries, who would have been equally welcome to a free passage and the splendid accommodations of this fine vessel. What a contrast this fact presents to one "sixty years ago," when the first Baptist Missionary was not allowed to go in a British vessel: now a vessel bearing his own name offers a free voyage to more than can be sent out!

## RELIGIOUS.

**MR. SHORE IN PRISON.**—After preaching at Spafields chapel on Friday evening, March 10, Mr. S. was taken into custody, and on Saturday removed to the gaol of St. Thomas, Exeter. Great meetings have been held in London and elsewhere on the subject. Mr. S. is visited in gaol, as our friend Mr. Baines was at Leicester, by numbers. Some, it is said, who deem it right to do such things, have even taken their babes to be christened by him in his prison-house! In the meantime Mr. Bouverie's bill for the relief of clergy in such cases is passing through the House, and we hope it will be made to reach Mr. Shore. One thing we should like to be managed—that the old bishop be made to pay all the expenses of these shameful proceedings.

**BAPTIST W. NOEL.**—The newspapers state that Mr. N. usually attends at the church of the parish in which he resides as a private individual—that one evening he attended a meeting for the admission of members at Surrey Chapel—and in our report of a baptism at Hackney, he is mentioned as being present. His book continues to attract attention. Nothing like a reply has yet been made to it. It has been suggested that a Prize should be offered for one! In York, Leeds, Carlisle, Stockton, Rawden, and other places, the Essay has been read to crowded audiences at stated periods.

**THE JESUITS.**—It is believed that many of these intriguing agents of popery, driven out of Italy and other countries, are now in England, busy at their vocation. Parents of families should be careful who they admit as teachers of languages, music, &c., and they should also be satisfied as to the tutors employed in seminaries and schools.

## GENERAL.

**ABROAD.**—The war in *Hungary* continues; and it is now reported that the Austrians have been repulsed, and have sought the aid of Russia—*Germany* seems now disposed to elect the King of Prussia as its new Emperor—War is expected to rage again in *Sardinia*—The *Sicilians* will not accept the terms of the King of Naples, lest they should leave him at liberty to help the Pope to subdue the Roman republicans—The *Danish* armistice, it is said, will be extended to June—The new *Austrian* constitution outbids democracy itself in the liberality of its provisions; but can that Government be sincere, when it is waging war against liberty in Italy and Hungary.

**IRELAND.**—In seventy-four towns, each with an average population 2,500, there is not a single bookseller.

**CHURCH RATES.**—This question has been again brought before Parliament. Being in town, we were in the House of Commons on the evening of Tuesday, Feb. 13, when Mr. Trelawny moved their abolition. The discussion was marked, on both sides, by the absence of all asperity of feeling. All admitted the evil. It was proposed by Mr. Wood, member for the city of Oxford, that church people alone should pay them. But this would not do, for it was shrewdly guessed that such a plan would only reveal how few the real friends of the church are. Mr. Aglionby proposed to defray the expense by improving church property, but Sir Robert Peel and Mr. Gladstone said they wanted that money to supply the spiritual wants of the people! Mr. Osborne told them we knew what that meant — £143,000, for building or repairing eight bishop's palaces, for instance! Lord John lamented the evil and wished it were abolished; but the Established church, he said, was not a benefit solely to those who belonged to it, but a great tribute and homage to religion on the part of the legislation, and that the country would not be benefited but degraded by its abolition. For saying this his lordship had no faint praise from the Tories. The motion was lost, but the discussion will advance the object sought.

**CHURCH OF ENGLAND "CHURCH MEETINGS."**—Yes! the Church of England holds "Church Meetings." They were formerly held in a place called St. Stephen's chapel, but lately they have been held in one of the Queen's palaces. Strangers are admitted. We ourselves were present at one only a few evenings ago. It was opened with prayer. This church makes other people help to pay her expenses. Of this some of the "members" are ashamed, and that night it was proposed to drop it; but there was a majority for keeping all they could. A few nights afterwards, at another of these "church meetings," it was proposed that the ministers of this church should "withdraw," if they did not like to continue in "fellowship" with her, for at this time they cannot do so, the rule being, once a parson, always a parson; when a blunt bluff "member" got up and said, that if they did go out they ought to be let out by those who let them in, "for that," said he, "is the rule (of the New Testament? no: but) of the army!"

**HORRIBLE!**—Radetzki, the Austrian General, an old man, on renewing hostilities against the Sardinians, is said to have proclaimed to his army, "God is with us! It will be the last inspiring act of my long life, as a soldier, if, in the capital of a disloyal enemy, I decorate you with insignia of valour, gained by blood and glory." Horrible! War makes men monsters.

**DISSENT SINFUL.**—At the Cambridge assizes, the notorious vicar of Chatteris was mulcted in forty shillings damages with costs, for slandering one of his parishioners. But we notice this only to mention that at the trial, the Lord Chief Baron Pollock is said to have observed, "It was stated by one of the witnesses that Mr. Gathercole had declared dissent to be equally punishable by the Almighty with adultery and murder; and, at first sight, this might seem a startling doctrine. But what was dissent but schism? Schism was sin; and for it the Almighty had but one punishment. There was, therefore, nothing contrary to the Word of God in this doctrine." The High Sheriff who sat beside the judge is a dissenter and a baptist!

**INDIA.**—News of a fearful character has arrived since our last. Moultan, a strong citadel, was stormed and taken by the British after a dreadful carnage. But in a field battle with the Sikhs, the English suffered great loss. General Charles James Napier has been sent to take command of the Indian armies.

**THE INQUIRY IN ROME.**—The Republic has decreed that "the tribunal of the holy office is for ever abolished in Rome." A pillar is to be set up in commemoration of the event. On entering the offices and dungeons, the papers were not to be found, but two nuns and an Egyptian bishop were discovered. The latter had been a prisoner twenty-five years, and had lost the power of locomotion.

**OATHS.**—A Mrs. Watson, a member of the Church of England, has been sent to prison for refusing to take an oath at Exeter assizes. She was told that bishops took oaths, but she replied by quoting Mat. v. 34.

**A SINGULAR SERMON,** made up entirely of monosyllables, was preached to a juvenile congregation in the Independent chapel, Crediton, March 11, by the Rev. S. P. Day, formerly a monk of the Romish church.

**THE LONGER DAY** in Great Britain is seventeen hours and two minutes. In the United States it is only fourteen hours and fifty minutes. The shortest day in Great Britain is eight hours and twenty minutes. In the United States it is nine hours and ten minutes. This, of course, is true only of the most northern portions of these countries.

**ENDOWED GRAMMAR SCHOOLS.**—In England and Wales there are about 434 endowed grammar schools; of these the date of their foundation is ascertained in 301 cases, and unknown in 133. The oldest on record is that of Brackley, in Northamptonshire, which was founded in 1153; and the most recent, that of Talkin, in Cumberland, in 1802.

## MARRIAGES.

March 7, at York-street chapel, Walworth, by Mr. Samuel Green, baptist minister, father of the bridegroom, Mr. Benjamin L. Green, of Paternoster Row, to Catherine, second daughter of Mr. W. H. Watson, of Newington-place, Kennington, Surrey.

March 8, at the baptist chapel, Pinchbeck, near Spalding, by Mr. Simons, Mr. Joseph Kinsley to Miss Ann Proctor; and Mr. Edward Bacon to Miss Mary Walker.

March 10, at the baptist chapel, Mary Gate, Derby, by Mr. Pike, Mr. John Dewick to Miss Prudence Campion.

March 13, at George-street chapel, Ryde, Isle of Wight, by Mr. Octavius Winslow, baptist minister, of Leamington, the Rev. Thomas Mann, of West Cowes, to Eliza, eldest daughter of the late Sir John Gibbons, Bart., of Stanwell-park, Middlesex.

March 10, by license, at the baptist chapel Wotton-under-Edge, by Mr. John Watts, Mr. John Rawlings White, son of William White, Esq., senior churchwarden and lately mayor of this town, to Miss Mary Ann Wane, eldest daughter of the late William Wane, Esq., of Cironcester.

March 13, at the baptist chapel, Bishops' Stortford, by Mr. B. Hodgkins, Mr. James Donelly, to Miss Eliza Gray.

March 13, at the baptist chapel, Melksham, by Mr. C. Daniel, Mr. J. Moon, deacon of the church, to Miss A. Scott, a member.

March 14, at the Baptist chapel, Barrowden, Rutland, by Mr. W. Orton, Mr. John Broughton, to Mrs. Hargrave.

March 14, at Brown-street chapel Salisbury, by the Mr. J. W. Todd, baptist minister, Mr. J. H. Dawkins, to Miss Ann Naish.

## DEATHS.

Dec. 14, at Bryncock, Montgomeryshire, aged 76, Mr. Thomas Hughes, long a valuable member and supporter of the baptist interest in that neighbourhood. His house was always open to receive the friends of Christ. His chief delight was in perusing, in secret retirement, the Holy Scriptures.

Jan. 7, at Bildestone, aged 69, in peace, Mrs. Mary Cooper, forty-five years a member of the baptist church in that village.

Jan. 28, at Chenies, Bucks., Rosa Varnoy, aged 34, after enduring a long affliction with much patience. Trained in the Sabbath school, she was brought to Christ and baptized in early life. She became a useful teacher, and was very punctual in all her religious engagements. Possessed of a meek and quiet spirit, she was much beloved.

Feb. 10, aged 45, the Rev. Fitzall George White, for nineteen years the faithful minister of Lady Huntingdon's chapel in Gloucester. As a preacher of Christ's holy gospel, he was highly esteemed. As a husband and parent he was tenderly affectionate; and as a member of society he was devotedly anxious to promote the well-being of his fellow-countrymen.

Feb. 10, Mr. John Jones of Brecon, aged 72, formerly of Bridgend; for many years a liberal supporter of the baptist cause.

March 3, Mr. John Taylor, for several years, an honourable and useful deacon of the baptist church at Saltash.

March 5, at Hugglesoote, Leicestershire, Mr. William Saville, aged 87, one of the few remaining members who separated from the mother General Baptist church at Barton, to form that at Hugglesoote in 1708. He

retained his faculties to the last, and died rejoicing in Christ. His motto was a "sinner saved by grace."

March 6, at Plymouth, aged 14, James, son of Mr. W. J. Holmden, deacon of the baptist church under the care of Mr. Nicholson—a lovely youth, for whom his parents sorrow, not as those without hope.

March 6, at Weymouth, aged 72, Sarah, relict of the late Rev. T. Lewis, of Cardiff, who introduced the English baptist interest into that town, and was pastor of the church until his decease. Mrs. L. was mother of the Rev. J. P. Lewis, of Diss, and aunt of the Rev. C. J. Lewis, of Calcutta.

March 8, at Hosc, Vale of Belvoir, Notts., aged 20, Edward Mantle, son of Mr. Henry Mantle, deacon of the baptist church there—a young man much respected and beloved.

March 17, aged 50, THE KING OF HOLLAND, of inflammation of the lungs. He was educated in England, and served in the wars in Spain under Wellington. He was severely wounded at Waterloo. A picture representing that scene is suspended on the walls of the House of Representatives at Brussels.

March 18, suddenly, while her husband was engaged in the service, and her family at public worship, Jane, wife of the Rev. Samuel Nicholson, baptist minister, Plymouth. Mrs. N. was an amiable and excellent christian, and has left a husband and eleven children to lament their great loss.

March 18, at his house, South Lambeth, John Poynder, Esq., aged 70, long known as a zealous advocate, in the East India House, of the abolition of idolatry in India.

THE

# BAPTIST REPORTER.

---

MAY, 1849.

---

## SPRING, AN EMBLEM OF THE RESURRECTION.

WHAT have we seen this year again, during the last weeks of April, and the early days of May? What a spectacle of wonders! What a resurrection effected in the whole of nature! What a miracle of power!

A few months ago the earth was a desert of ice; all was silent and lifeless. The plants were dry; their beauty was gone; everywhere they presented to us only the aspect of death. The trees stripped of their foliage, like dry bones, rattled their bare branches against each other; the brooks and torrents were arrested in their course; their motion was suspended; instead of the breath of life which animates everything to-day, the north wind, like the breath of destruction, swept alone over that vast cemetery.

Who of us, if custom had not made us familiar with the prodigies of spring, would not, at the sight of all that death, have been tempted to exclaim, "Lord, can all these things live again?" And yet, what have we seen? From the first days of spring the Almighty has breathed upon these dry bones; they have appeared to move, to be covered, as it were, with the nerves of life. Now they live; adorned with verdure and flowers, lo! they seem to stand up, forming an exceeding great army to the praise of God. To-day—motion, progress, joy, life, appear

in every place, where but lately we saw nothing but silence, sadness, and death. Has not a spirit of resurrection, a living soul entered into nature? Has not the Spirit of God, from the four winds, breathed upon these dry bones? Have not myriads of creatures come to life in the air, the earth, and the waters, just as the elect shall come to life on the happy day of the resurrection of the just? What were these flowers, everywhere springing from the ground, as from their tombs, fresh as the morning dew, numerous as the sands of the sea, and more beautiful by far than the robe of an emperor in the day of his glory: what were they a few months ago but dull and unsightly roots, or seeds resembling the vile dust which we trample under our foot? But look now: these roots and grains lately buried, like the human body in the grave, which is only an object of horror—these roots and seeds which were corrupting and decomposing in our furrows before their renovation, are to-day become the ornament of our country and the delight of our eyes! Admire how each succeeding day these miracles of resurrection, so far from ceasing, increase and spread with as much rapidity as splendour; how myriads of plants and insects, by an incomprehensible operation of God,



rise continually from the earth to praise in concert the Almighty Creator who has delivered them from death, and brought them into the light of our most beautiful days! See how the whole creation, as if raised from a tomb, is penetrated with life and pulsates with joy. Will you not learn that God preaches to you by this means with a clearness of import, and an exuberance of goodness the great doctrine of the resurrection? And will you not receive the lesson with tenderness and gratitude, and say, "Speak, O my God, God of the Bible, God of the resurrection, God of salvation! Speak, O my God; thy servant heareth."

My brethren, beholding these prodigies of Divine power, can you conceive how one living among the innumerable resurrections of spring, can say with the sceptics of Corinth of whom the apostle Paul speaks, "But how are the dead raised up, and with what body to they come?" Ought we not to reply to them as our Lord the Sadducees who denied the resurrection, "Ye know not the Scriptures, neither the power of God." Or rather as Paul, "Thou fool!" Is not thy Creator omnipotent? Does he not call things which are not as though they were? Are not his invisible perfections, "his eternal power and Godhead," discovered by "the things that are made?" "Thou fool!" Is not the God of the spring also the God of the promises? Can he not exercise his power in the sepulchres of men as you see it exercised each spring in the numberless sepulchres of plants which renew their life, and of winged insects which spring from the tomb? Cannot that God who from the earth of our furrows causes to spring up anemones, lilies, rich fruits, and clusters of grapes, also cause to rise from the dust a man, a child of God, a friend of Jesus, whom we have laid there with so many prayers and tears? Cannot that God, who perhaps a hundred years ago, from a simple acorn which a child

might have concealed in his hand, caused that magnificent tree to grow which covers our church with its shadow, and all the fruit which it has borne, also cause the body of a child of Adam to spring up from the silence of the tomb? Insensate ones! ye know neither the Scriptures nor the power of God. Will that God, think you, who each hour changes the water into sap in the trees of our vineyards and in the stems of our corn; who will soon change that sap into grapes and ears of corn; who condescends finally to change those grapes and ears, eaten as food, into quickening blood, circulating through our veins and arteries; who each instant causes to rise from the earth millions upon millions of winged insects; who on the sixth day of the creation formed from dust the body of our first parent; will that God find more difficulty in raising the same body a second time from the dust, on the day of the resurrection? "Thou fool," says the apostle, "that which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat or of some other grain. But God giveth it a body, and to every seed his own body." So shall it be in the resurrection. "It is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power."

But before going further, let me point out two symbols furnished by spring, which reveal to us with stronger evidence and greater precision this important truth.

This is the season when all the winged insects, the bees, the cochineals, the butterflies, the grasshoppers, the beautiful silk-worms, and the voracious locusts issue in myriads from their cells, their aurelias, their cocoons, and their chrysales.

Behold that wonderful insect, that light and graceful inhabitant of the air, which in our gardens resembles a

flying flower, and by the elegance of its shape, and the splendour of its colours, forms the delight of our eyes! What was it at first, and what has it become? It was at first a crawling insect, a loathsome caterpillar. Some weeks or some months ago it seemed to die. It was seen to grow pale, to change colour; then to stop eating and moving, and afterwards to shut itself in a kind of sepulchre, to get rid of its eyes, its mouth, and even its head and feet, and become like a corpse wrapped in a winding sheet, or a mummy in the catacombs, which had been plunged in bitumen, and rolled up in bands. Nay more, before yielding to death, it buried itself in the earth, where it took the precaution to lay itself out upon a bier; and *there* it might have been seen in its follicle, as the bodies of embalmed Egyptians have been discovered in their coffins of sycamore! But as soon as it has felt the quickening breath of spring, how surprising the change which it undergoes by the power of God! Would it be said that it is the same creature? Yes, it is the same, and yet it is not the same! It has torn asunder its winding sheet, it has broken its bier; and it has been seen rising up to newness of life; a creature, aerial, winged, glorious, radiant with beauty, endued with new senses and new faculties, to seek in a higher element purer food and nobler enjoyments. This new creature appears to have retained none of the humiliations and miseries of its old condition. The abject caterpillar which was buried, and the happy winged animal seen rising from it, seem to you entirely different; the living one reminds you of that which was dead only by contrast. The first crawled upon the ground, like us, unceasingly exposed to a thousand accidents; the other soars into the air, and disdains, as it were, to light upon the earth from which it sprang. The first shocked our sight by its disgusting appearance, the second, adorned with the richest colours, is

the delight of our eyes. The first was blind, the second was furnished with the most marvellous eyes, resembling, by their innumerable and brilliant *faces*, richly-cut diamonds. It has even acquired, as some suppose, a new sense in its *antennæ*; it enjoys a thousand sensations of which it formerly knew nothing. The first nourished itself on gross and common aliment; but this, since its resurrection, is seen flying from flower to flower, living on honey and dew, rejoicing in the freedom of nature, forming even its ornament, and gladdened by the purest joys.

But there is another symbol of spring which I cannot suppress. I refer to the singular preservation of the numberless germs which come to light, at this glad season, in all parts of the earth, the air, and the waters.

The seed, or the bud which proceeds from it, is to the plant what the egg is to the insect. In each egg there is a germ, containing the lineaments of a little animal, which needs only the heat to develop it. In each seed also is a germ from which the plant issues. And as no vegetable is produced without a seed, to which it owes its first existence, no animal can come to the light which has not been prepared in an egg.

But science has already numbered upon the globe ten thousand species of insects, and eighty thousand different species of plants, each of which proceeds from a germ peculiar to itself. And yet, my brethren, it is surprising that all these seeds of plants and eggs of insects, scattered everywhere, by millions upon millions, are never mistaken by the spring in its innumerable resurrections; the cochineal never rising where we expect the ant, or the tamarind in the place of the sycamore, or the mint and the cummin in the place of the hyssop or the mustard. But it is especially surprising how all these germs can, previous to their renewal, brave the power of the elements, the moisture of the

night, the rigour of the winter, frequently long years, and sometimes also ages, without losing any thing of their germinating virtue, or of that mysterious life which lies concealed within them.

You have doubtless heard the tradition that the Greek missionaries, thirteen hundred years ago, secretly conveyed from China to Europe in the hollow of a pilgrim's staff, the first eggs of those marvellous worms which at this day supply us with silk, and which by their labours year after year, enrich so many countries. You know also how in European markets people trade in these germs under the name of seed, as you would do with the seed of poppies or wheat.

Our countryman, the illustrious Bonnet, mentions some little animals whose germs sustain without perishing the heat of boiling water; while others, still more remarkable, those, for example, of the eels in rickety corn, or of polypi in rain-water, are preserved dry, and in a state of apparent death for many years, the one in the corn and the other in the dust. Corn has been discovered both in Europe and in Africa which had been buried for several ages in cavities, or subterranean hollows, whose germs came to light as soon as one of our springs shed upon them its quickening breath.

And to mention still one thing more, have you heard of those Celtic tombs, and of the skeletons and seeds, lately discovered near Bergerac, in France? Under the head of each of these skeletons, buried, it is said, two thousand years ago, the superstition of the Druid priests had placed a block, and under each of these blocks in a little circular cavity covered with cement, a small quantity of seeds. Well, these seeds of two thousand years' duration being collected and sown with particular care, have rapidly germinated; and the heliotrope, the trefoil, and the blue-bell have been seen springing, in resurrection of life, after twenty centuries of a burial; so that last

year you might have beheld with your own eyes, those marvellous plants blossoming in beauty, under the light of our own spring, after their germs had slept two thousand years under the heads of the dead and in the dust of the tombs.

O my beloved brethren, my companions in the journey to the tomb, what may we not anticipate? Are not these sublime and imposing symbols? and am I not right in saying that they are rich in instruction and consolation? Do they not justify us in affirming that those very dead, whose dried skulls preserved the germs of the sun-flower, the blue-bell, and the clover, shall also rise from their own dust in the last great day; that their germs shall be preserved, in spite of all the powers of the elements and the duration of ages; that then Jesus will come in the clouds of heaven; that there will be a resurrection of the just and of the unjust; that all the dead that are in their graves shall hear his voice, and that he will quicken their bodies by his Spirit that dwelleth in them?

What inexpressible peace truly has the christian who thus relies upon the promises of God, recalled and confirmed every moment in the scenes of nature! Ho does not see a plant, a seed, a flower, an insect, an egg, or a blade of grass which does not repeat to him, "Here thy God once more speaks to thee! Here Jesus calls to thee as to Mary, Thy brother shall rise again; thy bones shall flourish like the grass; thou hast a heritage in thy Father's house; thou shalt not be unclothed, but clothed upon; and if the tabernacle in which thou now lodgest is about to dissolve, thy God is preparing for thee in heaven, a mansion unchangeable and everlasting. God is love. He is thy God, as he was the God of Abraham. He is not the God of the dead, the God of the dust, the God of nothing; and in giving thee faith, he has marked thee for the great day of the resurrection of the just."

Ah! then, if Jesus dwells in your hearts by faith, take courage. Look around you. Everywhere in these smiling fields you behold miracles which cry to you, Resurrection! Resurrection! Do not fear if age or sickness has invaded that mortal frame. Rather transport your vision to that day when the glorious resurrection shall adorn it with celestial beauty and imperishable grace. Yes, redeemed spirit, take off without regret that soiled and rent garment with which thou art now burdened, that body exhausted by sickness, and worn out by time; for on awaking at the sound of the archangel's trumpet, thou shalt find a robe whiter than the snow, more radiant than the light. Thou shalt spring again from the earth, like the sun-flower, the blue-bell, the clover of Bergerac; like the Rose of Sharon and the Lily of the Valley. Thou shalt be transported into the garden of the last Eden, the radiant home of eternal holiness. Then with thy renovated eyes shalt thou contemplate the face of God, with thine ear shalt thou hear the melody of angels, with thy tongue shalt thou sing the happy songs of the resurrection, and with thy hands

shalt thou take the cup of deliverance and the palms of glory.

Happy day for the children of God! As soon as Jesus has appeared in the clouds of heaven, they will cast aside the veil that covers them. They will rise from all our cemeteries, from the very tombs beneath this roof, and from those which we have opened hard by, and but yesterday, perhaps, at the gate of this church. They shall flourish like the grass. They shall hear the piercing trump of God, for the trumpet shall sound. They shall come together to meet the Lord in the air, and then shall they be for ever with the Lord.

Oh re-union of the children of God, day of refreshment and ineffable consolation, day of resurrection and immortality!

May we, brethren, all find mercy in that day, and may the God of peace, who brought again from the dead that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, through Jesus Christ, to whom be glory throughout all ages, world without end. Amen! GAUSSEN.

## PROGRESSIVENESS OF CHRISTIANITY.

THE law of progression, inscribed on everything noble, is peculiarly perceptible in relation to the christian religion. Not all at once did the blessed God make a full revelation to man. Several lesser communications were given as harbingers to prepare the way, and introduce the great gospel dispensation; in the moral firmament the stars appeared, the day-spring from on high visited us, and at length the glorious Sun of Righteousness arose, ushering in the bright gospel day. Progression has marked the giving of christianity; the same law of progress that has likewise marked its dissemination among the nations, and the fullest development of

its great truths upon the minds and hearts of men.

God designed christianity for *the world*; but its beginnings were small indeed. The beginning of the gospel of Christ was a light in a dark place—the least of all seeds, that was to become a mighty tree, whose leaves should be for the healing of the nations; a stone, that should become a mountain and fill the whole earth; a little leaven, that should operate upon the whole mass of mankind on the face of all the earth. When Christ, for three years, with his few disciples, passed up and down Galilee, returning again to Nazareth, working mighty miracles, but obtaining in all his life-

time but a few followers, the world's eye would never have conceived that his doctrines would so soon have filled Jerusalem, and soon afterward the Roman empire. But the spiritual kingdom was designed to be progressive; and wherever, in the darkest days of its history, it has waded through floods of persecution, it has been only like the glorious sun passing behind the momentary cloud, shortly to appear again with increased splendour and might. True godliness has always existed in some portion of the christian church; and if, for a season, the main body has become so corrupt that it could not live at Rome, it has in retirement flourished in the woodlands at the foot of the Alps. And if the undying fire of God's true love shed abroad in the hearts of the faithful, has been for a brief time smothered by the cloud and smoke of unholy rituals, it has continued to burn and gather up strength to burst forth again and spread with greater rapidity.

The gospel of Immanuel's kingdom is manifestly an aggressive system, and in its progression among the nations, a holy warfare is proclaimed against the false systems of all errorists, a deadly onset against the kingdom of satan. The gospel goes forth to destroy, as well as to create; and its great truths, as well as its mighty weapons, are to be leveled against the walls of every fortress of sin, as well as to defend itself when assailed. It is interesting to consider how one rampart of sin after another has been carried, in the progression of the gospel of Jesus Christ; an attestation of the fact that error is mortal, but that truth never dies. By whatever entrenchments and strongholds error fortifies itself, it must ultimately, dagon-like, fall to the ground before the ark of the living God.

The present is an auspicious era to christianity. It is undoubtedly true, that in this country there have not lately been so many and so precious revivals of religion as at former pe-

riods. But if the church has been doing less apparently, God has been doing more. Not indeed is it certain that the church as a whole has been doing less. Her operations, in all points considered, are probably as extensive and as well-directed as at any previous time. But the harvests which God to-day displays before his church were never more plenteous. Numerous impediments to the spread of evangelical truth have been removed. False systems are exploding; old Romanism is weakening its hold of centuries upon a portion of its blinder votaries; political and religious freedom are bursting forth from the bonds of ages; and we trust that the spirit of God is arousing the friends of the cross to heartier and holy action.

Here too is an ultimate hope as to the progressiveness of christianity, even until the earth shall be full of the knowledge of God, by the almighty power of the Holy Spirit—his promised agency. I behold the wasting and destroying infidelity of our day; but I know that the God of revivals is on the throne of the universe. I see the mighty efforts of the papacy in the length and breadth of our land; but I see colporteurs traversing the whole Union, leaving the Bible, the religious tract, the evangelical volume in almost every family, accompanied by prayer for the Holy Spirit; and I know that God is with them. I see the efforts of the strong men of oppression to fasten their prisoners in dungeons of eternal slavery and hopeless ignorance; but I know that God is raising up every hour stronger men, who are willing to call the outcast, brother; and I already know the result: God shall triumph! truth prevail! The mouth of the Lord hath spoken it. It shall stand!

From one point more may the progressiveness of christianity be contemplated. It is progressive in its fullest comprehension. Christians understand christianity better. Said the noble Robinson to the early pilgrims,

"Receive, my brethren, the new light which shall yet break forth from the Bible." Yes, and and yet new light is to emanate from the word of God. The noble Luther saw darkly some gospel doctrines now seen in sunlight. Many gospel doctrines are now just beginning to be acted upon, which have been lost sight of for ten centuries. How has it been in temperance? how in the peace principles of

the Prince of Peace? how in missions? how in the consecration of christians to God? And yet we contemplate a time but little a-head when it shall be said of the state of christianity, in comparison to its present state, "The light of the moon shall become as the light of the sun, and the light of the sun sevenfold." May God hasten it in his time!

*Morning Star.—America.*

## CHARACTERISTIC SKETCHES.

### BUNYAN AND KIFFIN.

In his second volume of the History of England, Macaulay introduces to his readers Bunyan and Kiffin, as men who were eminent among the Baptists of that age. He is describing the plans of James II., to re-establish Popery in England; and in order that he might put down the Protestant church of England, the king, who had persecuted the dissenters, had resolved to conciliate their favour and secure their co-operation.

"To the names of Baxter and Howe must be added the name of a man far below them in station and in acquired knowledge, but in virtue their equal, and in genius their superior—John Bunyan. Bunyan had been bred a tinker, and had served as a private soldier in the Parliamentary army. Early in life he had been fearfully tormented by remorse for his youthful sins, the worst of which seem, however, to have been such as the world thinks venial. His keen sensibility and his powerful imagination made his internal conflicts singularly terrible. He fancied that he was under sentence of reprobation, that he had committed blasphemy against the Holy Ghost, that he had sold Christ, that he was actually possessed by a demon. Sometimes loud voices from heaven cried out to warn him. Sometimes fiends whispered impious suggestions in his ear. He saw visions of distant mountain tops, on which the sun shone brightly, but

from which he was separated by a waste of snow. He felt the devil behind him pulling his clothes. He thought that the brand of Cain had been set on him. He feared he was about to burst asunder like Judas. His mental agony disordered his health. One day he shook like a man in the palsy. On another day he felt a fire within his breast. It is difficult to understand how he survived sufferings so intense and so long continued. At length the clouds broke. From the depths of despair, the penitent passed to a state of serene felicity. An irresistible impulse now urged him to impart to others the blessings of which he was himself possessed. He joined the Baptists, and became a preacher and a writer. His education had been that of a mechanic. He knew no language but the English, as it was spoken by the common people. He had studied no great model of composition, with the exception, an important exception undoubtedly, of our noble translation of the Bible. His spelling was bad. He frequently transgressed the rules of grammar. Yet the native force of genius, and his experimental knowledge of all the religious passions, from despair to ecstasy, amply supplied in him the want of learning. His rude oratory roused and melted hearers who listened without interest to the laboured discourses of great logicians and Hebraists. His works

were widely circulated among the humbler classes. One of them, the *Pilgrim's Progress*, was, in his own life-time, translated into several foreign languages. It was, however, scarcely known to the learned and polite, and had been, during nearly a century, the delight of pious cottagers and artizans before it was publicly commended by any man of high literary emiunee. At length critics condescended to inquire where the secret of so wide, so durable a popularity lay. They were compelled to own that the ignorant multitude had judged more correctly than the learned, and that the despised little book was really a master-piece. Bunyan is indeed as decidedly the first of allegorists, as Demosthones is the first of orators, or Shakspeare the first of dramatists. Other allegorists have shown equal ingenuity, but no other allegorist has ever been able to touch the heart, and to make abstractions objects of terror, of pity, and of love.

It may be doubted whether any English dissenter had suffered more severely under the penal laws than John Bunyan. Of the twenty-seven years which had elapsed since the Restoration, he had passed twelve in confinement. He still persisted in preaching; but, that he might preach, he was under the necessity of disguising himself like a carter. He was often introduced into meetings through back doors, with a smock frock on his back, and a whip in his hand. If he had thought only of his own ease and safety, he would have hailed the "Indulgence" with delight. He was now, at length, free to pray and exhort in open day. His congregation rapidly increased; thousands hung upon his words; and at Bedford, where he originally resided, money was plentifully contributed to build a meeting-house for him. His influence among the common people was such that the government would willingly have bestowed on him some municipal office; but his vigorous understanding and his stout English heart were proof

against all delusion and all temptation. He felt assured that the proffered toleration was merely a bait intended to lure the Puritan party to destruction; nor would he, by accepting a place for which he was not legally qualified, recognize the validity of the dispensing power. One of the last acts of his virtuous life was, to decline an interview to which he was invited by an agent of the government.

Great as was the authority of Bunyan with the Baptists, that of William Kiffin was still greater. Kiffin was the first man among them in wealth and station. He was in the habit of exercising his spiritual gifts at their meetings; but he did not live by preaching. He traded largely; his credit on the Exchange of London stood high; and he had accumulated an ample fortune. Perhaps no man could, at that conjuncture, have rendered more valuable services to the court. But between him and the court was interposed the remembrance of one terrible event. He was the grandfather of the two Howlings, those gallant youths who, of all the victims of the Bloody Assizes, had been the most generally lamented. For the sad fate of one of them James was in a peculiar manner responsible. Jeffreys had respited the younger brother. The poor lad's sister had been ushered by Churchill into the royal presence, and had begged for mercy; but the king's heart had been obdurate. The misery of the whole family had been great; but Kiffin was most to be pitied. He was seventy years old when he was left desitute, the survivor of those who should have survived him. The heartless and venal sycophants of Whitehall, judging by themselves, thought that the old man would be easily propitiated by an alderman's gown, and by some compensation in money for the property which his grandsons had forfeited. Penn was employed in the work of seduction, but to no purpose. The king determined to try what

effect his own civilities would produce. Kiffin was ordered to attend at the palace. He found a brilliant circle of noblemen and gentlemen assembled. James immediately came to him, spoke to him very graciously, and concluded by saying, "I have put you down, Mr. Kiffin, for an alderman of London." The old man looked fixedly at the king, burst into tears, and made answer:—"Sir, I am worn out; I am unfit to serve your majesty or the city. And, sir, the death of my poor boys broke my heart. That wound is as fresh as ever. I shall carry it to my grave."

The king stood still for a minute in some confusion, and then said, "Mr. Kiffin, I will find a balsam for that sore." Assuredly James did not mean to say anything cruel or insolent; on the contrary, he seems to have been in an unusual mood. Yet no speech that is recorded of him gives so unfavourable a notion of his character as these few words. They are the words of a hard-hearted and low-minded man, unable to conceive any laceration of the affections for which a place or a pension would not be a full compensation.

---

## SPIRITUAL CABINET.

---

**LOVE TO GOD AND OUR NEIGHBOUR.**—Of both these principles each christian can find an illustration, in the life of the Redeemer, well adapted to humble and improve him. Never was there on earth a life of such perfect individuality. In the midst of all corruption he lived apart from it, and took his own solitary road through the world with unflinching fidelity to God. Mised by no prejudice, and enslaved by no fashion, he saw the will of God, and did it, though the world hated him for so doing. Yet was he our brother; he came for us, lived for us, laboured for us, suffered for us, and died for us. Through a whole life of suffering he steadily pursued our salvation and our happiness; with a view to which he lived with men, taught them, healed them, fed them, comforted them, converted them, and then commanded his followers to do the same: "I have given you an example, that you should do as I have done to you." This love to our neighbour comprehends the very highest exercises of justice and humanity: "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law." Every disciple of Christ becomes thus a brother to every other disciple, and a friend to all mankind. All social improvement would follow at once

from universal obedience to this command. And as all Christ's disciples do obey it, a nation of christians would be a society incomparably more perfect than has ever yet been seen on the earth. In such a nation of brothers, slavery would be impossible, and unjust legislation would cease. The rich would not oppress the poor, nor the poor envy the rich. Thou industry would have its rights; then property, the fruit of industry, would be secure. The rich would be beneficent, the poor would find many friends; all would wish well to all. Then fraud, branded with disgrace, would be banished from business. Then temperance would give vigour to the form, and purity would add strength to the affections. Then truth and rectitude would inspire all with confidence in one another. The gaol and the policeman would be superseded by the school; factions would cease. And while such a nation would be the best prepared of all nations for war—because its men would be athletic in form and brave in heart, intelligent and well instructed—because it would abound in wealth, be strong in justice, and prepared for patriotic sacrifices; yet of all nations it would also be the most peaceable, because it would be the most inspired with horror at the



crimes and miseries which are the accompaniments of war. There is no such nation on the earth; the youngest here may not live to see such; but the gospel will eventually accomplish this transformation of all the nations—every christian in every land does something towards the accomplishment, and every new convert helps it on.

BAPTIST NOEL.

**INDIVIDUAL SUBMISSION TO DIVINE AUTHORITY.**—Each believer in Christ being bound to love God supremely, must do his will with an independence of thought and action, with which no rival authority must be permitted in the smallest degree to interfere. When once this love to God is obtained by any one through faith, whether he be rich or poor, young or old, he must thenceforth act with indestructible, unconquerable freedom for God,—Fashion, authority, numbers, interests, can no more hinder the developement of right principles in him, than the swarms of summer-flies buzzing round its branches can hinder the oak from spreading out its gigantic arms, and lifting up its head to the skies. Each christian loves God, and therefore obeys him: his course is fixed. If others will go with him to heaven along the path of duty, so much the better: if not, he goes alone.

BAPTIST NOEL.

**THE SOUL AND ITS REDEMPTION.**—Recollect, Christian! God thought fit to require the blood of his Son for the redemption of our souls. These souls must have been very precious in the sight of God, since he redeemed them at a price so immense. The misery into which they were liable to be plunged, must have been extremely terrible, since God thought proper to make such great efforts to save them. The felicity of which they are capable, and to which the Lord intends to elevate them, must be infinitely valuable, since it cost him so much to bring them to it. For what in the universe is of equal value with the blood of the Son of God? Disappear all ye other miracles, wrought in favour of our

souls! ye astonishing prodigies, that confirmed the gospel! thou delay of the consummation of all things! Ye great and terrible signs of the second coming of the Son of God! Vanish before the miracle of the cross, for the cross shines you all into darkness and shade. This glorious light makes your glimmering vanish, and after my imagination is filled with the tremendous dignity of this sacrifice, I can see nothing great besides. But, if God, if this just appraiser of things, has estimated our souls at such a rate, shall we set a low price on them? If he has given so much for them, do we imagine we can give too much for them? If, for their redemption, he has sacrificed the most valuable person in heaven, do we imagine there is any thing upon earth too great to give up for them? No, no, my brethren! after what we have heard, we ought to believe that there is no shadow of exaggeration in this exclamation of Jesus Christ, "What is a man profited, if he shall gain the whole world and lose his own soul?" I do not certainly know what our Saviour meant to say, whether he intended to speak of a man, who should "gain the whole world," and instantly "lose his soul;" or of one who should not "lose his soul" till long after he had obtained "the whole world," and had reigned over it through the course of a long life. But I do know that the words are true, even in the most extensive sense. Suppose a man, who should not only enjoy universal empire for one whole age, but for a period equal to the duration of the world itself, the proposition that is implied in the words of Jesus Christ is applicable to him. Such a soul as we have described, a soul so excellent in its nature, so extensive in its duration, so precious through its redemption; a soul capable of acquiring so much knowledge, of conceiving so many desires, of experiencing so much remorse, of feeling so many pleasures and pains; a soul that must subsist beyond all time, and perpetuate itself

to eternity ; a soul redeemed by the blood of the Son of God ; a soul so valuable ought to be preferred before all things, and nothing is too precious to be given for its exchange. "What is a man profited, if he shall gain the whole world, and lose his own soul ? or, what shall a man give in exchange for his soul ?"

SAURIN.

**THE PATH OF THE JUST.**—In the same manner that, at the dawning of the day, the loftiest summits of the mountains are first seen, feebly detaching themselves from the darkness, while the light gradually descends and envelopes their base ; anon that same light, becoming brighter and brighter, is reflected from one object to another, sweetly insinuates itself into the smallest crevices and the deepest recesses, till at last every thing is defined and discovered to the eye ; so, advancing from truth to truth, all truth is finally known to us ; light engenders light, experience joins itself to revelation, and revelation gives a meaning to experience ; so that our knowledge ever embraces more and more objects, penetrates all things more thoroughly, and judges of them more surely ; thus proving that the path of faith is the path of the just, which shineth more and more unto the perfect day. Such is the promise of the Apostle to all those who, obeying the truth, have, to a certain extent, awaked and arisen from the dead. "Christ shall give them light," yes, Christ, and none other, for he alone knows at once all the secrets of God, and all our secrets ; what God is, and what we are ; what he desires to be towards us, and what we ought to be towards him ; our obligations and our powers, our dangers and our resources, the regulation of our life, the employment of each of our moments, the art of being happy, and the way to suffer ; in a word, to omit nothing. This is what we have to expect from Jesus Christ ; this is what faith more and more will receive from him. Oh blessed light of the man truly awaked, truly resuscitated ! only light amid

the darkness of the world ! light and life at once ! Light and energy of man, rise upon us, illuminate our difficult pathways, surround us on every side ! One of thy rays ravishes a soul ; what, then, would be the effect of thy full radiance ! what of a perfect day, without decline ! Oh Spirit of light ! refuse not to shine upon us ! And if thou hast aroused us from that heavy and fatal sleep which oppresses the entire posterity of Adam, grant that thou mayst not have awakened us in vain, either for ourselves or others ; but let us receive the light, and spread it, so that, seeing our works of light, others may glorify with us, and we with them, our Father who is in heaven.

VINET.

**FAITH AND WORKS.**—This term, works, reminds us of another question which has been a perpetual source of debate between the church and the world. What relation have works to the salvation of man ? it is asked ; and it must be admitted that the question is one of high importance ; but regarding it only in one of two aspects, men have taken occasion to forge the most grievous errors. If we look only on that side of human actions which represents them as good and praiseworthy, we fall into the anti-christian doctrine of the merit of good works ; if, on the other hand, we regard only their insufficiency, and thence infer their uselessness, we incline to Antinomianism, a doctrine the most abominable and pernicious. Here, then, my brethren, see with what lofty wisdom and nice adjustment the Word of God presents and treats these grave matters in the pages of inspiration. It proclaims at once the non-merit of works, with their absolute and indispensable necessity. It holds to us this language : You cannot be saved by your works, for they are incomplete as a whole, imperfect in their nature, impure in their motives, defective in their results, and entirely disproportionate to the nature and duration of the felicity you anticipate ; and of two things one is

true, either you perform them with the help of God, or you perform them without his help: in the latter case, they are bad, and worthy of punishment; in the first, they are without merit, because you must ascribe them to God. But with the same emphasis that the scripture teaches us salvation by grace, it insists upon the necessity of good works. Perform them, it says to us, because they are prescribed to you in the lessons and example of Jesus Christ: because they are the final object of redemption, and the natural and necessary fruit of faith;

because they alone confirm the reality of your christianity, and form the indispensable condition of your future happiness: in a word, you cannot be saved without them. Thus they harmonize two sentences equally true and divine, which appear to contradict each other; the one, "Ye are saved by grace, through faith;" the other, "Without holiness no man shall see the Lord;" or these, "God works in you to will and to do of his good pleasure;" and, "Work out your own salvation with fear and trembling."

GRANDPIERRE.

## POETRY.

### LINES INSCRIBED ON THE BLANK LEAF OF A HYMN-BOOK.

THERE'S music o'er the flowery lawn,  
There's music in the wood,  
There's music in the balmy air  
That breathes o'er field and flood.

There's music in the poet's theme,  
Who wakes the living lyre,  
And kindles in our hearts a flame  
From heaven's own hallowed fire.

There's music in the heart of man,  
There's music in his voice,  
When he in rapturous transport sings,  
And doth in God rejoice.

And sweeter shall that music ring,  
Through that unnumbered throng,  
That shall in heaven all join and sing  
A never-ending song. W. P.

### AN APRIL DAY.

Thus obsequ'd are our earthly years  
With fair and stormy weather,  
And hopes and fears and smiles and tears,  
Come almost all together.

### "TRUST IN THE LORD."

SWEET the message Lord from thee—  
Child of sorrow trust in me;  
On the waters launch thy ark,  
Trust in me though all be dark.

Look above, and in that cloud,  
Now enveloped in a shroud,  
Thou shalt see my mercies stream,  
In the covenant rainbow's beam.

Now thy heart is sear and blighted,  
'Rapt of all that once delighted;  
Earthly comforts fled away,  
Weary one I am thy stay.

Look to me, I am the Lord,  
Sure as heaven my sacred word;  
And when death shall overtake thee,  
I'll ne'er leave thee nor forsake thee.

Faint not, fear not, for in glory  
Thou shalt tell the pleasing story,  
How I've led and succoured thee—  
Child of sorrow trust in me.

Liverpool.

### "THE GLORY WHICH SHALL BE REVEALED."

BETWEEN this glory and thy soul, there is but Jordan's flow,  
What some have call'd the "swallowing flood;" to me it seems not so,—  
I see it as a woodland brook, a little silver thread;  
And if my Saviour call'd me now, one step might cross its bed.

Thine hour will come: oh! fear not then, should joys be faint and few,  
Nor be dismay'd though clouds should hide thy Father's house from view,  
The last mile may be dark and drear; but, then, it is the last,  
And home will seem the happier home for tribulation past.

Press onward still a little while, and trust thy heavenly Friend;  
His love hath never fail'd thee yet, nor will it to the end;  
That love of Christ, whose height and depth eternity must tell;  
Stronger than death, and more than life: but now, awhile, farewell!

## BIOGRAPHY AND CHRISTIAN EXPERIENCE.

## MR. TIMOTHY ELLIS.

At Healey, near Dewsbury, Yorkshire, after great suffering, from a complication of diseases, died, Timothy Ellis, blanket manufacturer, on the 5th of Dec., 1848, aged forty-three years. He had been a useful and consistent member of the baptist church at Chapel Fold, Yorkshire, for seventeen years. He was baptized on a profession of faith in Christ, July 23rd, 1831, and continued united with the church, beloved by all the members, until his Master called him to the communion of the spirits of just men made perfect. He was not a bigot, but a decided and zealous baptist, and warmly embraced that system of doctrines which gives a full exhibition of the Father's free and sovereign grace in Christ Jesus, to the entire exclusion of every degree of moral virtue or merit in the sinner. But while he held in high estimation the doctrines of grace, as they beam upon us with glorious consistency from the cross of Christ, from the same source he drew those inducements to holiness which lead men to walk in the paths of virtue. He gave all diligence to make his calling and election sure. Few professors have borne a fuller impression of likeness to Christ than he in spirit, temper, and conduct, so that all who knew him saw much to admire and imitate. It is no easy matter to one not accustomed to write memoirs to place on paper a correct view of the transforming power of grace which made him so like Christ. Observation always perceived him pressing into the service of God with steady, persevering zeal, which was not as the narrow rill after the descent of a thunder-storm, swelled until it rises over its banks, and then in a few hours is again restricted within its own narrow limits; but like the majestic river which is regularly and fully supplied from ever-springing fountains. Humility was engraven in legible characters on all his conduct. In conversation, the genuine feeling of self-abasement was apparent. In his public prayers he always seemed to feel in spirit and expression, perfectly identified with the penitent publican. His resources for giving were larger than those of his brethren, and he gave in proportion, without ostentation and vain display. In lovely association with these

graces of the Spirit were sincerity and truthfulness. He abhorred religious cant, the whinnings of dissimulation, and the flippancy of the flatterer. The high sense entertained by him of the great importance of moral rectitude never, as far as we know, allowed him to depart from the truth. Reflecting persons in our churches need not be told that events do occur when this virtue, in contrast with the vice of prevarication, is brought out clearly, like a star amidst surrounding darkness. Circumstances have taken place which gave us an opportunity of seeing that neither the arts of sophistry nor the power of friendship could draw him from what he deemed the path of integrity. So deeply was his mind imbued with the love of Christ, that his constitutional failing, which was a hasty temper, was never able to bring over it an abiding cloud. But if one did come, it only served to show more plainly the leading traits of his character—like the shading of the painter, which displays the principal objects on the canvass. The moment an offender felt that he had wounded our brother, he became conscious from the calm and subdued tone of Timothy's voice that no evil would follow. Not only did he not let the sun go down upon his wrath, but the passing moment was not permitted to tell it to the next. Seldom did this humble imitator of Jesus fail to pray that if he had enemies, God would bless them. The gifts of our brother were small, nor had they been much improved by cultivation, yet he became the pivot on and round which the teachers in the school and the members of the church moved. All felt a pleasure in uniting and combining with him in works of faith and labours of love. From the commencement of 1845, the rapid improvement and progress of our brother in religious attainments was remarkable. He grew in grace, and in the knowledge of our Lord and Saviour Jesus Christ. At seven o'clock on Lord's-day morning he was at the prayer-meeting. At nine o'clock he was opening the school, besides attending three public services, and conducting family worship. The power of piety brought his talents more fully out and made them very acceptable. Frequently have our members

on returning from the prayer-meeting said one to another, "Did you not observe what an unction of feeling and freedom of address Timothy seemed to enjoy to night?" Others said, "We really cannot but fear that brother Ellis will not be long here. It appears as if he were ripening fast for glory." We feared the loss we should sustain, and felt deeply for the church, the school, his wife and four children, for his pious and honoured mother, and his brothers and sister. We all loved him, and felt desirous to retain him long. But the Lord who said, "My ways are not your ways, neither are my thoughts your thoughts," brought upon his dear servant a painful and heavy affliction, which while it laid prostrate in entire helplessness the strong-built and powerful man, bade defiance to all medical skill. During his affliction he was greatly supported by a firm persuasion that he was in the hands of God; he therefore sought to possess his soul in patience. From laudable motives he was anxious to be restored to health and usefulness; but as his hopes were deferred, he frequently said, "We must not murmur or repine. I hope, if God intends to remove me hence, he will make me meet for heaven; or if he spare me a little longer, I trust he will give me ability and opportunity of being useful." He seldom expressed much elevated feeling; yet in spite of the very depressing nature of the complaint, his mind was generally calm. His faith rested firmly on the death of Christ. He held fast the beginning of his confidence without warring unto the end. It was painful to observe to what an extent his memory failed him in business matters, and yet it was pleasing to observe how quickly and with what correctness generally he could recite matters purely religious. Hence former sources of comfort were remembered, and proved very serviceable. Many passages from the word of God, and some of Watts's hymns were peculiarly precious to his soul. Although he was quite conscious of the changes that flitted over his mind, and by which he was often exercised, yet he never desponded. He was so firmly settled and grounded in the faith of the gospel, that calmness and peace found in him a resting-place. Such instances are calculated to minister instruction and encouragement to weak and timid christians; and if the pride of the sceptic would allow

him to visit such scenes, he would receive silent but powerful reproof for holding with presumptuous grasp to a system which gives no comfort in the dying hour, and which plunges the deathless spirit into a future of dark uncertainties. Let such vain men visit the dying bed of a christian and see it illuminated by the light of eternity. It is hoped the reader will be pleased and edified by a short record of the sayings of our departed brother. To the writer and others who regularly visited him he frequently repeated from John, "Him that cometh unto me I will in no wise cast out;" from Job, "Though he slay me, yet will I trust in him;" from Paul, "And he found in him, not having on my own righteousness, which is of the law; but that which is through the faith of Christ, the righteousness which is of God by faith." To his wife he said, "I am just like the poor publican, smiting on my breast and praying, 'God be merciful to me a sinner.'" "The blood of Jesus Christ his Son cleanseth us from all sin." In reply to his mother, who seemed to have misapprehended him, and who asked, "Dost thou doubt, then, whether Christ will save thee?" he replied, "Mother, I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." The hymns from which the selection below is made were more especially refreshing to him:—

"The best obedience of my hands  
Dares not appear before thy throne;  
But faith can answer thy demands  
By pleading what my Lord hath done."

"Firm as the earth thy gospel stands,  
My Lord, my hope, my trust;  
If I am found in Jesus' hands  
My soul can ne'er be lost."

"The gospel bears my spirits up,  
A faithful and unchanging God,  
Lays the foundation for my hope  
In oaths, and promises, and blood."

During the whole of the time that he was detained from the house of God, he shewed much solicitude about the school, by inquiring if the children attended well, if they behaved well, and if they were making any progress; and an equal degree of kind, anxious concern pervaded the minds of the teachers and children concerning the health of their beloved superintendent. Hence for many months, his not being among them to open the school as usual, was as a cloud upon all their engagements. After hope had been

deferred and expectation had failed, arrangements were mutually made in order that some of the teachers and children might meet him in his own house for conversation, prayer, and praise; and on these occasions, such was the free flow of kind feeling that was reciprocated, that the sight would have pleased and gratified the most exalted earthly sovereign. Nor did our dear brother cease to manifest a most intense desire for the peace and prosperity of the church. He often said, "My heart is with you. Chapel Fold is my home, living and dying. If it please God, I shall be glad to be able to share with you in its cares, and labours, and burdens." And this was true, for as a deacon he had discharged the duties of his office well, and his pastor always found him a faithful and willing helper. The death of such a man would be a loss to any church, but it is very great to our feeble interest. All his servants say that he was a good master. It was with the intention of finding them full employment in a slack time of trade, that he laid the foundation of his complaint, by exposing himself too freely to cold wet weather. They all loved him, and it is but just towards those servants to record that they served him with pleasure and fidelity. Nor is evidence wanted to prove that he was highly esteemed in the market as a man of great probity. Take one instance. A traveller came round just after the death of our friend, and on his return home said to his employer, "My honest friend Timothy Ellis, of Hoaley, is dead." If professors of religion would more generally act according to the principles laid down for them in the word of God, the men of the world would form a much higher estimate of religion than they now do, and sceptics would be driven from their stronghold. As a son he loved and honoured his mother; as a brother, he was beloved by his brothers and sisters, and all his relatives; as a husband and parent, he will long live in the affectionate remembrance of the widow and her children. May the widow be sustained and comforted by Him who is the husband of the widow. May she be enabled to bring up her children in the nurture and admonition of the Lord; and may God be the guide of their youth and the supreme object of their confidence through life. May the pastor and the disconsolate church adore the grace which made him what he was,

and may all who knew him seek from Christ that grace which will enable them to serve God in their day and generation.

J. A.

Mrs. FARROW,

Wife of Mr. Robinson Farrow, solicitor, Alford, Lincolnshire, died on the 29th of November, 1848, leaving a testimony befitting that she has gone to be with Christ. This esteemed friend was the second daughter of Mr. Goodall, of Epworth, Lincolnshire. For many years Mr. G. was a valued medical practitioner at Epworth, but some years ago left this place to become surgeon at the Rotherham dispensary, on doing which, his friends presented him with a handsome token of esteem. Mr. G. has now retired from the active duties of his profession, and he and his esteemed partner are spending the evening of life at their former residence in Epworth. Mrs. Farrow, although robust in appearance, was often the subject of severe afflictions. Several years ago, she opened a school at Louth, and became acquainted with the writer, who, in 1838, had the happiness of baptizing her, together with his own daughter, both of whom became members of the church under the pastoral care of the late Mr. Cameron. In 1839, Miss G. became the wife of Mr. Farrow, who having a little daughter, the child of a former wife, the duties of a mother at once devolved upon her. This child died in about eighteen months after her father's marriage. The solicitude which marked Mrs. F.'s conduct towards this child, and the anxiety with which she watched over it in its sickness were highly commendable. She herself has now left the again bereaved husband two motherless babes. In her religious views, Mrs. Farrow was a decided baptist. The doctrines, ordinances, and discipline of christianity, as regarded by this denomination, were in her views sound and scriptural—hence they had her cordial approval and practical regard. With the doctrines of men, as substituted for the doctrines of God, she had no sympathy. She understood and regarded the New Testament too well to become involved in those pernicious errors which, in the professing world, now so much abound. Our friend was naturally inclined to liberality, and the poor would, in many instances, bear testimony to her

kindness. But, like all the rest of us, Mrs. F. had her defects, which sometimes disturbed her peace. During her last illness, which was of a very distressing character, she realized, with some intervals of perplexity, the comforting influences of the Holy Spirit, and frequently enjoyed seasons of spiritual delight. Christ, and Christ alone, as the sure foundation, was her constant and only basis of hope. Him she loved; his gospel she believed; and rejoiced in the riches of divine grace. The conversation which a believing sister, and other members of the family, had with her during the last days of her pilgrimage, was of a very edifying and satisfactory character. Her dying experience was rather peaceful and tranquil, than joyous and triumphant. Her remains were deposited in the grave-yard belonging the baptist church at Maltby, and her death was improved at Alford, in the presence of a large congregation, from Rev. vii. 13, 17. It may be mentioned as a circumstance somewhat remarkable, that the individual who baptized her, also officiated at her marriage, and at her interment, then preached her funeral sermon, and now writes her obituary.

Louth.

J. K.

---

#### Mrs. MARY TWELVETREES.

THIS amiable young christian was the daughter of Ebenezer and Elizabeth Hubbard, of Titchmarsh, Northamptonshire, and was born on the 8th of Sep. 1826. She devoted herself to God in her earliest years, and sought an union with the people of God at the early age of fourteen years. She was baptized at Thrapston by the Rev. W. Barnes, then pastor of the church, July the 31st, 1840. She exhibited a remarkable development of mature christian character, whilst her meekness of spirit and genuine unaffected humility produced a likeness to the divine name seldom found in youthful disciples. In all her engagements she aimed at the glory of God, and diffusing abroad by her deportment the excellence and loveliness of religion. In missionary work and Sabbath-schools she was deeply interested. During a residence of nearly three years in Heddon Bridge, Yorkshire, she was connected with the school at Heptonstall Slack; and amongst her memoranda and diary are particulars of the conversion and happy deaths of sev-

eral of her scholars. Soon after her marriage, Jan. 28th, 1848, with Mr. Harper Twelvetrees, and removal to Dunstable, special notice was taken by the church at Heptonstall Slack of her unwearied attention to the young, and her great anxiety to promote their eternal welfare, and a vote of thanks was unanimously agreed upon, which was forwarded to her by the officers of the church.

Shortly after her marriage, it was evident that withering consumption had set in, and was fast gaining ground. A change of air and scene was resolved upon for the winter, which proved to be inefficacious; and after exhibiting a rapid growth in grace and daily increasing ripeness for glory, she was transplanted to the paradise of God, on March 3rd, 1849, aged twenty-three years, terminating a union of only thirteen months with her sorrowing and surviving companion. The entries throughout her diary are remarkable for the spirit they breathe of profound humility and earnest desires of communion with her God.

---

#### MISS A. M. BENNETT.

To awaken in the young attention to a subject on which they are the least likely to think, is the object chiefly aimed at in thus giving publicity to family bereavement. The name at the head of this notice may attract the attention of some to whom she was once known; her early death may excite thoughtfulness in others. Something at least will be gained if this brief memorial should lead any one to think more seriously of his own mortality, and say, "I know not the day of my death."

Anna Maria Bennett was born at Buckingham, Oct. 14th, 1830, and became a member of the baptist church there Dec. 31st, 1844.

Of her personal character little need be said. Her talents and excellencies were chiefly displayed where they were best appreciated—at home in the family and among a large circle of friends. The loss of her endeared society and constant sollicitudo to promote the happiness of her beloved parents, are deeply felt; their high estimation of her worth is her best memorial. As a Sabbath-school teacher she was persevering and diligent, and much beloved. Her interest in the class she taught, continued unto the end, and though unable at last to fulfil her wish

—to see and admonish each one—she selected for them suitable books, and inscribed in them affectionate wishes for their eternal welfare. The sickness which on Dec. 13th 1848, terminated in death, had been protracted and trying—excessive weakness being throughout the most distressing symptom. It soon became evident that the disease gained ground, and the thought of so near an approach of death produced, not unnaturally, a feeling of dread. There was an interval of painful suspense: hope was darkened, but God shined into her heart. Simple trust in Christ was fully felt, and almost the last words she uttered with reference to her eternal prospects were, “I should not know where else to trust if not on *Him*.” She died in hope, calmly and peacefully resigned, and is gone, we trust, to join those who are “without fault before the throne of God.”

—

MRS. ANN SPRECKLEY

Wife of Mr. Zacharias Spreckley, of Pinchbeck, near Spalding, finished her earthly course Feb. 16, 1849, aged fifty-eight years. Our departed friend was, the greater part of her life unacquainted with vital and experimental religion; but several years before her removal from this world she attended the baptist chapel, and we believe felt the saving power and enjoyed the happiness which the gospel of Jesus Christ can alone impart. She took a very lively interest in the cause of the Saviour here, and, considering the infirmities and afflictions which her heavenly Father called her to endure, was remarkably useful. It is believed that after she heard the word to the benefit of her soul, she never wilfully neglected the public worship of the Lord's

house if her health permitted her to be there, though it was with considerable difficulty that she walked to the place. Her love to the Holy Scriptures appeared to be continually increasing, and her minister remarked that he seldom called but he found her perusing the Bible and meditating on its precious contents, and this has frequently been the case when engaged with her needle, alternately plying it, and then glancing at the divine word. During the winter, as she was not able to attend at the chapel, she proposed that a prayer-meeting should be held once a week at her house. This was done; and it afforded her singular pleasure to observe the number of friends who attended that means of grace, the smile of joy being constantly witnessed upon her countenance. The last prayer-meeting she attended was on Feb. 13th, when her health appeared much as usual; but two days after, the summons was issued—her days were numbered—her soul was required, and, emancipated from the body, took its flight, we believe, to the everlasting embrace of her Saviour and her God. Her remains were interred in a vault in the baptist chapel on Lord's-day afternoon, Feb. 18th, and in the evening the solemn event was improved by Mr. Simons to a crowded auditory from Psa. xvii. 15, “I shall be satisfied when I awake with thy likeness.” Her bereaved and affectionate husband, who was baptized last November, is very graciously supported, rejoicing in hope of meeting her again to be for ever with the Lord. J. B.

P.S. Our departed friend was not baptized, but her mind was made up. It was in her heart thus to follow the Saviour, but death prevented.

—

NARRATIVES AND ANECDOTES.

FROM VAUGHAN'S ESSAYS.

ENGLAND'S PRIME MINISTER.—His lordship is descended from a line of nobles. With his progenitors, through the long past time, all the pageantries of church and state are associated. The story of his house is interwoven with that of senators and prelates, of courts and kings. His ancestors have been men of marked action, and have bequeathed an example to those who should descend from them. In the feelings of such a

man, homage to the past is cherished as a kind of filial duty. Such feelings become almost inseparable from the influences which bind the imagination and the affections to the institutions and usages which point to the bygone. In the mind of Lord John Russell, there is a self-reliance and vigour which will not allow him to be wholly distrustful of new things. But his relation to the old so affects his sympathies, as naturally to



curb his desire of change, and to retain it within comparatively narrow limits. He may not talk of "the wisdom of our ancestors" in the manner of some men, but he is a sincere believer in that wisdom. We may startle some of our readers when we say, that the labours of Lord John Russell as a conservative, will be much greater than his labours as a reformer. But we speak advisedly. The abuses diminished or removed by his means, will be few compared with those which he will leave wholly untouched. He is an innovator, and at times may seem to be a bold one; but our admiration begins to abate, when we think simply of what is done, and not at all of the man who does it—or when we look from the evil which has been mitigated, to the far greater amount which has been left wholly undisturbed.

"**LORD JOHN**" AND THE BISHOPS.—With such views of religion and of religious parties, it is natural that Lord John Russell should be a steady adherent to the principle of church establishments. But here we are strictly at issue with his lordship, both as to the nature of the religion which the church of England was instituted to inculcate, and as to the manner in which she has performed her office in that respect. The most distinguished churchmen of the eighteenth century, such as Hurd and Warburton, Clarke and Hoadley, to whom so much honour is done by Lord John Russell, are poor expositors of the theology set forth in the articles of the established church. By some of these men the husks of orthodoxy were retained, and hot wars were carried on in defence of them. By others, the articles of faith most open to objection on the ground of mystery, when not openly impugned, were skillfully neutralized, or generally forgotten. The class of persons adverted to had come into the church of the reformers, but were too much the worshippers of the reputable ever to have been themselves reformers. They were men who enjoyed their literary leisure, and set a great value on the worldly dignity and the means of indulgence which their position afforded them, and for the most part died rich. They scarcely seemed to be aware that there had ever been such persons as Latimer and Hooper, Ridley and Bradford; and nothing would seem to have been farther from the thoughts of these comfortable

dignitaries, than the duty of conforming themselves to that example of piety, of zeal, and of obedience to the stern demand of principle, which is so observable in the history of those justly venerated fathers of the English church.

"**LORD JOHN**" AND THE METHODISTS.—It is to be regretted, that a writer possessing the candour and discernment of Lord John Russell, should have deemed himself safe, on a subject of this nature, in trusting to such guides as Southey's "Life of Wesley," and Nightingale's "Portraiture of Methodism." Still more is it to be regretted that his own mind should have performed its office so feebly in regard to the materials which even those writers, together with the facts coming within his own observation, must have supplied. We should have been happy to have seen him distinguish, in the spirit of a high Christian philosophy, between the wisdom and the folly, the good and the evil, of the great moral revolution which was assuredly brought about among the people of this country by the labours of those said Methodists. We see the errors and faults which belong to the earlier history of Methodism as clearly as his lordship has seen them; but we see the truth and the goodness that were in it as greatly outweighing their opposites. We regard that memorable outbreak against the heartless formalism, and the low profligacy of the times, not only as having given a new moral and religious character to the English people, but as having extended its leaven of improvement to classes far above the multitude. By elevating the poor, it has done much towards shaming the rich into better conduct. If our courts and baronial halls are not the homes of that factious selfishness, of that everlasting frivolity, or of that infidel licentiousness, which prevailed in them during the greater part of the last century, we owe this improvement in high places, to improvement which began much lower down. The regeneration which took place among the lowest, contributed to enforce a moral reformation upon the highest. The pulpit of methodism, moreover, has had its favourable influence on all other pulpits. Thus the character of methodism has given a strong impress—an impress greatly for the better to our national character. We deny not that it had its extravagancies, we deny not that it has

them still—but what is the chaff to the wheat? Admitting nearly all that may be alleged against it, this movement has been the means of disposing myriads of our people, who would otherwise have passed their life in sheer worldliness, or in the lowest vice, to give themselves to instruction, to the cultivation of high comparative moral feeling, and to the influence of those elevating affections which have respect to the Infinite and the Eternal. What philosophy has ever raised the mind of the rude multitudes of men after this manner? What established church has ever so done, except as it has become a preacher of doctrines, and has been animated by a feeling, which, we fear, his lordship would be too ready to describe as very methodistical?

“**LORD JOHN**” AND THE **WHIG NONCONFORMISTS**.—Puritanism, that “gloomy vortex which was to attract so many of the manliest spirits”\* of the seventeenth century, his lordship has estimated more justly. The reason of this distinction is obvious. Puritanism was allied with far higher intellectual qualities than methodism. It stood in a more manifest relation to the progress of freedom and of society. Distance, moreover, has greatly reduced the apparent amount of its faults; while the soul which it infused into English history during the thirty or forty years which preceded the Restoration, is such as no remoteness of time can obliterate or obscure. It is observable, also, that the sober, the properly descended nonconformists of the last century, obtain very respectful treatment at the hands of his lordship. The reason is obvious. They were no brawlers. They were men of unimpeached loyalty. They were proud to lend their aid to whigs and protestants, churchmen though they were, against tories and papists. Their leaders were men known by their theological and general learning. They were the correspondents and friends of dignitaries and prelates. In all their proceedings there were the signs of moderation. The sight of them, especially on one of those occasions when they availed themselves of their privilege to be presented at court, and to address the throne, was such as to predicate all that was likely to follow from that quarter. A courtier on a levee day, was hardly

more careful about his costume and appendages than was the eminent nonconformist divine of that period. The three cornered hat, the neatly powdered and largely projecting wig, the coat without the encumbrance of a collar, with its straight front, exhibiting its long row of large buttons on one side, and of finely worked button-holes on the other, the waistcoat descending so low as almost to serve the purposes of waistcoat and apron, and the nicely disposed buckles at the knees and in the shoes,—all were in keeping with that calm and intelligent physiognomy, with that attention to all the lesser courtesies of life, and with the generally stately bearing which distinguished our Annesleys and Doddridges a century since. Much less of a disposition to appreciate the orderly, the established, and the aristocratic, than is observable in Lord John Russell, would have sufficed to mark the wide difference between such men and the conductors of a methodist love-feast or a revival-meeting.

#### YOUTH'S MONITOR.

##### “FOOLISH TALKING AND JESTING.”

It is the undoubted duty of a religious journalist to notice the leading features of the times, and the influence they exercise on society around us. One of these in our day, when “Punches” and “Charivaries” abound in every bookseller’s shop and at every railway station stall, is the spirit of jesting. Everything and everybody is the object or subject of a jest. Into what a contemptible position are we sinking! Let our young friends beware, and keep out of the eddy of this whirlpool. Many a promising youth has been ruined by the indulgence of this pernicious vice—for a vice it is, and nothing else. Flattered and encouraged by weak-minded companions until he mistakes his fooleries for wit, he goes on rudely intruding them in every company until they become offensive, and his presence is avoided as an intolerable bore; for what can be more intolerable than to talk with one who lies in wait to entrap you in your words, or of whom you are never certain whether he be speaking in earnest or in jest? For our part we would never be in company with such a man if we could avoid him. We could even prefer “Holloway’s Fool” in the fair at once, to such a companion in the parlour.

\* Edinburgh Review, Oct. 1844, p. 296.

A discriminating writer in the *Family Book*, says:—

“How strikingly the apostle cautions us against ‘foolish talking and jesting, which are not convenient!’ Indeed they are not; and it may be questioned which is greatest, the folly of jesting or the mischief arising from it. A jester is a most contemptible or a most dangerous person: no one either respects or trusts him. He who delights in puns, scruples not to make himself the ape or the buffoon of a company. He who indulges a more pungent and malignant kind of evil-speaking, spares neither the feelings nor the character of others—

‘Who, for the poor renown of being smart,  
Would stick a dagger in a brother’s heart.’

Another poet has it—

‘Laugh at the reputations she has torn,  
And hold them dangling at arm’s length in scorn.’

The contemptible light in which jesters are held by all men of sound wisdom, is evident in many cautionary maxims left on record, such as, ‘Commit no business, no secret of importance, to a jester.’ ‘Let not a fool play with you in the house, lest he play with you in the market.’ ‘The joking of wits, like the play of puppies, often ends in snarling.’ ‘He that makes himself the common jester of the com-

pany, has but just wit enough to be a fool.’ The jester has seldom any reverence for sacred things; the sacred name of God, or some sentiment or precept of his holy word, is often perverted to give point to the strokes of his profane levity. ‘It may be wit to turn things sacred to ridicule, but it is wisdom to let them alone.’ ‘Sin is too bad, and holiness too good to make sport of; the one demands repentance, and the other reverence.’ ‘Fools mock at sin, and at holiness too.’

It is a great pity that even religious people sometimes indulge themselves in repeating the puns or mistakes of others on the words of scripture, which are thus associated in the mind with improper and ludicrous ideas; and the sacred influence of the passage is entirely lost. Some ministers have declared themselves precluded from preaching on one or more very solemn and weighty passages of scripture, from being unable to divest them of some ludicrous association imprinted on the mind, perhaps in the days of youthful vanity and folly, or perhaps, which is still more to be lamented, presented more recently by some one who ought to have had enough of sacred wisdom to restrain this frivolous wit.”

## CORRESPONDENCE.

MARRYING “ONLY IN THE LORD.”

To the Editor of the Baptist Reporter.

DEAR SIR,—Will you allow me to call the attention, especially of your youthful readers, to one part of christian duty seldom touched upon in the pulpit, and unhappily frequently neglected in practice. I mean that of marrying, “only in the Lord.”

Most christians admit that every part of their conduct should be regulated by the authority of Jesus Christ, whom they have deliberately taken for their Lord and Master. Not only do devotional exercises, public and private, become rightful subjects for his legislation, but our behaviour as parents, children, masters, servants, tradesmen, and politicians, is equally under the operation of the divine law. Why then, should the forming of a matrimonial alliance be the single exception to this rule? Or, rather, should it be an exception? Ought not

the choice of a fellow-traveller along the whole journey of life to be made with direct reference to the Master’s will? Surely we should expect that in a matter so important, affecting eternal as well as temporal interest, Christ would give some intimation of his will for our guidance; and if so, obedience becomes our positive and imperative duty. When then, we look to the New Testament, we find that he has left a rule to direct us. It is that already quoted, “Marry, only in the Lord.” 1 Cor. vii. 39. And again, “Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness!” 2 Cor. vi. 14. The first of these passages is directly to the point, no sophistry can explain it away. The meaning is evidently this, “you are permitted to marry, provided you marry a christian.” Nor can the second passage be rendered silent or obscure upon this question, for, although it extends to all close alliances of the godly

and ungodly, it must apply with tenfold force to this union, the closest and most intimate of all. No servant of Christ, therefore, can marry an unbeliever without direct disobedience to his master. He is not left at liberty to do so. He has no more right to take an ungodly person for a wife, and a christian woman has no more right to take an ungodly husband, than to rob a neighbour of his purse, or to blacken his character. All are forbidden by the same authority.

But lest any of you, dear readers, should think lightly of this requirement, let me beseech you to consider the results of such an union as is there condemned.

You marry an unbeliever. Henceforth then, in the most important of all respects, you shut yourself out from sympathy. Instead of seeking the aid of one whose piety might encourage your own, you take to your bosom an enemy of your Saviour, and therefore to your own best interests. It becomes necessary for the sake of domestic peace that you should mingle with his associates, and share his amusements. You cannot obey the commandment, "come out from among them and be ye separate;" or if you do, estrangement and misery must sooner or later be looked for. Do not confide in your fancied strength to overcome all this. No one has so much superfluous firmness that he can afford to invite temptations. They will come uninvited in sufficient force to put to the test the strongest faith. You cannot, any more than others, safely trifle with the danger. And this temptation, remember, is constant—night and day you subject yourself to its influence. Year after year passes, but you still have to contend with it, or, what is more probable, you succumb to it. The continual dropping of water will wear away the hardest rock, and the continued influence of an ungodly, but beloved companion, will too probably undermine the most resolute piety.

But children are the fruit of your union; and then comes the most fearful trial. The dreadful conviction is felt that you, their parent, *you*, whose duty it is to care for their souls, have voluntarily given those children an ungodly father, or an ungodly mother; that *you* have placed before them an example which, if they imitate it, will lead them to eternal woe! Even if their conduct should be moral and respectable, you still feel that all your

efforts to promote *real religion* are neutralized and counteracted. For whose example are the young most likely to follow, the good or the bad? Paul replies for us: "Be not deceived, evil communications corrupt good manners."

If you are determined upon such a connection, I know your reply—"Perhaps the ungodly will be converted." Yes; but *perhaps* he will not! And what then? Will it not then be as I warn you? But I go further. It is almost certain that that hope will not be realized. I have known many of these cases, and their history, with scarcely an exception, has been sad indeed. I have before me a list of more than a dozen, all within the limits of my present personal knowledge. In only one of these has conversion followed the marriage, and even in that case the work had previously commenced. This hope is not sufficient to excuse the breach of a clear commandment, nor even sufficient to counterbalance such fearful risks.

With all earnestness, then, we say to young disciples, never marry except "in the Lord," or you will one day bitterly, most bitterly, regret it. Your piety will languish; your usefulness will be greatly diminished if not at an end; your children will be exposed to destructive influences, and will probably prefer the evil example to the good. Young men! never, under any circumstances, or any pretext, give your offspring an unbelieving mother. Young women! never, under any pretence, give your babes an unbelieving father. Let it be with both sexes, a settled, unalterable principle if you do marry, to marry "only in the Lord." Z.

#### PROVISION FOR AGED MINISTERS.

To the Editor of the Baptist Reporter.

DEAR SIR,—The leaves of your magazine, and other periodicals of the same description, have, within the last few years, often testified that there is an impression existing in christian churches, that the claims of aged and faithful ministers are not felt and responded to in such a way as their character and circumstances demand.

Various plans have at times been suggested, as likely to remedy this matter of acknowledged regret and obligation, but none of them have secured that attention to the subject which its impor-

tance requires. Agitating the question may have induced some ministers, at a painful sacrifice, to seek shelter from the apprehended evil in the promises of a life insurance society; and others it may have reminded of a desideratum they had little chance of obtaining, but it has failed to awaken the benevolent sympathies of christian churches generally.

The Wesleyans are the only people that have taken up this subject denominationally. They have done it, and it is well known that those of their ministers who have faithfully devoted their best days to the service of the churches, are not permitted to suffer want when enfeebled by age. Why should not we be found ready to provide as amply for aged ministers as the Wesleyans?

Under these impressions, allow me to suggest a plan for the accomplishment of this object, that appears to me practicable. Suppose every church at the settlement of a pastor over them, were to present him with a policy, assuring him, say (for example's sake only) thirty pounds per annum after attaining the age of sixty. This would in few cases require more than ten shillings per month. Long as the minister continued his labours in that place the premium should be regularly paid for him; but if he removed, the policy should be given up to him, that the people of his next charge might continue the required payments, till the contemplated period was run out.

If something of this kind were generally established, it is probable we should not see churches so often unwilling to invite the services of ministers of advanced, though not enfeebled, age; nor christian pastors so often unhappily clinging to their ordination titles, or chapel endowments, as the only security they have for partial support in their declining years; and certainly it would free the present generation of young ministers from the apprehension of humiliation that they know very many of their aged brethren to be enduring.

Allow me, then, very respectfully to request the above remarks may have a place in your periodical. Y.

[Our correspondent further suggests that this business, as now proposed, might, with much propriety, occupy the attention of our associations at their approaching Anniversary Meetings.]

#### DISSENTERS OUT OF PLACE.

To the *Editor of the Baptist Reporter.*

DEAR SIR,—Some time ago you inserted some remarks under the head of "Baptists out of place." I send you an instance of what some might call "Dissenters out of place."

On the 31st of A——, I was passing the church in this town, dedicated to Saint Mary, designated in these modern times as the "Puseyite church," and celebrated for its trio of ministers and their popish propensities, when my attention was directed to three or four carriages at the principal entrance with the horses and their drivers in gay apparel, and from the merry ringing of the bells soon afterwards, I judged that some happy pair, children of the establishment, had been united in the bonds of "Holy matrimony." But on enquiring who the parties were who had sought the special blessing of the "successors of the apostles" upon their union, I was not a little surprised to find that the gentleman was a member of a dissenting congregational church at H——, and the lady a member of a baptist church in this town! I could not help thinking this was an instance of dissenters out of place.

D. D. D.

#### ON SUICIDAL ACTS.

We have received several notes from parties whose opinions are entitled to consideration — one especially, the Rev J. G. Pike, of Derby—who protests against what he terms "the modern whimsey of some physicians, that all cases of self-murder are the effect of insanity;" and then adds, "Doubtless there are cases, perhaps many cases, of that kind, but by no means all. In a number of instances, self-murder is the fruit of wickedness, of being given up by God to follow an evil, or an infidel, heart, and thus of being led captive by the devil. In numerous instances infidelity has led to self-murder, and the infidel Hume, and other infidels have vindicated self-murder; but was he or they insane, or does infidelity usually produce insanity? Another fancy of some physicians akin to that noticed is, that murderers are commonly insane, and thus, according to them, the most atrocious murderers are not deserving of punishment. God's word and common sense present very different notions and speak in very different language."

## REVIEWS.

*Juvenile Depravity. One Hundred Pound Prize Essay. By Rev. Henry Worsley, M.A., Rector of Easton, Suffolk. Dedicated to the Bishop of Norwich. London: Gilpin.*

We selected this volume from a number now upon our table—first, because it was specially placed in our hands by a respected benevolent gentlemen of our acquaintance; second, because it treats on the most fearful feature of our times; and third, because our particular attention had been recently drawn, by peculiar circumstances, to the serious consideration of the subject. Having for some time occupied a prominent position at the Relief Board in a large manufacturing town, perhaps the most pauperized in the kingdom, we became acquainted with facts of a most painful character. For nearly forty years we had been actively engaged in promoting education, chiefly by sabbath schools, and often did we rejoice, and give and receive congratulations, on the success of those excellent institutions. But little did we imagine, nay, we could scarcely have believed, that there was growing up around us so much ignorance and vice, nay positive heathenism—for what is heathenism, but living in sin, and without reference to God—growing up around us, we say, at our very doors, and in close contiguity with our places of public worship. Much did we see and hear in the responsible position we occupied which made us sigh deeply for the unhappy young creatures who claimed our aid, whirled thus in early life into the very vortex of vice, and sinking into its awful gulf. But we must not write down the facts—they would soil our pages. We were glad to be released from the position we occupied, but we can never forget what we saw and heard.

Under impressions of this kind we were relieved in finding that the subject had also occupied the thoughtful attention of others. The present handsome volume appears as a Prize Essay selected from fifty-two, which were sent in to the adjudicators—Dr. Vaughan, Dr. Harris, and Mr. Sherman. But we give the advertisement which introduced the subject, and which appeared in ten London papers.

“£100 PRIZE ESSAY.

“The fearful and growing prevalence of Juvenile Depravity, and the inadequacy of the various means hitherto employed to meet the evil, have long challenged inquiry, both as respects its causes, and the nature of the most probable and efficient remedies. No one conversant with the evidence furnished by our judicial tribunals, and with that accumulation of facts which is now accessible to every inquirer, can fail to corroborate the testimony of the highest authorities in the land, that the monster evil of our country, and the source, directly or indirectly, of the greater portion of Juvenile Depravity and Crime, is Intemperance. It is this tremendous agency which perverts, where it does not prevent, the benefits of Education, and is continually training up a succession of victims for the gaol and the scaffold. It is a vast national evil, which, in whatever light it is viewed, has long demanded a searching investigation. With a view, therefore, to engage an amount of labour and talent commensurate with the importance of the inquiry, a premium for the best Essay on the subject, is offered, of *One Hundred Pounds.*”

From this it will be observed that Intemperance is assumed to be, and is pointed out as, “the source, directly or indirectly, of the greater portion of Juvenile Depravity and Crime.” We have no desire to dispute this, which is no doubt correct in many cases, and yet, from the facts brought before our notice, as already referred to, we should rather have set down the deep poverty of the parents of such unhappy children as the original cause.

When, for instance, in the town of Leicester, it has been found that the average wages of 600 workmen in one branch of the staple trade has not reached five shillings per week, shall we, knowing what human nature is, wonder that parents in such circumstances sink down into a state of stupid indifference to every moral and every religious principle. That they ought not is true, and that some of them do not is true, but if the greater part do, shall we wonder; nay, should we not be in their condition ourselves before we too severely condemn them—should we not rather pity them? And then, when in this abject, and, as they think, hopeless condition, need we wonder that, if destitute of true piety, they refuse all offers of

spiritual aid for themselves, and care not whether their children be instructed or neglected. There they sit in sullen sulky gloom, meditating, on what they call, "their wrongs," or go and try to drown the recollection of them in intoxicating drinks. They talk daily of the sufferings they endure and the injuries they sustain, and their children hear them. Can we wonder then, that such children grow up regardless of every virtuous principle, or learn in early life habits of intemperance and vice, or take, with a willing hand, the wages of licentiousness.

We are aware that objections may be made to these statements; but we maintain that they are substantially true, and ought to be urged on public attention. We have no sympathy with socialists or communists—neither have we with monopolists and unprincipled competitors. The truth must out—nothing ought to be allowed to keep it back. The evil is so great and serious that we ought to understand it thoroughly. And it is spreading. We must follow up this flood of iniquity to its source, and there drain off its power, or it will overwhelm us all. Unprincipled competition, then, appears to us to be one main source of this mischief—a competition, not healthful and honourable, but pestilential and sordid—which pays no regard to the rights and requirements of human beings, but grasps with greedy fingers all it can lay hold upon, and turns a deaf ear to the complaints of unrequited toil. We are quite aware that much may be said, and said truly, on the subjects of supply and demand, and so forth, but this unprincipled competition can find ways for accomplishing its sordid objects in spite of every principle of equity and right feeling.

Let us then denounce and exorcise this foul spirit which has made many of our poorer brethren what we now find them—wretched, dissatisfied, helpless, and unthankful—which is training up boys in acts of violence and fraud—and which is leading girls to seek the rewards of prostitution. We are no alarmists, but we would utter a warning loud and louder still, that except some greater regard be paid to the fair claims of working men for fair and adequate remuneration according to their ability, their children will come up from out of these depths of poverty, and draw the children of those in better condition into the vortex of vice along with them. We believe it is too

little known or suspected, how much of this is in progress at this very time; and except the evil be strongly pointed out, and remedial measures adopted, it will increase yet more and more.

Though we have taken what some may regard as a gloomy view of this subject, we repeat, that we believe it to be correct; and yet we should not do right if we did not at the same time say that we hope we see the dawn of better days, arising from the improved condition of the working classes. And here we must be allowed to say that we also impute much of the destitution and depravity of the masses, after making all needful deductions for the idle and improvident, to the bad trade-laws which so long fettered our commerce and brought on its periodical panics. These are now partly removed, and already we perceive the benefit. Never perhaps were our skilled workmen in better condition, and even our own poor neighbours, to whom we alluded above, are in much improved circumstances. More employment has been found, better wages are paid, food and clothing are cheap, and we indulge the hope that thousands once sunk in gloom will now lift up their heads. Only let our legislators take off the remaining restrictions on trade, let them aid free emigration to our colonies, or to any other part of the world, to all who are disposed to venture out, and this incubus of suffering poverty, with all its attendant evils, would be in a great measure removed. Then we might address ourselves with more hope of success to remedy the evils which have arisen and which now appal us, and following up such efforts with religious appliances eradicate them from the land.

We cannot but hope too that the spirit of unprincipled competition has done its worst—that masters are beginning to see that it is their duty to do justice to the men who labour in their service. Happy days will those be for our land and for every laud, when property shall look smilingly upon labour, when the employer will find more pleasure in beholding the competence and contentment of the employed than he did in amassing superfluous wealth for himself. And the best of all will be, that the gospel will again have free course among the working population of our land, long hindered from finding its way among them, from

the causes to which we have referred, and the arts of deceitful demagogues.

But the mischief has been done—it exists, and must be removed. This Book will help on the good work. Sabbath School Teachers should make themselves acquainted with its contents. They would find new and powerful motives to renewed energetic efforts; and we may be permitted to say that Ministers of the gospel too would do well to ponder its awful revelations, and gather therefrom fresh incentives to adopt every means within their power to stay this moral plague. Parents of families, in moderate circumstances, should read them, that they may be aware of the danger which threatens their own families. We are glad the work has made its appearance—knowledge of a disease is the first step towards a cure. We only add that the Essay comprises the following topics:—“The fearful and growing extent of *Juvenile Crime*—Review of rural and manufacturing life—Distinctive features of the age in which we live—Connexion of Intemperance with youthful depravity—Education and other remedies examined.”

#### BRIEF NOTICES.

*An Appeal on behalf of the Rev. James Shore, M.A. By Sir C. E. Partridge, Bart. London: Partridge & Oakley.* The Bishop

of Exeter has published a Letter to the Archbishop of Canterbury, in which, with his well-known sophistry, the only thing for which, as a learned man he is distinguished, he attempts to vindicate his own conduct. Though written previously to the appearance of that Letter, this Appeal, by Sir Culling, may be regarded as a complete answer to its fallacious statements, presenting, as it does, a full view of the whole case.

*A Letter on the Proposed Incorporation of the Baptist Missionary Society, with the Report of the Sub-Committee, and the Draft Charter. By J. H. Hinton, M.A. London: Houlston & Stoneman.* The discussion on this important business has not terminated. We almost wish it had, for our fear is that it may be so misunderstood or perverted as to injure the funds of that important institution, whose interests are sought to be advanced. Those, however, who wish to know what can be said in favour of the proposal, may find it in this small pamphlet.

*Our Great Military and Naval Parliaments, and our Great State-Church Parliaments; London: Gilpin;* are two pamphlet tracts reprinted from the “Standard of Freedom,” and issued at a cheap rate for general circulation, which we wish they may obtain in every place, that the people of England may know, better than they seem to do, how much like one of Jacob's sons they are—“a strong ass couching down between two burdens.”

## CHRISTIAN ACTIVITY.

### REVIVALS.

**HATHERALTON, North Devon.**—Previously to the settlement of our present minister, we had been three years without a pastor, during which period we had no accessions, but on the contrary, our numbers were considerably decreased by the removal of our members to other places; and though our congregations on the Lord's-day continued good, yet, as a church, our condition and prospects were by no means cheering. In November last we invited the Rev. W. Clarke, then of Bideford, to supply the pulpit for a month, at the end of which time he received a unanimous call to become the pastor of the church; to this call he acceded, and immediately commenced his labours. Finding, upon trial, that a congregation could not be convened in the chapel on a week-night, it was thought advisable to have cottage meetings in various parts of the town, a plan which succeeded beyond our expectations. On the 11th of March we commenced a protracted meeting for the purpose of promoting a revival of religion.

At six o'clock in the morning a prayer-meeting for the outpouring of the Holy Spirit was held, and during the day we had proof that the Lord heard and answered; the enquiry was excited in the hearts of many sinners, “What must we do to be saved?” and three were enabled to rejoice in Christ as their Saviour. We have had a meeting in the chapel every night since the commencement, which is always well attended, and frequently crowded, and it is with heartfelt gratitude to the Head of the church, that we are enabled to state that more than one hundred and thirty persons have, within the last four weeks, professedly surrendered their hearts to God, and felt a sense of his pardoning love. And the good work is still going on; every day the number of believers is increased, and we hope to see many more brought from darkness to light, and from the power of Satan unto God. It will not be supposed that such a glorious work could go on without exciting considerable opposition: this we have had, as the broken windows of our chapel testify; and this we have still, but as it is a matter of course, I need not



further describe it. Jehovah is on our side, and that is sufficient. We shall therefore urge on our way, "rejoice in the Lord," and "joy in the God of our salvation." There is, however, one source of anxiety and trial remaining to this church, which, with your permission, I will briefly state, in the hope that some of your benevolent readers may be induced to contribute towards its removal. Our chapel, which has been built several years, and which will contain from 300 to 400 persons, needs enlarging and repairing, and besides, there is, for our circumstances, a very heavy debt upon it, and we have no means of raising adequate funds. Our friends have done, and are still willing to do, all they can; but they are poor, and for want of employment, our young people are obliged to leave the place as they grow up. These are discouragements, but we desire to trust in the Lord, knowing that the gold and the silver are his. J. L.

CASTLECRE, *Norfolk*.—We have had revival services here. On April 8th, we were visited by brethren Edmondson and Dawson, from Norwich, who delivered some stirring sermons and addresses. The attendance was very good, and sometimes overflowing. Four are candidates for baptism and fellowship, and we hope to see further good result. J. B.

#### ATTEMPTS TO DO GOOD.

CARDIFF.—Many years ago the Lord put a desire into the hearts of his people here to do something for the spiritual welfare of the numerous seamen constantly visiting this port. The first meetings were held in a loft kindly lent them by Sir John Guest, M. P. The services were conducted alternately, by ministers of all denominations. Nine years ago, the friends in connection with the Bethany baptist church, rented a room near the basin, a mile distant from the town, in which divine service has been held every Lord's day, and occasionally on the week-days, and a sabbath-school has been opened for the benefit of those children who reside near the dock. Since the erection of the new dock by the late Marquis of Bute, the shipping trade has increased so rapidly, that our room was found too small. It was necessary, therefore, that a larger place should be provided. An effort was then made, and the result is the erection of a neat and commodious chapel, which was opened for divine worship on April 6, when Messrs. Thomas, tutor of Pontypool Academy; James, Independent minister in this town; and Williams, of Myrther, preached to a crowded audience, and the collections amounted to thirty-five pounds. The weather was delightful, and the Bethel flag floating in the air in company with

several other flags sent for the occasion by some pious captains then in port, gave to the scene a joyous appearance. On Monday following, about four hundred sat down to tea, which, being provided gratuitously, the profits are available for the chapel. After tea, several gentlemen addressed the meeting, and all present were very happy and thankful. M. L.

Another friend (D. L.) informs us that when preaching was commenced at the dock by the English baptists, they often preached in the open air, and that on the first sabbath only three persons attended. Now there is a place of worship—a sabbath school, and the prospect of a church being formed. Be not weary!

BAPTIST VILLAGE MISSION.—The fourth annual meeting of the Baptist Village Mission was held on what is called Good Friday, in the preaching-room, Armley, when upwards of 130 subscribers and friends took tea together. The meeting was presided over by Mr. W. Gatenby, of Skipton. The report, which was of the most cheering nature, shewed that during the past year two missionaries had been employed,—that upwards of 3,400 household visits had been made,—500 meetings held for preaching and religious instruction,—27 persons baptized on a profession of faith, at the Kirkstall, Armley, and Woodhouse Carr stations,—and that a church had been formed at Armley. It was also reported that 5,000 tracts had been distributed,—1,700 cheap religious magazines sold, 200 children taught in the sabbath-schools, 60 of whom had been instructed during the week evenings in writing and arithmetic,—that tours had been made to Pontefract, Skipton, Castleford, &c.,—that through the missionaries' visits to Skipton, a most important and hopeful door for preaching the gospel of the kingdom had been opened, and that Skipton had been made a permanent station—that for the various missionary operations £160 had been received,—and that a growing interest was manifested in the operations of the society. It was also stated that a Mission Chapel, with school, is about to be erected immediately at Kirkstall, towards which £130 had been promised. Addresses were delivered by Messrs. Mitchell, of Horsforth; Waterhouse, Whitaker, and Tate, of Leeds; Jones and Hogg, Village Missionaries; R. Daniel, J. Batley, and others. A committee for the ensuing year was also appointed.

[Another correspondent, (S. J.) after giving us similar information to the above, adds, "The puerile practice of baby discipleship is giving way before the manly avowal of intelligent and accountable agents, capable of rendering to Christ the allegiance and service which he demands."]

## BAPTISMS.

## FOREIGN.

AUSTRALIA. (*From the Adelaide Observer, Sep. 16th, 1848.*)—The ceremony of baptism by immersion was performed in the Torrens, on Sunday afternoon, about half-past three o'clock, a short distance from the Company's bridge. The day was delightful. The sun shone with summer brightness, whilst the verdure had all the rich luxuriant tints of spring. A considerable number of people assembled to witness the administration of the ordinance, which was impressive in the extreme. The scene and the ceremony would form a fine subject for a colonial *Claude*. Mr. Allen, of North Adelaide, officiated, and although we were separated from him by the river, we heard with tolerable distinctness his clear and cogent exposition of the reasons why that portion of Christ's people preferred baptism by immersion to either pouring or sprinkling, and why they conceived that none but adults should receive the holy rite. The text chosen for the occasion was, "Go, teach all nations, baptizing, &c." (Matt. xxviii. 10, 20.) The command to teach had the priority of the command to baptize, and the same word which was there translated "baptize," was in other places rendered "dip," as "dipped the sop and gave it to Judas." Again, Dives prayed that Lazarus might "dip the tip of his finger." He referred to the sacred author's account of the baptism of our Lord. "He went up straightway out of the water." And in the eighth chapter of the Acts of the Apostles there was a clear description of the preparation necessary, "If thou believest with all thy heart," (verse 37); and the mode of administering the ordinance: "And they went down both into the water" (38th verse,) from which passage the preacher argued that a description so minute and circumstantial would seem to have been especially intended to prevent the possibility of deviation from the prescribed formula. Then, again, we were told that "John was also baptizing in Ænon, near to Salim." And why? Because there was much water there. And why select a place where there was much water, if mere sprinkling or pouring was sufficient for the due administration of the rite? After advancing other proofs, the preacher said that the idea of baptizing infants never entered into our Lord's mind, nor into the minds of his Apostles. The divine commission expressly stated, "Go, teach;" but they could not teach an infant. According to the scriptural practice, belief or profession was necessary. Still, the duty of early instruction was incumbent, and

when matured and convinced, they would come forward willingly, professing their belief and eager to be baptized. There was not one recorded instance in the New Testament of baptism administered to an infant. On the great occasion recorded in Acts ii., when three thousand were baptized, they first "received the word." In the 8th chap. and the 12th verse we read that "when they believed," both men and women, they were baptized; and in the 19th verse, Simon's belief and consequent baptism is described. The 36th, 37th, and 38th verses, already referred to, distinctly shewed that it was necessary for the christian to come forward and profess his faith in Christ. The ninth chapter and the 18th verse mentioned the baptism of Saul, and the tenth chapter related the reception of the Holy Ghost and baptism of the people assembled in the house of Cornelius, none of whom there was any reason to suppose were infants. The preacher read the passage referring to Paul and Silas, and the converted Corinthians, with several other passages, not one of which, he contended, warranted the administration of baptism to an unconscious infant. At the conclusion of Mr. Allen's address, which was heard with marked attention, he stated that it was eight years since the first public baptism occurred in the river Torrens; that since that time he had frequently assisted at similar ceremonies, there and also in England, but he was happy to say that a more decorous and respectable behaviour he never witnessed in any such assemblage before. He then entered the water, and was followed by an apparently elderly female, whom he completely submerged. After a hymn was sung, the people separated.

UNITED STATES, *Southern Illinois*.—Mr. Kelly, colporteur for southern Illinois, furnishes the following interesting intelligence in connection with his labours. "Since my last letter I have had the happiness to be in several revivals. At a meeting held with the little Saline church, there were fifteen or sixteen conversions. I baptized thirteen willing converts. At a meeting held with the Hurricane church, several ministers were present. Here it fell to my lot to immerse six young converts, in the same place where a month before I had had seventeen into the water. A meeting was held on Grassy Creek in Williamson county, once a flourishing church. We found a considerable number of excellent members, and succeeded in rallying seventeen of them together, and baptized six more. Thus I continued to go through all kinds of weather, often

drenched with severe rain, until I found my health declining, and found myself necessarily compelled for a short time (though with great reluctance) to quit the field. In the meantime I visited Ohio, 'the land of my childhood,' having been separated from the most of my kindred for the last ten years. Union County is a neighbourhood where but little effort had been made by the baptists. I had frequently received strong solicitations to visit this neighbourhood, but inasmuch as it was but one among many urgent appeals, it was a good while before I could comply. I found two baptist brethren, and three sisters, who had moved from a different portion of country; one of the brethren was a licentiate. The congregation was very large, and the meeting continued six days. Eleven or twelve embraced a hope, three were baptized, and two more were received as candidates for baptism. This was the first time immersion had been performed in this neighbourhood. There were some whose heads were white with age, who had never seen the like before. The congregation was very solemn on the occasion. In Nov. I was with them again, and baptized the two candidates above named. On the next day we proceeded to constitute a church, assisted by Elders James Bell and H. S. Gurley."

Prussia.—Through the kindness of Mr. John Neal, of Liverpool, by whom we and our readers have been often obliged for good news from far countries, we give the following extracts of a letter from G. H. Lehmann, baptist minister, Berlin, dated March 14. After thanking Mr. N. very warmly for the kind attentions and assistance he received in this country a few years ago, Mr. L. says:—"That the Lord has eminently blessed us, that our chapel is built, and that great masses of people flock together here, you will have heard by Mr. Neckel; this goes on, and we are more and more blessed. Our congregations are crowded, and we already seriously think of enlarging our present chapel. We only want the means, and I fear I must one day, or year, once more come to your happy shores and ask support for the great work. Were it only a brick building, it would avail nothing; but I am very happy to say that living stones are brought together, and that the number of these increase daily. I baptized last week nine believers; in the present week, eleven, and there are again about twelve asking, with the greatest anxiety, for the grace of God. I travel to and fro, and hear from all quarters the call 'come over and help us.' The same is the case with our sister churches in our country. From Hamburgh, I am informed, that there also last week ten were baptized, and a spirit of life is moving over the still waters all around us."

## DOMESTIC.

LONDON, *Salter's Hall*.—On sabbath evening, April 15, our pastor, Mr. S. J. Davis, baptized four females, having previously delivered a sermon on the subject, enforcing the duty of christians, and particularly calling attention to the peculiar significance of the ordinance. The first of these was a widow, and the mother of a family, who had been induced, from dissatisfaction with the ministry of the parish church, to hear Mr. D. Her mind was gradually opened, first to perceive and enjoy religion itself, and then, though with reluctance as to baptism, to submit to its requirements. The second is a young servant from the country, whose first religious impressions were derived from the ministry she attended in her own town, and though possessing few religious privileges in the family in which she resides, has been enabled to cast in her lot with us, and I hope will be found faithful. The third was formerly a scholar in the Good Samaritan school, established more than fifty years ago, and though not called a ragged school, was, and in fact is such; though this school has no connection with our church, many of its teachers are members with us. One of these, a young person, was much concerned for the salvation of a scholar in her class, and after she had left the school often entreated her to attend public worship. This, though as often refused, had its effect at length. The teacher became ill, and died in the bloom of youth. Her funeral sermon was preached at *Salter's Hall*. The former scholar attended—was in tears the whole service—became pious—a teacher of the class in which she herself was formerly instructed, and is now a member with us. The fourth is a scholar in our own sabbath school—learned the value of her soul at the early age of twelve, and though then kept back for further instruction by her teachers, was now, at the age of fourteen, baptized. As you wished for information beyond the mere fact of baptism, I send the above, leaving you to make what use of it you please. J. C.

ABENSYCHAN, *English*.—We have the happiness to report another pleasing addition. On the evening of Lord's-day April 8, after a discourse by Mr. John Price, of Bristol college, Mr. Price, the pastor, immersed eight believers. Some wanderers have also been recovered, and we trust the good work of conversion is advancing.

St. Austell, *Cornwall*.—A youthful disciple, a daughter of one of our deacons, professed her faith in the Redeemer by being baptized on Lord's-day evening, March 25, and, with another female friend, was added on the next sabbath to our number. C. E. P.

**DORCHESTER.**—On Thursday evening, the 12th April, public services were held in the baptist chapel of this town, for the purpose of witnessing the public profession of attachment to the cause of the Redeemer, by eight individuals, in immersion. The whole of the services were peculiarly interesting, solemn, and impressive, and we trust that some who have hitherto hesitated will now be induced to comply with the command of their Great Teacher, and follow in his footsteps. The discourse by Mr. Sincor was convincing and persuasive, combating the objections of pædobaptists among the dissenters, and the awful error of baptismal regeneration in the established church. The other parts of the service including the administration of the ordinance were conducted by brother Trafford of Weymouth, who kindly lent his assistance on the occasion. We have also much pleasure in stating, that recently the members of this church and congregation, desirous of expressing their esteem of their pastor, have presented him with a copy of "Kitto's Cyclopadia of Biblical Literature," elegantly bound in morocco, and Mac Farlane's "Mountains of the Bible," in a neat mahogany glass case, and a small purse of sovereigns.

J. F.

**WALLISBORO.**—Judging that we could not keep what is called "Good Friday" better than by exhibiting to all who might choose to attend, the significance, beauty, and simplicity of the ordinance of baptism, when attended to as it was by Christ and his apostles, we determined that it should be so. Accordingly, our pastor immersed two females, after an appropriate sermon from "We can do nothing against the truth, but for the truth." It proved, indeed, a Good Friday to the baptized, and not only to them, but to many others, whose attention to the truth, and devout behaviour during the administration of the ordinance, proved that they felt it good to be there, and seemed to say, "there is, after all, an important meaning in the ordinance thus administered, to which its rival, infant sprinkling, in vain pretends."

G. S.

**CARMAVBONSHIRE, Rhos Hirwain.**—On Lord's-day, March 23, five males and four females were immersed by our pastor, Mr. R. Pritchard, on a profession of their faith in the crucified Saviour. The good cause continues to prosper here, and many that seemed, a few weeks ago, careless, are now enquiring for the way of salvation. And at *Galltraeth*, April 3, a man and his wife were also baptized by Mr. R. Pritchard in an old well formerly famed for miracles.

DYNA YO.

**TENDY.**—Our pastor, Mr. Phillips, after a discourse to a crowded audience, baptized three believers, April 8, and we have more inquirers.

J. R.

**BROUGH, Westmoreland.**—The baptist church here has long been struggling with difficulties, but we hope better days are coming. On Lord's-day, April 1, we baptized two young men, who gave good evidence of conversion. One is an interesting case, and it is mentioned at his own request, that none may despair of the favour of God. He said, "I was left fatherless when very young. I had always too much of my own way. I enlisted on board a ship as a musician. I was several times on the continent. I travelled through Ireland with Wombwell's menagerie of wild beasts, and was much addicted to drinking." He first attended our place of worship last year, and was convinced of his awful state as a sinner by a lecture from Mr. Kay on Pilgrims Progress. We pray that he may be kept from falling, and be made useful in future life.

**SADDEN, Lancashire.**—Our pastor, Mr. Kirtland, baptized three females upon their profession of faith, April 1; two were sabbath scholars. The weather was favourable, and numerous spectators were present to witness the ceremony, and the spot being rural and romantic, the scene was very interesting. In the morning service Mr. K. delivered an excellent discourse upon the origin of infant sprinkling, founded on Matt. xv. 9. The effect produced upon the audience was good; although some pædobaptist friends who were present felt somewhat troubled by a few of the statements. But we must speak the truth on fit occasions. A good work is going on amongst us; and many others are preparing thus to follow the example of their Saviour.

W. F.

**HARTONFALL SLACK, Yorkshire.**—At nine o'clock on the morning of what is called "Good Friday," a large concourse of friends and spectators assembled to witness the solemn ordinance of believers' baptism administered by our new pastor, Mr. Bott, who led fourteen willing disciples—four men and ten women—down into the water, and buried them with Christ in baptism. These brethren and sisters were afterwards addressed by Mr. B. on their duties as professed followers of the Saviour. The day was fine, and the services very impressive, and, we hope, profitable to all.

E. I.

**DYMNORACH.**—Mr. Hodge, our home missionary, immersed two female candidates on the first sabbath in April, at New Romney. One of these was a widow, whose husband had been a worthy member with us, and died a happy death two years ago. This event, and other family bereavements, led our friend to serious reflection, and finally, we hope, to Christ.

J. S.

**LUTON, Ceylon Chapel.**—On the morning of Lord's-day, April 8, Mr. Hlrons baptized three young females, members of his bible class.

J. P.

**PRINCIBECK, near Spalding.**—On Wednesday evening, March 28, two females were baptized. One of them was, a few years ago, a scholar in the church free-school; her father also lived under the vicar as groom and gardener: no wonder therefore that a storm was raised against her by his reverence, who was very indignant at her temerity. His wife also admonished and warned her of the danger of attending the baptist conventicle, which she assured her was the way to perdition! Her father too threatened her severely, and said he had rather follow her to her grave than that she should continue to attend the chapel. But the opposition she experienced only urged her to greater earnestness for the salvation of her soul; and having obtained an interest in the Saviour's love, she ventured to profess her faith in him, and now goes on her way rejoicing. J. B.

**LEICESTER.**—At nearly all the baptist places of worship in this town, and there are more perhaps than in any other provincial town in the kingdom, the ordinance of believer's baptism was administered last month. On the previous Wednesday evening, March 28, Mr. Mursell baptized five candidates at *Belvoir-street*.—Next Lord's-day, at *Archdeacon lane*, by Mr. Stevenson, five, one more than seventy years of age.—At *Dover-street*, by Mr. Sutton, eight.—At *Charles-street*, by Mr. Lomas, seven, among whom was the second son of one of the Members for this Borough, Richard Harris, Esq., who is himself a deacon of the church, coming down at every ordinance to attend to his duties.—At *Vine-street*, by Mr. Owen, one.—And at *Carley-street*, by Mr. Winks, one, a widow, whose history would exceed in interest many tales of fiction.

**CARDIFF, Tabernacle.**—We enjoyed a happy evening on March 25th, when our pastor, Mr. Jones, after discoursing on the baptism of our Lord, immersed seven believers in him. Six of these were from the sabbath-school, two teachers and four scholars. The congregation was very large, every part of the chapel being crowded. Next sabbath we received these young disciples of the holy Saviour into fellowship with us, which was also a pleasing scene. Let teachers persevere. C. H.

**LONDON, Hope Chapel, Windmill Street, Finsbury.**—On Thursday evening, March 29, Mr. I. A. Wheeler, baptized two disciples, according to our Lord's command. One of the candidates was a young man, the first fruits of our Sunday-school; which is very encouraging to the teachers. The other candidate was a member of a neighbouring Independent church. W. I. Q.

**RIPLEY, Derbyshire.**—On the first Lord's-day in April, three females were baptized and added to the church in this place. R. A.

**LYDNEY.**—On Lord's-day, March 25, three youthful candidates were baptized by Mr. Penny, of Coleford, after a sermon from Acts xvii. 19, 20. One of the candidates is the eldest son of our deacon, Mr. Nicholson; another the daughter of our other deacon, Mr. Hutchings; and the third a son of a deceased member of the church. Thus may God bless the offspring of his people, that, instead of the fathers, the children may rise up to acknowledge and maintain the Redeemer's cause.

"May they receive thy word,  
Confess the Saviour's name,  
Then follow their despised Lord  
Through the baptismal stream.

Thus let our favoured race  
Surround thy sacred board,  
There to adore thy sovereign grace,  
And sing their dying Lord."

**SEMLEY, Wilts.**—The work of the Lord is progressing among us. On Feb. 18, six believers were baptized by Mr. King; three were young men, one of whom had been a Roman Catholic. On the first sabbath in April, seven others thus testified their obedience to the commands of Christ, by being buried with him in baptism. A spirit of great solemnity prevailed at those services, and many appeared to be deeply impressed.

**WREXHAM, Denbighshire.**—Three believers were buried with Christ by baptism, on Lord's-day morning, April 1, by our pastor, Mr. Clark. Two were young females from the sabbath-school, and the other a young man, a teacher, who professed to have been first impressed at a teacher's tea-meeting, and has now found pardoning mercy in Christ.

T. P.

**BRAUMARIS, Isle of Anglesea.**—Never have I seen a baptism reported from this place. I therefore desire to state that on Lord's-day, April 15th, Mr. John Owen, of Llangefti, led two female converts into a running stream, and immersed them in the name of the Father, and of the Son, and of the Holy Ghost, in the presence of a numerous assembly; and they were added to the church the same evening. H. G.

**GLADSTRY, Radnorshire.**—In the afternoon of Lord's day, March 29, we had a large assembly to hear our reasons for "this way," after stating which, our pastor immersed two candidates. These had been halting for some time, but at length resolved to tread in the steps of their Lord. J. T.

**TODDINGTON, near Dunstable.**—Two young persons, who trusted in Christ alone for salvation, were baptized here on the first sabbath in April. Both were from the sabbath-school. J. H.

**GLASGOW, Baronial Hall.**—Last evening, April 8, we baptized another candidate from our station at Pollockshaws, from which we have had several additions. J. M.

**WALTON, Suffolk.**—We had an interesting baptismal service on the first Sabbath in April, when our pastor, Mr. Hoddy, immersed eight females—believers in him who died for our salvation. Two were from the family of one of the deacons, completing his whole household thus devoted to Christ—four were teachers—one had been a scholar—another was totally blind, and yet could see clearly that immersion on profession of faith in Jesus is the right way of observing christian baptism. Two wanderers from the fold were also brought back, and one came in by letter. All these were publicly added to the church. It was a happy day, and we had many witnesses.

S. D.

**BIRMINGHAM, Bond-street.**—Ten disciples were immersed, April 1st, by Mr. New, the pastor, after discoursing from John xiv. 21. Eight of these were added to the church on the same day, one of the others was a Wesleyan, the other attends at St. Mary's (episcopal) chapel. Seems it not a pity that these by returning to their former societies do not see that they are thereby countenancing error? The above eight, with fifteen others who had removed from other baptist churches, received the right hand of fellowship together. May these additions, occurring after a considerable interval, be the dawn of a glorious day of grace in this church.

W. H.

**BARTON, near Bury St. Edmund's.**—On the first Lord's-day in March our pastor buried seven believers in baptism, most of them young persons, which, as we have lately lost several aged friends, is cheering to our hearts and hopes. And on the first sabbath in April five more followed in their steps "down into the water;" these also were young, and others seem disposed to follow them; and thus we hope the Lord is awakening us from the lethargic state into which we, as well as others, had fallen. J. B.

**HULL, George-street.**—On Thursday evening, April 12, after discoursing from "Why baptizest thou then?" Mr. Stuart led three believers down into the water and baptized them. One was a teacher, and two were from the bible class. Our congregation is steadily increasing, and we hope the Holy Spirit is convincing some amongst us of sin, and righteousness, and judgment to come.

M. E. P.

**CARMARTHEN, Tabernacle.**—A female, whose heart the Lord had opened to receive the word, was baptized by Mr. Jones, April 8th. May this be as the wave-sheaf of a good harvest of souls in this place! T. D.

**LONGTOWN.**—We had pleasure in witnessing three young men profess the name of Christ in baptism on Lord's-day, April 1. Others are seeking deliverance from sin.

N. C.

**HATHERLEIGH, Devonshire.**—On the morning of Lord's-day, April 8, our pastor, Mr. Clarke, preached a sermon on believer's baptism to a large and attentive congregation, and then immersed nine believers in Christ, eight of whom were admitted to our fellowship in the afternoon; the other, who was a "bible christian," continues with that body. The services of the day were extremely solemn and affecting, and will long be remembered by hundreds who were present.

J. L.

**BAENSTAPLE, Boulogne-street.**—On Sabbath evening, Feb. 25th, our pastor, Mr. Newnam, baptized ten believers, and on Sabbath evening, March 25th, twelve more. Nearly all these, together with an increasing number of other inquirers, are the first-fruits of Mr. N.'s pastorate, extending over only three months. Our chapel is full to overflowing on Lord's-day evenings.

W. W.

**KETTERING, First Church.**—There have been two baptismal services here lately. One on Feb. 1, when two thus put on Christ—one of these was from the sabbath school, and the other the daughter of our pastor, about twelve years of age. On March 31, a married female was baptized, who is about to emigrate, with other of our friends, to the United States.

J. V.

**WHITNEY, Herefordshire.**—After a season of depression, during which our chapel was closed, we hope we are experiencing a revival. On Lord's-day, Feb. 4, our minister, Mr. Davis, led a man and his wife down into the water and baptized them. Several others have expressed a desire to be found in the ways of righteousness.

J. B.

**BUILTH, Breconshire.**—On Lord's-day, March 4th, in our usual baptistry, the river Wye, Mr. Thomas, the pastor, after a discourse on baptism, immersed two believers in the presence of an orderly and respectable congregation. The morning being favourable, the scene was interesting and impressive. We have more inquiring the way.

D. H.

**BISTOL, King-street.**—Eleven believers followed their Lord into his watery grave on Thursday evening, March 29. Mr. Fuller officiated—Mr. Davis being indisposed.—**Broadmead.**—On the same evening eight believers were baptized at this place by Mr. Hayeroff.

R. S.

**LLANLLEWNI, Carnarvonshire.**—Mr. Jones baptized four believers in the river Llyfnwy, March 18, at noon, before a large concourse of people. The day was fine, and the conduct of the spectators orderly.

W. II.

**RUSHDEN, Northamptonshire.**—Mr. Whitmore baptized two disciples of Jesus, March 25th, who had previously been of the Church of England.

## BAPTISM FACTS AND ANECDOTES.

THE WAY TO SEE CLEARLY.—During the past year, one of our congregation signified his willingness to join the church, but said he could not see clearly that baptism was by immersion. An active female member, hearing this, called on him, and asked for his bible, and marking a number of passages of scripture, told him to read them, think about them, and pray about them. The result was, that in a few days afterwards he was quite convinced, and was baptized on the last sabbath in 1848. This plan of our friend, let me say, is a good one, nay, the very best, and easy of adoption too by all. There are who try to evade duty by the wretched excuse, "I cannot see." Cannot you? "Get eyesalve man." You will find it in the word of God. (Rev. iii. 18.) Cannot see! Well then, you want light, and you will find that too in the word of God. (Psalm xix.

and cxix.) But is this excuse true—honest? Is it not you do not *feel*? that is, you do not yet feel willing to take up your cross and follow Christ into his watery grave? This *may* not be your case—but is it? Be faithful to yourself and your Saviour, and then all will be well at last. Homo.

SPRINKLING OR IMMERSION?—S. W. S. asks for an answer to this question:—"Is there any authority for the assertion that in the Jewish baptisms the subjects were at liberty to choose for themselves between sprinkling and immersion?" and adds, "My reason for this inquiry is, that I lately attended the Wesleyan chapel in this town, when the preacher made the above statement, and argued that therefore it was of little consequence as to the mode of administering christian baptism."

## RELIGIOUS TRACTS.

ACKNOWLEDGMENTS.—An active friend whose lot has been cast in a retired village where there are no baptists, in acknowledging the arrival of the parcel we sent to him, says:—"I have circulated the handbills, and shown the specimens of the *Children's Magazine* among the teachers. I shall get all I want through the bookseller here—the one who refused to obtain the *Reporter*, who has now consented, for he finds me a good customer. I exchange with our minister the *Baptist Reporter* for his *Christian Witness*, and thus our views come under his notice, and he cannot help observing them. One evening, going in to talk about the school, I found him sketching out some lectures on church history, and its rites and ceremonies. He read them to me, and I found he left out baptism altogether, because it was a disputed subject. I told him he ought to speak out boldly what he conceived to be the truth. We had a long conversation, and he fetched out his Greek! Oh dear, I could not manage that Greek, but he did acknowledge that *baptizo* did mean "to dip," *sometimes*. I put some handbills on dissent into the church font during a vestry meeting the other day. I intended to distribute some in every pew in the church, but the meeting broke up too soon. I pass by the house of a Puseyite curate every day, and I can always see (for there are no blinds on the window) a wooden cross standing crooked on the parlor table."—J. H., in acknowledging a grant of tracts, tells us of the strange doings

of a Puseyite Clergyman in the village in which he resides—of his open advocacy of baptismal regeneration and the system of intimidation on the one hand, and bribery on the other, which he is pursuing. Children unchristened, he tells poor mothers, are lost, while those who bring them to the font he rewards with fish and rice! This man keeps a large establishment of six servants, who somehow or other took it into their heads to forsake the church and attend the baptist place of worship. Their master was agitated and alarmed—he persuaded, entreated, and threatened, but all in vain, and so he discharged them all, though some of them had been ten years in his service! These servants were seriously in earnest, and quitted his service, and three of them have since been baptized.

## APPLICATIONS FOR GRANTS.

NORTH DEVON.—I need not tell you or your readers that we have a great deal, and sadly too much of high churchism—*alias* Puseyism, *alias* Popery, to contend with in this county. Many are, however, beginning to think for themselves, and if you will make us a grant of tracts, they may be of great service, especially those which oppose the evils of the baptismal regeneration doctrine.

LINCOLNSHIRE.—We are a very poor, but, as you know, a very ancient church. We expect to baptize soon, and if you would make us a present of some tracts on baptism, we shall be very thankful for them, and they may do some good.

**BEDFORDSHIRE.**—Some time ago I informed you of my desire to leave the situation I occupied because I and my wife and family had not the opportunity of attending a gospel ministry, and because of the annoyance we experienced from the high church party. I have now found a situation in this county, in which, though it is in the service of a churchman, I am free to enjoy all my privileges. The baptist interest here is only in a low state—the minister is a pious and faithful, but aged man, and active efforts are necessary to revive the cause. Could you favour us with a grant of Invitations and handbills for that purpose? We must do what we can, looking for the divine blessing.

[Yes, if you send proper directions. See *Reporter* for January, page 44.]

**LONDON.**—I have, you know, distributed many of your tracts, and I believe you will excuse me in asking for a few more, for I am only a servant, and cannot afford to buy

many. I am now in the service of a doctor who gives advice gratuitously, and has many applicants. I too wish to do as my master does, and give my *advice gratis*, and I hope you will help me, for you said last month, "we love to encourage those who wish to do good in their own way," and this is mine.

**CARMARTHENSHIRE.**—"May I beg of you a grant of tracts? The church-folks here seem resolved to carry all before them. We have been too drowsy. It is high time we awoke out of sleep. Some on the gospel, dissent, and baptism, will suit our case.

**WORCESTERSHIRE.**—A baptist minister in this county says:—"I am about to take joyfully the spoiling of my goods for a church rate, and if you could favour me with a few of the "Lost Leaf," and other tracts adapted to the occasion, I shall be obliged."

DONATIONS in our next.

## SABBATH SCHOOLS AND EDUCATION.

**A SABBATH SCHOOL FESTIVAL.**—We have several times informed our readers that we cannot find space to insert all the reports of sabbath school sermons and anniversaries which are sent to us, most of which only possess a local interest, and are very bare of incident. There are, however, exceptions, and the following, from the pen of one of our fair correspondents, herself an intelligent and persevering teacher, will be perused with pleasure. The writer says:—"Our annual treat for the children of the Heptonstall Slack sabbath school, Yorkshire, was, as usual, given on Good Friday, April 6th, but under circumstances of more than ordinary interest. Though the weather had for some days previously been wet and gloomy, the morning, so long anticipated by our young friends, dawned with unusual brightness, giving promise of a glorious day of sunshine and happiness. (Our friend first refers to the baptism of fourteen candidates, which occupied the morning of the day, and which will be found in another column, and then proceeds.) Various preliminary engagements occupied our attention until we again took our seats in the chapel, the gallery of which was nearly filled by the teachers and scholars. At two o'clock, p.m., the service was commenced by singing and prayer. Mr. Wm. Horsfield then delivered a short address, after which Mr. James Hodgson, of Stubbing House, addressed the children, giving us also a few interesting particulars respecting the formation of the school; and then our minister, Mr. Bott, concluded by

giving a most affectionate and instructive address to the teachers. After singing the little anthem,

"Hark, the Saviour sweetly says,  
Little children come to me;

and Mr. Bott having pronounced the benediction, we were soon found wending our way in a long and joyous train for the noted "White Hill Nook," considered to command the most romantic view in this very romantic neighbourhood. On arriving at the place we drew up our smiling troop, numbering in all about 300, so as most effectually to blend our voices in singing a chorus prepared for the occasion, and that beautiful selection from Handel's Oratorio, "The Creation," which was exceedingly well executed by our youthful choir, with the assistance of a little instrumental music engaged for the occasion. The scenery and the subject were very appropriate, and even amid the excitement of such a scene did not fail to fill the mind with the sentiments so beautifully expressed by that eminent composer, "The heavens are telling the glory of God, the wonders of his works their great original proclaim." On our return our progress was enlivened by melodious strains, wafted at intervals upon the breeze from our happy party, closing with,

"Hail, sweetest, dearest tie that binds  
Our glowing hearts in one."

The children were then regaled with tea and buns, after which a number of friends, and teachers, and older scholars, amounting in all to about 200, sat down quite prepared



to enjoy a plentiful repast, and "The cup which cheers but not inebriates." The evening was concluded by the rehearsal of various tunes and pieces chosen for our approaching school anniversary, and we finally separated to pursue our way over hill and down dale, by the mellow beams of the moon's pale light, to our respective habitations, under the conviction that the Good Friday of 1849 had been to us a very good one, better than any of its predecessors."

**NORTHAMPTONSHIRE.**—On April 6, the anniversary services of the Thrapston district Sabbath School Union were held at the Old Baptist Chapel, Rushden, Northamptonshire. The sermon to teachers was preached from Isaiah xlix. 4, by brother Brooks of Aldwinkle. A public meeting was held in the evening, presided over by Mr. J. Whittemore, pastor of the place. Reports from the several schools were presented by their

respective superintendents, and addresses delivered by brethren May, of Burton Latimer; Williams, of Sharnbrook; Ragsdell, of Woodford; Turner, of Bythorn, Hunts; Kitchen, of Ringstead; Lord, of Brigstook; and Messrs. Hall, of Northampton; Lettice, of Aldwinkle; and Williamson, of Ringstead. The weather being remarkably fine the attendance was numerous, and nearly 300 teachers and friends present partook of tea. Besides two splendid Lutheran Chorales, one of which was from Dr. Mendelssohn's "Hymn of Praise," sang by the choir, the children of the sabbath-school sang antiphonally, a melody of the early christian church, (fourth century) set to Psalm cxxii., authorized version; the last two verses being sung by the choir in full choral harmony, rendered this part of the services exceedingly pleasing and effective.

## INTELLIGENCE.

### BAPTIST.

**FEAR OF BAPTISTS.** *From the United States.*—We miss now from our public meetings elders Williams and Peak; also the venerable form, and the suppressed and earnest tones of the late secretary of the Foreign Mission. These men were fond of their anecdotes, father Peak especially. I shall never forget the account he used to give of Hezekiah Smith's first visit to Haverhill. There were no baptists there then, or none that dared show themselves. Smith made his first appearance in a convention of Congregational ministers, and was taken for one of their number. He was appointed to preach, and produced a great impression. He preached again next day, and crowds assembled to hear the new and popular 'Presbyterian minister.' Many were anxious to retain him in Haverhill; they had never heard preaching on this wise. It was whispered at length that he belonged to the baptist persuasion, and the thermometer of public favour fell at once to the freezing point. He must be got rid of at all hazards. The sheriff was sent to warn him out of the town. Smith was a tall and noble-looking man, of a portly and commanding attitude, and the poor officer was frightened—his hand shook so that he was unable to read what was on the paper. "I warn you," said the man of the law, with a tremulous and hesitating voice, "off God's earth." Mr. Smith, who was agitated neither by fear nor anger, nor a consciousness of being in the wrong, very pleasantly replied,

"My dear sir, where shall I go?" "Go! any where—to the Isle of Shoals, if you please."

**A BRIEF REPORT.**—A Committee on the state of religion in one of the New England Associations, deviating from the usually prolix style of documents on that subject, presented the following:—"That the state of religion in the churches composing this Association is lamentably low, needs no argument to prove; but to prescribe a remedy is a task more difficult—yet your Committee make an attempt. Therefore—Resolved—That the shepherds of the several flocks report of their lukewarmness, humble themselves at the foot of the cross, seek forgiveness of God, and return wholly to his service. Resolved—That the flocks follow their shepherds."

**TROWBRIDGE, Bethesda Chapel.**—The people connected with this place of worship, who are of the working class, have for a long time felt the intolerable pressure of a heavy debt. Some years ago it amounted to £200, but at different times it has been reduced. We have lately diminished it £250, £100 of which has been raised principally by the church and congregation, and £150 has been given by the mortgagee who is an Episcopalian. The remaining debt is £350, which the friends are anxious to extinguish.  
S. W.

**WHITENON, Hants.**—Mr. Chas. Smith, late of Horton College, Bradford, entered upon his stated labours as pastor of this church on the first Sabbath in April.

**ISLE OF WIGHT, Niton.**—A new baptist place of worship is in the course of erection in this village. The foundation stone was publicly laid on the 20th of March, when the Rev. T. Morris of Southampton, E. Craickshanks, Esq., and the pastor, took part in conducting the proceedings. Dinner and tea were provided, and a crowded meeting was held in the old chapel in the evening. The same brethron, with Dr. Wavell of Newport, and others, addressed the assembly, and £25 were realized. The circumstances which have led to the building of this new chapel are as follows:—A few months since an application was made to Edward Dawes, Esq., Lord of the Manor of Niton, for a site on which to erect a school-house, with a view to establish a British School. A favourable reply was received from that gentleman, who proposed that the old chapel, which needed much repair, should be converted into a school-house; and offered a site for a new chapel in preference. This proposal has been accepted, and the necessary steps have been taken with a view to carry out the object. The friends of education in the neighbourhood have very generously subscribed towards the proposal. Three sums, of £50 each, and one of £10, have been contributed. A master and mistress have been obtained for the school, and £25 per annum promised, in subscriptions, towards their support. The parish of Niton, though containing a population of about 1,000 souls, has hitherto been destitute of any efficient means of education. In addition to his previous liberality the Lord of the Manor has since made a grant of land for a burial-place, together with sufficient stone to build the chapel; besides defraying the costs of the conveyance deed, and contributing £5 towards the general expenses. This gentleman is a pious episcopalian, and is prompted to these acts of christian kindness by the heathenish state in which this naturally lovely parish has been found. The total expense necessary to be incurred is estimated at £100, towards which upwards of £200 is already secured.

**ANNUAL ASSOCIATIONS.**—If secretaries would kindly inform us early this month, when and where the associations with which they are respectively connected will be held for the month of June, we would publish them in our next, which might be a convenience to many. We have been requested to state that "The next annual session of the Northern Association will be held at Monkwearmouth, on May 27, 28, and 29. The Rev. David Douglas, of Hamsterly, will preach the association sermon."

**EYE, Suffolk.**—Mr. C. Carpenter, Llanyrneck, Wales, has accepted an invitation from the baptist church here, to become its pastor.

**HITCHIN, Beds.**—About five years since the old baptist chapel being very much out of repair, and not sufficiently large, a more commodious one was erected near the old spot. The cost of building, including purchase of ground, was upwards of £3000. By the strenuous efforts of the congregation, and the liberal donations of other friends, the debt incurred was, by the beginning of the present year, reduced to £250, when a strong feeling existed in favour of its entire liquidation. Collecting cards were circulated, and a tea-meeting announced for April 6, on which day about 200 persons took tea in the school-room and vestry, after which the proceeds of the cards, with several promised donations, were handed in to the treasurer, and the sum total of the whole was found to reach up to the full amount required. The voice of joy and thanksgiving is now heard from both pastor and people. So much for christian willingness. May He who disposed our hearts to the work, and prospered us, have all the glory! N.

**WATFORD, Herts.**—The Rev. Edmund Hull having resigned the pastorate of the baptist church in this place, owing to his health being inadequate to three services on the sabbath, in addition to pastoral claims; the church gave him six months, to take rest, or seek another sphere. This time having expired, on Monday evening, April 2, he delivered a farewell address, founded on Acts xx. 27, to an attentive and deeply-affected audience; after which, Mr. Ballend presented a purse of sovereigns, in the name of the congregation, as a proof of their esteem and regret at his leaving, which, he said, was the general feeling of the town and neighbourhood. Mr. Hull has laboured in this sphere for fifteen years with great success, a new place of worship having been built for him, and the number of members being much more than doubled during his ministry. We understand Mr. Hull intends to supply different churches who require such aid, until his health is fully established.

**PROPOSED INCORPORATION.**—The Committee of the Baptist Missionary Society have, very wisely in our opinion, adopted the following resolution in reference to this subject:—"That on account of the difference of opinion among the supporters of the society, it is, in the judgment of the committee, inexpedient to entertain the proposition of seeking a charter of incorporation."

**TIPTON, Toll End.**—On Lord's-day, Mar. 4th, we re-opened our chapel, which had been closed for the purpose of fitting up new pews, which were necessary to accommodate an increasing congregation. Three sermons were preached, and we collected ten pounds.

**NEW CHURCH STREET, Edgware Road, London.**—The church and congregation under the pastoral care of brother Burns, have resolved on enlarging their place of worship. For a considerable period the chapel has been inconveniently crowded; and on Sabbath evenings, many have had to remain in the aisles, and numbers have gone away without hearing the word of life. They regret that they cannot invite more from that crowded neighbourhood, to come and hear words by which they may be saved. Various difficulties have been in the way of any enlargement, up to this time; but, now a portion of the ground in the rear of the building may be obtained,—by which the accommodation of the chapel may be extended to one hundred and seventy persons more,—the greater portion of which will be free to the poor, besides giving a spacious room for Bible classes, and social religious services.

**SWAFFHAM, Norfolk.**—On Good Friday, the baptist church and congregation in this town held a social meeting, when about 100 persons sat down to tea. After a cheerful repast, Mr. George Graves, of Northwold, was called upon to preside, and addresses were delivered by the chairman, the Rev. J. Hewett, and Messrs. Jones, (London.) Lindsey, H. Vince, and Howes, principally upon Sabbath-school instruction. Mr. Lindsey then rose, and in the name of the church and congregation, presented a purse, containing twelve guineas, to their esteemed pastor, the Rev. J. Hewett, as a small token of their affectionate regard for one who had laboured among them with untiring zeal for more than twenty-seven years. After a few hours spent in edifying fellowship, the meeting broke up about nine o'clock.

*Norfolk News.*

**GREENWICH, Bridge-street.**—The new, commodious, and substantial chapel just completed, with galleries all round, for the church and congregation under the pastoral care of Mr. Gwinnell, was opened for divine worship, on Tuesday, March 27, when sermons were preached by brethren Reynolds, of Eynsford; Wells, of Surrey Tabernaacle; and Wyard, of Soho, Oxford-street, and nearly sixty pounds were collected. Several other ministers were also present, and took part in conducting the services. The new place will accommodate about 600 persons. "We beseech thee, O Lord, send now prosperity." J. T.

**FOLKSTONE.**—Mr. David Jones, A.B., of Stepney College and the London University, has accepted the unanimous invitation of the church of Christ assembling at Salem Chapel (baptist), Folkstone, to become their pastor, and entered upon his labours, March 25.

**WALLINGFORD, Berks.**—It was stated in the March number of the *Reporter*, that "the good cause had been in a languishing state here for many years," till, "since the settlement of the present pastor in July last." In deference to the feelings of a retired pastor, and his coadjutor for nearly nine years, some further statement seems required. Wallingford contains less than 3,000 inhabitants, and has six places of worship open weekly, besides the baptist "cause" referred to, in which the church has averaged about one hundred members for "many years past." About ten years ago, the pastor having been settled more than twenty years, and being 64 years old, with distant villages to supply, an assistant was obtained, and a manifest improvement soon followed their alternate services at home, and the labours of the assistant in the villages. Although during their union it pleased God to take to himself more than twenty valuable members, yet he was likewise pleased to favour the church with an addition of more than forty by baptism, exclusive of those received by letter or otherwise joining their number. The following is a statistical record of the number baptized in successive years:—In 1840, to the time of the annual association, three persons; 1841, three; 1842, four; 1843, eleven; 1844, six; 1845, eight; 1846, eight; total, forty-three. In 1847 some dissatisfaction and desire for change arose, leading to the resignation of the assistant, and the aged pastor. In this year there were no additions by baptism, though one was received by the church. Since then the present pastor has baptized seven persons, all of whom were considered pious persons, or sincere seekers of salvation, before the above resignations. These facts may be substantiated by reference to the association letters. May the future prosperity of this church be so great, as to make its history in past years appear comparatively "a languishing state." J. W. H.

**CHOICE OF A PASTOR.**—We have received a copy of the following resolutions adopted by a country baptist church on the pastorate becoming vacant:—"1. That one of the deacons be appointed to preside at our meetings, and generally to be the organ of the church whilst the pastorate is vacant, or during the temporary absence of a settled pastor. 2. That it is desirable early to have a minister on probation of the same faith and order as the church, to be chosen from a list to be laid before the church by the deacons, and that the members generally be invited to add to such list any names they think proper. 3. That no person be written to, except such as are thus sanctioned by the church, and that the correspondence be laid before the church at the request of any member."

BATTLE.—On Tuesday, March 20, a public tea-meeting took place in Zion Chapel, Battle, to bid farewell to the esteemed minister of the place, the Rev. Robert Grace, who, after nearly thirteen years' pastorship over the baptist church there, was about to resign his office among them. About 150 sat down to tea, and at seven, a public farewell meeting was held. Mr. Wall, of Hailsham, took the chair. After addresses from ministers and others, of different denominations, Mr. Grace, in a pathetic address, bade his beloved people and friends farewell. On the following sabbath evening, he preached his farewell sermon.

RECENT RECOGNITION.—April 6, Mr. W. C. Bennett, at Ilminster, Somerset. Messrs. Young of Isle Abbots, Price of Montacute, Wayland of Lyme, Baker of Isle Abbots, and other ministers, took part in conducting the various services, which were both interesting and profitable. A spirit of inquiry prevails in the neighbourhood, and hopes are entertained that the word of the Lord will have free course and be glorified.

J. O.

### MISSIONARY.

#### BRITISH CONNECTION WITH IDOLATRY AT POOREE.

We have received from the secretary of the General Baptist Missionary Society, the Rev. J. O. Pike, of Derby, the following resolution of the missionaries of that society, labouring in the province of Orissa, which we readily and cordially introduce.

"To the Editor of the Baptist Reporter.

Dear Brother,—We shall be much obliged by your inserting in your Reporter the following resolution unanimously passed at our recent conference, held at Cuttack.

Resolved, 'That we cannot separate without again recording our solemn conviction that the continuance by the government of India of the annual donation to the temple at Pooree, is not only entirely unnecessary—as it has been admitted by competent authorities, after the most careful examination of official documents, that no pledge whatever exists for the continuance of such donation—but that it is a heinous sin in the sight of Him by whom "kings reign and Princes decree justice" directly or indirectly to support idolatry; and that we most respectfully but earnestly implore the enlightened rulers of this country, the blessings of whose rule we cheerfully admit, and for the protection enjoyed by whose government we are sincerely thankful, to withdraw from all connection with idolatry and its polluted shrines, but especially from the shrine at Pooree, the pilgrimage to which has been the occasion of incalculable suffering and

W

destruction of life; and the worship of which is associated with everything abhorrent to God and degrading to man.' We are, dear brother, yours in the gospel of Christ,

C. LACEY, WM. BROOKS,  
I. STUBBINS, JOHN BUCKLEY,  
H. WILKINSON, W. BAILEY,  
O. R. BACHELER, WM. MILLER."

JAMAICA.—Mr. Clark, of Thrapstone, has kindly forwarded the following pleasing statement respecting the Schools under the general superintendence and care of Mr. Deady. It may not be rich in stirring incidents, like some missionary news, and yet it is hoped that our intelligent readers will reflect on all the advantages that may accrue from education to the rising population of the western islands, which, no longer born to slavery and ignorance, is free to labour and to learn. It is therefore of the first importance that good ground should be laid for their future prosperity by giving to the rising race the elements, to say the least, of useful and religious learning. Our readers will also observe how much they need assistance in this good work. Will those who are able, help them? and may we also suggest that if our friends would kindly point out this statement to any members of the Society of Friends in their neighbourhoods, they might obtain assistance for our brethren, who are evidently struggling against many difficulties. This statement reaches to the close of the past year.

#### DAY SCHOOLS.

Salters Hill.—During the year, Mr. Clayden, the teacher of this school for upwards of six years, removed to the parish of Trelawny, and is now exercising the office of a pastor over a christian church at Refugio. His place is now occupied by Mr. Duckett, one of the teachers who, a few years since, sailed in the *Chilmark* for Africa. On that continent at Bimbia he laboured for a considerable time, and acquired a knowledge of the Isubu tongue, in which he could familiarly address the natives, but was obliged to abandon that field of labour in consequence of extreme ill health. In this, his native land, health has been restored, and he now, with Mrs. Duckett, is usefully employed in teaching the young at Salters Hill. There is an increased number of children on the books, and also a considerable increase in attendance; this is regarded as a token for good, and an indication that education is more valued by parents than it was a few years ago. A considerable portion of the scholars commit to memory during each week from two to four verses of the sacred Scriptures; their minds being thus stored, it is hoped, will produce a good practical effect in after life.

*Sudbury.*—This school was under the efficient superintendence of Mr. Watson, and during the time he enjoyed health, the number of scholars was well sustained. His sickness and consequent inability to give much individual attention to the school caused a decline in attendance from ninety to seventy scholars; and after his decease, the school was obliged to be closed and suspended, as a suitable teacher could not immediately be found. The school is now re-opened, and is under the care of Mr. Melvin, a young man, trained in the Normal Institution, Kingston.

*Malden.*—The attendance at this school is good when the weather is dry, but in rainy seasons the difficulty of reaching the school-house is not only felt, but the building itself is very much exposed, as there are neither doors nor jalousies. It also requires flooring. The wattles also between the posts ought to be superseded by proper weather boarding. The school-room is uncomfortable to the teacher and the children, and destructive also to school lessons; as the congregation accustomed to assemble under the roof on Lord's-days now meet within the walls of the place of worship just erected, it might now be made a very comfortable and convenient school-room, and sufficiently commodious for a large school, if means were at command for its completion and fitting up. In the early part of the year three large maps were kindly presented to this school by the young gentlemen of Amersham school, Bucks. These have been found peculiarly valuable and useful, and have tended considerably to advance geographical knowledge among the children, with which study they appear to be much delighted. Mr. Armstrong is the master.

There are nearly 500 children on the books in the above schools.

*John's Hall.*—A school for young children will be immediately opened at this place, by a teacher accustomed to the instruction of children, and who was for some time engaged in that capacity at Staceyville school, under the inspection of Mr. Gould.

*Baptist Missionary, Clarendon.*—The object in opening this school is to afford accommodation for many small children, who reside in the neighbourhood, to obtain instruction, preparatory to their admission into Salters Hill school. A river intervenes between John's Hall and Salters Hill which makes it dangerous for small children to ford, especially after heavy rains; last year one man lost his life in attempting to ford it on horseback. This school commenced on the 1st of January, 1840, by Miss M. Smith.

*School Materials.*—During the past year small purchases have been made, but all the schools require class books and lessons such as are used by the popular schools

in England, as Chambers' Rudiments of Knowledge, Introductions to Geography, Arithmetic, Grammar, or British and Foreign School Society's publications. For "John's Hall," a set of infant school materials would be peculiarly valuable. In three of the schools, there are 109 writing on paper, 93 learning English grammar, 90 learning geography, and 70 are taught needle work.

*Repairs, Fittings up, &c.*—Salter's Hill requires repairs to about the amount of £10; Sudbury school-room, fittings up, repairs, £50; Malden school-room, flooring, doors, jalousies, fittings, &c., £50; John's Hall school-room in debt, £25, requires boarding at sides, flooring, doors, jalousies, £50.

#### SUNDAY SCHOOLS.

At Salter's Hill and Malden there are about 40 teachers and nearly 600 scholars, children and adults, on the books; 265 of whom read in the sacred scriptures. Lately, above 800 bibles and testaments have been sold in these schools.

[We have just received the *Oriental Baptist* for March, containing some cheering news, which will appear in our next.]

#### RELIGIOUS AND GENERAL.

A PORTRAIT.—We present our readers with a sketch from the *Eclectic*. Can they guess the original? "Some smooth-faced hypocrite, with only learning enough for a pedant, and spirit enough for a persecutor, who has wriggled his way to the Bench by pandering, like a Catiline, to the vices of some aristocratic pupil, or written his way thither as the scurrilous scribe, the pamphleteering scavenger of some corrupt administration;—to be tossed as a prey to a Jesuitical wolf in sheep's clothing, a perjured Papist in Protestant orders, living a lie, and fattening on its wages;—this is a degradation of 'suffering for conscience sake.' It is the penalty without the crown of martyrdom;—a fate as far below that of the scaffold, as it is nobler to be torn to pieces by a lion than to be gnawed to death by vermin."

MR. SHORE continues to occupy rooms in Exeter gaol, where he is visited by sympathizing friends from all parts of the kingdom. A subscription has been opened for his family—not one shilling of which is to go towards the Bishop's expenses.

LORD PONSONBY'S LETTER ON CHOLERA.—The British ambassador in a letter to his brother, the bishop of Derry, states, that "to his own knowledge, dissolved camphor proved to be a certain cure for cholera, both at Paris and in Germany; and, if taken in time, the cure is generally effected before it is possible to procure a physician—that is, in less than an hour."

AT HOME.—The country has been disturbed and alarmed by various unusual acts of violence and murder.—Prince Albert has been engaged in laying the foundations of new docks at Great Grimsby.—Trade continues good generally.—News has arrived of the complete overthrow of the Sikhs in India.

ABROAD.—The Pope and his Cardinals are yet in exile at Gaeta. There is talk of an attempt to thrust him upon the Romans by force of arms. Spain it is said is to do this—Austria and France approving.—The Sicilians have been again suppressed by the King of Naples, whose soldiers have acted with great ferocity and cruelty.—The Sardinians have also been again subdued by the Austrians, and their king, Charles Albert, has abdicated his throne in favour of his son and fled into Spain.—The Hungarians are resisting the Austrians with success, and Russia is advancing her troops in favour of the latter.—The Danes and Prussians have resumed hostilities, and already many lives have been lost and much property destroyed.

BEER HOUSES.—Believing that these places are nests of iniquity and mischief, we desire to direct attention to the following form of a petition to Parliament for their gradual abolition:—"That the establishment of beer-houses has not answered the end proposed of benefiting the poor; on the contrary, their existence has proved decidedly and increasingly injurious to the

working classes. That the temptations presented by these houses have been especially ruinous to young persons, and in thousands of instances heads of families have resorted to them, to the neglect of every personal and relative duty. That vast numbers are thereby reduced to poverty, who, by throwing themselves on parochial relief, inflict a grievous injustice on the industrious and sober portion of the population. That the proceedings of our Criminal Courts abundantly prove that these places are a never-failing source of crime, and consequently the occasion of immense expense to the nation. Your petitioners therefore earnestly entreat your Honourable House to prohibit the granting of any new licenses to beer-houses, and to cause those already granted to be in force only during the tenure of the present holders."

MUNIFICENCE OF S. M. Peto, Esq., M.P.—The splendid hotel, near the Colchester railway station, which, with a very short interval, has been untenanted ever since its erection, is about to be occupied under the charitable auspices of this gentleman, as an asylum for infant idiots. The building, which was erected by Messrs. Grissell and Peto, under an arrangement with J. P. Osborne, Esq., cost, we believe, from £12,000 to £15,000; and a large sum is now being laid out in fitting it for the present purpose. Its original title, "The Victoria," has been changed to "Essex Hall." *Patriot.*

## MARRIAGES.

Feb. 28, at Newark, by Mr. Norgrove, baptist minister, Mr. T. Glass to Miss A. Smith—and on March 24, by Mr. H. L. Adams, Mr. T. Marsden, to Miss M. Peck, both of Balderton.

March 5, by license, at the baptist chapel, St. Austell, by Mr. C. E. Pratt, Mr. Henry Combe of Plymouth, to Miss Catherine Vivian of St. Austell.

March 20, at Providence chapel, Shore-ditch, by Mr. Wm. Miall, baptist minister, Mr. Charles Harman, eldest son of Mr. Harman, Shore-ditch, to Mary, eldest daughter of Mr. William Cubitt, Charles-square, Hoxton.

March 22, at the baptist chapel, Pinchbeck, by Mr. Simons, Mr. Pools, Waltham, to Miss Sarah Thompson—and April 8, Mr. Cordley, Topholme, to Miss Burrell.

March 26, at the baptist chapel, Prescott, Devon, by Mr. J. H. May, Mr. James Davey to Miss L. E. Dennis—also, Mr. S. Corner to Miss A. Fowler.

April 6, at Kent-street baptist chapel, Portsea, by the Rev. O. Room, Mr. Alfred

Broman, of the above place, to Miss Sarah Ann Bewsey. Also, at the same time, Mr. James Wallis, of the above town, to Miss Harriet Ings, of Lyminster.

April 10, at the baptist chapel, Wellington-square, Hastings, by the Rev. Joshua Gray, Mr. Robert Taylor, to Jane, eldest daughter of Mr. Joseph Judge.

April 13, at the baptist chapel, Kington, by Mr. W. B. Bliss, baptist minister, Mr. J. Jones, baptist minister, Gladestry, to Miss A. Roberts.

April 17, at the Independent chapel, Wickwar, by Mr. G. Smith, baptist minister, Hillesley, Mr. W. Gunter of Kilecot, to Miss A. Hopkins, Hillesley.

April 18, at the baptist chapel, Wells, by the Rev. J. H. Osborne, Mr. Edward Clafsey, of Wells, to Mary Ann, daughter of Mr. Webber, of Butleigh.

At the baptist chapel, Leamington, by Mr. Winslow, Mr. W. O. Perry, Warwick, to Mary, second daughter of the late Mr. T. Spikes, Birmingham. [No date.]

## DEATHS.

January 17, at Fleet, aged 82, Mary Ellis, for 43 years a pious and consistent member of the G. B. church.

January 19, at Gedney, aged 59, George Mirby, an esteemed member of the G. B. church at Fleet.

Feb. 3, twenty-four miles below Benares, on a tour for his health, the Rev. Mitehiah Hill, of the London (Independent) Missionary Society, in his 50th year. Mr. H. was a student with Dr. Bogue at Gosport, and has been actively and honorably engaged in missionary labour, with much success, for upwards of twenty-seven years. The *Oriental Baptist for March*, (just received,) says:—"He has fallen asleep, and now rests from his labours. He has gone to join many of his converts who went to heaven before him, and to welcome others whom he has left behind on earth. Happy is the exchange for him, and full and perfect the reward. Would that this heathen land were full of men possessed of an equal amount of energy and devotedness to their work!"

March 9, aged 60, Mr. Edward Parker, Birmingham, many years a member of the baptist church, Bond-street. His punctual attendance on public worship was a pleasing trait in his christian character.

March 27, at St. Blazey, near St. Austell, Captain John Bray, for many years a member of the baptist church in the latter place. His end was peace. His loss will for a long time be felt by the church with which he was connected. "Help, Lord, for the godly man ceaseth, for the faithful fall from among the children of men."

March 27, Elizabeth, wife of the Rev. J. Hickling, Wesleyan minister, Appleton-gate, Newark, aged eighty-nine.

March 20, suddenly, Mr. Eliel Davis, the much respected pastor of the baptist church at St. Ives, Huntingdonshire. He had just retired to rest, apparently in perfect health, when he was seized with illness,—instantly became speechless, and in five minutes expired. He leaves behind a widow and nine children, seven of whom were entirely dependent upon him, wholly unprovided for. [We beg to state that a subscription has been opened for the bereaved widow and her large family.]

April 1, at Ashton-under-Lyne, aged 28, Emma, wife of Mr. James Ashton. After enduring a protracted affliction with much patience, she calmly fell asleep in Jesus. She rests from her labours, and her works do follow her.

April 3, after one week's illness, at Dymchurch, Kent, Mrs. Mary Sinden, in her 79th year. Her last words were "glory, glory, glory!" Mrs. S. was a member of the baptist church, New Romney.—On April 11, at the same place, Mrs. Henrietta Waddell in her 72nd year, who had long been a worthy christian professor among the Wesleyans. Her end too was triumphantly happy.

April 4, at Ledbury, aged 26, Eliza Kemish, grand-daughter of the late Reuben Kemish, formerly known as a valuable member of the baptist church at Shortwood. Our young friend obtained victory over death through the blood of the Lamb.

April 8, after a week's illness, in the faith and hope of the gospel, Mr. Thomas Mason, of Finchley, and of No. 70, High Holborn, in the 68th year of his age; an upright and conscientious man, and a pious and exemplary christian. He officiated as deacon for many years at the Rev. Mr. Burch's chapel, Finchley, where he was much esteemed, and is deeply regretted. Its erection, under God, is mainly attributable to his exertions and instrumentality.

April 9, aged 45, Charles Negus, a deacon of the G. B. church at Fleet. In him were combined more excellencies of character, with fewer defects, than most christians possess. His loss will be long and deeply felt by the church of which he was so useful and honourable a member.

April 11, at Devonport, James Rippon, aged 20, a lovely and excellent young christian, a member of the baptist church in Morice square.

April 13, Miss Mary Ann Mullens, aged 21 years, a member of the baptist church, Somley, Wilts. She bore affliction with patience and christian resignation, reposing on her Redeemer.

April 10, at Newtown Linford, near Leicester, Jane, the beloved wife of the Rev. Charles Stanford, baptist minister, of Devizes, and youngest daughter of Mr. William Johnson, of the former place.

April 22, aged 30, Mrs. Charlotte Lowson of Hucknall Torkard, for eighteen years a worthy member of the General Baptist church, Stoney-street, Nottingham.

Lately, at Busselton, aged 31, Elizabeth, the beloved wife of Mr. Richard Lewis, baptist minister, Lower Dublin Township, Philadelphia County. Also their infant daughter, Mary Ann Lewis. Mr. and Mrs. Lewis were originally members of the P. B. church, Staley Bridge.—Also at Philadelphia, after a lingering illness, which he bore with christian patience, Mr. George Taylor, aged 21 years, formerly a member of the G. B. church, Stoney-street, Nottingham.

THE

# BAPTIST REPORTER.

---

JUNE, 1849.

---

## THE BAPTIST ANNIVERSARIES—1849.

DURING several past years we have furnished extended reports of the proceedings at these important gatherings; and we have done so because the greater part of our readers, we believe, have no other means of information respecting the movements of the body. At these Annual Meetings of our public institutions, a summary is usually furnished of engagements, operations, and prospects—adverse or pleasing incidents are narrated—and the mutual intercourse of the brethren tends to brace and inspirit them anew in the great cause of truth and righteousness. They serve as the way-marks of our progress; and we are happy this year in being able to unfold to the view of our friends more cheering prospects, notwithstanding certain portentous clouds, a little while ago, appeared to be gathering on our horizon.

The *Patriot*, in one of its leaders, in noticing the "Baptist Anniversary Services," made some pertinent remarks on the mode of conducting them. We transfer them to our pages; as they will form, for that and other reasons, a fit introduction to those brief notices we shall furnish, this month and next, of the reports and

proceedings of the various Baptist Societies; in furnishing which, we wish to state, that we shall be under the necessity of postponing some papers on certain abstract subjects not of immediato importance; but our intelligence will not be abridged. We have thought this arrangement would be preferred to that of furnishing an extra sheet at an extra charge, as we do not find that our readers generally are favourable to extra charges.

### BAPTIST ANNIVERSARY SERVICES.

"The Baptist Societies, as usual, precede the other religious bodies in the holding of their Missionary and other Anniversary Services. Most of our space is this day devoted to the record of their proceedings. The accounts which we give, are distinguished by a business character, rather than as containing specimens of eloquence. With regard to platform speaking, the public taste is undergoing a change analogous to that which has come over it in reference to parliamentary oratory. Declamation without matter, is abhorred; and the religious journals, like their diurnal contemporaries, are required, not to spread speeches over the widest



possible surface of print, but to subject them to the utmost possible pressure of condensation. The managers of public meetings and platform speakers acquiesce in this demand; the former, by reducing the number of speeches on each occasion, and the latter, by eschewing, as often as they can, the irksome task of descanting upon topics which, for popular effect, repetition has worn threadbare. Secretaries find it difficult to provide movers and seconders for their resolutions. Indeed, the tendency of our great religious anniversary meetings is, to assume, as much as possible, a business character, and to resign the platform to the more exciting topics which the tide of public events is ever and anon throwing up. Two of the four baptist meetings which have been held, were strictly meetings for business; and it cannot fail to be remarked, how much more of reality and of positive interest attaches to their proceedings, than to those which depended for their attractive power upon the select eloquence of the platform.

In fact, the proceedings of the Baptist Home Missionary Society's meeting, on Monday night, convey but little information, the business having been previously transacted at a meeting of subscribers, of the results of which a report has not been furnished to us. It appears, however, that the committee have prudently avoided incurring any debt. The speaking was not remarkable. An important motion, deploring the alienation of the working classes from the ordinances of religion, afforded a fine text for a competent preacher; and the Rev. Samuel Green, by whom it was seconded, (in default, we understand, of the appointed speaker,) would have done it ample justice with sufficient notice. As an instance of the melancholy ignorance that prevails, in a country in which, as one of the speakers observed, "one cannot stand upon a foot of land without being in an ecclesiastical district and under spiritual oversight," Mr. Aldorman

Challis, who presided, mentioned, that he had conversed with the wretched man now in custody for having stabbed his companion near Surrey Chapel, and found that he was "utterly unable to read, had never seen a bible, nor ever attended a place of worship." The worshipful chairman also dropped a practical suggestion, which we think well deserves the attentive consideration of Home Missionary Committees; namely, that, in order to husband the resources and concentrate the efforts of the church at large, the agents of the different societies should select different spheres of labour. So long as each society regards the whole kingdom as its diocese, its energies are apt to be thrown away by being dissipated over too wide a field; whereas the concentration of exertion upon large towns, populous districts, or particular counties, would, humanly speaking, be sure to be attended with remunerative results. We have reason to believe, that something of this sort is in contemplation by the conductors of one of our principal Home Missionary Institutions. •

The Baptist Irish Society, whose meeting took place on Tuesday night, is, we are sorry to find, in debt to little less than the amount of its little ordinary income. The Relief Fund raised to mitigate the sufferings of the poor Irish during the late famine, (if famine can be spoken of as other than continuous in that miserable country,) appears to have been judiciously administered, and with the best effect. This society joins its testimony with that of the Irish Evangelical Society, to the fact, that the liberality of British christians has opened the hearts of our Celtic fellow-subjects for the reception of the gospel. The meeting was enlivened with a speech from the Rev. John Burnet, who, in his usual happy manner, exhibited the rationale of Irish misery and depression. We cannot help saying, nevertheless, that some of his jokes about *water*, however good in themselves, were hardly in place at a meeting of such a

character. Nor let it be supposed that we have an exclusive preference for *dry* humour: for we are disposed to find equal, nay principal fault with several previous references to baptist sentiments, which might have been spared when it was known, that a pædobaptist minister had been invited to take part, and which a gentleman of Mr. Burnet's facetious temperment could hardly be expected to let pass without a little good-humoured retaliation.

Our report of the proceedings of the Baptist Union is incomplete, for want of the Rev. Thomas Morgan's introductory address, which is undergoing his revision. It was formerly the practice of this body, after the transaction of business in the assembly of pastors and representatives, to hold a public meeting; but this was found to excite so little interest, that, following the example of the Congregational Union, it was resolved to substitute a preliminary address from the chairman for the year. Mr. Morgan is the first president of the Union on whom this service has devolved; and we understand that he performed it in a manner which gave the highest satisfaction; distributing counsels, cautions, admonitions, and even censures, with such maturity of wisdom and paternity of feeling, as elicited a unanimous response of willing assent. On no subject do his suggestions appear to have been better received, than on the important one of a voluntary, unauthoritative visitation of the churches by senior pastors. This he pressed with much earnestness, as requisite to give a character of true apostolicity to the denomination, and as likely to be attended with the most gratifying results. The report bore evidence of a degree of revival in the churches comprised in the Union, which the meeting felt warranted in hailing as "indicative of returning prosperity." The evils of the Trust-deed system, and the best means of remedying them, were the subjects of much consideration, but without leading to any immediate practical results.

A model Chapel-deed was, however, read and approved; and it was determined to form a repository in the library for plans and specifications of chapels actually built, with a view to the eventual compilation of a Chapel-building Manual for the use of the denomination. It was felt, also, that the chapel-cases system must, if possible, be superseded by some scheme more reputable and better adapted to equalize the burdens on the one hand, and the advantages on the other, of mutual aid in the erection of chapels. A resolution was adopted in reference to the case of the Rev. James Shore. With respect to certain baptist churches whose origin seems lost in the depths of antiquity, some conversation took place, which proves that the baptist body is not wanting in learned and enthusiastic archæologists.

The most important meeting whose proceedings we this day put on record, is that of the members of the Baptist Missionary Society. It was invested with more than usual interest by the pending controversy relative to the proposed incorporation of the institution. On this subject, happily, the meeting, after some debate, came to a nearly unanimous resolution. With only one dissentient, the Rev. Dr. Cox carried a motion, which he prefaced with a characteristically conciliatory speech, repudiating the proposal of incorporation as likely to be injurious to the interests of the society, and prohibiting the committee about to be appointed, from introducing that or any similar measure. The country ministers who spoke, did not conceal from the out-going committee the dissatisfaction which the mere proposal of the scheme had occasioned; and it is evident, that its estimable and well-meaning promoters must have been grievously at fault in entertaining, however cautiously, an idea so utterly distasteful to the denomination at large. We observe, with sincere pleasure, that an end was put to the personal disagreement between high-minded brethren,—never, we trust, to

be renewed. An important resolution respecting the Trust-property of the society was proposed by the Rev. William Robinson, of Kettering; pursuant to which, a special committee was appointed to inquire and report next year on the subject. The Rev. J. P. Mursell, and the Rev. E. S. Pryce, of Gravesend, brought forward motions, the effect of which, taken together, would be, to make a complete change in the constitution of the society, by the substitution of a system of church-representation for individual membership; but, after it had been ruled by the Chair, that no notice of motion whatever was necessary, it was discovered, that not only the usage of the society, but also the state of the

law, required a year's notice to be given before such motions could be entertained. The notices, however, are to be published with the minutes of proceedings; and these important questions will be determined next year. We are sorry to observe, that the Society still owes a debt of nearly £5,000, and that the outgoing Committee were compelled to turn their attention, not merely to a reduced scale of expenditure, but also to a contracted sphere of operations. Upon the new Committee, we observe the names of several gentlemen who distinguished themselves by their opposition to the proposal of Incorporation. The public meeting of the Society is now being held at Exeter-hall."

### THE BAPTIST UNION.

THE Thirty-seventh Annual Meeting of the Baptist Union was held on Friday morning, April 20, at ten o'clock, in the Library at the Mission-house, Moorgate-street. Although the weather was unfavourable, and Sunday had to intervene before the other great denominational meetings, the attendance of ministers and representatives was considerable; and a number of ladies and gentlemen, members of baptist churches, availed themselves of the opportunity of hearing the Introductory Address, from the Chairman for the year, the Rev. THOMAS MORGAN, of Birmingham, one of the oldest ministers of the body, after which an adjournment of a quarter of an hour took place, to afford the ministers and representatives an opportunity of recording their names on the attendance-list. On the resumption of proceedings, the chair was taken by the Rev. Dr. Murch, the state of Mr. Morgan's health precluding more exertion.

The Rev. CALB BIRT proposed a vote of cordial thanks to Mr. Morgan for his paternal address, with some affecting observations, in the course of which he stated, that it was now

six-and-thirty years since he was himself received, for his father's sake, into that gentleman's house, and he believed he might add to his friendship.—The Rev. Dr. STANEK begged that he might have the honour and happiness of seconding the motion. He characterized the address as deeply interesting and instructive, and hoped that Mr. Morgan himself would feel it in his heart to visit the churches as he had proposed, believing, as he did, that such visits would be followed with the most blessed results. If he would make such a proposal to the church at Camberwell in a month or two, it would be extremely acceptable; indeed, he was persuaded that all the churches would welcome such visits, and particularly those which were presided over by the younger ministers. If Mr. Morgan would accept the invitation he had given, he had no doubt it would be the commencement of a series of such visitations.—The Rev. Charles Stovel suggested, that, in addition to the motion of thanks, Mr. Morgan should be requested to place a copy of his address in the hands of the Secretary, to be printed with the proceedings of the Union. He testi-

fied, from personal experience, to the value of such visitations as those proposed, having had the pleasure—and a great pleasure he had felt it to be—of visiting the churches, many of them much needing sympathy, in thirteen counties.—Mr. Birt submitted that Mr. Stovel's suggestion should be introduced in a separate resolution.—The motion was then put and carried, in the following form :—

“That the Union feels itself laid under great obligation to their venerable and honoured brother, the Rev. Thomas Morgan, for the counsels and admonitions he has been led to address to them on this occasion; and begs to offer him its respectful and heartfelt gratitude, together with an expression of its earnest hope, that his remaining days may be rendered signally happy, by the enjoyment of that glorious Gospel which through life he has preached to others, by the love of his brethren, and by the smile of a gracious and approving Lord.”

Dr. Murch, as Chairman, with much emotion, presented the resolution to Mr. Morgan, mentioning, that between forty and fifty years ago, he had himself occupied Mr. Morgan's pulpit in Birmingham, during his temporary indisposition.—Mr. Morgan acknowledged the vote in a few words. Without directly responding to Dr. Steane's invitation, he said he should be delighted if his hints on the subject of the visitation of the churches were taken up. At present, most visits were to collect money. Visits of pure christian kindness would, he was persuaded, be very well received.

The Rev. C. Larom, of Sheffield, was requested to act as Recording Secretary to the Session.—The usual resolution was then adopted for the admission of members of churches as auditors of the proceedings.—The Rev. J. H. Hinton (Secretary) read the programme of the Session as arranged by the Committee.—The Rev. W. H. Black then gave notice of motion respecting the revival of the important office of “messengers of the churches as a distinct order of ministers appointed by Christ.”—Mr. Stovel moved, that Mr. Morgan be requested

to prepare his address to be printed with the proceedings of the Union, which was seconded by the Rev. R. M. Birrell.—A Committee to nominate the Committee and officers for the ensuing year was appointed.—Mr. Hinton then read the Report of the Committee, the adoption of which was moved by the Rev. W. F. Burchell, seconded by Mr. Allen.

The Rev. THOMAS WINTER moved the following resolution :—

“That the Union, regarding the state of the churches in the denomination with the deepest interest, cannot, without grateful pleasure, record the fact, that the clear average increase of the churches, after having, during seven successive years, and by an uninterrupted progression, been reduced from ten per annum to little more than one, has, at length, begun to augment, and has been, for the year ending the 1st of January last, nearly four. Painfully conscious, at the same time, that numbers constitute but a very imperfect index of the condition of the churches, and that very much remains to be done before they can be regarded as in a condition truly prosperous, the Union would still regard the improvement of the numerical returns as warranting a hope, that other evidences of revival may also be found to exist, and as affording at once a stimulus and an encouragement to enlarged prayerfulness and activity.”

While he thought there was just cause for congratulation, he was, at the same time, of opinion, that the churches should be deeply grieved that the increase had not been greater.—The Rev. R. ROFF seconded the motion, quite concurring in the sentiments that had been expressed. He attributed considerable effect to the “Kind Words” which had been distributed, in bringing about so pleasing a result, and had no doubt that earnest effort, accompanied with fervent and believing prayer, would be attended with still greater prosperity.—The Rev. W. H. Black made some observations on the statistics of the body. He had seen gross errors in the tabular statements of the Union. In the last two years, it had been stated, that three churches were formed in the 16th century. This was totally impossible, unless in the case of the

General Baptist church at Canterbury. There was no authentic record of any Particular Baptist church sooner than 1630. Mr. Stovel's church, which was the mother of them all, was founded in 1633.—The Chairman observed, there were many General Baptist churches in the lists of the Union.\* —Mr. Black stated several other facts, illustrative of his objection to the inaccuracy of the statistics, and suggested that they be revised by the Council of the Hanserd Knollys Society. With respect to the motion immediately under consideration, his church, he stated, had adopted a resolution, attributing the apparent diminution of the baptist body to the practice of open communion, which led baptized christians to join pædobaptist churches. (Cries of "No, no.") —Mr. Stovel submitted, that the tone of the resolution was too congratulatory. His information, respecting the state of the churches, did not bear out some of the expressions, and he suggested the omission of the clause recognizing the existence of clear indications of "returning prosperity." He moved an amendment accordingly.—The Rev. S. Green seconded the amendment. He thought, indeed, the facts might have been left in the body of the Report to make their own impression.—The mover and seconder said they had no objection to the amendment, although they thought the strength of the expressions proposed to be expunged was exaggerated.—The resolution, as amended, was then put and carried unanimously.—Mr. Birrell begged permission to suggest the omission in future of the dates of the origin of churches. The churches, however, were themselves responsible for the accuracy of such statements, and might fairly be called upon to produce the documents on which they founded their claims.—The Pastor of one of the churches in

question, mentioned, that although his predecessor, at Faringdon, had returned 1532 as the date of the church's origin, they really had no data that he could find for the statement.—Mr. E. B. Underhill entered into some historical statements, with a view to show, that credible unwritten traditions existed of the origin of baptist churches in the 16th century. Kent, for example, was famous for the early prevalence of baptist sentiments. It could not be said positively that the church at Asbford originated in 1530, but the thing was not improbable.—The Rev. W. Groser said, it was perfectly true that there was a General Baptist church at Bessell's Green, earlier than the one now existing.—Mr. Hinton remarked that dates had always been taken as the churches sent them.—The conversation ended in Mr. Black giving notice of motion for referring the subject to the Council of the Hanserd Knollys Society.—Mr. Hinton then read the part of the Report referring to the Baptist Building Fund.—Mr. W. H. Watson stated that he had been on the Deputation for laying the subject before the last meeting of the Union, but what he now said he said simply as a member of the Union. He really did not think the Committee had discharged their duty in reporting that they had done nothing. They had been told that morning that the Union ought to take up such subjects as this, and he perfectly agreed in those remarks. The obtaining of money by a system of vagrancy should be put an end to, and means be provided for distributing more equally the burdens to which the churches were liable. The Baptist Building Fund, however, must go on, he supposed, by itself, till the Union should be more imbued with the spirit of the observations of Mr. Morgan.—The Rev. W. G. Fishbourne said, the fact was, that the Union Committee could not come to an agreement with the Building Fund Committee, on the very first principle of action; and he thought that neither

\* Why such a remark? It would have sounded odd if the Chairman had reminded the meeting that there were many Particular Baptist Churches in the Union; except the Union be a F. B. Union, to wld. h the G. B.'s are only invited.

of them was to blame more than the other.—The subject then dropped.

Mr. HINTON next read that part of the Report respecting the preparation of a chapel-building manual, &c.—Mr. BIRRELL moved, that the recommendation of the Committee should be carried into effect, in order to a collection in the Baptist Library of plans and specifications furnished from the country, as preferable to the compilation of a chapel-building manual; recommending that they be classified for easy reference, and relate exclusively to chapels actually built.—The Rev. M. PULSFORD, of Hull, seconded the motion.—Mr. Watson suggested that this might pave the way for a manual.—The Rev. R. Morris, of Manchester, supported the motion. An architect of eminence had assured him, that a safe manual was perfectly practicable, and that very fair chapels might be erected for from £1,000 to £1,500.—The Rev. F. Wills, who, before he entered the ministry, had had great experience on the subject, said, he should be glad to furnish any of his brethren with the most exact details as to plans and estimates.—The resolution was then put and carried unanimously in the following form:—

“That the Committee be instructed to act upon the plan now recommended to the Session, to take measures for procuring plans and estimates of chapels actually built, for deposit in the Denominational Library, and to employ a professional man to manage the information they contain, for easy reference.”

Mr. HINTON read the draft of a model chapel-deed, explaining that of set purpose it contained no reference to doctrine, no distinction between male and female members, nor any reference to the period for which pastors are appointed.—The Rev. F. Trestrail stated, that he was informed new trustees might be appointed without the renewal of deeds.—Mr. Black observed, that the real question was the effectual investment of the new trustees with the property, which could only be done by means of a new deed.—

Mr. W. H. Watson observed, that what Mr. Trestrail had said was “important, if true,” but Mr. Black’s statement was correct. Nothing but an Act of Parliament could make the appointment of new trustees without renewal of deeds effectual.—Mr. Underhill suggested, that the further consideration of this subject should be postponed till the reading of the Report of the Sub-Committee on the evils of the trust-deed system, and the means of removing them.—Mr. Hinton then read that Report.—Mr. Trestrail here gave notice of motion on the subject of the reported determination of the Government to demand “registers of baptism” from persons applying for situations in the Customs.—Mr. WATSON, in moving the printing of the Report just read, said, he deemed the investment of property in new trustees, without renewal of deeds, an attainable object of practical importance, though he regarded the alleged evils of trust-deeds as being exaggerated in the minds of the sub-committee. With regard to the much-agitated question of incorporation, he contended, that religious equality required that Dissenting trust property should be as secure, and be attended with as little expense to the holders, as that of the Establishment. He thought, therefore, that there was no just ground for all the feeling that had been displayed. He, however, was not favourable to the idea of incorporation, as society was now in so peculiar a condition, and as the law of incorporation had originated in an age so remote and different from the present, that no one could well foresee how it would now work. But the subject was of so much importance, that we ought not to be afraid of looking at the question. After mentioning several facts illustrative of the inconvenience attending the trust-deed system, he gave it as his opinion, that the plan of the Friendly Societies was worthy of adoption, as a means by which the estate would vest in the new trustees,

without the necessity for a new deed. He could not conceive that any serious objection would be raised against extending the principle to all charitable trusts. In conclusion, he expressed his decided approval of a model-deed.—The Rev. S. J. DAVIES seconded the motion, only differing from Mr. Watson as to the extent of the evils of the trust-deed system.—Mr. Black explained, in reference to a letter addressed by Mr. Wilkins to the *Patriot*, that it was not true that the Commission over which Lord Langdale presides had resolved to report in favour of allowing the appointment of new trustees to be registered on payment of a trifling fee, without the necessity for new deeds; but he had the means of knowing that such a proposal had been, or was about to be laid before the Commission.—Mr. Hinton presented a case and opinion, from which it appeared that counsel (Mr. Cook Evans) was of opinion that the plan of the Friendly Societies Act would be safe, practicable, and effectual.—Mr. Underhill said he did not feel much surprised at the manner in which the proposal of incorporation had been received; but now the debate was reduced to the simple question of meeting the case of trust-deeds. The Friendly Societies' plan would be a very convenient thing in itself; but, if Parliament required the same conditions from us as from them, it would raise a serious question as to its being compatible with our principles.—The following resolution was then put and carried unanimously:—

“That the Report of the Sub-Committee on chapel trust-deeds be printed, as an appendix to the proceedings of the Session, and otherwise, at the discretion of the Committee; and that the Committee for the ensuing year be instructed to watch the progress of any measures whereby an improvement in the tenure of the property of dissenting churches may appear to be rendered practicable.”

Mr. FISHBOURNE moved:—

“That the Pastors and Churches in the denomination be affectionately invited to

appoint services on Lord's-day, the 10th of June, and the week following, for seeking the increased out-pouring of the Holy Spirit, and the extension of godliness amongst them.”

Mr. BURCHELL seconded the motion, which was put and carried unanimously.

Mr. BIRRELL having brought up the Report of the Nomination Committee, it was accepted, Mr. Low being re-appointed Treasurer, and Messrs. Hinton and Steane, Secretaries. Several new members were added to the Committee.

Some conversation then took place on the subject of replenishing the funds of the Union.—Mr. W. H. Watson recommended the adoption of a pecuniary qualification, as in the Congregational Union.—Mr. Hare doubted the expediency of imposing any pecuniary obligation on the churches comprised in the Baptist Union, although he thought that the propriety of more liberal and regular contributions to its funds might be urged upon them.—Mr. Black, who also thought they must not infringe upon their voluntary character, was of opinion that more money might be raised through an appeal from the Associations to the Churches within their bounds, seeing the Associations contributed in the lump, but sometimes in very small lumps.—The feeling of the meeting was in favour of leaving the Committee to make its own appeal to the churches.

Mr. BLACK then moved the resolution of which he had given notice, respecting the revival of the order of “Messengers of the Churches;” the motion concluded by pledging the Union to take it into full consideration at the next meeting. In support of his proposal, he referred to Mr. Morgan's address, (regretting his absence at that moment from the meeting,) as containing sentiments strongly in support of the object of his motion. Crosby recorded the appointment of such officers in the early London

Baptist Churches.—Mr. BURCHELL would second the motion, as it was only to take the matter into future consideration.—Dr. Burns opposed the introduction of the subject, even into the minutes of the proceedings.—Mr. Caleb Birt strongly objected to introduce any sectional peculiarities into the discussions of the Union.—Mr. Black said, he had never pressed upon this Union anything without endeavouring to accommodate himself to the general feeling, and he did not insist upon the precise terms of the motion.—Mr. Hare moved the previous question, not because he deemed the subject one improper for discussion in that Assembly, but because he thought it one which did not require a twelvemonth's notice, and because, if the motion were adopted, as it might be, on account of its pledging the Union to no more than to take the matter into consideration next year, it might be supposed to have been received with greater favour than had really been shown it.—Dr. Burns seconded the amendment, which was put and carried, with one dissentient.

Mr. BLACK moved, that it be referred to the Council of the Hanserd Knollys Society, to correct the statistics of the Union, and Mr. TRESTRAIL seconded the motion, on the supposition that that body would undertake the task; but the mover withdrew his proposition, admitting that Mr. Groser had corrected him with respect to one of the dates in question.

Mr. TRESTRAIL then called attention to the notice which had appeared in the *Patriot and Nonconformist*, respecting the requirement of "registers of baptism" from candidates for office in the Customs.—After a short conversation, in which Messrs. Watson, Birt, Hare, and Black, took part, Mr. Trestrail withdrew the motion, it being uncertain whether a new regulation had been made, involving anything in the nature of a religious test; and it being understood that the Committee would make inquiry into the matter.

Mr. BURCHELL moved the following resolution:—

"That the Union regard the proceedings against the Rev. James Shore, A.M., adopted by the Bishop of Exeter, with a view to silence him as a minister of the Gospel within the diocese of Exeter, notwithstanding his avowed secession from the Church of England,—and thus to separate him from a congregation warmly attached to his ministry, as being, although under cover of ecclesiastical discipline, and in conformity with ecclesiastical law, an infringement of religious liberty in his person, and of the nature of persecution, for conscience sake. They therefore express their cordial sympathy with Mr. Shore in his present sufferings, and declare their conviction, that the bonds in which the clergy of the Church of England are by law at present held, are a scandal at once to that Church and to the age."

Mr. ARCHER of Spaldwick, seconded the motion, which was supported by Mr. Hare, who stated that he had seen the proof sheets of a pamphlet about to be published by Mr. Shore, in reply to the Bishop of Exeter, and that it contained a crushing answer to his Lordship's misrepresentation and perversion of facts.—The resolution was put, and carried unanimously.

It was resolved that the next meeting of the Union should be held in London, the time to be fixed by the Committee. The question, whether the public meeting should be revived, or the plan of an Introductory Address be persevered in, was also left to the discretion of the committee.

On the motion of the Rev. S. J. DAVIES, seconded by the Rev. C. BIRT, a cordial vote of thanks was presented to the Treasurer and Secretaries, which Mr. Hinton acknowledged, congratulating the Union on the happy manner in which their business had been transacted.

A vote of thanks having been passed and presented to the Chairman, which Dr. Murch briefly acknowledged, prayer was offered by the Rev. J. T. WIGNOR, of Lynn; and Dr. Murch having pronounced the benediction, the session was at an end.



## BUSINESS MEETING OF THE BAPTIST IRISH SOCIETY.

THIS meeting, of which a report has not, that we are aware of, appeared in the public prints, was held at the library in Moorgate-street, at eleven o'clock on Monday morning, April 23rd. We happened to be in London on other business of no little importance to the welfare, both temporal and spiritual, of the working classes of this country, and having a few hours to spare, we attended the meeting at the library. We found Mr. Trestrail reading the Minutes of the Committee, which were afterwards commented upon, and various resolutions were passed of a business character. The chief subjects of discussion were, the appointment of a delegate to visit the Irish churches, the deficiency in the funds for the regular support of the society, the distribution of the relief fund, and the propriety of the engagement of the farm at Ballina on which to employ the poor, to which

some present urged objections, whilst others approved the scheme. The attendance at this meeting was large and respectable, most of the leading ministers and other influential members of the body being present. We found the library adorned at each end with two immense paintings of the baptism of Christ; a description of which we give in following pages. Mr. S. Green, late pastor of the church in Lion-street, Walworth, was, with great propriety, appointed as the messenger of the society to the Irish baptist churches. On our way to Manchester, April 10th, on a similar errand to that which led us to town, we met with brother G. at the Crewe station, when on his way to the sister island. He kindly promised to supply us with some information for our readers, which we mention here as a reminder.

## BAPTIST HOME MISSIONARY SOCIETY.

THE Anniversary of this Institution was held at Finsbury Chapel on Monday evening, April 23. The weather which had been peculiarly unfavourable throughout the day, became tolerably fine towards evening, and the attendance was highly encouraging.

After singing a hymn, Mr. Morris, of Mauchester, offered prayer, and Mr. ALDERMAN CHALLIS was called to preside.

The Rev. S. J. DAVIES, the Secretary, then read an abstract of the Report. After adverting to the political convulsions which had taken place on the continent during the past year, and contrasting with them the tranquillity enjoyed in England, it went on to state that the number of central stations supported either wholly or in part from the funds of the society, was 111; the number of subordinate stations, 186, making a total of 297. The missionaries calculated that they

preached the gospel weekly to about 23,000 of their countrymen; receiving very valuable assistance in their work from a considerable body of unsalaried "fellow-helpers to the truth." In connexion with each principal, and in some of the subordinate stations, there was a sabbath-school. Large and small, the number of schools was 115, containing 7,000 scholars; about 1,000 teachers were employed in conducting their operations. Comparatively small as were the missionary congregations, for as soon as they became large and consequently self-supporting they ceased to be connected with the Society, the number of additions to the churches during the year had been 562; the present number of members was 4,335. At Stow-on-the-Wold an almost entirely new congregation had been collected by Mr. Acock. At Romford, in Essex, a new chapel had been erected at a

cost of £982 11s. 7d.; and had been paid for within a period of eighteen months. A comparatively new station had been formed at Ripon, which promised to become at no distant day self-supporting. An excellent place of worship had been erected at Swindon, towards the expense of which several hundred pounds had already been contributed. At Darlington, Mr. Adam had carried on a large amount of town-missionary work in addition to the ordinary services and other engagements of the pastor. An encouraging letter had been received from Mr. Hildyard, of Sheffield. Instructive and suggestive extracts were given from the Yorkshire Itinerant Society. The brethren at the village stations had been favoured with considerable success. The report concluded by an admirable appeal for increased aid.

Mr. R. J. BUSFIELD, the Treasurer, then presented his accounts, from which it appeared that the total receipts of the Society during the year had been £4,644 10s. 2d., while the expenditure amounted to £4,645 7s. 11., leaving a balance due to him of 17s. 9d. There was also a balance against the Society, due on loans, amounting to £330.

Effective addresses were then delivered by Brethren Stalker of Leeds, Branch of Southwark, Brown of Liverpool, Green late of Walworth, Cubitt of Bourton-on-the-Water, and G. Low, Esq. We give a few selections.

#### THE CHAIRMAN.

*Necessity for Home Missions.*—This is imperatively demanded by the state of our country. The enormous amount of ignorance and religious destitution presented to us in the reports of this and kindred societies, is sufficient to fill the mind with astonishment and dismay. Think of the fact that in Britain, in the nineteenth century, christians form but a fraction of the inhabitants. Think again, that in the struggle which is going on in our country between good and evil, light and darkness, the church and the world, how frequently we see numbers, intelli-

gence, wealth, and station, all arrayed on the side of evil. Think again of that crime and misery which have recently been made bare to us as existing in the very vicinity of our places of worship. Think of the villages, the towns, and the almost counties, which are left uncared for and without instruction. If we would lay these things to heart; if we would have those institutions prosper which are the glory of our country and the honour of christianity; if we would have our missionaries sustained abroad, and the little flocks which surround them encouraged by our efforts; if we would have our churches instinet with life, and blessed with a disposition to spend and be spent for the cause of the Redeemer; if we would have our own country free from sin, and suffering, and crime, sure I am that we must support home missionary societies.

*A Useful Hint.*—I think each of your missionaries ought to give us the statistics of the whole county in which he labours; he should show us the moral desert around him, and the obstacles to the success of the gospel. This would furnish us with an appalling idea of the magnitude of the work before us. We could then map out the country, and instead of sending two missionaries of different denominations to labour by the side of each other, we could select the ground, and place them in the most advantageous position for carrying on their exertions.

*An Awful Fact.*—If we were to attend our criminal courts, our hearts would be pained by the facts there disclosed. Only last week a poor man was tried for a murder committed just by the side of Surroy Chapel. What was his condition? I asked him in the prison, if he could read? "No." Have you ever seen a Bible? "No." Have you been accustomed to attend at any place of worship? "No." What did you do on the sabbath? "I used to earn a shilling or two by attending public houses and tea-gardens, and it was the most profitable of all the days of the week." What was the character given of him? "Harmless when sober, but most violent when intoxicated." He had spent the sabbath, from two o'clock till twelve, in a public house; he then, with five or six companions, went to another, and on leaving it quarrelled with them, and plunged a knife into one of their hearts. He said that he knew

hundreds who spent their time in that way; that in the neighbourhood where he resided, no one represented to them how important it was to them to read the Bible, and keep holy the sabbath-day.

MR. A. M. STALKER.

*Our Voluntary Efforts.*—The institution whose interests we have assembled this evening to promote, is certainly of a voluntary character. It is the professed fruit of our attachment to Christ who loved us and gave himself for us. His religion is pre-eminently a religion of love. It came from that world where love is the pervading element. It expects to be supported in love. It stands in no need of aught which is uncongenial with its nature. It calls not for the broker's appraisal, the auctioneer's hammer, the constable's staff, or the dungeon's gloom, that it may be able to live, and move, and have its glorious being. Christianity, like its Divine Master, hateth robbery for burnt offering, and deemeth all such pelf in the widest and worst sense, "filthy lucre." It looks with the eye of benign expectancy to its friends, and looks not in vain. It is supported by free-will offerings. He who once sat over the treasury still retains his seat, and afresh issues his request—a request as glorifying to him as compliance with it is bliss-giving to us—"Freely ye have received, freely give." We like that adverb, "freely." We have pleasure in finding that it is a growing favourite in the vocabulary of the ecclesiastical world.

"*We are Baptists.*"—Most cordially, baptists though we be, do we wish to all kindred institutions great and good success in the name of the Lord. Nevertheless, we are baptists, and not a blush finds its way to our cheeks when we make the avowal. We may ask our agents to quote Scripture out and out, "He that believeth and is baptized, shall be saved."

MR. J. BRANCH.

*A Most Encouraging Fact.*—I hope we shall never be brought into the position of doubting whether the gospel is able to do its own work. There is no class of the human family, however degraded, which the gospel has not power to elevate and to spiritualise. I had a great desire to see a man whose case was reported by a brother missionary, and I went to Westminster for the purpose. About four years and a half ago, that missionary

went to a 3d. lodging-house, where he saw two men sitting by the fire. He addressed a conversation to them, read a portion of the Bible, and requested them to kneel down to prayer. One of them had been a medical officer in the army, and they obtained their living by travelling into the country with papers, published on the Saturday night, containing a full and true account of the last dying speech and confession of a man to be executed on the following Monday morning. The missionary found that the medical man was possessed of great intelligence, and the latter commenced a discussion respecting the inspiration of the sacred volume. At its close, the missionary, in his manly, kind way, said, "My friends, in all probability, I shall never meet you again, till I meet you at the judgment-seat of Christ; if I never do, remember that you will have to give an account of the statements I have made, that Jesus Christ will judge you, and that you will be condemned for your rejection of the gospel." Two years and a half passed away, and when addressing a company of juvenile thieves, two men came up and accosted him, whom he found to be these identical men. He enquired what they were doing, to which they replied, that they had talked over the matter on which he spoke to them, that they reasoned about it, and then began to pray over it; that they were not able to shake off the conviction that what he had told them was true, and that they had both reason to believe that they were truly converted to Christ. They had broken off their nefarious practices, and one of them has since obtained a situation to aid the chaplain of a gaol in disseminating religious truth among the poor unfortunate inmates. This case proves that the gospel is sufficient, by the power of the Spirit, to reach the heart of the greatest sinner, and bring him to the cross of Christ.

MR. H. S. BROWN.

*Britain "Not Yet Gospelled."*—But while we are thankful for success, yet it is disgraceful to our country, that after the possession of a reformed faith for 300 years, it should still be necessary to send missionaries throughout our own land. If Wicliffe were to rise from the grave, he would exclaim, "What! are you not yet gospelled?" If Ridley, and Hooper, and Cranmer, were to re-visit us, they

would enquire, whether we meant to let the candle which they had lighted be extinguished. Our nonconformist forefathers would ask, how it was that England was still a wilderness—why the desert had not rejoiced and blossomed as the rose. Baxter would be astonished that so few were seeking everlasting rest; and Bunyan that the pilgrim's path was so little trod. There is yet, in the language of the resolution, an afflictive estrangement from God manifested by the working-classes of the community. When our brethren come from the field of foreign labour, we are pleased, often pained, but greatly edified, by the representations they present of their respective scenes of toil. We should endeavour to obtain an accurate account of the forty counties in England and the twelve in Wales. True it is, that the people we want to christianise are not naked savages, or the worshippers of Juggernaut; on the contrary, they have reached the pinnacle of civilisation,—they are an industrious and an enterprising people; but, notwithstanding these advantages, they are almost Christless, and therefore demand our sympathy and aid.

MR. J. GREEN.

*The Working Classes.*—I think that one or two mistakes have been made on this subject. It has been talked of, com-

paratively, as though it were greater now than it had been at any preceding time. I belonged to the working classes myself; and in the town where I resided, they were then further off from a devout attention to the things pertaining to their peace than they are at this moment. We must not talk of the working classes being driven from us, if that term is understood to mean that we ever had them in close sympathy with us. I have also seen a great deal of discussion in print respecting ministers of the gospel addressing the working-classes with thoughts, and feelings, and habits similar to their own. I am, in this respect, a levelist. The gospel of Christ brings the rich and the poor together, and presents to them the same blessings. If we would gain the attention of the working classes, we must speak to them with kindness and with manly simplicity, addressing their hearts and their consciences; and then we shall see God's blessing resting abundantly upon the efforts we are making. The iniquity that prevails amongst us is regarded as presenting an insurmountable difficulty. It may, however, be overcome. Let us address ourselves to the contest with the weapons which God has provided, and in dependence on his aid; and then be assured that we shall not labour in vain.

## BUSINESS MEETING OF THE BAPTIST FOREIGN MISSIONARY SOCIETY.

THE Annual Meeting of the members of the Baptist Missionary Society, for the transaction of business, was held at the Mission-house, Moorgate-street, on Tuesday morning, at ten o'clock. To this meeting all subscribers of half a guinea a-year, and upwards, are admissible. The attendance was much more numerous than on former occasions, in expectation of some discussion respecting the projected incorporation of the society. At the hour appointed, the Library, in which the meeting took place, was not full, but, in a short time, it became so crowded that many persons were obliged to take their seats in the gallery

Mr. PHILLIPS, of Melksham, was called to the chair.

After singing and prayer by Dr. Godwin, several notices of motion were given.

The SECRETARY then proceeded to read the minutes in a classified order. The Rev. Frederick Trastruik had been invited to be co-secretary, but declined the proposal, preferring to remain at his present post as secretary of the Baptist Irish Society. No other names had been proposed. In relation to the committee, the quarterly meetings will be held in October, January, April, and July, and the weekly meetings on Tuesday (at Eleven) instead of Thursday. The Rev. G. Pritchard and the Rev. Dr. Godwin had resigned, but their names were retained as honorary members. On the

subject of new missionaries (or missionaries about to sail,) it appeared that Mr. W. Jones, shipowner, had offered to take out one missionary to the East Indies, in the *William Carey*, a ship which he has recently built, and of which he is owner, each voyage, free of charge. Three persons had offered themselves as missionaries, and were accepted; a fourth offered, and was not accepted. Mr. Yarnold had been accepted as a preaching schoolmaster, and went out in the *Dore* to Africa. Mr. D. Thompson had also offered himself as a missionary. The next portion of the minutes related to the widows and orphans of missionaries, and to returned missionaries. It was mentioned that on the arrival of Dr. and Mrs. Prince, their passage-money had been returned. The state of Miss Prince's health prevents the Doctor's return to Africa, and he retires from the missionary work. The resolution of the committee recording the fact was highly commendatory, and comprehended a vote of £150 to meet Dr. P.'s circumstances. It appeared that Mr. J. S. Butfield, returned from Bolize, had gone to Australia, with letters commendatory from the Society. Mr. H. Bloomfield and Mr. Wood's return from Jamaica was mentioned, and the dissolution of Mr. Jones's, (late of Brittany,) connexion with the Mission by mutual arrangement. On the subject of agency, it appeared that Mr. Saffery had collected £1200 towards the debt, at an expense of £140, and that his engagement had been renewed for one year, subject to re-consideration at the end of six months. As to the mode of keeping the Society's accounts, the accountant appointed by Mr. Peto had proposed a new method, which had been approved and adopted. The committee had made new arrangements for the editorship of the *Herald* and the printing of the *Report*. Annuities had been secured for the widows of Burohell and Knibb. Mr. R. B. Sanderson had offered a bill for £900 to be devoted to the publication of the Scriptures by the society. It was discovered, however, that this bill had no claim on the Free Bible Company, but only on Messrs. Thomson and Co., of Coldstream. Mr. Wood, of Cork, bequeathed a legacy of £200 to the society, under peculiar circumstances, which induced the committee to accept £100 in discharge of the claim. Mrs. Wood, however, offered £150 at her death, which had been accepted.

Land worth £1250 at Coleford, had been conveyed to the society, the rental to be devoted to the Baptist Missionary Society, the Baptist Home Missionary Society, and the Bible Translation Society. A number of smaller bequests and donations were recorded. With respect to the preparations for the present annual meetings, it appeared, that the Hon. and Rev. Baptist Noel had been invited to take a part, but had declined; and that the Rev. John Jordan, Vicar of Enstone, and Mr. Cowan, M.P., had accepted. In reference to the alleged liability of the Mission-house premises to be rated to the poor, the committee had been empowered to carry the case before the Court of Queen's Bench, where it now waited for hearing. The next portion of the Minutes read, related to the projected incorporation of the Society. In the month of July, 1848, a sub-committee was appointed to report *in extenso* and in writing on the subject. On January 9, 1849, Mr. Hinton brought up the Report, which was read, received, and printed for the perusal of the Committee, and ordered to be further considered at the next quarterly meeting. This was the Report as it appeared in the *Christian Record*. At the quarterly meeting letters were read and, on the introduction of the subject, it was resolved, that the Report should be published for general examination; being, however, referred for revision to the sub-committee previous to publication. On February 13, it was resolved, that it be printed in the *Missionary Herald*. On March 16, it was moved and seconded, that the case, which had been laid before counsel, and counsel's opinion thereon, should be published; but the motion was not carried. At the Spring Quarterly Meeting, letters were read from various Auxiliaries on the subject, expressing an earnest hope that no further steps would be taken in the matter. Other letters from churches at Leamington and other places, with one from Mr. W. B. Gurney, the senior treasurer, concurred in this view. It was then moved by the Rev. J. H. Hinton, and seconded by the Rev. C. Stovel, "That on account of the differences of opinion among the supporters of the society, it is, in the judgment of the committee, inexpedient to entertain the proposition of seeking a charter of incorporation." The announcement that this resolution, which has already been published by the committee, was carried unanimously, was received

with general tokens of warm approbation. The secretary then laid the Annual Report on the table, and stated, that he was ready to read it, if required. He then read the Cash Statement, of which the following are the principal items:—

## RECEIPTS.

For General Purposes.....	£15,828
Translations.....	1,747
Special Objects, as Education, &c.....	853
Widows and Orphans.....	601
Publications.....	634
From other Committees, for proportions of the expenses of the Mission-house.....	77
Total.....	£19,749

## EXPENDITURE.

For Mission-stations.....	£18,901
Widows and Orphans.....	794
Home Expenses: viz., a	
Metropolitan Agency.....	£667
Travelling Agency, including payments to the Rev. Messrs. Carey, Saffery, and Price....	598
Travelling Expenses.....	365
Expenses incurred by Auxiliaries.....	684
	9,215
Publications.....	1,043
House Expenses (total).....	144
Interest.....	449
Total.....	£23,549

Balance against the Society..... £3,800

Received for the Debt..... 4,080  
Present amount of Debt..... 5,234

Leaving a total balance against the Society of £4,946

The SECRETARY then mentioned, that in Africa and India, a saving of £1,000 had been effected in 1848. He then read a resolution of the committee, observing with regret, that in the year 1848-9, there was so large an excess of expenditure over income, stating the fact, that, since 1845, there had accumulated an average yearly debt of £1,870, deprecating continued appeals for special contributions, and determining upon further reductions, in order to equalize the income and the expenditure.

A conversation on the subject of annuities for the widows of missionaries, followed with no particular result.

The Rev. Dr. Cox then rose to bring forward his motion. He asked (he said) the attention of the meeting to a subject which he proposed to introduce, lest it should be introduced in an objectionable manner. They smiled, he perceived, but it would be soon seen what he meant. His motion related to the question of the Charter.

The CHAIRMAN interrupted Dr. Cox to suggest, that, as many persons might desire to speak on this subject, no gentle-

man should speak more than once nor longer than ten minutes.

Dr. Cox continued: After the many years of his connection with the denomination, he should carefully endeavour to avoid any word that might occasion the least dissension. His object was, to ask the concurrence of the meeting to a proposal which he hoped would satisfy all minds. Without entering into the merits of the question, he asked them to pass a resolution concurring with that published by the committee. It was but right that the brethren from all parts of the country should have an opportunity of expressing their opinion. We could not be too plain and above-board in all our transactions. Confidence would be in proportion to publicity. It had, in his judgment, been distinctly proved, that the acceptance of a charter would be inconsistent with our principles as dissenters. But he would not argue the question. He was anxious, not only that nothing further should be done in the matter of the charter, but that there should be no repetition of the attempt to obtain or promote the obtaining of one. To procure unanimity, he abstained altogether from arguing its inconsistency with our principles as dissenters. He moved a resolution to the effect,—“That this meeting regard, with the highest satisfaction, the determination of the committee, as expressed in their resolution of April 18, to abandon the proposed Charter of Incorporation, and record their opinion, that the measure, if adopted, would be prejudicial to the interests of the society, and their confident hope, that no attempt will be made to introduce this or any other similar measure.”

The Rev. T. F. NEWMAN seconded the resolution with much satisfaction, as it would tend greatly to settle the minds of the brethren throughout the country. He had never witnessed so painful and intense a state of feeling as on this occasion. He should be happy if another painful impression could be removed, as to the intemperance that had been manifested in the discussion. He appealed to the brethren concerned, and hoped that some statement would go forth to show, that no unkind feeling remained between individuals.

Several suggestions were then offered, altering or amending the wording of the resolution.

Mr. HARRIS, M. P., referred to a Bill now passing through parliament respecting Friendly Societies, and stated that it appeared to him and to Mr. Peto, that it contained a provision applicable to the case of the society—a provision by means of which the officers of societies, for the time being, would become trustees without renewal of deeds.

Mr. HINTON now rose to state his entire concurrence in any resolution proposing the entire abandonment of the project, on the ground of pursuing peace and avoiding dissension. He should never stir in the matter of incorporation again—and, had he been aware of the feeling in the country as he now was, he should never have stirred in it at all. The reason that he should prefer a conciliatory resolution was, that it was the only one which could be carried unanimously; and he longed for a unanimous vote. With reference to what Mr. Newman had said, he regretted beyond his power of expression the personalities into which the controversy had run; for he regarded the evil that had resulted from that as greater than any good that could have resulted from the Charter, if acquired. He then, with much emotion, added, that for whatever he had done or written amiss in this controversy, in which, from beginning to end, his sole object had been the welfare of the society, he begged pardon of his brethren, and of none more earnestly than of his brother Stovel.

The Rev. C. STOVEL rose, greatly affected, and said, he was thankful to Mr. Newman for the faithfulness and the kindness with which he had introduced the matter. Be it known, however, that he had not written one word but in self-defence.

The CHAIRMAN said, he had hoped that, after the kind manner in which Mr. Hinton had spoken, he would have been met in the same spirit.

Mr. STOVEL repeated his declaration, and said, he would not tell an untruth. If Mr. Hinton would withdraw all other insinuations as he had done the last, his hand and his heart were his.

The Rev. JOHN COX, of Shacklewell, said, he had thought that Mr. Hinton had made an ample apology, but yet, if Mr. Hinton no longer thought Mr. Stovel capable of prevarication and insinuation, he hoped he would not hesitate to express it.

The Rev. J. P. MURSELL said, he regretted the dissension that had arisen, and hoped that it would pass away. But he wished to disabuse the minds of some of his brethren by calling attention to the fact, that the controversy was not yet over. His own statements had been called in question, and his answer was in Mr. Groser's hands for publication in the *Baptist Magazine*; for he could not rest content without setting himself fully right before the public.

The SECRETARY said, he was sorry that there had been imputations upon motives on both sides, and he thought it was mutually due that such imputations should be mutually withdrawn. He took the meaning of Mr. Hinton's noble statement to be, that he withdrew all imputations upon Mr. Stovel.

Mr. STOVEL, with reference to foregoing observations, said, he did not want to settle the question of fact, but to get rid of the imputations upon his character, with respect to which he had appealed, and still appealed, to christian discipline; but, if Mr. Hinton said that he withdrew the charges, he was content, and would let the question of fact remain undecided.

Mr. HINTON now rose, and said, his words were either not understood, or very quickly forgotten. He repeated his former statement, adding, that for whatever was justly blameable in his writings towards his brother Stovel, he sincerely begged his pardon. He assured Mr. Stovel, that he never brought, and never intended to bring, a charge of prevarication against him.

Mr. STOVEL now said, that he was perfectly satisfied with Mr. Hinton's explanation: and they then shook hands amid loud cheers.

Mr. W. H. WATSON thought that Dissenters were entitled to as much privilege and as much security with regard to their property as the Established Church, and referred to the Marriage Act, and other Acts, as available for Dissenters, without any infringement of principle. The same principle applied to the secure and inextinguishable holding of property. Though, therefore, he concurred in the resolution, he had felt it his duty to make these observations.

The Rev. W. BROCK here observed, that the meeting had not heard from Mr. Stovel any admission that he required the forgiveness of Mr. Hinton.

The CHAIRMAN said, the same thing had struck him, though he did not deem it his duty, as Chairman, to interfere.

Mr. STOVEL at once repeated his former statement, that he was not conscious of having written anything except in self-defence; but, if he had written anything offensive, he begged Mr. Hinton's pardon with all his heart.

After some further discussion on the propriety of altering the phraseology of Dr. Cox's resolution, and after an amendment by Mr. Birrel had been proposed and withdrawn, the original motion was put to the meeting, and carried with but *one* dissentient.

The Rev. W. ROBINSON rose to bring forward the motion of which he had given notice. It related to the property of the Society, and proposed the appointment of a Special Committee, composed of gentlemen known for their business habits and their attachment to the Society, whose duty it should be to ascertain and schedule the Society's property, and to report to the next meeting their suggestions as to its better management and security. Their report to state the nature of the property, as consisting of chapels, schools, mission-houses, &c.,—its locality,—its tenure,—the nature of the trusts,—the original cost,—the subsequent outlay,—the encumbrances, if any,—and the present estimated value.

Mr. E. B. UNDERHILL seconded the motion, on the ground that, while the idea of a Charter had been abandoned, the evils which had suggested the adoption of that remedy still remained. The object of this motion was to facilitate the business of removing those difficulties. All the difficulties which had arrested the Mission in its course, had been connected, more or less, with the question of property. Too much of the missionaries' time was taken up in matters of legal business. He quoted the recorded opinions of several leading members of the Committee in support of his view. Was it not time, therefore, to adopt some general law or principle on which the future accumulation of property should be governed? He would not say whether it was right or wrong, that the Committee should interfere with the independence of mission churches; but he urged that the question should be examined and determined upon, referring, in conclusion, to the dissatisfaction in the country as a reason for urgency.

Mr. PETO, M. P., cordially supported the motion, convinced that the Society could never prosper without having the full confidence of the churches.

The SECRETARY said, that, as far as he knew, since the Jubilee, no part of the funds had been spent on property. He said this, lest Mr Underhill's remarks on the subject of the accumulation of debt should be misunderstood.

Mr. PEWTESS felt surprised at this resolution being introduced immediately after the former. He thought the meeting was hardly competent to entertain it. The Society held no property of a disposable character, which was properly called property. The Secretary could, in a few minutes, give a list of the trust-property; but, as to that property itself, it could not be touched.

The CHAIRMAN read the resolution, expressing his concurrence with Mr. Peto, and, the question being put, it was carried *nem con*.

Mr. ROBINSON nominated the Committee, viz:—Messrs. Pewtress, Russell, Bowser, Underhill, Stevenson, the mover, and the Secretary; who were appointed.

The Rev. J. P. MURSELL, in rising to bring forward the motion of which he had given notice, said, he was exceedingly gratified at the sentiment expressed by the hon. Treasurer. There was, in his opinion, *some* want of confidence in the country in the management of the Society, which could only be removed by bringing its executive into closer contact with its supporters at large. He did not think that there was any decline of interest in the subject of missions; and, in his opinion, the motion he was about to read would restore a good understanding, and bring about a more united, harmonious, and effective co-operation. He then moved a resolution, to the effect, that, inasmuch as the Baptist Missionary Society contemplates purely religious objects, it should be conducted on purely religious principles; and that, for this purpose, its annual meetings for business should be composed, not of subscribers of a certain amount of money, but of the duly appointed representatives of churches connected with it.

JOSEPH TRITTON, Esq., seconded the motion, as quite in accordance with his own feelings.

The Rev. J. MIDDLETICH, of Frome, bore testimony to the fact, that the Society had not the confidence of the



churches, and not from distrust of the gentlemen composing the Committee, but simply because of the manner in which the Committee was elected. The ten-and-sixpenny subscribers in London could be present, but how could the subscribers in the country be there? The churches required, moreover, that the representation should be religious, and not pecuniary.

Mr. WILLIAM LEFARD SMITH regarded the alteration as so important, that it should not be adopted without caution. He questioned whether one meeting of the subscribers could alter the constitution of the Society, without notice having been given at a former meeting.

The CHAIRMAN overruled this objection.

Mr. SMITH then proceeded to observe, that the proposed plan would lead to the appointment of Committees including men who could not act, and would utterly destroy all the Society's valuable Sub-committees.

Mr. PETO suggested the reading of the other resolution, of which notice had been given.

The Rev. E. S. PRYCE stated, that in the event of Mr. Mursell's resolution being carried, he would propose the abolition of individual pecuniary qualifications, and a representation of the churches contributing, of whom the annual business meeting should consist, in the ratio of a pastor and two representatives for each church.

The Rev. J. STOCKS suggested, that the constitution of the Society required a year's notice.

Mr. T. NICHOLSON, of Lydney, went with the principle of the motion, but he was not in favour of the principle of a confederation of churches. One effect of it would be, to exclude all baptists not members of baptist churches.

Mr. W. H. WATSON thought the law of the land would require such a notice as would enable the members of the Society to be present on the occasion.

Mr. RUSSELL submitted, that having come without knowing that such a proposition would be made, he and others ought to have had an opportunity of previously considering the matter. The motion would be tantamount to the dissolution of the Society and the establishment of another. The Society now consisted of the subscribers. They might

alter the mode of electing the Committee, but, before going farther, notice of motion should be given. He agreed with Mr. Watson as to the state of the law regarding this question.

Mr. PETO observed, that although the Society had no rule on the subject, yet last year it was ruled by the Chairman, that the usage of the Society required a year's notice in such cases. He therefore respectfully suggested to Mr. Mursell and Mr. Pryce, that they should be content with laying their motions on the table for consideration next year.

Mr. MURSELL said, he had previously enquired whether there was a rule requiring a year's notice, and was told there was not; at which he was surprised. He therefore begged to give notice for 1850.

Mr. PRYCE followed Mr. Mursell's example.

The Rev. S. G. GREEN moved that these notices of motion should be inserted and published with the Minutes.

The SECRETARY said, the resolutions of which notice had been given were illegal, and lawyers have no hesitation in saying that the constitution of the Society, settled four years ago, could not be altered without forfeiting all its trust-property. For this reason, he objected to the insertion of the notices in the Minutes.

After some observations from Messrs. Peto, Watson, and others, in support of the motion,

The CHAIRMAN put the question, and the motion was carried *nem. con.*

The election of the Committee was then proceeded with. After an extended *vice versa* nomination, the members proceeded to the ballot; and, on a scrutiny, it was declared, that, excepting certain out-going members, the old Committee was re-elected. The out-going members were:—the Rev. Dr. Godwin, (resigned,) the Rev. G. Pritchard, (resigned,) Mr. Kemp, (resigned,) the Rev. R. Pottinger, (change of residence,) the Rev. W. Jones, (ditto.) The new members are, the Rev. D. Katters, E. S. Pryce, W. Robinson, and H. Trend, and Mr. E. B. Underhill.

Thus ended these important discussions, which, it will have been observed, were conducted by mutual forbearance to a pleasant and satisfactory issue.

## CHARACTERISTIC SKETCHES.

## THE PRIZE PAINTINGS OF THE BAPTISM OF CHRIST.

It will be in the recollection of most of our readers, that four years ago, Mr. Thomas Bell, of South Shields, offered a prize of £1,000 for "the best oil painting of the baptism of Christ by immersion, in the river Jordan." The size of the painting was to be not less than twelve feet by ten—the two principal figures as large as life. And the instructions were remarkably plain and explicit, (see *Reporter*, 1845, page 239.) Beside these, we know that further directions were also given, restricting the representation to the period immediately before or after the immersion, whilst the Saviour and John were yet in the water—two-fifths of their height. Two years were allowed, and eleven pictures were produced and exhibited. We took an early opportunity of inspecting the exhibition, at the Chinese Room, Hyde Park Corner, and made our notes at the time. The prize was awarded to *No. 7, by Wood*, which, undoubtedly, was the best as a work of art. Since then we have been expecting an engraving of the prize to appear, as we understood it was contemplated, and this was why we did not fulfil our promise to give some account of the exhibition. On entering the Library of the Baptist Mission House, in Moorgate-street, the other day, we found the Prize-Painting and one of its competitors occupying each end of the spacious room, and this brought the whole subject to our recollection. We had carefully preserved our memoranda, and now refer to them. The general impression made upon us by the exhibition, at the time, was, that not one of the artists had ever seen a baptism. We do not recollect that one of the pictures was strictly correct in all its parts. They all seemed to follow the old masters too much—who were nearly all of the Roman Catholic school; assuredly none of them were baptists, and we should say that it requires a baptist artist to do full justice to the subject. Some had introduced one piece of a legend or superstition, and some another—the old Bible picture representation of John with a long stick crossed by a shorter at the top, encircled by a strip of written parchment, rays of light around the Saviour's head, the triangle, lambs for Peter and John to feed

—one was lapping at the Jordan, the serpent with malignant leer looking on, angels hovering over—one young cherub was descending with a chaplet for our Lord. Some had the descending dove, and some had not. Several were remarkably well managed as scenery—a group of Arabs, in an adjoining tent, we admired much. But with regard to the prize—it has one fault with most of the rest—it is too crowded with figures, which their good workmanship does not atone for or justify. From the sacred narrative we are not aware that a single spectator stood by to witness that solemn transaction. Yet in this the parties are not down in the stream yonder, but here, in a sort of little bay of water, only a few yards wide, with groups on each side of its banks—some, as the artist tells us, already baptized, and others preparing for baptism, and all within two or three yards of the principal characters. We have, however, more serious objections than these. John stands there up to his loins in water, facing you, his right hand is lifted up over the Saviour's head, and in his left is the *everlasting* stick or rod formed as a cross at the top. Our Lord stands before him, not upright, but with his body awry, and his head inclining towards his right shoulder, as if something were coming down upon him which he is aiming to avoid. We could not account for all this—John's uplifted right hand, the stick in his left, and the averted head and body of our Lord—but our suspicion being awakened, we stepped up close to the picture, and the mystery was unravelled! What think you was the cause? Why, after all the pains that brethren Bell and Roe had taken to make the artists understand the whole matter, our eyes never deceived us so if we did not discover a scollop-shell in that right hand of John's, and a little stream of water, broken into drops, descending upon the Saviour; and this was why his body was awry and his head averted. These, I was satisfied at the time, I could distinctly trace, though colour and varnish had been laid on pretty thick to hide the sad mistake! Much did I wish to have another close inspection at the Library the other day, but my engagements prevented me from

waiting until the close of the meeting. We make no apology for this criticism—it is a simple statement of facts, written with perfect good feeling. We admired and applauded the attempt at the time, and regret that it was not more successful, and that the noble and generous designs of its originators were not fully accomplished. But we again affirm our conviction, that none but a baptist artist can properly portray a baptism. Should anything of the kind be again attempted, we hope that a faithful representation of the spot, for it is known, will be given—that the parties shall be down in the river—and that the very act of immersion or burial in water shall be represented. This might be done. We object to all paintings of our blessed Lord—no pencil could portray that countenance—that eye! Let the figure of our Lord be discreetly put under

the shade of the clear water, and let John be bending over him in the very act of immersing. An ancient artist, being requested to paint Helen, drew a female form with a thick veil where the face should be, thus confessing that he could not paint her beauty. All who have seen that beautiful oil-painting of Milton sitting in his high-backed Elizabethan chair, with his back to the window, and his face in the shade, dictating "Hail, holy light!" to his daughter, who sits before him, the sun shining full on her fair open face, down which the tears are chasing one another, whilst the other daughter is coming behind him with her usual morning present of a sweet nosegay of spring flowers, will be able to appreciate our suggestion. There could be no mistake then. John must throw away both stick and shell!

## POETRY.

### THE WATER LILY.

Oh beautiful thou art,  
Thou sculpture-like and stately river green,  
Crowning the depths as with the light serene  
Of a pure heart!

Bright lily of the wave!  
Rising in fearless grace with every swell,  
Thou seem'st as if a spirit mockly brave  
Dwelt in thy cell.

Lifting alike thy head  
Of placid beauty, feminine, yet free,  
Whether with foam or pictured azure spread  
The waters be.

What is like thee, fair flower,  
The gentle and the firm; thus bearing up  
To the blue sky that alabaster cup,  
As to the shower!

Oh! Love is most like thee—  
The love of Woman, quivering to the blast  
Through every nerve, yet rooted deep and fast,  
'Midst life's dark sea.

And Faith—Oh! is not faith  
Like thee too, lily, springing into light,  
Still buoyantly, above the billows' might,  
Through the storm's breath?

Yes, link'd with much high thought,  
Flowers, let their image in my bosom lie,  
Till something there of its own purity  
And peace be wrought—

Something yet more divine  
Than the clear pearly virgin lustrous shed  
Forth from thy breast upon the river's bed,  
As from a shrine!

### THE DEAD IN CHRIST.

BY BISHOP DOANE.

LIFT not thou the wailing voice:  
Weep not; 'tis a Christian death:  
Up, where blessed saints rejoice,  
Ransomed now the spirit sleeth;  
High in Heaven's own light abode dwelleth,  
Full the song of triumph swelleth,  
Freed from earth, and earthly falling,  
Lift for her no voice of wailing.

Pour not thou the bitter tear;  
Heaven its book of comfort open;  
Bids thee sorrow not, nor fear,  
But as one who always hopeth:  
Humbly here in faith relying,  
Peacefully in Jesus dying,  
Heavenly joy her eye is flushing,  
Why should thine with tears be gushing?

They who die in Christ are blest;  
Ours then be no thought of grieving:  
Sweetly with their God they rest,  
All their toils and troubles leaving:  
So be ours the faith that saveth,  
Hope that every trial braveth,  
Love that to the end endureth,  
And, through Christ, the crown secureth.

### EXCELLENCE OF CHRIST.

His is a path, if any be misled;  
He is a robe, if any naked be;  
If any chance to hunger, he is bread;  
If any be a bondman, he is free;  
If any be but weak, how strong is he;  
To dead men life he is, to sick men health—  
A pleasure without loss, a treasure without stealth.

## BIOGRAPHY AND CHRISTIAN EXPERIENCE.

MRS. MARY ANN DIBBEN, READING.

THE bereaved husband of the late Mrs. Dibben, in a note received a short time ago, says:—

“Having forwarded you a short account of the death of my dear wife, (see Feb. Reporter, page 84,) and having since then placed my hand on some papers in her own hand-writing, I have copied them for the Reporter, if you think them suitable.”

“When I was about seventeen years of age, I went to live with a family who were church people. They were very kind. My mistress took great interest in my welfare, and I felt very much attached to all the family. After some time, my mistress questioned me about receiving the Lord’s-supper, asking me if I had been confirmed. I told her I had when about fifteen years old. She then gave me a book, called ‘A Companion to the Altar,’ which I was to read the week before I went to receive the sacrament. I did as she told me, and went down on my knees, with the book before me, trying to shed a few tears over it, which I thought would be a good recommendation for me to the table of the Lord. I now looked at myself with the greatest complacency, and cherished the thought that I was far better than some of my fellow-servants, and that I quite merited God’s favour. All this time I was totally ignorant of the Saviour; indeed, I often thought, what necessity was there for the name of Christ to be put at the end of every prayer; and, who could this Jesus Christ be? I was as dark as any heathen, and yet I could presume to go to the table of the Lord! I think I never can forget the solemnity that pervaded my mind the first time I went; and well it might, for I did not discern the Lord’s body. It was of the Lord’s mercy I was not consumed. Some time after, the family being broken up, we removed to Reading. Here I found myself not strong enough for the situation I had now to fill, and my mistress told me I had better look out for another place. This was indeed a trial; but, blessed be God, his eye was upon me, and for good. I obtained a situation in a dissenting family, and went with them, but very reluctantly, to the baptist chapel.

Mr. Hinton had just removed, and there was no settled minister. Oh, this was indeed a trial! I soon resolved not to stop long in my place, and I told my fellow servant that I should take my prayer-book and read that, for I would not listen to anything I heard at chapel. I was not going to be made a Methodist. But blessed be God, he did not allow me to indulge this feeling long. I soon felt a very different spirit, and though the change was gradual, yet I humbly trust it was real. I had not attended long before there was a baptizing. This, under God’s blessing, made a deep impression on my mind: I thought it was a most delightful ordinance, and I much wished I was one of them. But still I was far from being fully acquainted with its right meaning. About this time the Rev. Octavius Winslow supplied the pulpit. He was a very impressive preacher, and under him I greatly profited. I never think of the texts and hymns which were then used, and which I can remember well, without much pleasure. After he was gone, I felt as though I could never hear another preacher. My mistress having purchased one of Mr. W.’s books, entitled ‘The Inquirer Directed,’ and knowing I was very much attached to him, gave it to me. This was a great treasure to me. Mr. Statham now received and accepted an invitation to become the pastor. I did not like him much at first, owing to having set my mind so much on Mr. Winslow. But now I like him exceedingly. After being two years and a half in my place, I left, and was again engaged in a church family. But being now deprived of my privileges, I felt their loss severely. To go to church on Sunday was my only opportunity, and the preaching of the clergyman was very different from Mr. Statham’s. I now began to get cold, and felt a desire to be rid of my impressions, to banish all thoughts of religion, and return again to the world. Yet this I found impossible. Blessed be God for his grace which prevented and followed me! I did not long continue in this state of mind; for he who worketh in us both to will and to do of his good pleasure, continually stirred up my mind, and being sometimes in the company of those who always admonished

me to be watchful and press onward, I often thought what an awful thing it would be if all my privileges should be the savour of death unto death. I was now led to cry out with the jailor, 'What must I do to be saved?' and the same reply that was given and made a blessing to him, was made a blessing to me. I thank the Lord for his mercy; for although at first I could scarcely believe it was all I was expected to do, I was soon enabled to cast myself at his feet, and trust on him alone. I now felt more dissatisfied with the sermons I heard at church, and resolved to try to secure my former privileges. I therefore asked my mistress to allow me to go to chapel, but this was denied. Now again I could see what a treasure I had lost. I felt as though I could give up all for Christ, and was anxious to know whether, as I engaged to go to church, it was my duty to leave my place or not, for I had experienced much of the goodness of God, though deprived of outward services, and I thought he might have placed me there for the trial of my faith, and to make his goodness known to me more plainly. I therefore went to Mr. Statham for his advice, and he thought it would be best to wait a little and see what the Lord would do in opening my way. With this I agreed. And now, when I think how many convictions I have stilled, what a mercy it was that the Lord did not say, 'Let her alone; she is joined to her idols.' Many were the means the Lord blessed in bringing me to decision. A letter from a dear friend, in September, 1840, in which she urged me to give myself first to the Lord, and then to his people, to take up my cross daily and follow Christ, seemed like a nail driven into a sure place. Not long after this, I received a book from a friend, called 'James' anxious Inquirer.' This was another loud knock at the door of conscience, for every word of the book was as a loud call. A sermon also, on the death of Miss Viokara, by Mr. Statham, made a deep impression on my mind, and on another occasion, when I witnessed the baptism of many younger than myself. Thus the Lord prepared my way, and at length enabled me to determine that, let others do as they will, I will serve the Lord; and may he still go on to answer the many fervent prayers that are offered on my behalf, and to him shall be all the glory! Amen, and Amen."

Mr. D. then adds:—"My late wife was baptized by Mr. Statham, on sabbath morning, April 3, 1842, in company with nine other females and four males; and I can truly say that from the time she gave herself to the Lord, it was her continual desire to avoid sin and every thing which had the appearance of evil. She had a strong attachment to the house of God and the prayer-meetings. She also enjoyed much private communion with her heavenly father, lamented her deficiencies, and longed for greater conformity to Christ by the power of the Holy Ghost. She was ready to every good work, and very anxious for the salvation of others. The affliction, which terminated in her death on the 8th of January, was of long continuance, and of a very painful character. But for six months she endured the chastisement of her heavenly Father without doubt, or murmuring, or impatience. Prayer was her refuge at all times. During the last month all was calm and sweet composure. The closing scene was cheered by faith and hope. 'Precious Jesus,' she exclaimed, 'only say, peace, be still;' and then bidding us draw the curtains of the bed to shade off the light, she composed herself as if for sleep, but on stepping up to her bedside a few minutes afterwards, we found that she had fallen asleep in Christ!

Jesus can make a dying bed  
Fool soft as downy pillows are;  
Whilst on his breast I lean my head,  
And breathe my life out sweetly there."

MRS. EMMA ASHTON,

WIFE of Mr. James Ashton, of Ashton-under-Lyne, departed to be with Christ, on Lord's-day, April 1st, in her 29th year. Several years she endured severe affliction with christian fortitude and resignation. For a long time she was prevented from attending public worship, but divine grace sustained and cheered her soul. As her end drew near, she was more anxious to depart and be with Christ. "I desire," she said, "to be quiet, listening for the sound of his chariot wheels." On Saturday, she was told that her mother would come to see her on Monday. "Before then," she replied, "I hope to be in heaven." And so it was, for on the next day, at four in the afternoon, her spirit took its heavenward flight.

## REVIEWS.

*Heaven's Antidote to the Curse of Labour; or, the temporal advantages of the sabbath, considered in relation to the working-classes.*  
By John Allan Quinton. Six Engravings.  
London: Partridge and Oakley.

A BEAUTIFUL volume! fit to put into the hands of the Queen. The paper, type, engravings, (though a little churchified) printing, and binding, are all of the best quality and execution; but the *matter* is better than them all. The introduction is by that estimable clergyman, Mr. Jordan, of Eustone, in which we are assured that Mr. Quinton is "truly a working man"—a journeyman printer—a honour to his trade, his class, and his country. Whilst introducing and warmly recommending this volume, we only further remark, that it was selected for the prize of £25, from 1,045 essays furnished by working men, on the "Temporal Advantages of the Sabbath to the Labouring classes"—a gratifying fact, and a proof that religion is not, as represented by some, banished from the hearts and homes of the working population of this country. We shall, in a future number, give an extract or two—at this time we beg to take our brother in the trade and follow-labourer in the gospel by the hand, and permit him to say a few words for himself.

"In the late honours that have been so unexpectedly thrust upon me, I have been unable to exercise any choice. I have been drawn, perforce, from the familiar sanctum of seclusion, and must cease more than ever to feel that I am *my own*, but am become more expressly the property of the Lord and his people. I will now proceed to register a few of the leading details of my past life, which has been remarkable for no very striking incidents.

I was born at the small town of Needham Market, in the county of Suffolk, in the year 1817. I am the eldest of a family of either twelve or thirteen; ten of whom are living. My parents are also living. I might observe, in passing, that they are respected for their unimpeachable lives and integrity of character. They have for many years been members of a christian community. My father was a tailor by trade, but about thirty-six years ago he took a small chemist and druggist's shop, vacated by death; and by his uniform application to business and his eminent trustworthiness, he gradually extended and consolidated a

snug little business, which has enabled him to bring up his large family in respectability and economic habits. At the age of nine or ten I was taken from a dame's school, and placed under the tutorage of Mr. J. Webb, then of Needham, but now baptist minister of Stoke Green Chapel, Ipswich. Mr. Webb, however, shortly after leaving to prosecute his college studies, I was transferred to the care of Mr. Durrant, with whom I continued till within a short period of my apprenticeship. This school was of the ordinary character to be found extensively, twenty years back, in villages and small towns. My education comprised writing (anything but of a first-rate description), arithmetic, reading, and grammar—and all these imparted in the most crude and meagre manner. If by education we are to understand the education of the mind—of this I had positively none. I was not conscious, for two or three years after completing my scholastic drudgeries, of any signs of intellectual life, or stirrings of mental wakefulness. Four or five years seem a long time to spend in amassing nothing; but a large portion of time was wasted in ornamental printing, &c., which was of no practical utility whatever. My instructor was a stenographer; and as I took a [great deal of] pleasure in the practice of this art, he was particularly gratified thereat, and gave me abundance of exercises and tasks, which, when performed, were rewarded, with special marks of appreciation, by a holiday. These things comprise the *tout ensemble* of my education. I never, at school, learned a sentence of geography, so far as I can recollect—no use of globes—no Latin—no study of maps—no drawing—no history—no natural philosophy, &c. I never attempted a thesis or an essay; nor did I attempt such a task for years afterwards.

At the age of fourteen I was apprenticed to Mr. Woolby, printer and bookseller, Stowmarket, (three and a half miles from my native place,) with whom I continued six years. Being naturally indisposed to mix in society, I kept myself quite retired, seldom going out after or before business hours, even for requisite exercise. This confinement, chiefly self-imposed, and this consequent deficiency of physical recreation, superinduced a feebleness of constitution that has afflicted me, for years, for any severe or prolonged muscular exertion. The first two or three years of my apprenticeship were devoted to the study of music, the reading of poetry, sometimes novels, and works of general information. I soon evinced a taste for works of an imaginative

and exciting character, and for a poetical style of composition. Of some of Byron's works I was passionately fond. From reading, I soon began to write, poetry. I lived in a land of dreams and ideal enchantments. The poetic afflatus or inspiration has oftentimes enervated my strength, filled me with trembling, and compelled me to desist from labour. I grew disgusted with the mean and gross realities of common life. I felt inarticulate longings for something above the actual. This state of feeling and emotion breathed itself out in innumerable fragmentary effusions. About this time I became a sabbath-school teacher; and shortly after, through instrumentality in connection with the school, I was brought to decision of character. For a long period of years I never remember to have absented myself from a place of worship, which I almost invariably attended three times on the sabbath. Coeval with these circumstances, I might mention, a society for mutual improvement was established, directed and presided over by gentlemen of considerable mental culture and attainments. This institution I joined; and here my first decided public efforts were made to emancipate my mind from the thralldom of ignorance.

On April 1st, 1830, I was received into fellowship with the Independent church, Sionmarket, then under the pastoral care of Rev. W. Ward, M. A. (since deceased). My attention was now almost entirely absorbed by religious reading, exercises, and correspondence, and by visiting the sick and ignorant. I also had earnest desires stirred up in my mind towards the ministry of the gospel. On the expiration of my term of apprenticeship, having in purpose renounced my secular calling, and being in a precarious state of health, I returned home with the intention of recruiting the same, and waiting the developments of God's will in this matter. Here I continued for about eight months, employed in reading, and occasional preaching in the surrounding villages. I likewise undertook the superintendence of a sabbath-school. As winter drew on, however, and no means wherewith to prosecute my introductory studies, previous to a collegiate course, were apparent, I began to grow uncomfortable in burdening my parents, and I thought I had mistaken the path of duty. I accordingly, in the month of December, came to Ipswich in order to obtain a situation. I was, by a singular concurrence of circumstances, directed to Mr. Burton's—engaged with him—where I have continued ever since. His business was then very small; but from that period until now (more than twelve years) it has steadily increased in every department. He has now machines

worked by steam power, a stereotype foundry, &c., and every facility for doing work in the best style. My province has been exclusively in the office; and, to a considerable extent, the management of the printing office has been entrusted to me. During all this period, I have closely applied myself to business, through long hours; but as I did it cheerfully, and with an indomitable determination to battle upwards, its oppressiveness was not so painfully felt. My leisure for reading and intellectual culture has accordingly been exceedingly limited. I believe I should be within the mark if I said that, on an average, I have not read twenty volumes, small and large, light and solid, per year. I begin to feel this deprivation now very keenly, and long for more literary and religious leisure. Until within the last two years, I have regularly engaged in the villages as an evangelist. Enfeebled health now forbids such exhausting labours.

Such, dear sir, is a plain unvarnished statement of the leading events of my unexciting history. I leave them in your judicious hands, to make what use of them you may deem proper. But the less parade the better, if my feelings are to be consulted. I shall be happy to answer any question which may be suggested by the foregoing facts."

#### BRIEF NOTICES.

*Church Holidays. The History and Mystery of Good Friday.* By Robert Robinson. With an Introduction and Sketch of the Author. London: Houlston & Stone-man. A new and neat edition of a well-known popular treatise by a favourite writer on such subjects. We received this copy too late to notice it in time for what the boys call "hot cross-bun-day," and who love Good Friday because it brings a holiday to scholars and apprentices—beyond which its utility may be questioned. We hope to see a full series of these "Church Holidays," for we need them in these days when the trumperies and fooleries of Laudism are reviving in the land. Verily we see more of vice and wickedness on these said "Church Holiday" days than on any other days of the year! It is past time they were exploded. If people will play the fool, let them not be taught to do so under a religious mask.

*The Sunday School Library, Vol. I. Addresses to Children.* By S. G. Green, B.A. London: Green. This, it appears, is the first in a proposed series of Manuals, "cheap, comprehensive, and portable," intended to promote "Sunday School Extension and improvement." Here are nine addresses in one neat volume, written by the pastor of the baptist church at Taunton.

The design is commendable, and if this is a fair sample of what will follow, we may expect much good from the issue of the series.

*Individual Despotism Dangerous to Public Liberty: a Letter of Rebuke and Admonition, Addressed to Dr. Campbell, Editor of the "British Banner," occasioned by his violent attacks on the Distributers and the Receivers of the English Regium Donum, on the Wesleyan Methodists, and on other Religious Denominations.* By Junius Secundus. Second Edition, with Copious Additions. London: James Darling. JUNIUS indeed! This writer is no Junius either in style or

spirit—not he! Junius might have good political reasons for hiding himself; but why did "Secundus" creep into the dark and thence shoot his arrows? We shrewdly guess that had he appeared in open day he would have been too well known as an opponent of evangelical truth. He attacks Dr. Campbell, and the officials of our public institutions generally. Well: there may be possibly some things which are not right, but we are sure that "Secundus" has grossly exaggerated in stating them, and intentionally too, we believe. The design of the writer of this pamphlet to bring evangelical religion into contempt is obvious.

## CHRISTIAN ACTIVITY.

### ATTEMPTS TO DO GOOD.

Lord's Hill, near Southampton.—This place is a small hamlet, situate about four miles from Southampton; a romantic and lovely, but, until lately, a sadly benighted place. A few years ago not more than ten or twelve persons out of one hundred thought it their duty to attend regularly any place of worship on the Lord's-day. They often employed themselves on the sabbath in cultivating their gardens. About three years ago a Mr. W. Jones, a respectable coach-maker, took a country house in the neighbourhood for the benefit of the health of his family. After several attempts he succeeded in renting a room for divine worship, in which about twenty persons usually assembled to hear the truths of God's word. So we went on; but opposition arose, and being excluded from the room, we were obliged to follow the example of our Divine Master, and speak to the people in the open air. The premises were soon afterwards sold, and the person who purchased them offered us the use of them at £5 per year. We then fitted up the place tidily, and had it licensed for divine worship—and there God has blessed the word of his grace to many souls. Now the moral aspect of the people is improved. Instead of being insensible to their duties, from sixty to seventy persons frequently assemble together on a sabbath evening, and a goodly number in the morning. We have also a sabbath school of about thirty children. Several who seldom were within a place of worship, except at a funeral or a christening, are now regular attendants, and some of them are desirous of uniting themselves with us in christian fellowship; so that with astonishment we exclaim, "What hath God wrought!" The writer wishes these simple statements may meet the eye of those

who are able to help the Baptist Home Mission, that that Society might be assisted to explore some of the regions of darkness which yet exist in many parts of our native land. Let us not have so much talk about the march of intellect when numbers of our people are in such a state of ignorance, and Puseyite parsons are playing their popish pranks. It is time the churches of Christ were awake to the eternal interest of souls. Well may we deplore the apathy which is too prevalent amongst us. May the Head of the church awaken in our hearts a holy zeal for his glory and the good of souls!

J. D.

PEARSON, A COTTAGE PREACHER.—The late excellent Samuel Pearson, of Birmingham, said:—"While I was at the Bristol Academy, the desire (for missionary labour) remained; but not with that energy as at first, except on one or two occasions. Being sent by my tutor to preach two sabbaths at Coleford, I felt particular sweetness in devoting the evenings of the week to going from house to house among the colliers who dwell in the Forest of Dean, adjoining the town, conversing and praying with them, and preaching to them. In these exercises I found the most solid satisfaction that I have ever known in discharging the duties of my calling. In a poor hut, with a stone to stand upon, and a three-legged stool for my desk, surrounded by thirty or forty of the smutty neighbours, I have felt such a rapture from above, that my whole auditory have been melted into tears, whilst directed to the Lamb of God which taketh away the sin of the world; and weeping among them, could scarcely speak, or they hear, for interrupting sighs and sobs. Many a time did I then think, thus it was with the apostles of our Lord, when they went from house to house among the poor heathen. In work like this I could live and die; indeed had I at that time been at liberty to settle, I should



have preferred that situation to any in the kingdom with which I was acquainted."

**FIELD PREACHING IN FRANCE IN THE LAST CENTURY.**—Paul Rabaut preached in the open air, to congregations of the *desert*, as they have been called. He had some ten or twelve thousand hearers, and his exhortations and prayers were accompanied with such power and unction, that they drew tears from the eyes of all present. Picture to yourself the venerable pastor, in a pulpit fixed against a tree. Around him, seated on the wild herbage, are people who have come, perhaps, eight or ten leagues to hear him; men, women, and children, encountering the rays of a scorching sun, or the inclemency of a severe winter, in order to participate in these pious exercises. Sentinels were stationed on the heights, in case the king's soldiers should approach.

### REVIVALS.

**HATFIELD, North Devon.**—I am happy to inform you that the revival here is still progressing. Since the last account in the *Reporter* was written, about eighty persons living in this town and neighbourhood have been hopefully converted to God, and this in the midst of as great persecution as we

ever witnessed; indeed we have cause to thank God for the protection afforded us by the laws of our country, as we are fully satisfied that without this even our lives would be in danger. But the Lord makes the wrath of man to praise him; this we have proved; the very steps taken by the enemies of the truth to ruin our cause, have, like Paul's imprisonment, "fallen out rather unto the furtherance of the gospel." But it must not be supposed that all the opposition and persecution which we have to endure is from "the wicked,"—by no means: men whose names are "Reverend," and whose persons as well as calling are believed to be peculiarly sacred, have made, and are still making, the most strenuous efforts to put down the strange proceedings of the baptists. But the work is evidently of God, and therefore cannot be overturned. We desire to follow the example of our blessed Lord, by praying for our persecutors; and with gratitude to God, to whom all the praise and glory is due, we point our adversaries to large numbers, who, a few weeks ago, were enemies to God by wicked works, but are now walking in the way to heaven, and adorning the doctrine of God our Saviour in all things, and this is "our answer to those that examine us."

W. C.

## BAPTISMS.

### FOREIGN.

**UNITED STATES, Illinois.**—At Big-neck Association, protracted meetings were held for ten days. Eighteen were baptized. "Three successive days we went down into the water."—*New York County.*—At De Panville, and Three-mile-hay, there have been extensive revivals among the Regular Baptists. Upwards of 130 have been baptized, and the good work is progressing. At Sherburne, nine were thus buried with Christ.—*Ohio.*—At Chagrin Falls, twenty-one have thus put on Christ. At Jay, ten; at Wilton, eighteen; at North Leeds, several; at Cowlesville, seven; at Bath, ten; at Wolf-lake, nineteen; at East Hallowell, twenty-eight; at Lagrange, twenty. "Crowds thronged the banks of our American Jordan, and gazed with intense interest upon the solemn scene."—*Philadelphia.*—*Tenth Church.*—Our baptisms have been attended with surprising interest; after filling our house (which you know is not small) to its utmost capacity, hundreds have been unable to get within the doors during the administration of the ordinance. The countenances of the people have been full of solemn con-

cern, and tears have flown from many eyes. Of the number converted, I cannot speak with certainty. I have conversed with more than sixty, concerning whom I have hope. At our last three baptisms thirty-one have been added to the church, and we have a number now waiting to go forward. The first day of this year was our eleventh anniversary, during which time four churches have gone out from us, and our present number is one thousand. Help me, dear brother, to give God the glory of this increase. "O Lord! not unto us, but unto thy name give glory, for thy mercy and truth's sake."

**NEW BRUNSWICK, Cornwallis.**—There have been protracted meetings in Billtown, the third baptist church in Cornwallis. About sixty have been baptized. Meetings have also been held in the first and second churches. At Monckton, sixteen have also been baptized after similar revival services.

**CANADA.**—Brother Crellin, of Whitby, baptized seventeen candidates, Feb. 5. Brother Chandler baptized four at Barford, and brother Dempsey, four, at St. Andrews.

*Montreal Register.*

**ARRACAN.—BURMAH.**—Mr. Burpe, American baptist missionary, writes, Dec. 23rd, "The prospects at Arracan are encouraging. There have been quite a number added to the church in Akyab during the past year. A mission family is now on its way out to join brother Ingalls here, and another to join the Karen mission at Sandoway. I see, from brother Abbott's report, that large numbers (Karens) have been, and are being, baptized in Burma Proper. He states that in one district, which has not yet been visited by an ordained preacher, there are about twelve hundred candidates for baptism. He has now gone over into Burma, and we hope to hear, on his return, of thousands being baptized. The Lord is doing great things for the poor Karens in that country. There is where the great mass of that people live."

#### DOMESTIC.

**TROWBRIDGE, Back-street.**—On sabbath morning, May 6, Mr. Barnes baptized twelve persons, six males and six females. Four of the number had been brought up in the Establishment, and continued amongst its warm adherents until within the last twelve months. Three were nurtured among the Independents; one was from the Wesleyans, and the rest had been used to associate with baptist congregations more or less intimately. Of those who had belonged to the Establishment, three were of the same family connexion as the six whom we admitted last autumn, and the head of which family has been a churchwarden of his parish thirty years. This office he has just resigned, and now happily sympathizes with the sentiments and conduct of his children. Previous baptisms were referred to by several of the candidates as among the most powerful means of awakening concern for their eternal welfare, or of leading them to thorough decision for God. One young friend attributes her conversion to a visit of some weeks duration which she paid to an eminently pious Free Church family, where she saw the beauty of holiness so exhibited, as to be led to covet earnestly the same grace, for which she was constrained to glorify God in them. Diversely, but wisely, and most graciously, does the Lord draw his people to himself.

**CHURCHHAM, Salem Chapel.**—On sabbath afternoon, April 20, after a discourse by Mr. Lewis, seven believers avowed their attachment to the Saviour by being baptized into his death, and on the following sabbath were added to the church. May they prove faithful unto death, and at length receive the crown of life J. S.

**NEWTON ABBOTT.**—One believer followed the example of his Lord, and was baptized into his death, May 6, by Mr. Cross. J. M.

**BRADFIELD, near Bury St. Edmunds, Suffolk.**—We had an interesting baptizing service on Lord's-day morning, April 20, at Bradfield Green, when two believers were immersed in the presence of a congregation of upwards of five hundred persons. One of the candidates, who had been connected a short time with the Wesleyans, came to reside in the village last October; at that time he was under the influence of very strong prejudice against the baptists: so strong, that at first he would not even enter our chapel, though there was no other dissenting place of worship at Bradfield. He then went in search of a Wesleyan chapel to another village, but was disappointed, and in returning, lost himself; this brought him to reflection, and he began to feel that he was wrong in carrying his prejudice so far, and resolved to come to our place in the afternoon. He did so, and heard with some degree of interest: he came the next Lord's-day, and heard better, and soon his prejudices began to vanish. His wife, after hearing his report, came too, and they both continued to attend and hear with interest and profit. They were both candidates for baptism and fellowship, but the health of the wife would not allow her to attend to the ordinance, and there is some fear that she may not recover. She is, however, in a most happy state of mind, and if her life should be spared, such is her love to Christ, that it will be her glory

"Through floods and flames, if Jesus leads,  
To follow where he goes."

In the situation in which they are placed, they are called to endure much persecution, but they stand firm, and say they have abundant cause to bless God that they ever came to Bradfield. The other candidate is a young man, who has attended with us for some time, but who has not till lately given decided evidence of a change of heart. We now rejoice over him as a believer in the Lord Jesus. Both the candidates were on the same day added to the church. We hope others will soon follow their example.

G. W.

**HAVEFORDWAST.**—On Tuesday evening, May 1, after a discourse by our pastor, Mr. Davies, nine disciples were baptized into Christ in the presence of a crowded congregation. One of the candidates is a daughter of our esteemed pastor, which makes the third of his children who have publicly given themselves to Christ and his people. Four were from our sabbath school,—one teacher and three scholars. W. E.

**HOSE, Vale of Belvoir.**—On sabbath evening, April 22, after a discourse by our minister from, "And they came, and were baptized," one female was immersed, who had been a scholar in the sabbath school.

A. K.

**ILMINSTER, Somerset**—On Lord's-day, April 22, Mr. Bennett baptized two young men. In consequence of the unfavourable state of the weather, he was obliged to preach in the chapel, after which we repaired to the river, and although the distance is nearly two miles, about five hundred assembled to witness the administration of the ordinance. Had the weather been fine, a much greater number would have been present. Our friends distributed the tracts which you kindly sent us, which produced quite a commotion in the town, which we regard as a token for good. Previous to the baptism our pastor had many friendly cautions not to venture to that river, lest the lord of the manor should hold him amenable for a trespass; for the baptists are a despised sect in this town, into which they have but recently introduced themselves. Since the baptism, however, the lord of the manor, in a merry mood, said that he would have witnessed it himself had the day been fine. We had another baptism on the 27th, when two females were also thus buried with their Lord. Others have, we believe, given themselves to the Lord, and we hope they will soon give themselves to his people according to his word. J. J.

**FOXTON, Leicestershire**.—On the first Lord's-day in April, after a discourse by Mr. Blackburn, two believers were baptized and added to the church in this place. A circumstance in connexion with one of the candidates shews that, though strongly rooted prejudices may have great influence and predominate for a considerable length of time, yet ultimately truth will prevail, when we submit to be guided by enlightened conviction. One of the candidates is a gentleman who was educated for the Establishment, but objected to be ordained from conscientious motives. At the same time he was very much prejudiced against the baptists, but after a lapse of many years, and reading all the authors which he could meet with who had written against immersion, he admitted the more he read the more he was convinced that immersion was the scriptural mode, and has at length publicly dedicated himself to the Lord. The other was a married female, whose family connections have long been united with the church here, and of whose conversion we have no doubt. May this addition, after so long an interval, be the dawn of brighter days. J. W.

**DESNORO, Northamptonshire**.—We had a very pleasing service on sabbath-day, May 6, when Mr. Clements, our pastor, baptized three followers of the Lord Jesus. Mr. Hands, of Roade, preached to a crowded audience, and Mr. Campion distributed tracts. These make eleven added to our church within the year. R. C.

**CASTLECRE, Norfolk**—*General Baptists*.—Mr. Stutterd had the pleasure of burying with Christ in baptism, four believers on the first Lord's-day in May—father and daughter, husband and wife. One of the candidates had been for many years a Wesleyan, but was convinced that our views of believers baptism were right by reading your valuable *Reporter*, a copy of which our minister placed in his hands. The other candidates, through much mercy, were the fruits of the labours of him who baptized them. Mr. Dawson, one of our deacons, preached. These were all received at the Lord's table. Our congregations are good, and others, we trust, are inquiring the way to Zion. J. B. [We have said "*General Baptist*" because one of our correspondents in a neighbouring town informs us that there is also a Particular Baptist congregation in Castleacre, a branch of the church at Swaffham, numbering about twenty members, with a sabbath school of about 100 children and fifteen teachers. This cause has been in existence about twenty-six years, and this summer they contemplate enlarging their place of worship. Our correspondent wishes, and so do we, that writers of reports would say, if there are churches of each section in the place, to which the congregation of which they are writing belongs.]

**ROTHENHAM, Yorkshire**.—Five, who trust in Jesus alone for salvation, were immersed by Mr. Dyson, April 20, before a crowded audience. Two were Wesleyans; one had been a scholar, and two were teachers. Some of these were the children of many prayers, which are now answered. May their path be that of the just! Our pastor has lately delivered a course of lectures on christian baptism, which have been attended by some of the students of the Independent college at Masbro, to which we have no objection. J. B.

**BLACKFILL, near Swansea**.—Our infant church has recently had two additions. Four believers were buried with Christ by baptism on a profession of their faith in Him, Feb. 11, when brother Evans, of York Place, Swansea, assisted brother Pughe, our minister, in conducting the services. Five more were immersed by Mr. Pughe, March 11. One had been an Independent for upwards of forty years. This was a solemn season. Brother D. Davies, of Swansea, preached to a large concourse, and we have reason to believe that serious impressions were made on many minds. J. E.

**STREVENTON, Beds**.—The Lord is showing us some tokens of good. In April one was baptized, and on the 6th of May, two. All these are children of believing parents, and had been scholars—two of them are now teachers.

**HOXEYBOROUGH, Pembrokeshire.**—On sabbath morning, April 23, we assembled on the village green to witness the ordinance of believers baptism. The weather was now moderate after the frost and snow, and though the morning was dark and gloomy, the early clouds were passing away, and the atmosphere beginning to clear, groups were seen hastening to the water's edge to see the sacred rite performed. The service commenced by singing,

"In Jordan's tide the Baptist stands;"

a short portion of scripture was read, and a devout prayer, imploring the divine presence, was offered. Then Mr. T. Thomas, our pastor, led two candidates down into the water, and immersed them in the name of the Sacred Three. One of the candidates had lingered long, the other had been a great sinner, but by the grace of God is now at the feet of Jesus, learning his will. After the benediction, we repaired to the meeting-house, which was nigh at hand, when a sermon was preached on the subject of baptism by Mr. T., to a large and attentive audience. The baptized were received into the privileges of church fellowship the same day. Mr. Davies, of Sandy Haven, preached in the evening. We look for many such seasons, and hope this is only as a drop before a copious shower. D. E.

**ВІАМІНОНАМ, Henecoze-street.**—On sabbath morning, May 6, after a sermon by Mr. Pitt, from Ireland, Mr. C. H. Roe, the pastor, delivered an animated address by the water side on the nature and design of the ordinance of believer's baptism, after which he immersed nine disciples, who were all added to the church in the afternoon. It is pleasing to add that there are several other candidates waiting for admission. May divine influences ever rest upon this "dwelling-place of Zion."

**Cannon-street.**—On the same morning, Mr. Swan baptized fourteen disciples of the Lord Jesus, five of whom were from the sabbath-school. One was an aged pilgrim, approaching fourscore years. These all received the right hand of fellowship in the afternoon. W. H.

**FENSTANTON, Hunts.**—On Lord's-day morning, April 20, two believers—active Sunday-school teachers, were buried with Christ by baptism, in the river Ouse, by Mr. H. L. Tuck. Many attended to witness the interesting scene, and we hope good impressions were produced. J. M.

**SLACK LANE, near Keighley, Yorkshire.**—Our pastor, Mr. Varley, on Lord's-day, May 6, after discouraging on the baptism of the Ethiopian Eunuch, led four believers down into the water and baptized them. About 500 hearers were present. J. T. S.

**STOKE GREEN, Ipswich.**—Mr. Webb immersed two believers in Jesus on the morning of the first sabbath in May.

**Bow, Middlesex.**—Mr. Fishbourne baptized four believers on a profession of their faith, March 25. One was the youngest daughter of one of our deacons, making the seventh who have thus followed their parents in the good ways of the Lord. One was from Jamaica, whose passage across the great deep was attended by a storm, which led her to seek that God "who rides upon the stormy sky, and manages the seas." Another was born of Roman Catholic parents, and his mother did all in her power to educate him in that faith: but, when grown up, he carefully examined these things, and not being satisfied with the popish creed, he condemned all, became a confirmed infidel, and remained in his unbelief until a tract written by Mr. Parsons was put into his hands, (I forget now its title,) which led him to more serious reflection. He was at length induced to attend our place of worship, and the preaching of the word was blessed to his soul. We hope he may be useful to others who now are as he once was. M. A. H.

**SABDEN, Lancashire.**—This morning, sabbath-day, May 6, at eight o'clock our pastor, Mr. Kirtland, baptized seven young men upon profession of faith. Five are scholars in our school, and two are teachers. As is usual with us on these occasions, a vast concourse of people assembled to behold the scene. The time was very refreshing; we have rarely spent so happy a sabbath. In the morning, at six o'clock, we had a prayer-meeting, when all the candidates, together with other inquirers, took part in the sacred exercise of prayer and praise. The supplications were fervent, and we have reason to believe that the Lord heard our prayer. At the morning service, Mr. K. delivered a very useful sermon from John xiv. 15. W. F.

**BRAYFORD, near South Molton, Devonshire.**—We had a delightful season on Lord's-day, April 8, when thirteen believers voluntarily "put on Christ," by baptism. Their ages varied from thirteen to sixty. Among the candidates was a mother and her son, and one more from our village Inn; being the fifth from that house who have thus followed their divine Lord and Master. Our chapel will only seat 150 comfortably, yet in the place and around it upwards of 700 persons were gathered.

**PRAESTON, Radnorshire.**—On sabbath evening, April 20, two believers put on Christ by baptism. Our attendance was large, and the service of an interesting character. We have hope of more. R. A.

**HALIFAX, Pellon Lane.**—After a discourse by our pastor, Mr. Whitewood,—Mr. Pike, G. B. minister, immersed four young females, May 6. Two were scholars in our sabbath-school, and one a teacher in our day-school. J. C.

**SWAFFHAM, Norfolk.**—Our chapel, having been shut up for cleaning and repairing, was re-opened on sabbath-day, April 29, when, after a sermon in the morning by Rev. E. Griffiths of Necton, from, "Prove all things, hold fast that which is good," two young men, lately scholars, but now teachers in our sabbath school, were baptized on a profession of their faith in the Lord Jesus. In the afternoon they were received into the church with a solemn address, by Mr. Hewett, our pastor. May their love never cool, nor their zeal tire, but like a star, "unhasting yet unresting," may they work for God. H. W.

**HATHERLEIGH, Devonshire.**—On the morning of Lord's-day, May 6, our pastor preached on believers' baptism. The chapel was crowded to excess. At the close of the sermon he read extracts of Baptist Noel's work, from the *Reporter*, which seemed to have considerable effect. He then baptized twenty-two believers in the Lord Jesus—fourteen females and eight males, who were received into our fellowship in the afternoon. We have yet a large number of candidates, anxious to put on Christ by baptism.

W. P.

**NEWPORT, Monmouthshire—English Baptists.**—On Monday evening, April 30, our pastor, Mr. Hallam, immersed four believers on a profession of their faith, two were husband and wife, forming a baptized household. Another was formerly a Roman Catholic, who through the grace of God was brought to a knowledge of the truth by the Holy Scriptures, and has now given herself to the Lord and to his people. The other young female was formerly of our sabbath school.

**Baptist Temple—Welsh.**—On sabbath morning, April 29, the pastor, Mr. Edwards, baptized one believer. May all these put their trust in the Lord, and he will sustain them. H. N.

**GLOUCESTER.**—You wish to report the additions which the Lord is making to our churches. On Lord's day, May 6, eight believers were baptized and added to our church. We trust that others are seriously and earnestly asking the way to Zion. Our congregation has increased since our new chapel was erected.

**CARDIFF, Bethany.**—On the first Lord's-day in May, our pastor, Mr. W. Jones, delivered a discourse from Ezekiel xliii. 12, "This is the law of the house," and then immersed three candidates. Two of these were added. D. L.

**NORTH ALLERTON AND BROMPTON.**—Two male candidates were immersed in the baptism at Bedale Chapel, again kindly lent to us for the purpose, April 22. We received them in the evening of the same day. Others are waiting. T. H.

**DOWLAIS, near Merthyr Tydvil.**—On Lord's-day afternoon, April 29, nine candidates put on Christ by baptism, one of whom, a female, had once been a member with that ill famed people the Mormons, more familiarly known by the name of "Latter-day Saints." Convinced of their delusion, she sought for the old paths, and has now, we hope, found them. May

"Grace preserve her following years,  
And make her virtues strong."

We have many more anxious inquirers, whose baptism we anticipate the pleasure of communicating ere long. S. W. K.

[We now find by the hand-writing that our friend sent us a report, a few weeks ago, of the baptism of three persons in January at the same place, when Mr. Jones of Birkenhead preached, and also of the liberal collection of £70 for the new station at Elim, but which, being anonymous, we could not insert at the time.]

**SULORAVE, Northamptonshire.**—As you invite such intelligence, permit me to state that on the first sabbath in May, Mr. Vasey immersed fifteen believers—eleven from the church at Baubury, under the care of Mr. Caleb Clarke, and four Wesleyans. It was a remarkably interesting service—hundreds could not gain admittance. May the effects then produced be lasting! The ordinance was again administered, May 13, by Mr. Coles, who immersed two disciples of the Saviour. Others are expected in June.

**CARMARTHEN.**—On Saturday evening, April 28, eleven believers followed the example of their Lord and were "buried with him by baptism," before a large and orderly assembly. One had been a member of an Independent church many years. Mr. W. Price, late minister of the church in Priory-street, officiated. T. D.

[Our friend says, "Please send us a grant of tracts. They are much needed here." We will if he will observe the directions in January *Reporter*, foot of 44th page. He should also have told at what place this baptism was administered.]

**WALLINGFORD, Berks.**—On the morning of the first Lord's-day in May, five individuals who had "gladly received the word" were baptized by our pastor, in the presence of many witnesses. In the afternoon, the right hand of fellowship was given to them as they were welcomed to the table of the Lord.

[The writer should have said if this was the first or second church.]

**DISS, Norfolk.**—The ordinance of christian baptism was administered here by Mr. J. P. Lewis before a crowded congregation, when one male and two females scripturally "put on" the Lord Jesus Christ. Two of the candidates had been scholars, and one is now a teacher. [No date.]

**BURY ST. EDMUNDS.**—Mr. C. Elven immersed six believers, who thus followed the example of their blessed Lord, on Lord's-day, May 6. One was an aged female, who had been a rigid churchwoman, and had persecuted her husband on account of his religious views. The Lord having opened her heart, she has now trod the same path herself, and it is hoped that they are now heirs together of the grace of life. The others were, like the season around us, in the spring-time of youthful bloom. J. B.

P. S. My last report I dated from Barton where I live, and I find you inserted the baptism at this place. It should have been at Bury.

**TOLL END, Tipton.**—Eight believers were buried with their Lord in baptism, April 22. One, an aged disciple, who had long been a Primitive Methodist, and two connected with the Independent denomination. And on the following Lord's-day, five more followed Christ through the baptismal stream. Among these were two husbands and their wives—just as it should be. We had a large attendance; God smiled on his own ordinance, and filled the hearts of the candidates with his love; many felt it good to be there. W. S.

**LEWES, Sussex.**—On Thursday evening, May 3, Mr. Laurence baptized six females on a profession of their faith in Him who was crucified for their sins. Three were from Brighton; one was a French lady—a convert from popery; the other two had been pædobaptists. The services were peculiarly interesting, solemn, and impressive. Some, who have hesitated, seem now resolved to be hindered no longer from acting upon their convictions of truth and duty. T. E.

**MELBOURNE, Derbyshire.**—Lord's-day, April 20, five "were baptized, both men and women." Hitherto this ordinance had been administered in the morning; but on this occasion it was attended to during the evening service. The meeting-house was densely crowded, and the whole proceedings were exceedingly interesting and impressive.

**SCOTLAND, Grantown.**—Eleven more converts to the Redeemer have professed their faith in him by baptism, and have been added to our number—four on the first, and seven on the second Sabbath in April, after suitable addresses to large congregations. Others are seriously asking for the old paths. J. G.

**CATWILL, Worcester-shire.**—Mr. Nokes baptized two young believers, May 6. Both of these were children of members, had been scholars, but are now teachers. One a girl of sixteen, a cripple, went down into the water on her crutches. We had a very attentive audience, and some were affected even unto tears. I was a happy day!

J. A.

**GRANTHAM.**—On the first sabbath in May, the ordinance of christian baptism was administered in the baptist chapel, Bottesford, (kindly lent for the occasion,) when three believers thus followed the example of their Lord, after an address by brother Bishop. In the evening they were received into the communion of our little church. They are all teachers in our sabbath-school. We thank God and take courage.

**PENZANCE, Cornwall, Clarence-street.**—Two believers were immersed by Mr. New, May, 6. It was very gratifying to see the place of worship crowded with attentive listeners to a discourse which evidently made a strong impression. Others have expressed a desire thus to follow their Lord and Saviour. Four other baptized believers were added to the church on the previous month. W. A.

**ABERSTOWAN, Monmouthshire, (English.)**—On Lord's-day evening, May the 6th, in the presence of a large and attentive congregation, and after a sermon from, "Art thou for us, or for our adversaries,"—Joshua v. 13, Mr. Price, our pastor, immersed six candidates; four of them were young people—two from the sabbath school—one is a teacher.

**ABINGDON, Berks, Oak-street.**—On Lord's-day evening, March 25, our pastor, Mr. R. H. Murton, baptized five believers in the Saviour, after a sermon by Mr. J. Bunce. The service was solemn and impressive. We are looking anxiously for further additions. We baptized sixteen last year. J. H.

**BATH, York Street.**—On Tuesday evening, May 1, our pastor, Mr. Gillson, baptized three believers on a profession of faith. One of the number was a young disciple from the bible class in our Sunday School. J. B. M.

**BARNSTABLE.**—W. W. complains that we have made mistakes in a recent report. "Boultpport," he says, should be "Boutport," and "Newnam" should be "Nunan." On March 25, ten were baptized and not twelve. He wishes to be relieved "from the unpleasant odium of appearing to pervert facts and mis-spell names." This we do readily, and without referring to his copy to see whether we or he made the mistakes, we assure him and all others that we are always as careful to be correct as possible, and further, that we can have no possible motive either to "pervert facts" or "mis-spell names." Whatever others may think, we often congratulate ourselves that, with all our correspondence, we have so few complaints of errors.

**BEDALE.**—Mr. Dolamore, of whom we inquired, informs us that "the G. B. church at Brompton," mentioned in April, page 166, is the same with that at North Allerton, Yorkshire—the greater part of the members residing at Brompton.

## BAPTISM FACTS AND ANECDOTES.

INFANT BAPTISM ON THE DECLINE.—A correspondent of the *New York Christian Advocate and Journal*, a widely circulated Methodist paper, writing from Massachusetts, says, "There is a growing neglect of infant baptism among our methodist families. As far as I can make out, our people believe in the validity of this ordinance, but they think it expedient to leave the children to choose for themselves, when and how they will have it performed, lest they might be dissatisfied when they grow up, and embarrassed in forming their relations with the church." A very correct opinion, certainly. He then proceeds to suggest some remedy for the "growing" evil. "I see no way," he says, "but to have the subject of infant baptism repeatedly explained to the children, so as to familiarize them with the arguments on which it is founded." A good catechism on this point he thinks is greatly needed; and he proposes, as a specimen, a series of questions and answers, adapted, in his view, to accomplish the object. The first question reads thus:—"Q. What is baptism? A. A sign and a seal." A wretched mistake to begin with, for which he does not even attempt to produce a single passage from the Bible in support. "Q. Do infants receive the baptism of the Holy Ghost while infants? A. They do, if they die before they are old enough to be accountable—for without it they could not be fitted for heaven." It is surprising to see to what shallow arguments men will resort in order to sustain a theory which has no foundation in truth. Conscious of the fact that the scriptures do not sustain him in this assertion, he is under the necessity of inventing a reason for the necessity of the baptism of the Holy Ghost in infant baptism. They do receive it, he says, if they die before they are old enough to be accountable—for without it they could not be fitted for heaven; What an argument! If they die before they are old enough to be accountable, they are fitted for heaven; but if they should happen to live to the age of accountability, then it would seem from this learned theologian's catechism, their baptism would be of no avail. Of course the salvation depends on the death of the child, instead of the death of Christ; for if he comes to the age of accountability, he must be lost unless he repents and believes—the learned catechiser himself being the judge, for it is a part of his creed that repentance and faith on the part of an adult are necessary to salvation. We might give further specimens from the catechism, but the above will suffice for the present. In concluding, the writer says: "I

regard this ordinance (infant baptism) as a light-house on the subject of general redemption, and it will stand or fall with that doctrine." The two must fall together, we think, unless some better arguments can be found in favour of the former."

*American Christian Secretary.*

A CONVERSATION WITH ROBERT HALL.—

When I was young in the ministry, I paid a visit to Leicester, and by a friend of mine, who was one of his hearers, I obtained an interview with the great man. He saluted us cordially, and took us up into his study—on the table was an open Greek Testament. Now let me here say that from the time I became what is called "a baptist," I have felt it to be my duty to act upon what is called the "strict principle." By and by, I ventured to ask Mr. H. for a scriptural precedent for open-communion. "You should not ask for one, sir; you should not ask for one," was his rather tart reply, amounting almost to rebuke; "they were all baptists in those days, sir. But a new case has arisen now." I very much wished to ask whether the Holy Spirit, in recording the examples for christian order in the Acts of the Apostles, did not foresee that this new case would arise; and then I would have urged that no provision was made for it like that now adopted, and have affirmed the unalterable nature of divine statutes, and so forth, but I dare not; I saw, and the great man made me feel, that I was treading on tender ground, and I was too anxious to prolong the opportunity for conversation on other subjects. I wish here to add, that my convictions on strict communion do not lead me to uncharitableness. I love all who love our Lord Jesus Christ, and their works of faith and labours of love I highly esteem. I judge not any of my brethren. To their own master they stand or fall. It is enough for me that I know and do the will of my Lord, and am concerned to maintain his high authority in all matters pertaining to his kingdom. There may be, and I think there is, now-a-days, too much slight thrown upon gospel ordinances; and on the other hand, there may be, and I think there is, too much acerbity of temper displayed in reproving those who do so. Let us speak the truth in love. The wrath of man worketh not the righteousness of God. We must be content to convince our brethren, and they must be content to convince us, by sound argument and scriptural proof. But as for insinuations, and personalities, and imputations, let them not be once named amongst us.

## RELIGIOUS TRACTS.

**LONDON RELIGIOUS TRACT SOCIETY.**—The present year is the jubilee of the formation of this excellent institution. From their circular on this event we learn that:—The Society is conducted by a committee, composed of an equal number of members of the Established Church and of Protestant Dissenters. The first year's circulation amounted only to 200,000 tracts, in one language, and its total receipts were about £450; but the Society has now printed important tracts and books in about one hundred languages; the annual circulation of publications from the depository in London, and from various foreign societies, amounts to about twenty-one millions; its receipts to nearly £36,000; and its total distribution, to March, 1848, to about four hundred and sixty-three millions of copies of its publications. There are now about 4,140 publications on the Society's catalogue. They commence with the little hand-bill, and extend to a commentary upon the Holy Scriptures, and even to a complete edition of the Bible itself. They include publications suitable for all classes of people, from the child of penny to the richest noble in the land. In the preparation of the Society's works, it is the constant and invariable desire of the Committee, that every tract and book shall contain a clear statement of the method of a sinner's recovery from guilt and misery, by the atonement and grace of the Redeemer; so that, if a person were to read a tract, even of the smallest size, and should never have an opportunity of seeing another, he might be plainly taught, that in order to salvation, he must be born again of the Holy Spirit, and justified by faith in the perfect obedience unto death of our Lord and Saviour Jesus Christ. The sale of the publications is made to cover all the expenses of producing them, and the necessary establishment of the Society; so that the whole of the subscriptions, donations, and contributions are applied to the gratuitous circulation of its publications, without any deduction or charges whatever. The Committee have made grants of 1,707 libraries, in some very necessitous cases at one half of the reduced prices, for destitute districts. They have supplied 2,463 libraries, at half price, to National, British, Parochial, Day, and Sunday schools. One hundred volumes have been selected for a school library, which may be obtained by schools for 40s., being about one half of the regular price of the books; 382 of these libraries have been voted. The Committee defray one half of the expense of a selection of their books, not exceeding ten pounds, estimated at the reduced prices, for the benefit of the poor

in any union workhouse. They have gratuitously granted libraries of their publications to about two hundred and fifty missionary stations. The grants of the past year included large supplies of tracts and children's books for Great Britain and Ireland, for British emigrants, soldiers and sailors, labourers on railways, foreigners in England; for sabbath-day circulation; for district visiting, christian instruction, and town mission societies; for prisons, hospitals, workhouses, fairs, races, and numerous other important objects. Similar supplies, have also been sent to the British colonies, particularly to the East and West Indies, British North America, and Australasia. Grants have been recently made, for China, Burmah, the Georgian Society, and Navigators' Islands, New Zealand, Africa and its Islands, South America and the Brazils, Iceland, Greenland, France, Switzerland, Germany, Prussia, Saxony, Hungary, Russia, Greece, Turkey, and other eastern lands. In aid of these home and foreign objects, the Society only receives about £3,875 per annum, while its grants during the past year were £3,188, thus showing the accuracy of a former part of the present statement, that the whole of the subscriptions, donations, and contributions from auxiliaries are applied to the gratuitous circulation of the Society's publications.

## APPLICATIONS FOR GRANTS.

**KENT.**—I have visited the village of B—, four miles off, for the last seven years, to tell them the good news. We have lately baptized a few believers, who have been formed into a church. We commenced a Sunday-school last summer, which now numbers seventy children. The people are all of the labouring class, and pay rent for their meeting-house. I have also provided a library for the school. Can you think this a good case for a grant of tracts? I persuaded the people to be as active as possible, and can engage that the tracts will be well circulated. The efforts we have made have not been without considerable opposition, yet the prospects of usefulness seem brighter than ever. J. C.

Donations have been forwarded to—

	Handbills.	4-page.
Tenbury .....	500	.. 25
Isle of Man .....	500	.. 25
Hatherleigh .....	500	.. 25
London .....	500	.. 25
Epworth .....	500	.. 25
Margate .....	500	.. 25

J. M., Newton Abbott, should apply to some other bookseller to allow the enclosure of his parcel.



## SABBATH SCHOOLS AND EDUCATION.

**RELIGIOUS SERVICES FOR CHILDREN.**—Mr. Green, in his introduction to "Addresses to Children," (see review, page 228,) observes:—"My plan is this. On a stated afternoon in each month, a children's service is held. The Sunday-school children are ranged around the gallery; other persons, children and adults, occupying the body of the chapel. Parents are always especially invited, and always seem glad to come. Some men and women, who had lived for years in neglect of the sanctuary, have been allured to hear the sermon to their children. Juvenile hymns are sung to lively tunes; meetings for practice being often held on a week-day evening. Every part of the service is, short, and as simple as possible. Some of the addresses delivered to the children will be found in the following pages. A few words are generally said to parents and others; and the whole service is concluded within an hour. A year and a half has proved the success of the plan. Besides the gathering of children, the congregation is always large. The effect, as seen in the state of the school, and in the attachment of parents and children to the house of God, is most gratifying. Nor have these services been unblest to the conversion of souls."

**HYMN FOR A SABBATH SCHOOL ANNIVERSARY.**

YEs; many children, teachers, friends,  
Who here were wont to worship God,  
Now sleep where flesh to dust descends,  
Peaceful beneath the daisied clod.  
Swift was their race, the goal was won,  
And life seem'd but a transient flame;  
Soon as it rose, their noontide sun  
Was veil'd with clouds ere evening came.  
Fragile as the reed; or like a flower  
Which fragrant dies while yet in bloom,  
In youth they fell, bereft of power,  
Assured of life beyond the tomb.  
Soon we must tread their mortal course,  
Yet Jesus can illumine the vale;  
Nor sin, nor hell, nor keen remorse,  
Shall then our smitten hearts assail.  
Bound by the ties of deathless love,  
We meet in spirit absent friends;  
And we shall see each form above,  
Enrich'd with life that never ends.  
Saviour, we give ourselves to Thee,  
Hence be our hearts and spirits thine;  
In us let men thine image see,  
Reflecting truth and grace divine.  
W. S.

## INTELLIGENCE.

**BAPTIST.****FOREIGN.**

**THE BAPTIST PASTORS' CONFERENCE OF New York,** met in that city in January. We have received a copy of a fraternal epistle, signed by twenty-nine ministers, addressed to the "Strict Baptist Convention" in this country, in which are the following passages. "Shades of difference in doctrinal sentiments may probably exist among the members of this conference whose signatures are affixed to this letter, as they do among yourselves;\* yet we are all agreed— as indeed are the great body of our ministers and membership throughout the United States,—in the twelfth article of the confession of faith you have adopted, 'The necessity of immersion on a profession of faith, in order to church fellowship and admission at the Lord's-table.' We believe, with you, that in the time of the apostles, the only baptism known was immersion, and the only churches in existence were

composed of baptized believers; that the only communion practised at the Lord's-table was between members of such churches; and that the only models for the churches of the present day are the churches of whose condition and history we read in the Scriptures of the New Testament." After lamenting the practise of open communion in the British churches, they proceed. "Happily for the cause of truth in this land, the baptists of the United States have but little, if any, experience of the sad consequences of this departure from apostolic precedent. In the United States of America your seven-hundred thousand baptist brethren are united in the practice of strict or primitive communion." After explaining that by strict, they mean scriptural communion, they add:—"Upon comparing the increase with which God has favoured our churches in America with that of the baptist churches of Great Britain, we cannot but believe that God has blessed us in maintaining these principles of apostolic, primitive communion. Half a century ago, the baptist churches of this country were about 900, and the members about 70,000. Now

\* Is this correct? are not General Baptists strictly excluded from the Convention?

the churches are upwards of 9000, and the members about 700,000. Here, then, is an increase of at least ten-fold, under the universal and consistent practice of primitive communion; while, as we learn from your own publications, the increase in Great Britain in the corresponding period, during which open communion has been extensively introduced, is only about three and a-half, or, at the most, four-fold. Surely this must be regarded as a sufficient answer to those who so confidently maintain that the practice of open communion is the most effectual way to extend the influence of baptist sentiments, and to increase the number of baptist churches and members." After pointing out what they conceive to be the evils of the mixed system, they exhort their brethren here, to be steadfast and valiant for the truth—quoting:—

"Truth, crushed to earth, will rise again,  
The eternal years of God are hers:  
While error, wounded, writhes in pain,  
And dies amid her worshippers."

[Since we transcribed the above, copies of the *Montreal Register* have arrived, in which we find a letter signed by several secretaries of baptist institutions in this country, addressed to Dr. Sharp of Boston, on this subject. It contains some important and interesting facts. Next month we shall give it entire. We must go abroad, it seems, to hear news from home!]

NOVA SCOTIA, CAPE BRETON, AND PRINCE EDWARD'S ISLAND.—The baptists of these British provinces are united in one Association. Mr. Palfrey, formerly of Kent, writes from Bridgetown:—"Thinking that it might be interesting to you, and probably to the readers of the *Reporter*, I send you the following from Minutes of the last Session of the Baptist Association, held at Liverpool, in June, 1848. Forty-two ordained ministers were present.

	N. S.	C. B.	P. E.
Churches . . . . .	07	1	7
Ordained Ministers . . . . .	61	1	4
Baptized . . . . .	555	2	2
Members . . . . .	9100	15	214

The following sums were reported as raised in the entire Association. Some places did not return.

	£	s.	d.
Ministerial Education . . . . .	218	13	0½
Home Missionary . . . . .	287	12	0½
Foreign Missionary . . . . .	288	0	0
Infirm Ministers . . . . .	65	2	8½
Education Society . . . . .	319	12	8½
Bible Translation . . . . .	25	1	7

Total . . . . . 1204 9 3

Suppose this to be currency—if so, it is one-fifth less than sterling. To which if we add the receipts of the American Agent

within the limits of the Association it makes £1330 13s. 8d. This total does not include all the receipts of the year for the Micmac Indians (as they are called), or all the collections of local societies for the Bible cause; or what is given for the support of sabbath-schools; or of temperance; or the sums raised for the support of pastors of churches; or for the erection of places of worship, which, finished and unfinished, number over 100; and there is still subscriptions due for Education Society for 1847-8, £30. In the Education Institution there are pupils—in primary school, twenty-eight; in the academy proper, sixty; in the college, twelve; a note here states that at the opening of next term, it is expected to be twenty—thirteen are students for the ministry. The document from which this is taken is signed "Isaac Chipman, Secretary." He is one of the professors of the college. It is dated Dec. 4, 1848. The payments to Home Missionaries are 30s. per week, but only a few are wholly devoted to that work. The pastors of churches make missionary tours, at various periods, from two to ten weeks in the year. The statements and letters, not agreeing in some cases with former returns—the present statistics seem to be thirty-one less than the real number of members; and there are this year no returns from Manchester and Guysboro, where reports say there have been as many as fifty baptized. There is no statement respecting sabbath-schools, nor does there appear to be any regular Bible or Tract Societies. There is a connection with the American and Foreign Bible Society, (on the same principle as the Bible Translation Society with you,) but no regular auxiliary societies. There is, besides the Association, an Annual Convocation. This includes New Brunswick as well as the above provinces. There is employed in New Brunswick, one Colporteur, who travels and distributes (both by sale and grant,) bibles, religious books, and tracts,—conversing and praying with the parties he visits, as opportunities offer. There are many of them employed in the United States, and the account of their proceedings and usefulness, as stated in the Report of the American Tract Society, is very long, and very interesting. We much need an Ocean Penny Postage, and then we might send you much information which now cannot be sent."

ARRIVAL OF THE "DOVE" AT FERNANDO PO.—The friends of missions will be gratified to hear of the safe arrival at Fernando Po, of the missionary schooner, "Dove." She reached Clarence on the 18th February, after a somewhat long voyage, the earlier part of which was very stormy. All on board were in their usual health.

## DOMESTIC.

**BAPTIST UNION—SPECIAL SERVICES.**—*To the Editor of the Baptist Reporter.*—Dear Sir,—By direction of the Committee of the Baptist Union, we beg to call the attention of the churches through your columns to a resolution passed at the Annual Session of the Union, on the 22nd of April. It was then moved by the Rev. G. W. Fishbourne, seconded by J. H. Allen, Esq., and resolved unanimously,—

“That the pastors and churches of the baptist denomination be affectionately invited to appoint services on Lord’s-day, the 10th of June, and in the week following, for seeking the increased outpouring of the Holy Spirit, and the extension of godliness among them.”

It will be in the recollection of all the brethren that an invitation substantially similar to this was issued by the Union last year, under a deep feeling of concern produced by the continued diminution of the yearly rate of average increase deducible from the returns of the churches. The repetition this year is much more than a matter of form or of routine. The brethren assembled at the recent Annual Session received with no common gratitude and delight the information that the returns last made exhibit an augmentation of the rate of annual increase, as compared with the preceding year; and combining with this fact the testimony borne by those to whom the actual state of the churches is somewhat extensively known, they felt themselves encouraged to hope that signs were appearing of returning prosperity. Under this aspect of things, they felt that there were indications of peculiar power to a united resort to the throne of grace. Surely the mercy we have received should be gratefully acknowledged in the presence of Him from whose undeserved bounty it has come; nor can it be either unwarranted on our part, or unpleasing to the Giver of all good, that we should convert mercies thus graciously given into a plea for a more copious blessing. Prayer—united prayer—always important, has much to encourage and to quicken it now; and the committee earnestly hope that the concurrence of the pastors and churches with the invitation now sent forth by the Union will be still more general and fervent than it was in the year 1848. May the God of Zion vouchsafe to us at least this token that he is preparing a blessing for us, that he is preparing us for a blessing! We are, dear sir, on behalf of the Committee of the Baptist Union, yours in our common Lord,

E. STANE, } Secretaries.  
J. H. HINTON. }

May 7th, 1840.

**THE GENERAL BAPTIST ASSOCIATION FOR 1840** will be held at Archdeacon-lane meeting-house, Leicester,—the Rev. T. Stevenson’s; commencing on Tuesday morning, June 26. The sermons will be preached by brethren Stevenson of London, and Ferneybough of Nottingham. A large gathering is expected, for which the friends in Leicester are making ample provision. We conceive that this section of the denomination would be better known and appreciated if some of their brethren of the other were present to witness their order. Why should they not pay fraternal visits to each other? The Congregational Union is constituted of parties who differ from each other on the very points which now separate the Particular from the General Baptists. We think there are good reasons why all baptists who hold the Head should draw nearer together, and make a united stand for the conservation and defence of their principles.

**BLOOMSBURY CHAPEL, London.**—A few weeks ago, the friends meeting in this new place of worship issued a private circular to certain select individuals, stating that the erection had cost £2500, all of which Mr. Peto had generously engaged to pay beyond £1000—that £1000 had been subscribed towards the £1000, and assistance was now solicited to pay off the remaining £3000—Mr. Peto having engaged to use the £1000 in the erection of other places of worship in destitute districts of the metropolis. We have not yet heard of the result of this appeal. But all must approve and admire the noble generosity of the worthy member for Norwich—who, though a baptist, is the colleague in parliament of the heir of the Great Duke. We want more such men, and we shall have them soon by the grace of God.

**EXETER.**—The friends assembling in Bartholomew-street chapel, have, after a comparatively short period, succeeded in obtaining a successor to their late pastor, the Rev. John Bigwood. The Rev. George Cole, who has, for the last seven years, been the pastor at Church-street, Blackfriars, London, (the place of which Mr. Bigwood is now the pastor,) has, after preaching here several sabbaths, to large and increasing congregations, received from the people a unanimous invitation, which he has accepted, and will commence his stated ministry on Sunday next.—*Western Times.*

**DOWLAIS, near Merthyr Tydvil.**—The friends at Hebron Chapel had a large gathering on what is called Easter Monday, when above 1000 persons sat down to tea, and forty pounds were realized for the debt on the buildings. The ladies managed the refreshment admirably! K.

## NEW BAPTIST CHAPEL AT KIRKSTALL.—

The first stone of a new chapel, about to be built by the baptist denomination at Kirkstall, was laid on Tuesday last by James Richardson, Esq., Clerk of the Peace for the Borough of Leeds, and a very able address was delivered by Dr. Acworth, president of Horton College. In the evening upwards of eighty friends took tea together, after which the Rev. Jonas Foster, baptist minister, of Farsley, officiated as president, and addresses were delivered by the Rev. Mr. Mitchell, of Horsforth; Rev. A. M. Stalker, of Leeds; Rev. Mr. Lord, James Richardson, Esq., and other gentlemen. The new chapel, which is to be a neat, plain building, it is estimated will cost about £450, towards which, upwards of £150 has already been subscribed.

**BIRKENHEAD.**—We continue to meet in the Craven rooms, and have had improved congregations since Mr. Booth, late of St. Albans, has been with us. We have also formed a sabbath-school. Brethren Lister and White preached our annual sermons April 29. On the first of May, we had a large gratuitously-provided tea meeting—about 300 sitting down, when ministers of various denominations, and from various places, attended and kindly exhorted us to persevere. G. A. L.

**ORDINATION.**—Mr. Charles Smith, late of Bradford College, at Whitechurch, Hants. Brethren Katters of Hackney, Millard of Lymington, Dr. Godwin, Moreton (Ind.), Drew of Newbery, Goodman, Thomas (Ind.), and Ashley, took part in the services of the morning and evening. Mr. Millard, who had formerly served this church, and succeeded a minister who for fifty years held the pastoral office over them, gave a very interesting sketch of its history for the past one hundred years. We had a joyful day, for it was a day of blessing. J. S.

**REMOVALS.**—Mr. Macpherson late of Bramley, to Ashton-under-Lyne.—Mr. J. Bunce, twenty years pastor of the second baptist church, Devizes, to Newton Abbot, Devonshire.—Mr. Bloomfield of Hastings, to Dymchurch.—Mr. Hodge, late of Dymchurch, to a station in Northamptonshire.—Mr. B. Arthur, of Bath, to Blideford, Devon.

**RESIGNATIONS.**—Mr. W. Cross of Newton Abbott, through ill health, after twenty-two years service.—Mr. Henry Evans, of Plegah, Pembrokeshire, after nearly seven years labour. The scene at the public parting was affecting.

**CHAPEL CASES.**—We are often receiving requests to insert applications for assistance. We wish our friends to understand distinctly, that we cannot insert them with safety; paragraphs having reference to money matters being subject to advertisement duty.

## MISSIONARY.

**CHINA.** *English General Baptist Missionary Society.*—The missionaries of this Society, brethren Hudson and Jarrom, with Mr. Hudson's son, baptized in China, and now aiding his father, are stationed at Ningpo. They are proceeding in their work with zeal, and with some degree of success, indeed more than was expected. Their chief difficulty has been the want of suitable buildings in which to dwell and carry on their operations. In a communication to the Committee, they state that they have met with a suitable site, and require about £600 to purchase it and proceed with the necessary erections. Towards this sum, Mr. Hudson offers £200. The Committee, after much consideration of all the circumstances, especially the peculiar nature of the tenure of property in China, and the extreme variation of heat and cold, affecting the health of the missionaries, and by which it is supposed Mrs. Jarrom fell a victim, arrived at a unanimous conclusion to sanction the steps proposed. The Secretary, the Rev. J. G. Pike of Derby, has therefore, in accordance with the wish of the Committee, issued a circular containing a full statement of the facts of the case, and soliciting subscriptions for this special object from individuals who are competent to afford help. The missionaries, in making this appeal for assistance thus conclude:—"We are not, dear brethren, in these plans, seeking to aggrandize ourselves, or promote in any way our own private interests: we have no interests but those which are connected and identified with the interests of true religion. We have renounced the world and all its attractions, and given ourselves wholly to the great work, in which we trust we have been called by the Head of the church to engage. Our aim is to promote the Saviour's cause in this country. We have no other aim, we desire no other object. We appeal to you, our voluntary constituents, whose call we have answered in devoting ourselves to this work, as having at heart yourselves, and labouring yourselves to promote among men the cause of our dear Redeemer, to aid us in the accomplishment of an object so desirable and important,—securing mission premises to the society, that will be respectable, substantial, and serviceable, for many years to come. Religion is the one thing needful, and neither we in China nor you at home will ever regret any efforts, how self-denying soever they may be, made in the fear of God, for the advancement of his glory in the gospel throughout the world." The respected Secretary adds:—"Your kind aid is earnestly solicited, and your attention is directed to the fact, that this society, small as are its

funds, seldom makes an appeal for a special subscription; and we particularly beg you to notice that the subscription list is headed by a donation of two hundred pounds from one of the servants of our God, that are labouring in this distant field. Mr. Hudson's income as a missionary has been barely sufficient to meet his expenditure, but he possessed a little property, most of which he left in England. Two hundred pounds is a large part of his small property, and that sum he gives to establish mission premises, that shall be the property of the society. This is exalted liberality, and is the effect of enlightened piety and ardent zeal. Let but other followers of Jesus copy this example and the sum wanted will speedily be raised."

### RELIGIOUS.

THE RELIGIOUS ANNIVERSARIES have, upon the whole, passed off well this year—rather more spirited and cheering; some things, threatening to hinder, having turned out rather to their furtherance. The secession of Noel and Dodson from the Establishment—the imprisonment of Mr. Shore—the forbidding of Mr. Mortimer from allowing the use of his Episcopal Chapel to the London Missionary Society, by "my Lord Bishop"—The bold tone assumed by

several other evangelical clergymen, when attending public meetings, as if in defiance of prelatical power—and the appearance of the young Duke of Argyll as chairman of a missionary meeting supported mainly by dissenters—all tended to excite and animate. Many really good things were said, and genuine piety was more apparent. We have marked much to extract for our pages if we can find room for it.

MR. SHORE IS YET IN PRISON, and there it appears he is likely to remain; for he is a high-minded man, and will not stoop to sacrifice one atom of principle to gain the fresh air of liberty, though suffering seriously in health by the incarceration. The money has been offered to him, with which to pay the bishop's costs and come out, but he declines to accept it. A friend of ours, in passing through Exeter, visited him in his prison and took breakfast with him and Mrs. and Miss Shore. He speaks in the highest terms of the order and love which he witnessed, and remarks that the place seemed rather a palace than a prison. Mr. S. expressed himself as being quite happy in mind, having no desire to be released until that can be done on honourable terms. We are little disposed to pay flattering compliments, but in this case we say,—All honour to JAMES SHORE.

### PROSPECTS OF THE CHURCH OF ENGLAND.

[From a Colonial Provincial Paper, which states that the verses are "From a volume of Poems published by the Hon. and Rev. B. W. Noel, some two years since, in London," we extract the following lines. Again we get home news from abroad.]

Storms are gathering in the sky;  
Vengeful thunders hover nigh;  
Plague-spots in the Church appear.  
Filling every heart with fear.  
She must drink the cup of woe,  
Shame and sorrow she must know;  
She is wandering from her God,  
On her brow write Ichabod.  
Mystic fingers on the wall  
Trace her sin and bode her fall;  
Warning voices through the gloom  
Tell us of our coming doom.  
Priestcraft, with a giant stride,  
Stalks the land in pomp and pride:  
He who should preach only Christ,  
Now a semi-papal priest,  
Would the Church's lord appear,  
Not its lowly minister;  
Calling all men, great and small,  
Down before the priest to fall,  
Priests, forgetting in their pride  
Him who as our ransom died,  
Bid us on our works depend,  
Not on Christ, the sinner's friend.  
None the Bible now must read,  
Till the priest has fixed our creed;  
None must rest on Christ alone,  
Till the priest his work has done:  
Sacraments the priest extols,  
For 'tis he each rite controls;  
Thought to freedom is allied,  
Therefore preaching set aside;  
Forts and altars now must teach;  
Priests should sacrifice, not preach.  
Priests, they say, can intercede  
In our hour of guilt and need.

Priests, ambassadors of heaven,  
Can pronounce our sins forgiven,  
Since, whate'er their want of sense,  
They the gifts of grace dispense;  
And, ordained of heaven, possess  
Apostolic power to bless;  
Priests the Monarch's throne out-  
shine  
By a dignity divine;  
Mean, compared with these, are  
kings;  
Dynasties but mushroom things;  
Priests had won their rightful throne  
Ere the crown of England shone;  
They had risen to princely state,  
Long ere England's Senate sat;  
And when empires pass away  
They shall hold their steadfast sway.  
Devotees around them wait,  
To exalt their lordly state;  
See them sit in chancels proud,  
High above the vulgar crowd;  
See them, when the prayers they  
say,  
From the people turn away,  
Muttering hidden words of prayer,  
That the vulgar may not share;  
Then at altars rich and high,  
Bow and cross, we know not why.  
What is wanting? Incense bring;  
Morn by morn the matins sing;  
Faldstool and sedilla place;  
Hang upon the altar lace;  
There the dying figure fix,  
Knelt before by Catholics;

Then dispense the wafer bread;  
Say *das masses* for the dead;  
Chant the dirges slow and sad;  
Sacred copes and banners add,  
Candlesticks with glittering glass,  
Credence table, rich reredos,  
Pictures round the temple set,  
Then the show will be complete.  
Woe to thee, my country, woe!  
Thou canst bear this papal show;  
Thou canst tamely sit and see  
This advancing mummery:  
Forms exalted to the skies,  
While God's Word dishonored lies;  
Rome is fondled as a child;  
Martyrs scorned, and saints reviled;  
Truth is bound with priestly chain,  
Charity and candour slain.  
Pastors, who their country warn,  
From their grieving flocks are torn;  
From the Church they loved at  
heart,  
Crowds indignantly depart;  
While triumphant errors stand  
Lords of the bewildered land.  
Oh, for an hour of Luther now!  
Oh, for a frown of Calvin's brow!  
Once they broke the papal chain—  
Who shall break it now again?  
Lord, thou seest us weak and cold;  
Rise, as in the days of old,  
Bare thy own almighty arm,  
Save thy Church from every harm,  
And may truth the victory win  
Over falsehood, fraud, and sin.

GENERAL.

AT HOME.—Were it not for the interruptions to commerce through the disturbances on the continent, we should be now in a tolerably prosperous condition.—Some apprehensions are entertained of another General Election, through the spoiling of the Navigation Bill by the Committee of the House of Lords.—Again we regret to report that our beloved Queen has been disturbed by an Irish labourer firing off a pistol at her carriage as she and her infant children were riding for an airing in the park. Pure mischief it seems—for it is believed the pistol had only powder in it. The stupid offender will be punished as he deserves.

ABROAD.—Europe is in a dreadful state—from the Baltic to the Mediterranean, and from the mouth of the Danube to that of the Rhine, all is commotion, threatening war and ruin.—*Russia*, who, like a tiger watching its victim, waiting for opportunity, has now sprung upon the Hungarians, who had repulsed the Austrians.—The *Germans* and *Prussians* are all in disorder.—The *French* have made a new Election of Representatives, and the result is unfavourable to the moderate republicans.—*Italy*, like one of her volcanic mountains, is in a state of violent agitation. The Romans have driven back both the French and the Neapolitans. Spaniards and Austrians are hastening to mix in the fray, and restore the Pope; but it is reported that the French will now aid the Romans. What will be the end of all this none can tell; but blood will, we fear, be shed in torrents, and old men and young children, mothers and infants, with the sick and the bed-ridden, will be exposed to all the horrors of war. Never was there a time when christian men, in public and private, should pray to God to scatter the men that delight in war!

COLONIAL.—CANADA.—A most disgraceful outrage has been perpetrated in Montreal—the seat of government—by a mad mob, set on by high Tory Churchmen! The pretended cause was the passing of a bill to pay for the losses sustained during the late rebellion. The Governor General, Lord Elgin, was hooted and pelted with missiles and rotten eggs, and the Parliament House, with all its records and valuable library, was burned to the ground! A more disgraceful and diabolical act was never perpetrated in a civilized country. And all this was done, as formerly at Birmingham and in the London riots of Lord George Gordon, under Tory High Church leaders—gentlemen forsooth! A pretty example to chartists, socialists, and anarchists.

ITALY AND THE POPE.—Some idea may be formed of the private opinions of the Italians respecting the papacy, when it is

known that papers were printed when he fled to Gaeta, headed—“The Pope Weeps,”—“The Pope Flies,”—“The Pope is Dead,”—ridiculing his flight and condition, which were in great demand, and met with an extensive circulation.

THE NATIONAL EQUITABLE POOR'S RATE ASSOCIATION is now in active operation. The first number of a small periodical will appear this day, and be continued monthly. The manufacturing districts are taking up the subject. A deputation consisting of C. H. Bracebridge, Esq., of Atherstone Hall, Messrs. Johnson and Sultzter of Norwich, and Whetstone and Winks of Leicester, visited Manchester on the 10th May, where an efficient committee has been formed. Other districts, both manufacturing and agricultural, are moving. We know not a public question of more importance, both to ratepayers and the poor, or one that is more likely to be successful. Many poor parishes are now most unequally and unjustly burdened, and many are as close and inaccessible as a Russian domain, or a Brazilian slave plantation.

PEACE! PEACE!—The Manchester and Salford Peace Society are publishing a series of four page tracts. No. 1—War Antichristian; No. 2—War Immoral; No. 3—Defensive War, and the safety of the Peace principle; No. 4—Horrors of War; No. 5—Arbitration—not War; No. 6—Free Trade a Bond of Peace; No. 7—Statistics of War; No. 8—War Prayers; No. 9—Testimonies against War; No. 10—An address to young men on Peace and War; No. 11—Peace Narratives; No. 12—The Claims of Peace Societies. These they propose to deliver at every house in Manchester and Salford, and ask, “Why not to every house in the kingdom?” Verily there is need of them.

A NAUGHTY SAYING.—The *Liverpool Albion* says:—“Oliver Cromwell and his troopers stabled their horses in our cathedrals. Our whig and tory governing families do worse—they “stall” their asses in them.

A COMPLETE FONT OF TYPES, representing the Assyrian variety of the arrow-headed characters, used in the inscriptions at Nineveh, Persepolis, and other Asiatic cities, has been cast in London.

LENGTH OF MILES.—The following table of the number of yards contained in a mile of different countries, will often prove a matter of useful reference:—

Mile in England and America ..	1700 yds.
„ Russia .....	1100 „
„ Italy .....	1467 „
„ Scotland and Ireland ..	2400 „
„ Poland .....	4400 „
„ Spain .....	5028 „
„ Germany .....	5807 „
„ Sweden and Denmark ..	7233 „
„ Hungary .....	8600 „

## MARRIAGES.

Feb. 28, at the baptist chapel Newark, by Mr. Norgrove. Mr. T. Glass, to Miss A. Smith—May 9, Mr. John Mettam, to Miss M. Holland; and Mr. James Saunders to Miss R. Neaves.

April 24, at the G. B. chapel, Wood-gate, Loughborough, by Mr. Goadby, Mr. B. Baldwin to Miss Adderley.

May 2, at the baptist chapel, Stratford-on-Avon, by Mr. Sugden, Mr. W. Jamency, of Wellesbourne, to Mrs. Sarah Powell, of Moreton Morrell.

May 10, at the baptist chapel, Diss, Norfolk, by Mr. J. P. Lewis, Mr. R. Palmer, of Edgware Road, London, to Harriet, fourth daughter of Mr. Coltman Raydon, Diss.

May 10, at the baptist chapel, Cannon-street, Birmingham, by Mr. Swan, Mr. A. Knowles of Coventry, to Miss S. Linden, of Coleshill.

May 13, at the baptist meeting-house, Bishops Stortford, by the pastor, Mr. B. Hoagkins, Mr. John Brace, to Miss Mary Harris.

May 15, at the baptist chapel, Pinchbeck, by Mr. Simons, Mr. Bilton Clark, to Miss Ann Cawthorne—and on 17th, Mr. John Gillings, to Miss Bridges Walker.

May 17, at Liscard, Cheshire, by Robert Vaughan, D.D. president of the Lancashire Independent College, the Rev. Carl Buck, of Munster, Prussia, to Miss Emma Vaughan, eldest daughter of the Rev. Dr. Vaughan.

## DEATHS.

March 2, at Berhampore, in the East Indies, of pulmonary consumption, Mr. Geo. Gogerly, aged twenty-seven years, the son of the Rev. G. Gogerly, formerly of Calcutta, and now of Melton Mowbray, Leicestershire.

March 31, at Harlow, in the 81st year of her age, Mrs. Elizabeth Stone, mother of the Rev. D. Gould, of Dunstable, and fifty-two years member of the baptist church at Harlow, under the pastoral care of the Rev. T. Finch.

March 31, at Spalding, aged 76, Mrs. Martha Casebow, for many years an esteemed member of the General Baptist church in that town. She left a small legacy in her will to the G. B. Home and Foreign Missions.

April 4, Christiana, wife of Mr. H. T. Pawson, baptist minister, Waldringfield, Suffolk, aged 42. As death approached she clung more closely to Him who has power to save. Shortly before her departure she raised her hands and exclaimed, "Father! Father!" Mr. Webb, of Ipswich, preached the funeral discourse before many weeping friends, from "The last enemy that shall be destroyed is death."

May 7, at Bridlington, Yorkshire, the Rev. Robert Harness, aged 76. This good man had been a resident in this town for fifty-five years. He was pastor of the baptist church for fifty years. October 8th, 1843, a jubilee was observed, commemorative of his services; a sum of money was raised at the time among his friends. So generally was he esteemed, that the sum collected was sufficient to purchase an annuity, which supported him comfortably through his remaining days.

May 8, after long affliction, aged 58, Mr. James Collier, of Abingdon. He had for many years maintained unblemished the

character of a christian man of business, and of a devoted friend to the cause of God, in connection, especially, with the baptist church, which he had for a long period most efficiently served as a deacon.

May 10, at the house of her sister, Mrs. Bland, Park Cottages, North Brixton, Mrs. Anne Molloy King, aged 61, for many years a member of the baptist churches in Maze Pond and New Park-street.

May 12, aged 85, Mr. W. Belsher, baptist minister. Mr. B. formerly served the churches at Pithay, Bristol; Worcester; Henrietta-street, London; and London-street, Greenwich. The gospel, which for so many years he had preached to others, was the support of his heart in his declining days, and he quietly yielded up his spirit into the hands of his Redeemer. The memory of the just is blessed!

Lately, in London, Mr. Samuel Maunder, brother-in-law of William Pinnock. "Pinnock's Catechisms" every school-boy knows of: in their production Maunder, it is said, was the true workman. His scientific "Dictionaries," also, are well known; the industry and research which they display have caused him to be termed the Johnson of the nineteenth century.

A Friend, writing a hasty note from Melbourne, near Derby, May 22, says, "Our venerable brother, John Bartram, is dead. He was interred on Lord's-day. He was in his 80th year." We bespeak a brief memoir of this remarkable man, and lay it upon J. H. W. to furnish it.

[K. S., tells us that the death at Gedney, Jan. 17, in our last, page 204, should have been "Whiley," and not "Mirby." Another mistake through scribbling!]

THE  
BAPTIST REPORTER.

JULY, 1840.

THE BAPTIST ANNIVERSARIES—1840.

[We shall endeavour this month to compress within as small a space as possible some of the leading remarks of the speakers. As we have before remarked, most of our readers have no other means of knowing what was said and done at the Anniversaries, and it is right they should be informed. Moreover the record of such facts is not only valuable for present information, but for future references. Such precious thoughts and striking facts should be treasured as sacred memoranda in baptist families.]

BAPTIST IRISH SOCIETY.

THE Annual Meeting was held at Finsbury Chapel, on Tuesday evening, April 24th. RICHARD HARRIS, Esq., M. P. for Leicester, occupied the chair.

The Rev. T. WINTER offered prayer.

THE CHAIRMAN. Much has been said about Ireland, and of the injustice done to that country. This, however, is not the time to enter upon such subjects. The principal cry which we now hear is that of a tender feeling of commiseration for Ireland. The fact is, we have neglected Ireland; we have paid more attention to distant nations than we have to an island close to our shores. That is now the general feeling, not only among the people at large, but in the House of Commons. I believe it is the desire of that House to benefit Ireland. It is my opinion that something will be accomplished for Ireland, before the present session of

parliament closes. I believe that the ministry are disposed to do whatever they can for the benefit of that country, by bringing forward measures which will tend to alleviate its distress, and raise it from that impoverished state in which it has hitherto been found. I think that by the course of Providence, the great suffering which has been experienced there will lead to a happier state of things. The desire which has been shown to benefit the Irish, not in spiritual things only, but in temporal matters, will alter their feelings towards protestants generally, and towards England in particular. Indeed this has already begun to develop itself. We all know, from every day's experience, that by showing kindness to a man you gain access to his heart. There was a period when Ireland's sons would not listen to your instructions and advice; but that is not the case now.



MR. F. TRESTRAIL then read an abstract of the Report. After referring to the improved state of the Institution this year, as compared with last, it furnishes a number of deeply-interesting extracts from the correspondence of the agents, illustrating the present condition of their respective stations. The following is a summary of the Society's operations:—"There are fifteen churches, of which your missionaries are the pastors. To these there have been added, during the year, 138 persons. The losses by death, emigration, and exclusion—and the number of the latter is very small—amount to sixty-one. The clear increase is, therefore, seventy-seven: The additions to each church average rather more than nine; the clear increase to each church averages about five. Compared with the previous year, the number of additions to the churches is somewhat greater, the clear increase much more so. Last year the average gross increase was under nine, the clear increase scarcely three. In both respects, therefore, the results are more satisfactory. The members in these churches now number over 500. Only one of these churches has been stationary, and one has fewer members now than twelve months ago, notwithstanding that seven members have been added to it during that period; but emigration and death have swept out of it an unusually large number." The following statement was presented, with respect to the administration of the Relief Fund during the past year:—"The Committee withheld all grants up to the latest moment, consistent with the claims of humanity. Very little has been given away in the form of gratuitous relief, and only in cases of extreme destitution. They lament to add, that all accounts concur to prove that destitution to be extensive and severe. They have tried, in every way, to relieve through the medium of employment. Some christian brethren have been assisted, who have estab-

lished evening schools; others have been put to dig, and prepare turf—a few to break stones, to be afterwards sold for the repair of the roads; and many young women have been employed in making useful articles of lace, which have been sent to ladies in this country, who have kindly undertaken to dispose of them, and the proceeds applied to keep them employed during the winter. But at Ballina, the Committee have adopted a scheme, first suggested by Mr. Hamilton, of a larger and more systematic description. They have taken a farm consisting of about 136 statute acres, with the view of giving steady employment to as many labourers as possible, and paying them according to the quality and amount of work done."

JOSEPH TRITTON, Esq., Treasurer. The total receipts during the past year were £2,670 2s. 9d.; the expenditure, inclusive of a balance of £1,756 1s. 2d. against the Society last year, amounted to £4,340 11s. 3d.; leaving the present balance against it, £1,670 8s. 6d. The account of the Relief Fund stood thus:—Total receipts £2,311 16s. 1d.; outlay £923 6s. 10d., leaving a balance still in hand of £1,388 9s. 3d.

MR. C. M. BIRRELL.

*The Irish Difficulty.*—Ireland is the difficulty of the age. If I find that out of every twelve persons who solicit bread at my door, ten are natives of that country; if I find the most miserable dwellings in my vicinity inhabited by thousands of exiles from that island; if almost every ship that sails under my eye, for some shore of Australia or of America, is crowded by the despairing population of that same region, how is it possible not to be incited to an investigation of the reasons of such facts? When one crosses over to Ireland itself, one meets with phenomena equally perplexing. You there meet with two races, as perfectly distinct from each other as they could

have been on the day when they were first brought into contact, more than two centuries ago, with different manners, opinions, and religions,—the one filled with suspicion, and the other with contempt; the one muttering complaints of tyranny, the other threatening punishment for insubordination; both at cross-purposes, and with no apparent tendency whatever towards a common understanding. When one further inquires what the most enlightened country in the world,—as this has been held to be,—has done for the purpose of civilising that people, one finds that the very first step that was taken was to connect them with the papacy. That was the professed purpose for which our Henry invaded the island. It is an undoubted fact, that the Irish were not Romanists, until we made them such. After that experiment had pretty clearly failed, and some generations had rolled away, the authoritative power required them to march over to protestantism, and, in order to make them love it the more, they were compelled to pay for it out of every piece of property which they possessed. And that they might not fail of being instructed, ministers were sent, who could not speak one word of their language. After both these experiments had failed, nothing more seemed to suggest itself, except lead and steel, on the one hand,—which all governments, under commonwealth and monarchy alike, have largely supplied, and on the other, a perpetual almsgiving, which England, notwithstanding all her perversities, has never had the heart to refuse. Now when a physician is called in to a sufferer, his first object is to inquire as to the remedies which have previously been administered, for generally it will be found, that the state to which he has been reduced by these, will form the main part of the disease. Certainly, no one is prepared to question, that Ireland suffers most of all from what is called by the French, “the malady of medicine.” It has

sometimes, I confess, struck me, that the time had hardly arrived for going forth to Ireland; that great political changes must be made before there was an open field for evangelical exertions. But, again, I have thought, that the world could not have presented a more discouraging aspect to the Apostles and their coadjutors when they went forth, at the command of their Master, to overthrow paganism—and that, after all, no instrument is so powerful for the correction even of bad governments, as the gospel.

*Encouraging Prospects.*—The Report has told us that the Romanists hear our missionaries gladly, that their schools are filled with catholic children; and as it is delightful to perceive, that there is in one part an open meeting where the points of difference between Romanists and Protestants are discussed. I hold that to be an encouraging feature in our operations, because it shows that the people's minds are at work, and that they have the courage to investigate. As I believe it is characteristic of an Irishman to adopt whatever course he espouses with his whole heart, so I cannot doubt, but that these who have thus adopted christianity, will be able instruments for its diffusion among their fellow-countrymen. A friend lately told me, that when one of the notorious Whitboys was converted, his comrades sent a message to him to say, that they meant to murder him on his way back from his baptism. The brave fellow immediately went to them and said, “Boys, you know what I am; I have stood by you in many a fight, and you never know my courage to fail. You may attack me as you propose, but I will offer no resistance, for I cannot return evil for evil to any man, and, I wish you to mark, that I will do so, not from fear of you, but from fear of God.” Such men, bold yet gentle, tender, and yet martyr-spirited, are the men we want to evangelise Ireland, and we shall have

them too. Our missions in that island may be in their infancy, but England owes a vast compensation to Ireland, which can never be paid till she has sent, and that largely, the gospel of the blessed God in its simplicity and purity; and I cannot but think that, in the discharge of that duty, the times afford us all encouragement.

*Signs of Progress.*—We are told by many, that we are going back, that the earth is sickening, and that all betokens deterioration and dissolution. I would be far from dogmatic as to the meaning of prophecy, and from pronouncing upon the mode in which the glorious object of our anticipations is to be realised; but, while I hear of nothing but decay, I can see nothing but signs of progress. We do not expect Romanism to vacate her position and abandon her domination in a day; on the contrary, we believe that there will be a mighty struggle with her before she is overthrown; but if ever she showed signs of trembling and insecurity, especially in countries that have for ages owned her sway, it surely is at the present moment. In all probability, like a wall which oscillates fearfully and returns again to its centre for a moment, her fall will, at last, be sudden, and I hope no one present will account me an absolute bigot when I express my humble conviction, that the structure which shall rise from those ruins will be founded on the principle which is held, as they themselves conceive, with the greatest clearness by the denomination from which this mission emanates. I did not say that our polity will be embraced,—that our factions will be imitated,—that our manifold imperfections will be repeated in a better age. I know no denomination more familiarly, and I know none that requires greater improvement in the mode of carrying out its convictions; but what I believe is, that the approaching transition will be from a corporate to an

individual religion,—from a representative to a personal piety,—from an unconscious to a voluntary entrance into the visible church. It is from that belief that I draw materials of the deepest humiliation as well as incitements to the mightiest diligence; humiliation, that we are such unworthy representatives of so great a truth, and diligence to prepare an inviting and congenial shelter for those who shall be driven, successively, from every other.

MR. W. HAMILTON.

*Testimony of an Eye-Witness*—The Baptist Mission in Ireland seemed for many years to be a very discouraging undertaking. Its agents laboured with diligence, while almost every effort to do good was counteracted, not only by Roman Catholic priests, but by protestant ministers. It is cause, however, for thankfulness, that a happy change has taken place. This improvement was brought about by the afflictions which that country has undergone. Thousands have died of starvation, but the relief sent from this Society preserved many lives. The people in Mayo were thereby satisfied that we, at all events, were not their enemies. Very soon after the aid of this Society was distributed at Ballina, our chapel became crowded. I did not invite the people, they came of their own accord. Mr Hamilton detailed several instances of hopeful conversion, and concluded by saying, it is a fact, that the Roman Catholics in Ireland are almost everywhere prepared to receive the gospel. Your Scripture readers are well received wherever they go. There is some good doing at nearly every one of the stations which you occupy; and I have no doubt, therefore, that you will be anxious to do everything in your power to promote the interests of the Society.

After the first resolution had been adopted, Mr. HINTON offered special prayer for Ireland.

MR. J. BIGWOOD.

*Ireland's Wrongs and Remedy.*—

If any people demand the sympathy of British christians, it is the people of Ireland. They have been cursed with an aristocracy who manifest less sympathy than is shown by the aristocracy generally, and who have taken the produce of the land, and spent in another country that which, if spent at home, would have elevated the people. They have been the victims of superstition, a way for the extension of which has been made by a system of misrule. They have been under the influence of that religion which benumbs the faculties, and prevents the powers of the mind being called into exercise. They are a people naturally kind, generous, and noble-hearted, but they have been rendered degraded and miserable by the circumstances in which they have been placed. What can be done for them? This question has been put by philanthropists and statesmen, but no satisfactory answer has been given to it. This Society proposes to do something for Ireland; and the means adopted by it, fully carried out, would benefit that country. It sends the gospel, in its purity and simplicity, and that by men who do not seek to receive benefit, but who are desirous of imparting it. By kindness, they hope to gain the attention of the people; and, by the power of the gospel applied to the heart, in answer to prayer, by the Holy Spirit, they hope to ameliorate their condition, to raise them from degradation, to make them good members of society, and prepare them for immortality at its close. These means, pursued in faith and in dependence on God, must ultimately attain their end.

*The Relief Fund.*—It has been principally expended in the payment for labour, and better means could not have been devised. I think that the money granted by the British legislature, from the mode in which it has been dispensed, has done more harm

than good. Let the Irish be brought to labour, and from that day their renovation begins. The gospel of Christ is adapted to man as man in whatever state he is found. Are the Irish poor degraded and debased? Are they lazy, idle, indifferent? Take to them the gospel; it will make them feel that they are men, and, when a man feels himself to be a man, he will act like one.

*Ireland and London.*—The ratio of conversions in Ireland has doubled that which has taken place in our metropolitan churches. In the former, the clear increase has been 3 per cent., whereas the latter is only  $1\frac{1}{2}$  per cent.

MR. J. BURNET.

*The Watery Baptists.*—After being carried from Society to Society, I find myself landed at last among the baptists. (Mr. B. attended as a deputation from the Independent Irish Evangelical Society.) Perhaps I ought not to say landed, for they are so fond of water that one does not know when we get to the land. But if the baptist tide should set in strongly, I hold with them so much of our common christianity, that I can sail with them on any occasion whatever. I sailed with them once to Ireland, and then for once I saw them sick of the water. I beat them there; for I am never sick of it.

*Ireland made Miserable by her Conquerors.*—When we turn our attention to Ireland, we direct it to a country respecting which perhaps as many errors exist as regarding any country in the world, both as to its condition, and the means of its improvement. It is just in the condition in which its history would warrant us to expect to find it. It was a conquered country, but the evil was not merely that of conquest,—for that is soon got over. Its greatest calamity was, that its conquerors had a home elsewhere, and could treat it as they pleased. England has been conquered again and again without

reaping the bitter fruits with which Ireland has been afflicted. England was conquered by the Romans, the Saxons, and the Normans, but it happily occurred that the latter lost France: for if they could have remained strong in arms in that country, we should have been hanging on the fringe of France as poor, as miserable, as dependent as Ireland. However, as the conquerors not only conquered England, but made it their home, they made themselves comfortable at home, and in so doing they made the conquered people happy. We have many of the aristocracy who glory in tracing their genealogy back to the Norman conquerors, who were, for the most part, a set of freebooters, who came here for spoil. I should not like to trace my genealogy to men who came here to rob and murder. Let us not mind the difference of classes, but rather look to Ireland as a serious illustration of the evil of minding those differences. Not only has it been conquered, but the recollections and feelings of the conquest still remain. There was a settlement of the Norman race in Ireland; they were conquered by the Commonwealth, and then there was a settlement of Cromwellians, who were themselves conquered in the reign of James, and consequently there was a settlement of the Scots. Between these conquests what could you expect but just what you find?

*What can be Done?*—What are we to do with such a people? Are they worse now than they were long ago? I say no. I have seen famines before the present in Ireland, but the public mind was not alive to them. Philanthropy had not been kindled up with sufficient brilliancy to throw light upon the condition of that country. But now England will be found alive; in other words, now that we are improved, we can look around us and see every plague-spot of Ireland. The days of our ignorance have passed away, and now that she has come under the eye of England, she

will be the object of meditation until she has put on her beautiful garments, and become a sister indeed, as now she is one in name. If we were not to improve the inhabitants of Ireland, they would come over to us in shoals, and bring with them their poverty and famine, their rags and disease; and I do not see why they should not. We must lift them up, or they will pull us down. Let us enable them to help themselves. This Society adopts a course which will work out that end. You do not go to make them beggars; you go to them with the gospel of Christ; you go to them with education, and if the school is on the one hand, and the chapel on the other, I think that, between the one and the other, you will find that you have adopted the very best means by which its improvement can be secured.

*Ireland Improveable.*—It is said that we hear of nothing but Ireland; but, what are you to do with it? You cannot get rid of it. The Irish are your next door neighbours, and you must make them what they ought to be—good men. I do not ask whether you will do your duty, but whether you will relieve yourselves from suffering. It is said, that there are too many people in Ireland. Why, they have only thirty-nine souls for every one hundred statute acres, whereas in England we have forty-three. Let us look to its vast capacity. It is capable of every species of improvement. There is wealth in the bogs of Ireland; there is wealth in its uncultivated lands, and better wealth than can be found in California. We want to improve what we know to be improveable in the people, as we want to improve what we know to be improveable in the soil. One of the mistakes connected with Ireland I have always taken to be this,—some one great remedy has been supposed to be the one remedy for it. I have known that country for thirty-four years, during a considerable part of which I resided in

it, and I do not believe that for any country suffering under such a complication of evils, there can be any one remedy whatever. Hence, I take all the remedies that have been suggested, and I place those provided by education and the gospel of Christ amongst the foremost. I cannot deem that instrument light which is the wisdom and power of God unto salvation. Now, as this Society holds up this gospel in its schools, in its chapels, and wherever its agents are operating, you are wielding the mightiest power that heaven itself ever did or ever will provide for the improvement of Ireland. I do not say with some, Away with politics. I can afford to believe that they may do much, but I do not think that they can do everything for Ireland. I think it right to encourage every plan that can tell beneficially upon the circumstances of Ireland, and therefore it is that I come here and offer up, with all my heart and all my mind, my best desires for the prosperity of this Society.

*More Money Wanted.*—Give to Ireland more money. People say, You always end with money. That is not true, but we cannot begin or go on without it. Give this Society more money, that it may have its chapels and its schools in every county in that kingdom. If it should be said by some who know nothing about it, that there is fanaticism in thinking that religion will make corn grow in Ireland, I tell them that religion, in its Scriptural character, when it takes hold of the minds of the people, will produce that result. Wherever we see an educated and a religious people we never see a barren soil. I deny that a people whose minds are imbued with religion will ever allow their fields to lie waste. I now leave the Society in the hands of this large and respectable meeting. It is, I perceive, £1,600 in debt. Who owes it? I wonder who would be put in gaol for it. No one here would acknowledge that it was a per-

sonal debt. Who owes it? This large and respectable meeting. Then, will they honestly pay it? The world will be satisfied that your christianity is not very great, if you are willing to live and die insolvent. If I live until the next anniversary, I will come and see whether you have paid it. I hope you will encourage the hearts of the officers and committee, and that, if we assemble next year, we shall hear nothing about debt, and more about the progress of the Society in the sister land.

J. TRITTON, ESQ.

*The Treasurer and Secretary.*—I trust, as I have appeared amongst you for the first time as your Treasurer, and, therefore, now look upon the Society with new eyes, I may be allowed to say a few words respecting its present position. It strikes me, that it is far more satisfactory than when you met last year. You had then only half a Secretary, for another large and influential Society had become enamoured of his Secretarial fruits, and was doing all in its power to wrest him from you. But you have now a whole Secretary, who devotes nights and days to the interests of the Institution. Last year you had no Treasurer, and that is an unhappy position for such a Society as this. You have now a Treasurer, who has but very small claims to your support, but who feels anxious to do what he can for the Society. The report as to the spiritual condition of Ireland is much more cheering than it was last year. When I took the office of Treasurer, I resolved to devote myself heart and soul to its service, and having done so, may I not appeal to you to support me in it? In response to Mr. Burnet's appeal, give us your money and your prayers. But let us have the latter, and we are secure of the former.

The benediction was then pronounced, and the meeting separated.

## BAPTIST FOREIGN MISSIONARY SOCIETY.

THE Annual Meeting was held on Thursday, April 26, at Exeter Hall. The chair was filled by SAMUEL M. PETO, Esq., M.P., and on the platform were C. Cowan, Esq., M.P., R. Harris, Esq., M.P., J. Tritton, Esq., J. L. Phillips, Esq., H. Kelsall, Esq., J. H. Allen, Esq., E. B. Underhill, Esq.; Drs. Cox, Acworth, Godwin, and Hoby; Revs. F. Tucker, Mursell, Winter, Morris, C. Birt, Roff, J. Clark (Africa), and many others.

The blessing of God was implored by the Rev. Dr. Cox.

After the Chairman had delivered the opening address, the Rev. J. ANGUS, the Secretary, then read the Report, of which the following is an abstract:—

“The Society has agents in Europe, Asia, Africa, and America. In continental India, it has thirty-five missionaries, sixty-seven native teachers and preachers. In Ceylon, and other East Indian Islands, it has six missionaries and upwards of forty native teachers. In connexion with all the churches in this field, are upwards of 1,800 members, and in the schools are about 4,000 children—the number of schools in India being 102. At the 24 stations in Bengal there were added to the churches, in 1845, 87 members; in 1846, 162 members; in 1847, 297 members. Twelve years ago,—in 1837,—the number of missionaries in India, dependent upon the Society, was twelve, and of native teachers about fifteen. The volumes of Scriptures printed up to 1837 were 240,066; between 1837 and 1847, the number printed amounted to 503,205; in all, 743,270. Since 1847, 133,000 volumes more have issued from the press.

The missionaries connected with the Society have (among their incidental labours) written and published fourteen grammars and nine dictionaries, mostly of languages which previously had no such elementary works. The churches in Jamaica, formed under the care of agents sent out by the Society, contain about 34,000 members. The number of ministers in Jamaica in 1847, and of

members connected with the Churches, was double of the number connected with the Mission in 1837. In the Bahamas the Society has three missionaries, ten native teachers, and there are in the churches about 2,800 members, and in the day-schools 750 scholars. This progress has been made since 1832, when the Mission there was begun. Within the last seven years, Missions have been commenced in Africa, in Haiti, in Trinidad, in France, in Madras, and in Canada. In Africa many thousand people have been clothed; and parts of the New Testament printed in the Isubu, Fernandian, and Dewalla tongues. In Canada, ten ministers are aided by the Society, and preach the Gospel in extensive destitute districts. In France, the New Testament in Breton has been completed and printed. In 1837, the Society had one general printing establishment; since then, three others have been established in Africa and Trinidad.

The number of institutions for training native agents connected with the Society has increased in nearly an equal degree. Besides those in India, the Society has one in Jamaica and another at Montreal. The missionaries and native teachers, more or less dependent upon the Society, have increased, within the last ten years, from about 85 to about 225, not including (in this latter number) Jamaica; an increase twofold of European missionaries, and threefold of native teachers. For the support of these agents, the Society has not more than £16,000 a-year available. Nine hundred churches collected for the Society in Great Britain and Ireland last year; but upwards of 200 of these have given a collection only every other year. Nearly 160 of them seem to make no other systematic effort. If all would form auxiliaries, and if all would collect every year, the Society would be relieved of its difficulties.

The Society has not, as yet, 3,000 subscribers of 10s. and upwards. The total income of the Society for the year ending April, 1848, was under £23,000—a sum inadequate to support the present number of missionaries, carry on the schools, and provide for the expense of the large numbers of volumes of the scriptures printed. Increased contributions are required even for our present work.

In India: Delhi, with a population of 180,000, has but one missionary; Patna, with 300,000, but one; Ceylon, two-thirds as large as Ireland, has but three missionaries. All India, with one hundred and fifty millions of people, has fewer christian teachers than many English counties. Haiti needs help, and has but one missionary; Trinidad has but two; Dacca and Allahabad—old stations of the Society in India—are vacant and need help; as do Barisal and Calcutta. The total number of the Society's missionaries all over the world, is not larger than the number of the agents of the Loudon City Mission. Very many of these wants would be supplied (so far as funds can supply them) if the income of the Society for ordinary purposes, averaged 1d. per week from each of the members of our churches. A 1d. a month collected by each scholar connected with our Sunday-schools, would raise £7,500 a-year. Will the friends of missions remember that their gifts are to be divided among upwards of 200 stations, and that they are spent in four continents, for the support of more than 200 labourers, each of whom is deserving of and needs liberal aid? 'He which soweth bountifully shall reap also bountifully.'

#### THE CHAIRMAN.

*The Fathers of the Mission.*—Those fathers of missionary labour of whom I speak, had but one great object in view—to spread the Gospel of Christ among the heathen nations. They were animated by untiring zeal, by a righteous and hearty consecration of their whole spirit and energies to their work, and they were supported by the strong and undying faith they had in the glorious promises of their God. Let us look back for a few moments to the example of Carey himself—when, in 1792, he was called from the humblest of occupations—called by the Spirit of God itself to originate his noble enterprise—we may regard him as the unquestionable father of the numerous christian missions of this country. When so called to his great work by God's Spirit, he said, "If it should please God to give me but twenty years more on earth, I trust I shall be enabled

to give the blessed Word of Life to a million of heathens;" and when we regard the fact, that he was maintained for a space of not less than forty-two years in that field of godly labour, which he had, under God's blessing, opened for himself, and that before he died, he had the satisfaction of seeing, and of himself originating and carrying out, the translation of God's Word to millions of the people of the east, I think we cannot but look upon this mission as the work of the Lord. And when we remember, that for many years the Government systematically prohibited the preaching of the Word to the nations of India; that, until the year 1807, the distribution of the scriptures, or of religious tracts, was prevented by law, and the preaching of the Word restricted, except by their own ordained preachers,—and that, by an ordinance of the Government, Carey was actually forbidden to set his foot on British Indian ground—when we remember these things, and consider what, in spite of all this opposition was done, who can fail to perceive the finger of God? Where was Carey all this time? All those present who are acquainted with the history of this Mission, will, no doubt, find a ready answer to this question; but to those who are not, it may not be superfluous to state, that fourteen miles from Calcutta was a small settlement belonging to the Danish government, which has since been purchased for a trifling sum by this country, and that, in this little province, Carey found a refuge and safety; and, though the demand was made, to their honour be it said, that the Danish government refused to give him up; their reply was, he is a Danish subject while on Danish ground, and entitled to all the rights and immunities of Danish laws. And while we honour the spirit that promoted this decision, I ask, can we fail to trace the finger of God, which gave to the authorities in that settlement the courage to return such an answer, and thus to form, as it were,



another land of Goshen, in the midst of that Egypt, for the father of our Mission? And do allow me to say further, that these are essential reasons why we should now have recourse to first principles and the motives of our actions.

*Correspondence with Missionaries.*

Each of our churches should communicate, in a letter of fraternal love, with the missionaries periodically, assuring them of their fraternal love—of their sympathy, and their prayers. I am sure that our missionary labourers would receive such communications with heartfelt satisfaction; and that they would tend to elevate their spirits, keep alive their zeal, and make the churches themselves feel more identified with the missionary work; and what I feel to be of still greater value, it would support the sinking spirits of our friends abroad. I have conferred with many of our missionaries, and they have often told me that the greatest affliction they feel in their absence from their native land, is the want of such communications, and such assurances of sympathy and support, on the part of their christian brethren at home. Let me refer to the letter of a dear friend of mine, connected not with us, but with the Established Church. Some friends at home had sent him four numbers of a religious periodical, and this act called forth the following letter from the absent missionary:—

“September, 1848.

“My dear sir,—Pray, tell me if you are the same anonymous benefactor who had time to think of and gladden me with the first four numbers. What a treat for a transport! Whosoever the unknown hand which posted that periodical for me in secret, the Lord will reward him openly; for truly he has refreshed my soul in the Lord. That publication has worked on my broken mind like a healing well on invalids. They go for a season to a cure place, to gather strength for the winter: my spirits, in perusing those pamphlets, got quite sprightly enough to stand the dreariness of years of banishment.”

I believe, also, dear friends, that a most valuable result would be obtained in the reflex influence such communications would have on the churches themselves. I believe that our funds would feel the benefit, and, for my part, I always feel that funds produced by free, and spontaneous good-will, are far more valuable than such as are obtained by appeals on the ground of our distressed position. If we had the sympathy, the hearty support and love, and the true christian feeling of the various churches of the country with us, we should never want for funds. Let me refer to a letter from Carey himself to Dr. Ryland, as showing that the same feeling actuated him. Many persons were then urging that some of the missionary stations should be abandoned in consequence of the insufficiency of funds; and, in answer to a communication on this subject, Carey then writes:—

“Dear Brother Ryland,—I entreat, I implore you not to think of the petty shopkeeping plan of lessening the number of the stations, so as to bring them within the bounds of your present income, but bend all your exertion and attention to meet the pressing demands that Providence is putting on us. W. CAREY.”

“Dont fear the money,” said Pearce to Carey, “God is for us, and the silver and the gold are his, and so are the hearts of all who have it. I will see the churches from Land’s-end to Orkney, and we shall get money enough.” Now, let us strive to bear in mind and emulate the spirit of these, the first founders of our Mission. Let us be actuated by the same entire zeal, the same identification with the cause, the same hearty desire for the salvation of the heathen, and with the same strong feeling of the inestimable value of their immortal souls, and we shall have no occasion to say anything to you as to the condition of our funds, nor will you have cause to regret the position of our Society.

*Jamaica and its Colleges.*—Before I sit down, I will refer, for a few moments to Jamaica. I have felt, as I am sure you must all do, an intense

interest in the position of the suffering churches of that suffering country. There is a most valuable Institution in that island, whose object is to train up young men, and qualify them for the ministry; and last night only I received a letter from Joshua Tinson, its tutor, dated Rio Buono, Jamaica. He says:—

“The students are well, and, if I mistake not, progressing in piety, while they continue cheerfully and successfully to pursue their studies. That we can find young black and coloured men in our churches, of sufficient capacity and religion to justify their studying for the ministry, is no longer a matter for inquiry. The question now is—Shall such enjoy, by the continuance of this Institution, those advantages that shall enable them to become intelligent and respectable teachers of their fellow-men; or shall this work cease, for the want of two or three hundred a-year?—I am quite aware that it may be said, perhaps many say, The Institution should be sustained, but it ought to be done by the churches in Jamaica, England has enough to do, claims are coming from all quarters. India, Africa, China, France, Canada, and elsewhere, besides the continual demands for carrying on the increased and increasing societies, political, civil, and religious, in the parent land. All this I fully admit, but the admission effects nothing—our churches cannot do what they did formerly. The people have not only many new demands for their money, but it is indeed little they get. The pay for able-bodied men varies from 1s. 3d. to 9d. a-day, in some places, only 6d.; and for that they have often to wait for weeks, then get paid in dribbles, and, not infrequently, are never paid; and if we get no help out of Jamaica, we must give up even with our present limited number of students. As I have said before, into debt I cannot go. I have always had a horror of it, and now I fear it more than ever, as I see its crushing, withering influence on some of my brethren. For myself, I ask nothing; I want nothing; I have bread enough, and sometimes a mouthful to spare for the poor and the destitute around me. And though, by the time I have met the necessary expenses of this establishment—(expenses much larger than I should ever dream of incurring, were it not for the position I am in)—

paid its taxes out of my own salary, with occasional doctors' bills,—I find a cause of gratitude in my wife's economy, that makes my home happy, and keeps me out of debt. It is true that my death would leave her and my child utterly destitute; but we can leave the future in the hand of God. We have no concern about riches, seeing that God does not give us power to get wealth. For the Institution I do feel intensely,—it has my unceasing solicitude and labour; and, though I know not what sort of a beggar I should make for myself, for the College I can and do beg. JOSHUA TINSON.

S. M. Peto, Esq., M.P.”

I am sure you will say with me, that this must not be allowed to continue. Through our instrumentality, and under God's blessing, churches have been established in Jamaica. Let us minister to their necessities, and aid their schools, and especially this valuable Institution.

MR. N. HAYCROFT.

*Missions must not sicken—cannot die.*—The balance of £4,900 was a painful circumstance against the Society, and one that demanded careful regard, as to the causes which they might conceive had contributed to so lamentable a result. It could not be that there was anything in their objects or operations which indicated approaching feebleness or even old age, or that such a work was likely ever to die. He had heard it said by physicians, that when a man had continued in robust health until he arrived at fifty or sixty years of age, about that period he might expect a rap—a memento that he was mortal; but this could not be the case with their Society. The cause of christianity was unchanging and undying. It had remained the same amid revolutions of literature, of science, of arts, and amid the destruction of the strongest governments of the most powerful nations of the world; he could not, therefore, for a moment conceive, but that this Society, based as it was on christian principle, must go on to the end, conquering and to conquer. Christianity might not be in course of

advancement for a time; but, if so, it would be like the mighty flood, which, though impeded for a brief space, would ere long force down all barriers, and spread forth with force irresistible, spite of all impediments. He believed that, although a cloud might rest upon their Society, yet the obstacles with which they were met would only be transient and temporary—they would soon be dissipated—the cloud would disperse, and the Society would prosper, so that they would have two missionaries where they had now only one, who would go among the people preaching the unsearchable riches of Christ. That Society, originated by their now sainted fathers and friends, whose memory was ever fragrant, and who were now looking down from heaven, watching the manner in which they were promoting its object—that Society must never be permitted to stop in its onward progress.

*The Missionaries.*—Many of the best and choicest spirits in their churches had gone on this labour of love among the heathen. Many of them had only gone out to find a speedy grave. Many had gone to spend the best days of their life in this cause, and had been called upon to leave their bones in the soil. Many had spent their early youth, and the strength of their manhood, in a far country, and had been permitted to return to their native home with shattered health. Yates slept beneath the deep, and Knibb was lamented by ten thousand of the Africans in the West Indies. There was not a Mission where some of their fathers or their brothers had not been interred, around whose tombs thousands would gather to bless their memories, and pray for the love of the God of the missionary. Women—kind and gentle women, too, had gone forth with their husbands to minister in heathen places. Many of them had expected to find a home, where they and their husbands had only found a grave. Others had been permitted to return to their native

land, but it was only as widows, with many fatherless children claiming and obtaining the sympathies of all christians. Were those holy men, and those kind and gentle women, to be withdrawn from their labours of love in God's holy cause? No.

*We must go on.*—It could not be that their Society had failed to interest the public mind from their want of success. Hitherto every Report had been a triumph. The seed had been scattered abroad, it had germinated, and was now growing up, and would soon produce goodly fruit, to the praise and glory of God. In Jamaica 30,000 members testified to the faithfulness of their missionaries—in Central India they had 2,000 out of the millions of that country, who testified to the truth as it is in Jesus. In all countries, wherever their missionaries went, they had made their thousands of christians—sixty thousand of the heathen had been converted and added to the various churches of the Society. Now, if that alone were the result of their labours, it proved that the public interest was not withdrawn from the Society for want of success. Want of success? Look at the circulation of the blessed Word of God which had taken place—upwards of 1,000,000 copies of the Blessed Book had been circulated under the auspices of the Society—schools had been established in all lands—the practice of the suttee had been abolished, and their Society must go on until superstition had been utterly routed from the earth; it must be broken in pieces, and great would be the fall thereof. It was not, then, for want of success that the public interest had been withdrawn from them, for God had indeed abundantly blessed their labours in the field. There must be no talk of the return of any of their missionaries; on the contrary, everything called for an increase in their energy and earnestness. So far from lessening their forces, they required to multiply them, for God had greatly added to their

field of labour. China had been opened up; but, to the disgrace of the baptist community, there was not a missionary there.\* Africa, benighted Africa, ought to have its thousands of workers in God's vineyard, in place of only tens. The Continent of Europe ought to be filled with their missionaries, as well as Brittany, in France. On all hands there was a loud cry, "Come over and help us." There could be no cause assigned for the apparent want of confidence in the Society founded on the want of success. Some said the Society must retrench their expenditure both at home and abroad,—they said the Society must diminish its working expenses, and reduce the salaries and allowances of the missionaries to the lowest possible amount. Why, that had been the practice of the Committee for many years past. The expenditure of the Society had been reduced to the lowest possible amount for a long period; and, as to the salaries of the missionaries, those brethren might be said to exist,—to vegetate, rather than to live by the preaching of the blessed gospel. Others, again, urged reformation: they said the system of management must be altered—must be popularised. Well, that had been done. The system of management had been altered—it had been popularised; still the difficulty remained—still the Society was in want of funds. In order to remedy this material defect, some counselled that the Society should give up some of their fields of labour. Now, would those who gave such advice be good enough to point out which was to be the one resigned? Their Society, like many of a kindred nature, had been threatened with peculiar obstacles. The brethren would recollect that only a short time ago, the London Missionary Society was groaning under the oppressions which had been inflicted upon them in Tahiti. Well,

Providence had taken the retribution in its own hands. The instrument which then employed itself in torturing a woman in Tahiti, was soon after compelled to fly a fugitive from his throne. At Fernando Po, the great enemy which the church there had to encounter was Popery. Wherever their missionaries went, there they found Popery. But, marvellous to relate, not long since a revolution broke out in Rome itself—a revolution in the very metropolis of papacy and superstition and error,—and the Pope himself became a fugitive. All this was very encouraging, and, if they humbly trusted in the goodness and the grace of God, they would progress; every obstacle to their onward march would be removed.

MR. T. BOAZ, INDEPENDENT MISSIONARY.

*The bubbling spring—and the clouds.*—I feel particular pleasure this morning in coming to the Baptist Missionary Meeting, especially because I am here, in this kind of spiritual parliament, as the representative of the London Missionary Society, and in some measure the representative of the continent of India. In coming to the Baptist Missionary Society in connexion with India, it is like a traveller tracing the stream to its spring. One comes to see the place where the bubbles first sprung up, where the stream first shed itself to the east, and to the west, and to the north, and to the south. I feel particular pleasure in coming here this morning, because the note has been a note of sorrow. Let us cheer it. We have been, according to the various speakers, in the clouds; at any rate, we have heard a great deal about small clouds and large clouds. Now, I do not believe in clouds, in reference to Missions. I believe, not in clouds, but in the promises; and I am quite certain, if we rest in the promises, we shall soon live beyond the clouds. I am quite pleased that you feel yourselves as baptists, and a Society in great difficulties, because men always act like men when they have difficulties to meet. I remember, when a boy, a member of the Society of Friends once standing by my side, in my native town, upon its dark and stormy shore, and saying, whilst I looked upon the dense cloud that seemed to encircle us, "My boy, do

\* What I dare not even Mr. Hayeroff know that there are two English Evangelical Baptist Missionaries at Ningpo?—Ed. B. R.

you think that those clouds are as dark as they appear to be?" "I am not sure," was my reply "I tell you," said he, "that, if you had a telescope strong enough to penetrate right through the cloud, you would see that it is bright beyond." Now, I think, sir, that you want the telescope of faith to look right through those clouds, and to see far beyond them into the bright and glorious future. We never feel so much as we ought to feel, as christians, as when we get into the bright, clear, lucid, healthy atmosphere of faith. Let us scatter our doubts to the winds, rest upon the promises, and do our work like christians and like men.

*The Pioneers and their obstacles.*—Your missionaries were the efficient pioneers of christian missions to the East. Nay, when the beloved Carey, and his associates, first arrived in that country, what was the kind of reception that they met with from the Government of the day? One would have supposed that men, coming upon such a generous and gratuitous mission as did your brethren to the East,—one would have supposed that the members of Council would have hailed them with pleasure, and that the doors of the Government House would have been thrown wide open for their reception. That was not the reception they met with. They were, in substance, told, "The vessel that bore you back again." Then came that striking and singular interposition of the Divine Providence in reference to Serampoor. God turned the heart of the Governor of Serampoor, as the streams of water in the south; and that Governor said, in substance, to your brethren, though I believe he was a man not possessed of a spark of religion, yet, from the generous impulses of his nature, resisting the oppression exercised towards your brethren by the British authorities, he said, "If you will come to Serampoor, I will give you a place to live in, and a place in which to worship God." They went, Sir, and I think it is a singular and a striking thing that the first house in which those brethren obtained a resting-place was in the house of a publican or tavern-keeper. I like to think of that fact, because they commenced their mission in India as our Lord commenced his mission in the world, in the company of publicans and sinners. When your brethren first reached India, you will

have perceived from these remarks, that the mind of the Government, composed of christian men, (?) was directly opposed to their landing and labouring in India. So strikingly was that the case, that it has been stated that one of the members of Council said concerning them,—"If these men had belonged to the English Church and had been missionaries, one might have borne with them. If they had belonged to any of the more respectable sects of the dissenters, they might have been tolerated. But to think of tolerating baptists, the smallest of the sects, and the strictest; that is not to be borne." I believe, Sir, that you have been enlarged within yourselves since that time, and that you would like to hold communion with the whole human family. It is a remarkable thing that the son of that very member of Council, was, I believe, brought to the knowledge of the truth, in one of the hill stations of India, by having a newspaper edited by a dissenter, and printed at your press, containing an extract from the writings either of Baxter, or of Doddridge, and that, descending from his solitary hill station to the plains, to seek godly and ministerial advice, the first station he came to was a station of the Baptist mission. I need not tell you, Sir, nor this christian assembly, that the baptist minister who was at that station, soon convinced this neophyte that it was his special duty to follow his Lord through the water; and the consequence is this, Sir, that that civilian, that gentleman is a baptist. He is a christian. (A voice: "That is better still.") Yes, it is better still. He is now on his way to this country, and you will have fellowship with him. I had hoped that he would have been here to-day, so that in his own person he might have borne testimony to this matter. One cannot help seeing that the ways of God are not as our ways, and that the thoughts of God are not as our thoughts; for if that gentleman's father had had his will, humanly speaking, his son had never been brought to the knowledge of the truth.

*Priesthood and Priestcraft.*—When your brethren first reached India, the mind of the native community was diametrically opposed to their continuance and labour. In substance, the native gentleman, and especially the native priesthood of Calcutta, said, "If these christian priests be permitted to live, and to preach their

Gospel in India, we cannot answer for the stability of our religion; and if our religion fail, we cannot answer for the stability of the government." Priesthood Sir, and priestcraft, are the same things all the world over. Priestcraft—the office of priestcraft, is to bind the minds of men in the fetters of ignorance. Then some of you will say, "Why you are speaking against your own craft." No, no such thing—we are not priests, Sir. We do not own the term. We are the ministers of a better dispensation, and our work is to set the minds of mankind free. A great change has since come over the masses of the priesthood, and the intelligent gentry of India, on the subject of christianity. A singular illustration of this occurred in the course of my journey from India to this country. Passing the island of Ceylon—and who can speak of Ceylon without thinking of your faithful and devoted Daniel!—a man whose memory has not yet been justified in your churches—a man worthy of all praise, and more praise than he will perhaps obtain, for he was indeed a faithful man, and worthy of the entire confidence of all the churches of Jesus;—passing that island, a gentleman travelling on board the steam-boat, told me a singular history. Ceylon, you will observe, is the Oxford of the Buddhists, and the high seat of orthodoxy; now my companion stated that, in the city of Kandy, the central city of Ceylon, there was a very sacred relic, and that this relic was just a tooth of the celebrated Buddh. The British government (to their shame be it spoken) for many years patronised that tooth—and lest some crafty dentist from Europe should come and take it away, they appointed soldiers as sentries to guard it. They collected the revenues of the temple. They paid the priests. But owing to the "pressure from without"—that was, from India and from Britain—that Church and State connexion between the tooth and the Government was obliged to be dissolved. (Much laughter and applause.) At last the Government convened an assembly, or synod, of the priests, and said to them, "Gentlemen, our connexion with this tooth is about to be dissolved, and we wish you to take care of this precious relic yourselves." Now, the priests of the East are very ingenious, and, like most priests, very clever when their craft is in danger; and they said, "No, we

would rather not take it. It is a very oppressive thing. When our own native government possessed the island, they had this tooth, and it rained them. The Dutch next took possession of it and it crushed them; and now you English people think that you are going to lose your grasp upon the island, and you want to have done with it too. No, we would rather that you should pay our salaries as usual, and take care of the temple." Now it strikes me forcibly, that that is the kind of thing that would happen in other countries, under similar circumstances, if such a proposal were to be made to the priests. It is an illustration in some degree, of the state of things in reference to the priesthood of the East. They feel, and must feel, that their system is tottering to its base.

*The Bible and the Bishop.*—When your brethren first arrived in the East, there was scarcely a page of the Inspired Volume translated for the millions of India. Now, for a large section of the great Indian family, either in whole or in part, the Sacred Scriptures have been translated; so that I anticipate that for ninety, out of the one hundred and fifty millions, there are the means to

"Allure to brighter worlds and lead the way."

God had a great work to do in India, and one of the first things to which he directed the attention of his servants, and one of the things they have done best, is to translate, in the incipient stage of christianity in the East, the Bible, and especially the New Testament portion of the Sacred Word. So that, in dealing with Hindoos, and Mohammedans, Papists, Infidels, and Buddhists, we can at the very beginning of things say, "to the law and to the testimony;" and if they be not according to these, we will not receive them. A singular and amusing instance of this kind occurred in Calcutta some time back, and I relate it, not out of any disrespect to the worthy diocesan of Calcutta, but as an illustration of the temper of the native mind. The bishop of Calcutta, who is an excellent christian, and a most excellent preacher, went to visit one of the schools of instruction in Calcutta, and he went, as all bishops do, in the pomp and circumstance of Episcopal state. You know there is no harm in that, if people believe in it. And, amongst others, he was accompanied by two men, who are generally the attendants of great men in

the East, and who carry in their hands large silver sticks—a sort of shepherd's crook. When the bishop had left the school, one of the teachers noticed a group of Indian youth gathered round a book; and, asking what they were about, they said, "We are looking into the Epistles of Titus and Timothy, to see where it is stated that a bishop should be accompanied by two silver sticks!"

*Slavery.*—When your brethren first reached India, there were in that country large numbers of slaves. There is not legally a slave in India now. By one stroke of the pen, one of the governors of India made all men in India legally free. The great fact fell upon the ear of the churches in this country like lead. And why? Why, the people of England do not like anything that they do not pay for. If we had come from India with knouts, and chains, and lacerated backs, and asked you for twenty millions of compensation, you would have cheered loudly when granted, because you had paid for it. But in India our people made all men legally free, and they asked you nothing for the boon. It is a fact, and one in which you and all christians should rejoice.

*Schools.*—When your brethren first reached India, there were no such things as schools, in which christian truth was taught. Now, within a circle of six miles, in Calcutta alone, there are six thousand young men receiving an enlightened christian education; and a very curious and interesting circumstance occurred in the course of a visitation that I made of that district; for though I be not the bishop of Calcutta, I yet very humbly think that I am a bishop of that city in the strict sense of the term. As a bishop in that neighbourhood, I made a sort of visitation of schools, and, during that visitation, I happened to come to one of a class of schools peculiarly called "anti-missionary;" because, within the walls of these Institutions, it is said that the christian religion is not taught. The proprietor, who was standing at the door, seemed to wish to prevent my entrance. I stated to him, however, that I was going to Europe, and that I wanted to visit the schools to ascertain the number of pupils, and the kind and degree of education given; when he said, "If that be the case, you may enter." Upon entering, there was a shrewd little fellow, a pupil, sitting upon one of the forms

near the door, who had overheard the discussion, and he said, "You know they dont teach christianity in this school, but we learn it." "Indeed," said I, "how do you manage that?" "Why," said he, "dont you know they teach Shakespear here?" "Shakespear," said I, "what has he to do with christianity?" "Why, if you like, I will prove your doctrine of the atonement and of the resurrection out of Shakespear." And it is in those schools, in which Locke and Bacon, and all your western histories and biographies, and even Shakespear himself, are taught—though I should not have thought of quoting Shakespear as an authority in divinity—it is in those schools that the children learn those great truths; and yet, from those very institutions, the founders and sustainers of them declare that christianity is excluded. Now, we say, multiply such schools a thousand fold; only let the christian church take care—I am sure I shall not offend in using the expression here—let the christian church take care to "baptize" that spirit of inquiry with (in) the true spirit of christianity.

*Preaching.*—When your brethren first arrived in India, there had been no preaching of the Gospel among the people. Now, it is everywhere common. And in reference to the preaching of that Gospel, I can state, and my brother Sutton is here to corroborate what I say, if it be true, or to deny it if it be false, that, through her length and breadth, India is perfectly open to the preaching of Christ's gospel. More free than Britain! I had come to England to witness that marvellous anomaly, of one professing christian priest shutting up another in a prison-house for preaching the gospel! Now that, I think, could not happen in India. The government of India, do for all missionaries that which every government should do for ministers of religion—no more or less; they give the amplest civil protection, without the slightest religious interference.

*Infanticide and Suttee.*—There is one more subject to which I would advert, since the residence of missionaries in British India, infanticide and suttee are in that country what they are in this—legal murder. Not only is man himself free, but the land is free, and everything in connexion with religion may be as free as the air we breathe and the grace we preach. Moreover, the iniquitous

connexion between the idolatries of the land and the government—that, too, is nearly extinct. One faint thread connected with Orissa binds the government to idolatry. I should wish that Mr. Sutton might have to carry back with him to India this one cheering note, that the authorities in Leadenhall-street had at last abolished this last link of the evil. But there is still something to be done for India. You must not relax your efforts. More men, more native agents—that is the secret of India's regeneration—more prayers, more buoyancy in your efforts. Dont let your secretary be down-cast, and come to you with a funeral oration next year. Let him come with a psalm of triumph, and begin it to-day. Wipe off the debt! Wipe it off! Dont disgrace the name of this great society by leaving this hall with a paltry £4000 in debt. I am sure the Chairman will set the example. Ah, you clap; but are you going to follow

the example? Pay it off! Four thousand persons at a sovereign a piece, and it is done! I have very great pleasure in being present with you this morning, and in offering my testimony to the efficiency of your missions in the East, to the high character of the men who sustain them, to their disinterestedness and zeal, and to the success with which God has crowned their labours in our great dominions in the East.

[Beside the brethren mentioned as addressing the assembly, Mr. Jordan, Vicar of Enstone; Mr. Dowson of Bradford; C. Cowan, Esq., M.P. for Edinburgh; Mr. Amos Sutton, General Baptist Missionary from Orissa; and Mr. W. Barton, Wesleyan Missionary, also from India, moved or seconded resolutions, but we have not space for further extracts. Some pleasing facts, by brother Sutton, of the Orissa Mission, we have marked for insertion.]

## POETRY.

### CHRIST IS ALL.

BY HON. AND REV. D. W. NOEL.

Jesus, not on works I rest,  
Nor baptismal waters trust;  
Through thy sufferings I am blest,  
Through thy merit owned as just.

'Tis not sacramental bread;  
'Tis not wine my life can be;  
But the blood which thou hast shed,  
And thy body pierced for me.

Thou my Mediator art,  
Saviour, Shepherd, Prince, and Friend;  
Grave thy name upon my heart;  
Make me love thee to the end.

Thou art Peace unto the mind;  
Thou art to the hungry Bread;  
Thou art Light unto the blind;  
Thou art Life unto the dead.

Priests exalt with wayward zeal  
Canons weak and worthless shown,  
Doctrines which can never heal;  
All to cast thy honour down.

Priests their idol church will sing,  
Make patriotic lore their pride:

Thou my Prophet art, and King,  
And thy Word alone my guide.

Priests invoke, in hour of need,  
Absent saints, and angels weak;  
Thou for me dost intercede,  
Why should I another seek?

Jesus, moved by love divine,  
Thou thy wandering sheep hast sought;  
Henceforth I am wholly thine,  
By thy cross and passion bought.

Saved by thee from death and shame,  
To thy praise I fain would live:  
Take whate'er I have or am,  
Use the life which thou dost give.

Thee I will with joy obey,  
Honour those whom thou dost love;  
Serve and praise thee day by day;  
Be whate'er thou dost approve.

Saviour, make thy servants know  
Of thy love the breadth and length;  
And upon them all bestow  
Wisdom, courage, zeal, and strength.



## CHARACTERISTIC SKETCHES.

## THE DAYS OF "GOOD QUEEN BESS."

Two Brownist ministers, named John Copping and Elias Thacker, were imprisoned in Bury St. Edmund's, on the charge of dispersing books opposed to the ecclesiastical supremacy of the crown, acknowledging the authority of the queen in civil matters only. Within our own memory, confinement in a jail, especially in some provincial districts, has been subjection to enough of the loathsome and the horrible. But of the miseries of such a duration in the age of Elizabeth we have little conception, except as suggested by some of those painful descriptions which have reached us from the cells of such sufferers. Copping and Thacker might have obtained their liberty on renouncing their errors, and promising conformity. During five long winters their wants and wretchedness were made to plead on the side of submission, but though examined once and again, they wavered not. At length they were apprised that their lives would be the cost of their further contumacy. On the 4th of June, 1583, Thacker was led to the place of execution. The books which he had been convicted of dispersing were burned in his presence, and the injured man gave noble proof that his religious principles were stronger than his fear of death. Two days afterwards, Copping was conducted to the same spot, and having witnessed the same proceedings, died with the same martyr firmness. It is something to meet death as the soldier meets it, when multitudes share in the common peril; it is more to submit to it in the comparative solitariness of martyrdom, when nothing can come from man, except the influence of distant sympathy or admiration; but these sufferers bade adieu to earth amidst circumstances which left them no sustaining power, save in their simple hope of heaven! The scattered and bleeding remnant who might honour their memory, were a people despised as much as they were wronged. The heart is formed to crave a sympathetic power from other hearts, and can be strong without it only as strength shall come to it from a much higher source. Superiority to the terrors of this world, in such circumstances, must come from a firm hold on a better.

The houses of persons suspected of embracing the opinions professed by these men were often rigorously searched. The officers employed on those occasions frequently ill-treated, even the women and the children of such families, and, under various pretences, often added the spoiling of their goods to insults and oppression. In 1592, fifty-six men of this sect were apprehended while holding a secret assembly for religious worship in a large room in the parish of Islington. The place of meeting was that in which the persecuted protestants had often worshipped during the reign of Queen Mary. These persons were committed to the dungeon in Newgate, the Fleet, Bridewell, and other prisons in the metropolis. One of their number states that their persecutors "would allow them neither meat, drink, fire, nor lodging; nor suffer any, whose hearts the Lord would stir up for their relief, to have any access to them; purposing, belike, to imprison them to death, as they have done seventeen or eighteen others, in the same noisome jails, within these six years." Most of these men were needy persons, with families dependent for subsistence on their industry. Their offence was declared to be unailable, and according to the bad usage of those times, a jail delivery, in place of coming at brief and certain intervals, as with us, was an event which the government managed to evade in particular cases, so as to punish, by means of imprisonment, to any extent, denying to the imprisoned their right to an open, a legal, and a speedy trial. Many, accordingly, died in prison, and the prayer of the men who had been apprehended at Islington was:—"We crave for all of us but the liberty either to die openly or to live openly, in the land of our nativity; if we deserve death, it bescometh the majesty of justice not to see us closely murdered, yea, starved to death with hunger and cold, and stifled in loathsome dungeons; if we be guiltless, we crave but the benefit of our innocence, that we may have peace to serve our God and our prince, in the place of the sepulchres of our fathers."

Among the persons apprehended in 1592, were Henry Barrow and John Greenwood. In the records of the pro-

ceedings against these recusants, the former is described as "gentleman," the latter as "clerk." Barrow was the author of a petition to parliament on behalf of himself and his suffering brethren, from which the above extracts are taken. The indictment against Barrow and Greenwood charged them with holding and promulgating opinions which impugned the queen's supremacy; with forming churches, and conducting religious worship contrary to law; and with having indulged in libellous expressions concerning some eminent persons. On these grounds, sentence of death was passed on them; and in pursuance of that sentence, they were both conveyed from Newgate to Tyburn.

The rope was fastened to the beam and placed about their necks, and in that state they were allowed for a few moments to address the people collected around them. Those moments they employed in expressing their loyalty to the queen, their submission to the civil government of their country, and their sorrow if they had spoken with irreverence or with improper freedom of any man. They reiterated their faith in the doctrines on account of which they were about to suffer death, but entreated the people to embrace those opinions only as they should appear to be the certain teaching of Holy Scripture. When they had prayed for the queen, their country, and all their enemies and persecutors, and were about to close their eyes on the world, the proceedings were suddenly stayed, and it was announced that her majesty had sent a reprieve. The revulsion of feeling which ensued may be imagined. Consciousness of life suddenly flowed back to hearts from which it seemed to have passed away, and men as good as dead again began to live. The breathless people shuddered in this reflux of emotion. The condemned men gave expression to their joy as became them—the people did so in loud acclamations; and, as the victims were reconducted from the suburbs of the metropolis to Newgate, the populace in the lanes and streets, and from the windows of the houses, hailed their return as a happy and righteous deliverance. On that day, Barrow sent a statement of these occurrences to a distinguished relative, having access to Elizabeth, pleading that, as his loyalty could no longer be doubtful, he might be set at liberty, or

at least be removed from the "loathsome jayle" of Newgate. But early on the following morning, the two prisoners were again summoned from their cells. All that had taken place on the preceding day proved to be a mockery. It was not true that the bitterness of death had passed. They had again to gather up the strength of nature which might enable them to meet that stroke from the hands of a public executioner, and thus, mentally at least, it was their hard lot to undergo the penalty of a double dissolution. They were now conveyed to the same spot with more secrecy, and were disposed of in the manner in which society has been wont to dispose of marauders and out-throats.

The case of John Penry was similar to that of Barrow and Greenwood, but, in some respects, is a still more affecting illustration of the tyranny of the times. Penry was a native of Wales. He had studied at Cambridge, and had taken his degree at Oxford. He was a young man of considerable scholarship, of sincere and fervent piety, and in the warmth of his religious zeal he ventured to publish a treatise, in which he complained, with some vehemence, of the pride, and secularity, and popishness of the state of things in respect to religion with which the English nation appeared to be so well content. A warrant was issued for his apprehension, which he eluded, by seeking an asylum in Scotland. But returning to London soon after the execution of Barrow and Greenwood, he was speedily apprehended; and he appears to have foreseen from that moment all that would follow. Lord Chief Justice Popham passed sentence of death upon him, on the ground of certain papers found in his possession, which were construed as seditious. It was pleaded by the accused, that no public use had ever been made of those papers, that some of them were not his own, and had not even been more than very slightly examined by him. But defence was vain. He was admonished that his case admitted of no plea that could avail him. From his prison, Penry addressed a protestation to the lord-treasurer, containing the following characteristic passages:—

"I am a poor young man, bred and born in the mountains of Wales. I am the first, since the last spring of the gospel in this latter age, that publicly laboured to have the blessed seed thereof

sown in those barren mountains. I have often rejoiced before my God, as he knoweth, that I had the favour to be born and live under her Majesty for the promoting of this work. And being now to end my days before I am come to the one-half of my years in the likely course of nature, I leave the success of my labours unto such of my countrymen as the Lord is to raise after me. An enemy unto any good order or policy, either in church or commonwealth, was I never. All good learning and knowledge of the arts and tongues I laboured to attain unto, and to promote unto the uttermost of my power. Whatsoever I wrote in religion, the same I did simply for no other end than the bringing of God's truth to light. I never did anything in this cause (Lord, thou art witness!) for contention, vain glory, or to draw disciples after me, or to be accounted singular. Whatsoever I wrote or held beside the warrant of the written word, I have always warned all men to leave. And wherein I saw that I had erred myself, I have, as all this land doth now know, confessed my ignorance. Far be it that either the saving of an earthly life, the regard which in nature I ought to have to the desolate outward state of a poor friendless widow, and four poor fatherless infants which I am to leave behind me, or any other outward thing, should enforce me, by the denial of God's truth, contrary to my conscience, to sell my own soul. The Lord, I trust, will never give me over to this sin. Great things in this life I never sought for, not so much as in thought. A mean and base outward state, according to my mean condition, I was content with. Sufficiency I have had, with great outward troubles, but most contented I was with my lot, and content I am, and shall be, with my undeserved and untimely death, beseeching the Lord that it be not laid to the charge of any creature in this land. For I do, from my heart, forgive all those who seek my life, as I desire to be forgiven in the day of strict account, praying for them as for my own soul, that although upon earth we cannot accord, we may yet meet in heaven, unto our eternal comfort and unity. Subscribed with the heart and the hand which never devised or wrote anything to the discredit or defamation of my sovereign Queen Elizabeth, I take it on my death

as I hope to have a life after this. By me, John Penry."

Penry wrote in terms equally noble-hearted and devout to the brethren of the fugitive church adhering to his principles, and still existing in London. On the eighth day after his trial, a warrant was issued for his execution; and on that same day, preparations were made for giving it effect. He was taken in a cart from the Queen's Bench prison, Southwark, to St. Thomas Waterings, the place where the gallows then stood. All had been done with indecent haste. No crowd had assembled to greet him with their sympathies, or to rouse him to a manly bearing by their presence. No friend stood near to drop one word of council or encouragement. He had his place alone. To God only—the last refuge of those deserted by man—could he look. The life in his veins flowed in its full vigour, for he was still in the thirty-fourth year of his age. But the power to which he was subject had no pity; the rope was placed about his neck; the signal was given, and for a cause which merited punishment of no sort, he hung there until dead—the scholar and the man of piety, consigned to the same doom with the robber and the cut-throat!

But the good people of England, and especially of the metropolis, had their musings and speeches about these proceedings. The men so dealt with were known to be sound protestants—men of piety, loyalty, and learning; and concerning the government, the prelates, and above all, concerning Whitgift, the archbishop of Canterbury, and the great patron of these measures, much was said, which conveyed a meaning that could not have been welcome in those quarters. From this time the punishment of such alleged offences by hanging was deemed inexpedient. It was accounted more safe to prosecute the same ends by means of imprisonment or banishment. The instincts of humanity have often risen up in this form, as a moitory and controlling power, which even the strongest despotisms have not reckoned it prudent wholly to disregard. The most successful tyrants have been thus made to learn that there is a point beyond which outraged humanity must not be expected to be silent or submissive.

*Vaughan's Essays.*

## NARRATIVES AND ANECDOTES.

RELIGIOUS LIBERTY.—A discussion has appeared in the pages of the *Patriot*, between Dr. Massie and Mr. E. B. Underhill, as to whether the Independents or the Baptists were the first assertors of entire religious liberty in this country. We say the Baptists.—Mr. Wood, in his history of the General Baptists, has the following remarks on the conduct of those who first asserted this great principle:—"So great is their claim in the estimation of Messrs Bogue and Bennett that, in their history of dissenters, they observe—'Were Britain to erect a statute of gold to the memory of the first patrons of this sentiment, she would but imperfectly discharge the debt she owes to those who have been the sources of her wealth, her strength, and her glory.' But while these gentlemen form a correct estimate of the service rendered, they are in error as to the parties entitled to the award. 'It is the distinguished glory of the Independents,' they state, 'to have first recommended a principle so noble as religious liberty to the catech of the world.' But the first Independent church was not founded until the year 1616, the year after the pamphlet, entitled 'Persecution for religion judged and condemned,' was published by the General Baptists—a work, Mr. Ivimey declares, 'well deserving immortality—a monument more valuable and durable than even one of pure gold.' The same writer candidly acknowledges, the honour claimed for the Independents, 'I do not hesitate to say, belongs to a General Baptist church in London, who, when all the world wondered after the beast, proclaimed at the expense of liberty, and even of life, the noble sentiment which was afterwards re-echoed by the excellent Roger Williams, and embodied in the institutions of Rhode Island.' May we not claim, then, *The Statue of Gold to the Memory of the General Baptists of 1615: who, in the prospect of Imprisonment and Death, Nobly stood forth as the Assertors and defenders of Religious Liberty, when 'all the world wondered after the Beast.'*"

PERILS OF THE PILGRIM FATHERS.—Nearly fifty miles of coast they inspected, but the long-sought good—a convenient harbour—was still undiscovered. The pilot, however, had visited those regions before, and assured them, that if they

would trust themselves to his guidance, they would reach a good haven before night. But the elements did not seem to favour this prediction. The heavens gather darkness. Heavy rain and snow begins to fall; the wind becomes boisterous; the sea swells; and in the tossings which follow, the rudder is broken, and the boat must now be steered by oars. The men look with anxiety to the sky, the sea, and the land, but all is night-like, pitiless, and menacing. The storm increases; it is perilous to bear much sail, but all that can be borne must be spread, or it will be vain to dream of reaching the expected shelter before night. A sudden wave throws the boat upon the wind; in a moment her mast is rifted into three pieces—mast, sail, and tackle are cut away with the utmost speed, and are seen floating on the distant waves. The tide, however, is favourable, but the pilot, in dismay, would now run the boat on shore in a cove full of breakers. The moment is as the hinge of life to all on board. A stout-hearted seaman exclaims—"If you are men, about with her, or we are gone!" The words are electric; the prow of the boat is again turned to the elements; they make their way through the surf; and within an hour they enter a fair sound, and shelter themselves under the lee of a small rise of land. Night has now come on; the rain beats furiously; that dimly-seen shore is the home, probably, of savage men; to descend upon it and to kindle a fire must be perilous—may be fatal. But the men are so wet, so cold, so exhausted! They resolve to land. With difficulty the newly-gathered wood is made to send forth its welcome glow, but that done, they then make such provision as they may for the remainder of the night.

THE FIRST SABBATH OF THE PILGRIMS.—As the day began to dawn, they found the place on which they had landed to be a small island within the entrance of a harbour. This day was Saturday, and many of their company were so sickly and exhausted, that the greater part of it was given to rest, and to such preparations as were necessary for exploring the country. But the next day, being the sabbath, could not be so employed. The pilgrims felt the advancing season, knew the haste of the captain and crew to return, and remembered the suspense of

their families and brethren, from whom they had now been absent three days. Nothing, however, could induce them to overlook the claims of the christian's day of rest. On the morning of Monday, the 11th of December, old style, these fathers lauded at a point, to which they gave the name of New Plymouth, in grateful memory of the hospitality shown them in the last English port from which they sailed. On that spot they resolved to fix their settlement. The anniversary of their landing still calls forth the gratitude and reverence of their posterity, and the rock on which they first planted their foot may be seen within an appropriate enclosure in front of a building of the modern town which bears the name of the Pilgrims' Hall.

**FIRST SETTLEMENT.**—In a few days, the *Mayflower* entered the harbour of New Plymouth. But the shore was such, that in landing their goods it was necessary the men should wade considerably in water, which added greatly to the subsequent sickness among them. On the 19th, all quitted the ship, and were immediately employed in building a storehouse, in raising small dwelling houses, and in disposing of the adjacent ground. In respect to religion, everything had been determined before their embarkation, and in respect to civil affairs, they had already adopted their polity. Popular government, in its fullest extent, was the element both of the civil and of the ecclesiastical constitution which they had before approved, and which they now confirmed. Their state polity, indeed, was the natural result of circumstances; but their religious polity, as that of an independent or congregational church, they ascribed to a higher source—the authority of Holy Scripture.

**THE COMMUNIST PRINCIPLE.**—One cause of this protracted suffering of the pilgrim fathers was the common property system, on which the settlement had been founded. Even in a colony of pilgrims, such a merging of the individual in the general interest was found to be too large a demand on the self-denial of human nature. Religion and philosophy may dream of communities as prospering on such a basis, but it will be all a dream. Amidst the extreme privations of the spring of 1623, it was resolved that this policy should be abandoned. Each family was in future to possess its own piece of land, and to reap the fruit of its own toil.

Contentment and general activity were the result. Even women and children went into the work of the field, and before many more springs had passed, the corn raised in the neighbourhood of New Plymouth became an important article of traffic.

*Vaughan's Essays.*

#### YOUTH'S MONITOR.

“REJOICE O YOUNG MAN!”—Rejoice, then, my young friends, everywhere and always, if you have received grace to believe in Christ. Rejoice in God, who has created, preserved, and pardoned you; rejoice in Christ, who has redeemed you, loves you, and reigns for you: rejoice in the Holy Spirit, who is your guide and comforter; rejoice in the bible, your chosen rule of life,—the wisest and holiest book in the world; in which God your Father reveals to you all his will; rejoice in the thought of heaven as your own everlasting home; rejoice in the church of Christ, of which you have become members by faith, as the purest, wisest, noblest, and happiest of all societies; rejoice in the age and country in which you live, where knowledge and liberty, being founded on religious principle, are likely to endure and grow; rejoice in the privileges which you possess as christians, and in the honourable and ennobling duties which in that character you are called to fulfil. Labour wisely for happiness, and you will, with the blessing of God, secure it. Do as much good as you can, in your short lives, to as many as possible of your fellow-creatures. Honour your Redeemer by your excellent conduct and high principles. Make all the good esteem you, and bear manfully the dislike of the wicked. Do not be conquered by adverse circumstances, but conquer them. By faith in Christ, by prayer, by prudence, and by energy, make difficulties brace you to greater force of character; and sorrow, like the ancient rock of Horeb, pour forth for you a tide of joy. Seize every opportunity of mental and moral improvement. Waste not, by any carelessness, your strength of mind and body; but improve both for the service of God and man. And may you live so wisely, that, after much enjoyment of this fleeting life, you may sink to the grave in a good old age, beloved and honoured by all who know your piety and shared in your friendship, with few regrets for the past, and with triumphant hopes for eternity!—*Baptist Noel.*

## BIOGRAPHY AND CHRISTIAN EXPERIENCE.

MR. JOSEPH JOPLING,

*Late Deacon of the Baptist Church, Hamsterley, Durham.*

ON Lord's-day, April 29, it happened to the writer of this to have exchanged pulpits with the Rev. D. Douglass, pastor of the above named place. 2 Cor. iv. 18, was the text chosen for the morning; from which, amongst other remarks, it was observed that "the things unseen and eternal, while sufficiently attested as to their existence, and of unlimited importance, are also very near at hand with reference to all living; and with relation to some, might be peculiarly near, very much nearer, than those parties themselves might suspect; for who has not beheld instances of the truth of that word—'Man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare, so are the sons of men snared in an evil time, when it falleth suddenly upon them.'" From which was inferred the necessity, in the case of every one, of being at all times prepared, and continually on the watch-tower. Our friend, Mr. Jopling, was a bearer of this discourse, from which also an impression peculiarly solemn seemed to be general. He was likewise present, as usual, in the afternoon. The last meeting of the day was for prayer chiefly, with an address, especially directed to the young, of whom a good number had convened. Mr. Jopling having offered a prayer, a hymn was given out, and quite unexpectedly—as if under a strong impulse—Mr. J. seized on the leadership of the tune, which he sustained throughout with his usual tact and energy. The hymn was the 613 of the New Selection:—

"To-morrow, Lord, is thine,  
Lodged in thy sovereign hand;  
And, if its sun arise and shine,  
It shines by thy command.  
The present moment flies,  
And bears our life away;  
O make thy servants truly wise,  
That they may live to-day.  
Since on this winged hour  
Eternity is hung,  
Waken by thine almighty power  
The aged and the young.  
One thing demands our care;  
O be it still pursued;  
Lest, alighted once, the season fair  
Should never be renewed.  
To Jesus may we fly  
Swift as the morning light,  
Lest life's young golden beams should die  
In sudden endless night.

Our friend, as usual, seemed to be in excellent health and spirits through the day, as likewise appeared from his conversations: and, it may be asked, who, just then, would have divined that destiny which was so near at hand? Next morning, however, found him still comfortable, and he could audibly exult in looking abroad upon the aspect of a fine spring morning. Being in the farming line he had to withdraw in order to look after "the stock," when a seizure took place, and in much pain he re-entered his dwelling. The writer saw him a short time afterwards, when he found him somewhat relieved, but unable, as he said, either to converse or to bear conversation, or any thing besides, except a short gentle prayer—"that could never be amiss." At noon he was visited again, and thus far no danger was apprehended on the part of any. In the evening the man of skill had arrived, but *hope* was not with him! *Angina pectoris*, with disease of the heart, was accomplishing its sharp short work. Whilst conversing with the doctor freely, and in the full use of his powers, instantly the patient started on to his legs, as if shot through, and upon his legs he expired, just like a rushlight in the blast! The veil must be drawn over what ensued amongst kindred and attendants, upon the announcement being made, "All is over!" There *was* a "Bochim!"

Whilst retiring from the scene in company with my brother minister, impressively would recollections of the preceding sabbath return—"Things seen and temporal" all in a moment gone! And 'things unseen and eternal,' all in a moment come! This practical admonition to survivors so speedily after the admonition to all given by the faithful word! As we journeyed westward, nature's sun had just sunk from view—that same "morrow's sun," which *had* "risen" upon this christian brother, and *had* been "shining" over him throughout that livelong day of most severe agony; but just as that went down, his sun of life went down, not to revive till the heavens be no more! What more could be required, either for saint or sinner, in the way of a *telling* and an all-impressive admonition, on a subject of the last importance, than the occurrences of those two days taken together! What, if in this instance, religion had to be sought for in the last hour! Oh, the

infatuation of that presumptuous delay, so frequently beheld! What, if one's religion had only to be *attested* in such an hour! And are there no cases in which *all* the departments of the great concern are put off, and put off, and at last have to be thrust upon the mercies of an hour, which, as we have seen, may, possibly at least, be filled with an agony so absorbing as to cut off from wonted converse with religion even the powers of a veteran saint, whose religion was "the gladness of his joy."

"Life is the time to serve the Lord,  
The time to insure the great reward."

Brother Jopling, for his part, had not his religion to seek amid the agonies of the last conflict, nor had he *then* merely to attest its sincerity; for to all this he had, through grace, been devoting his powers during a long and honourable career. And now his last sabbath, his last day of health in the present world, was in full conformity with the rest, as it beheld him not wandering from his place or loitering in his office, but in the performance of a full day's work for his redeeming Lord, and for his brethren, as well as for his own chief interest. "Blessed is that servant whom his Lord when he cometh shall find so doing:"—a good preparation, surely, for the Lord's house above, and the everlasting sabbath.

The funeral took place on the Thursday

following, the body being interred in the chapel-yard of this ancient sanctuary, where many of the redeemed are laid—a sort of Bunhill-fields on a small scale. The minister of the place, being a near kinsman of the deceased, could not, of course, officiate, and upon the writer of this that mournful task was devolved. "O that they were wise—that they would consider their latter end," is the wish he would express for as many as may have read this notice. And what more suitable as an exhortation, than that other text which was also brought forward in connection with this solemn event,—“Be ye therefore ready also: for the son of man cometh at an hour when ye think not.” Deut. xxxii. 29, Luke xii. 40. Mr. Jopling was aged 67.

Woleingham.

E. L.

[In our last, in noticing the death of our late venerable friend, John Bartram, of Melbourn, for we had the honour of his acquaintance many years, we laid it upon J. H. W. to furnish us with a memoir of the aged saint; this he has done, and promptly, Mr. W. says, "Here it is! But what a length! I did not intend it to be so long, but as Bunyan says, 'as I pulled it came.' Don't insert part in one number and part in another, if it can possibly be avoided. I don't like 'to be continued.'" This is why it cannot appear until next month.]

## REVIEWS.

*Infant Baptism a Scriptural Service, and Dipping Unnecessary to its Right Administration; containing a critical survey and digest of the leading evidence, classical, biblical, and patristic: with special reference to the work of Dr. Carson, and occasional strictures on the views of Dr. Halley. By the Rev. Robert Wilson, Professor of Sacred Literature for the General Assembly, Royal College, Belfast. London: Longman, Brown, Green, and Longmans.*

IN the controversy respecting baptism, there are two things which must arrest the attention of every thoughtful reader on both sides the question.

1.—There is a perfect and unbroken uniformity among all baptists, in appealing to the word of God in support of their practice. So far as the mode, subject, and defence of baptism are concerned, the baptist denomination are one.

2.—On the other hand, there is not only a great diversity of opinion, but even contradictory statements put forth by Pædo-baptists, respecting the very foundation on which infant sprinkling rests. They stumble and fall at the very threshold of their system. Scarcely two of their respectable writers agree in defending their favourite theory. It is true that they agree to sprinkle infants, though they are not agreed about the source from whence they derive their authority to do so. They say, "we presume"—and then act on this presumption; hence the whole scheme in its origin, ground, mode, and defence, is a presumption, and nothing else. "Lo, they have rejected the word of the Lord, and what wisdom is in them."

Professor Wilson forms no exception to the above remarks. Dr. Wardlaw

thinks infant sprinkling is in the covenant. Dr. Halley endeavours to disprove this position. Professor Wilson tries to prove that Dr. Halley is wrong, and labours hard to substantiate Dr. Wardlaw's opinion. Professor W. also rejects Dr. Beecher's theory; which makes baptism to mean purification. Dr. Beecher, however, has written a reply to Professor W., in the *Biblical Repository*, and maintains this theory with all his heart, and soul, and mind, and strength.

The Professor makes a display of learning, but he has neglected to do the very thing that he should have done. More than 300 pages of his book are occupied on the mode of baptism, yet, strange to say, he has not proved, nor attempted to prove, that *baptizo* must mean sprinkle, in a single instance. Yet this was the very thing that he should have done; and until this is done, sprinkling falls to the ground. His book, as a book to sustain infant sprinkling, is a perfect failure. He has assailed some of Dr. Carson's principles, but without shaking the foundation on which baptism rests. Learning may help to defend a cause when it has a good foundation; but we must have something better than learning, arguments, and criticism, to build upon. Baptism rests on the plain command of God. In his examination of Dr. Carson's book, "he has shown more eagerness to bite his heel, than to grapple with his arguments." Almost all the Professor's favourite positions are assailed by his own party, as much as by baptists.

To depart from the natural and primary meaning of any word, where there is not an absolute necessity, is contrary to all sound interpretation, and an inlet to error. Figurative language invests words with a new application, but not with a new meaning. If Professor W. was contending with an universalist, he would very justly argue that *aiónios* must have its proper meaning of everlasting, when applied to the everlasting God, Rom. xvi. 26, and a figurative or limited meaning, when it related to the everlasting hills. If arguing with a Socinian, he would contend that *thússias* must have its proper meaning of expiation, or putting away sin, when applied to the death of Christ, Heb. ix. 26, and a figurative meaning, expressive of praise, &c., when it refers to the gift of the church at Philippi, as a "sacrifice acceptable" to

God, Phil. iv. 18. If, however, he did not contend that these words must have their proper and primary meaning, as specified above, and only a figurative meaning when the connection required it, Professor W. could not stand before his opponents. So baptists, in arguing with Professor W., say that *baptizo*, which means immersion, must have its proper and primary meaning when applied to the ordinance of baptism, and a figurative meaning only where it is required by the connection. We argue just on the same principle with Professor W. to prove that the primary meaning of *baptizo* is immersion, as he argues with Socinians and universalists about *thússias* and *aiónios* to prove that atonement has been made by the sacrifice of Jesus, and that endless punishment must be the portion of the ungodly.

Again: it is obvious that no word can be both generic and specific at the same time. It must be either the one or the other. For example, the word *go* is generic, including all modes of motion. If I say to Professor W., "go to Dublin," he is at liberty to walk, run, ride, swim, or go in any way he wishes; but if I say, "walk to Dublin," the word *walk* is specific, and he must travel there on foot. Now we affirm that *baptizo* is specific, like the word *walk*, and binds us down to one mode of administering baptism. If Mr. Ewing says it means *pop* let him do so; if Professor Wilson says it means sprinkle, he must abide by it, and not wash, pour, or immerse, as he wishes; if the baptist says it means immerse, he must be uniform in his practice. It is true that *baptizo* may vary when applied to different things, and when placed in different circumstances; but as applied to the rite of baptism, it has not two meanings, but one, and to that one in baptizing we must at all times adhere. On this principle "the heritage of liberty," of which Professor W. boasts in p. 334, is a groundless fiction, and falls before common sense.

In passing on to the subjects of baptism, Professor W. says, "In the administration of baptism by the apostles, the commission is fully developed, and practically interpreted," p. 355. In opposing Dr. Halley's indiscriminate theory, he says, "We are not aware of a solitary instance, and he has produced none, in which the rite was administered to any but professed believers," p. 362. Again



he says, we refer the reader to "our evidence in detail, while we confidently appeal to every recorded case of apostolic baptism for proof of the fact, that repentance and faith professed, were uniformly regarded as requisite qualifications for the ordinance. . . . and these qualifications, more or less fully developed, we find in all examples of New Testament baptism," p. 376. (Once more he declares that "A profession, of a satisfactory character, all the recorded instances concur in representing to be indispensable," p. 379.

Now, after these statements, which prove the baptist theory, we might be ready to think that Professor W. would imitate these "apostolic baptisms," and lay aside infant sprinkling. But no, he begins to prove that infants are the proper subjects of baptism, and he says that "the covenant with Abraham is the true starting-point!" p. 382.

Professor W. contradicts himself. He says, that by "the apostles, the commission was fully developed," and not a "solitary instance" of infant baptism can be found, for "every recorded" baptism was a profession of faith, yet he gravely says that there is "room for infants in the commission," p. 487, and, "Our doctrine is that, though not mentioned by name, *infants* are included in the apostolic" baptisms, p. 603. Surely this must be untrue, as "the commission" was "fully developed" by the apostles, and instead of their finding infants in it, "every recorded case" of baptism was to "professed believers," p. 362. How then can infant sprinkling find any "room" in the commission?

But "No one will assert that the New Testament contains a record of all the baptisms administered in the apostolic age," p. 518., consequently to deny infants this rite "is to trample upon the strongest probabilities," &c. p. 619. Does infant sprinkling then rest upon probabilities? Tradition may serve Professor W., but nothing except scripture will do for the baptists. Still we are told "The Baptist cannot prove that there were no infants among the three thousand baptized in one day at Jerusalem," p. 622. But Professor W. can, for he says that baptism was administered to none but "professed believers," p. 362., "and that the known must guide us in determining the unknown." p. 366. Hence, if Professor W.'s statement is correct, infants

could not be among the three thousand baptized in Jerusalem, and according to his own arguments "every recorded case of apostolic baptism," was on a profession of faith," p. 376. Professor W. must first reconcile his own statements with themselves, and then he will be better prepared to encounter his opponents.

But we must stop. The learned Professor has actually closed his book without attempting to prove that *baptizo* must mean sprinkle. Why he has done so, it is not for me to conjecture. Perhaps that he has not, may be taken as a fact that he could not; and we may regard this neglect as a sufficient proof of the fallacy of his theory. Moreover, he has not produced one precept, or one example, to favour infant sprinkling. He has built up nothing. So far as Professor W. is concerned, infant sprinkling must have some better hands to support it, or it necessarily falls to the ground.

It is singularly humorous and suggestive to observe how Dr. Beecher deals with his good brother Wilson; he says, "If the professor's theory is true, the common mode of sprinkling is no baptism at all, and there is no mode of baptizing so good as that of the baptists." So, according to the adherents of *pædobaptism*, Dr. W. has failed. Doctors, then, disagree, and this shows the importance of having recourse only to the plain, unsophisticated statements of scripture. B.

#### BRIEF NOTICES.

*The Soul's Errand: or, the Neglector of Salvation addressed, warned, and entreated. By George Staples, Baptist Minister. London: Houlston's.* Not to convince the Neglector, but to alarm and arouse the Neglector, we are told, is this little volume sent forth. Neither is it sectarian at all. The style is plain and pungent, and the doctrine sound and scriptural. We hope it will succeed on its faithful "errand" to many souls now sleeping in sin.

*The Christian Minister portrayed; a brief Memorial of the Rev. Eliel Davis, of St Ives, with a Funeral Discourse; by J. H. Millard, B.A. London: Green.* We mentioned the sudden removal of this amiable and useful minister of Christ in May, page 201. This brief memorial has been published to gratify many who wished to possess some memento of one they loved. For a few pence any one may secure a copy, which cannot fail to benefit on perusal, and at the same time aid the bereaved widow and her nine fatherless children.

## BAPTISMS.

## FOREIGN.

UNITED STATES.—We give the following summary from recent papers. At *Byron*, twenty-six.—At *Coventry* six.—At *New Philadelphia*, four, one a Roman Catholic, and two were coloured young men, who, being baptized first, offence was taken by some, who attempted mischief to the minister.—At *Corinna*, nine.—At *Sweden*, seventeen.—At *East Randolph*, twelve.—At *DeKalb*, nine.—At *Bristol*, twenty-two.—At *East Thomaston*, eight.—At *Bedford and Erie*, eight.—At *Oakland*, four.

NEW BRUNSWICK.—At *Woodstork*, nine.—At *Hillsborough*, ten.—At *Harvey*, eight.

INDIA.—At *Circular Road, Calcutta*, one, formerly of the Scotch Free Church.—At *Lakhyantipur*, four natives.—At *Khari*, six natives.—At *Jessore*, twenty-one natives.—At *Dacca* a serjeant major.—At *Chittagong*, two natives.—At *Berhampore via Ganjam*, two.—At *Jellasons, Sive*.—At *Benares*, two natives.—At *Agra*, one.—At *Chitoura*, one.—At *Saugor*, two.

## DOMESTIC.

ROTTERHAM.—We have had a very interesting baptismal service at Greasbro, about two miles distant. It is one of our week-night preaching stations. Two young men—Wesleyan Methodists—by consulting the New Testament, came to the conclusion, that they were in error, and therefore desired to be baptized in the scripture way in their own village. Our pastor, Mr. A. Dyson, baptized them on the evening of June 14, having first preached on the subject of baptism to a large audience gathered upon the banks of the water—seven or eight hundred people—who listened with great attention, and manifested a good spirit. It was a most lovely sight, for nature was in her best attire, and all could see the divine rite administered. The baptistry was a large fish-pond, belonging to Earl Fitzwilliam, and we were very kindly permitted to exchange apparel in the house of a Wesleyan, who lives near, and who said we might occupy it at any time for a similar purpose. No little sensation was created in the village by the bell-man announcing “The first public baptism of believers will take place,” &c. The people gathered together quickly, many with Testament in hand to see if these things were so. A spirit of inquiry prevails, which has no doubt greatly increased by the preaching of a Wesleyan minister upon the subject.

I. B.

COLNFORD.—Mr. Parny baptized a man and his wife, the widow of one member, and the son of another, on Lord's-day, May 27.

RYDE, *Isle of Wight*.—Our present promising condition is very cheering, and should awaken the gratitude and praise of the people of God. On Lord's-day, the 21st of January, six were buried with Christ by baptism, at *Newport*; three of them joined that church, and the other three joined the infant church at *Ryde*, which now numbers twenty-one members. One more was received at our last church-meeting, and we have a goodly class of inquirers. We hope before long to have a public baptism in the sea, and as New Testament baptism has never been, that we know, administered in this town, and as there are thousands, we believe, who have never witnessed a scriptural baptism, we wish therefore to let them know something about it practically. Now we have scarcely an opportunity of telling them about it, as our present place of worship is limited, and frequently people leave for want of accommodation. But God, who has thus far blessed us in answer to prayer, (for this cause sprung from a prayer-meeting,) will, we trust, continue to be gracious, and own our efforts to raise a house for his worship and praise. We are now in treaty for a piece of land which affords a favourable site for a chapel. Our present circumstances will doubtless awaken the sympathies of the christian public, and especially visitors, for whose information allow me to say that we are now meeting at the *Colonnade, Lindstreet*. Again, on the 13th of May, six believers were baptized at *Newport*, three of whom joined the church there, the other three joined the church at *Roude*. This latter place was formerly under the care of that self-denying and devoted home missionary, Mr. J. Smedmore, and still remains in a prosperous condition. This sphere of labour is now occupied by my father, who desired me to report these baptisms, and ask of you the favour of a grant of tracts, which are much needed, if only to counteract the influence of Puseyism, which is infecting almost every parish in the island. The congregation at *Yarmouth* since the improvement and re-opening of the chapel is much increased. The new chapel at *Nilton* is going on rapidly, and Mr. Green is actively engaged in getting subscriptions. *Wellow* and *Newbridge* are both feeling the benefit of the additional labours of Mr. Pain.

C. J.

HALIFAX, *Mount Ohapel*.—Our minister immersed two young men, on Lord's-day, May 27. One had been a Methodist for some years.

J. R.

LOUTH.—On the last Lord's-day in May, seven believers were baptized, and added to the General Baptist church, in this town.

**DORCHESTER, Oxfordshire.**—Dorchester, in former days, was a place of great ecclesiastical splendour. Birinus, who was sent from Rome by Pope Honorius to convert the West Saxons, is said to have preached here, and to have baptized Cinegils, the king of that people. In honour of the ceremony, the town was given to the bishop for the foundation of an episcopal see. This see was long of great magnificence; twenty bishops sat here in papal grandeur, and although seven bishoprics were taken out of it, still the see continued the largest in England till about the year 1080, when it was removed to Lincoln. Such was Dorchester in former times. It now presents an appearance vastly different. It is situated four miles from the ancient town of Wallingford, and as you enter the village from that town, presents a somewhat interesting appearance. A handsome stone bridge spans the Thame stream, which, about a mile below, flows into "father Thames." On the left hand of the bridge, a small but elegant building rears its head, now just completed and awaiting consecration. It is to be dedicated to "Saint Birinus," and is built for the accommodation of some wealthy farmers residing in its vicinity, members of the Romish church. On the right hand, stands the parish church—a large building, once the cathedral. In this place is a large metal font, standing on a pedestal, in which was immersed, not long since, a male child, quite naked, the officiating incumbent being a thorough puseyite. The gospel, in its purity, was first introduced into this village by the late Mr. Lovegrove, then pastor of the baptist church, Wallingford, who, in the year 1799, preached Christ crucified in a cottage on the same spot where the little chapel now stands. Mr. Lovegrove had only unfurled the banner of the cross here a few times before he was removed by death. After this, such was the determined opposition manifested to the truth as it is in Jesus, that no one was found who had courage to carry on the work so well begun. The light being thus withdrawn, the village was again for a series of years left in darkness. At length the very cottage in which Mr. Lovegrove first proclaimed the truth was fitted up as a chapel by Mr. R. Cox, a baker, residing in the village. It had been used as such a few times only when Mr. Cox was removed by death, and it fell into other hands not at all favourable to dissent. Still, it appeared that the Lord had thoughts of good concerning this people, for, a gracious Providence so ordering it, the little chapel was again opened in the year 1837, and supplied by two brethren from the Independent church at Wallingford. They had soon the pleasure of seeing prejudice wear away, and the place filled with attentive hearers—

the blessing of heaven rested upon the efforts made, and sinners were truly converted unto God. After labouring together several years, one of these brethren who supplied the pulpit was removed from the neighbourhood, so that the duties hitherto shared by the two now devolved upon the one remaining. The friends therefore, wishing to enjoy the ordinances of God's house, said to him, "You have preached to us some time, some of us have, we hope, been brought to a knowledge of the truth through your instrumentality—we are a poor people, and cannot support a pastor out of business, and as you do not need our pecuniary help, if you think well, take the oversight of us in the Lord." This request was acceded to, and the friend referred to, Mr. John Oldham of Wallingford, was set apart as the pastor of the church, than also formed, viz., Feb. 6, 1840. The pastor's mind had for some time previously been exercised upon the subject of baptism—he read the New Testament with attention and prayer, and besought his people to do the same: the result was, a firm persuasion that believers are alone the proper subjects, and immersion the only mode set forth in God's word, not only on his part but also on that of many of the members. And now, wishing to follow the Redeemer in his appointed ways, they "made haste and delayed not." Accordingly, the pastor, with twelve of his members, were baptized at Wallingford, among whom were some "old disciples," and some "young men," who all wished to carry out their Saviour's injunction, "If ye love me, keep my commandments." Let us all unite in the prayer—"Let the little one become a thousand."

**WALLINGFORD, First Church.**—On the second Lord's-day in June, sixteen disciples of Jesus were "buried with him in baptism," after a sermon by our pastor, Mr. S. Davies, from John xiv. 21. Fifteen of this number were Independents, many of whom till lately had never seriously thought on this now much-agitated question, but having examined, thought, and prayed thereon, were convinced, and being convinced, delayed not to keep his commandments. Some two or three had long considered believer's baptism right, but having placed it in the category of non essentials, lived, till now, regardless of their Lord's command. The word, however, at length came with unwonted power, conscience again spoke, and spoke in away too authoritative to be any longer resisted. Twelve of them belong to the church recently formed at Dorchester, of the origin of which I send you a brief account.

G. S.

**EPWORTH, Lincolnshire**—The first Lord's day in June was a high day at this place, when six believers were baptized in the river Torn. Mr. Hart of Misterton, preached, and the greatest attention and order prevailed among the crowds that assembled to witness the ordinance. One of the candidates was from Misterton, and will unite with that ancient sister church. Another was an Association Methodist, and remains among them; his attention was drawn to this subject by conversation with one of our friends, and anxious to have right views on the ordinance he resolved, first to search the bible with earnest prayer, second to attend to believer's baptism if he found it to be the scriptural way.\* The other candidates are the fruits of our protracted services, held in the spring. The tracts you kindly sent were given away after the baptism, and great interest was excited among the people by reading them. B. L.

**WYTHENDEX, Suffolk**—On Friday evening, June 1, we held a special prayer-meeting, preparatory to the baptismal service of the following sabbath. On sabbath morning, after a sermon and an address by the water side, our pastor, Mr. Abbott, baptized three believers in Christ. The first was a young friend, who thus in early life had been brought to know and follow the Redeemer. When about to lead her into the water, an appeal was made to the many young friends present, which drew tears from many eyes. The other two were husband and wife, in the prime of their days, "heirs together of the grace of life." Two were the fruits of our pastor's ministry, the other has attended with us for years, and has been gradually led into the ways of salvation. The services were solemnly interesting, affecting, and refreshing. There was a mingling of tears and joys. A sermon was preached in the evening, in the open air, when many of the villagers attended.

**BRAYFORD, near South Molton.**—On Lord's-day, May 30, six believers put on the Lord Jesus by baptism in this place, and yesterday, June 17, seven more. One had been a Wesleyan for the last ten years, and another for the last seven years; but the latter intends still to remain with his former friends. On both occasions our chapel was crowded to excess, and many went away who could not get within sight or hearing. W. C.

**RIDGEMOUNT, Beds.**—On Friday evening, June 1st, Mr. Brooks baptized two believers in the Lord Jesus. On the following sabbath morning, four more willing disciples of the Saviour thus put on the profession of his name.

\* And, he should have added—third, that he would cast in his lot among the people who held this doctrine fast.

**BARNSTABLE, Bouthport-street.**—On Lord's-day evening, April 29, ten believers were baptized; and on Lord's-day evening, May 27, nine more. We have others waiting for baptism, and several inquiring "What they must do to be saved?" God is still in our midst, and with grateful hearts we ascribe to him all the glory! The Lord has so blessed us with increase, that on Monday evening, May 28, a meeting was held to take into consideration the erection of side galleries, and to receive promises towards liquidating the debt which would thereby be incurred. The number was not so great as expected, and being but a poor people, our expectations were not raised very high. God, however, is always better to us than our fears; for during the evening promises were made to the amount of £60. Several friends, though not connected with us, no sooner heard of our intentions than they kindly, and unsolicited, sent us handsome contributions.

[In our last, 235, W. W. took us to task for giving a wrong name, and it appears after all that he, and not we, was wrong. We have a note from the minister in which he signs himself, Samuel Newnam, in a plain good hand.]

**SWAFFHAM, Norfolk.**—On sabbath day, June 3, two persons were baptized by our pastor. One of them belongs to the Primitive Methodists, who stated, at the water-side, his reasons for desiring baptism, not as a meritorious action, but in obedience to a divine command, and as a privilege; and though ridicule and scorn had been cast upon him, he wished to follow his Saviour in that scriptural ordinance. Our Wesleyan brethren also had a sermon, and subjects for baptism in their way; and after it was over, one of them told one of our friends that their minister "had preached a fine sermon for the baptists, for it was likely to set the people a thinking, and searching whether those things are so." H. V.

**STANNINGLEY, Yorkshire.**—On the first sabbath in May, Mr. Foster baptized a friend—a schoolmaster, who had been a preacher among the Independents, who for some time has had his mind occupied by the consideration of believer's baptism, and who, after much reading and prayer, was led to decision. On June 10, two of our male teachers were baptized by Mr. Walcot, a student from Horton College, Bradford. J. T.

**ISLE ABBOTS, Somersetshire.**—Mr. Young immersed four believers, in the river near this village, before several hundreds of spectators, on Lord's-day, June 17th. One was from the Established Church. B. B.

**WHITCHURCH, Hants.**—Our pastor baptized three candidates on a profession of their faith in the great Redeemer, on sabbath-day morning, June 3. E. G.

**CERN MAWR, Denbighshire.**—We are happy to report, that the labours of our aged pastor, Mr. Ellis Evans, are prospering. On Lord's-day morning, April 22, after a short address by Mr. E. Roberts, Mr. Evans led nine young converts down into the watery grave, and there buried them with their Lord in baptism. Amongst them was his own daughter. These were all added to our fellowship. May 6, after an address by Mr. Evans, Mr. M. Davies of Llantrystyd immersed seven followers of the Lamb of God. Six of these were received into our fellowship, the other was added to Garth. May 27, Mr. Evans preached, after which five were buried with Christ in baptism on profession of faith in the Redeemer, by Mr. D. Roberts; these were also received into fellowship. The Lord is doing great things for us, whereof we are glad. Many more are earnestly asking the way to Zion.

W. E.

[We should be happy to have many more such reports from the Principality.]

**GREAT ELLINGHAM, Norfolk.**—On Lord's-day evening, May 27, our pastor, Mr. J. Cragg, immersed four believers. One is a teacher, making nine of our teachers who have been thus added to the church during the past year. Two others were a father and son; the former had been a regular attendant for many years. The son is a scholar in our sabbath school, and it was a pleasing sight to see father and son, teacher and scholar, thus following in the footsteps of Christ. The fourth was an infirm aged female, over whose head threescore years and ten had rolled. Brought thus late in life to the Saviour, she at once sought to render obedience to this divine ordinance, because, (in her own words,) "It is a command of Christ."

O. H. H.

**PINCHBECK, near Spalding.**—On Lord's-day morning, June 3, two females were baptized by our minister, Mr. Simons. In the afternoon they were received, and united with us in commemorating the Saviour's dying love. One is a teacher in our sabbath-school. The other was led to Christ from convictions produced at a prayer meeting in a friend's house; another pleasing instance of the utility of such meetings.

J. B.

**BILDSTONE, Suffolk.**—Five believers, who had gladly received the word, were baptized and added, May 18, by Mr. Heritage, late of Winchester. Four of these are teachers. For the encouragement of teachers in villages, let me say, that eighteen months ago our number of teachers was reduced by death, and other circumstances, to two persons; but we persevered, and now we are nineteen, and have a large and increasing school.

R. M. B.

**LEICESTER, Dover-street.**—On sabbath-day, June 3, two persons were baptized by Mr. Sutton, and received into church fellowship. One, a young female, who, on a previous baptismal occasion, was prevented by her employer from attending to the ordinance. The publicity, however, which was given to the affair, seems to have had a beneficial effect. And although much reluctance when about to be baptized was expressed, and obstacles to her regular attendance on her chosen means of grace are still presented, it is hoped that she will, by her christian deportment, gradually overcome all present hindrances, and go on her way rejoicing.

[Our correspondent is very forbearing; more so, in our opinion, than the conduct of the party deserves. That such impertinent interference, with the discharge of conscientious duty should have been attempted in a town like Leicester may well excite surprise, and may teach some to receive with less credulity the reports we sometimes give of the rudeness and ignorance of certain parties in other places. If such a case as this, and the worst features of it are covered, can arise in a town like Leicester, with three times as many places of dissenting worship, and half of them baptist, as the established sect can number, what may we not expect to hear from secluded villages, churchified towns, and cathedral cities?]

**LINCOLN, Mint lane.** Mr. Craps baptized five disciples of Jesus Christ, June 3. One had long sat under the sound of the gospel, and had near relatives in this church. Three of them are teachers—two of them had been scholars. The other was a much-esteemed local preacher among the Wesleyans, who stated on the edge of the water, before several of his Wesleyan friends who were present, the reasons why he was about to take this step. The Scriptures, he said, had been carefully, not hastily, studied on the subject, and he had been led by them to this conclusion. The newly-baptized were received in the afternoon, and sat down with us at the Lord's table. It was a happy day.

H. B.

**CRANFIELD, Beds.**—On sabbath-day, June 3, four disciples of Jesus were immersed on a profession of their faith in Him, at Ridgmount, by brother Gate, of Keysoe. Three of these were brothers, and were formerly churchmen. May they hold on in their pilgrimage till they reach Mount Zion, which is above.

T. L.

**DOWNHAM MARKET, Norfolk.**—Three followers of the Holy Saviour were immersed on a profession of their faith in Him, by Mr. Bane, on the 6th of May. Two were a mother and her daughter.

G. P.

**TROWBRIDGE, Bethesda.**—The ordinance of believer's baptism was administered by our pastor, Mr. S. Walker, to ten persons, on Lord's-day, May 27. Two of the candidates had been Independents—one, a lady, who came a considerable distance to be immersed, continues a member of an Independent church. Among the candidates we had the blooming youth, and the man of hoary hairs. About a year ago, the wife of one of the candidates followed her Saviour's example in this ordinance, and she has since passed into the heavens to join the church triumphant, before the throne of the Eternal. As he has followed her into the liquid tomb, may he follow her to the glorious throne of the Redeemer! (Rev. iii 21.)

**PENZANCE, Cornwall.**—Mr. New baptized four believers, on sabbath evening, May 27, after a discourse, peculiarly interesting and impressive, by the author of "The Scripture Guide to Baptism"—Mr. R. Pengilly, formerly of Newcastle-on-Tyne, from "What mean ye by this service?" Our place of worship was crowded by an attentive auditory, and we hope that the effects of this service will be seen. The Lord is greatly blessing the ministrations of our pastor. One fact connected with this service must not be omitted—one of the candidates was the youngest daughter of Mr. Pengilly. Three more were baptized June 3rd. All these were added to the church. W. A.

**GREENWICH, Bridge-street.**—Our first baptism in our new place of worship took place on Thursday evening, May 31, when brother Allen, of Cave Adullum, gave an address, and our pastor, Mr. Gwinnell, immersed sixteen willing converts to the blessed Redeemer. Among these were a son and a daughter of an aged minister. These, with four from other churches, were added at the Lord's table next sabbath-day, our pastor, as usual, briefly relating the christian experience of each of the candidates for our fellowship. J. T.

**SWANSEA, York place.**—On Lord's-day, June 8, eight believers gave testimony of their love to Jesus by following him in his instituted ordinance of baptism. We have had twenty-four added to the church from the sabbath-school, during the past year. On the following day the children belonging to the three English chapels, upwards of a thousand, took tea together, so that we spent two very happy days.

**WATERFORD, Ireland.**—On the 17th of May, a young lady was baptized in the baptist chapel in the above city, by Mr. Berry, of Abbeyleix, after a very suitable and scriptural address by Mr. Milligan, of Dublin. The baptismal service was solemn and interesting, and some members of the Society of Friends were present.

**IPSWICH, Turret Green.**—On the first sabbath in June, our pastor baptized five candidates on a profession of faith; four of the number were admitted into church-communion. One, a teacher connected with an Independent place of worship in a neighbouring town, after submitting to the ordinance which he considers ought to precede admission to the Lord's table—returns to unite with the church with which he has previously worshipped. On the same day, ten individuals were baptized in the river Orwell, with the particulars of which I am not acquainted. A large concourse of people were congregated to witness the interesting spectacle. G. R. G.

**DOWLAIS, near Merthyr Tydvil.**—On Lord's-day, June 20, after a sermon by Mr. John Jones, late of Birkenhead, (now pastor of Hebron, which is a branch of Caersalem) Mr. W. R. Davies, pastor of Caersalem, delivered an address by the water side, and then immersed eleven candidates, all of whom have subsequently been added to the churches. The chapel was densely crowded by an attentive audience, who appeared to be deeply impressed with the proceedings. It was a season of refreshing, and we hope much good will result. S. W. K.

**SHEFFIELD, Eldon-street.**—Mr. Horsfield, our minister, preached in the morning, and in the afternoon, and Mr. Ingham immersed five candidates in the public baths, on Lord's day, June 8. Among the candidates were a husband and wife—an aged disciple of 84 years who had long loved the Saviour, and in contrast with him a youth who has been early brought to love and follow his Lord. We distributed some of the tracts you sent us, for which we send our thanks. E. L.

**ASHVOND, Kent.**—On sabbath evening, April 1, after a discourse by our pastor, Mr. Clarke, Mr. Scott of Braybourne, baptized two candidates—one of whom, for about twenty years, had been converted to Christ, but hesitated to keep this command. They were added on the following sabbath, with the wife of the other candidate, a sister dismissed to us from Newcastle-on-Tyne. J. L.

**SUTTON-IN-ASHFIELD.**—Four believers, two of each sex, were baptized in the General Baptist place of worship here, May 20. Brother Shaw, of Lenton, preached. One is a teacher. J. E.

**DEVONPORT, Morice Square.**—Mr. Horton immersed thirteen candidates, May 27, eight of whom were under twenty years of age, and seven of them were connected with the sabbath-school.

**LINCOLN, near Todmorden.**—Early in the morning of the first day of the week, (May 27,) three believers put on Christ by baptism—two were from the sabbath-school. R. I.

## BAPTISM FACTS AND ANECDOTES.

AUSTRALIA—*Baptizo and Bapto*.—Mr. Lewis of Llanthwy, directs our attention to the report copied from an Australian paper of a baptism in that country, in our May number, page 191. The writer of that paper says that the same word as in Matt. xxviii. 19, 20, is translated "baptizing" is in Luke xvi. 24, and John xiii. 26, rendered "dip," and "dipped." Now *bapto* is the word used in Luke and John, and *baptizo* in Matthew. Mr. L. further remarks that *bapto* is "a word different from that in the commission. *Bapto* is never applied to the ordinance of baptism." But Mr. L. is not quite correct in saying "different from," if by that he would be understood as saying entirely distinct from. For *baptizo* is derived from *bapto*. That distinguished Greek scholar, Dr. Porson, told Dr. Newman that *baptizo* is not weaker than *bapto*; and that it also means "dipped" any one may be satisfied by examining 2 Kings v. 14 in the Septuagint, which our readers are aware is a Greek version of the Old Testament. The fact is the report we copied appears to have been written by a reporter for the paper, and is upon the whole a good one, and

though perhaps not critically correct, yet we did not feel it within our province to alter it.

"GEORGE KING," *to wit?*—"I am glad in being able to inform you that the sale of your periodicals is still increasing here in this populous village, where, before I came, I know not that any such publications were taken at all. By patience and perseverance I hope to be able to extend the sales yet further, and I feel bound to do so, especially of the *Reporter*, as it was through reading the discussion between Mr. Harbottle and "George King" in its pages that I became a decided baptist. A. B.

A SCRIPTURAL ARGUMENT FOR GODFATHERS.—A clergyman at Bangalore in advocating the system of having godfathers at the christening of infants appealed to scripture in defence of the practice. He quoted 1 Timothy i. and former part of the 2nd verse:—"Unto Timothy my own son in the faith." "If," said the reverend gentlemen, "Timothy was Paul's son in the faith, then Paul must have been Timothy's father in God, alias his Godfather!"

*Oriental Baptist.*

## RELIGIOUS TRACTS.

TRACTS FOR THE RICH—MONTHLY TRACT SOCIETY.—This was a wise and happy thought. How ingenious is christian love in its devices for doing good! Many pious persons had long seen and felt how difficult it was to get at the "mighty and noble" of our land with the gospel of Christ; for in many cases, such persons had surrounded themselves by circumstances which precluded all access to their halls and their hearts. This idea then, was a happy one. "The object of this Society is to bring the important subject of personal religion under the consideration of the nobility and gentry of our country. For this purpose, suitable tracts are prepared, which, from their appearance and contents, are calculated to interest and impress the parties whose benefit is sought. Since the formation of the society nearly one million of tracts have been circulated among the higher classes of the community. During the past year about 140,000 have been issued, nearly 80,000 of which number have been sent through the post to various parts of the country, and to the English gentry on the Continent, in France, Belgium, Germany, and Holland. 3000 tracts, addressed to the bereaved, have been sent during the

past year to persons called, in the providence of God, to sustain the loss of friends and relatives by death. Many interesting and striking instances of good have, through the blessing of God, resulted from the labours of the society. The committee have succeeded in obtaining two suitable tracts on the subject of the sabbath; have distributed 30,000 in London and different localities in our country, as well as on the continent. The committee feel anxious to extend the circulation of their publications to many dark parishes in England, which they have been obliged to neglect through want of funds.

## APPLICATIONS FOR GRANTS.

GLAMORGANSHIRE.—I have been for many years a constant reader of your *Reporter*, and have observed that you are in the habit of making grants of tracts. Providence having now removed me to this place, which is one of a number of small villages situated to the westward of Swansea, called the Gower, I have thought a few tracts might be useful. English being the only language spoken by the inhabitants of this region, accounts in some degree, for its being in a great measure, neglected by every denomination of dissen-

ters. and almost altogether by the baptists. Although from the ancient remains of a chapel in one of its secluded valleys, as well as from authentic history, we learn that it afforded an asylum to baptists when they dare not assemble in more conspicuous places. Lately we have had preaching every sabbath afternoon, at a village called Black Pill, in a private house, and in the evening at Norton, not altogether, we trust, without marks of Divine approbation. A small church has been formed at Black Pill, and we have had several immersions lately. A few converts from our Independent and Wesleyan brethren have been the means of exposing us to no small degree of persecution. Still, some of the people are anxious to know what this sect, so much spoken

against; have to say for themselves, and I know of no better way of gratifying them than by the distribution of tracts. If you would be kind enough to assist us in this (as we are few and in humble circumstances) you would render the baptist cause here a great service. J. E.

DEVONSHIRE.—I should be thankful if you could make me a grant of baptism tracts, as I have none left, and we are too poor to purchase any. Those you sent before, which I distributed, were, I believe, useful in many instances. W. O.

The Applications from Newton Abbot, Carmarthen, and Toddington, are waiting for proper directions. See the foot of last page of *January Reporter* for directions.

DONATIONS in our next.

## SABBATH SCHOOLS AND EDUCATION.

SHEFFIELD.—Whit Monday was as usual at Sheffield—

—“the happy day,  
The choicest of the year.”

The morning was beautifully fine, filling many a youthful heart with gladness. The *Union Schools* met in front of the Corn Exchange, and after singing some verses in the Old Hundredth tone, they proceeded to six chapels, where suitable addresses were delivered by ministers previously appointed. The branch schools belonging to this union met at Loxley chapel and Birley Carr, and were also suitably addressed. In the afternoon the Annual Meeting was held in Queen-street School-room. The beloved and venerated James Montgomery, presided. The Reports stated that there are in the schools of this Union—Scholars 3,851, of these 1064 are above fourteen years of age, 624 are in infant classes, and 78 members of churches.—Teachers, 1,032; of which 523 are known to be members of churches. The reports spoke also of general improvement. The meeting was afterwards addressed by Messrs. Muir, Larom, Wright, Horsfield, Leader, senr., and Waite, who is training a large class in his method of psalmody. The proceedings were altogether of a very interesting character.—The *Wesleyan* schools, composed exclusively of the schools belonging to that body, met as before, in front of the Wesleyan College, which is at a short distance from the town, when, after singing some verses accompanied by the brass band belonging to the students, they proceeded to the several chapels, where suitable addresses were given.—The schools belonging to the *Established Church, the Catholics, and the Unitarians*, each had

similar services in connection with their own places. But there was one new feature in the scene this year which deserves to be mentioned. For some time past the Rev. John Manners, M.A., and his friends, have been indefatigable in their exertions amongst the children of the poor, and they have commenced a *Ragged School*, and on this day they too assembled, not in the school, but at the residence of that gentleman, where they were regaled with buns, and allowed to enjoy themselves in the garden and grounds, and a very interesting sight they presented, and no doubt they will long remember the day. E. L.

### HYMN,

BY JAMES MONTGOMERY,

For the Sheffield Union, 1810.

THE morning stars in concert sang,  
When God created heaven and earth;  
And earth and heaven with music rang,  
When angels hail'd Messiah's birth.

From Eden, to the King of Kings,  
In sixless man's primeval days,  
The voices of all living things,  
All nature's sounds, were notes of praise.

When Adam by transgression fell,  
Concord to dissonance was changed,  
And strife, the element of hell,  
The young world's harmony deranged.

Nor ever, since his sabbath-rest,  
When the Great Maker from the skies,  
His finished works beheld and bless'd,  
Have songs of glory ceased to rise.

Where two or three in union meet,  
Or thousands throng the house of prayer,  
Heart-melodies, thanksgivings sweet,  
And faithful vows are offer'd there.

Such from our Sunday-schools ascend,  
Such to this Pentecost we bring,  
With one accord in spirit bond,  
And with one voice hosanna sing.



BURNLEY, *Lancashire*.—We do not usually insert reports of sermons, but we have made the following an exception to that rule. On Lord's-day, June 10th, two sermons were preached in the General Baptist chapel, Burnley-lane, on behalf of the sabbath-school, by Mr. Horsfield, minister of Byron-street chapel, Leeds, when the very liberal sum of £43 10s. 10d. was realized. Surely, when our circumstances are considered, this may be regarded as a striking proof of the efficacy of the voluntary principle, and show the supporters of the Education Scheme that we can do very well without the help of state grants. And at Shore, a village near Todmorden, after sermons by the minister, above £25 were collected—pleasing indications these that sabbath schools are duly appreciated in Lancashire.

W. J. W.

CARDIFF UNION.—What is called Whit-Monday is our day for gathering. The weather, which had threatened to disturb us, was favourable. The children of the

various schools met first in the Square near the Town Hall, at 2, p.m. Having paraded the town, the scholars were led up to an adjoining hill, commanding a delightful and romantic view of the country around, and the wide ocean beyond, on which vessels were seen sailing to and fro. The children then separated into parties for relaxation and amusement. Again they were gathered and refreshments given. On returning, we called at the house of the proprietor of the hill, to return him our thanks for the excellent accommodation he had afforded—singing hymns and pieces. The children were then admitted to the lawn and gardens of this gentleman's house, singing as they passed along. Each school then returned to its own room and partook of tea and cake, after which, addresses, praise, and prayer, concluded the joyous day.

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

A JUNIOR TEACHER.

## INTELLIGENCE.

### BAPTIST.

#### THE ENGLISH BAPTISTS AND OPEN COMMUNION.

At page 239 of our last, we adverted to the following letter. As we then said, it is rather singular that this remarkable and important communication should only reach us from the United States!

*London, November 29, 1848.*

DEAR SIR,—Allow us to unite in thanking you for the letter which you have addressed to one of our number, in reference to the practical effects of the custom of many baptist churches in this country of receiving pious pædo-baptists at the Lord's table. The course which you have adopted in asking for the information, raises you in our esteem; if this course were pursued in every case in which brethren entertain doubts of the propriety of the procedure of any of their fellow-disciples, it would conduce much to the advancement of truth and to the happiness of the churches.

We are the more gratified by your letter, as we are aware that reports have reached you which have astonished us by their want of accordance with any facts with which we are acquainted. We do not say that no such facts as are alleged have ever taken place, but we do assert that they have never come to our knowledge. Were things among us in such a state as some writers in your papers seem to suppose, we should lament it deeply, and should feel that we were exposed to an

accusation of unfaithfulness to high and holy interests committed to our charge.

That the immersion of believers is the only baptism instituted or approved by our Lord; that the observance of this ordinance is intimately connected with the purity of his churches and the prosperity of his kingdom; and that it is proper to avow this both verbally and practically, without disguise or reserve, are convictions which we entertain ourselves, and which we believe to be held as cordially by the baptist churches now as at any former period. It is our opinion indeed that a persuasion of the importance of just views of baptism is more influential now among the members of baptist churches than it was at the time of our entrance into the ministry. We have known many individuals who have in our judgment undervalued the institution; but to speak of it as a matter of small importance is less common now, we believe, than it was thirty years ago.

Interested as we are officially in the prosperity of our denominational societies, obstructions to liberality on their behalf have naturally engaged our attention. We have not found that their funds have suffered from the progress of open communion sentiments; but, though many strict communionists have subscribed to them liberally, it is our opinion that of late years the larger proportion of contributions have come from open communionists.

It is a remarkable fact that the best argumentative publications vindicating our

sentiments and practice as baptists, produced this century, have, generally speaking, been written by open communionists. Dr. Ryland was a decided open communionist, yet this did not hinder him from publishing his "Candid reasons why the baptists differ from so many of their brethren," &c. The venerable Mr. Iunis, of Edinburgh, author of "Conversations on baptism," and Dr. Cox, who answered Wardlaw, Ewing, and Dwight, have both spent their lives as pastors of open communion churches. Dr. Carson was a strenuous open communionist, both in theory and practice; yet, who has vindicated the immersion of believers, and none but believers, more forcibly than he? Mr. Pengilly, whose excellent guide to baptism our American brethren have circulated in the United States, and are circulating on the Continent of Europe, has also been throughout life an open communionist. A system sanctioned by the Rylands, Hinton, sen., Hughes, Dyer, and Carson, to say nothing of living men, can scarcely be thought to be the system to ruin our denomination.

Akin to this fact is another. Societies have been established within the last few years of a purely denominational character, and their originators have been open communionists. In 1840, the Bible Translation Society was formed, corresponding in character and origin with your American and Foreign Bible Society. The Provisional Committee by whose exertions it was formed, were all friends of open communion; and when it was instituted, the treasurer, the secretary, and three-fourths of its committee were of the same class. Another institution for the republication of the works of early baptists—the Hanserd Knolly's Society—formed in 1841, arose in a similar way. The Provisional Committee which brought it before the public were all open communionists; and open communionists have hitherto constituted a large majority of its council. If the founders of those two societies are to be reckoned foes to the baptist denomination, who, permit us to ask, are to be accounted its English friends?

A third fact we feel some diffidence in mentioning. We dare not advert to it in the spirit of self gratulation; but we must not omit to say, on this occasion, that if the number of persons baptized in congregations in which open communion is practised be compared with the number baptized where strict communion is practised, it will be seen that open communion does not practically lessen the number of observers of our Lord's command. There are a few associations in which all the churches are strict; and in these, as far as we have examined the returns, we do not find the number

baptized to be greater in proportion, than in those in which open communion prevails.

It accords with our experience as pastors to add, that many persons whom we have baptized, in all probability would never have been brought to investigate the subject, had not open communion brought them into connexion with us. This has been the case also with many of our ministering brethren. Conscientious pædobaptists have been led to worship with baptists, and after having had fellowship with them in ordinances respecting which they were of one accord, they have examined the ordinance of baptism, have been convinced, and have proposed themselves for immersion. Had they been repelled at first, they would have gone among pædobaptists, and would have been confirmed in their error. This is one reason why practically the number of pædobaptist communicants with our churches is very small. In some cases soon after the arrangement of admitting pædobaptists to the table has been made, it has ceased to be practically availing, all the pious pædobaptists in the congregation having been baptized.

While we write thus, dear brother, in answer to your inquiries, we beg you to understand that it is not by considerations derived from expediency or apparent tendencies that we have been led to embrace open communion sentiments, or that we think the propriety or impropriety of the practice can be determined. The great question is, what is the revealed will of Christ? If open communion be opposed to this, let it perish from the earth, however apparently beneficial its results; but if it be in accordance with his directions, let no man attempt to deter others from practising it, by terrifying them with representations of its supposed consequences.

We are, dear sir, your affectionate brethren,  
 JOSEPH ANGUS, Secretary Baptist Missionary Society.  
 F. THURSTILL, Secretary Baptist Irish Society.  
 E. SKEANE, Secretary Bible Translation Society.  
 J. H. HINTON, Secretary Baptist Union.  
 J. HODY, Secretary Stepney College.  
 W. GROSER, Secretary Board Baptist Ministers.  
 S. GREEN, Secretary Stepney College.  
 S. J. DAVIS, Secretary Baptist Home Missionary Society.  
 W. JONES, Secretary Hanserd Knolly's Society.

THE FREEWILL BAPTISTS of the United States are contemplating the publication of a Quarterly Review.

CANADA.—It is reported that Dr. Cramp has relinquished the editorship of the *Montreal Register*, a baptist paper, and is about to undertake that of the *Pilot*, a government paper.

BAPTIST NOEL.—The *New York Observer* states that Mr. Noel "is expected soon to arrive in this country"—that is, in America.

LYNN, *Stepney Chapel*.—Lord's-day, June 10, was the seventh anniversary of our opening, when sermons were preached by Messrs. Aldis of London, morning and evening, Tindall (Wesleyan) in the afternoon; and on Wednesday following by Messrs. Elven of Bury St. Edmunds, and Sherman of London. On Thursday morning, a public breakfast was held in the vestries, when addresses were delivered by Messrs. Wigner, Elven, Griffiths, Sherman, and the two Wesleyan ministers stationed in Lynn. On Thursday evening, a public tea meeting was held in the Temperance Hall, when upwards of 500 friends sat down to tea, gratuitously provided by the ladies. After tea we adjourned to the chapel. George Overden, Esq., of London, presided. The pastor read the Financial Report and the Cash Account, and then announced the pleasing fact that the debt was entirely extinguished, and a surplus sufficient to cover all expenses. This announcement was received with joy and gratitude. A hymn of praise was sung, and the pastor presented thanksgivings to God who had crowned their efforts with success. Brethren Pike and Dawber of Wisbech, Bane of Downham, Griffiths of Necton, Hardcastle of Lynn (Wesleyan Association), Harcourt of Sutton, Graves of Northwold, Elven of Bury, and Keed of Lynn, addressed the meeting with undiminished interest to its close. The building was opened in June, 1841; is freehold property, and will seat 1000 persons; the sum total of expenses incurred amounted to £2,829 3s. 1½d. In Nov., 1844, the money then due was called in; we wished to avoid a mortgage, and obtained money on loans free of interest, on condition that efforts were made to reduce the debt. Since that period up to November last, nearly £000 had been raised; and then the pastor proposed a final effort to remove the remaining debt in six months. The church and congregation took it up with commendable unity and zeal, and the result is the extinction of the whole debt, and at a period of the deepest depression of trade which the town and neighbourhood have known for many years. In addition to this noble effort, the people, appreciating the efforts of their beloved pastor in this business, resolved to present him with some token of their confidence and love, and at the same time present to the pastor's wife, a token of their regard for her. Mr. Kerkham, the senior deacon, rose in the name of the church and congregation, presented Mr. Wigner with a beautiful gold watch and neck-chain, and Mr. Baker, another deacon, presented Mrs. Wigner with a very elegant skeleton time-piece, accompanying these presents with the following memorial engrossed on parchment.—“*Memorial*. In commemoration of the

presentation of a gold watch and chain to the Rev. John Thomas Wigner, by the members of the baptist church and congregation in Lynn, and of the building finance committee, on occasion of the complete extinction of the debt on Stepney chapel, and in token of their ardent attachment to his person and ministry; of their high esteem for his christian character and pastoral devotedness; and of their especial gratitude for his sterling integrity, unwearied diligence, and cheerful assiduity as secretary of the finance committee, by which, under God, the chapel debt has been so speedily, pleasantly, and entirely removed. And also in commemoration of a skeleton time-piece, presented at the same time and with the same feeling of regard to Mrs. Harriet Louisa Wigner, for her cordial and earnest co-operation in the attainment of the same object, as also her disinterested labour for the welfare of the church under her husband's pastoral care.

Signed on behalf of the whole,  
 FRAS. KERKHAM, Treasurer.  
 R. S. BAKER, Secretary  
 GEO. OVERDEN, Chairman.  
 Lynn, June 14, 1840.”

Thus closed a series of deeply interesting and profitable meetings in which much of the presence of God was felt, and which, in their temporal results, proved what can be done on the voluntary principle where the people have a mind to work.

MIDLAND BAPTIST ASSOCIATION.—The annual meeting was held at Cannon-street, Birmingham, May 20th and 30th, Brother Swan, Moderator. The association was formed at Warwick, March 4th, 1655, and now includes twenty-five churches. Various resolutions were passed, amongst them those proposed by brother Thomas Morgan, senr.:—1. “That all the churches observe the second Monday evening in each month for united prayer to God for their revival and prosperity.” 2. That the pastors of the churches arrange for the interchange of services, and that the churches promote this effort to fraternize and cooperate. 3. That the churches cordially welcome such of our esteemed and venerated brethren as may feel inclined to pay them visits.”—Sermons were delivered by brethren New, and Wright of Coseley, and an address “on Spiritual Mindedness,” by brother Pitt, late of Ashton. The circular letter was written by brother Hossack of Stourbridge. The new church at Toll End, near Dudley, was added. The number of baptisms reported was 105, but three of the churches omitted to send statistics—Clear increase, 48. The next annual meeting to be held at James-st., Wolverhampton, on Tuesday and Wednesday in Whitsun week, 1850. Brethren Roe, Voller, and Hossack, to preach, and brother New to write the Circular Letter. W. H.

**IRELAND, Waterford.**—The annual meetings of the Southern Association, were held in Waterford, on the 16th, 16th, and 17th of May. The 16th, two addresses by Mr. Berry, of Abbeyleix, and Mr. Brown, (schoolmaster,) of Waterford. On Wednesday evening, a sermon by Mr. Young, of Cork, which was well adapted to the present state of the churches, and was delivered with much earnestness and solemnity. On Thursday evening, four addresses—by Mr. Young, on "The church qualified and called to labour for the conversion of sinners:" by Mr. Wilsboro of Athlone, on "The pressing necessity for, and the peculiar advantages of, individual exertion for the salvation of souls:" by Mr. Berry, on "The encouragements to individual effort in seeking to save souls:" and by Mr. Milligan, of Dublin, on "The connection between labour, prayer, and success, in endeavouring to convert sinners." The services were, on the whole, well attended, although the weather was generally unfavourable. The brethren met for business and mutual improvement on the morning of each day, and we trust much good was accomplished by the services.

**EXTRAORDINARY SERVICES, Birmingham.**—These services commenced agreeably with the recommendation of the Baptist Union, on Lord's-day, June 10th; Brother Stokes supplying that day at the New Circus Chapel, delivered two able discourses from Isaiah xxxii, 15, "Until the Spirit be poured upon us from on high," &c. United services were held on succeeding evenings of the week at Henegue-street, Mount Zion, and Cannon-street chapels. Prayers were offered, or addresses given, by brethren Morgan, senr.; Pitt, late of Ashton; Hull, late of Watford; Walsall, late student at Bradford; Sanders, late of Sidney; Taylor; Mackay, of Scotland; Daniell, Swan, Roe, and Harwood Morgan. The meetings were well attended, the divine presence enjoyed, and the brethren hope much good will result from them.

W. H.

**PEMBROKE DOCK, Bethel Anniversary.**—We had a public tea-meeting in our market-place, June 18th, from whence we adjourned to our chapel to hold a public meeting. Our sermons were preached on the 17th, by brother Williams of Walsall, and Evans of Swansea. We have paid off £100 last year.

**PONTYPOOL BAPTIST COLLEGE.**—The former and present students held a social breakfast party, a short time ago, and took steps for securing a permanent increase of income to the funds of the institution—a very laudable and praiseworthy undertaking.

**IRISH EMIGRATION.**—A baptist missionary in the North of Ireland says, "Nearly half our members are gone—others are going. We shall be reduced to a small number."

**RECENT ORIGINATIONS AND RECOGNITIONS.**—*Mr. W. Solomon*, at Toll End, Tipton, near Dudley, May 20th, when brethren Voller of Princes End, Wright of Coseley, Swan of Birmingham, Williams of Walsall, and Rogers of Dudley, conducted the proceedings, which were of a serious and impressive character.

*Mr. J. W. Lance*, at Houghton Regis, Beds, May 17th. Messrs. Davies of Luton, Gould of Dunstable, Hiron of Luton, Fuller of Evesham, Russell of Greenwich, Andrew of Woburn, (Ind.) conducted the various services. This church originated in the labours of the author of "Pilgrim's Progress."

**ASSOCIATION REPORTS.**—*We shall esteem it a favour if Secretaries will kindly favour us with a copy of their Annual Reports, as soon as printed. Brief statements in writing by post, containing an outline of the proceedings and statistics, would also be very acceptable, from any friend competent to supply them, and as early as possible.*

#### MISSIONARY.

**CALCUTTA—Arrival and Departure of Missionaries.**—We are happy to announce the arrival in the *Cato*, from Boston, of Mrs. Brown, wife of the Rev. N. Brown, of the American Baptist Mission at Sibsagor in Assam, and of the Rev. Messrs. Moore and Van Meter and their wives, intended to strengthen the Mission in Arracan, and the Rev. Mr. Benjamin and his wife, who will join the Mission in Tavoy. May their lives and health be long preserved, and their labours be greatly blessed.—Rev. M. Bronson and Mrs. Bronson and children, and also Mrs. Cutler, all of the Assam Mission, have been constrained through ill health to leave their stations for a season; they sailed for America in the *Cocquimbo* about the middle of last month.

**MAULMAIN BAPTIST ASSOCIATION.**—The Association numbers *fourteen churches*, only two of which are Burmese, and the rest Karen. The whole number of members in good standing, as far as could be gathered from the Reports rendered, is *one thousand and fifteen*, and the whole increase during the year is *seventy three* members. Besides these, we have reason to believe that there are others to be added, but we know not the exact number, as the statistics from some of the churches have not yet been received. Thus have we reason to rejoice that the Lord is still with us, making his word effectual to the salvation of precious souls. [We have a copy of an interesting letter from captain Milbourn, of the *Dove*, to his parents in Newcastle, for which we have not room this month.]

## RELIGIOUS.

**MR. SHORE.**—The friends of Mr. S. have paid the costs, and he left the prison May 30th. The *Western Times* says:—"This gentleman having been released from gaol, did not feel it right to obey the 'monition' by which he is prohibited from preaching. Accordingly, he preached again to his faithful and attached congregation at Bridgetown, on Sunday morning last, (June 3,) at the risk of a second imprisonment, from which he could only be freed by a revolution in the law, an interposition of royal authority, or a promise never to preach again. Bishop Philpotts, then, has it in his power still to incarcerate Mr. Shore for life, as the law at present stands. The people at Totnes were not generally apprised of his intention to preach on Sunday, and the assembly, though tolerably numerous, was not much larger than usual. The reverend gentleman forbore to make the slightest direct allusion, in his sermon, to his own trials; but the subject chosen was appropriate to recent events."

**MR. NOEL.**—Various paragraphs have appeared in print respecting the movements and intentions of this gentleman. He was to preach at Surrey chapel, and at Mr. Evans's chapel—for the latter place some say he is in treaty. But the *Patriot* (June 11) observes:—"It is reported that Mr. Noel is in treaty for the chapel in Gray's-inn-road, at present occupied as a licenced Episcopal chapel by the Rev. Thomas Mortimer. We hear also that the hon. and rev. gentleman is engaged upon a work in which he will develop his views on the subject of baptism." A few weeks ago Mr. N. wrote a letter to the bishop of London, boldly telling him that he had just preached at Weigh-house chapel, and partook of the Lord's-supper with the church meeting there, and that he will do anything else that his lordship thinks will make him a complete dissenter. But he declares he will go to prison all his days sooner than renounce his office as a minister of Christ's gospel. Will the bishop touch *him*? We shall see.

**EPISCOPAL INTOLERANCE.**—Mr. Mortimer, who is an evangelical clergyman, officiating at the Episcopal chapel, Gray's Inn Lane, built for William Huntington, has for many years allowed the place to be used for an independent missionary sermon. This year it was also allowed for the Wesleyans. But, behold, just before the times appointed, the my Lord Bishop of London forbids Mr. Mortimer from doing this. Mr. M. entreats, but in vain, for the bishop's mandate is peremptory! How do such men distort the fair features of christianity. Verily they will have their reward!

TWO MORE COLONIAL BISHOPS have been appointed—one, to be the Bishop of Victoria! (how odd, when Victoria is head over them all) and the other, Bishop of Prince Rupert's Land.

## GENERAL.

**AT HOME.**—The fine weather gives promise of a fruitful season. Trade continues good, and the country is peaceable. We regret to hear that in some districts cholera is re-appearing—temperance, cleanliness, and fresh air, are the best preventatives—a surgeon directly if attacked.

**ABROAD.**—What a spectacle has *France* presented to Europe during the last month in her unprincipled and scandalous attempt to thrust the Pope, and his cardinals, and priests, upon the Roman people, who have told England and France, in a noble public manifesto, that the priests have been their cleaving curse. Verily it seems like a judicial punishment for their attempt to thrust popery upon the island of Tahiti! War and confusion continue in various parts of Europe.

**CRUELTY OF WAR.**—The *Times* has published a letter from a British officer detailing the horrid carnage which followed on the route of the Sikhs. We cannot pollute our pages by inserting them. The wretch who could write such a letter, and glory in such barbarities, is unworthy of the name of an Englishman.

**ARBITRATION INSTEAD OF WAR.**—Seventy-nine voted for Mr. Cobden's motion, and 170 against. The discussion was of an interesting character, and will excite attention.

**THE IRISH CONVICTS.**—The sentence of death against O'Brien and others has been commuted for transportation for life. But O'Brien says this is not the law, and demands death or liberty!

**AGED POETS.**—William Wordsworth, the aged Poet Laureate, was presented at court to the Queen a few weeks ago. He is 79—Rogers and Montgomery 77—Quincy and Moore 70—and Joanna Baillie nearly fourscore.

**FATHER MATTHEW,** the apostle of temperance, as he has been called, has departed on his long-projected visit to the United States.

**THE EUSTON-SQUARE RAILWAY STATION,** which has been greatly enlarged, was opened to the public early last month. The larger Hall is one of the most spacious and splendid in the metropolis.

**PUBLIC MOVEMENTS.**—Above 1000 petitions signed by above 200,000 persons have been presented to Parliament in favour of peace and arbitration; and the questions of reform, retrenchment, and peace, have been discussed.

CALIFORNIA.—The latest American paper we have received, dated June 6, says that the last steamers bring intelligence that "there appears to be no limit to the amount of gold to be obtained." Lieutenant Deal had brought one lump of eight pounds troy. But writing paper was fifty cents per sheet, and the only law was Lynch law executed in the most stringent manner! A railroad from St. Louis to St. Francisco is proposed.

A TRAGEDY BY TRAGEDIANS.—At New York serious riots have taken place, and many lives lost, through the foolish and stupid prejudices of certain Americans respecting the merits of their tragedian, Forrest, in opposition to the English actor, Macready, who was then in New York.

THE MISCREANT who fired off a pistol at the carriage of the Queen when riding out in the park a few weeks ago, has been sentenced to seven years transportation.

THE INQUISITION HOUSE AT ROME has been carefully explored, and it is said that human remains have been discovered imbedded in masonry, and that kilns were found in which were layers of human bones!

WILD BEAST EXHIBITIONS.—A nephew of Mr. Wombwell was lately killed by an elephant at Coventry; and the arm of a woman at Birmingham was so lacerated by a lioness whose paw she persisted in stroking, though warned, that it had to be amputated.

UNITED STATES.—At St. Louis, a fire, which broke out May 17th, destroyed half the city, thirty steam-boats, and numerous small vessels.—New Orleans after suffering from cholera, is now flooded by the Mississippi. The city lies below the high water level of the river.

GREAT WORK.—The immense Tubular Bridge over the Menai Straits has been floated safely into its position.

## MARRIAGES.

May 17, at Charles-street baptist chapel, Leicester, by Mr. Lomas, Mr. Henry Gisborn to Miss M. Thornton.

May 24, at the General Baptist Tabernacle chapel, Praci Street, Paddington, by Mr. Underwood, Mr. W. Kirkman of Heather, Leicestershire, to Miss Emma Wiloman, of Canterbury Villas, Paddington.

May 20, at Devonport, by Mr. Horton, baptist minister, Mr. W. L. Bate, to Miss E. Willson, both members of the baptist church, Morice square.

May 31, at Howard chapel, Bedford, by Mr. C. Morrell, baptist minister, Blunham, Mr. J. Smith of London, to Miss Mary Risley of Great Barford.

June 4, at the baptist chapel, Hastings, by Mr. Gray, Mr. W. Baker of Tonbridge, to Miss Lucy F. Skinner of Hastings.

June 7, at the baptist chapel, Lydney, Gloucestershire, by Mr. Elliott, Mr. E. Park, to Miss A. Trotter, only daughter of Mr. John Trotter, formerly of Coleford.

June 12, at Mount Zion baptist chapel, Birmingham, by Mr. Roe, Mr. Doidge, to Miss Griffiths, eldest daughter of Mr.

Griffiths, a deacon of the baptist church, Heneage-street; and June 17, by Mr. Daniell, Mr. J. Metalf to Miss M. Sturch.

June 12, at Bond-street baptist chapel, Birmingham, by Mr. Hull, late of Watford, Mr. S. Smith to Mrs. S. Whitehouse; and Mr. J. Collins to Miss C. Jackson.

June 11, at Dover-street baptist chapel, Leicester, by Mr. Sutton, Mr. G. Needham, General Baptist minister, Derby, to Miss M. A. Boot, of Leicester.

June 15, at the baptist chapel, Wellington, Somerset, by Mr. Baynes, Mr. W. D. Horsey to Miss E. Gay.

June 19, at the baptist chapel, Mill-street, Evesham, by Mr. Fuller, Mr. C. Ashbury, to Miss Sarah Beesley.

At Stepney Chapel, Lynn, by Mr. Wigner, baptist minister, Mr. J. N. Stanton, to Mildred, only daughter of Mr. W. Brown, both of Lynn, and members of the baptist church. [No date.]

At the baptist chapel, Downham Market, Norfolk, by Mr. Bane, Mr. L. Thorpe, to Mrs. E. Reeder, both of Marham. [No date.]

## DEATHS.

Feb. 18, aged 74, Mrs. Cummins, above twenty-four years a consistent member of the baptist church, South Shields. She was punctual at public worship, though suffering from indirmities. For some time doubts and fears disturbed her, but faith in the mighty Saviour brought peace at last.

April 26, at Stafford, after a protracted illness, Mr. Robert Silvester, one of the deacons of the Independent church. Forty

years ago, he cast in his lot with a little company of despised dissenters; proved, through a long life, an earnest nonconformist and a liberal politician; was a liberal supporter of all benevolent institutions; and had a house ever open to the servants of his Lord and Master.

May 18, aged 92, Mrs. Elizabeth Hooper, a valuable member of the baptist church, Saltash.

April 29, at Brierly Hill, near Dudley, Mr. Millichap, a deacon of the baptist church, Brettle Lane, who was proceeding as usual on sabbath morning to the meeting-house, when, feeling unwell, he called at his brother's house, sat down, and began to converse, but he became worse, and in a few minutes expired! Mr. M. was of middle age, and much respected by his friends and brethren.

May 9, at Saratoga Springs, after an illness of four days, Rev. Francis Wayland, sen., aged 77 years. Elder Wayland was a native of England, but had been for many years in the U. S., extensively and favourably known as pastor of the baptist churches, in New York, Troy, Poughkeepsie, Saratoga, and other places.

May 10, in his 91st year, Mr. William Cook, "an old disciple," and a very excellent christian—a member of the baptist church, Morice Square, Devonport.

May 12, Mary Alice, aged 15, eldest daughter of Mr. Thomson, baptist minister, Hull. Her affliction was severe and protracted, but was graciously sanctified to the good of her soul. Her father improved her death before a large and deeply affected audience.

May 17, at Halton, near Leeds, in her 58th year, Mrs. Dove, wife of Mr. W. Dove. She was a member of the Wesleyan Methodist Society for thirty-eight years, and a valuable class leader upwards of twenty years. Her affliction was severe and protracted.

May 17, Hannah Booth, wife of the Rev. J. Davis, baptist minister, Arnsby, Leicestershire.

May 22, Joseph James; and on May 24, Phebe, the only son and youngest daughter of Mr. P. Bury, of Lower Broughton, Manchester, deacon of the baptist church, Salford.

May 24, at Romsey, Sarah Sherry, aged 91. She was a member of the Abbey Chapel church in that town fifty-one years, and was carried to her grave by six of her grandsons.

May 25, at his residence, 81, Hatton-garden, Mr. James Muston, aged 78, deeply regretted by his family and friends, and beloved by all who knew him. He was for very many years a deacon of the Independent church in Fetter-lane, London.

May 26, at her residence, Portland-terrace, Southampton, esteemed by all who knew her, Sarah Draper, widow of the late Rev. Bourne Hall Draper, for many years the respected pastor of the baptist church in that town, and author of several pleasing and instructive books for children.

May 26th, suddenly, at Moate, Ireland, Mrs. Jones Adamson. She had passed above threescore and ten years in this vale of tears, and had long been an exemplary christian

woman. Her husband, a deacon, and the church at Moate, will sustain a great loss in her removal.

June 2, aged 23, Ann Waddington of Loughborough, once a scholar and then a teacher in the sabbath-school, and afterwards a member of the baptist church, Sparrow Hill. She was married in October last with every prospect of domestic happiness, but she calmly and cheerfully gave up all that she might go and be with Christ, which is far better, exclaiming "I have no fear of death now, I had once, but Jesus has taken all fear away. I am quite happy."

June 2, at Macclesfield, Mrs. Martha Naden, a member of the baptist church, Brook-street, who during a long affliction was sustained by the promises of the gospel. Jesus was all in all to her.

June 7, at Bristol, aged 77, Mrs. E. Herbert, late of Garway, Herefordshire, who was united to the baptist church at Broad Oak, Herefordshire, in 1803, and for 40 years, through much infirmity and suffering, maintained a steadfast confidence in the Saviour, and died in peace.

June 8, at Bildstone, Suffolk, aged 40, Mr. J. Campbell, formerly of Abergavenny, and late minister of the baptist chapel in Bildstone, after long affliction.

June 10, Mr. F. Riley, aged 26, eight years a member of the General Baptist church, Halifax. He died resting on the Rock of Ages.

Lately, at Bracknell, Berks, aged 72, Elizabeth relict of Mr. Mark Bartlett (see *Reporter* April 1848.) Her parents attended on the ministry of the late Rev. W. Romaine, and entrusted the education of their daughter to a pious governess, who was instrumental in leading her pupil to Christ, and at sixteen years of age she was baptized and joined the baptist church under the pastoral care of Mr. Austin. During the whole of her long life, she was diligent in attending the means of grace, and adorned the gospel by her consistent conversation before her friends and her family. The Lord did not forget or forsake her in old age. She died full of peace and hope.

The past month has closed the earthly career of several distinguished persons. Marshal Bugeaud, in Paris, of cholera; usually called "the Butcher," for his ferocious conduct in Algiers; a man more likely than any, when living, "to wade through slaughter to a throne."—Lady Blessington, also at Paris, an English lady, distinguished alike for her beauty and literary accomplishments.—Sir Edward Knatchbull, long known as a high tory member for Kent.—The Duke of St Albans.—The Earl of Thunet, the last of his line.—Sir B. D'Urban, late Governor at the Cape, and Madame Catalani, at Paris.

THE  
BAPTIST REPORTER.

AUGUST, 1849.

THE BAPTIST ANNIVERSARIES—1849.

GENERAL BAPTIST ANNUAL ASSOCIATION AND PUBLIC MEETINGS.

THE yearly meetings of this section of the baptist body are held, not in the metropolis, but in the various districts where the churches composing it are located. Occasionally they are held in London—upon an average, once in eight years—but when held there they are not so well-attended as in the provinces. This year—the eightieth of the “New Connexion”\* they were held in the spacious chapel in Archdeacon Lane, Leicester. The fine weather, and the “rails” brought together a large company, though many agricultural friends were prevented by that which induced others, for they must needs “mako hay while the sun shines.”

The business commenced on Monday evening with the “Arrangement Committee,” who made out the “Order of proceedings.” On Tuesday morning, at ten, after singing and prayer, Mr. T. Stevenson, minister of the place, presided, and letters and statistics from the churches were read (with the interval for dinner,) till 3 o'clock, p. m. When brother Amos Sutton of Dover Street, Leicester, and formerly missionary in Orissa, was elected chairman, and brother Cheatle of Birmingham and Scott of Norwich, moderators—brother Underwood of

Paddington acting as secretary. In the evening, a business-meeting of the committee and friends of the College was held on the premises in Spa Place—a public prayer-meeting for the revival of religion being held at the same time in Archdeacon Lane.

On Wednesday morning at seven o'clock business proceeded, and after breakfast (which with tea was supplied in the adjoining spacious school-rooms) until ten o'clock, when the names of representatives were called over and the friends separated, to re-assemble at eleven, when brother John Stevenson of Borough Road, London, delivered, with his wonted energy, a very pungent discourse from 2 Cor. iv. 13, which was heard with earnest attention by a large auditory.

In the afternoon, a business meeting of the committee and supporters of the Foreign Mission was held at Friar Lane chapel. At the same time, a public meeting of the General Baptist Home Missionary Societies was held in Archdeacon Lane chapel, Mr. J. F. Winks in the chair, when the secretaries of the district committees read their reports and cash accounts, and the ministers from the various stations addressed the assembly, detailing many gratifying facts. This meeting was one of the largest Home Missionary meetings ever held by the General Baptists, and was so well-sustained throughout, that the large

\* We could almost wish this term were dropped. It was first used to distinguish this body from the Old “Assembly of General Baptists,” most of the churches composing which had fallen into Arrianism or Socinianism.



congregation listened with unabated interest to the close, scarcely any leaving the place until the meeting terminated.

In the evening, the Foreign Missionary Society held its public meeting, our venerable friend, John Butters, Esq. of Spalding, in the chair. And although at the time a great attraction was presented by the ascent of a balloon, a very large audience filled the spacious place, who heard with much emotion and devout gratitude to God, the very encouraging report, which was read by the secretary, brother Pike of Derby, in his own peculiarly impressive manner. The usual speakers then addressed the meeting, which was protracted to a late hour of the evening—in this instance, rather too late.

On Thursday morning at seven, business was resumed, and several cases were disposed of. After breakfast, the names of representatives were again called over, and the College report was read. At this stage of the proceedings, brother Trestrail, secretary of the Baptist Irish Society, entered the chapel and took a retired seat, when brethren Winks and Burns moved and seconded, "That brother Trestrail be invited to take a seat next to the moderators." This was done amidst the applauses of the meeting, which afterwards agreed to allow Mr. T. half an hour of the afternoon to explain the objects and proceedings of the Baptist Irish Society. Various business occupied the attention of the representatives until half-past four p. m., when brother Trestrail was introduced by the chairman. Mr. T. having expressed his admiration of the orderly manner in which the business of so large an assembly had been conducted, said he had come to thank those members of the General Baptist churches who were regular subscribers to the Irish Society, and to tell them how their money had been expended. He had been happy to form their acquaintance, and he wished to extend it. Mr. T. then proceeded to interest

the audience greatly by the recital of numerous facts, until the time for tea; after which, from the pulpit, he again addressed a number of friends assembled in the gallery of the chapel.

In the evening, brother Kenney of Holbeach preached, with much precision and carefulness, a very scriptural discourse from Matthew xxiv. 14.

On Friday, at seven, a. m., business was resumed, which occupied the attention of the representatives until five o'clock in the afternoon, when, after addresses from the chairman and moderators, the association was dissolved.

Among the general business, was a proposal for sending a deputation with a memorial from this association to the contemplated Peace Congress in Paris, in August—Brethren Sutton, Wallis, and Winks, of Leicester; Stevenson, Burns, Pegg, and Underwood, of London; Baldwin and Mallet of Nottingham; Goadby of Loughborough; Mathews and Noble of Boston; Pegg of Derby; and Pike of Bourn. Mr. John Stevenson to write the memorial; the friends to pay their own expenses, and take with them any other brethren who may be disposed to accompany them.

The aspect of the churches as presented in their reports to this Association was, upon the whole, of an encouraging nature. As usual in a body composed of so many churches and members, there were a few cases of a painful character. The summary of statistical returns not being completed, we cannot state the general totals, but we apprehend that in consequence of revisions, separations, emigration, and no reports from certain churches, there will be found to be very little, if any, clear increase. In round numbers, we may however, put down as reported this year, about 100 regular ministers, 17,500 members, 1000 baptized, 22,000 sabbath-schoolers and 2500 teachers. The incomes of the various institutions cannot be ascertained until their printed reports appear.

## BIBLE TRANSLATION SOCIETY.

THE annual meeting was held on Wednesday, April 25, at the baptist chapel, New Park-street, Southwark; John Shoard, Esq., of Bristol, in the chair. After a hymn had been sung, and the divine blessing invoked on the proceedings,

The CHAIRMAN said, that the very title of the society seemed of itself to appeal to every christian mind for support, and therefore little explanation was required from him. It had now been in existence nine or ten years; its simple object was to sustain faithful and complete translations of the bible; and it was established solely in consequence of another great society (the British and Foreign Bible Society) having determined to withdraw its aid from those translations of the scriptures which were, what baptists considered, faithful and complete translations. He appealed to the meeting, therefore, to sustain the society, on the ground of the gratitude which they owed to God, who had given them in their own tongue his Holy Word: and he hoped they would not cease in their efforts, until every one who dwelt upon the face of the earth, should have in his own tongue the sacred oracles of truth.

DR. STEANE, the secretary, read the report, from which we extract the following:—"In the Sanskrit language the first volume of the Old Testament down to the end of the sixth of Joshua, was published at the end of November. A revised edition of the Sanskrit New Testament has advanced to the sixth of Luke. In Bengali the revision of the whole bible has advanced to the 18th chapter of 1st of Samuel; the reprint of the Bengali Testament has advanced to the tenth chapter of John, and will, Mr. Wenger says, "if life and health be spared, be finished in the present year. I have now before me," he adds, "the last sheet of a very large edition, 15,000, of the book of Acts, and the first sheet of a similar

edition of John." In the early part of the year, Mr. Leslie was enabled to bring to a close his revised, or rather, new translation of the New Testament into the Hindi language. Reprints of this, and also of the Hindustani, are now in the press. The following is a list of the Scriptures printed during the past year:—

HINDI, Deva Nāgrī Character—	
Testaments .....	Copies. 2,500
Daniel .....	1,000
KAITHI Character—	
Single Gospels .....	9,000
SANSKRIT, Old Testament, 1st Vol. ....	2,500
Single Gospels .....	5,000
BENGALI, Single Gospels .....	33,000
Psalms .....	5,000
Psalms and Proverbs ..	1,000
Total 59,000	

The number of scriptures which have been sent forth from the depository for distribution amounts to 48,157 volumes, the majority of them being single gospels. Towards these valuable results your committee have had the pleasure of granting two donations of £500 each. The report also stated that the committee had made a grant of £100, towards the expense of versions now in progress by the baptist missionaries in Western Africa. The receipts for the year amounted, altogether, to £1,472. 8s. 6d. A legacy of £200 (not yet paid,) had been left to the society by the late Mrs. Burls of Edmonton; also by a certain disposition of his property, made by Mr. Trotter of Coleford, the society is entitled to one-third of its proceeds, after his decease; and, finally, five shares in the Lancashire and Yorkshire Railway have been presented to the society by a lady. In terminating their duties, the committee commend the institution to the fostering care of the church, and of all who are concerned that the Word of God should be faithfully translated into the languages of mankind. They recommend to its supporters and friends the same "patient continuance in well-doing,"

as is needed to be exercised by the translators whom they assist in their toilsome work. And, on their behalf, they bespeak the continuous and believing prayers of the faithful, that, sustained and enlightened by the Holy Spirit, they may be enabled, as the result of their labours, to give to the nations the uncorrupted Word of God.

MR. F. TUCKER.

*Honourable Testimony.*—Having been permitted for a few months in India to look upon the translators at their work, it was very pleasant to him to plead their cause before persons who approved of the mode in which they performed it, and equally pleasant to plead the cause of a society which had rendered those translators such valuable and efficient aid. With regard to the need for some such society as this, there could be, among baptists, only one opinion. In reference to their own translators, let them read the close of the preface to Dr. Duff's "India and India Missions," or the close of one of the chapters of that beautiful book of Mr. Arthur, the Wesleyan missionary, entitled "A Mission to the Mysore," and they would at once see that there was no lack of real esteem for, and confidence in, their translators, on the part of brethren of other societies. Was he too late in casting a fresh wreath upon the many chaplets of christian esteem and love that adorned the bust of the lamented Dr. Yates? They had not lamented him too deeply. He happened to have lived side by side with Dr. Yates in Calcutta, and often was a visitor at the doctor's house; and almost always when he went, there were sure to be some oriental hieroglyphics before him, and the pundit stationed at his side. He had sailed with Dr. Yates, for the sake of health, down the Hooghly and back again, and as they lay under the awning of the steam-boat in that burning climate, he saw that the Greek Testament was his honoured friend's constant companion, whilst his talk was of moods,

and roots, and tenses, and derivatives. Calmness was his distinguishing characteristic; but it was not the calmness of stagnation, it was the steady continuous flow of no sluggish stream. Like some one else of whom it had been said—as the stars of the firmament, he was never in haste, and yet never at rest, but always talking of the glory of his creation. And this habitual calmness was not more the result of natural temperament than it was of a firm religious faith. He remembered one day leaning with him over the railing of the verandah, and talking with him about the unseen world—it was soon after the death of Pearce; and he remembered how he spoke of the joy with which a Lawson, a Penney, and a Pearce had carried to a Carey, a Marshman, and a Ward, tidings of the progress of the work they had loved so well. And now, too, he was gone, much to the sorrow and regret of all; but let them bear in mind that he also had carried fresh tidings to that unseen world, and communicated fresh joy to those who had gone before him; and that he had left a worthy substitute and representative behind him in the person of his beloved friend, Mr. Wenger.

*The Book for India.*—To translate the bible anywhere was a privilege, but in India, with the Shasters on one side, and the Koran on the other, was indeed the highest of privileges. Aye, the bible was the book for India. It was the book for the whole world, but pre-eminently so for India. It was sublime enough for the loftiest Brahmin, simple enough for the humblest Shoodra, and comprehensive enough for all. This was the book for India, where it was eagerly sought after and eagerly read, and was beginning to bring forth its blessed and appropriate fruits. Was not this reason sufficient for their going on in the work of translating the scriptures into the languages of India? But there was another reason. Was it perfectly certain that India would always continue under the power of Britain?

They had just heard of what was called "a glorious victory." Had they not heard before of something that looked very much like a defeat. They had had a Goojerat, but had they not also had a Chillianwallah? And was this the first time that the inhabitants of India had discovered that the power of Britain was not altogether invincible? Some years ago, when a rupture was threatened with France, and we were at war in China, the Burmese were ready to pour in upon India, from the south-east, the Nepaulese from the north, and the newly-conquered Affghans from the north-west, whilst little was the dependence to be placed upon the fidelity of the millions who surrounded the British population in India. Was it certain that a similar peril might not again occur? Was it certain that a much greater peril might not come? Was the whole earth at rest—were all our colonies so quiet, that India must needs be still? Or had our rule in India been so just, so disinterested, and so beneficent, that the Hindoo must needs bewail our departure? There was but one answer. None would deny that the day might quickly come, when the last European should be chased from the shores of India. Let us, therefore, prepare for that time, so that, if we were driven away from India, we might leave the bible behind. He spoke not of the lawfulness or of the unlawfulness of our wars in India; but where was the philanthropist, and where the christian, that could read those dismal stories without lifting his eyes to heaven, and saying, "Shall the sword devour for ever?" That glorious continent of India—did the Eternal make it that it might be one great battle-field? The Sutlej, the Chenab, and the Jhelum—did he create them that they might run with human blood? Did he pour from the "hollow of his hand" the mighty streams of the Indus and the Ganges, that man might dye them crimson with the life-blood of his fellow-man? O, surely no! Every

yearning of the human heart answered "No." Every utterance of the human conscience answered "No." And voices from revelation, from the judgment-seat, from eternity gave, in deep and solemn tones, their answer, "No."

MR. JOHN LEECHMAN, FORMERLY  
OF SERAMPOOR.

*Importance of Translations.*—From the beginning the translation of God's Holy Word had been one of the chief glories of the baptist missions, and many could remember the time when their translators rallied around them the interest, the affection, and the liberal aid of all classes of the christian community; and he knew no reason whatever, why this should not be the case still. In reference to their translations, there was no difference in them except that they were greatly improved. It had been his privilege to live under the same roof with Dr. Carey in India, and he had been a witness to the toils of the translators. He remembered the doctor once saying:—"When I look about and compare the state of things in India with what it was when I first came here, I must say that a wonderful change has been effected." But then he added with characteristic simplicity and humility: "How that has been done, I cannot say." He Mr. L., was delighted to hear that so many copies of the Scriptures had been printed within the last year; but when he recalled to mind the teeming population of heathen lands, and particularly of India, where there was the greatest anxiety manifested to have the Bible, he did feel that it constituted a necessity for the christians of England putting forth their utmost efforts to supply still larger numbers of the precious Word of God to the nations of the earth.

MR. CLARKE, MISSIONARY FROM  
FERNANDO PO, AFRICA.

*The Bible in Africa.*—Mr. C. described the difficulties which the missionaries had to encounter in the

work of translating the scriptures into the barbarous African dialects, as much greater than those experienced by the missionaries in India. The inhabitants, too, were sunk to the lowest level in the scale of human existence; but, dark as it was, beyond all that they could form a conception of, yet the Word of God had, to a certain extent, imparted light even there. They had already Fernandian boys, and Suboos, and Wallabees, on the river Cameroon, reading the scriptures in their own tongue; and in the town of Clarence, on the island of Fernando Po, there were persons who belonged to upwards of thirty different African tribes, most of whom understood English, and who had rendered valuable and efficient aid in the translation of the Word of God into their respective languages.

*Her God-men.*—The name of God-men, as applied to the English missionaries, had penetrated far into the interior of the African continent; and so talismanic had been its effects, that the missionary might now travel with comparative security, hundreds of miles through countries which had never before been visited by a European. The languages of Africa were exceedingly numerous, and probably the Word of God would have to be

translated into more than two hundred tongues, ere the people in that land would read for themselves, in their own tongues, the “wonderful works of God.” But if the Lord imparted his Spirit unto his people, they would not be afraid of this mighty work, but would gird on their armour and go forth in his strength. Perhaps one-half the continent was covered with those who professed Mahommedanism. They were to be found principally in the north of Africa, in the mountain-system of the Atlas, the great desert of Sahara, the banks of the Senegal, the Gambia, the Niger, and about Lake Shad; and many of these people could read the Koran in the Arabic character. If, therefore, the Word of God were translated into their tongues, and printed in that character, many, not only of the Hovas and the Arabs of the desert, but also of the Foolaahs, Mandingoes, and Housahs, who professed Mahommedanism, would be able to read concerning Jesus Christ, and the way of salvation through his blood.

A liberal collection was made in support of the objects of the society; and, after the 117th Psalm had been sung, and Mr. Hinton had pronounced the benediction, the meeting separated.

---

## THE HANSERD KNOLLYS SOCIETY.

THIS Institution, the object of which is to publish the works of early English and other baptist writers, held its Third Annual Meeting at the Hall of Commerce, Threadneedle-street, on Thursday evening, April 26, G. Lowe, Esq., in the chair.

The CHAIRMAN, in opening the business, said, that the Rev. Dr. Acworth, who was to have presided, had been unexpectedly called from town, in consequence of the illness of a member of his family. The object of the Society was to reprint valuable works, chiefly the product of those who had identified themselves with the

baptist denomination. Some interesting specimens had been issued, which would have been lost to the public had not this Society been instituted.

Mr. UPTON then offered prayer.

Mr. UNDERHILL, the Secretary, read the Report, which stated, that since the last annual meeting the Society had published, in completion of the second subscription, “Roger Williams’ Bloody Tenent of Persecution Discussed;” and, in commencement of the third subscription, “John Canne on Necessitie of Separation from the Church of England.” The rarity and excellence of the first named work,

rendered its publication an interesting event. America was indebted to Roger Williams for its religious liberty. Of the Puritan writers, few stood higher than John Canne. For the able introduction to his work, and its editorial revision, the subscribers were indebted to the Rev. C. Stovel. There was a continued demand for the Society's publications, and not more than thirty complete sets of the first year could be supplied. The number of subscribers had risen from 1,007 to rather more than 1,300. Mr. Underhill had delivered some lectures in the north of England on Baptist Literature, which had been well attended. The Council were prepared to go to press with "The Dutch Martyrology," which would complete the third subscription. The fourth subscription was expected to consist of "Danver's Treatise of Baptism," and "Dubeil's Exposition of the Acts of the Apostles." The expectations with which the Society was formed had been fully realised.

From the Treasurer's accounts it appeared, that the balance in hand was £147 13s. 1d.; and looking at the actual position of the Society, when everything was paid, there would remain a balance in its favour of £40 7s. 8d.

#### MR. S. GREEN.

*Importance of the Society.*—The Society was proved, by its present attitude, to have the confidence of the baptist denomination. That was an interesting fact; but he thought that they might go beyond that, and say, that where the Society was known to persons not belonging to that denomination, it had their entire confidence also. He not long since paid a visit to a pædobaptist, a subscriber to the Society, who even went out of his way, in an incidental conversation, to express the very great satisfaction with which he looked upon the literary productions which it was the means of placing within his reach. That gentleman contrasted the proceed-

ings of this with those of certain other Societies which he (Mr. Green) would not name, but the contrast was altogether most favourable to this Institution. Another fact adverted to in the Report was, that the Society placed within their reach records which had been studiously excluded by other volumes. "Fox's Martyrology" had generally been regarded as a complete work on the subject; but, through the medium of this Society, they had been furnished with a long list of martyrs for those distinctive truths which the baptists held. In testimony of those truths, men had suffered and died in the faith, and hope, and patience of the gospel. If the Society had done nothing beyond placing those records before them, it would be entitled to their most entire and willing support. It had, from time immemorial, been the mission of the baptist denomination to bear its testimony to the supremacy of Divine truth. He prayed that the baptists might continue to feel that that was their mission, and that other sections of the church of Christ might soon put themselves in a condition to warrant them in claiming a portion of that high honour, and of redeeming any and every part of truth which might have been suffered to fall into neglect. The volumes issued by this Society were on his book-shelves, and he regarded them as among the most precious he possessed.

#### MR. BROWN, OF READING.

*A Noble Race of Baptists.*—It would appear as though the history of the world marched around in circles, and that the aspects and movements of past times turned up again. The very things respecting which their forefathers wrote, and some of them suffered, were the topics that now engrossed attention. It was a noble thing for the baptists to be able to say, as they could do, most truthfully and honestly, that their protest against national establish-

ments and baptismal regeneration, with all its concomitants, was not a novelty; on the contrary, it was as old as the records of the denomination. One mode of training up a more noble race of baptists than the present,—a race more frank and consistent,—was, to point to the monuments of their ancestors, as to what they had done and what they were. He hoped that the time would come when their children and relatives would point to the volumes issued by this Society as precious records of conviction, consistency, and suffering.

MR. UNDERHILL.

*Baptist Martyrology.*—He had been collecting materials for the "Martyrology" from the first formation of the Society. Some of the works required to throw light upon it were not to be found, to his knowledge, in any library in this country. These works were written in old Dutch and old German, and, in some instances, it was now extremely difficult to ascertain the meaning of the language employed. Canne's book had been in hand for at least a year and a half. Another source of difficulty was that of obtaining editors; there were but few who would give the time, or sustain the expenses involved in the discharge of that office. When the Society was introduced, it was not expected that it would prosper as it had done. The baptists had always been considered as a non-

literary people, but he had been gratified to find that the volumes issuing by this Society were creating a literary taste, and he thought that they would soon be able to produce modern works. It was desirable that the baptists should have a fair chance in the progress of society, of urging forward those great principles of truth and righteousness which they maintained. There were societies publishing religious books, but there was a careful exclusion of what the baptists thought and did, yet those books were found in the hands of their Sunday-school teachers. He should like to see a series of books maintaining those great principles of ecclesiastical polity, and divine and holy truth, which the baptist did now and had ever maintained. He thought such a series would obtain a large and general acceptance.

A vote of thanks having been passed to the Chairman,

The CHAIRMAN, in acknowledging it, said that the principal difficulty with which they had to contend, was that of procuring editors. If that obstacle were overcome, and a larger number of subscribers obtained, the Society would be able to give three volumes for the half guinea instead of two.

Rev. Dr. GODWIN concluded the proceedings by prayer, and the meeting separated.

## CHARACTERISTIC SKETCHES.

### LILLA VILLARE.

#### A WALDENSIAN SKETCH.

FOUR hundred years ago, the valleys of the Alps were the scenes of some of the most horrid barbarities ever practised on humanity. There is scarcely a rock or ravine, scarcely a cave or a crag, of those mighty mountain barriers, that has not been the home of the exiled and persecuted

saints of God; scarcely one of them all that has not been consecrated by their suffering and stained with their blood.

In the valleys of Pragela, of Argentièrè, in the Loyse, in the Fraissinière, — throughout Dauphiny, Provence, and Piedmont, for more than four cen-

turies, did Papal malice and tyranny glut themselves on the innocent Waldensian witnesses for the truth. There the Beast ravened and devoured the saints of the Most High. The blood of martyrs mingled with every stream, reddened every mountain top, and moistened every vale. In dark dens and caverns did the chosen people of God seek refuge from those, who though they wore the symbols of the great Shephord's love, followed his flock only for the slaughter. Oh, God of Mercy! what deeds of infamy, of horrid cruelty, of outrage and crime, have been perpetrated in thy sacred name!

On the Italian side of the Dauphine Alps, is the valley of Pragela, one of the most inaccessible of all those where the Waldenses fled from the persecuting papists, and found a home among wild beasts less cruel. Shut in by mountain ridges, and shaded by mighty forests, it was approached by few and difficult passes, while it was threaded by deep dark ravines into which the sun never shone. Pragela offered one of the most secure retreats for these hunted children of faith. When driven from the open country, here they took refuge, built them rustic cottages, and lived; and when followed even here by the unsatiated hatred of their foes, they would retire far up the mountain, hide in the intricacies of its many caverns, and find a sanctuary amid its everlasting snows.

Here dwelt, about the middle of the fifteenth century, old Arnald Villare. Arnald was a godly old man. Angrogne was the home of his childhood, but driven from the place where his fathers dwelt, by the relentless spirit of religious intolerance, he, with others, had fled for their lives, and sought security in the sequestered vale of Pragela. Maggeie Villare was a kind and faithful wife to Arnald, and for forty years had shared his joys and sorrows. Two children only they had, Angelin, a bold and manly youth, now twenty-three; and Lilla, a fair and lovely daughter of eighteen.

Such was the family of Arnald Villare, that daily bowed in thankfulness before their great Protector, in their rude but comfortable cottage in Pragela. Friends they had, and such as they dearly loved. Scattered throughout that, and the neighbouring valley, were the Waldensian refugees, together with families that had for centuries inhabited those desert wilds.

For fifty years, the inhabitants of Pragela had dwelt in peace. For half a century the sword of persecution had not roached the quiet dwellers in these mountain vales, though martyr-blood had flowed in torrents elsewhere. Lilla had never looked on carnage; but many an hour in her childhood, and in later years, had good old Arnald beguiled her with tales of what he had seen, and what he had suffered, in former years.

At length the fires broke out anew; the bloodhounds of Romish vengeance were again let loose; the sword of cruelty once more drunk the blood of slaughtered saints. In 1460, a new persecution burst upon these valleys, and raged with unparalleled violence till 1488. Thousands of soldiers overrun them, doing the cruel bidding of papal antichrist; and hundreds of the innocent Waldenses sacrificed their lives as witnesses for God. Angrogne, Lucerne, Perouse, Biolet, had been desolated; and now it was Pragela's turn to suffer. Long oppression had maddened the people, and they resolved to defend themselves. They guarded narrow passes, and shot down the foe; from towering crags they dashed rocks upon the troops below, and visited dreadful retribution on their enemies.

"Oh, father, dear father," exclaimed Lilla, rushing into the cottage, pale and trembling with alarm, "the soldiers are in the valley; we shall be slain." Around the dwelling of Arnald were scattered a number of others, some in sight and others hidden by jutting rocks and forest trees. They occupied a romantic little vale in Pragela, called Glen Frae. Lilla had been



out to gather wild flowers, that bloomed in rocky crevices, sheltered by mountain crags. Poor child; a fairer flower never bloomed in Glen Frae, than was Lilla Villare. But the rose on her cheek now was blanched with terror. Never had she known fear till this day.

"Do not fear, my child;" said Arnald, "put your trust in God. Many a dark time have I seen in my youth. Well do I remember the day my father perished in Angrogne. Pray, my child, pray!"

By difficult defiles the troops were approaching Glen Frae. The alarm spread, and one half hour sufficed to bring out every cottager who could hurl a stone or draw a bow; while women and children betook themselves by intricate, yet familiar paths up the mountains to the cavern retreats, and addressed themselves to prayer.

"Oh God," cried Lilla, as she knelt on the rocky floor of a damp dark cave, "Oh God, protect thy people, shelter my father,—spare Angelin;" her voice choked and she sobbed in silence.

When the sun went down the struggle was done, and Pragala's vale was stained with blood; but the Inquisitors were defeated. A score of soldiers, who came for rapine and booty, found only a grave. There was thanksgiving in Glen Frae. There was mourning, too; for some from that quiet glen had perished. Angelin Villare was among the dead. "Father, thy will be done," said the good Arnald, as he bowed that night in prayer. "Thou killest and thou makest alive; but *thou* livest for evermore. Blessed be thy holy name." Poor Angelin they buried beneath the crimsoned sod on which he fell, and mingled bitter tears where his life-blood had flowed. They consigned the noble youthful form of him they so well loved to the dust of death in the keeping of Him who is the resurrection and the life.

Side by side with Angelin, when the battle was over, lay the body of

Count de Costel, the commander of the troops; and not far distant, friar Michel, the instigator and leader of the cruel expedition, his head crushed with a stone from some Waldensian hand. But life still lingered in the heart of Costel, though abandoned by his comrades as one dead. A young man of noble family, of brave and generous nature, he had been bred to the profession of arms, and was attached to the imperial army. Popish malice proclaimed a crusade against the mountain christians, and De Costel yielded his authority and influence to the shameful work.

They took him kindly up, and laid him beneath the humble roof of Arnald Villare, in the exercise of that pious virtue that does good to enemies.

Hours passed away before returning consciousness enabled him to realize his situation; and weeks before returning strength permitted him to leave his couch. Day after day he received the kind attentions of those whose hearts and homes he had made desolate by the death of a son and a brother. Day after day he listened to the voice of prayer, bearing upward in simple fervour the burdens and wishes of contrite hearts; prayer for him, for all, even for enemies. Such prayer he had never heard before. He heard the bible read, whose words of spirit and of life he had never heard till then. He had learned that christianity was clad in gorgeous robes, with splendid pomp and vindictive justice, moving amid racks and gibbets, and dungeons,—binding, burning and devouring victims. For the first time he saw simple, pure christianity, and he then knew her divine form.

Months passed, and though De Costel's wounds were healed, he lingered still in Glen Frae. Was it strange? He loved his benefactors. And Lilla,—it may be Lilla had been kind to him; and when he heard her voice mingling with the songs of the wild birds, singing beneath the shade of the giant trees, he said it was the sweetest music he had ever heard.

When she gave him wild flowers, he said he had never seen so fair before. They stood one day by Angelin's grave, and when Lilla wept over the dust of her brother, he said kindly, "Sweet Lilla, do not weep; let me be your brother."

At length he told them that honour called him away. He asked again the forgiveness of Arnald and Maggerie, that he had been the means of bereaving them of a son; and in the name of God, whom he had there learned to worship, did he bless them for their kindness, and bade them adieu. He took Lilla's hand and said, "Farewell," but his voice choked, and he turned away. Since she committed Angelin to the grave, had not Lilla seen so sad an hour as that when De Costel left Pragma.

Months passed away, and another scene was witnessed in Glen Frae. It was a calm bright sabbath day; and from every glen and hill side for miles around, they came to worship in Glen Frae. The place where they assembled, was a short distance only from the cottage of Arnald Villare. It was a scene lovely and grand—a scene fitted to inspire devotion in spirits unused to worship. Delicate beauty in fragile form, mingled with mountain grandeur, told the goodness and power of the great Maker. Here they worshipped God in the simple sincerity of pious hearts, unrestricted and untrammelled by rites or creeds. The Bible was their service book, and the Holy Ghost their leader; and their songs of thanksgiving and their supplications ascended as incense before the Lord of Hosts.

This was a day of unusual interest, for the aged pastor, whose faithful and pious labours were distributed through the valley, sometimes in this place, and sometimes in that, was now to be in Glen Frae, to preach the word and administer baptism and the communion.

It was noon-tide when they gathered for the baptism. A rivulet flowed through the glen, and just here, the

channel choked up by rough rocks, dammed up the stream and made a mimic lake. The quiet, crystal waters, mirrored in their fair depth the glorious sun, the fleecy clouds, and the blue sky, as well as a noble elm that grew upon its margin. There stood the company of worshippers, men and women of mature years; the aged, leaning feebly on their staves, who with unsteady steps had travelled far that day, along difficult mountain footpaths, to mingle in the service of God. There were joyous youth, young men and maidens, and laughing, innocent childhood. But they all stood reverently, or bowed in silence, when the pastor breathed forth a simple fervent prayer for the Divine blessing. Then the sweet strains of a beautiful hymn rose on the quiet air, as old and young united in a song of praise.

The candidates came forward. First was a young man, in the strength and pride of matured youth, consecrating himself to God. The pastor took his hand, and both together, they walked down into the water, where he baptized him, "in the name of the Father, and of the Son, and of the Holy Ghost." "Buried with him by baptism into death;" said the old man, as he raised his form from the liquid grave, "that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Next came a young female, clad in pure white, a fillet of the same binding up her dark hair. She seemed a bride; and such indeed she was, for she was now beneath the open heavens, and before that company, to dedicate her life to Him she loved, to whom she had long since given up her heart. It was Lilla Villare. There she stood, in all her loveliness, with pious meekness, obeying her Saviour's great command.

"I baptize thee," said the pastor, "in the name of the Father, and of the Son, and, and,"—"Stop," cried a stern,

strange voice, breaking in on the service, and the stillness of the scene.

Old Arnald and Maggerie, who had stood at the water's brink with hands clasped in devout thankfulness, started as from a dream; and the company looked around to see what intruder should dare to interrupt God's minister in the performance of God's commands.

"The soldiers—the Inquisitors!" shrieked the terrified women and trembling men. On the hill side above them stood a company of soldiers, and hastening towards them was their commander, who, without stopping to regard the alarm of the worshippers, pressed through their midst down into the water where Lilla and the pastor were standing. It was De Costel.

"God be praised," he exclaimed, "that we meet thus. And now pious father permit me to share this privilege, and be baptized."

"If thou believest with all thine heart thou mayest."

"I believe in the Lord Jesus Christ; and henceforth I build up the faith I once destroyed."

Both were baptized, and as they came up from the water, fervently did Arnald and Maggerie embrace them both.

"Now grant one blessing more," said De Costel. Arnald placing the trembling hand of Lilla in his, and the pious pastor lifted up his own, in benediction. Bride indeed she was; and the human destinies of the noble Count and the humble mountain girl were united.

A more bold and faithful witness for the truth could not be found in all Pragela, than De Costel; and when, years afterwards, the papal bloodhounds worried and devoured the christians in these valleys, did his skill secure and his courage protect the humble dwellers of Glen Frae.

---

## SPIRITUAL CABINET.

---

**THE SACRED SCRIPTURES.**—We find the three—Science, Literature, and Religion—connected in the Word of God. The Bible is not, indeed, a scientific book; nor does it profess or display scientific method, even when it treats of religious topics. And yet it cannot be remarked with too much admiration that it has never yet been proved to contradict any main principle of scientific truth. It has been subjected, along with many other books, to the fire of the keenest investigation—a fire which has contemptuously burned up the cosmogony of the Shaster, the absurd fables of the Koran—nay, the husbandry of the Georgics, the historical truth of Livy, the artistic merit of many a popular Poem, the authority of many a Book of philosophy and science. And yet this artless, loosely-piled book, lies unburnt, untouched, with not one page singed; and not even the smell of fire has passed upon it. "Tis past conjecture, all things rise in proof." This book is the mirror of Divinity—the rightful regent of the world. Other books are planets shining

with reflected lustre—this book, like the sun, shines with ancient and unborrowed rays. Other books have, to their loftiest altitudes, sprung from earth—this book looks down from heaven high. Other books appeal to understanding or fancy—this book to conscience and faith. Other books solicit our attention—this book demands it; it speaks with authority, and not as the scribes. Other books guide gracefully along the earth, or onward to the mountain summit of the ideal—this, and this alone, conducts up the awful abyss which leads to heaven. Other books, after shining their little season, may perish in flames fiercer than those which consumed the Alexandrian library—this, in essence, must remain as pure as gold, and unconsumable as asbestos, amid the flames of a general conflagration.—GILFILLAN.

**THE SABBATH** favours morality by the diversified talents it enlists, and the innumerable agencies it organises, in its services. The blessed release which the seventh day brings, and the sacred leisure which it bestows, have induced

the benevolent and good of our world, to seize upon these facilities, and turn them to the highest profit and advantage of mankind. On this day, talents that had been buried in the world, through lack of a fitting sphere for their exercise, are disinterred and employed. Sanctified gifts, that are often compelled to lay barren through the week are fruitful in usefulness on the sabbath. On this day, the pent up goodness of the world obtains vent, the cramped energies of philanthropy find enlargement, while all the holier sympathies of men, for their erring and out-cast brethren, are evoked. Exhortations and teachings, which it would affront the children of the world to thrust upon their attention during the week, may now be fittingly and more effectually addressed. Compassion that can find an outlet only for its yearning, whilst under the bonds of secular engagements, may now freely go forth, in search of the wretched objects of its commiseration.

*Quinton's Prize Essay.*

**THE ANALOGY OF RESURRECTION.**—It cannot be shown that there is any thing in the act of dying that should cut off the existence of the spirit in man. It cannot be shown that there is any thing after death that should do it. But on the contrary, the analogy of nature, as Butler has fully shown, is suited to awaken in us the strongest expectation of a resurrection of the body, and the return of the soul to dwell in it, in higher life and beauty. The trees put on, every year, the appearance of death. They drop their verdant covering, and stretch their naked arms to the cold winds. But the life in the root again drives up the sap to the branches, and clothes them afresh in vernal beauty. The tulip sends up its gaudy flower to flaunt awhile in the breeze and sunshine, and then to wither and fall. You may take its unsightly bulb from the ground. You may toss it in your hands, or push it with your feet, or bury it in the sand, as a thing of no worth. But at the appointed season, its life will again burst forth, and the brilliant colour of its blossom will again be admired. The worm, having crept on the earth among leaves and dust, a short and grovelling life, like man's, at length spins itself a sepulchre, and is forgotten. But in a few days, the chrysalis opens, and the enssepulchered worm becomes a brilliant insect, scorning the earth on which it once crawled, and soar-

ing heavenwards, as if in its natural element. And why may not man, after the analogy of nature, having lain silent for a while in the grave, spring forth to life, and light, and joy, and beauty? Can the infidel show it to be impossible, or unlikely, or absurd? How can he show it to be so?

**BEAUTIFUL SAYING OF A DYING MAN.**—The late Professor Cadwell, of Dickinson College, a short time before his death, addressed his wife as follows:—"You will not, I am sure, lie down upon your bed and weep when I am gone. You will not mourn for me, when God has been so good to me. And when you visit the spot where I lie, do not choose a sad and mournful time; do not go in the shade of the evening, or in the dark night. These are no times to visit the grave of a christian; but go in the morning, in the bright sunshine, and when the birds are singing."

**BELIEVE AND BE SAVED.**—God commands you to believe, and nothing can release you from the obligation to obey Him. Jesus is able and willing to save you and will never be more able or more willing than he is now. "Now is the day of salvation." Think not that you must make your heart better, and feel more love to God, believe in Christ. These are the fruits and not the fore-runners of faith, and the tree must be planted before the fruit can be gathered.

**HOME AND FOREIGN EFFORTS.**—Had we not stretched for the rescue of the heathen, we had remained inert as to the perishing of our own poor. But if we do not feed, extend, and train to conquest our home churches, the hope and the heart for foreign effort will fail. Missions are the exercise of the church; home successes are her food. Without the former she must languish: without the latter she must die.

**UNBELIEF.**—I would rather dwell in the dim fog of superstition, than in air rarified to nothing by the air-pump of unbelief, in which the panting breast expires, vainly and convulsively gasping for breath.

*Richter.*

TEN thousand years are too few to gratify my desires; my desires leap the bounds of all fixed periods of duration, and roll along a boundless eternity. What is not eternal is unequal to my wishes, eternity only can satisfy them.

*Saurin.*

## POETRY.

## MESSIAH'S NAMES.

A **GLOW** circles round his names,  
 A halo bright of truth and grace,  
 Enkindling love's divinest flames  
 With glimpses of his Father's face.

Apart, each beams a lustrous star,  
 Sown in the spangled fields of night;  
 Combined, like constellations far,  
 Rolling a tide of blended light.

Apart, each blooms a lovely flower,  
 Scouting around the balmy air;  
 Combined, like myriads, as they shower  
 Sweet odours from the rich parterre.

Apart, each shines a brilliant gem,  
 Flare, polished, smooth, and beaming bright;  
 Combined, like jewelled diadem,  
 With studded circlet raying light.

Apart, each wears a perfect dye,  
 Decked in its own essential hue;  
 Combined, like Iris o'er the sky,  
 Arched in the deep celestial blue.

Apart, each flows a silvery rill,  
 Warbling its favourite waking dream;  
 Combined, like torrents from the hill,  
 Flashing in one majestic stream.

Apart, each sounds a music chord,  
 That breathes soft simple melodies!  
 Combined, like David's harp that poured  
 A flood of gushing symphonies.

Apart, each swells a favourite song,  
 Chanted by way-worn pilgrim souls;  
 Combined, like full-toned chorus strong  
 That o'er the voiceless desert rolls.

Apart, each shows a magic sign—  
 A trait of the Divinity;  
 Combined, like talisman divine,  
 Revealing all the Deity.

All varied, and yet all are one;  
 Love is the fragrance of each name;  
 Love is the key-note of each tune,  
 The notes distinct, the lyre the same.

Blest names! I'll sing thee till I stand  
 In Jordan's flood, even then I'll sing:  
 And when I reach the better land,  
 With thee its echoing hills shall ring.

J. W. D.

## ARISE AND DO—DO SOMETHING.

Go where you may and you will find men who can dream eloquently about "human progress," but who never do anything to promote it.

**ARISE**, and do! nor dream the hours  
 Of life away!  
 Arise! and do thy beings work  
 While yet 'tis day.  
 The doer, not the dreamer, breaks  
 The baleful spell,  
 Which binds, with iron bands, the earth  
 On which we dwell!

Up, man! or war, with fury feet,  
 Will tread down men.  
 Up! or his bloody hands will reap  
 The earth again!  
 Up! or the cannon-boom will rend  
 Once more the sky;  
 And gory heaps of murdered men  
 Around you lie!

Dreamer, awake! your brother-man  
 Is still a slave.  
 Thousands go, heart-crush'd, down this morn  
 Unto the grave!  
 The brow of wrong is laurel-bound;  
 Not girt with shame:  
 And love, and truth, and right, as yet  
 Are but a name!

From out time's urn, your golden hours  
 Flow fast away!  
 Then dreamer! up, and do life's work  
 While yet 'tis day.

Rotherham College.

J. P. P.

## GOD IS LOVE.

**EARTH** with her ten thousand bowers,  
 Air with all its beams and showers,  
 Ocean's infinite expanse,  
 Heaven's resplendent countenance—  
 All around, and all above,  
 Have this record—"God is Love!"  
 Sounds among the vales and hills,  
 In the woods, and by the rills,  
 Of the breeze, and of the bird,  
 By the gentle summer stirrod:—

All these songs, beneath, above,  
 Have one burden—"God is Love!"

All the hopes and fears that start  
 From the fountain of the heart,  
 By the quiet bliss that files,  
 In our human sympathies;—  
 These are voices from above,  
 Sweetly whispering,—  
 "God is Love!"

## BIOGRAPHY AND CHRISTIAN EXPERIENCE.

## THE VILLAGE LABOURER.

*Respected through life, and honoured in death.*

A MEMOIR OF JOHN BARTRAM.

SELDOM has so large an assemblage met to witness the performance of funeral rites in the populous village of Melbourn, as was seen in the General Baptist meeting-house there, one showery afternoon in the month of May, 1849. As the solemn procession moved, "with measured steps and slow," along the streets, the large and numerous groups which awaited its passage, bespoke an event of no ordinary interest. Many, too, were the expressions uttered, indicating a large measure of esteem and respect towards the departed. "He was universally respected," said one: "I am not aware that he had the ill-will of a single individual," observed another: "If there was a good man in the place, *he* was the man," exclaimed a third.

The interest thus manifested was not excited by the demise of one high in rank, or distinguished for wealth; it was a village labourer who had just departed to his rest, after a pilgrimage of upwards of 98 years. A brief memoir of this venerable man will, it is hoped, be both interesting and useful.

John Bartram was born in the parish of Marchington, Staffordshire. His parents were industrious peasants, unacquainted with the principles, and consequently strangers to the power, of religion. Under the parental roof, John acquired the habits of an industrious labourer, but received no instruction in matters connected with salvation. He appears, however, in early life to have had his mind exercised by serious reflections and solemn forebodings: often wondering, as he tilled the ground, what would become of him in another world, when his body should be mingling with the dust. The clouds and darkness that hovered around the grave, cast a gloomy shade over his mind, and the thought of dying, frequently filled him with alarm. When about nineteen years of age, he arrived at Melbourn, in Derbyshire, to seek employment, where he soon obtained a situation. After a short period of service with his first employer, he, in the twentieth year of his age, hired himself

as a farm labourer to Mr. Samuel Robinson, a pious and valuable deacon in the General Baptist church. John attended the meeting-house, and found that kind of instruction he so much needed. The church there at that period, enjoyed the scriptural advantage of a plurality of pastors, so that it might have been addressed in apostolic phrase as "the church which is at Melbourn with the bishops and deacons." The two ministers were well qualified to labour together: Thomas Perkins's discourses being peculiarly adapted to arouse the careless sinner to a sense of his danger, and to excite his fears; while Francis Smith's disposition led him to draw the wounded soul by the cords of love: the love of God in redemption called forth all the energies of his mind in the most tender and affectionate addresses. The preaching of the latter was suited to the spiritual state of this young enquirer, inasmuch, (as he himself said,) "he did not want to be convinced that he was a sinner; he knew that well enough: he wanted to find a Saviour." That Saviour was made known to him in all the fulness and freeness of his salvation; his soul trusted in him, and found peace. His baptism and union with the church soon followed: the date of this cannot be precisely ascertained, but it was probably about the year 1776. In the church was a young woman named Sarah Smith, who had put on Christ by baptism when only fifteen years of age. Her meek and consistent deportment attracted the attention of the young labourer, and in a short time "they twain became one flesh." They lived together in domestic peace and spiritual harmony more than fifty years, without changing their place of residence. The wife was first summoned to her reward, and entered unto rest in 1834—as a shock of corn fully ripe.

The life of our venerable brother presents but few striking incidents—modest and retiring,

"Along the cool, sequestered vale of life,  
He kept the noiseless tenor of his way."

Vying in regularity with the clock on the ancient church-tower that skirts the village, he might be seen morning after morning, month after month, and year after year, weeding his way calmly and

thoughtfully to the place of his toil. There, as the various kinds of agricultural labour exercised his body, his mind would frequently be filled with that pure enjoyment which can be realized by those, who, while gazing on the beauties of nature, can

"Look through nature up to nature's God."

And sometimes he might be heard giving expression to his feelings in an appropriate verse, or hymn, sung in one of his favourite tunes: as, for example, when employed in trimming the rough and thorny hedge, he would sing in the quaint and homely language of Samuel Deacon,

Envelop'd in a wilderness,  
And scratch'd from day to day,  
How can I on to Jesus press,  
If patience is away?

Thus, instead of repining at the monotony of his daily recurring occupation, he was happily able to say as he gazed on nature's book—

"Let us read  
The living page, whose every character  
Delights and gives us wisdom. Not a tree,  
A plant, a leaf, a blossom, but contains  
A folio volume. We may read, and read,  
And read again, and still find something new,  
Something to please, and something to instruct,  
E'en in the noisome weed."

It is worthy of remark that he spent his whole manhood in the service of one family, having entered it in his 20th year. After the death of his beloved employer, Mr. S. Robinson, in 1796, he continued on the farm under his son and successor, and again under his son and successor, the present Mr. S. Robinson, of Shaw House, in whose service he remained until the infirmities of age incapacitated him for labour, which was not until he was more than ninety years of age. Even then, and at the close of life, his hale and comely appearance presented a striking illustration of Cowper's poetic idea—

"E'en age itself seems privileged in them  
With clear exemption from its own defects.  
A sparkling eye beneath a wrinkled front  
The veteran shows, and gracing a gray beard  
With youthful smiles, descends towards the grave  
Sprightly, and old almost without decay."

When about eighty-six years of age, he received prizes from the Agricultural Societies of Derby and Ashby for his long connexion with one employer. That employer, too, manifested his appreciation of his faithfulness by generously continuing the payment of wages during his life. He was not confined many days to the house: as the period of dissolution approached, his peace of mind was unbroken, his confidence in the Saviour's

power and mercy unshaken. "Goodness and mercy," he said, "have followed me all the days of my life, and I trust will to the end." "Mercy, mercy!" he exclaimed, with grateful feelings, "'tis all of mercy." To those who visited him on his dying bed he gave a few words of advice, or encouragement, suited to their circumstances. When symptoms of death were apparent, Mr. S. Robinson repaired to his room to take the last farewell of his attached and faithful servant. It was a solemn and touching scene, when the departing patriarch, "just on the verge of heaven," expressed his gratitude for the kindness he had received, and invoked, with quivering lip and tearful eye, the blessing of his God on him whom he was then beholding for the last time upon earth. He calmly fell asleep in Christ, May 15, 1849, having been a member of the G. B. church upwards of seventy years. A pious lady, belonging to the established church, was present at his decease, and when the spirit took its flight for glory, she exclaimed, "Let me die the death of the righteous, and let my last end be like his!"

In a notice of his death in the *Derby Reporter*, it is observed, "His declining years have been made comfortable by the continuance of his wages, and his funeral expenses defrayed by those to whom he had so long been a faithful servant, and who testified their respect to his memory by following his remains to the grave; Mr. T. L. Robinson and his son coming from Croydon, to be present with Mr. S. Robinson, on the occasion. A large concourse of persons assembled to pay the last mark of respect to the remains, and the service was very impressively performed by Mr Wood. *Seventy-seven* years' devotion to the interest of one family says much for both parties. To men of his class he is an illustrious example of the power of consistency; the regularity of his habits, the control of his appetites, and the beauty of his religion ministering to sustain that character for which all admired and loved him."

He lived in the reigns of five British Sovereigns, and served his country, not by assisting in extending her conquests and enlarging her territory at the expense of

"Widows' tears and orphans' moans,"

but by cultivating the soil, that it might bring forth food for man and beast—by bringing up his children in the nurture

and admonition of the Lord—by presenting an example of order, sobriety, and industry—by a practical regard to the duties of religion. These, it is true, are not reckoned among the splendid actions which history deigns to record; but they are not the less important and influential: they are like the dew of heaven, which falling gently and imperceptibly upon the fields, revives their verdure and matures their fruits. And it may be, that in the estimation of Him “by whom actions are weighed,” the silent deeds of this lowly peasant were of more value in promoting the welfare of the human family, than the obtruded achievements of earth’s mightiest heroes.

“To men of his class,” as observed above, “he is an illustrious example of the power of consistency,” of the possibility of general respect and esteem being secured by those who move in the humble walks of life. The way in which he procured that esteem, and retained it during so long a period, may form an interesting subject of inquiry. His *appearance* was prepossessing; his tall and manly frame, his placid countenance, his benignant eye, his thoughtful gait, produced a favourable impression: but others have been as comely, yet not as respected. His *natural disposition* was amiable: but others have been as amiable, yet not as esteemed. It was the influence of religion, and the regulation of his conduct by its precepts, that mainly contributed to the formation of “that character which was thus esteemed and honoured.” “The hoary head is a crown of glory, if it be found in the way of righteousness.”

To a few of the more prominent features of his character and conduct we will now advert. He had a *reverential regard for the Word of God*. He studied it carefully, treasured it up in his memory; every part of it seemed familiar to him, and he could bring out of it appropriate illustrations and passages in connexion with almost every topic of conversation. To a careful attention to its principles and precepts may be ascribed much of that exemplary deportment which characterized the whole of his protracted pilgrimage. The young christian is exhorted to notice the importance of this. The writer has often been struck with the difference in this respect, between many christians of the present day and those trained up under the Deacons, the

Smiths, and their contemporaries: they had their “loins girt about with truth,”—they were deeply read in the oracles of God. His word was “a lamp unto their feet, and a light unto their path.” The “Pilgrim’s Progress,” too, was a great favourite with him; he was intimately acquainted with its characters, and generally brought some part of it to bear on his own experience, and the experience of others. As his mind was possessed of a considerable amount of shrewdness and intelligence, those who enjoyed his confidence were always refreshed, and often delighted and surprised, with the pertinence and propriety of his remarks. He was eminently *spiritually minded*: always ready to converse on religious subjects, especially on experimental piety. Religion with him seemed an ever present reality. *Humility* was always observable; entertaining the most lowly views of himself, he was ever ready to say, “by the grace of God I am what I am.” On being asked to remonstrate with a member of the church whose conduct had been somewhat irregular, a sense of his own imperfection induced him to shrink from the task: “Lack-a-day, friend,” he replied, “I have need to take the besom to my own door.” He was *courteous, affectionate, and kind*, especially in his intercourse with christian friends, retaining much of that simplicity of manner observable in earlier times. He greatly deplored the decline of christian love, which he thought he could perceive in comparing the latter with the former days. At a spiritual church meeting held some years ago, brother Bartman was asked to say a few words: his words were few, but impressive—“I should like to see more simplicity and love: it was the love that I observed among the members that attracted me to this place.” The demands of his family could not leave a very large surplus from his earnings for extraneous purposes; yet, by *frugality and temperance*, he was enabled to give practical expression to the *liberality and benevolence* of his heart.

Will the reader excuse a homely illustration of one or two of these excellencies. Coming home unexpectedly to dinner, his wife expressed her regret that they had nothing but “water-porridge” for dinner. “Lack-a-day! my wench,” he replied, “what can we have better?” When the meeting-house was being rebuilt, one of the deacons applied to him



for a contribution: John placed a sovereign in his hand. "You surprise me, friend!" said the applicant; "you want some change out of this?" "No," replied he, "that is what I purposed to give." Just after his death, a poor widow met one of his relations, and told her that on taking her work (glove stitching) into the castle-orchard, John Bartram was sitting there. After some conversation, he drew a small piece of linen from his pocket, carefully unwrapped it, took out a sixpence and presented it to her, charging her to "say nothing about it." As a church member, he was peaceful and orderly; he was never known to disturb the peace of the church, or to give his christian brethren any cause for uneasiness during his membership of upwards of threescore years and ten. He was exceedingly careful to walk "wisely toward them that are without;" upright in his dealings, punctual in his payments, true to his word, "abstaining from all appearance of evil." Sufficient proof has been given of his conduct as a *servant*: he did his duty,

"not with eye-service, as men-pleasers, but as the servant of Christ." *At home*, he governed his household in the fear of the Lord: one of his daughters has observed that she never heard him make use of an expression that was inconsistent with the christian character.

Such were some of the characteristics of John Bartram. Young christian! scan them carefully, and imitate them. He did not live in vain; he fulfilled the end of his creation. And now he is honoured in a brighter world. New scenes of unconceived beauty, and grandeur, and loveliness, have been unfolded to his spiritual vision—new sounds of harmony and triumph have burst upon his spiritual hearing—new sensations of joy, and gratitude, and affection, have delighted his ransomed soul. Freed from the restraints of the body, the immortal man has mingled with the "just made perfect," entered into the presence of the Great Eternal, and seen the King in his beauty.

*Melbourn.*

J. H. W.

## NARRATIVES AND ANECDOTES.

A SHOT FROM A LONG BOW!—We had lately for our guest an old friend with his wife and daughter, who is a thorough-going tee-totaler, and a consistent one, for when filling the highest post of civic dignity in the borough in which he resides, and having frequently to meet the noble at their banquets, yet was he, in more respects than one, "more noble than they," for he never flinched. To save appearances, they might colour his decanter with toast, but that was all! Well: he told us a tale one evening of Christmas Evans; and who would not be all ear to a tale of the famous old Welshman? It was a good one, and we took notes of it. Christmas, towards the end of his days, became a total abstainer. A brother minister, who condemned not himself in the thing which he allowed, could not be brought over to the total system. Christmas polished an arrow, and put it in his quiver ready for use. He was appointed to preach; and, as usual, there were gatherings from far and near; Mr. W——, of A——, the minister, was there too; but, as if anticipating an attack, he said he should not

be present whilst Evans preached. And yet, such was the fascination, that he could not stay away; and by and by he crept up into the gallery, wherc the preacher's eye, (for he had but one) which had long been searching for him, soon discovered him. All went on as usual, until the time came when the arrow might be drawn, which was done sllly and unperceived. "I had a strange dream the other night (said Christmas). I dreamed I was in Pandemonium, the council chamber of Hades—how I got there I know not, but there I was. I had not been there long before there came a thundering rap at the gates, 'Beelzebub, Beelzebub! you must come to earth directly.'—'Why, what's the matter?' 'O, they are sending out missionaries to teach the heathen.'—'Are they, then I'll be coming.' Beelzebub came and hustened to the place of embarkation, where he saw the missionaries and their wives, and a few boxes of bibles and tracts, but turning round he saw piled up rows of casks, labeled Gin, Rum, Brandy. 'That will do,' said he; 'no fear yet. These casks will do more harm than the boxes

cau do good!' and so saying, he stretched his wings for hell again. But after a time came another loud call—'They are forming Bible Societies!' 'Are they? Then I must go.' He went, and found two ladies going from house to house, distributing the Word of God. 'This wont do,' thought he; 'but I will see.' The ladies visited an aged female, who received a copy with much reverence, and many thanks; 'what a comfort it will be to me,' said she. He loitered about, and when the ladies were gone, the old woman came to her door and peeped this way and that, and then went in and came out again with her bonnet on, carrying two things under her apron out of sight—one was her new Bible, which she pawned, and the other was a small jug, in which she brought home the gin she had bought with the money. 'That will do,' said he, 'no fear yet:' and back he flew to his own place. Again came a hasty summons—'They are forming a Temperance Society.' 'A Temperance Society; What's that? I'll come and see.' He came and saw, and again flew back, muttering, 'This wont do much harm to me or my subjects—they are forbidding the use of ardent spirits, but they have left my poor people all the ale and porter, and the rich all the wines. No fear yet!' Again came a louder rap than ever—'Belzebub, you must come now, or we are all ruined, for they are forming a Tee-total Society.' 'What is the name of all my imps is that?' 'To drink nothing at all as a beverage but water!' 'Indeed! that is bad news. I must see after this.' And he did; but he went back again to satisfy the anxious inquiries of his legions, who were all *qui vive* about the matter. 'O,' said he, 'dont be alarmed; it's an awkward affair, but it wont spread much yet, for all the parsons are against it, and Mr. W—, of A—, (sending up an eagle glance of his eye at him) is at the head of them!' Whiz went the arrow, and down came the bird! Mr. W— cried out—"But I wont be at the head of them any longer;" and walking calmly down out of the gallery, entered the table pew, and signed the pledge!

THE JEWISH BROTHERS.—The Jews sometimes display a lofty principle, which shows that the Divine light exists among them, although frequently concealed by the old incrustations of Rabbinical insti-

tutions. In my own family an interesting and characteristic incident occurred. My worthy grandfather was a man of great sensibility, and warm-hearted, but easily excited to wrath. He had a brother whom he dearly loved. One day they fell into a dispute, and each returned to his home in anger. This happened on a Friday. As the evening drew near, my good grandmother, who was another Martha, full of activity, began to make preparations for the sabbath-day. "Come, dear Joseph," she exclaimed, "the night is approaching; come and light the sabbath lamp!" But he, full of sadness and anguish, continued walking up and down the room. His good wife spoke again in anxiety: "See, the stars are already shining in the firmament of the Lord, and our sabbath lamp is not yet lighted." Then my grandfather took his hat and cane, and, evidently much troubled, hastened out of the house. But in a few moments he returned with tears of joy in his eyes. "Now, dear Rebecca," he exclaimed, "now I am ready." He repeated his prayer, and with gladness lighted the sabbath lamp. Then he related the dispute which had occurred in the morning, adding: "I could not pray and light my lamp before becoming reconciled with my brother Isaac." "But how did you manage to do it so soon?" "Oh!" he replied, "Isaac had been as much troubled as I was; he could not begin the sabbath either without becoming reconciled with me. So we met in the street; he was coming to me and I was going to him, and we ran into each others arms and wept."—*Dr. Cupadose.*

THE ARMED PEACE POLICY. Nearly 1850 years have come and gone since the angels sung their song of "Peace on earth, good-will to men," over the manger-cradle of the Prince of Peace. And all the great and powerful nations of the earth have called themselves Christendom, because they profess to be governed by the principles of that Prince of Peace. Peace was to be one of the first-fruits of Christianity, under whose reign the nations were to learn war no more; to beat their swords into ploughshares, and their spears into pruning-hooks. But just see what these nominally christian nations are doing, from year to year, to bring in this blessed time. They are exhausting all their revenues in working out a condition which they call a peace! an armed

peace! Oh! how unlike the peace predicted by the holy prophets of old, when every man should sit under his own vine and fig tree, with none to molest or make him afraid! They have taken 2,500,000 able-bodied men from the plough, and trained them, at the ploughmen's expense, to cut and kill with the sword. The cost of this strange peace-armament, according to Mr. Cobden's estimate, amounts, at the lowest calculation, to £200,000,000 a year! Let us see what might be done with this immense sum, if appropriated to agricultural purposes. According to well-authenticated statistics, there are 34,014,000 acres of arable, garden, meadow, pasture, and marsh lands in Great Britain. Let us suppose that the fair average value of this land would be £50 per acre; it would then amount to £1,700,000,000. There are also 9,934,000 acres of improvable wastes, which we will set down at £25 per acre; amounting in all to £248,350,000. Then there are 12,885,330 acres of unimprovable wastes, worth, perhaps, £5 per acre, amounting to £64,427,650. If this be a fair estimate, then all the land of Great Britain, if sold outright in the market, would bring £2,012,777,650. Now look at this fact! The nations of Christendom have paid for mere preparations for war, during the last ten years of an armed peace, enough to buy the whole island of Great Britain! Since 1815, their armed peace establishment has cost them three times the present value of all the acres of this garden of the world!

*Elihu Burritt.*

**A MISSIONARY'S DEATH.**—The late Mr. S. Palmer, was a valuable and useful Wesleyan Missionary in Caffraria. His death was sudden. He was leading a party retreating from a scene of conflict in the late war to his own station. He rode forward, when near the place, to make preparations. As he ascended the hill, his horse was seen to stand still, and the native who attended him called out, "Mr. Palmer is ill, Mr. Palmer is ill." They hastened to him and found that an apoplectic fit had already removed him into eternity. He gave out in the morning at family worship,

"I'll praise my Maker while I've breath,"

and after death, when his boots were taken off his feet, in one of them was found a slip of paper on which was written,

"Only to-day, and then for ever!"

**A WOULD-BE JOSHUA.**—When the late Mr. Palmer, one of the Wesleyan Missionaries to Caffraria, returned to his station after being driven out by the late disturbances, the people cried "Our Father is returned! To-day we live!" Mr. Palmer was proceeding to address them, when one of the chiefs interrupted him by exclaiming, "Make a rope and bind the sun, that night may not come on us while he talks. To-day we hear our Father's voice again. Bind the sun! bind the sun!"

#### YOUTH'S MONITOR.

**THE UPRIGHT MAN OF BUSINESS.**—There is no being in the world (says Dr. Dewey) for whom I feel a higher moral respect and admiration, than for the upright man of business; no, not for the philanthropist, the missionary, or the martyr. I feel that I could more easily be a martyr than a man of that lofty moral uprightness. And let me say, yet more distinctly, that it is not for the generous man that I feel this kind of respect—generosity seems to me a lower quality, a mere impulse, compared with the lofty virtue I speak of. It is not for the man who distributes extensive charities, who bestows magnificent donations. That may be all very well—I speak not to disparage it—I wish there was more of it; and yet it may all consist with a want of the true lofty unbending uprightness. That is not the man, then, of whom I speak; but it is he who stands, amidst all the swaying interests and perilous exigencies of trade, firm, calm, disinterested, and upright. It is the man who can see another man's interests just as well as his own; it is the man whose mind his own advantage does not blind nor cloud for an instant; who could sit a judge upon a question between himself and his neighbour, just as safely as the purest magistrate upon the bench of justice. Ah! how much richer than ermine—how far nobler than the train of magisterial authority—how more awful than the guarded bench of majesty—is that simple, magnanimous, and majestic truth! Yes, it is the man who is true—true to himself, his neighbour, and his God—true to the right—true to his conscience—and who feels that the slightest suggestion of that conscience is more to him than the chance of acquiring a hundred estates.

## CORRESPONDENCE.

## PROPRIETIES OF BAPTISM.

To the Editor of the Baptist Reporter.

DEAR SIR,—Allow me first to remark, that this rests with the administrator, who at least ought to be a disciple of the Saviour, John iv. 2, and an evangelist, or holder forth of gospel truth, both principles and precepts, Heb. vi.

The most authorized pastor or bishop has no Bible warrant to baptize any, but such as come to him and willingly submit to the "counsel of God." Assuming, then, that the administrator and candidates are all that the New Testament requires; and that they are fully agreed that the *mode* is *immersion*, or burial with our Lord, as the amiable and devout Dr. Doddridge has admitted it to be the part of candour to confess, Rom. vi. to denote the mode to have been in the primitive age of christianity—then the rule of general conduct in all our acts of worship and service in the kingdom of Christ require careful observance, especially on the part of the minister, in attending to this ordinance of heaven.—That rule is, "Let all things be done decently and in order."

It is to be admitted and lamented that baptism, i. e. immersion, is not always and in every place administered as "discreetly and warily" as it might be wished; and as, with a little more precaution, resolution, and judgment, on the part of the minister, it might be easily effected. Sometimes there is needless hurry, or awkwardness, or apparent fear of the harmless element, or a splash instead of gently laying down, or hastening out of the water, all which are quite needless, and in all cases to be avoided. Any neglect on the part of females and their female attendants to adjust and secure all their garments beforehand is inexcusable. They can easily, in a few moments, under the superintendence of a prudent minister's wife, or of any other pious female, with a few stitches of a needle and thread, so secure their garments, that nothing approaching a displacement can be effected by the water. Those who would ridicule this may as well ridicule the pins and buttons of their every-day dresses. "To the pure all things are pure."

It is quite needless to provide extra garments for the act of immersion.

Some load themselves with flannel gowns, or other encumbering and heavy dresses—others think all should be white. Surely the ordinary clothes which they wear in public, and not more than ordinary look best, and are most wieldy. It will be better, if afterwards they walk in the white of innocence and newness of life, with the Lord their God.

The assistance of a second, to aid when out of doors, (much less in doors) in administering baptism, by his taking one side of the candidate, as if the latter were an unwilling or an unwieldy victim, is absolutely needless. Sometimes, too, for want of skill and deliberation on the part of the minister, though he intends to immerse the candidate, the head, or hands, or some part of the clothes may not be covered by the element, and therefore something like another dip may be hurriedly attempted, by which the mind of the pious spectator is diverted from the sublimity of the "one baptism."

Although these improprieties, and the like, are but rare; still it is painful that they should ever occur in the administration of this ordinance of Christ. Would it were always intelligently and solemnly performed—as remote as possible from the hasty plunge, and conformable to the idea of the most decent and solemn burial; a complete immersion, a dignified rising again; body and mind one, in faith, and hope, and love!

Baptism should also be so administered as to allow its scriptural import to operate on the minds of all who view it: and nothing should be heard but scriptural truths from the minister's lips—no address to the candidate about his faith or profession, no singing, no interference whatever with the solemn words directed to be used by our Lord—"I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost," should be uttered alone in all their dignity and impressiveness.

I must beg a few more columns in another number for further remarks.

S. E.

## REVIEWS.

*A Manual of the Baptist Denomination for the year 1849. By the Committee of the Baptist Union of Great Britain and Ireland. To which is added an Appendix, containing an account of the Thirty-seventh Annual Session of that Body, &c. London: Houlston and Stoneman.*

As, in former years, we were under the necessity, though in a friendly tone, of complaining of certain errors in the compilation of the "Manual," we are gratified that this year we are relieved from that duty by the careful manner in which this laborious work has been executed. To Mr. Hinton, for these valuable statistics, the religious public, and the baptists in particular, are under great obligations; and we should feel that we deserved reproof if we did not award to our esteemed brother the commendations which are his due. We were always aware of the serious obstacles which stood in the way of furnishing correct returns. Mr. H. was the right man to contend with them—his tact and talent for such work are well known; and, unlike some vain and conceited people, he did not refuse assistance when offered to him.

And yet we have detected a few errors here and there. We have extracted, as one of the most valuable of the statistics, the "Summary of churches, &c., in England, Wales, and Ireland," and on casting up the totals at the bottom of the page, we were surprised to find that they were not added correctly for the "Grand Total" in four of the columns—for instance, Churches, 1894, should be 1804—Ditto in Association, 1033, should be 1036—Ditto in Union, 1053, should be 1057—Village Stations, 1449, should be 1499.

The contents of the Manual are:—

A List of Evangelical Churches in Great Britain and Ireland with the Triennial Returns—General View of the State of the Baptist Denomination in Great Britain and Ireland during the preceding year—Memorials of Baptist Ministers deceased—Income and Expenditure of the Principal Institutions connected with the Baptist Denomination in England during the past year—Foreign Correspondence—Appendix—Proceedings of the Thirty-seventh Annual Session of the Baptist Union of Great Britain and Ireland—Report of the Committee—Address at the opening of the

Session by the Rev. T. Morgan—Report of the Sub-Committee on Chapel Trust Deeds—Draft of a Model Trust Deed—Constitution of the Union—Officers and Committee—Contributions—Abstract of the Treasurer's Account.

\* This list of contents will enable our readers to form some conception of the important subjects referred to in this compilation. For their further information we add:

The list of churches in each county contains this year (in addition to the name of the church and when formed, and of the pastor and when settled, and the Association) the number of members, sabbath scholars, stations, and clear increase in each church. These, however, are not all filled up; among which are several G. B. churches, which might have been from their "Minutes for 1848." The "General View" includes—Tables of New Churches, New Chapels, and Settlements of Ministers. The Memorials of Deceased Ministers are of Peter Austie, William Coleman, David Denham, Robert Edminson, William Fisher, William Gray, George Jayne, John Phillips, Thomas Tilley, J. Westcott, Josiah Wilkinson, Alexander Wills, Samuel Wright, and J. C. Wyke.

The "Foreign Correspondence" is interesting, and includes statistics of the churches in India, (P. B. and G. B.) Prussia, and the Jamaica Western Union. And, although mentioned in the list of contents, we cannot conclude without referring again to the excellent address of Mr. Morgan, the Report on Chapel Trust Deeds, and the Draft of a Model Trust Deed.

We are persuaded that our readers generally will thank us for recommending them to obtain a copy of this Manual, which may be had by any bookseller of the publishers in London. We have no interest in this matter, beyond a desire that baptists everywhere should be acquainted with their own condition and prospects. Even small and poor churches might club a few pence, and having read it in turn, place it in the hands of their minister.

We had nearly omitted to state that no reference is made to Scotland this year. There is no small stir there on the subject of baptism, and we hope that steps will be taken to secure returns for 1850.

**SUMMARY OF BAPTIST CHURCHES IN ENGLAND, WALES, AND IRELAND—1840.**

COUNTIES.	Number of Churches.	Churches in Association.	Churches in the Union.	Churches sending Returns.	No. of Members.	No. of Sunday Schools.	Village Stations.	State last year.			
								No. of Churches (diminished)	No. of Churches without Increase.	No. of Churches with Increase.	Total Clear Increase.
<b>ENGLAND.</b>											
Bedford	30	5	11	18	2007	2447	26	6	5	7	72
Berks	19	11	12	15	1232	1670	23	0	2	13	78
Bucks	46	25	28	20	2546	2675	67	13	4	11	12
Cambridge	46	6	11	35	2510	3385	43	11	2	21	81
Cheshire	19	9	10	13	744	978	12	2	3	8	35
Cornwall	18	6	11	10	649	766	9	1	2	7	19
Cumberland	5	0	1	3	146	115	2	1	0	2	2
Darby	21	16	18	11	1071	2549	16	4	1	6	96
Devon	59	30	44	41	2592	2990	66	6	11	24	115
Dorset	9	5	14	8	472	621	6	1	4	3	23
Durham	15	11	7	11	440	649	16	4	1	6	6
Essex	48	15	22	82	2357	2114	38	11	6	15	19
Gloucester	52	37	38	36	3023	4493	54	5	4	15	135
Hants	44	25	29	31	3078	3035	16	11	6	15	42
Hampshire	15	1	3	10	642	437	19	2	2	6	10
Hertford	22	7	12	16	1816	1663	24	3	5	7	10
Huntingdon	25	1	4	19	1635	2038	34	4	3	12	66
Kent	64	27	35	43	3462	4065	38	9	7	27	173
Lancaster	62	41	38	45	5284	11426	60	7	2	36	358
Leicester	43	35	35	33	4298	5696	39	14	5	14	28
Lincoln	36	18	28	22	1850	2200	26	3	4	16	77
London and Southwark	87	27	26	41	7282	7105	7	8	1	30	343
Middlesex	39	11	14	24	2534	2254	16	4	5	13	89
Monmouth	67	51	54	58	6656	6970	25	20	4	33	121
Norfolk	49	8	34	38	3328	3106	62	15	4	17	67
Northampton	51	35	9	38	2672	2783	50	7	12	16	52
Northumberland	9	4	5	8	857	960	18	1	2	5	17
Nottingham	26	21	22	21	3389	4762	29	8	3	8	121
Oxford	20	10	12	13	920	1170	24	2	5	6	19
Rutland	3	2	2	3	126	130	1	1	1	1	0
Shropshire	20	0	1	14	1001	854	20	4	5	4	19
Somerset	57	46	46	40	6014	4789	64	10	6	30	121
Stafford	31	18	18	16	1340	2532	11	2	1	13	55
Suffolk	58	32	21	44	4681	2857	137	10	7	27	185
Surrey	28	8	9	15	1678	2350	8	2	1	12	103
Sussex	20	5	9	13	798	1059	25	2	2	9	36
Warwick	31	17	12	25	3655	5403	33	3	4	16	110
Westmoreland	1	1	1	1	34	149	8	0	0	0	0
Wiltshire	53	19	22	33	2144	3428	44	8	9	15	0
Worcester	26	20	13	18	1677	2174	26	6	0	12	17
York	91	73	73	61	7249	12143	60	18	13	29	86
<b>WALES.</b>											
Anglesea	20	15	0	16	1168	1552	11	3	4	9	43
Brecon	31	27	28	19	1336	934	16	3	3	12	42
Cardigan	25	20	20	12	1379	1075	7	4	1	5	33
Carmarthen	58	51	52	34	4476	3210	23	7	0	27	219
Caernarvon	20	16	0	12	573	793	6	0	2	10	37
Denbigh	19	17	1	0	.....	.....	.....	.....	.....	.....	.....
Flint	7	5	0	0	.....	.....	.....	.....	.....	.....	.....
Glamorgan	61	57	57	46	5990	5693	31	6	6	34	430
Merioneth	6	5	0	0	.....	.....	.....	.....	.....	.....	.....
Montgomery	21	16	16	6	338	458	6	1	2	3	20
Pembroke	44	38	30	34	5033	3780	43	4	5	25	163
Radnor	11	10	10	6	491	295	12	3	0	3	4
<b>IRELAND.</b>											
Antrim	3	2	3	2	41	37	2	0	1	1	18
Cork	1	1	1	2	39	30	1	0	1	1	1
Derry	2	2	2	2	145	47	7	0	0	2	3
Donegal	1	0	0	0	.....	.....	.....	.....	.....	.....	.....
Down	2	2	2	2	131	180	11	0	0	2	27
Dublin	1	1	1	1	43	20	0	0	0	1	2
King's	8	3	3	1	12	70	4	1	0	0	5
Mayo	1	1	1	1	96	100	5	0	0	1	34
Queen's	1	1	1	1	30	12	6	0	0	1	5
Roscommon	2	1	1	2	22	24	5	0	1	1	2
Sligo	2	2	2	2	31	36	8	1	0	1	7
Tipperary	2	2	2	2	25	0	5	1	0	1	1
Tyrone	9	0	1	4	96	32	4	2	1	1	0
Waterford	1	1	1	1	23	0	3	0	0	1	2
Westmeath	2	2	2	1	13	0	4	0	0	1	2
ENGLAND	1449	733	811	1013	106506	126333	1279	247	164	566	3017
WALES	322	277	223	185	20784	17799	155	31	23	133	1001
IRELAND	83	21	23	24	747	898	65	5	4	15	114
<b>Grand Total</b>	<b>1854</b>	<b>1036</b>	<b>1057</b>	<b>1222</b>	<b>128037</b>	<b>144730</b>	<b>1499</b>	<b>283</b>	<b>191</b>	<b>709</b>	<b>4132</b>

## BRIEF NOTICES.

*Vintage Gleanings; Selections from Sermons delivered by the Rev. J. H. Evans. London: Shaw.* The above is the front title of this neat little book, but the running title is "Gospel Gems," which is more descriptive of its contents, which consist of short sentences after the manner of "Adam's Private Thoughts." The friends of this esteemed evangelical minister will highly prize this collection, which, without subscribing to every sentiment, we can commend to the notice of christians generally.

*A Biblical and Theological Dictionary, designed as an Illustrative Commentary on the Sacred Scriptures. Fourth Edition, greatly enlarged. By Samuel Green. London: B. L. Green.* We have already commended this portable Bible Dictionary, to the special notice of sabbath school teachers, for whose use it is peculiarly adapted, both as regards its contents, size, and price. The present Edition is not only greatly enlarged, but the engraved illustrations are improved and more numerous.

*Working Men's Sabbath Prize Essays, London: Partridge and Oakley.* We have already noticed the first—"Heaven's Antidote," by Quinton—these are, the second—"The Light of the Week," by Younger, and the third—"The Torch of Time," by Farquhar. All these are uniform in size, and beautifully got up, with handsome engravings. We have only one little complaint to make of the latter, not of the execution, but of the design—they are rather too churchified—church steeples, church pulpits, and church congregations. But let these pass—the project was noble, and we rejoice in its success.

*Our Young People; thoughts about them, and counsels for them; by Thomas Yates, Baptist Minister; London: Simpkin's;* consists of interesting extracts and anecdotes, with engravings, adapted for the young in our families and schools. This is the second edition, which has been quickly called for, and which may be regarded as a recommendation.

## CHRISTIAN ACTIVITY.

## GERMAN ROMANISTS IN THE UNITED STATES.

A COLPORTEUR says:—"I found a Catholic, near B—, in possession of some Romish books, which he valued far above the scriptures. I took up the man's books, and proved, even from them, the necessity of the new birth so conclusively, that he exclaimed, (as is common with the Romanists, when alarmed,) 'Peter, Mary, Joseph! then I must be born again!' That night he scarcely lifted his eyes from the pages of the New Testament, and Baxter's Call. On a recent visit, he met me, with tears of joy, announcing the fact, that he had found Him, "who alone hath power on earth to forgive sins," and he was about to connect himself with the Lutheran church."

"Meeting a family, three miles from D—, Ohio, they brought forth a copy of Baxter's Call, and said, 'This you gave us a year ago, and told us, what we must do to be saved. After you left, we had no rest, and the more we read in Baxter, the deeper became our convictions; but now, we trust, we have all embraced the Saviour. We thank God, that the Tract Society circulates such good books among the Germans. What would have become of us, without them!'"

"A rich farmer, in D— County, declined purchasing books; pleading his poverty. As I turned from the house, a copy of the Saint's Rest fell from my saddle-bags into the stream I was crossing. I

called to the man, who came out, and accepted the damaged book as a gift. When I recently visited him, he purchased seven volumes, and informed me, that he read the damaged Saint's Rest, until conviction fastened upon his soul, when he cast himself at the foot of the cross, and found 'peace in believing.'"

Do you ask whether the Romish priests suffer this work to go on without opposition? No. But their opposition is vain. On this point, Mr. R. writes:—"Sometimes the priests call the people together on my approach, and warn them against me; but this, generally, has no other effect, than to make the people curious to see and hear me, and obtain the books. In some instances, they open their houses to the neighbouring Romanists, and 'invite me to come and hold prayer and conversation meetings with them. Some of the Romanists have publicly assured me of their protection, from any dangerous opposition from priests or people."

A hundred colporteurs are hard at work, scattered over the whole land. We have sent forth from the depository, more than 100,000 dol. worth of publications during the past seven months. A considerable amount, say 20,000 or 25,000 dol., will be distributed gratuitously, among absolutely destitute families. Our other operations are moving forward on an extended scale. Will any christian or patriot say, that we are

doing too much, with the liberty of our country, and the destiny of millions of needy, perishing, immortal souls, at stake?

For the sake of variety in the statements, I will select, from the correspondence of American, German, French, and Irish colporteurs.

Mr. S. W. Stebbins has spent sixteen months in West Tennessee. He states, that he has "travelled about 4,000 miles; circulated, by sale, about 7,000 volumes; and by grant, to poor families, about 500 volumes. He has sold some 6,000 pages of tracts, and granted about 40,000 pages. He has supplied nearly all destitute families with the bible." He writes:—"I have conversed on personal religion with several thousand souls, many of whom are now in eternity; and yet, it seems, that I have hardly done anything toward supplying the wants of this great district. I hope some one will be sent to operate through the district generally. A baptist minister stated, in a sermon last fall, that he had been labouring in revivals in different places for more than three months, and numbers of persons, who were hopeful subjects of grace, dated their conviction to the reading of Baxter's Call, Pilgrim's Progress, and other volumes." It is worthy of remark, perhaps, that the entire travelling expenses of Mr. S., for these sixteen months, including meals, lodging, horse-keeping, tolls, etc., amount to but 1 dol. 25 cents! showing the acceptableness of the colporteur, and the cordial welcome given him by the people.

Mr. George Watts reports, for the quarter ending January 1st, 540 families visited, in L.—County, Pennsylvania, with 416 of whom he converted or prayed. His sales amount to 193 dol., and about 500 books and tracts were given to destitute families. About one family in ten were destitute of the bible. After describing his field of labour, he says:—"I have recently been in a neighbourhood which I had previously visited, and was informed that a number of persons were hopefully converted. One individual came four miles to tell me what the Lord had done for his soul. I had sold him Baxter's Call in German, and had a long conversation with him. Whenever our work is faithfully done, and christians follow on with their usual religious exercises, the blessing of God attends in awakening and conversion. Intelligence has reached me to-day from another part of the region visited, that there is also there a work of grace in progress. Both of these places are in the country, not in villages. In visiting several furnaces, the managers co-operated, and paid for what books their men wanted. I supplied several Catholics with books and tracts. I had the aid of a few christians, who piloted me up the mountains, and

around the ore banks, where we sold many volumes. To one of the miners I sold 2 dol. worth of books. The aged Methodist who accompanied me, advanced money from his own scanty means, to aid those who had no money."

Mr. Meinan Hagenbach, one of the three French colporteurs in Louisiana, formerly lived in Alsace, France, and was a thorough Romanist. He was brought to Christ by means of the Bible borne to his door by a colporteur from Basle, Switzerland. He speaks the German as well as French. He is a man of pleasing manners and ardent piety. He is now in West Louisiana, in the vicinity of Opelousas. You will see a sketch of his labours in the "Messenger." A single incident must suffice. He entered a family composed of French infidels—the nominal French Romanists are mostly infidels. The man was sick; he rejected the book of God, and everything in the form of religion. In the course of the discussion about the immortality of the soul, and the authenticity of the scriptures, the colporteur opened the bible at the 32d Psalm, and asked the man to read it aloud, that his wife who could not read, might hear. Before finishing the chapter, he burst into tears. Mr. H. reminded him, that the same God who could pardon David's sins, could forgive his through Christ; and left him.

Our attention has recently been directed to the Irish population, and God seems to be opening a door of success. One fact is all I have time to state. Mr. Haines was an Irish Catholic sailor, of respectable education, great courage, frank manners, but formerly addicted to intemperance at intervals. When in this port a year or two ago, he signed the temperance pledge, sought christian instruction, and while on a voyage to New Orleans, was hopefully converted. He set about efforts for the reformation and conversion of his acquaintances and others at once, and has been usefully employed since. A few weeks ago, we heard of him, at the Sailor's Home, making efforts for the temporal and spiritual benefit of the poor Irish Catholics and others. Entering a grocery store kept by an Irishman, he offered him some tracts. "Are they not against our holy religion?" asked the grocery-man. The colporteur replied, "I hate a lie. Yes, they are against your religion, every page and line of all of them. They hold up 'Christ and him crucified,' as the only hope of the sinner, and show that he is the only mediator; while your religion is one of forms and mummery. I have been a Roman Catholic, and know all about it. It brings no peace to the soul. The system is false. There is no Christ in it, and these tracts are full of Christ." The man was awed and confounded—took five



of the tracts, and promised to read them, and asked the colporteur to come and see him again. Before leaving him, he showed him the wickedness of his traffic in rum, and spoke to him of the curse it had brought upon himself in past years. Thus he goes from house to house, endeavouring to break in upon the stupidity which Rome superinduces, and satan loves.

#### OPEN-AIR AND TENT PREACHING.

From the *Patriot*.

DISGRACEFUL INTERRUPTION OF RELIGIOUS WORSHIP.—Sir,—How great is the distinction between empty professions and solid realities! By the admirers of the "National Church," we are frequently informed that she is the most tolerant of all the State Churches in Christendom. Alas! her boasted tolerance is frequently little more than a vain phantom. This has been seen in hundreds of cases. Allow me, Mr. Editor, through your journal, to make the religious public acquainted with one of these cases, which only took place on Wednesday, the 11th inst. In the evening of the day named, I was preaching in the open air on the village green at Newbald, near Market Weighton, to a large and interesting congregation. When the people were singing the last hymn, and the service about to close, John Clough, Esq., a large landowner and a magistrate for the East Riding, rushed in among the people, with a large stick in his hand, in an angry manner, ordering the congregation to disperse immediately or he would have every one of them committed to prison; finding that the people took no notice of his threats, but continued singing, "Praise God from whom all blessings flow," he then turned round to me, holding up his stick, which I expected every moment to feel, and commanded me to come down from the chair on which I was standing, which I refused to do until the service was over. Seeing he could do nothing with the preacher or people, he went for the constable to remove us. But he had more wisdom than the lordly magistrate, and showed it by expressing his sorrow that there should have been any interruption. All honour to the people; they stood their ground nobly. Although most of them were tenants of this man, yet not one moved away, but cried, "Shame! shame." I make no comment, but let the facts speak for themselves.

JOHN GEORGE, Independent Minister.

Market Weighton, July 12, 1849.

OPPOSITION TO TENT PREACHING.—The Committee of the Christian Instruction Society have in progress a series of tent services in the villages in the west of Middlesex. On Thursday evening last, the tent

was pitched with consent of the tenant, in a field by the roadside at Smallbury Green, near Hounslow, where a considerable number of the inhabitants of the neighbourhood attended the service, which was conducted by Messrs. Yonge of Brontford, and Steinmetz, in the course of which the landlord of the ground made his appearance and demanded the immediate removal of the tent, which was not complied with, but the service was continued. It was intended to have kept the tent standing, and to have had another service on the following evening, but a peremptory message having been given for its removal in the morning, Messrs. Tasker and Pitman, who came from Twickenham and London to conduct the service on Friday evening, occupied the pulpit without the tent, on a piece of vacant ground belonging to the Railway Company, on the other side the road; the attendance was not equal to that on the previous evening under cover, but they had the pleasure of addressing an orderly and attentive congregation. We anticipate much good as the result of these visits to our metropolitan villages, in some of which a most powerful influence is in operation in opposition to evangelical truth, and many persons, but for such means, would have no opportunity of listening to the Gospel, and we sincerely hope the Committee will be much encouraged in the prosecution of this work.

TENT SERVICES IN SURREY.—A series of tent services has been conducted during the present month, by the Rev. R. Ashton, on the part of the Christian Instruction Society; and the Rev. Messrs. Kennedy, Soule, Shedlock, Morris, Edwards, Collins and Haymes, on the part of the Surrey Mission, in Cobham, and its vicinity. The tent was pitched and preaching conducted therein at Cobham, Great Bookham, and Ripley; while the intermediate and adjacent villages of Oakham, Effington, Little Bookham, East and West Horsley, were visited and thoroughly canvassed with tracts by Messrs. Ashton and Shedlock, in addition to the universal distribution of tracts, and the private exhortations of the other brethren also, in the places where the public preaching was carried on. The domiciliary visitation disclosed to the brethren the deplorable state of the people generally as to morals and religion. The stolid indifference, and the utter ignorance of the rural population, were deeply affecting; while the almost universal practice of cricket-playing on the sabbath, in the interior of Surrey, shows the absolute necessity of some attempts being made for the dissemination of evangelical truth in those parts of the country. We trust the Surrey Mission will establish a mission in that neighbourhood, of a thoroughly earnest and house-going character.

## ATTEMPTS TO DO GOOD.

САМВУДОННІ (В).—Some time ago while engaged in preaching and domiciliary visitation in certain villages in this county, I was urged to visit one adjoining the scene of my labours, where it was feared the gospel was not preached, nor the people instructed. I complied; and on reaching the place, I was agreeably surprised as to the appearance it presented, and resolved at an early opportunity to repeat my visit, and if possible obtain a cottage room to preach in. I expressed my desire to certain friends who quite approved of such a course. Having been informed that a family of high respectability resided there, members of an Independent church in a populous town close by, on paying my second visit I called on them to inform them as to my purpose, hoping to obtain their sanction and support. I was introduced to a lady in ill health, who received me kindly and conversed freely—the rest of the family being absent from home. I explained the objects of my call—which she quite approved. I then inquired as to the possibility of obtaining a room, she replied:—"It is very singular, I have been trying to get one for the very purpose, intending if I succeed, to find some one to come and preach to the people, they are so neglected and in such a deplorable state. I expect an answer this evening." I said, who did you think of applying

to? She said, "I do not know; I thought I would first obtain a room and then make inquiry." I then asked whether I might be allowed to occupy it if secured, assuring her it would give the friends with whom I stood connected as well as myself great pleasure to do so, as I had been requested on the previous evening to procure a place for preaching purposes. She replied: "If I get the room, I would rather you should have it than any one else, as you would not only preach, but visit the people, and that is what they require." I expressed thanks, and retired, promising to call next day. The application was successful, and the house at once licensed. This was necessary on account of violent opposition. Religious services were held forthwith, which were generally well-attended by the poor, who appeared thankful for the means, and there is reason to believe that good was done. Preaching was continued year after year under encouraging circumstances, and at length a sabbath-school was raised.

[This humble attempt to do good is mentioned for the encouragement of any who may desire to introduce the knowledge of the gospel of Christ into the dark and secluded villages and hamlets of our land. No great or wonderful effects followed—neither were they expected, but who can tell, until eternity reveals it, the extent of the benefits bestowed by this little experiment.]

## BAPTISMS.

## FOREIGN.

UNITED STATES, *Baldwin place Church, Boston.*—May 6th, sixteen persons were baptized by the pastor of this church, Rev. Dr. Tucker. The commodious house was so crowded on the occasion, that large numbers were unable to obtain seats, and many went away for want of room. The interest of the assembly was much increased by the unexpected presence of the Rev. Mr. Bronson,—who had been a missionary to Assam for nearly thirteen years,—accompanied by two pious Assamese young men, who arrived at this port the evening previous. These are the first of this people that were ever in this country. Their complexion is as dark as the African, but their hair is straight, and the form of their faces somewhat resembles the American Indian. In the afternoon, Mr. Bronson delivered a discourse, in which he gave an interesting and instructive history of the Assam mission. After the sermon, the hand of fellowship was given to twenty-four individuals, who had been received into the church by baptism and by letter. The Lord's Supper

was then administered. In the evening, at the monthly concert, the younger of these native converts, who is an interesting youth of sixteen, addressed the meeting in broken English; the burden of his theme was—Send more men to the people of Assam. He read and sang a hymn in his native tongue, and afterwards translated it into English; he also repeated the Lord's Prayer in the Assamese language. What thrilling emotions must have filled the minds of these foreigners from a heathen land, while witnessing and engaging in such deeply interesting exercises on their first sabbath and first day in a christian country! There is still, as there has been for some weeks past, a deeply interesting state of things in the Baldwin-place church. The sabbath school shares largely in the work of grace. The prayer-meetings which are held on nearly every evening, are well attended, and rendered deeply interesting by the young converts, who have a mind to work. June 3, twenty-one were baptized; nearly all ages were represented—from the child of eleven to the matron of three-score years and

upwards.—Same date, two were baptized at the *Harvard-street* church, and one at *Boydoin-square*. Nine were baptized at *Medford*, five in *Chelsea*, and six in *Methuen*.—On the 9th of May, two were baptized at *Sedgwick*, where there is a pleasing revival in progress.—Rev. C. Graves communicates to the *Utica Register* some particulars of an interesting work of grace, in the baptist church and society, in *Cassville*. On the third sabbath in May, eleven were received into the church by baptism. The same paper has a letter from Rev. J. Fulton, which speaks of a revival at *Leesville*, where twenty have been baptized.—Rev. B. M. Allen writes from *Harbor Crack*:—"Last fall there seems to have been a spirit of prayer begotten in the church for the reviving of the work of God in the hearts of his children, and the salvation of the lost and perishing sinner. Our meetings gradually became more interesting, and a deep solemnity seemed to pervade the minds of the audience while they listened attentively to the word of life; and early in the spring, the cry was heard, 'Pray for me.' The cloud had been gathering for some months, and about the middle of March, the shower in answer to prayer began to descend upon us with its rich, regenerating, and refreshing influence. We have had the unspeakable privilege of repairing to the water side, and baptizing forty-one believing souls in the way the Head of the church has commanded. Others have cast in their lot with us, some by experience, and some by letter; in all, we have given the hand of fellowship to fifty."—Three thousand persons have been baptized, and received into the baptist churches in *Tennessee*, during the past year. The whole number of communicants in the baptist churches of that State is about 36,000.

**BAPTISM OF A SISTER OF CHARITY.**—The New York correspondent of the *Baptist Register* gives a brief account of a sister of charity recently baptized by the Rev. E. Lathrop:—"Among the candidates for baptism at the Tabernacle baptist church, last Sunday, was one recently connected with the Order of the Sisters of Charity. The circumstances attending her conversion are full of interest. Early in life, through reading the New Testament, her mind was deeply impressed with the subject of religion. She informed her friends of these exercises, who instructed her to seek relief by retirement from the world, and the performance of good works. To attain these ends, she was sent to a school in Maryland, under the entire control of the Catholics. Here the superior took away her New Testament, which she repeatedly asked for in vain. After she had completed her

education, she joined herself with the Sisters of Charity, and for years sought to satisfy the strivings of the Spirit by deeds of charity, and by the performance of good works. She again had resort to the New Testament, but being discovered reading, she was reprimanded by her priest. Afterwards, during an alarming illness which threatened her life, she vowed in prayer to God, that if she ever recovered, she would seek some one to instruct her more perfectly in the way of religion. This vow she endeavoured to keep. From early childhood she always cherished the most bitter prejudice against the baptists. One Sunday, as she was passing through Clathum Street, on her way to visit a friend, when opposite Mulberry, it commenced raining fast; seeing the people going into the chapel, she turned in also. Mr. Lathrop preached. She remarked that he spoke as though some one had told him her case. She came again in the evening, and the truth to which she had listened in the morning was now riveted on her mind. On Sunday evening she availed herself of the invitation announced from the pulpit, to attend the inquirer's meeting, where the pastor and others would be pleased to meet and converse with any one on the subject of personal religion. Now the pure light of the gospel began to shine upon her mind; she believed herself a sinner, and Jesus her Saviour. She could now realize the force of the apostle's remark (Titus iii. 5), "Not by works of righteousness which we have done, but according to His merey he saved us," &c. Having found the Saviour precious to her soul, she made a public profession of her faith in Him by baptism. The house was crowded, as many of her friends were present to witness her baptism; and that there should be no mistake in regard to her, she was baptized in the cloak which belonged to the order of nuns, of which she was formerly a member.

#### DOMESTIC.

**CALSTOCK, Cornwall.**—Two disciples of Jesus, a mother and her daughter, from a desire to obey and please Him, were immersed on Lord's-day, July 1. The daughter, for several years past, has been the subject of an affection of the heart, or some internal derangement, which, on any excitement, brought on a momentary convulsive struggle: fears were therefore entertained lest the excitement of the service should produce that effect; but, to the honour of our Lord's goodness, and for the encouragement of his people in like circumstances, be it known, that so powerfully did she realize the presence of Christ, that she was borne through the service perfectly safe and calmly happy. W. C.

**HULL, George street.**—With gratitude to God, we desire to record his goodness, in the conversion and obedience of seven believers, who were immersed by our pastor, Mr. Stuart, on Thursday evening, June 28. One had been a Wesleyan, two were man and wife, the other five were young persons—two were sisters, one had been a scholar, and two were teachers.

"Oh, 'tis a lovely thing for youth,  
To walk betimes in wisdom's way."

The religious experience of one of the candidates was peculiarly interesting. He had wandered far away into sin, became troubled on account thereof, but could not find peace; he left this country and went abroad, seeking rest, but found none, and returned burdened with his load of weighty guilt. Providentially he entered our place of worship, and there, directed to look to the cross and the torah of Jesus, he did so by faith, and like "Christian" at the sepulchre, the burden rolled off, and he found life and peace. We have more inquirers, and hope the work of grace is operating. M. E. P.

**PEMBROKE.**—We have much pleasure in stating that sixteen persons have been added to the baptist church in this town—one had been a member of the Calvinistic Methodist Society for some years, during which time she was strongly opposed to believers' baptism. Being however, led to search the scriptures to see if these things were so, she was so fully convinced by the whole tenor of the New Testament, that she was constrained, out of love to her Saviour, to carry out her convictions by being buried in the watery element according to the command of Christ. This occurrence aroused angry feelings in some of our pædobaptist friends; some of whom say uncharitable things of her and of us. But imitating the example of our blessed Lord, we render not evil for evil, but commit our cause to Him that judgeth righteously, knowing that truth will triumph. When will our pædobaptist friends allow the veil of prejudice to fall from their eyes? W. G. P.

**BRAINTREE, Essex.**—We had impressive services, and hope much good was done thereby, on July 1, when three disciples of Jesus professed their love to the Saviour, and followed him in his own appointed ordinance of baptism; these were received in the afternoon, when they partook of the Lord's Supper with us. One was a young girl, the eldest daughter of Mr. Rees, who immersed them. May the Lord add many more, that shall be saved with an everlasting salvation. J. W.

**BATH, York Street.**—Our pastor, Mr. Gillson, immersed five believers in the blessed Saviour, on Tuesday evening, June 26th. One was a teacher, another a scholar. J. B. M.

**IPSWICH, Turret Green.**—On sabbath day, the 1st July, our pastor baptized a female friend, who had been for some time honourably connected with one of the Independent churches in this town, but became convinced of the importance of adult, or rather believers' baptism, by a careful perusal of the New Testament scriptures. And we conceive that the teaching and testimony of the Inspired Volume are sufficient and safe in reference to this solemn but much controverted act of self-dedication. Another of the candidates was a young man, raised by the good providence of God from the brink of the grave, rejoicing over a sanctified affliction, and determined, by his heavenly Father's help, to walk henceforth in newness of life. The third, an interesting youth in the spring-time of life, evinced much pleasure in being thus permitted to manifest his attachment to the Saviour. We hope more will soon tread in their steps. G. R. G.

**MILLWOOD, Todmorden.**—The first sabbath in May was a joyful day here, when five young disciples, who had given satisfactory evidence of conversion, were buried with their Lord in baptism. These were all connected with our sabbath-school. One was my own son, a child of many prayers, the youngest of the five the Lord gave me, all of whom have now been buried in the baptismal stream. May they dwell in the house of the Lord all the days of their life, and afterwards dwell with Him above for ever! The service was peculiarly solemn; many tears were shed, and we believe that some "who came to scoff, remain'd to pray." The congregation was very large, and we distributed tracts as the people retired. W. M.

**ABERDEEN.**—On Lord's-day, July 8, Mr. Owen, of Usk, immersed one male and four females in the Frogmore-street meeting-house. This was the first addition after the re-opening of the above place. The chapel had been closed for some weeks, and has undergone a thorough repair. A large vestry has also been built, capable of seating 200 people. Brother Katterns of Hackney and brother Thomas of Pontypool Academy, preached at the re-opening. The collections amounted to nearly £90, testifying again to the superiority of the voluntary over the compulsory system. J. H. C.

**NORTHALBERTON AND BROMPTON, Yorkshire.**—Four believers were baptized, June 24, in the baptistry of the chapel at Bedale—one of these for the church at the latter place. On July 15, one more was baptized. T. H.

**POYNTON, Cheshire.**—After an address by Mr. Webster of Macclesfield, Mr. Barber of Warford, immersed one believer, July 22. Though a solitary case, it was a very interesting service. J. O.

**CARMARTHENSHIRE.**—A correspondent, T. D., has sent us a report of the baptism of twelve persons by Mr. Price, on the 11th of some month not named, before a large concourse of people; but the name of the place we cannot possibly make out. Scribbling English names is bad enough, but scribbling Welsh names is too bad. The whole is written too on a shabby bit of paper, and popped into so small an envelope, that we wonder it reached us at all. Beside all this, the post mark happens to be blotted too. We mention all this, to shame some of our friends, if we can, out of doing business in this slovenly way. As Robert Hall was wont to say to his daughters, "Do it well my dears, do it well. If it be worth doing at all, do it well."

**HATHERLEIGH, Devon.**—On Lord's-day, June 3rd, fifteen persons were buried with their Lord in baptism by Mr. Clarke, our pastor, after a sermon on believers' baptism to a large and attentive congregation. And on Lord's-day, the 17th June, for the convenience of our country friends, and for the accommodation of hundreds who could not get into the chapel, Mr. Clarke baptized eleven believers in a neighbouring river, one of them a preacher with the Bible Christians, and two others members with the Wesleyans. We have still a large number of candidates for baptism, and our principles are steadily advancing in the neighbourhood. W. W.

**BEAUMARIS, Horeb.**—On the first Sabbath afternoon in July, three young females publicly put on Christ by baptism. Mr. Owen, of Llanrwst, our late pastor, baptized them. One of these, a young woman in domestic service, had been much persecuted on account of her decision thus to follow her Lord. She was an orphan girl, and was even compelled to relinquish her situation before she could follow out her convictions of duty, and then would have been destitute but for the kindness of our friends. H. G. [Shame on those who hindered this young disciple! But no wonder such things are done in Beaumaris, when last month we recorded a similar case at Leicester.]

**NORTHAMPTON, College St.**—On Wednesday evening, May 23, our pastor, Mr. Brown, immersed eight candidates in the presence of many spectators. On the following sabbath morning two more thus followed in the footsteps of the Redeemer. They were all, with three others, admitted into fellowship with us on the evening of the same day—the services were interesting, solemn and elevating. T. S.

**KETTERING.**—Early on sabbath morning, July 1, two believers were baptized. One was a teacher, the other was from a neighbouring village. J. V.

**IRELAND, Easky, Sligo.**—Mr. McKee says,—“On the 9th of June I baptized two persons in the sea near this village. One of these was a young man, who was first brought to feel the exceeding sinfulness of sin by hearing an address which I delivered on human depravity. After finding peace in believing, he resolved to follow Jesus by being baptized; and although his relatives endeavoured to dissuade him, yet he remained steadfast to his purpose.—The other was a married woman, whose husband was an ungodly man, and quite opposed to our sentiments. Expecting she would be exposed to great trials by taking the decisive step, she was kept back for some time from doing what she was convinced was her duty. The trials she so much feared, have, however, not taken place; for her husband, on hearing what she had done, appeared quite satisfied, and has himself begun seriously to inquire about his soul's welfare. Instead of profaning the name of God, as he had been wont to do, he has been known recently not only to cease from this wicked habit, but also gently to reprove others for so doing. Now, his wife with wondering gratitude exclaims, 'What hath God wrought!'"

**CAMBRIDGE, Zion Chapel.**—On Lord's-day, June 3, fourteen persons were baptized by Mr. C. T. Keen, junr.; and on Lord's day, July 1st, four more put on the Lord Jesus Christ, in the same manner. One brother thus acknowledging the good old way, had for many years been a Wesleyan local preacher; and another brother and sister had been for years members of the Independent denomination.

**LANDBEACH, Cambs.**—Mr. Player says, "On sabbath morning, July 1, at seven o'clock, I baptized nine persons; seven of whom were young. One is a teacher. At the morning service we had a very numerous and attentive audience. In the afternoon, the candidates received the right hand of fellowship, and joined with us at the table of the Lord. It was an interesting and happy day. There are other hopeful characters in the congregation."

**DISS, Norfolk.**—The New Testament ordinance of believers' baptism was administered here, by our pastor, on the last sabbath in May, when five followers of the Saviour thus put on Christ. Two had been Independents, and three are teachers.

**BISHOP'S STORTFORD.**—Our pastor, Mr. Hodgkins, baptized two believers, after discoursing on the subject, on Lord's-day morning, June 3rd. These, with another by letter, were added in the afternoon.

**MAGOOD, Monmouthshire.**—We had an addition of one by baptism, on Lord's-day, July 8th, when we distributed the tracts you sent us. T. H. A.

**ABERYSTWYTH, English.**—The good work is still going on here through the Divine favour. On sabbath morning, July 8, Mr. Thomas of Pontypool Academy preached, and our pastor, Mr. Pries, baptized nine believers, who were all added to our church on the same evening at the Lord's-table.

A. B.

**LONDON, Mount Zion, Dorset Square.**—Mr. Foreman baptized five believers in April.

**Ebenezer, Dorset Square.**—Mr. Wise immersed five candidates in April. One had a great dread of the water, being subject to spasms; but through Divine goodness, her fears left her as she stepped into the water, and she was enabled to pass through the service with comfort and safety, and no ill effects have since resulted.

J. G.

**NEWPORT, English.**—Mr. Hallon baptized two believers, one from the sabbath-school, on Monday evening, June 18th.—*Welsh*—Mr. Thomas immersed one candidate, June 17th.

H. N.

**SHARNBROOK, Beds.**—Three females were baptized by our pastor, Mr. Williams, July 1. We trust that the work of the Lord is prospering amongst us, and that others will soon follow their example.

O. W.

**BARNSELY.**—Three believers were baptized in the Dyke, Worsbro Dale, June 17th. We hope soon to baptize in our new meeting house.

J. W.

**BIRMINGHAM, Mount Zion.**—On sabbath evening, June 17, seven disciples were baptized by Mr. Daniell, the pastor. Some of these are teachers in the sabbath-school.

**Newhall Street.**—On sabbath evening, June 24th, three female disciples and one youth were buried with Christ in baptism. They were all added to the church on the following Lord's-day.

W. H.

**SAXLINGHAM, Norfolk.**—One believer was baptized on the first sabbath in June, by Mr. Nottage, late of Cambridge, who is at present supplying the church here. On July 1st, one more believer thus put on Christ by baptism. We now hope for better days.

E. A.

**MACCLESFIELD, General Baptists.**—Mr. Maddeys baptized two followers of the Lamb, June 17. One was an aged man, more than 70, who for above twenty years has attended the means of grace.

J. O.

**KEIGHLEY, Yorkshire.**—We had a baptism of three females, believers in Jesus the Saviour, on Wednesday evening, May 9. One is a teacher, and one a scholar from the select class.

W. T.

**HUDDERSFIELD.**—Four believers were buried with Christ by baptism, July 1, and on the same day were added to the church. One had been a Wesleyan.

J. W.

**HULL, South Street.**—We had a baptism of four females on the first Lord's-day in July.

F. M.

## BAPTISM FACTS AND ANECDOTES.

### BAPTISM (?) OF A LATE PRESIDENT OF THE UNITED STATES.

THE American papers give the following singular account of the last days of Mr. Polk:—

"Mr. Polk sent for the Rev. Dr. Edgar, of the Presbyterian church, seven days before his death, desiring to be baptized by him. He said to him impressively:—

'Sir, if I had suspected twenty years ago that I should come to my death-bed unprepared, it would have made me a wretched man; yet I am about to die, and have not made preparation. I have not even been baptized. Tell me, sir, can there be any ground for a man thus situated to hope?'

The Rev. Dr. made known to him the assurances and promises of the gospel that mercifully run parallel with man's life.

Mr. Polk then remarked, that he had been prevented from baptism in infancy by some accidental occurrence, that he had been several times strongly inclined to be baptized during his administration, but that the cares and perplexities of public life hardly gave him time for the solemn pro-

paration requisite, and so procrastination had only ripened into action, when it was now almost too late to act. In his conversation with the Rev. clergyman, Mr. Polk evinced great knowledge of the Scriptures, which, he said, he had read a great deal, and deeply revered, as Divine truth; in a word, he was, theoretically, a christian.

The conversation fatiguing Mr. Polk too much for him to be then baptized, it was postponed, to take place the next evening; but in the interval, the ex-President recollected that when he was Governor and lived here, he used to hold many arguments with the Rev. Mr. McFerren, the talented and popular methodist minister of the place, his warm personal and political friend, and that he had promised him that when he did embrace christianity that he, the Rev. Mr. McFerren, should baptize him. He, therefore, sent for the Rev. Dr. Edgar, made known this obligation, and expressed his intention to be baptized by his friend, the methodist minister. The same day the venerable Mrs. Polk, mother of the ex-President, a very pious Presbyterian lady, arrived from her

residence, forty miles distant, accompanied by her own pastor, hoping that her distinguished son would consent to be baptized by him.

'Mother,' said the dying ex-President, taking her affectionately by the hand, 'I have never in my life disobeyed you, but you must yield to your son now, and gratify my wishes. I must be baptized by the Rev. Mr. McFerren.'

His mother, wise as she is pious, did not hesitate to give her consent; and in the presence of the Rev. Dr. Edgar, and the Rev. Mr. Mack, of Columbia, the ex-President received the rite of baptism, at the hands of the Rev. Mr. McFerren."

CHRISTMAS EVANS ON BAPTISM.—It appears to me, notwithstanding what has been said to the contrary, that a new church state was founded by John the Baptist. His preaching and baptism was introductory to that state of the church which is called "Mount Zion," in opposition to "Mount Sinai." Hebrews xii. 22-24. It is said, "The law and the prophets were until John," Luke xvi. 16; therefore his baptism could not have pertained unto the law and the prophets which preceded him, but to the gospel which commenced its dispensation by his preaching and baptism. The evangelist Mark calls it "the beginning of the gospel of Jesus Christ." Mark i. 1-4. It is further alleged, speaking of John's ministry, "Since that time the kingdom

of God is preached, and every one presseth into it." Those that were converted by the ministry of John were baptized upon confession of repentance, and were thereby received into a church state, different from that in which they were before their conversion, by their carnal relation to Abraham. The converts to the doctrine of John were initiated by his baptism into a new society, distinct from that of the carnal Jews, which had not entered into that fellowship. It is evident, therefore, that the law, or the old dispensation was until John; and that John's ministry was the beginning of the gospel, or new dispensation. In the ministry of John, the New Testament Sun arose, and still increased in light and glory, till it arrived at its meridian splendour on the day of Pentecost. The baptism of Christ administered by his disciples (John iv. 2) required faith and repentance, as well as that of John, for there was a making disciples, in order to baptism, peculiar to it. The baptism commanded in the commission (Matt. xxviii. 18, 19) is essentially the same as the two former—requiring faith in its subjects, administered in the Divine name—the visible door to the christian church—the first duty after believing—once only to be performed. In the time of John, our Lord, or his apostles, there was no visible entrance to the christian church but by baptism, and of course there could be none to the Lord's Supper, which is a church ordinance.

Com. by W. H. B.

## RELIGIOUS TRACTS.

### APPLICATIONS.

ESSEX.—I have seen many applications made to you for grants of tracts, and I have thought that through the blessing of God they might be useful to many in this neighbourhood, as I know many who are going wrong, and some who are anxious to be directed in the right way. I told you, when I wrote before, how I was in a strait, because I could not in my former situation enjoy my privileges as a baptist dissenter. I removed to this county, and the removal has turned out in my favour; and I do think that if christian men fixed as I and my wife were, would only seek God by prayer, and relying on him, make an effort, their way would be made plain. I also wish to mention that I believe any man may do much for his fellow-men by speaking to them, and inviting them to Jesus. If we look around us, we see multitudes ignorant of Him whom to know is everlasting life. Oh, let us point them to the Lamb of God! May the Lord give us grace that we may be bold in his name, fearing not the frowns of wicked

men, or the sneers of the scornful. If the children of God will live godly in this world they must not mind being laughed at and ridiculed. I have been very much encouraged of late in this good work. Nearly every sabbath I walk about five miles to a village station, (which has been opened more than twelve months, and is supplied by different christian friends,) to speak the word of life to perishing sinners. The Lord has enlarged my heart to care for my neighbours, and I have invited many and conversed with more in my own humble way, and I may say that as many as twenty, or more, now attend regularly and attentively. Of one of these I think I may say that he is learning the way to heaven. The grace of God has already made him a different man. He had lived nearly fifty years without God and without hope; but now he sees and feels the importance of being prepared for an everlasting state of existence. May he be faithful unto death. But our parson is offended at my efforts, and has alluded to them in his pulpit; and in the church school he

has uttered some hard things against me, and has said that if he used his influence with my lady he could get me turned out of my place, and he would rather that I should take his property than take his flock away. My prayer is that my Lord and Master will make me faithful, so that I may not fear what man can do unto me. Having tasted that the Lord is gracious, I cannot hide his blessing in my heart, or stand still and see my fellow-sinners perishing around me for lack of knowledge, because a clergyman may think I am invading his province, or because some may deem such efforts not respectable, or others, who ought to be active, are doing nothing at all. Please don't forget the tracts. J. W.

**NORTHAMPTONSHIRE.**—The writer is a baptist home missionary, situated in the southern part of Northamptonshire. We have a large population around, and I am anxious to supply them with tracts; but our finances are low, owing to the poverty of the people. If you could make us a present of a few tracts, I should feel much obliged. W. H.

**IRELAND.**—Permit me, dear sir, to request that you will make me a grant of tracts for this destitute district; some on popery, on the errors of the Chnrch of England, and some on baptism would be acceptable. Some of the back numbers of the *Reporter* would also be thankfully received.

DONATIONS have been forwarded to—

	Handbills.	4-page.
Margate .....	500	.. 25
Roude, Isle of Wight....	500	.. 25
Brayford .....	500	.. 25
Norton, near Swansea ..	500	.. 25
Toll End, near Dudley ..	500	.. 25
Newton Abbott .....	500	.. 25
Castleacre, Norfolk .....	500	.. 25
Helmdon .....	500	.. 25

The application of J. D. M., Salop, must be made again. See directions in January *Reporter*, foot of page 44.

**TO APPLICANTS.**—For the encouragement of our poorer friends, especially of such as are members of village baptist churches, we again invite them to make applications for grants of tracts, and they will be readily made, providing they carefully follow the directions at the foot of page 44 of the *Reporter* for January last. At the same time, we always wish to have some account of the state of religion in the neighbourhood in which the applicant resides, that we may know what kind of tracts to send and how many. Our poorer friends need not mind about their spelling, or grammar, or anything of that kind—we will excuse all that, if they will give us plain facts, and write in a plain hand.

## SABBATH SCHOOLS AND EDUCATION.

**TROWBRIDGE.**—This year being the jubilee year of the Back-street baptist sabbath-school, it was celebrated by a public tea-meeting on Monday, May 27, at which one of the founders, Mr. Cooper, and one of the first scholars, Bon. Ponton, were present. On Tuesday, the teachers and children assembled, and received an address from the pastor, Rev. W. Barnes, and afterwards walked in procession to the house of S. Salter, Esq., one of the principal supporters of the school, and then partook of tea together at the expense of the friends of the institution, each child receiving a book appropriately labelled for the occasion. At the meeting which followed, Mr. J. E. Evans, the senior superintendent was publicly presented by the female teachers (in whose department he has of late years principally presided) with a handsome hukstand, silver pen-holder, pencil case, &c., as a token of their respect and esteem. This school when formed fifty years ago, consisted only of 12 scholars, the present numbers are 111 teachers, and 430 scholars. P.

**NEWCASTLE-ON-TYNE.**—We have received a copy of a large hand-bill, headed, "*Anti-Race Movement*," in which it is proposed,

in order to draw off the children of the various sabbath-schools and other young people from the corrupting scenes of the race-course, to provide amusements and refreshments for them during the races, in a large field—a balloon is to ascend, a band of music is to play, melodies are to be sung, twelve ministers and twelve gentlemen are to deliver addresses or short lectures on interesting subjects, and a nursery ground and conservatory are to be opened. We understand that such an attempt was made last year for the first time, that it succeeded, and gave general satisfaction. Our friends may form different opinions on the propriety of such gatherings—we merely record the facts.

**ORIGINAL SABBATH SCHOOLS.**—We have often heard it remarked during the forty years that we have been acquainted with these excellent institutions that Robert Raikes was not the first person who opened a sabbath-day school; and we have no doubt of the truth of the assertion. A friend has sent us a copy of a list from the Macclesfield Union Report of persons who antedate Robert Raikes in the formation of a sabbath school, and we have heard of other instances,



—one at Nottingham especially. But however correct these facts may be, yet to Robert Raikes belongs the honour of forming a sabbath school in Gloucester as an original idea of his own, and of having so made public his new scheme of benevolence as to induce others to imitate his example. Therefore to Robert Raikes belongs the honour, and let no man rob him of his crown, of introducing the sabbath school system.

1. By Theophilus Lindsey, at Catterick, Yorkshire, 1764.

2. By Miss Harrison, at Bedale, Yorkshire, 1764.

3. By Miss Hannah Ball, at High Wycombe, Bucks., 1769.

4. By Mr. James Reysatt, at Little Lever, Lancashire, 1774.

5. By Rev. Thomas Stock, at Ashbury, Berkshire, 1777.

6. By Rev. David Simpson, M.A., at Macclesfield, 1778.

7. By Mr. William King, at Dursley, Gloucestershire, 1778.

8. By Mr. Robert Raikes, at St. Mary-de-Crypt, Gloucester, 1781.

To TEACHERS.—You cannot too highly estimate the souls on which you operate. You cannot too highly appreciate their future destinies. That little boy may yet be a minister or a missionary. That little girl may wield an influence that shall travel down through many generations. Mind is unsearchable. You know not what hidden energies your pupils may possess; and on you devolves the responsibility of their development. Perhaps you are training the fathers of future reformation, the authors of further discoveries and inventions, the heralds of God's mercy to a dying

world. An infant has faculties which an angel cannot comprehend, and which eternity alone can unfold. Here is your encouragement. You are engaged in no trifling employment. You are laying the foundation of imperishable excellence and felicity. Your work, if you succeed, will out-live the world.

#### AN ANNIVERSARY HYMN.

BY JOHN ADAMS.

LORD, we are not a waiting band,  
To hear and praise and pray:  
To give thee thanks, and own thy hand,  
On this returning day.

With chasten'd joy and rev'rend love,  
We mingle filial fear;  
Look down in favour from above,  
On those assembled here!

To each thine Holy Spirit give.  
Our every need supply;  
Be with and guard us while we live,  
Sustain us when we die.

The rolling year has gone its round,  
And wrought its Maker's will;  
And ev'ry passing month has found,  
Our Father gracious still.

It is not ours the things to know,  
His wisdom has concealed;  
Enough if wheresoe'er we go,  
His mercy be revealed.

Enough—if through his risen Son,  
Our sins be all forgiven;  
And when our course on earth is run,  
Our souls ascend to heaven.

## INTELLIGENCE.

### BAPTIST.

WELSHPOOL, *Distressing Case.*—We deeply regret to hear that the noble effort which was so successfully made in 1844, to relieve the friends at this interesting station from the heavy burden of their chapel debt, the whole of the money needed being collected, has been rendered nugatory by the dishonest and disgraceful conduct of an individual, then residing in Welshpool, who somehow or other, contrived to get hold of the greater part of the monies collected, (now, with interest, above £200,) and who has since left the place and gone to reside in Birkenhead. We should not have mentioned so much as this, had not every attempt to induce that individual to give up the money, failed. If ever such conduct deserved full exposure, his does; and if ever an action at law were justifiable, it would be in this case. What now aggravates the

weighty enormity of this shameful embezzlement is, that the mortgagee has again demanded the payment of £240, which it appears must be paid on or before the 7th of September, or the chapel property will be seized and sold. The members of the church, about fifty, are all of the humbler class, and have neither means or ability to proceed legally in this matter. Surely some competent individual will take up this case for them. We have baptist solicitors amongst us, and we hope one will be found to offer his services, and compel this man to restore the monies. "Will a man rob God?" Why what is this but such a robbery? But as another respectable minister, a letter from whom is before us, observes, this man "seems to be past all feeling," and "he can never expect to prosper." And we are glad, very glad, that we never heard of such a case in any of our congregations before. For fear of any misapprehension, we deem it right to state that all the monies received

by Mr. M. Kent, formerly of Shrewsbury, were duly paid. He of course, as no one ever doubted, acted uprightly and promptly. Further information respecting this, which we have called a *distressing* case, may be had of Mr. S. M. Bell, the present minister, who informs us that in consequence of these proceedings, he is compelled to resign his office, and is open to invitation from any open-communication baptist church; and who adds on behalf of the church at Welshpool, "I cannot feel justified in permitting their ruin, without publishing the painful position in which they are now placed."

**ILMINSTER, Somersetshire.**—The baptist church and congregation at this place now meet in a room that will seat about 130 persons; but our correspondent says, "we are almost suffocated" by the crowded audiences and the lowness of the ceiling. But this is not the only reason why a new and commodious place of worship is desirable—in three months their holding of the room will expire, and as the pædobaptists are "very sore" with them, on account of their recent additions, and as the landlord is not a baptist, they fear that they shall be placed in awkward circumstances. They believe that a proper place of worship would be attended by persons in better circumstances, several having attempted to gain access, who could not, on account of the crowded state of the room. An eligible piece of land has been offered as a site for a new building; but they are a poor people, doing all they can to retain their present minister, Mr. W. C. Bennoit, who appears to be doing much good there and in the neighbourhood. Their desires, as far as we can learn, about a new place, are very moderate; and we record these facts, hoping they will meet the eye of some who can render them advice and help.

**LEITH, Scotland.**—On sabbath-day, June 3, the brethren who have for some time past assembled in Dock-street, were organized into a church by Mr. Johnston, of Edinburgh, who preached from Psalm xlviii. 12, and stated the nature of a christian church. About September 1845, Mr. James Blair, evangelist of the Baptist Union of Scotland, came to labour in Leith, and continued a few months. When he left, the people were supplied by the students of the Theological Academy at Edinburgh at the expense of the Union. As little good, however, appeared to result from these labours, the brethren in Leith resolved to form themselves into a church, with the hope that in this capacity, and with a minister steadily labouring among them, the work of God would prosper in their hands. The brethren are seven in number, including Mr. John Pearson, A. M., whom they have engaged as their minister. M. J.

**A WORD FOR IRELAND.**—*Summer Excursions.*—The clever editor of the *Irish Chronicle* of last month, in "A word or two on several things," offers the following hint:—"As this is the season when persons possessing means usually seek for renewed health and vigour, by relaxation from the cares of business, by journies to the continent, or sea side, we beg to put in a word for Ireland. The disturbed state of Europe renders travelling on the continent unsafe. Now why not try Ireland, where scenery of all kinds, and almost inexhaustible, may be found. The North Western Railway Company engages to convey first class travellers from London to Killarney and back, for £8, and second class for £4, giving a fortnight for the journey, and from Birmingham and Manchester for proportionably less fares. By availing themselves of this arrangement, our friends could really benefit their afflicted fellow subjects in Ireland. They might spend a Lord's-day or two, at some of the stations occupied by some of our missionaries, and cheer them by their presence and sympathy. The money spent in the journey would give employment to many industrious poor, and some kindly feelings would be called into play, while their own minds would more thoroughly sympathize with the condition of the people. We throw out this suggestion as one worthy of consideration, and shall be glad to furnish any friend who will ask, whatever information we possess, respecting the route, and the best way of seeing most in the least time." Well done, brother Trestrail. We second the motion, and the QUEEN supports it! Let us be loyal.

**BARNSELY.**—By the liberality and zeal of Mr. John Wood of Worsboro' Dale, and a few gentlemen in the neighbouring towns, who, with him, have commenced the undertaking, a neat baptist chapel has been erected in Barnsley, capable, without galleries, of seating 350 persons. The opening services commencing on the 5th of July, closed on the twenty-second of that month, with the administration of the Lord's Supper to the small church previously gathered. Sermons were preached by brethren Dawson of Bradford, Stalker of Leeds, Rose of Birmingham, Burchell of Rochdale, Stowell—President of Masborough College—Dr. Godwin of Bradford, Beddow of Barnsley, and Larom of Sheffield. These services were well attended, and gave cheering promise of subsequent success. The chapel, at a sufficient distance from other places of worship, is in the midst of a large population that stands in special need of religious attention. The building is constructed so as easily to admit the erection of a gallery and school-rooms. A Sunday-school will be gathered immediately. The ground,

which is freehold, has been given by Mr. Wood; and near £200 have been collected towards the expense of the building; the cost of which will be about £700. This effort is looked upon with favour by christians of other denominations in the town, several of whom have liberally contributed towards it. In the hands of a suitable minister, for which the little church is now praying, the effort will, by the Divine blessing, be a permanent source of spiritual good to many in this town in connection with the baptist denomination. C. L.

**NITON, Isle of Wight**—This new building, erected on the site generously presented by the lord of the manor, was opened on Thursday, June 28, with sermons by Mr. J. R. Sallybrass of Dorchester, and Dr. Cox of Hackney. The devotional services were led by Messrs. Smedmore of Gosport, Giles of Newport, Mursell of Lymington, Warden of Ventnor, Marten, B.A., Lymington, Newell of Ryde, and the minister of the place. A public tea meeting was held in the old chapel in the afternoon. The services were well attended. The chapel is a neat stone building, with Gothic windows, stands on an eminence; presents a very picturesque and attractive appearance, and will seat about 230 persons. We understand that about £220 have been paid for work done, and that about the same sum remains to be paid. W. H.

**DOUGLAS, Isle of Man**.—During a recent visit to this beautiful island, I was gratified by finding a few friends formed into a baptist church. They had chosen one of their number to minister to them on the sabbath morning and evening in a commodious room of the Odd Fellows Hall, in Athol-street. Baptists who visit this summer retreat would do well to encourage this feeble but worthy band by their attendance, from whom they would receive a hearty welcome. Nor should I exceed my license in assuring ministers that their assistance would be highly esteemed. There is every reason to believe that with perseverance, a little encouragement, and the blessing of God, success will speedily attend this infant but important church. T. H. C.

**BAPTIST THEOLOGICAL SOCIETY**.—By a circular which has been forwarded to us, we are grieved to learn that this valuable institution for training young men for the ministry, by placing them with approved pastors for two years, during which period they would preach, and attend church-meetings, and prayer-meetings, as well as study, is likely to be broken up, not from want of young men who would avail themselves of the advantages offered, but from want of funds! The society was formed in 1846, since which period ten young men have been engaged, eight of whom have been

settled as pastors. The experiment then has succeeded, so far as students and tutors are concerned. What a pity that want of money only should put a final stop to the operations of this excellent scheme. Surely this will not be allowed. Mr. Cox, baptist minister, Woolwich, is the secretary.

**PROBABLE OFFICIAL CHANGES**.—From various quarters we are hearing of several changes in the officers of some of our baptist institutions. Mr. Angus it seems, accepts the presidency of Stepney College, resigning the secretary of the Foreign Missionary Society, and the probabilities are, that Mr. Trestrail will again be requested to take the vacated office, and that Mr. Samuel Green will be invited to take up the secretaryship of the Irish Mission. We understand that it is yet the wish of the committee of the Foreign Mission that Mr. Angus should visit the East, as he did the West, Indies, previously to entering upon his now duties at Stepney.

**NORTH BRADLEY, near Trowbridge**.—We have received a copy of a very earnest recommendation of Mr. B. Wilkins, who has just resigned his pastoral office, after twenty-one years useful and successful service, of the baptist church in this village. The paper is signed by the five deacons, and speaks highly of Mr. W.'s ministerial qualifications. We hear that Mr. W. is open to invitation.

**RECENT ORDINATIONS AND RECOGNITIONS**.—After a numerous and pleasant social tea-meeting, *Mr. D. Arthur* was ordained pastor of the baptist church at Bideford, Devon, July 9th. *Mr. Ball* of Appledore, gave out hymns; *Mr. Beaton* (Ind.) of Bideford, read and prayed; *Mr. Winter* of Bristol, referred to a gospel church, and asked questions; *Mr. Thompson* of Torrington, sought by prayer a blessing on the pastor; after which, *Mr. Winter* addressed him and the church. The attendance was very large, and the enjoyment great.

*Mr. Lawton*, late of Leicester College, over the G. B. church at Leake and Wymeswold, July 3. Brethren Pike of Derby, Godby of Loughborough, Wallis (Tutor) of Leicester, Gill of Melbourn, and Bott of Heptonstall, the late minister, conducted the services, which were well attended, and calculated to encourage the young minister, and unite him more closely with the people of his charge.

**REMOVALS**.—*Mr. Millar*, late of Market Harbro', to Swanwick.—*Mr. Gould*, late of Exeter, to St. Mary's, Norwich.—*Mr. Pottinger*, late of Islington, to Tuthill Stairs, Newcastle-on-Tyne.—*Mr. Morris*, late of York Street, Manchester, to Buckingham chapel, Clifton, near Bristol.—*Mr. Fyfe*, of Shotley Bridge, to Darlington.—*Mr. R. Abbot*, late of Richmond, to March, Cambus.

—*Mr. W. Howison*, late of Keighley, Yorkshire, to Lion Street, Walworth.—*Mr. J. Dunckley*, late of Acorington College, to Harpurhey, Manchester.—*Mr. John Taylor*, from Bradford to Congleton.—*Mr. J. J. Davies*, late of Bootle, to the church at Luton, late under the care of *Mr. Burgess*.

AUSTRALIA.—*Mr. Reynolds* of Toll End, Tipton, says, July 23, "We have heard that *Brother Stoward* has arrived safe at Cook's Land, South Australia."

CALIFORNIA.—An English sea captain who has recently arrived in Liverpool from this land of golden misery, states, that a baptist chapel, ready for fixing up had been sent out from New York.

### MISSIONARY.

WESTERN AFRICA.—Too late for insertion in our last, we received, by the favour of *Mr. H. A. Wilkinson* of Newcastle-on-Tyne, the following extracts of a letter from *Captain Milbourn* of the "Dove," to his parents. "Fernando Po, Feb. 21, 1849. Doubtless it will rejoice your hearts to receive my first letter announcing my safe arrival, together with all that embarked with me. We came to anchor in Clarence Cove on Lord's-day, the 18th Feb., at three p. m., and a hearty welcome we received, such as is seldom witnessed except on the arrival of missionaries. A large man-of-war steamer, the "Cyclops," was in the cove, and immediately on my coming to anchor, the commander dispatched an officer with a boat and six hands, to know if he could render us any service. On the following day, the commander honoured the "Dove" with a visit. He is one of the most interesting gentlemen I ever met with in the royal navy. He said afterwards, that a more beautiful sight he had seldom witnessed than that which presented itself on our arrival. He had often witnessed the arrival of admirals, but never did he witness such a joyous sight as on that occasion. But I must tell you all about it. The hour previous to casting anchor was one of the most anxious hours of suspense I ever witnessed. *Mrs. Saker*, the wife of our missionary now resident at Clarence, accompanied us out: she had been absent from her husband for about two years. To be short, we did not expect to find *Mr. S.* in the land of the living. The account *Dr. Prince* gave us of the state of his health led us to anticipate the worst when we left London. The state of his poor wife, during this hour, will be better conceived than I can describe. With anxious forebodings did we watch and wait the arrival of the first canoe, expecting it would bring the sad intelligence of his death. But not so, thank God! for *Mr. S.*

soon made his appearance, looking better than he did on my arrival in 1846. As the vessel sailed slowly into the cove, we sung the doxology—"Praise God, from whom all blessings flow." Our Clarence friends on board uniting with us. *Brother Saker* read the ciii. Psalm, and engaged in prayer. The anchor was then let go, and the friends proceeded to the shore, where a large company of our sable friends waited to welcome the missionaries. Yesterday evening we had a meeting for thanksgiving for our safe arrival, together with the many mercies vouchsafed during a long voyage of ten weeks. Now a word or two about our voyage. On the 22nd of December, when on the southern edge of the Bay of Biscay, a strong westerly wind arose, which increased to a fearful hurricane. The day previous to Christmas-day was spent in great anxiety and fear. At midnight the vessel was hove to, and no more could be done. My heart, for the first time in my life, sunk within me. I went down to the cabin, and aroused the friends to a sense of their perilous condition. I recommended that they should give themselves to prayer, for had a sea then struck our little vessel, she could not have recovered. But our prayers were heard, and our merciful God delivered us out of our troubles. One thing that added very much to our discomfort was occasioned by our vessel being leaky in the decks, which was occasioned through our being dismasted in the Thames, previous to which I had every seam tight closed. This, together with our water being brackish, induced me to touch at Madeira, where I was detained eight days, and from which place I wrote you a few hasty lines. The mission family, both here and on the continent, are doing well—much better than I anticipated. The cause at Clarence goes on well. On the continent, our brother *Merrick* continues to labour with indefatigable zeal."

BURMAH.—A letter from *Dr. Judson*, dated March 18, and received at this office by the overland mail and the last steamer, brings painful intelligence of *Mrs. Judson's* failing health and critical condition. "*Mrs. J.*," he says, "has been very ill, and still continues so; and, what is worse, I have serious and dreadful apprehensions that she will never be any better. She appears to me to be in a settled and rapid decline; but the surgeon is making every effort, and holding out strong encouragement that she will recover. I write with a heavy heart. A dark cloud is gathering over me; and how dark it will become, I know not. But God knows; and he will, I trust, bring light out of darkness. His will be done!" In a postscript added March 23, he says:—"Mrs. J. is rather better;" but he indicates no abatement of his fears.

*N. Y. Recorder.*

## RELIGIOUS.

**PROTESTANT ULSTER.**—*Something Irish!* Last Tuesday a deputation visited Banbridge on behalf of the Hibernian Bible Society. I am sorry to find, however, that the north is doing very little for the bible cause. I had heard so much of "Our glorious Presbyterianism in Ulster,"—"Protestant Ulster,"—"The glorious Orangemen of Ulster," and even Professor Wilson could not write a book on Infant Baptism without talking about "the vital and bible-reverencing evangelism . . . of Ulster," p. 390, that I expected to see great things in "Protestant Ulster" after leaving the "Catholic West;" but what is the result? Why, that "Protestant Ulster" is supplied with bibles, to some extent, by the east and south. The Presbyterianism of the north does not pay for its own consumption. In other words, those parts of Ireland which "Protestant Ulster" calls the "dark, rude, ignorant, benighted, and Roman Catholic districts of the island," give their contributions to supply the northern province with the word of God; while "Protestant Ulster" refuses to be taxed with a "rate in aid" to help the impoverished districts of Ireland to procure the bread that perishes, and yet imposes a "rate in aid" upon these poorer districts to supply the enlightened north with the "bread of life."

J. B.

**NEW CHURCH HISTORY.**—The *Montreal Register* says, "It is with the liveliest satisfaction we learn that the Rev. Dr. Williams, of New York, has consented, on certain conditions, to write a general history of the church of Christ, with a careful and enlightened attention to what may be called the baptist element, which has been hitherto overlooked or ignored by all the leading historians."

**A GREEK CHURCH.**—A building in London Wall has just been erected for the solemnization of Divine worship, according to the rites of the Greek Church. It is to be consecrated, with considerable pomp, early in August. The design of the building is of the Corinthian order. This is the first Greek Church erected in the United Kingdom.

**ROME.**—It is stated in the public papers, that since the flight of the Pope from the "eternal city," as it is proudly called, many thousand copies of the Holy Scriptures have been circulated. If only to get them in, it was well that he was turned out. But how will he get them out again?

**A NEW CONGREGATIONAL, alias INDEPENDENT COLLEGE** is to be erected on a site in St. John's Wood, Paddington, for which nearly £3000 has been given. The present London colleges are to be merged in this.

**THE BISHOP OF JAMAICA** met with an accident when proceeding from his mountain residence. His horse fell down a precipice, nearly 250 feet deep. His Lordship had a narrow escape. His fall was arrested within a few feet of the surface of the road by his clutching and clinging to the branch of a tree. His escape from instant death was almost miraculous.

**"PEARL OF DAYS."**—The writer of this admirable volume, Miss Barbara Smith of Ayton, is, we understand, a member of the baptist church at Berwick-upon-Tweed.

**WESLEYAN CHAPELS.**—It has been computed that the existing debts on these places of worship amount to one million sterling.

## GENERAL.

**AT HOME.**—We had a glorious *Summer* until the new moon of July. Since then we have had daily showers of rain. The *Harvest* is very promising, if it please Him who spreadeth the clouds over the heavens to withhold them, and send us the clear shining of the sun for its ripening and ingathering.—The only matters of public import are, that the *Queen* is to visit Ireland in a few days, and *Parliament* is to be prorogued next week.

**ABROAD.**—*Rome* has been compelled to submit, and the French have taken possession of the city; but the Pope has not yet returned, and when he does he must be always guarded by foreign troops.—*Hungary* is now a theatre of war. The Russians are helping the Austrians to subdue them. Terrible battles have been fought, and we expect to hear of more.—*Denmark* and *Prussia* have, we hope, agreed on terms of peace.

**THE PARIS PEACE CONGRESS** is fixed for August 22. Delegates to meet in London on the 20th, and leave London Bridge station, *via* Folkestone and Boulogne, early on the 21st, and reach Paris by rails that evening. They return on the 28th or later if they wish. The charge from the 21st to the 28th is, first class £6 10s., second class £5 10, including travelling each way, food, and lodging, except wines and spirits. Names of Delegates are required immediately, to be sent to Rev. Mr. Richard, at 15, New Broad-street, London. We hear that the French Government approve the step, and that Lamartine, Rochefoucauld, Girardin, Garnier, Say, and Bouvet, will attend. Mr. Cobden is also engaged, and 100 delegates from the United States are expected.

**A COMPLETE FONT OF TYPES** representing the Assyrian variety of the arrowheaded characters, used in the inscriptions at Nineveh, Persepolis, and other ruined Asiatic cities, has been cast in London.

HUDSON, the York draper, and once a Wesleyan, who thrust himself forward with such impudent assurance into railway matters and into Parliament, and whom some foolish people called the "Railway King," has fallen from his high estate, and is accused of serious defalcations—one of the greatest modern instances of the truth of that scripture, "He that exalteth himself shall be abased."

IRELAND.—Sir Robert Peel is anxious that the Corporation of London should buy up estates in Ireland for cultivation, and the Lord Lieutenant, the Earl of Clarendon, says the scheme would pay well. At this time many thousands per year are paid for foreign flax, all which might be grown in Ireland.

NOVA SCOTIA.—The centenary of the settlement of the British at this colony was celebrated with much parade and great joy, June 8th, at Halifax. An address for her Majesty was presented to the governor, Sir John Harvey, by the oldest settler, now 107 years of age.

OLIVER CROMWELL AND CAPTAIN COOK — It is proposed to erect monuments to these distinguished men in the counties in which they were born—the former in Huntingdonshire, the latter in Yorkshire.

THE QUEEN AND THE PEOPLE.—*The Standard of Freedom* says that the church, army, navy, courts of law, down to the constable, and the peace itself, belong to the Queen—but the debt belongs to the people—it is the National Debt!

CROWNS AT A DISCOUNT.—"Strange haste," says a foreign paper, "have the potentates of Europe made to quit their crowns—Bavaria, France, Rome, Austria, Tuscany, Sardinia!" six crowns, and all of Roman Catholic sovereigns.

LOUIS PHILIPPE, late King of the French, is still reported to be the richest private individual in the world.

THE SULTAN OF TURKEY is said to have thrown open the highest offices in the state to christians.

LAMARTINE, the celebrated Frenchman, who figured so prominently in the revolution of 1848, and who was rejected by his fickle countrymen at the last general election, has been again returned by two places as a member of the Assembly.

STOCK-IN-TRADE.—It is said that, after the present year, the annual bill exempting stock-in-trade from assessment to poor-rates, &c., will be discontinued, and that stock-in-trade will then be liable to poor-rate, county-rate, borough-rate, and other local taxes.

WHY IS THE CHURCH OF ENGLAND, said Sidney Smith, to be nothing but a collection of beggars and bishops? The Right Rev. Dives in the palace, and Lazarus in orders at the gate, doctored by dogs and comforted by crumbs!

THE CLERGY in several of the rural districts are, it appears, making themselves friends of the Mammon of sports and pastimes to please the vulgar, and keep their position, we presume. But that wont do!

PERFORATED GLASS, for the admission of air and light in windows has been prepared, and is likely to be extensively adopted. For places of worship it will be very useful in ventilation.

THE BRITISH MUSEUM buildings, fittings, and sculpture have now cost £896,005, and a further outlay of £56,000. is contemplated. No one begrudges this.

FEARGUS O'CONNOR, the Chartist, says he shall retire from public life. Many wish he had never entered.

NORWAY.—The Norwegians will not have either a Jew or a Jesuit to set foot on their land.

THE CHOLERA, during the early part of last month, appeared to be spreading. Later reports mentions its abatement.

A NEW IDEA.—An outrage having been committed at the Great Falls, New Hampshire, United States, an *Indignation Meeting* of the Inhabitants was convened.

## MARRIAGES.

June 20, at Kent-street baptist chapel, Portsea, by Mr. C. Room, Mr. George Weeks, to Miss Mary George.

July 3, at Zion baptist chapel, Gravesend, by Mr. Pryce, John Luckhurst Harris, third son of the late Rev. William Harris, LL.D., to Agnes, eldest daughter of James Hill, Esq., of Calcutta.

July 3, at South Parade baptist chapel, Leeds, by Mr. Stalker, Mr. H. S. Albrecht, baptist minister, Mirfield, to Miss Martha Walker.

July 3, at the baptist chapel, Downham Market, Norfolk, by Mr. Banc, Mr. J. Wright of Downham, to Miss S. Richardson of Stoke.

July 4, at the baptist chapel, Wallingford, by Mr. Rowland of Henley, Mr. Caleb Deverell of Copcutt, to Miss Deane of English.

July 10, at the baptist chapel, Arlington, by Mr. Hall, Mr. H. G. Keyworth of Cirencester, to Miss S. Harris of Arlington.

July 5, at Westgate baptist chapel, Bradford, by Dr. Godwin, the Rev. James Acworth, LL.D., President of Horton College, Bradford, to Mary, eldest daughter of the late Joseph Brindley, Esq., Frinsbury, Kent.

July 15, at York Street baptist chapel, Bath, by Mr. Gilson, Mr. John Rogers, to Mrs. M. Paulding.

July 18, at Woodbridge, Suffolk, Mr. H. T. Pawson, baptist minister Waldringfield, to Mrs. S. Patrick of Watlington, Oxon.

Lately, at the baptist chapel, Warwick Street, Leamington, by Mr. Winslow, Mr. W. G. Perry of Warwick, to Mary, second daughter of the late Mr. Thomas Spikes of Biruingham.

## DEATHS.

May 6, Mrs. Hill of Brough, a member of the General Baptist church at Louth. She knew in whom she had believed, and resigned her husband and nine children to his care and love.

June 5, at Luton, near Chatham, in his 76th year, Mr. W. Acworth, father of Dr. Acworth of Bradford, and of the vicar of Rothley, near Leicester.

June 15, at the residence of her father, Ivy House, Hackney, aged 23, Maria Elizabeth, wife of Mr. Thomas Jarrold, Norwich.

June 11, at her residence, Rosetta-cottage, near Liverpool, in her 90th year, Nancy, relict of Captain Brown, Royal Navy. She was one of the oldest members of the Wesleyan Connexion.

June 19, at Long Sutton, Lincolnshire, aged fourscore years, Mr. James Sanby, fifty-four years a member and forty-two a deacon of the General Baptist church at Fleet. He was baptized at Spalding, Feb. 17, 1790, and so for nearly sixty years was a worthy and consistent member of the denomination. He patiently met death as a friend.

June 20, at her residence, Independent-hill, Nottingham, Mrs. Ann Eyre, in the 83rd year of her age. She was received into the fellowship of the Congregational church in Castle-gate in 1786, during the ministry of Mr. Plumbe, and continued a consistent member of that christian society to the close of her life. She was one of the forty-one members of that church when the late Mr. Alliott, then of Stratford-on-Avon, was invited to become its pastor. She had consequently been united to the same christian community for the long period of sixty-three years, and during twenty-three of those years was its senior member.

June 22, at Konnington, aged 67, the Rev. John Styles, D. D. He endured a tedious and protracted illness without a murmur, supported and cheered by the truths of the gospel.

June 25, Mrs. Ann Brooks of Newark, aged 49. She was converted and baptized at fourteen years of age, and was, from that time, a consistent, honourable, and useful member. She was a woman of good attain-

ments, which were consecrated to the service of God and her fellow creatures. Her last words were "Lord Jesus receive my spirit."

June 28, at Gossington, Gloucestershire, aged 77 years, Mr. W. Roso, many years pastor of the baptist church at Slimbridge. He supported himself by his own resources, that he might not be chargeable to the church. His talents were consecrated to God, and his zeal for civil and religious liberty was equalled only by his deep piety and love for the souls of his fellow men. The church at Slimbridge has experienced a severe bereavement, and all who knew him have lost a friend.

June 28, Sarah Thomas of Langors, Breconshire, aged 43, many years a member of the baptist church at that place. Her punctual attendance at public worship was a pleasing trait in her christian character.

July 3, at Astwood Bank, near Redditch, Worcestershire, Marianne, wife of Mr. T. Thomas, baptist minister, aged 50 years.

July 7, at Kirton Lindsey, Lincolnshire, aged 63, Mrs. Mary Hall, who had been a member of the G. B. church forty years. Her late husband was a deacon many years.

July 8, at Ledbury, Sarah, wife of Mr. Reuben Kemish, aged 70. Converted to God under the ministry of the late Mr. B. Francis of Shortwood, she was baptized and added by Mr. Winterbotham. For 40 years she was the subject of affliction, and for nine years nearly blind. She loved all who loved her Lord, and died in peace.

July 8, in North-street, Leves, in the 81st year of his age, Charles Wille, Esq. His munificent liberality to the cause of benevolence and christianity was extensive and unostentatious. He was a deacon of the church under the pastoral care of the Rev. Evan Jones, and he used his office well. Resting simply on the merits of the Saviour, he enjoyed great peace, and sometimes joy unspeakable, to the last day of his life.

July 20, Eliza, wife of Mr. W. H. Bonner, late of Bilston, pastor of the baptist church at Unicorn yard, Southwark, after a brief but painful illness, in the forty-first year of her age. Her dying testimony was, "It is all right."

THE  
BAPTIST REPORTER.

SEPTEMBER, 1849.

PERSONAL CONSECRATION TO GOD IN BAPTISM.

ADDRESS OF BAPTIST W. NOEL, AT HIS BAPTISM IN JOHN STREET CHAPEL,  
BEDFORD ROW, ON THURSDAY EVENING, AUGUST 9, 1849.

HAVING been asked, my brethren, to address a few words to you on this occasion, I gladly avail myself of the opportunity of speaking a few words on this particular point: why a person who is unbaptized should be baptized, after having made a profession of faith in Jesus Christ in other ways, and perhaps for many years. I have not come to the resolution to obey what I believe to be Christ's command, without having fully weighed the grounds upon which that step is to be taken. Without having read anything whatever in favour of the exclusive right of believers to christian baptism, I have read all the strongest arguments that I could meet with upon the other side. I believe I have weighed well every considerable argument that has ever been adduced in the maintenance of infant baptism, as an addition to, and which evidently becomes a substitution for, the baptism of believers in christian churches; and I have come distinctly to these two conclusions, which appear to me, at least, to be certain. I will not speak of the convictions of others, but I speak of the convictions of my own mind, after very much examination. It appears to me to be distinctly proved,—first, that baptism, as ordained by Christ, is an immersion in water, a being buried in the water; and, secondly, that immersion is meant to be a profession of faith in Christ. If these two conclusions are

correct, (and I believe they will completely prevail with the christian world eventually) then it follows that a person who, like myself, has only been sprinkled in infancy, is unbaptized; because such a person has neither been immersed, nor has he made a baptismal profession of faith; and these two things constitute christian baptism. So that, if these conclusions are correct, then I, and others, who have been only sprinkled in infancy, are in neither sense baptized. Should we, then, after having professed our faith in Christ at the Lord's table, at many times, come to this, which is the initiatory rite of christianity, and begin again a profession of faith in him? There are these reasons which have led me to conclude so for myself, and which have led, I believe, some of my brethren and sisters, who are about to be baptized, to the same conclusion. In the first place, there is no instance in the New Testament of any person unbaptized, after the institution of christian baptism by our Lord, coming to the Lord's table; and therefore, if we should continue to attend the Lord's table without being baptized, knowing that paedobaptism is not the baptism appointed by Christ, we should be doing contrary to all the precedents of the New Testament. In the next place, Christ has required a baptismal profession of faith. It does not appear to me to



be sufficient to say that we have confessed Christ in other ways. That may be true; but there is no reason why one confession of Christ, appointed by him, should be taken as the substitute of another confession, appointed likewise by him; and, therefore, as he has said to us, as well as to others, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the Holy Ghost;" "He that believeth and is baptized shall be saved;" therefore, he requires from us a baptismal profession of faith, as well as a profession of faith in other ways. This has been so clearly seen by the churches of Christ in general, that it is not only those which are called baptist churches, but all the churches, that refuse to admit to the Lord's Supper, or into church membership, any whom they consider to be unbaptized. If a man—for instance, one of the Society of Friends—has been a consistent christian for years, has followed the Lord diligently and zealously, has done good by his pen and by his preaching, and is welcomed by all persons who rejoice in seeing the work of the Spirit as a thorough christian,—if that person should come to recognise that the sacraments are still obligatory, and that he should come to the table of the Lord, there is no church that would receive him unbaptized. Neither the Roman Catholic, nor the Anglican, nor the Presbyterian, nor the Independent churches, would receive such a one, unbaptized. And, therefore, the fact of his having made a profession of faith in other ways has not appeared to any of the churches of Christ as a reason why an unbaptized person should not, at any point in his heavenward course, be baptized, when he comes to recognize his error. Our blessed Saviour has set us an example in this matter. At the age of thirty, when he was known by all who knew him to be devoted to God—when his whole life was a profession of devotedness, not in the least

requiring baptism, as an expression either of repentance or of faith—when John was baptizing converts, because the kingdom of heaven was at hand, summoning men to believe in Christ as the Saviour about to appear—then it was that Jesus, not certainly needing to be baptized unto faith in himself, and needing no repentance, was yet at that age baptized, after long years of piety. This he did, because he would honour the ordinance of God, not needing it himself, but with a view to the welfare of others and the honour of God. He was therefore baptized. Is there not much analogy between the baptism of Christ in the Jordan, and the baptism of any disciple, if his soul, after some years of faith, perceives that he has been ignorant in this matter, and has not understood the doctrine of christian baptism? When we add to this the reason which Christ assigned why he was baptized, we see that his authority directly recommends, sanctions, and (as I think) commands, that those who find out that they are unbaptized, should, like Jesus, be afterwards baptized. He said, when John remonstrated with Him as his inferior, and therefore not needing to be baptized by him, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." He did not mean that there was anything especially righteous, especially great, especially devoted, in being baptized; but that it was comparatively a trivial thing, as it seems to me, that it was a light duty compared with many, as compared with faith and devotedness. It was but the external profession. Nevertheless, he says, "It becometh us to fulfil the least command as well as the greatest!" When, therefore, our Lord assigned this as a reason, why he, not needing it, should yet be baptized, he said in effect to all his followers: "You may think that having made a profession in other ways, you need it not,—that you have confessed

Christ at the table of the Lord, or in your intercourse with the world; nevertheless it becomes us to 'fulfil all righteousness,' to keep all the commands of Christ, to honour every ordinance that God has given; and if you need it not for yourselves, at least in respect to his authority be baptized, that you may express your willingness to be obedient to him in all things." In looking, too, at the example of our Saviour, I have seen that he regarded the influence of his act on others, for we never stand alone in our conduct. Others may be influenced by us for good or evil, and we have, as christians, to recommend our fellow-sinners—those who have as yet not turned "from darkness to light, and from the power of satan unto God"—to believe, and to be baptized, as a profession of that faith. Now, if we were ourselves unbaptized, they would naturally evade the command of Christ, and say, "You do not submit to this publicity, you do not acknowledge this ordinance, you have escaped this pain, and therefore why should not we?" And they would be disposed to evade a command of Christ under the sanction of our example. And this is especially true of ministers, whose business it is to preach Christ to the unconverted, and to preach baptism to those who may turn to him in truth. But how can a minister urge his fellow-sinners to be baptized, if he is himself an unbaptized person? Besides, it being a minister's duty to administer this ordinance to those who are prepared for it and desire it, a scruple or doubt might arise in the minds of many, perhaps perplexing them with many troubles in after life, if they should be baptized by an unbaptized minister. It seemed to me, therefore, necessary for others, no less than expedient for myself, that I should fulfil this command of Christ. There is one other argument, to which I have already alluded, which has had weight with me, and, I doubt not, with other

to be baptized. In common with almost all other churches of Christ, there are those baptist churches who are of strict communion, and who believe, in common with the great majority of christians, that they must not receive to the Lord's Supper those who are in their view unbaptized. I believe this to be an error, but, since it is shared by them in common with almost all other churches, it is only to be respected as an opinion, and not to be condemned as a fault. Consequently, each christian ought to desire to be in full communion with those churches. They are not more narrow in their minds than other christians, because almost all christians are of the same opinion; and consequently we ought not to shrink from their communion, but seek it. Let me add to this, that I believe, amongst the multitude of those who, as ministers of Christ, have seen it right to renounce the doctrine of infant baptism, as an abuse in the church, which has no sanction in Scripture, there are very few, if any, who have not also felt it their duty to be baptized. On these grounds, it has seemed to me to be my duty not to shrink from a public acknowledgment of Christ's authority, but with my brethren around to be baptized, to acknowledge that He has a right to our subjection. The meaning of the rite is, however, far more important. My dear friend, the minister of this chapel, Mr. Shepherd, has just brought some of its prominent features before our minds. Let me add to what he has said, by referring to a paper which I have drawn up, expressive of my own feelings,—the feelings, I doubt not, of those about to be baptized, and which, I trust, may be your feelings too:—  
 "O, Lord God Almighty, I accept with humble gratitude—as a sinner who has deserved eternal death, and who cannot cease to deserve it—the rich, free, and eternal salvation which thou in thy goodness hast provided for me. I look to thee, O God, the

Father of our Lord Jesus Christ, to save me from the punishment of sin and its power; from the curse which thy law has justly pronounced upon me; from my own faults; from all temptations; and to bring me to a life of holy bliss in heaven, because thou hast promised all this to those who come to thee, as I now do, through Christ. In dependence on the merit of thy Son Jesus Christ—upon the aid of thy Spirit, and on thy truth, I look to thee for the eternal salvation of my body and of my soul; and I humbly accept thee as my chief guide to all eternity. O God, the Son, my Redeemer, who didst expiate my sins by thy death, thou wast made sin for me, that I might be made the righteousness of God in thee; thou hast redeemed me from the curse of the law, being made a curse for me, and having rescued me from eternal death by thy death, thou dost now live to bring me to eternal life. Believing in thy power and love, I trust to thy merit and intercession to secure for me the favour of God, to impart to me thy Holy Spirit, to enrich me with all the blessings of the new covenant, and to prepare me for heaven; and thus I accept thee as my only and all-sufficient Saviour. Through Christ I likewise thankfully receive thee, O God the Spirit, to be my sanctifier. For his sake thou dost dwell with those who believe in him; and believing on him, I look to thee to teach me all needful truth, to incline my heart to what is just and right, to set my affections on God and on spiritual things, to direct and control my will, to form my character, to sanctify me wholly, to preserve me through all temptations, and to bring me into the presence of my Redeemer in glory. Thus, I heartily accept thee, O God, the Father, the Son, and the Spirit, as my shield and my exceeding great reward; and I humbly trust, according to thy promise, to be made happy by thee for both worlds. On the other hand,

being so blessed and favoured, I, as a redeemed and pardoned transgressor, desire to make a public profession of faith in thee, and publicly to dedicate myself to thy service, according to Christ's appointment, by immersion. First, I renounce all sin for ever. By my sins I have displeased and dishonoured thee; they have checked my efforts to improve my character, they have hindered me from doing good, they have injured my peace and usefulness, they have been my disgrace, and but for thy mercy, they would have been my ruin. I have been unreasonable, corrupt, and ungrateful in disobeying thee, and am brought by nature and by practice to such a condition, that nothing but the blood of Jesus Christ could blot out my guilt. Thou hast so hated sin, that thou has sentenced sinners to eternal death, and unless Jesus Christ had suffered for it they could not have been saved. It is unnatural, depraved, and rebellious, exposing them to thy just wrath and curse; it has occasioned the death of Christ, it has made the world hate him, it opposes his dominion; he came to rescue us from its power, and he feels an irreconcilable hatred to it. It is contrary to the nature of the influence of the Holy Spirit, by whom it is progressively destroyed in each believer, and by whom it must ultimately be eradicated from the world. Thy word condemns it. It is worse in thy children than in others, because they must sin against clearer light and repeated promises, after experiencing the aids of grace, and after tasting the pleasures of obedience. I therefore desire to forsake it for ever, and thenceforth to do, say, and think nothing which is contrary to thy will. As Christ died for my sins, and was buried in the grave, so shall I be buried in the water, in token that I die with him to the sins which caused his death, that I may never again serve sin. At the same time, I mean, by thy help, to lead a new life. As Christ rose from the grave, so shall I

rise from the water to a nobler and better life than before. Thou didst not give my faculties to be wasted in aimless inactivity, but, rescued from active corruption, to be employed in all that is useful and ennobling. Henceforth, my opinion and judgment of things being formed by a supreme regard to thy will, I desire to cherish every right principle, to pursue every honourable and useful end, to do what is just and true, what is humane and benevolent, to set my affections on all that is the most worthy to engage them, to love all that is good, to seek holiness and heaven, to live for eternity, and look to thee to be directed in all things by thy word, to be conformed to the example of Christ, and to aim at being perfect, as my Father in heaven is perfect. As Christ my Redeemer is in heaven, I will set my affections there; as he is holy, just, and good there, I will endeavour to be so here; as he glorifies thee there, I will seek to glorify thee here; as he loves believers, I will love them; and as he is head over all things to the church, I will live to serve the church; and thus, by thy help, I will rise with Christ to a new life. Further, as I am about to be baptized into the name of the Father, the Son, and the Spirit—that is, to profess, by immersion, that I am thy worshipper and servant, I now consecrate myself to thy service for ever. I give myself unreservedly to thee, O God, the Father of our Lord Jesus Christ. Relying on thy mercy to accept me through Christ, and on the aid of thy Spirit to enable me to adhere to my resolution, thy will, O God, shall be mine; I mean to please thee in all things; I count thy enemies, my enemies, thy friends, my friends. Lord, what wilt thou have me to do? Only make me know thy will, and by thy help I will do it; thou art my owner, and to please and serve thee shall be my highest end. I give myself also unreservedly to thee, my gracious and loving Saviour, who art

one in nature, design, and feeling, with thy Father. As thou hast lived and died for me, I wish to live for thee; as thou wilt give me glory in heaven, I desire to give thee glory on earth. Before long I hope to see thee in thy kingdom; meanwhile, may I love, serve, trust, and delight in thee, as my ever-present Redeemer. To obey thy commands, to copy thy example, to promote thy cause, to help thy servants, to honour thee, in the use of all my faculties, possessions, and time; all this is my fixed intention, by the aid of thy Spirit. Thou hast bought me by thy blood. I am thine. Further, I give myself to thee, O Holy Spirit of God. It is my desire and purpose to be led by thy teaching, and to be conformed to thy will. May thy holy influence surround me wherever I may be! May I never grieve thee by neglect or sin, by hardness or unbelief, but may I be immersed in a flood of light and love, as the three disciples were immersed in the bright cloud on the Mount of Transfiguration. May I be baptized in thee! Pervade all my faculties; consecrate my whole being to thyself. Since I have thus been enabled to believe, O Lord God, and am about to profess my faith by immersion unto thy name, I look to thee to fulfil the promises which thou hast made to me in thy word. Jesus, when on earth, said, 'He that believeth and is baptized, shall be saved;—receive me, therefore, now, and own me at the last day, as one of thy pardoned and accepted children. Thy apostle once said to an anxious multitude, 'Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost;—repenting of all my sins, and being about to be baptized in token of that repentance, may I have the assurance that my sins are removed, and be sealed with the Holy Spirit of promise to the end. My righteousness must ever continue like filthy rags, and each day I must need thy for-

giveness. Now, therefore, I desire, by being baptized in the name of Christ, to express my dependence on His merit and mediation, to assume by faith the robe of His righteousness, and to be one of those of whom the apostle Paul has said, 'As many of you as have been baptized into Christ, have put on Christ.' Look on me, as one who depends on Him alone; let His righteousness be imputed to me; let it hide from thee all my guilt. Thus engaged in thy ennobling service, with a happy assurance that I am thy adopted child, may I have that joy and peace in believing which in the case of others has followed this open confession of Christ. As on the day of Pentecost, the three thousand who were baptized were filled with gladness—as the jailor and his family rejoiced believing in thee, on the night of their baptism—and as the Ethiopian treasurer, after receiving baptism, went on his way rejoicing—so may I, in thus putting on the uniform of Christ as his soldier, experience such joy and peace in believing, as all the trials of life shall not be able to destroy. In this profession, may I, through thy grace, be steadfast to the end of my life, and only grow stronger in faith as nature decays. Finally, as I am about to be received into the communion of saints, as a member of a christian church, assist me to live answerably to this privilege. Make me to love my brethren, and to be loved by them in return. Never may I sow discord among those whom Divine Grace has united; but, on the contrary, be a peace-maker among those whom human infirmity separates. Never may I envy the gifts and graces of my companions, but feel humble gratitude to thee for every manifestation of thy goodness to them or to myself. Make me according to my ability to promote the happiness of the church of which I shall form a part, cheerfully sharing in every evangelical labour, contributing to every work of benevolence, and uniting my prayers with the prayers

of thy people, for a copious effusion of thy Spirit upon us all. Finally, may the memory of this solemn baptism refresh me during all my future course. If ever I am tempted to backslide, may these solemn vows occasion deep contrition, and recall me to fidelity; and when I reflect that I have thus heartily consecrated myself to thy service, may I feel disposed to renew this act of consecration with more entire devotedness, and with more triumphant faith. Now unto thee, who art able to keep me from falling, and to present me faultless before the presence of thy glory with exceeding joy; to thee, the only wise God, our Saviour, be glory and majesty, dominion and power, both now and for ever. Amen." Now, my beloved brethren, all may not see it to be their duty to make this profession, or enter into this covenant of God by baptism; but I am sure that every person taught of God, living for eternity, really converted, will feel the necessity of making essentially this profession before God. Let us all be united in that, and if there are any here who have been only attracted by a spectacle, and only came out of curiosity, may they listen to what my dear friend, Mr. Shepherd, has already said. It is too solemn a thing to trifle about, this salvation of the soul; and if you see others that are in earnest about it, go to your homes this evening, and put up a prayer to God that you may be earnest too. Whether you think us right or wrong in this particular act, you know that it is right to care for the soul; you know that it is right to serve God; you know that it is right to seek eternity. Go and do that you know to be right. Go and ask God for grace to live for him; and then, whether after examination you come to the conviction that it is your duty to be baptized, or not, we may meet in glory, owned as the disciples of Jesus Christ, and holding familiar fellowship and brotherhood with one another, while we are fellow-soldiers and fellow-pilgrims on the earth.

## THE BAPTISTS IN AMERICA.

COMPILED FROM BENEDICT'S HISTORY OF THE BAPTISTS.

AN attempt was made in 1681 by some members of the first church in Boston, resident at Kittery, in the district of Maine, (then a part of Massachusetts) to establish a baptist church in that place; but persecution dispersed the little company, and for more than eighty years after, no baptists were to be found in that part of the country. About the year 1768 a church was formed at Berwick in that state, and from that period the baptists increased rapidly in numbers, so that in 1813 there were three associations containing 130 churches, with about seven thousand members—less than half the numbers at the present day. There is little in the history of our brethren in this state that calls for particular notice; the origin of the church at Sedgewick, however is too remarkable to be passed over. In 1805 the Rev. Daniel Merrill, pastor of a Congregational church in that town, embraced the doctrine of believers' baptism, and preached seven sermons in defence of it. The church under his care was then in a flourishing condition, distinguished in the denomination for piety and purity; and many of its members embracing the doctrine of their pastor, they were, by the assistance of Dr. Baldwin of Boston, and other baptist ministers, (to the number of eighty-five) buried in baptism, and formed into a baptist church. The members of the Congregational church continued to repair to the water until 120 of them were baptized.

New Hampshire and Vermont were settled chiefly by emigrants from the older colonies of Massachusetts and Connecticut, and Congregationalism of course became the established religion. Dissenters, however, were more leniently treated, and it does not appear that baptists have ever suffered persecution. Few churches existed in either colony previous to the revo-

lutionary war, but for some years after its termination the numbers of the baptists increased with great rapidity. In 1795, New Hampshire contained 41 churches with 2500 members, and Vermont about the same number. At the present day the baptists are the most numerous denomination in New Hampshire, and have about 200 churches.

The first baptist church in Connecticut was planted at New London, in 1705, by Valentine Wightman, who is supposed to have been a descendant of Edward Wightman, the last man who was burnt for heresy in England. This was the only baptist church in the province for twenty years, and very slowly did the principles of the baptists spread for many years subsequently. Out of the New Light Stir arose many churches of the denomination, and in 1795, according to Asplund's register, there were in the state sixty baptist churches with three thousand five hundred members. Congregationalism was the established religion of Connecticut and its religious laws were not unlike those of Massachusetts; but our brethren experienced little persecution from the rulers of the state.

The first appearance of baptists in the state of New York, was in the city from which it takes its name, and a General Baptist church was formed there in 1724, which, however, became extinct about eight years after. A Particular Baptist church was constituted in 1762, having for its first pastor the celebrated John Gano, who held the office with some interruption for twenty-six years. During the great revival attending Whitefield's preaching, which extended into this state, several baptist churches were founded,—many by seceders from separate pædobaptist churches; and amongst these churches have appeared some eminent ministers, of whom we

may mention Simon Dakin, Samuel Waldo, and Jacob Drake, all distinguished as very successful preachers of the gospel. Mr. Drake was ordained pastor of a separate church at New Canaan in 1770, but about eight years after, he and many of his flock becoming baptists, they formed a church of baptized believers only. Mr. Drake travelled much and preached with great success, insomuch that his church in ten years numbered six hundred members, who were scattered over some extent of country on both sides of the Hudson; for whenever Mr. D. baptized any disciples, he gave them fellowship as members of his flock.

At this period there were in this wide-spread church, besides the pastor, eleven teachers and ruling elders; this great body, however, was soon divided into distinct churches, and thus from the labours of this itinerating pastor and his spiritual sons arose eight churches in the course of twelve years.

Episcopacy became the established religion of New York in 1693; but neither in this nor any other of the North American colonies, except Virginia, did Episcopalians adopt such persecuting measures against dissenters, as the Independents of Massachusetts, who had themselves fled from persecution in Old England.

The first settlers in Virginia were emigrants from England, and members of the Established Church: and Episcopacy, as a necessary consequence, became the law religion of the colony. By an act of the colonial legislature passed in 1623, it was provided that in every plantation or settlement there should be a house or room set apart for the worship of God, according to the canons of the Church of England, and no persons not conforming thereto were to be permitted to teach or preach publicly or privately;—the Governor and Council moreover were to take care that all nonconformists “departed the colony with all conveniency.” During the

existence of the Commonwealth in England, religious matters, in this colony, appear to have been left to the people, who regulated all church affairs through their “select vestries.” On the restoration of Charles II. however, new laws were passed, and the supremacy of the Church of England fully established. The Episcopalians retained full possession of this country about a century; dissenters of various denominations then began to appear, and increased so rapidly that at the commencement of the Revolution two-thirds of the people were nonconformists, and soon after the close of the war every vestige of a state religion was swept away.

We first read of baptists in this state in 1714, in which year Robert Nordin, a baptist minister, came out from England at the request of some brethren resident in the colony, and took the pastoral care of a church at a place called Burley, in the S. E. part of the state. This was a General Baptist church, and became extinct after existing about forty years, in consequence of the removal of most of its members to North Carolina. Between 1743 and 1756 several churches of regular baptists were formed in the N. W. counties. Our brethren in Virginia, almost from their first appearance in the state, were divided into Regulars and Separates, which distinction existed in all the southern states; and the breach between the two parties was not completely healed till 1787. The appellation of Separates was first given to the pædobaptist reformers during the famous New Light Stir in New England, and the Separate baptists were no other than Baptized New Lights. They first appeared in the southern states in 1755, when a small company of eight families, under the leadership of Shubael Stearns, settled at Sandy Creek in North Carolina. A church was constituted, consisting of sixteen members—the eight heads of families and their wives—of which Stearnes became the pastor, having

for his assistants Daniel Marshall and Joseph Breed, neither of whom were ordained. "Very remarkable things," says Morgan Edwards, "may be said of this church, worthy a place in Gillis' book, and inferior to no instances he gives of the success of the gospel in modern times. It began with sixteen souls, and in a short time increased to 600. This church is the mother of all the Separate baptists in the southern states. From this Zion went forth the word, and great was the company of those who published it. In seventeen years its branches spread westward as far as the wilderness, southward as far as Georgia, eastward to the sea, and northward to the Potomac and Chesapeake Bay, numbering forty-two churches, from which sprung one hundred and twenty-five ministers." The inhabitants about this little colony of baptists, though nominally christian, were grossly ignorant of the essential principles of christianity. Having the form of godliness, they knew nothing of its power. So great was the success with which Stearns and his companions laboured amongst these people that, we are told, in three years after their arrival at Sandy Creek, an association was formed of the churches which had sprung up round them. This association for twelve years included all the Separates in Virginia and the two Carolinas; but in 1770 it was divided into three associations, one for each state. The Virginian Association at this date contained fourteen churches, with 1300 members. In three years these numbers were trebled. Many devoted preachers appeared amongst the Separates, who laboured with indefatigable zeal and wonderful success; the most distinguished besides Stearns were Daniel Marshall and Samuel Harris. The labours of the latter were principally within the limits of his native state, and such was the reputation he acquired that he was commonly called the apostle of Virginia. When, in 1774, the

General Association of Separate Baptists, in their zeal for the revival of primitive order, resolved that the office of apostles, together with all other offices mentioned in Ephesians iv. 11, was to be still maintained in the church, Mr. Harris was elected to the apostolic office, and ordained by the laying on of the hands of every ordained minister in the Association.

Whilst the Separates invaded Virginia from the south with such great success, the Regulars spread with almost equal rapidity through the northern and western parts of the state, through the labours of many zealous missionaries, at the head of whom was David Thomas, a man of learning and eloquence, and an eminently successful preacher. He travelled through a great part of the state, and such was his fame, that the people flocked from a distance of fifty and sixty miles, in some instances, to hear him.

When the baptists first appeared in North Carolina and Virginia they were viewed by men in power as beneath their notice; none, said they, but the weak and wicked join them: let them alone, they will soon fall out among themselves, and come to nothing. But the astonishing rapidity with which they increased on every side alarmed the priests and friends of the Establishment, and strenuous efforts were made to suppress them. The clergy attacked the preachers from the pulpit—hard names were liberally applied to them—false prophets, wolves in sheep's clothing, disturbers of the peace—and slanderous reports circulated. Outrageous mobs disturbed their assemblies and assaulted their preachers, who were dragged before magistrates, and into courts, and thrown into prison. It was by no means certain that any law then in force in Virginia authorised their imprisonment for preaching;—but they were disturbers of the peace. Before the coming of these Anabaptists, complained the clergy, we were all in peace, now our houses are filled



with religious disputes. May it please your worships, said a lawyer to the court on one of these trials, these men are great disturbers of the peace; they cannot meet a man upon the road but they must *ram a text of Scripture down his throat*. And determined disturbers of the peace they were—preach they would; the prisoners with whom they were confined must hear them preach and sing and pray, and frequently large congregations collected in the prison yards. Persecution served only to increase the numbers of the baptists, and large congregations attended their meetings, whilst the parish churches were almost deserted. The zealots for the old order of things were sorely puzzled. If, said they, we permit them to go on, our church must come to nothing; and yet if we punish them as far as we can stretch the law it seems not to deter them. The revolution hastened the downfall of the Establishment; and the once dominant sect has at the present day dwindled into insignificance, numbering only 3000 communicants out of a population of a million and quarter, whilst the baptist churches contain 70,000 members, nearly half of whom, alas, are slaves.

The first baptist church in North Carolina was constituted in 1727. In 1743 another was formed, consisting principally of members of the church at Burley in Virginia, who had emigrated to this state. In 1752 three years before the Separates appeared, we find the number of churches increased to sixteen. These were all General Baptists, and principally confined to the N. E. corner of the state. This appears to have been the least spiritual community of baptists that has arisen on the American continent. Though some of their ministers were evangelical, not a few were admitted to the sacred office without an experimental acquaintance with the gospel. They did not extend their communion to any but those of their own order, but

so negligent were they in the admission of members, that all who professed a general belief in the truths of the gospel and submitted to baptism were received into their churches. A reformation commenced among these people in 1754, chiefly through the labours of John Gano, who, in his travels through the southern states, visited them, which in a few years extended to nearly all their churches, and transformed them into Calvinistic, or as they were then called, Regular Baptists. These reformed churches spread their branches with almost as great rapidity as the Separates, with whom a union was effected in this state much sooner than in Virginia.

Some of the Separates, in their peregrinations, passing through South Carolina, in which state they planted many churches with their usual success, travelled as far as Georgia. Daniel Marshall was the first of their ministers who appeared in this state. After remaining a few years with a church in North Carolina, which had been gathered through his labours, and over which he was ordained pastor, (the Separates ordained pastors, but not evangelists,) he resumed his travels, turning his steps southward, and prosecuted his labours in South Carolina. From a station within the limits of this state, about fifteen miles from Augusta, he was accustomed to make excursions across the Savannah into Georgia. On one of these visits, while engaged in prayer, he was seized in the presence of his audience, for preaching *in the parish church of St. Paul*, and obliged to give security for his appearance before the court at Augusta, to answer to the charge. Accordingly, he stood a trial, and after his meekness and patience were sufficiently exercised, was ordered to come no more *as a preacher* into Georgia. In the words of the apostles, similarly circumstanced, he replied, "Whether it be right to obey God or man, judge ye;" and consistently with this reply he shortly after, on the 1st January, 1771,

crossed the Savannah with all his family, and took up his residence at the Kioka Creek. Here a church was soon formed which has been the mother of many churches, and has sent forth many labourers into the Lord's vineyard.

Multitudes of negroes are members of the baptist churches in the Southern United States, and in Georgia some churches are composed wholly of blacks, which originated and have been built up under the labours of negro preachers. George Leile, commonly known among his brethren as "brother George," a slave at the time, was converted by the preaching of a baptist minister, named Matthew Moore, about 1774, and added to the church under his care. He was soon discovered to possess gifts as a preacher, and the church gave him approbation to preach. George's master was one of the deacons of the church. He gave his black brother his freedom. George preached with success on the plantations and in the neighbourhood of Savannah. When the British evacuated the country George went to Jamaica, where he was the instrument of gathering a large church; but before his departure he baptized Andrew Boyan and Hannah, his wife, with two other black women, all slaves. Andrew, a few months after, began to exhort his black brethren and sisters, and a few whites who assembled to hear him. These poor slaves, however, met with much opposition and barbarous treatment from some merciless white people.

Andrew and his brother Samson were twice imprisoned, and with many others severely whipped. Andrew was inhumanly cut and bled abundantly, but while under the lash he held up his hands and told his persecutors, that he rejoiced not only to be whipped, but would freely suffer death for the cause of Jesus Christ. The design of their enemies was to stop their religious meetings;—but several influential persons interposed

for their protection, amongst others the Chief Justice, who gave them liberty to hold their meetings at any time between sunrise and sunset, and Jonathan Bryan, the master of Andrew and Samson, gave them permission to assemble in a barn on his own premises, where they were secure from interruption. Andrew continued to preach with great success, and a church was soon formed under his care, which, after two other churches had been formed out of it, still contained in 1812 about 1500 members. That year Andrew died at the good old age of 90, respected and beloved, and his remains were interred with peculiar marks of respect, attended to the grave by a vast crowd.

We have thus reviewed the origin of our brethren in the thirteen colonies which originally composed the United States, from which they have spread through all the country westward; and astonishing as has been the increase of the population in these states, the increase of the baptist denomination has, in proportion, been greater. According to the Register published by John Asplund in 1790, there were in that year 870 churches, with 65,000 members. The official census of the United States for the same year gave the population in round numbers at 3,900,000. It is now estimated at 20,000,000; and the total number of members in baptist churches of all sects at 1,000,000—those whom we may be permitted to call the Regular Baptists numbering 10,000 churches, with more than 700,000 members.

#### *Oriental Baptist.*

[We give the above as we find it, but cannot help noticing that apparently the compiler of this sketch bears hard on the General Baptists, whom he only mentions to disadvantage. We very much doubt whether those churches in North Carolina, which he mentions at page 334, were General Baptists. Is it not more probable that they were Universalists?]

## SPIRITUAL CABINET.

THE ONE BOOK.—The Bible, supposing it other than it pretends to be, presents us with the still more singular phenomenon in the space which it occupies throughout the continued history of literature. We see nothing like it; and it may well perplex the infidel to account for it. Nor need his sagacity disdain to enter a little more deeply into its possible causes, than he is usually inclined to do. It has not been given to any other book of religion, thus to triumph over national prejudices, and lodge itself securely in the heart of great communities,—varying by every conceivable diversity of language, race, manners, customs, and indeed agreeing in nothing but a veneration for itself. It adapts itself with facility to the revolutions of thought and feeling which shake to pieces all things else; and flexibly accommodates itself to the progress of society and the changes of civilisation. Even conquests—the disorganisation of old nations—the formation of new—do not affect the continuity of its empire. It lays hold of the new as of the old, and transmigrates with the spirit of humanity; attracting to itself, by its own moral power, in all the communities it enters, a ceaseless intensity of effort for its propagation, illustration, and defence. Other systems of religion are usually delicate exotics, and will not bear transplanting. The gods of the nations are local deities, and reluctantly quit their native soil; at all events they patronize only their favourite races, and perish at once when the tribe or nation of their worshippers becomes extinct, often long before. Nothing, indeed, is more difficult than to make foreigners feel anything but the utmost indifference (except as an object of philosophic curiosity,) about the religion of other nations; and no portion of their national literature is regarded as more tedious or unattractive than that

which treats of their theology. The elegant mythologies of Greece and Rome made no proselytes among other nations, and fell hopelessly the moment *they* fell. The Koran of Mahomet has, it is true, been propagated by the sword; but it has been propagated by nothing else; and its dominion has been limited to those nations who could not reply to that logic. If the Bible be false, the facility with which it overleaps the otherwise impassable boundaries of race and clime, and domiciliates itself among so many different nations, is assuredly a far more striking and wonderful proof of human ignorance, perverseness and stupidity, than is afforded in the limited prevalence of even the most abject superstitions; or, if it really had merits which, though a fable, have enabled it to impose so comprehensively, and variously on mankind, wonderful indeed must have been the skill in its composition: so wonderful that even the infidel himself ought never to regard it but with the profoundest reverence, as far too successful and sublime a fabrication to admit a thought of scoff or ridicule. In his last illness, a few days before his death, Sir Walter Scott asked Mr. Lockhart to read to him. Mr. Lockhart inquired what book he would like. "Can you ask?" said Sir Walter,— "there is but *one*:" and requested him to read a chapter of the gospel of John. When will an equal genius, to whom all the realms of fiction are as familiar as to him, say the like of some professed revelation, originating among a race and associated with a history and a clime as foreign as those connected with the birthplace of the Bible from those of the ancestry of Sir Walter Scott? Can we by any stretch of imagination suppose some Walter Scott of a new race in Australia or South Africa, saying the same of the Vedas or the Koran?

*Edinburgh Review.*

NATURE OF THE SOUL.—If the soul of man were of the same nature and quality with the instinct of the brutes, it would correspond in its development. The brute desires nothing above the demands of his body. The soul of man has imperishable desires for things above the wants of the body. The brute can be cultivated to a certain extent, and never rises above that limit. The soul of man goes on, in its progress, from point to point, no limit having yet been set to its advancement. The brute is incapable of emotions relating to moral subjects. He knows nothing of moral distinctions. Man's chief glory is in his capacity as an accountable agent. The brute sees the face of the earth covered with food. Man is capable of viewing it clothed in a higher glory, enshrouded

and enveloped, and impregnated with the presence of God. If the soul were material, he that kills the body would also kill the soul. But there is something which men cannot touch. How striking, to this point, is that passage,—a classical text in disproof of infidelity,—“Fear not them which kill the body, and after that have no more that they can do; but fear him which, after he hath killed, hath power to cast into hell; yea, I say unto you fear him.” Man, then, can only destroy the body. There is something beyond, over which, God has power, but over which man has no power,—a proof that the soul is immaterial; beyond the reach of the weapons of death,—a proof that it can neither be pierced, nor crushed, nor stunted, whatever be done to the body.

## POETRY.

### “THE MORROW.”

I had buried an interesting child on the 12th of July, and at the funeral was sung, “To-morrow, Lord, is thine.” The words “to-morrow” hang on my mind, and these lines were written as the result.  
*London, July 24, 1849.*

R. B.

THE storm was loud, and the night was dark,  
And my heart was sad with sorrow,  
And I feared my frail and trembling bark  
Would be wrecked, ere the dawn of the morrow.

But a voice from on high fell like angel-tones,  
And bid me not yield to sorrow,  
But dry up my tears, and cease my moans,  
As light would dawn on the morrow.

“Weep not! Fear not!” said the voice from on high,  
“How fruitless and vain your sorrow,  
The angry sea, and the blackening sky,  
Will be calmer and brighter to morrow.”

What though the ‘Master’ be fast asleep,  
All wearied and worn on the pillow,  
He’ll awake, and rebuke the wind’s wild sweep,  
And curb the rage of the billow.

While He’s in the ship you never can sink!  
Then banished be wasting sorrow,  
Though now you may hang on destruction’s brink,  
He will land you safe on the morrow.”

I listened! I heeded the voice from above,  
And I wiped the tear of sorrow,

For the King of the flood is the God of love,  
And He will “take care” for the morrow!

To-day, to-day let me heed, and not  
Any ill from the future borrow,  
The evils I dread as my mournful lot,  
May all have vanished to-morrow.

Come, bright-eyed faith, with thy soaring wing,  
Let us dig a deep grave for sorrow,  
For the tree of Hope is a blossoming,  
And we’ll gather the fruit to-morrow.

Shrouded in clouds though my sun decline,  
And the night weep tears of sorrow,  
His golden beams will more glorious shine,  
On the cloudless, fearless, morrow.

To the care of Him who the raven feeds,  
And who notes the fall of the sparrow;  
I leave the supply of all my needs,  
And I “take no thought for the morrow!”

“Give me this day my daily bread,”  
And I’ll traverse the vale of sorrow,  
And at night I will lay my weary head  
In the dust, like a child on its downy bed,  
To rise on a nightless morrow!

• “The Lord sitteth upon the flood; yea, the Lord sitteth King for ever.” Psalms xxxix. 10.

## BIOGRAPHY AND CHRISTIAN EXPERIENCE.

REV. DAVID DOUGLAS,

*Late Pastor of the Baptist Church,  
Hamsterley, Durham.*

YOUR Reporter for July gives notice of the sudden removal of Mr. Jopling, a deacon of the above church, and who was brother-in-law to Mr. Douglas. A remark offered upon that occasion was, "What more than this could be required, either for saint or sinner, in the way of an all-impressive admonition on a subject of the last importance?" And yet, more has been given, by the removal, thus speedily, and as suddenly, of the pastor of the same church. "God speaketh once; yea, twice." Some will perhaps regard.

Mr. Douglas was originally a member of the church in Edinburgh, his native place, under the care of the Rev. Christopher Anderson, by which church he was recommended, in 1816, to the academy at Bradford, where, under the tuition of the late Dr. Steadman, he continued his studies until 1820. Two years afterwards he was ordained as pastor over the church at Hamsterley, Messrs. Pengilly and Anderson, with Dr. Steadman, being the ministers engaged. As to brother Douglas's subsequent career, the writer has to regret that the task of retracing it has not fallen to an acquaintanceship of much longer date than the last six or seven years have supplied, although even then, probably, not very remarkable would the train of incidents be found which accompany the course of a village pastor, at the same time that his work may be good and profitable unto men, and accepted of God. Of the subject of this notice this much in general may be said, that, the Lord working with him, he faithfully "served his generation by the will of God," and was generally beloved by his brethren, of the elder of whom, however, but a small number remain to deplore his loss. In the year 1838, our brother put forth a volume under the title, "Essay on the Nature and Perpetuity of the Office of the Primitive Evangelist," with a review and copious analysis of which, in the Reporter at the time, the author was known to have expressed much satisfaction. And in 1846 appeared his other production, the "History of the

Baptist Churches in the North of England," a subject possessing, of course, a peculiar interest to baptists in the north especially, by whose auspices the work was undertaken and brought out, and in which, it is likely, the Crosby, or Ivimey, of some future time will meet with valuable materials. That its literary merits, be these as they may, were canvassed, at the time, with quite severity enough, seems the general opinion. One instance it is scarcely possible to refer to except in strong terms. But let this pass at present, with the hope and prayer that repentance and forgiveness may ensue, ere the aggrieved party and the aggressor be arraigned together in the presence of an impartial judge; with the hope and prayer also, that christian men will not forget their christianity, and their responsibility, when planting themselves behind the ambush of an *incognito*. Life's journey may be thought to have calamities enough, although all christian folks, christian ministers especially, were to "love as brethren." It might well be expected that such treatment as our friend, in this instance, received, in connexion also with the immense toil and anxiety of compiling the work, the labour of long years, and in connexion with other toils and anxieties, would be found to tell not a little on the good brother's feelings, and upon the health of his bodily frame. He was struck down from his wonted labours at the time, and for some weeks had to withdraw, in order to repair his energies. But from this period, the course of exertion and of trials were again renewed, and pursued with wonted diligence, and in the spirit of patient and devout submission. It was seen, however, that his constitution never again appeared as in times past, but was gradually collecting that sad store of weakness and lethargy which but too evidently pointed towards the one issue!

Mr. Douglas must have felt much the loss of church members, by death and otherwise, which had of late occurred, particularly the removal of his relative Mr. Jopling, who had been so generally useful, and who was at length the only efficient deacon; yet he bore up well, and continued his exertions in the ministry, and with a few daily pupils, almost to the last. Notice had for some

time been drawn to a feature of peculiar seriousness and affection which marked his spirit; and also to his texts, which were such as these, "Here we have no continuing city—The end of all things is at hand—Let us fear lest, a promise being left us of entering into his rest, any of you should seem to come short of it." On Lord's-day, June 24, he went through the service as usual, concluding with the words, "Now, Lord, lettest thou thy servant depart in peace," &c. His only engagement on the next sabbath was administering the Lord's supper, as there happened, on that day, an unexpected supply for the pulpit. He had even set down his texts, and the notes of one of the discourses for "July 8th;" but the event showed that, on that same day, those notes were destined, in his pulpit, to be read and commented upon by another, whilst he was reposing under the green sod without! On the evening of July 3, he was seen, in the twilight, out at his gate, reading. On retiring to rest, he became unwell, and was ere long found to be strengthless, and soon afterwards speechless; in one instance during the night, he made a great effort to be understood, but with no effect. Apoplexy had occurred. Remedies were tried in vain. A vein was opened, but the life-stream refused to flow, and by six in the morning,

"The weary wheels of life stood still."

Thus good brother Douglas finished, in his 61st year, leaving two daughters and a son, now entirely orphans, to bewail their great loss; but, likewise, let the hope be indulged, to seek henceforth, and devotedly serve and glorify a Father that cannot die, and in whose favour is life. "In thee the fatherless findeth mercy."

The funeral took place on the Friday following, when, the body being brought into the chapel, an excellent discourse, on Phil. iii. 20, 21, was delivered by an intimate friend of the deceased, the Rev. W. Leng, of Stockton-on-Tees, who had also been his fellow-student; brethren Hopper and Heron, likewise taking a part in the service. The writer had the mournful task of speaking over the grave of his much-loved and deeply-lamented brother; and on the morning of the next sabbath, of delivering, to a full house, "the funeral discourse," founded on Rev. i. 18. At the conclusion, a document was read, a testimony on

behalf of the deceased, from his friend Mr. Leng, from which very greatly we might be led to glorify God in him, but which could not, of course, be appropriated here without license of the author.

It will probably be felt that in these two removals in one small church, occurring so suddenly and in such quick succession, there is a voice which the members of that church will not soon forget, and that may well be accompanied by great searchings of heart amongst many besides. He who has spoken twice, can speak yet again, and who shall decide which of us will be the next to whom the summons shall arrive? "It shall be well with the righteous!" Blessed are the dead, be their departure when and in what way soever, who die in the faith, love, and obedience of the Lord Jesus Christ, for "they rest from their labours, and their works do follow them."

Wolsingham.

E. L.

#### CHRISTIANA PAWSON,

Wife of Mr. H. T. Pawson, baptist minister, Waldringfield, Suffolk, was born of pious parents at the village of Gamston, near East Itford, Notts.\* She died April 4, 1849, aged 42. It appears that her mind was impressed with religious convictions at a very early age, chiefly by a discourse preached in her father's house by a Wesleyan minister, from Isaiah iii. 10, 11. And though only eleven years old, she felt that she was not righteous; but, aided by her christian mother, she was led to seek forgiveness and direction by fervent prayer. After some months she was received into the Wesleyan Society, but did not find true peace for more than twelve months, when she was enabled to look to Christ as her Saviour, feeling that his blood had atoned for her sins. After about twenty years, her mind growing in the truths of the gospel, and desiring to follow Jesus in the ways of righteousness, she was immersed at Wallingford, in Berkshire, and afterwards, joined the baptist church at Waldringfield, in Suffolk, where she ended her labour, and passed to her rest and reward.

Mrs. P. was a humble devoted christian. Her usefulness as a sabbath-school

\* Our friends should always give us the names of the parents of a deceased married female, or her maiden name.

teacher was great, and there is reason to believe that some she had been instrumental in leading to the Saviour on earth, would be waiting to welcome her arrival in heaven.

Waldringfield is a little picturesque village on the banks of the Deben; and often have its sandy beach and high

cliff been thronged with peaceable and orderly spectators of the burial of believers in its clear and placid waters. The meeting-house is situate about a mile from the cliff on a wide open bench of whin. There the mortal remains of our dear sister rest, waiting the resurrection of the just.

## NARRATIVES AND ANECDOTES.

MACAULAY AND NOEL.—The Lord Rector, Mr. Macaulay, on whom our civic authorities have conferred the freedom of the city, is, by descent, connected with this part of Scotland. His father, the late Mr. Zachary Macaulay, was born at Cardross, of which parish the Rector's grandfather was minister. Mr. Zachary Macaulay, who was an eminent London merchant, engaged in the African trade, took a deep interest in the cause of emancipation, and was the author of some able and well written publications on the subject of slavery. A correspondent mentions that the Lord Rector made his first appearance as a public speaker, along with Mr. Baptist Noel, at a meeting of the Anti-Slavery Society. The speeches of the two gentlemen were reported in the *Anti-Slavery Reporter*, whose editor, the late Mr. Pringle, formerly of South Africa, called attention to them, as being the speeches of two promising young men who would eloquently support the anti-slavery cause, when its older friends had retired from the scene. Our correspondent's attention was attracted at the time by the eloquence of both speeches, particularly that of Mr. Macaulay, which exhibited many of the characteristics of his latter productions, so much so, that some years afterwards, when rumour ascribed to his pen the article on Milton, in the *Edinburgh Review*, our correspondent was satisfied of its correctness, from his recollection of this speech. Our correspondent further remarks a striking coincidence in the career of the two gentlemen who thus made their *debut* as public speakers on the above occasion. Both of them published in December last, and their respective works (Macaulay's *History* and Noel's *Church and State*) have been more extensively read, and been more rapidly sold, than those perhaps of any other living authors. The first editions

were all disposed of on the day of publication, and successive editions disappeared as soon as they were ready.—*Glasgow Post*.

FRANCE AND ENGLAND.—Then let it be remembered, there is not in France, as in England, an all-pervading element of dissent, always intelligent, high-principled, true to government, and a pattern of social order. In France, there is not, as in England, that wondrous machine, the Sunday-school, exerting a continuous, and, for subordination, a most beneficial influence amongst several millions of people; there is not in France, as in England, a sound and healthful religious literature, forming a chief part of the reading of the majority of the population; there is not in France, as in England, an all-powerful, and all-influential religious periodical literature, quarterly, monthly, and more frequently, healing the diseases of the State, and moulding the minds of millions; there is not in France, as in England, a legion of Protestant pastors, all-influential for order, and spreading throughout the entire expanse of the nation, themselves at once patterns and promoters of loyalty; there is not in France, as in England, that prodigious middle class, who bear the burdens of a state, and form the safeguard of a constitution—in a word, we doubt if there is at this moment a kingdom on the continent less fit for republican institutions, than France. Such are the facts—our readers must draw the inference.

WAR AND THE GOSPEL.—The christian nations of Europe and America expend every year in preparations for war, £200,000,000. This amount, when compared with "the most comprehensive form of christian charity," stands thus:—For preparations for war, *per day*, £548,000.—For preaching the gospel of peace to the heathen; £1,640; or, to

make the comparison more distinct, *one pound sterling* for preparations for war between Christian nations, against *one half penny* for evangelizing the Pagan world, and bringing myriads of benighted idolators to bow to the sceptre of the Prince of Peace! Or, *millions for Mars, and mites for the Messiah.*

**THE SHIPWRECK.**—Captain B. possessed all the attributes of a man of the world. He was admirably fitted by nature to participate in its scenes, and to contribute to its enjoyments. He danced gracefully, retained his box at the opera, and was the attraction and the soul of every gay party in the regiment. At the time that most momentous event of his life took place, which we are now recording, his regiment was quartered at Auberge de Castle, Malta, commanding a beautiful view of the harbour. Standing one day at his window he beheld a ship sailing out of the harbour, and stretching for the ocean. As he gazed upon the beautiful object, he observed her suddenly tremble, the masts went overboard, and she sunk! She had struck upon a rock; and so severe was the concussion, she instantly went down. This solemn spectacle was the voice of God to his conscience. Such was the arousing, convincing effect upon his feelings, he instantly fell upon his knees, and exclaimed, "Such will be the shipwreck of my soul, O Lord, if thou dost not undertake for me!" From that moment he became an earnest seeker of the Lord Jesus. Seeking, he found the Saviour, and finding the Saviour, he found the chief good, the satisfying good, and he was happy! To the surprise and regret of his companions, he withdrew from the world, and attached himself to the little band of christians assembling together for the worship of God in the island. His friends mourned that he had imbibed "Methodistical opinions," which had so "spoiled him for the world;" but he had found an all-sanctifying good in Christ, and from the moment that this precious treasure obtained a lodgment in his heart, in the face of scorn, obloquy, and reproach, he "forsook all, and followed Jesus in the way." Reader, are you not afraid of the shipwreck of your soul? You are voyaging to eternity. There are sunken rocks, many and treacherous, in your way. The most concealed and fatal of all is self-righteousness. WINSLOW.

L L 2

**A FEARFUL RISK.**—The *New York Evangelist* relates an affecting incident which has just occurred in that city. A pastor at the close of his sermon had made an earnest appeal to his unconverted hearers, and vehemently pressed the question—whether by delay of repentance, they would run the risk of dying and perishing in their sins? At the close of the service, a lady, while passing out, spoke to a young friend of hers, and asked whether *she* would run the risk? "Oh yes," she replied, in a thoughtless tone, "I will run the risk." In about a week after, the same pastor was called to attend the funeral of the young lady who had so rashly assumed the fearful risk!

**"A WORD IN SEASON."**—During a season of religious interest in Connecticut, a military company was called out for review. One of the officers, whose duty it was to serve the official citation, or "warning," was a devoted soldier of the cross. Having called at a store, and delivered the customary warning to the senior clerk, who was a member of the company, a younger clerk, who was quite thoughtless on the subject of religion, playfully accosted him with the inquiry, "Well G—, have you not a warning for me too?" With a look of affectionate and serious solicitude, and in a tone of mingled solemnity and tenderness, he replied deliberately, "Yes, H—, I have a warning for you—I warn you to flee from the wrath to come."—This unexpected and solemn answer was an arrow of conviction; it went to the heart of the youth as a message from heaven, and resulted in his hopeful conversion and consecration to Christ. An event, over "which there is joy in the presence of the angels of God," was the fruit of a single faithful remark, uttered in the performance of a service which would naturally present as few opportunities as any other for the exhibition of the spirit which prompted it. "A word spoken in season, how good it is."

#### YOUTH'S MONITOR.

**YOUR TEMPER.**—Dr. Griffin, in a letter to his daughter, expresses himself in the following forcible and impressive manner in reference to the control of the temper:—"Your main attention ought to be paid to the government of your temper. That is an enemy which you



must bring under early and learn to keep in steady subjection, or it will gather strength as you advance, till it becomes too strong to be controlled. And when it has once established an ascendancy, farewell to the good-will of others, and, without almost a miracle, farewell to salvation. You must get it completely in your power while you are young, and accustom it to obey, or calculate on a wretched old age. Establish, then, the rule of bringing its motions each day to a rigid examination at night; and never sleep till you have mourned before God for its irregularities that day, and implored strength to curb it for time to come. But you must go deeper still.

The root of the evil lies in a selfish spirit, which nothing can cure but that love to God and man which constitutes the essence of all religion. In religion, then, you must seek the only effectual remedy. Oh, my daughter, look to Christ for this. Cry to him mightily; cry to him day and night."

THE TIMES.—The young man who would faithfully meet the high and solemn demands of this age and nation, must possess in a very high degree, thorough and extensive knowledge, sound principles, well formed habits, with elevated piety towards God, and universal benevolence towards men.

## CORRESPONDENCE.

### THE ENGLISH BAPTISTS AND OPEN COMMUNION.

Our July number (278) contained a copy of a letter addressed to Dr. Sharp of Boston, United States, signed by several secretaries of baptist institutions in this country, and which we extracted from the *Montreal Register*. It appears that this was afterwards inserted in the organ of the Strict Calvinistic baptists—the *Primitive Church*—followed by a letter from the pen of C. H. Hosken of Crayford, Kent. We knew nothing of this until informed of it by a friend in Gloucestershire, who thus abruptly opened the matter. "The Editor of an important denominational magazine, himself an open communionist! I thought brother Winks, though very properly maintaining neutrality in the *Reporter*, was himself a Strict Baptist." When first struck by this missile we were "taken," as the sailor's say, "all a-back." What could it mean? But conscious of our integrity, we rallied, and boldly called for the proof, which, such as it is, was readily furnished by our friend, who tearing out the pages from the *Primitive* for August, which contain Mr. Hoskin's letter, forwarded them to us by post. In this letter we find Mr. H. chiefly objecting to the secretaries for signing that document in their official capacity, with which we certainly concur. He then remarks—

"It was by mere accident that we learn that nine brethren in London have drawn up and issued the above singular document. There was no ac-

count of it in the *Baptist Magazine* and judging *a priori* from the known character and professions of the brethren whose names are appended, we might have considered the whole a fabrication, to bring discredit on the parties named. But still I suppose it is a fact, and will remain for ever a fact; though most certainly this fact is not in accordance with any other fact with which we are acquainted, and according to the philosophy of these brethren it ought to be discredited, and brother Winks severely chastised for giving it currency in the *Baptist Reporter*.

*The manner in which this defence is made appears to the writer highly exceptionable.* It seems to have been done stealthily. The Editor of an important denominational magazine, himself an open communionist, expresses his astonishment that it should only reach him from the United States."

Now we understand where our friend picked up the missile he threw at us. It was dug out of some quarry in Kent, sent to London, and *via* Gloucestershire reached us at Leicester. We now send it back whence it came, with our love to brother Hosken, with whom we have not the honour of a personal acquaintance, assuring him that it has not done us any harm. Indeed, we do not believe that he intended it should; but it might have done, if our Gloucestershire friend had not passed it on so gently. But who, brother H., has been imposing on your credulity? whoever he be, do not you trust him again. The Editor of the

*Reporter*, which you are pleased to call "an important denominational magazine," has his own private views on this important question, and his practice as a private christian, and as the minister of a church of baptized believers, are well known by many, and if brother H. be ignorant of them, and wishes to know them, he must resort to some other method than that of making a direct and positive assertion, in order, apparently, to pull out the fact. Our good brother should not do so—it is not fair play!

We have received several letters, in all which complaint is made of the secre-

taries signing in their official capacity, with which we have already said we concur; but we must decline, in conformity with our established role on this disputed point, to admit any discussion on the subject of open communion. Our province is to report what baptists are doing in publishing the gospel and baptizing believers. We inserted the document simply as a piece of intelligence, reaching us from America, and having done this, and made these explanations, with all due respect to our esteemed correspondents, we forbear any further remarks on the subject.

## REVIEWS.

By Special Commission.

THE TRIAL  
OF  
ANTICHRIST,  
OTHERWISE,  
THE MAN OF SIN,  
FOR  
HIGH TREASON  
AGAINST THE SON OF GOD:  
TRIED AT THE SESSIONS-HOUSE OF TRUTH.  
TAKEN IN SHORT-HAND  
BY A FRIEND TO ST. PETER.

We give this *fac-simile* of the singular title of this singular little book, which has been re-printed in a cheap form, by *G. and R. King, of Aberdeen.* and is published by *Oliver and Boyd, Edinburgh,* and by *Johnstone, London,* in order to fix it fast on the public attention at this juncture, when popery is making a last and desperate effort to regain its influence and power in Britain. For the same reason we quote the Prefatory Note to the present edition.

"The following little work was published about forty years ago. It is an interesting digest of ecclesiastical history in the form of a state trial, and will be read with considerable interest at the present time.

There is no work of its size in the Editor's knowledge, which comprehends so much on the subject to which it relates. The outline is happily conceived, and the filling up admirably and truthfully executed.

It may be necessary to notice the plan pursued. The Pope is charged with high treason against the King of heaven, for usurping his supremacy, disguised titles,

power, &c. The indictment goes as far back as the year 606, when he first was acknowledged as the universal bishop: and some of the principal circumstances recorded in history from that time to the present are brought forward to support the charge. The form of a state trial is almost, if not altogether, constantly attended to, and such legal phrases used as to keep up the idea of a court of justice. The Pope being acknowledged by Roman Catholics as the head of the church and supposed always to exist, he is arraigned as such by various names; so that when one dies it is only supposed that he changes his name. The witnesses of course are always considered to be alive, and martyrs who were burnt to ashes or otherwise put to death, are supposed to be delivered. It is designed to be an abridgement of ecclesiastical history, and to confirm the testimony of Scripture.

The book is a reprint from the original, with some slight corrections."

The Contents consist of the Indictment, Jury, Attorney General's Speech, Cross-examination by Counsellor Quibble, and the principal Witnesses examined comprehend about three-score Emperors, Kings, Queens, Cardinals, Bishops, Dukes, Apostles, Martyrs, Reformers, Confessors, as well as other distinguished individuals of all ages and nations. As a specimen of the style of the writer, we quote the opening of the Court, and a few paragraphs of the indictment.

"The Proceeding at a Special Commission, held at the Sessions-House of Truth; before the Right Hon. Divine Revelation Lord Chief Justice of his Majesty's Court of Equity; the Hon. Justice Reason of the said Court; and the Hon. Justice History, one of the Justices of His

Majesty's Court of Information; in order to the Trial of ANTICHRIST, for High Treason against His Most Sacred Majesty, the King of Heaven and Earth.

The Court being sat, the Commission of Oyer and Terminer under the Great Seal of Heaven was read, when a Bill being found by the Grand Jury, the prisoner, after manifesting considerable reluctance, was brought to the bar.

CLERK OF THE CROWN,

'ANTICHRIST, alias MAN OF SIN, alias ROMAN PONTIFF, hold up your right hand. You stand indicted, for that you, not having the fear of God before your eyes, but being moved and seduced by the devil, did associate with other false traitors against our sovereign Lord, the present and everlasting King, your supreme and undoubted Lord, not considering the duty of your allegiance, but wholly withdrawing, the peace and common tranquillity of his kingdom to disturb; and our sovereign Lord the King from his royal state, title, power, to depose and deprive; and our sovereign Lord the King to death put.

You the said ANTICHRIST and so forth, with other false traitors, did usurp authority contrary to every act and statute of our sovereign Lord and King. And, in the year of our sovereign Lord six hundred and six, in the city of Rome, in Italy, did erect your throne in opposition to the throne in heaven. And in furtherance of your most evil intentions, and treasonable imaginations, as such false traitor, feloniously and maliciously did conspire, and did combine together with other false traitors, particularly with that monster of wickedness, Procus, who murdered his master the Emperor Mauritius and his family, consisting of six sons and two daughters: in return for the favour and countenance he received from you, he conferred upon you the title of Universal Bishop, and you were then known by the name of Pope Boniface III.

And afterwards at the said city of Rome, in further pursuance of said treason and rebellion, you the said ANTICHRIST being lifted up with pride by the Prince of Darkness, did, in order to gratify your ambition, and promote rebellion, add various other high and dignified titles, in open defiance of the crown, dignity, and honour of our sovereign Lord the King; such as Christ's Vicegerent, His Holiness, Prince over all Nations and Kingdoms, King of kings, and Lord of lords, the Lord God the Pope, and so forth, so that sitting in the temple of God you did proclaim to the world that you held your throne on earth, not simply as a man, but as true God!

Every page abounds with historical facts and incidents, and is so managed

as to keep up an intense interest in the proceedings to the end. Children and youth who peruse these pages will never forget them.

#### BRIEF NOTICES.

*Sabbath Essays.*—(1.) *The Workman's Sabbath*, by Joseph James, Working Confectioner; London: Partridge and Oakey.—(2.) *Temporal Advantages of the Sabbath to the Labouring Classes*, by Amos Foxon, Framework-knitter; London: W. Jones.—Convinced as we are that the sabbath is, and ever has been, and ever will be, one of the best institutions that was ever made for man, we rejoice exceedingly that the attention of the working classes of this country has been directed to its claims by so many of their own brethren, and we recommend all lovers of pure religion and civil order to diffuse such publications as these to the utmost extent within their power.

*Church and State.*—(1.) *Brief Reasons for leaving the English Establishment*, by I. Dodson, A. M. late Vicar of Cockerham.—(2.) *The Voice of Events to the Evangelical Laity of the Church of England*, by Philologus.—(3.) *The Union of Church and State; a Heathen Principle*, by S. Berard.—(4.) *Absurdity and Impiety of the Promiscuous Use of the Church Burial Service*, by Sir C. Brenton, Bart., formerly a Clergyman. These are all published by Partridge and Oakey, London. No. 1 is another noble protest against the Church and State system, by one who has given undoubted proof of the sincerity of his convictions.—No. 2 is an urgent appeal for "a large, well-arranged, yet quiet secession" from the Established Church.—Of No. 3 we cannot write with unqualified approbation. We think the task might have been better performed. At all events this is not executed to our taste.—No. 4 is a singular production, and of it we must say as we have done of No. 3—it is not exactly to our taste—it might have been done better.

[Early last month we received a printed copy of a letter by Professor Wilson, addressed to the "Coleraine Chronicle," and headed, "Professor Wilson and the Baptist Reporter." We immediately forwarded it to the brother who wrote the review which appeared in our July number. We regret to hear that it found our friend confined to his bed by severe affliction. But he is now better, and promises a reply to the Professor for our next number.]

## BAPTISMS.

## FOREIGN.

INDIA.—Since our last report of baptisms in British India, the following have reached us. *Agra*, Mr. Williams baptized one native in February—an aged man, an apothecary, whose wife had been baptized previously; and in March Mr. W. immersed a Mahomedan, who had been instructed by Major Wheeler.—*Jessore*. Mr. Parry mentions several baptisms. On one occasion, six—two Hindoos and four Mahomedans.—*Orissa*. Four at Choga, by the General Baptist missionaries, in January, and two in March.—*Jellalore*. Mr. Phillips mentions the baptism of five—two lads from the school, and a Hindoostani pilgrim, his wife, and (former) slave.—*Saugur*. Three several baptisms, of two, two, and three, in the lake. One of the latter was private tutor to the Rajah of Tehre—a convert from Mahomedanism, a superior man, who met with much persecution, an attempt being made to poison him, and who has sacrificed all for Christ.—*Benares*. Brother Small baptized Sergeant Major Davis and his wife, on the 25th of March.—*Serampore*. Three in April, two were young, granddaughters of the late Mrs. Dr. Carey, and the other a college schoolmaster.—*Barisal*. Mr. Page baptized two natives in March. One had been the terror of the neighbourhood.—*Cuttack*. Mr. Lacey, in a letter dated 23rd March, says:—"We have added eleven at Cuttack during 1848, and thirteen at Choga. Our interests at Choga are growing stronger and fairer. Light has sprung up in darkness, the desert has become a sweet garden. The brethren Bailey and Millor will baptize their first candidate and convert at Piploe, next Lord's-day. We have had sixteen who joined the christian community at Choga during the past year, besides those baptized; and now one of the ráj's foster sons has come out, and a very interesting and promising youth he is, but the old man will not give us any more building ground, so we are going to build without leave: if he likes he can burn down the houses; but I hardly think he will do that, as the Commissioner would hear of it."

BURMAN, *Maulmain*.—Dr. Judson baptized a Shau man in February. There are more serious inquirers among the Burmans.

DENMARK.—Two believers were baptized at *Copenhagen* in May.—*Aalborg*. Brother Jensen, May 19, says, "The grace of our Lord is now every day. We can say that some are daily added to the church. Three were baptized last night, one of whom is a dear brother from the neighbourhood of Skunderborg, where there is every prospect

of a rich harvest. There are about 200 really believing brethren, of whom this brother is one, and he is an intimate friend of the leader of these people, who has been the instrument of their conversion, and who does not seem to be far from us. This man has been sentenced to pay 50 Abd. (about £5. 10s. sterling) for preaching the gospel. On the Lord's-day he goes to church, but, staying in the churchyard, he preaches to the people whilst the clergyman must preach to an empty church. These people, having heard a report of the Baptists, whom they otherwise did not know, sent this brother to us, in order to be better acquainted with our doctrines. He being convinced, was baptized last night. He has been here for nine or ten days, and intends staying another week, in order to be confirmed in the faith, and then he thinks of going to his own home. The Lord be with him."

GERMANY.—Mr. Oncken says, "The Lord continues to crown richly our poor efforts," and mentions the addition of fifty souls in and near Hamburg during the early part of this year. New doors are opening and labourers are wanted. Sunday-schools have been formed, and many attend—this is a new thing. In *Wismar* Mr. O. baptized nine believers, and nine more at *Bremen*. Brother Kruger has made a tour through Hanover, and baptized several. "Since the beginning of the year, 10,000 Bibles and Testaments, and more than 200,000 tracts, have been distributed." Mr. O. was going off to Sleswig to baptize.

UNITED STATES.—On my return we had a meeting near *Chili*. It was rainy, and more came together than the place would hold. Great solemnity prevailed as I preached Jesus. After service, the rain ceased, and we all went down to the water side, when four disciples, all heads of families, followed their Lord in the ordinance of baptism. It was a heavenly scene.—God has been very merciful to us in *Clarendon*; a goodly number having given evidence of a saving change wrought in them by the Holy Spirit. Some twenty-five have been baptized.

CANADA, *Grande Ligne*.—Mr. Roussy baptized five believers in the river Richelieu in July, two of whom had taken an active part in burning Bibles at Champlain seven years back. Their hearts now love the holy book they once destroyed!

NEW BRUNSWICK, *Dorchester*.—The Lord has poured out of his Spirit. Seven were baptized before brother H. left. I baptized one on Lord's-day, four yesterday, and three to-day, and I expect a number will be bap-

tized next Lord's-day. It is generally a Methodist community. Mr. — was at our meetings, and at the river side; but he closed the chapel against us to night, and so tomorrow we preach in a barn. A Methodist local preacher, his wife and daughter, are among the baptized.

*Nashuark.*—Brother Magee has baptized several, and the work of grace is proceeding happily.

#### DOMESTIC.

**BAPTISM OF BAPTIST W. NOEL.**—Our baptist readers who are as yet unacquainted with this fact, will hear it with no ordinary feelings of satisfaction. Not that, in the sight of Him by whom actions are weighed, there is more merit in this act of obedience to Christ when discharged by one of "noble" birth than by a humble peasant—there being really no merit in either, but rather the enjoyment of a distinguished privilege,

To be baptized as Jesus was,  
And buried with his Lord;—

yet there is much in the peculiar circumstances of this, to excite devout gratitude to God for the grace vouchsafed towards his servant, in leading him on to the full perception of the truth, and in disposing his heart to yield a willing and cheerful compliance. For this, and this alone, we rejoice; but we boast not; all boasting is excluded. To God, for his wondrous grace, be all the glory! All our readers may not be aware that Mr. Noel is one of our nobility, and can claim, by courtesy, the prefix *Hon.* to his name; that for many years he has been distinguished as a pious and useful preacher in the Established Church, and held the appointment of one of the Queen's chaplains. His secession from "the Church," a few months ago, and the volume which he published on the occasion, are well known. We gave, at the time, extracts from that work upon the baptismal question, which satisfied us that Mr. N. was a baptist; neither had we any doubt that he would not act up to the full measure of his convictions. We were therefore not at all surprized when we heard of his intention to be immersed. We were in London on the previous day, and very much regretted that we could not remain and witness the solemn scene. We found, however, an excellent substitute. We requested our friend to furnish us with all the details, and we must now allow him to tell what he saw in his own way. R. B. says, (August 10th):—"I was busily engaged writing a letter to a friend on the afternoon of yesterday, when a gentleman walked into my place of business, and announced himself as brother to the Editor of the *Reporter*, at whose desire he had called to invite me to go and witness Mr. Noel's baptism. Let me express

my regret that the Editor himself did not call. However, within an hour I was on my way to John Street Chapel, where the interesting ceremony was to take place. On reaching the chapel at half-past five, a plain, substantial, commodious building, not standing hidden out of the way, in some dirty pent-up court or alley, such as our ancestors were wont to select—for good and solid reasons no doubt—but in a broad and somewhat aristocratical looking street—on reaching this spot, I found the tall iron gates closed. And I observed divers thoughtful and well-dressed personages loitering about—some with white neckerchiefs, and other peculiarities, which indicated a connexion with the clerical profession. After waiting a few minutes, I suspected a way might be found at the back of the premises, as many seemed to be repairing thither, and therefore, without loss of time, I went also, and found myself before a narrow door, against which stood an official; but on essaying to effect an entrance, I was politely reminded that this was allowed to "members only." I returned disappointed to the front entrance, but it was still closed. I therefore put a tax on patience, and took my stand as near to the gates as convenient, in order to be, if not first, certainly not last. But again I could not but notice, that although the people kept coming, the crowd before the front gate did not increase, and at the end of a quarter of an hour, I found myself as solitary as when I first fixed myself there; and I now felt half inclined to believe that either a violation or an abrogation of the "rule" had taken place, and it was so; for on presenting myself a second time, the "rule" was relaxed, and the muscles of the porter's face also; and he who had previously respectfully frowned, now as politely smiled—"The first door to the right sir," said he,—"Yes, sir!" I replied, without waiting to laud him for his liberality. Without much difficulty I got seated in the body of the building, and in the same pew with my new friend, the Editor's brother. The place was at this time, nearly six, about half full. At six precisely, the front doors were opened, and the remaining empty seats began rapidly to fill, and by half-past six every seat was occupied. The stream, however, still flowed in; and by seven, every inch of available space—gallery, stairs, and aisles, were closely packed. All eyes were now turned to the vestry doors, which open near the pulpit stairs, and at about one minute past seven, forth issued the candidates for baptism—six females on the one side, and eight males on the other. Among the latter, Mr. Noel was easily recognized by his noble mien, for there is something of real aristocracy in

his aspect and bearing, mingled with the meekness of a minister of Jesus. I could not but think as I saw him advance, there is a "honourable" and a "reverend," (if you will) a "master of arts" and a "queen's chaplain," who, had he been made of more pliable materials, might, ere now, have been seated on that dangerous elevation for a christian minister, a bishop's throne! Yes: the successors of the apostles have, somehow or other, greatly improved with respect to comforts and convenience, luxuries and grandeur; for the damp dangeon and the oaken plank have been happily exchanged for the tapestried hall and the silken couch, and the 'clonk' and the 'saudal' have made way for the purple and the lawn, 'the prancing horses' and the jumping chariots.' (Nahum iii. 12.) However, there stood the man, on whom the eyes of 2,500 persons were rivetted. A thrill of admiration seemed to pass through the vast assembly, and no doubt many a heart prayed to the God of heaven on his behalf. Mr. N. then quietly seated himself on a form or seat among his fellow-candidates, and the service commenced by the singing of the 818th hymn of the 'Saint's Melody,'

'How great and solemn is the work.'

A portion of the eighth chapter of Acts, was then read, by the minister, Mr. Shepherd; a prayer was next offered by Mr. Morris, a member of the church. Mr. Shepherd then addressed the congregation, especially the unconverted portion, from John i. 31, and also the candidates. On concluding his brief, simple, and very affectionate remarks, another hymn was sung, beginning—

'Go, behold the tomb of Jesus.'

During the singing, Mr. Noel ascended the pulpit, and as soon as the singing ceased, stated, with much clearness, and characteristic modesty, and self-possession, the reasons of his conduct. He then read from a paper what I would call a dedicatory confession and covenant,—beautifully simple, devout, and comprehensive, and such a one perhaps never was read before on such an occasion. He then descended from the pulpit and re-occupied his station among the candidates. After singing—

'Jesus, mighty King in Zion,'

the minister standing at the head of the pool, exclaimed, 'He is not here: for he is risen, as he said. Come, see the place where the Lord lay,' and then offered a short prayer. The female candidates then came one by one, and were baptized in the name of the Father, and of the Son, and of the Holy Ghost. After they had all come up 'out of the water,' Mr. Noel, as first of the male candidates, came forward, and the minister, taking him by the hand,

said, 'If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.' Mr. Noel was dressed in his ordinary clothing, just as you would expect to meet him in the street, or on the platform—there was no show—no parade—no noise—no confusion—no irreverence—all was calm, solemn, devout, and fully conformed to the severest propriety. Ah! would not there be, on that solemn eve-tide, amongst the spectators, though unseen by mortal eyes, *One*, who, looking down from her bright abode, would have joy in her presence, that her son had so honoured on earth HIM whose glory she now beholds with open face in heaven! When the fourteenth candidate had ascended from the water, and entered the vestry, the minister pronounced the benediction, and the crowded assembly separated and departed." Another friend who witnessed the proceedings furnishes a similar report, with a few additional remarks. He states that police were in attendance, to assist in preserving order both inside and outside the chapel, but were not needed, as the greatest order and decorum was observed. "Mr. N. came out of the vestry with a quiet smile upon his countenance, and took his seat behind the other candidates." Mr. Rider, the day-schoolmaster, gave out the hymns. Mr. Shepherd, the assistant minister, conducted the service, and immersed the candidates. As each candidate approached, Mr. S. quoted some words of Scripture promise—those to Mr. N. have been mentioned. The service was concluded before nine o'clock. Another friend informs us that the other candidates were all Mr. Noel's friends, who had imitated his example in seceding from the "Church," and would form the *nucleus* of another church, of which it is intended that Mr. N. shall be the pastor.

Necton, *Norfolk*.—On Lord's-day, July 1, we had a baptism at our chapel, under circumstances the most interesting we have ever known. The candidates were three, one young woman and two men; but it is one of the men who was the object of more especial interest. He is the son of the founder and first pastor of the baptist church here, and as there was something interesting in the movements of Providence which brought about a change in the father's mind, and led to the formation of the church, it may not be out of place to mention a few facts. He was first led to see his state as a sinner by an affliction with which he was visited, and in the midst of which he resolved, that if he should recover, his future life should be devoted to the service of his Lord. He did recover, and the resolution made in suffering he was anxious to carry

out into practice. As there was nothing suited to his case in the preaching at his own parish church, and having heard of a Mr. Venn, son of the well known Mr. Venn, a pious clergyman in the neighbourhood, he thought he would go and hear him; he did so, and the truths there taught appear to have been greatly blessed to him. In the family of Mr. Venn was a person living as a cook who was a baptist; with her he conversed freely on religious subjects, which led to some remarks on the subject of baptism. As to that, he thought that the baptism of the Spirit, as he then called it, was quite sufficient. But she had set him a thinking, and as he could not satisfy himself, he thought he would speak to Mr. Venn. He did so, and repeated that he thought the baptism of the Spirit was sufficient, to which Mr. Venn replied, "You are quite right, and I would advise you not to have any conversation with my cook, as it will only unsettle your mind." But his mind was unsettled, and in order to obtain that information which was needed to decide the question, he began to read the scriptures. When reading Act. x., where it is said, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" he paused and said, "John Venn does." He then, as it were, set John Venn on one side of the room and Peter on the other, and with the word to guide him, passed his own judgment upon them, and concluding that Peter was more likely to know the will of his Lord than the clergyman, he determined to follow the apostles' advice and example. Hence he became a baptist. But the change he had experienced was too great to be concealed. He was anxious that others should become acquainted with the same truths, but as there was no one else to explain and publicly proclaim them, he determined to do so himself. He accordingly opened his house and began preaching the gospel. Curiosity, of course, attracted many to the place; but, in the midst of opposition and ridicule, he went on, and soon had the satisfaction of knowing that his labours were not in vain. From time to time some were affected with the truths thus humbly taught, and gave evidence of a saving change, till at length a chapel was built, a church was formed, and he became its pastor. He has long since departed to his rest, but still lives in the memory of those who witnessed these scenes more than fifty years ago. The son, to whom reference has been made, at the time of his father's death was about eight years old. He was educated in the school of his father's successor. In addition to which he received the instructions of his pious mother, till of sufficient age, when he was bound as an appren-

tice in a neighbouring town. Being freed from parental restraint, and exposed to all the evil influences of the world, he was soon drawn away by his associates, and became indifferent to the instructions and example he had received at home; and thus his mind was prepared for further and still greater departures from the path of peace. Having served the term of his apprenticeship he removed to a larger and more distant town, where he came in contact with men who denied the truth of Divine revelation, and called in question the existence of the Supreme Being. In order to bring him over to their views and to instil into his mind their pernicious principles they put into his hand "Paine's Age of Reason" and other books of the same character. These he eagerly read till his mind became stored with the arguments they contained and their principles were deeply rooted in his soul; he then avowed himself an infidel. He continued to pay occasional visits to his mother from whom he took care to conceal the opinions which he held. About eight years ago he came to reside with her, and as her house was near to the chapel he often accompanied her there. The young people in connection with the baptist chapel were in the habit of going into his mother's house; on one occasion when in conversation with him he began to advance his views in opposition to the Bible, and as they had not given much attention to the evidence of its truth, they naturally became alarmed and shaken. The pastor having heard of the circumstance, felt it his duty as a christian, and more especially as a christian minister, to go and oppose him and defend the doctrines which he publicly taught. This he did, and from that time they had frequent conversations on the evidences of the truth of the gospel, till his views were so far modified that he said if he did not believe, he would no longer oppose. Last summer, having removed to the town where he formerly resided, he was visited with an affliction which proved to be very severe, and in the midst of his sufferings he was led to reflect on the state of his soul. His mind went back to the days of his childhood, when standing between his father's knees they sang together,

"Long as I live I'll bless thy name,  
My King, my God of love,"

and when his mother, putting her gentle hand upon his head said, "I hope you will my boy." Scripture truths were now brought afresh to his mind, and those truths which he had regarded as fictions, now appeared to be living realities; and in the prospect of death and eternity, he was reduced to a state of wretchedness and despair, till looking to the cross in the exercise of repentance and faith, he obtained forgiveness. The Saviour

whom he had rejected now became his joy, and that blood which he had despised, the ground of his hope. The books by which he had been led into, and confirmed, in an error so fearful, were now committed to the flames, and the change which he had experienced he was anxious to make known to his former friends. As soon as sufficiently recovered, he visited his native village, and expressed a desire to see the minister, who happened to be from home. "He has taken" said he, "great pains to convince me of the false principles of infidelity, he succeeded in convincing my judgment, but it was God's work to change my heart." When speaking of his affliction, he said, "It has been a blessed affliction to me, for by it I was led to see my danger and the means of deliverance." The interview with the minister was pleasing and affecting to both. For some time now he, with his family, have been settled at Necton, and are constant in their attendance on the means of grace. His general character, even before his conversion, was every way respectable: a more honest, amiable, and respectable man we did not know even amongst the members of the church of Christ. In contending with him for the truth we had not to reason with one who had taken up the opinions of others without any thought or effort of his own, for in addition to his morality, he possesses a very superior mind. Our minister himself was well known as a man whose powers of argument are rarely surpassed, and he has often said that he never met with a man who would take up a matter so deliberately and carry on an argument so well as he could. This being the case, one may easily conceive of his influence. The change which he professed was evident to us all, and we often wondered what it was that kept him from a public profession of his faith. From the first, he appears to have understood what a christian should be, and has had a dread of professing what he did not possess: at length however he felt it his duty to own the Saviour before the world, and expressed a wish to join the church. The announcement was received by the church with joy, for as he humbly expressed his regret for the past and told of the dealings of God with his soul, of his belief in Jesus as the Son of God, and his dependence for salvation on his blood alone, we were ready to exclaim, "What hath God wrought!" The day of his baptism will not soon be forgotten; the chapel was filled with persons, most of whom had known his former views, and a feeling of solemnity pervaded us all. As he descended into the water in obedience to his Lord, we felt confirmed in the truth, that we had not followed cunningly devised fables, for we could not conceive of his acknowledging

the humiliating doctrines of the Gospel had not God changed his heart. Peculiarly gratifying it must have been to the feelings of the pastor (who closed his public engagements here on the following sabbath) to receive him into the communion of the church. On the following sabbath, his wife followed his example, being baptized in the Saviour's name. From his presence in the Sunday-school, and at our prayer-meetings, we take fresh encouragement and calculate upon his future usefulness. May he have grace that by his life and labours he may establish the faith he so long laboured to destroy. W. W.

*WATERBEACH, Cambridgeshire.*—It was a lovely morning, and the Lord's-day. A delightful quiet reigned through our village, save where, in the house of God, a little band were presenting their morning sacrifice of praise, and anticipating the services of the day, were supplicating, with more than usual earnestness, a blessing upon them. An hour or so after, persons of all sorts and conditions might be seen wending their way in a particular direction, and by half-past nine a goodly number were assembled at a convenient place on the banks of the river Cam, expecting there to witness the administration of the ordinance of baptism. The candidates were from Great Wilbram, there being no suitable water near that place. The service was commenced by brother Smith of Waterbeach, and a large assembly was then appropriately addressed by brother Crumpin, from Gen. xxiv. 31, "Come in thou blessed of the Lord; for wherefore standest thou without?" Mr. Smith then immersed four believers in the holy Saviour. As each one descended into the water, he said a few words calculated to impress the spectators with the solemnity and importance of the sacred rite. The time, the object, the situation, all conspired to render it an interesting service. Such a scene has not been witnessed here for some years, but we hope that this will be the means of reviving our drooping hearts, and give a stimulus to future exertions in the cause of Christ. It was felt to have a hallowing influence on the after-services of the day, and we are encouraged to pray that God would send us a pastor after his own heart, and revive us again, that we may rejoice in him. P.

*LLANTHREWY, Monmouthshire.*—One believer was baptized here by our pastor, July 8th. This man had been a serious character for many years, but could not fully enjoy religion, for he felt that he was living in the neglect of a christian duty. He has now kept his Lord's commandment, and enjoys peace. Reader, are you as he once was? Hasten to be as he now is. What doth hinder thee?



**ROUD, Isle of Wight.**—Mr. Jackman says:—"I have thought that a brief account of the rise and progress of the little cause at Roud would not be uninteresting. In 1820, Mr. Gaton, who was stationed at Nitou, as a home missionary, came here on the week-day evenings in summer, and preached out of doors; but as the nights grew damp and cold, he asked if any could direct him to a place of shelter, if it were but a cow shed; when a labourer named Henty said he might come to his house, where the service was conducted for some time, and a subscription commenced for building a chapel, which was soon accomplished, considering the circumstances of the people. It will accommodate about a hundred people, and there is, and has been for many years, a Sunday school with between thirty and forty children. Brethren Smedmore and Green supplied Nitou and Roud for some time, and recently I have undertaken that duty. August 12, I baptized one female, in the stream that runs through the village, in the presence of about three hundred orderly spectators, when the tracts you so kindly sent us, with hymns printed for the occasion, were distributed. Another candidate was prevented by affliction. There are about twenty united in church fellowship, and others are in a hopeful state."

**LINCOLN, Mint-lane.**—An old disciple, who has lived her three score years and ten, found a perfect cure for a troubled conscience on Monday evening, July 30th, by being baptized into Christ. She was an "old standard" amongst the Wesleyans, but for some years past, with respect to believers' baptism, her mind had been like the troubled sea. She at length grew weary of crying, "Peace, peace," where there was no peace, and was compelled by love to the Saviour to submit to his command and follow him in his own way. She went down into the baptism with a firm step, although previously she had a natural dread of the water. Our custom is to sing a verse as the candidate rises out of the water, but on this occasion we held our peace. Not so our aged friend, who, to our surprise, began singing the old favorite verse and chorus, "Praise ye the Lord, Hallelujah," exclaiming with great emphasis at the end of the first line, "Sing, sing!" reminding us that although Wesleyans greatly need our *water*, we need also some of their *fire*. M. M.

**STONEHOUSE, Plymouth.**—Mr. Webster immersed two female believers, August 5, an entire household, who, with a brother previously baptized, were added to the church the same day. The congregations were large and gave much attention to a discourse on the principles of apostolic nonconformity.

**CASTLEMARTIN, Pembrokeshire.**—We have had a little revival in this waste wilderness. Nearly a year ago Mr. Harries, home missionary, baptized one believer, who had been a member with the Calvinistic Methodists for some time. The day proved favourable, and several hundreds attended. In March last, one female was baptized, who had been for several years a member with the Independents, when the congregation was again large and attentive. May 20, four more were baptized, and we found it a refreshing season.—July 16, another female put on Christ by baptism. She was the wife of one of the former candidates. We have also restored three, and we hope more good will yet be realized. But we are much opposed by the parson of the parish. One day he met me on my way home—and thus angrily accosted me. "Ho! it is you, who are the person that comes to this neighbourhood to hold conventicle meetings, and advance doctrines opposed to those I have sworn to maintain. You did not use to come here so often, but really you are now coming very frequently, and I must look into it, sir." He thought to terrify me, but I soon gave him to understand how I regarded his ignorant insolence, and he rode off, bidding me "good morning" with a little more civility. J. D. H.

**RYDE, Isle of Wight.**—On Lord's-day, July 20, three believers put on the Lord Jesus by baptism. Two of them had been Independents, but having been led to see that the ceremony performed in infancy was unscriptural and compulsory, they now voluntarily came forward to show their allegiance to the King of Zion. The other is one of the first-fruits of Mr. Newell's labours. We have several other cheering proofs that God is blessing his own word. But the smallness of our place of worship, with no accommodation for baptizing our candidates, hinder our progress, together with pecuniary burdens; for the Home Missionary Society refuses us their aid, on account of this county not contributing to its funds. With a congregation of a hundred, and not one rich person among us, to aid us in supporting our minister, and paying yearly £17 10s. rent for our place of worship, we have enough to do, and it would be imprudent to attempt to build a chapel at present. But the Lord has inclined some gracious hearts to help us, and we have upwards of £40 collected towards this object. Our hope and prayer is, that the day is not far distant when the Lord will give command to "arise and build."

O. J. J.

**OAKHAM.**—Our pastor, Mr. J. Jenkinson, formerly of Kettering, immersed three young men on the first Lord's-day in August, who, the same day, were added to the church.

**MANCHESTER, York street.**—On Lord's-day morning, June 24, four persons were baptized by Mr. Slissons, of Heywood, of whom three were added on the following sabbath, by our late pastor, Mr. Morris, at the final service in connection with his pastorate of this church. The other candidate was from the Independents, and intends to remain with them.—On sabbath evening, July 22nd, after a sermon by Mr. Thomas Pulsford, seven candidates were immersed by him, on a profession of faith in Christ, in the presence of a large congregation. Six out of the seven were Wesleyans, convinced that this is the right mode of baptism. Truth must triumph! It has done to some extent in these cases, but not fully; for these do not unite with us, but return to their own people. We baptists are spoken of as very weak in Manchester; but if those who have been immersed among the Independents and Wesleyans would come out and wear their true colours, we should be no small army in Manchester. B. J.

**PORTSEA, White's Row.**—After an appropriate sermon from our pastor, Mr. Williams, three believers in Jesus were baptized July 20th. One of the candidates had been long afflicted with pulmonary disease. At the commencement of his affliction, and for some time after, he was greatly distressed by doubts on the subject of christianity; but the conversations and instructions of our pastor, through divine grace, led him into the path of peace—he believed and was saved. Such was the conviction of his obligation to follow his Saviour's example, that nothing could deter him from being baptized, that he might identify himself with the people of God. Some of his friends were apprehensive for his health; but he was quite confident, and entered the watery grave with a firm step. Another was a young woman, who had a short time before been bereft of her father and mother, who died within a week of each other, after a few days illness. This young friend was an enquirer before, but God sanctified these solemn events to her soul. She is one of ten orphans. May the Lord watch over them! T. T.

**CARDIFF, Tabernacle.**—On sabbath-day morning, June 17th, our pastor, Mr. D. Jones, immersed four female candidates on a profession of their faith in the Saviour. One had been a member with the Welsh Calvinistic Methodists.—And yesterday morning, August 12th, the ordinance was again administered by our pastor, when eight believers were buried with their Lord by baptism. C. H.

**WHITEBROOK.**—One believer was buried with his Lord in baptism at this place on the first Lord's-day in June, before a numerous and orderly congregation. J. M.

**STONEY STRATFORD.**—On Lord's day, Aug. 6, twelve persons were baptized by our pastor, after a sermon from Matthew iii. 17. Amongst the number were a father, mother, and son, from our village station at Deans Langer. Their conversion to God affords a most striking and convincing evidence of the power and efficacy of the gospel of Christ. A local preacher amongst the Methodists and his wife also were baptized. At our last baptism, which we neglected to report last month, a person put on the Lord Jesus Christ who had been one of the most notorious characters of which we ever heard. He belonged to Her Majesty's Ship Avenger at the time she was lost, but had deserted the service just before the event occurred. On one occasion, he was reduced to such a state of suffering and wretchedness by his folly and sin that he was about to destroy himself. The Lord directed his steps here, when one of our active friends invited him to our chapel, where the Word took effect while our pastor was preaching upon a "great Saviour needed; and a great Saviour provided."

**PRESTON.**—Since our last report we have had the following baptisms—in January two, in May three, and on August 15, one male and three females. The former is the son of Mr. Josh. Livesey, the well known advocate of temperance, free trade, and peace principles. Since the settlement of our esteemed pastor, the baptist cause here has assumed a cheering aspect. Hoping to receive the active co-operation of the liberal friends to "scriptural christianity," we purpose erecting a commodious chapel in a central situation in this strong hold of jesuitism and popery. T. H. L.

**BLACKBURN, Lancashire.**—On Lord's-day, July 29th, after a sermon by Mr. Griffiths, to an unusually large congregation, he immersed a private of the 52nd regiment, now stationed in this town. What added to the interest of the occasion was, that he was led out of the water by a brother soldier, who had been the principal means of bringing him to a knowledge of the truth, he himself having been baptized during the time they were stationed at Leeds, some eight or ten months ago. May they both be good soldiers of Jesus Christ. G. H.

**NORWICH, Orford Hill.**—On Thursday evening, May 3, our pastor, Mr. Welch, after preaching on the subject, immersed one believer in the Lord Jesus. And on Thursday evening, August 9, he immersed three disciples of the Redeemer. The whole of these three are the fruits of evangelical labours in the adjacent village of Plumstead.

**SCOTLAND.**—A Friend residing in Edinburgh says:—"Mr. Taylor of Glasgow has baptized sixty-eight, and Mr. Johnstone of Edinburgh forty during the past year."

**HARTLEPOOL.**—Our present minister, Mr. John Kneebon, late of Sunderland, came amongst us in May last. We were then in a dejected state, but are now much revived. Our congregations are larger, the sabbath-schools are re-opened, and we have commenced a village station as well as cottage prayer-meetings. Eight of our friends *work in pairs* going round to invite the people. We have also erected a baptistry, which has already been used several times. July 15, one; August 5, two; 12th, four; 15th, two. Six of these are heads of families. We have more candidates.

**BIRMINGHAM, Circus Chapel, Bradford-street.**—The first baptism at this new place of worship took place on sabbath evening, Aug. 12, when three disciples were immersed by Mr. Chew, student from Bristol College, who preached from "Follow me." There was a large and attentive congregation. It is pleasing to add that there are several more enquiring the way to Zion; and, under the divine blessing, we hope that a large baptist church will be raised in this populous locality, to the praise and glory of God. W. H.

**BRISTOL, Counterslip.**—On the first Lord's-day in May, Mr. Winter immersed eleven disciples of Jesus. Six of these were young men under twenty-one. Several were children of members, and others were from the Bible class.

"May grace preserve their following years,  
And make their virtues strong."

**Pitlay.**—On the 15th July, Mr. Probert baptized seven candidates, who were all added to this church.

**Broadmead.**—On Thursday evening, August 2, after a discourse by Mr. Lilycrop of Windsor, Mr. Haycroft buried twelve believers in the baptismal waters. One had been a member of Dr. Raffles's church at Liverpool; another had been a Wesleyan; others were the sons or daughters of pious parents. Upwards of fifty have now been added to this ancient church within the past twelve months. J. E. H.

**BARNSTAPLE.**—Eight believers were buried with Christ by baptism, July 20, in the presence of upwards of a thousand people. One of the baptized had reached her 66th year. We have now several candidates for baptism, and feel thankful to state, that the fruits of the above service are already manifest, by the addition of two inquirers who are truly and earnestly seeking pardon through the Saviour's blood.

**WINCHESTER.**—Mr. John Davis, late a student at Melksham, now minister of the baptist church in this city, baptized two young females who had been scholars and afterwards teachers, on the 10th July. These were added, and others we hope will soon follow. T. B.

**GORSLEY.**—For some time we had been in a low way, but during the spring a few of us agreed to ask of the Saviour things touching his kingdom, and his Heavenly Father has fulfilled his promise. On the 15th of April we baptized three—on the 20th of May nine—and on the 22nd of July ten, four of whom are teachers, and among them two entire households. Several also have been restored. We have other candidates. Blessed be God! G. A.

**LLANRWST, Denbighshire.**—Our pastor, Mr. Owen Owens, baptized five believers on a profession of their faith in Jesus Christ, August 10th. One of them was an old soldier, who had been with the artillery thirteen years. Three of them were two sons and the only daughter of our pastor. The other was a daughter of one of the members. E. O.

**LONDON, Waterloo Road.**—On Thursday, May 8, fifteen persons were baptized upon a profession of their faith in Christ, by our minister, Mr. Branch, at the General Baptist chapel, Boro' Road, Mr. Stevenson's, there being no baptistry at Waterloo Road. On the following Lord's-day these, with three more dismissed from other churches, were received into the church. D. E.

**Regent-street, Lambeth.**—On Thursday evening, Aug. 2, Mr. Branch baptized twenty-one believers in the Redeemer, after a most powerful sermon by the pastor, Mr. W. Fraser, from, "My kingdom is not of this world." Sixteen of the candidates united with the church in Regent-street, and five with that in the Waterloo-road, on the following Lord's-day. Among them was a little girl eleven years of age, and an old disciple aged seventy-eight. D. E.

**Salter's Hall.**—Two females were baptized by Mr. Davies, on Wednesday evening, July 18.

**Ebenezer, Dorset Square.**—Mr. Wise baptized five believers in the Saviour, July 20.

**Little Portland Street.**—Mr. Wigmore immersed four candidates at Hill Street, Dorset Square, on Wednesday, August 1, the baptistry in that place being kindly afforded for the purpose.

**LITTLETON, West Lavington, Wilts.**—Three believers were baptized and added to the church here by Mr. Evans of Westbury, August 5th. One of these was the son of a minister who, sixty years ago, suffered much persecution in this village for the gospel's sake. S. D.

**MELBOURN, near Derby.**—During the service on Lord's-day evening, July 25, six believers put on Christ by baptism. Our meeting was filled by an attentive and serious audience. W.

**COLEFORD.**—Five believers were baptized here, July 22, of whom three were children of members of the church.

**BEDFORD, Mill Street.**—Mr. Killen preached a stirring sermon on believers' baptism, to a crowded assembly, on Lord's-day evening, July 29th, and then immersed three believers. The presence of the Lord was felt, and we hope good will follow. [We ought to hear more from this place, where the renowned Bunyan preached and suffered. How is it that we do not?]

**Boston, Main Ridge**—Three females were baptized in the river at Cowbridge, July 29. Two were added; the other an Independent, remains with his former friends. The afternoon was fine, and the assembly large and orderly. J. R.

**Oncop, Herefordshire.**—Mr. Predgen says, "I baptized an aged female on the last sabbath in July."

**HIGHBRIDGE, Somerset.**—Five believers were baptized into Christ on the first sabbath in July by Mr. Bolton. One had been a Wesleyan many years. Two were teachers. On Aug. 5, three more followed their example by being buried with their Lord in baptism. One is a teacher, the others are Bryautes, or Revivalists, one of whom was convinced of his duty at the previous baptism. J. W.

**HEMEL HEMPSTEAD.**—As you do not seem to have a reporter in this place, I venture on the task by informing you that five-believers went down into the water and were buried with Christ in baptism, on Lord's-day, August 12. One of these received her first serious convictions at a former public baptism. F. L.

## BAPTISM FACTS AND ANECDOTES.

### BAPTISMAL REGENERATION OF INFANTS A DOCTRINE OF THE CHURCH OF ENGLAND.

THIS great question is at length decided in one of the Church's own Courts. And we are glad it is. Now there can be no further dispute. Every pious minister now in the Church of England, and every pious young man (how few of either!) preparing to enter her service, now knows distinctly that he must hold and teach this enormous error. We say this of the pious; of the thoughtless we say nothing, for they would teach popery or puseyism, or any other absurdity, for pay.

On Thursday Aug. 2, 1849, Sir H. J. Fust delivered judgment in the Court of Arches in the case of GORHAM *versus* The BISHOP OF EXETER. Intense interest had been excited and numerous clergymen and dissenting ministers were present.

The Learned Judge first expressed his regret that the matter had been brought before the Court, but it had, and he must deal with it according to law. He then stated the leading facts of the case. It appears that the Rev. Mr. Gorham, who was an ordained minister and a bachelor of divinity, was presented by the Lord Chancellor with the vicarage of St. Just, Cornwall, diocese of Exeter, in January, 1846, and was admitted on testimonial, without examination by the Bishop. In February, 1847, he was presented to the vicarage of Bampford Speke, in the county of Devon, in the same diocese. Three clergymen signed his testimonials, but the Bishop refused to countersign, and required an examination, which took place in December and March following, and resulted in a refusal by the Bishop to institute him. The examination consisted of one hundred and forty nine questions and answers, filling a

large book of nearly three hundred pages. Sir H. J. Fust said:—"The Bishop, whether rightly or wrongly, conceived that some doubts existed as to the soundness of Mr. Gorham's religious principles, more particularly with respect to baptism, which, in his lordship's opinion, was the foundation of all christian doctrine; an examination, therefore, took place, the result of which formed the subject of the present inquiry." In June, Mr. Gorham took out a motion from this Court, calling on the Bishop to show cause why he refused, and the Bishop appeared in court by his proctor. Here the learned Judge complained of the mode of proceeding; it should have been by "plea and proof," but "the *onus probandi* rested on the Bishop to justify his refusal. With that view the Bishop alleged that it appeared in the course of his examination that Mr. Gorham was of unsound doctrine respecting that great and fundamental point—the efficacy of the sacrament of baptism, inasmuch as he held, and persisted in holding, that spiritual regeneration was not given or conferred in that holy sacrament, in particular, that infants were not made therein members of Christ and the children of God, contrary to the plain teaching of the Church of England in her articles and liturgy, and especially contrary to the divers offices of baptism, the office of confirmation and the catechism, severally contained in the book of Common Prayer and administration of the sacraments and other rites and ceremonies of the Church." Mr. Gorham replied that he was "untruly charged." "The Bishop's rejoinder was a repetition of what he had before stated. The

Court was the party who had the greatest right to complain of the manner in which the cause had proceeded, for it was left to find its way as well as it could through the one hundred and forty nine questions and answers, the latter being so divided and subdivided as to leave the court in considerable difficulty in determining what were the real opinions of Mr. Gorham, and what was the real doctrine of the Church of England as maintained by the Bishop, and of course in opposition to that which was contended for by Mr. Gorham. The arguments of counsel had, undoubtedly, thrown considerable light upon those points. Those arguments occupied six days, the leading counsel for Mr. Gorham having addressed the Court for fifteen hours." A difficulty also arose from want of precedents. After referring to the Bishop's right to examine and refuse, and to Mr. Gorham's anti-tractarian views, the learned Judge said:—"Dismissing all those topics from his mind, what was the question which he was called upon to determine? It was as stated by the learned counsel for Mr. Gorham, What was the efficacy of baptism in the case of infants? It was admitted on the part of the Bishop that in the case of adults the efficacy of baptism depended upon the sincerity of the professions and promises made—that faith and repentance were pre-requisites. Infant and adult baptism, however, had been so mixed up in the examination and discussion, that it was almost impossible to separate the two, so as to say what part of the argument applied to each. Mr. Gorham maintained that the same considerations applied to both, and that the two questions could not be dissevered. He (Sir H. J. Fust) was particularly anxious to have it distinctly understood that he guarded himself against being supposed to offer any opinion as to the disputed point of theology between the parties. He was not going to pronounce an opinion as to whether unconditional regeneration in the case of infants was or was not a true scriptural doctrine. All that came within the limits of the authority of the Court was to endeavour to ascertain whether the Church had determined anything upon the subject, and if so, then to pronounce accordingly. The authoritative declaration of the Church constituted the law of that Court, to which it was bound to conform, and which it was incumbent upon it specifically to follow without indulging in speculative opinions of its own. The Court was called upon to administer the law as it found it laid down, and not to give any opinion of its own as to what the law ought to be. The first question, therefore, which presented itself to the Court was, whether the Church had pronounced any opinion, and if so, what opinion on the subject under

consideration? That gave rise to another question,—namely, from what source was the Court to derive information as to the doctrine of the Church of England? The Bishop imputed to Mr. Gorham that he held opinionous on the efficacy of baptism opposed to the doctrines of the Church as set forth in her articles. Mr. Gorham denied it; he took his stand on the articles, and contended that his views were in exact conformity with them; that he would go as far as the Church had expressed her opinion, and that when she was silent he would not speak. It might not be improper to state here what was the course of examination pursued by the Bishop, and the answers which he had received. The first answer threw some light upon the cause of the protracted length of the examination, and the precise manner in which the Bishop was afterwards obliged to frame his questions in order to obtain from Mr. Gorham, direct and specific answers. The first question was,—“Prove from scripture that baptism and the supper of the Lord are severally necessary to salvation?” It was clear that the Bishop had not put the question in that form which would draw out a specific answer, and Mr. Gorham who was perfectly aware of the lapse, replied,—“I do not find in scripture that the necessity of baptism to salvation is declared in terms so absolute as this proposition.” The Bishop, therefore, was compelled to put the second question in more precise language,—“Does our Church hold, and do you hold, that baptism and the supper of the Lord are generally necessary to salvation,—in terms as absolute as this proposition?” To which Mr. Gorham replied,—“Our Church does hold this doctrine, and I hold it of course.” The fifth, sixth, and seventh questions gave rise to the point under consideration, and they were thus put by the Bishop,—“Does our Church hold, and do you hold, that every infant baptized by a lawful minister with water, in the name of the Father, and of the Son, and of the Holy Ghost, is made by God, in such baptism, a member of Christ, a child of God, and an inheritor of the kingdom of Heaven?—Does our Church hold, and do you hold, that such children, by the laver of regeneration in baptism, are received into the number of the children of God and heirs of everlasting life?—Does our Church hold, and do you hold, that all infants so baptized are born again of water and of the Holy Ghost?” The questions, he (the learned Judge) presumed were proposed separately, but Mr. Gorham answered them conjointly. By way of general introduction to his answer, he said,—“I reply that these propositions being stated in the precise words of the ritual services, or of the catechism, undoubtedly must be held by every

honest member of the Church to contain in them nothing contrary to the Word of God or to sound doctrine, or which a godly man may not, with a good conscience, use and submit unto, or which is not fairly defensible,—if it shall be allowed such just and favourable construction as in common equity ought to be allowed to all human writings, especially such as are set forth by authority." It was to be observed, that Mr. Gorham did not give a precise answer to the question proposed to him. He went on to state— "Now the just and favourable construction of passages like these (occurring in services for popular use,) which, taken in their intended naked verbiage, might appear to contradict the clearest statements of scripture and of the Church herself, must be sought chiefly, —1. by bringing them into juxtaposition with the precise and dogmatical teaching of the Church in her explicit standard of doctrine, the thirty-nine articles. In the next place, 2., by comparing the various parts of her formularies with each other; and collaterally, 3., by ascertaining the views of those by whom her services were reformed, and her articles sanctioned." A very important question arose here, which was made the subject of discussion in the course of the argument, namely, whether the opinion of the individual reformers could be taken in opposition to the plain precise declarations which were made in the formularies? A great deal of learning was imported into the case by the counsel on behalf of Mr. Gorham, for the purpose of showing what were the opinions of the reformers, and by which, it was contended, the formularies must be construed. He (Sir H. J. Fust) might as well state what appeared to him to have been the intention for which that learning was applied. The reformers, it was said, were Calvinistic in their views, and by those principles they must have governed themselves in framing the ritual service of the Church: so that, whatever were the expressions made use of they must be taken in a Calvinistic sense, and not in the plain import and signification which to a common understanding they would import. That gave rise to a serious question, to which he would not then direct his attention. Mr. Gorham went on at great length to explain his views with respect to the points contained in the questions, but it was not necessary to follow him through his statements. The principal reason for which the Court alluded to it was to show that the Bishop confined his questions to infant baptism. The mode in which the opinion of the Church, was to be ascertained was by consulting, in the first place, the thirty-nine articles. If doctrines were there dogmatically laid down as being those of the Church, there would be no occasion for

further search. Archbishop Bancroft stated that the doctrines of the Church were best known by her thirty-nine articles, which had been established by Act of Parliament. Bishops Hall and Whitgift were of the same opinion. But if the articles fell short on any particular point to what were they then to resort? Bishop Barnet, as quoted by the learned counsel for the Bishop, stated that the truest indication of the sense of the Church was to be taken from the language in her public offices—that it was best understood by the formularies and services adapted for the particular occasions to which they applied. The same observations were made by Dr. Waterland, whose authority had never been called in question. That doubtful or ambiguous expressions in the articles were to be so construed had been laid down by Lord Brougham when delivering the judgment of the Judicial Committee of the Privy Council in "*Escot v. Mastin*," 4, *Moore's Reports*. The private opinions of individuals, however learned and however eminent for their piety and other qualities, were not to be considered—the Court must simply look to the public acts and declarations of the Church. Was there anything doubtful upon the question of infant baptism in the articles? The 25th article declares that the sacraments of baptism and the Lord's supper had a wholesome effect or operation only in those who worthily received the same. But the article left it doubtful as to what worthy reception was. Mr. Gorham contended that faith and repentance were necessary to the worthy reception of baptism as well as the Lord's supper; but where did he find it? It was not laid down in the article. The 27th article stated, that "baptism is not only a sign of profession and mark of difference whereby christian men are discerned from others that be not christened, but it is also a sign of regeneration or new birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the Church; the promises of forgiveness of sins, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; faith is confirmed and grace increased by virtue of prayer unto God." It was added, "the baptism of young children is in anywise to be retained in the Church as most agreeable with the institution of Christ." The first difficulty that suggested itself to the mind was, if faith was to be confirmed and grace increased by virtue of prayer unto God, how was it that young children were to be baptized? They could not have faith, because they did not know the promises; they could not have repentance, because they had not committed actual sin. Comparing the 25th and the 27th articles, a doubt was raised which must be solved by reference to some

other authority. What was that authority? Some means must be found by which children could be brought within the description of those who were to be regenerated, to be grafted into the Church. Mr. Gorham suggested that children being born in sin could not be worthy recipients. That was also insisted upon by his counsel. Mr. Gorham contended that in order to bring children within the description of worthy recipients there must be a preventient act of grace: he did not admit, therefore, that it was through baptism that grace was conferred. He admitted, indeed he could not deny it in the face of the declaration of the Church, that infants who died before they committed actual sin were undoubtedly saved, and therefore they must have undoubtedly been regenerated, otherwise they could not be worthy recipients of the sacrament; but he alleged that there might be a preventient act of grace concurrent with the rite, or there might be a subsequent act, his position being that it was not through baptism that grace was conferred. The Court must now look to the authority on which it was to rely. The first authority to which its attention must be directed was undoubtedly the public office of the baptism for infants. Great importance was there attached to the early administration of the rite. The learned Judge then read the several exhortations and prayers contained in that service, and observed, that before the child was baptized the thing prayed for was spiritual regeneration, and subsequently to it, thanks were given that the prayer had been heard, and that the child was regenerate. It was said, that that was all hypothetical; but he (Sir H. J. Fust) could not so regard it; the fact of regeneration was positively declared. It was contended that the office of private baptism of infants was intended to meet a case of exigency, and, therefore no inference as to the efficacy of baptism could be drawn from it. He differed, however, in opinion from the learned counsel who took that view, for the full effect of baptism was imparted to the infant, and it was declared to be regenerate. The administration of the sacrament was complete when the child was baptized, otherwise, if it lived and was brought into the Church, it must be baptized again. The essential parts of baptism were the water and the words. True it was, that if a child lived, and committed actual sin, and reached an age at which it was capable of understanding the promises of God, so as to be able to repent, it might pass from the benefits given to it in baptism and fall into a state in which it required faith and repentance, but not in order to regenerate him, for, according to the declaration of the Church, that had been already done. Mr. Gorham said that the language of the

Church was hypothetical, a mere charitable hope; but how that could be the case it was extremely difficult to conceive. It was maintained that the service of adult baptism was clearly constructed on the ground of a charitable hope, and, therefore, that the two other services must be hypothetical. There was, however, a marked distinction between them. Persons of riper years had committed actual sin, and therefore stood in need of repentance. They came in their own right, and made the promises in their own persons, but they were only entitled to the benefits of baptism upon the supposition that they were sincere in their promises of faith and repentance. The Church could not know, except by their outward conduct, whether they were sincere or not. No argument, in his opinion, could be drawn from adults and applied to infants. The services were essentially and substantially different, and rested upon totally distinct grounds. What was the next thing to be done? When children had been baptized, and had arrived at a period when they could learn the principles of their religion, they were to be instructed in the Church Catechism and the Ten Commandments, and other things which a christian ought to know. In reply to the question, "Who gave you that name?"—they were taught to say, "My godfathers and my godmothers in my baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven." That was in entire conformity with the declaration made at the time of baptism. In answer to the question, "Dost thou not think that thou art bound to believe and to do as they have promised for thee?" the child replied, "Yes, verily, and by God's help I will; and I heartily thank our Heavenly Father that he hath called me to this state of salvation," that was, the state of salvation in which it was placed by baptism; it was no longer a child of wrath, but a child of grace. The child added, "and I pray unto God to give me his grace, that I may continue in the same unto my life's end." There was, no doubt, nothing hypothetical; grace was prayed for that he might not fall away—that he might not lose the grace, whatever it was, that had been conferred on his baptism. The Church admitted children to partake of the sacrament of baptism upon the supposition that, if they lived and came to years of discretion, they would take upon themselves the performance of that vow which had been made by their sureties in baptism. But what was the state of those children who died before they committed actual sin? Precisely that declared at the end of the baptismal service, "It is certain by God's Word, that children which are baptized, dying before they commit actual sin, are

undoubtedly saved." They must be baptized, and they must die without having committed actual sin, to bring them within that promise. The Church said nothing about prevenient grace. The doctrine laid down in the baptismal service ran through all the catechisms which had been referred to in the argument. Dr. Nowell, in his catechism, maintained the same view. In adults, according to him, faith and repentance must precede baptism; in the case of infants, the promise made by the surties was accepted by the Church, but, when the parties arrived at age, they must perform that which had been promised for them. But, when the child was instructed in the principles of religion, it was necessary that it should take upon itself the promises made in baptism, and it must then be brought to be confirmed by the bishop. In a prayer which the bishop offered, it was said, "Almighty and everlasting God, who hath vouchsafed to regenerate those servants by water and the Holy Ghost, and hast given them the forgiveness of all their sins." That was in harmony with what occurred in the baptismal service, and in the Catechism. Those were the services upon which great stress had been laid by the learned counsel for Mr. Gorham, and in which it appeared to him (the learned Judge) that the whole doctrine of the Church was not hypothetical, was not a charitable hope, but a positive declaration that things were as they were represented. The fact of regeneration, therefore, taking place in the baptism of infants, supposing the words were to be received in their natural and literal sense, was sufficiently made out and established. But the difficulty was to ascertain what was meant by the word "regeneration." Did it imply an absolute change of nature, character, and feeling, or did it imply a change of state and of relation,—a change from the state of wrath to one of grace? That was sufficiently explained by the terms made use of,—by the words added to the term "regeneration,"—regeneration by water and the Holy Ghost; for remission of sins was given by means of the administration of water and of the Holy Ghost accompanying it. It was nothing to say that there might be cases in which the sign might be received without the thing signified. That might be so in the case of adults, and, indeed, must necessarily be so; and the church could only express a charitable hope that the parties were sincere in their promises of faith and repentance. It appeared to him that regeneration as expressed in the baptismal service, did not imply such a total change of character as would almost amount to justification, and from which the person so regenerated could never fall; but it meant a change of relation, putting the

party in a new situation, in which he was made "a member of Christ, the child of God, and an inheritor of the kingdom of Heaven." That was the view laid down by a living prelate. Dr. Waterland spoke of regeneration as distinct from renovation. Bishop Van Mildert alluded to regeneration in baptism as placing the child in a new state, and investing it with new privileges and hopes. The Court entertained no doubt, from the words of the services themselves, that the infant was regenerated in and through the means of baptism. Reference had been made to the burial service, and it was said that its language was founded on hope; but it did not appear to him that any great strength of argument could be deduced from that office. It was said that the articles were not to be construed by the formularies, and that, when a clergyman was called upon in the terms of the Act of Uniformity to subscribe the articles, and express his unfeigned assent and consent to the Book of Common Prayer, it was not to its doctrines, but merely to its use. If a person assented and consented to make use of it, he acknowledged the truth of what it contained. But the question arose, and a very important one it was, as to the Reformers. The learned counsel for Mr. Gorham contended that the Reformers were themselves Calvinists, and that they could not have intended to declare in such positive terms as the words imported in the baptismal and other services of the Church, the state of regeneration in which children were said to be placed by baptism. Advantage was taken of a declaration made by Dr. Addams, that Cranmer had never changed his opinions with respect to baptism. Dr. Bayford had very successfully argued against that position, by showing that he did. Having been brought up a Roman Catholic for a great period of his life, he advocated the *opus operatum*, but after the Reformation he undoubtedly changed his views on that subject. Whether the Reformers embraced the whole of the doctrines of Calvin or not, was a matter of grave dispute. It could not be denied, that his doctrines made a certain degree of progress in this country at that time, and that Cranmer, Ridley, and Latimer, embraced his principles. But to what extent? Did they hold the doctrines of predestination, election, and final perseverance, as they were embraced by him? The 17th article related to predestination and election, and it was said, that the question was left open by both parties, in order to embrace as many as would come in and sign the articles; but he (the learned Judge) could not think that was the reason. Could the Reformers have received the principle that none but the elect were to have the power of faith and repentance granted to them? That



was not only in opposition to the baptismal service, but it went to the very root of all religion. If predestination, election, and reprobation, were to be faith of the Church, then where was the necessity for prayer at all? What encouragement was there for a person to inform himself as to the will of God, if he was assured, that before his birth his fate was determined for eternal happiness or eternal misery? The whole structure of the prayers contained in the Book of Common Prayer was based upon the principle that, when a man turned away from his wickedness, and repented of his sin, he received forgiveness. The Reformers individually might have adopted the doctrines of Calvin, but had they embodied them in the services and articles of the Church of England? He apprehended clearly and decidedly not. A large number of passages had been cited by the counsel for Mr. Gorham, to show the opinions entertained on the subject of election about the period when the Prayer-book was compiled, but they were only private authorities, authorities, on which the Court could place no reliance in the decision of this case. The opinions of other parties living at the same time might be quoted against them. The Lambeth articles, drawn up by Archbishop Whitgift, went to the full extent of the Calvinistic views, and were sent to Cam-

bridge to be taught there; but so great was the opposition to them, that it was necessary to withdraw them. The point to be determined was, did or did not the Church of England hold the doctrine of baptismal regeneration? Undoubtedly it did. Did Mr. Gorham deny the truth of that doctrine? It was clear from the whole tenor of his examination that such was the case. The Bishop, therefore, had shown sufficient cause for not instituting Mr. Gorham to Bampford Speke; and he must, consequently, be dismissed with his costs."

The Proctor for Mr. Gorham having asserted an appeal,

The learned Judge said, that he should be very sorry if so important a question rested on his sole authority. It was a misfortune that that Court had no assistance. Could he have done so, he should have been happy to avail himself of the aid of the learned Chancellor of the diocese of London (Dr. Lushington) as his assessor. The question might have an important bearing on the Church generally.

We are compelled, from want of space, to avoid all comment on the above. Indeed, we prefer at present to leave it before our readers as it is, believing they will peruse it, and re-peruse it, and having pondered it well, come to the same conclusion with ourselves—that the whole thing is a farce!

## RELIGIOUS TRACTS AND SABBATH SCHOOLS.

In consequence of the length of some of the preceding articles, which could not, with propriety, be abridged or delayed, our Intelligence on these matters is unavoidably postponed until next month.

## INTELLIGENCE.

### BAPTIST.

#### FOREIGN.

**GERMAN BAPTISTS.**—A German baptist church has been organized in Springfield, Illinois, and its members are increasing. A writer in the *Watchman of the Prairies* thus refers to some of them:—"A tried and faithful brother leads their worship, who has suffered much for the Gospel in the city of Oldenburg, Germany. Four of our German brethren and three of our German sisters were baptized in Germany, all of them were baptized at night to avoid their persecutors. Some of them have suffered both fines and imprisonments for the gospel, and troubles without number. Brother Stecher, the leader of this little church in Springfield, often held meetings in his own house at Oldenburg, in Germany. But the officers of the Government broke them up

as often as they discovered them, fining brother S. thirty and sometimes forty dollars for the great crime of worshipping God in his own house with his brethren. This fine must be paid or he must go to prison. He several times fled from the city to elude his persecutors. They used to hold meetings often at two o'clock in the morning, to avoid being disturbed by the dragoons which the authorities had set as spies over them to disperse their meetings whenever discovered. The brethren and sisters were all very faithful to attend these early meetings. When these meetings were discovered, they were obliged to flee to the cabin of a poor widow in the country to worship God together. Here they met for some time. On one occasion they were assembled in a brother's house for worship, and the dragoons approached to disperse the meeting and seize the leader. Anticipating trouble, the lady of the house had her tea table set

before the meeting began, and her tea ready; so that when the insatuated agents of persecution came to the door, they discovered the congregation drinking tea. Ashamed and mortified at their supposed mistake they left at once, while the tea drinkers immediately left their cups and resumed their worship in peace."

**COLOURED BAPTISTS.**—The *Religious Herald* computes the coloured members of baptist churches in the Southern and South-western States to be 125,800, as follows:—In Delaware, Maryland, and the District of Columbia, 300; Virginia, 37,500; Georgia, 18,000; South Carolina, 13,500; North Carolina, Alabama, Mississippi, Tennessee, and Kentucky, 55,000; Florida, Louisiana, Arkansas, and Texas, 1,600. He estimates the white members in the same States to be nearly three times this number—325,482. Virginia was the first State in the Union to employ special efforts for the conversion and religious instruction of the coloured people, and she has the largest number of coloured members. Georgia was the next in efforts, and is the next in success. Within the last few years our brethren in all the slave-holding States have manifested a commendable and increasing interest in this department of christian labour.

*Ala. Baptist Advocate.*

**THE MONTREAL REGISTER.**—We very much regret to find an announcement that this well-conducted baptist newspaper is about to be discontinued from want of adequate support.

**UNITED STATES, Ohio Grove, Illinois.**—The disciples of the Saviour here are enjoying much prosperity. They are erecting a new meeting house, and have invited Elder J. M. Woodman, who is now supplying them, to continue as their pastor.

[We believe Mr. W. is the son of one of the delegates who visited the General Baptists of England a year ago.]

**DOMESTIC.**

**WALTON-LE-DALE.**—On Lord's-day, Aug. 10, the baptist friends at Preston opened a large and commodious room at Walton-le-dale. It is nearly opposite to the house in which Edward Baines, Esq., the late M.P., for Leeds, was born. Many attempts have previously been made by our Wesleyan and independent brethren to introduce the gospel into this high church parish, but all failed. Recently a large cotton factory has been erected there, and if we may judge from the crowded congregations at the opening services, the effort made by our friends will be appreciated by the operatives. Our esteemed pastor, Mr. Walters, preached in the morning, and Mr. Peacock of Masham in the evening. The place is neatly fitted up, and will seat about 250 persons. T. H. L.

**NOTTINGHAM.**—On Monday, July 30, the foundation-stone of a new chapel, to be erected on the Derby-road, Nottingham, by the second baptist church, was laid by S. Morton Peto, Esq., M.P. The day was favourable for the service, and arrangements had been made within the area of the building for the accommodation of a considerable number, the whole being under the covering of canvass. By twelve o'clock, the hour fixed for the ceremony, the space was well filled by a large and respectable assembly. The service was commenced by the Rev. Samuel McAll, who read the scriptures, and offered the dedicatory prayer. The Rev. J. Mortlock Daniell of Birmingham, then delivered an eloquent address, marked by much of manly independence of tone, and devout catholicity of feeling. After singing, Mr. Peto gave a graceful and energetic enunciation of true Nonconformist principles, expressing at the same time his pleasure in the thought, that the communion of the Church, for which the new sanctuary was being reared, would be free to all who hold the Head. The days and the thoughts of a former governor of Nottingham, Colonel Hutchinson, were beautifully alluded to,—that the contrast of the present with those past times, might urge to a more strenuous maintenance of principles dear, in their unpopularity, to the devout of those times; and utterance was then given to devout desires for the peace and prosperity of the future worshippers in the rising house of prayer. The stone, which bore an inscription graven on brass, commemorating the day and the deed, and bearing the names of the pastor and deacons, was then laid by Mr. Peto. The doxology was sung, and the benediction pronounced by the Rev. J. A. Baynes, the minister of the people by whom the work is undertaken. After the morning service, several ministers and gentlemen partook of a cold collation, at which Mr. Baynes presided. In the evening, a public tea-meeting was held in the Exchange-hall, which was presided over by the Mayor. Upwards of 300 ladies and gentlemen, members of all parts of the one church, attended the meeting. The new building will be 110 feet long, and 40 feet wide in the clear between the walls. The nave will be 85 feet long, with aisles and galleries, which, together, will afford accommodation for 1000 people. A baptistry, 25 feet by 18, will be built at the end of the nave, behind the pulpit; and at the sides of the baptistry will be three vestries, and a recess for the organ. The baptistry will be quite open to the chapel, and the font always uncovered. The chapel will be 55 feet high from the floor to the ridge of the roof. The buildings have been designed in the Gothic style, of the time of Edward II. The elevations are

plain, the aisles particularly so,—the narrowness of the ground having curtailed the projection of the buttresses; and with the exception of the window traceries, the chapel will be as devoid of expensive ornament, as consistency and propriety will allow. It is to be built of Bulwell stone, with light-coloured Coxbench stone dressings; and it is proposed to construct all the fittings and furniture in complete accordance with the style of the building.

**HARPURBEY, near Manchester.**—Mr. Jas. Dunclely, late of the Baptist Academy, Accrington, has accepted the invitation of the Congregational church, at Harpurhey, near Manchester, to become their pastor, and intends entering upon his labours there on the first sabbath in September. It is gratifying to state that, though the majority of the church are pædo-baptists, and the sentiments of the newly-elected pastor, on the ordinance which is unhappily permitted to divide the two most influential dissenting bodies, were fully known, the invitation was, nevertheless, perfectly cordial and unanimous. Circumstances, we believe, have led the church from its formation to occupy neutral ground on the baptismal question, and it has not been found difficult to devise an arrangement by which the widest scope shall be given to the manifestation of individual belief, and yet the great ends of visible and practical union be fully secured. Such an experiment cannot but be viewed with sincere interest by every one who is anxious that the minimum amount of necessary isolation among evangelical sects should be practically ascertained, and that difference of opinion in non-essentials should be permitted to diversify, but not to divide the christian church.—*Patriot*.

**BRISTOL BAPTIST COLLEGE.**—The Annual Meeting of the friends and subscribers of the Bristol Baptist College took place on Wednesday, June 27. A public service was held at eleven, in Broadmead Chapel, when essays were read by two students, Mr. John Davey, and Mr. William Rosevear. The essay of the former was on "the prophetic office;" that of the latter on the inquiry, "whether mental peculiarities among mankind are intended to be perpetual." A suitable and impressive address was delivered to the students by the Rev. E. Claypole of Ross. At the public meeting, which was held immediately after the service, the Report of the Committee and those of the Examiners, were highly satisfactory. The two senior students are about to continue their studies in Scotland. The number of students during the last year was greater than usual. The session terminated with twenty-one, and the following session will commence with an equal number. The

expenditure was necessarily increased, but by no means in the same proportion as the number of students. It has exceeded the income, but the deficiency is nearly supplied by legacies, with which the College has been lately favoured.

**BAPTIST UNION OF SCOTLAND.**—This body held their annual meetings at Cupar, Fifeshire, Tuesday, Wednesday, and Thursday, August 7, 8, and 9. Brother Taylor of Glasgow delivered the annual sermon on Tuesday evening. Wednesday was occupied in reading the reports of the churches, the increase of some of which by immersions is considerable. The majority of the churches appear to be in a prosperous state. May the Lord increase them a thousandfold! Mr. John Simpson, late of Galashiels, was appointed to the office of evangelist. In the evening a *soiree* was held, Mr. W. Landells, pastor of the church, in the chair. The attendance was good. We noticed several brethren from Edinburgh, Glasgow, Perth, St. Andrews, Leith, and Dunfermline. Brethren F. Johnston, Taylor, Simpson, Banister, and Walbron, addressed the audience in energetic speeches. Thursday morning was taken up with business connected with the academy, under the care of Mr. Francis Johnston of Edinburgh. J. W.

[We have since received a more extended report, to which we will give attention.]

**NAUNTON, near Stow-on-the-Wold, Gloucestershire**—A large and interesting tea-meeting was held, August 15, in Mr. Hanks's barn, for the purpose of raising funds for the erection of a new place of worship, necessary in consequence of the increased attendance. Mr. Comely, of Notgrove, one of the deacons, and treasurer to the fund, presided. Mr. Teall, stated that the estimated cost was £400, one half of which sum was immediately promised. Brethren Acock, of Stow, who was pastor here twenty years—Dunn, of Winchcomb—Hall, of Arlington—Satham, of Bourton-on-the-Water—Cherry, of Milton—and Amery, of Campden, addressed us, exhorting us to "arise and build." We hope the public will help us to begin next spring. A house and garden were purchased and paid for six years since, as a site upon which to raise the intended erection.

**SHREWSBURY, Clarendon-street.**—An open air tea meeting was held here Aug. 2nd, from respect to Mr. W. P. Williams, who has resigned the pastorate of this baptist church. Handsome testimonials in books were presented to Mr. W., and another effort, we hear, has been made to induce him to remain. Mr. W. had not been two years at Shrewsbury, but the church had increased from 80 to 150 members.

Mr. D. W. NOEL.—As this esteemed minister has now avowed his convictions to be in favour of believers' baptism, it may be expected that members of that denomination will be anxious to ascertain what will be his future course. Some would expect, that as the honoured minister in whose place of worship he was baptized is about to retire, or has retired, that Mr. Noel would be invited to succeed him; and many reasons might be urged for such a step. But it appears that another course is likely to be adopted. It seems to have been thought, as a congregation is already gathered in John-street, some other minister might succeed Mr. Evans, who would not be so likely to raise another new congregation as Mr. Noel. And for this reason, as an opportunity had opened of securing the lease of the large chapel in Gray's-Inn-Lane, built for William Huntington, and recently occupied by Mr. Mortimer, (who is retiring) as an Episcopal place of worship, it was deemed desirable that Mr. Noel and his friends should occupy that place. This we are told has been done, and that it will soon be occupied. We think this a good arrangement—the best under the circumstances. One thing we have heard with great satisfaction—that Mr. Noel intends to devote three months of the year in visiting various parts of the kingdom to preach the gospel. This is the best news which has reached us in connection with the case of Mr. Noel. We are delighted by the prospect of the good which, under the Divine blessing, may be expected to result from such a course.

NEWCASTLE-ON-TYNE, *Tutbill-stairs*.—In consequence of the retirement from the pastoral office of the Rev. George Sample, the congregation assembling in this place of worship have recently obtained as his successor the Rev. Thomas Pottenger, late of Islington Green, London, and last Sunday was the time of his introduction to the scene of his future labours and his intercourse with his new pastoral charge. On this occasion he delivered two judicious and excellent discourses, during morning and evening services, the first, founded on Romans, xv. 30 to 32—and the second, on 1 Cor. i. 22 to 24. The attendance on both occasions was numerous, and the interest excited apparently great, so that whilst we congratulate our friends at Tutbill Stairs on this settlement, we cheerfully hope their new minister, as he has been elsewhere, so he may be here, a valuable accession to other labourers already in the field; and by his firmness and liberality, united to a warm attachment to evangelical truth, may prove extensively useful in his new field of labour. To such of our readers as take an interest in ecclesiastical statistics, and especially to

those of them who are curious respecting the history of their own town and the denomination of christians to which they belong, the following list of the ministers who, since the downfall of the Stuarts and the triumph of civil and religious liberty, have laboured at Tutbill Stairs, may not be regarded as either uninteresting or unacceptable, and therefore it is subjoined:

- 1662-65.—Mr. Goar or Gower, supposed to have been originally an officer in the army of the Parliament.  
 1675.—Mr. Jas. Turner.  
 1689.—Mr. John Turner.  
 1689-98, &c.—Mr. Richard Pitts.  
 1720.—The Old Chapel, situated at the bottom of Tutbill Stairs, was procured, and a part of it fitted up as a place of worship.\*  
 1749.—Mr. Weir.  
 1762.—Mr. Bowser.  
 1765.—Mr. David Fernie, yeoman "The Apostle of the North."  
 1769 to 1771.—Mr. Allen, author of the *Spiritual Magazine*.  
 1780.—Mr. Penderel.  
 1793.—Mr. Skinner. Mr. Skinner was interred at the Ballast hills.  
 1798.—The New Chapel was erected in the early part of this year, and Mr. Hassell became its first minister. Mr. H. went to Clogh Jordan, Ireland. He died a few years since. Thus it has stood 51 years. One in a better situation is much needed.  
 1803.—Mr. Berry.  
 1807.—Mr. Pengilly; continued 38 years: he is author of the "Scriptural Guide to Baptism," and other useful works. He retired to Penzance Cornwall, where he has many relations.  
 1845.—Mr. Sample—resigned from ill health, in March, 1849.

1849.—July 8, Mr. Pottenger entered on his labours. The above is from the *Newcastle Guardian* of July 14. A Friend adds:—"Sabbath August 5. This being the first observance of the Lord's-supper since Mr. Pottenger's settlement, the occasion was one of much interest. Mr. Pengilly, being on a visit to these parts from Penzance, was present, and partook with us. Mr. P. alluded very feelingly to the period of his first having done so, forty-two years ago. Mr. Sample was unable to be present, being confined by serious indisposition. Two members were received, and the season was altogether of a solemn and edifying character."

GRAVESEND, *Zion Chapel*.—Anniversary services were held at this place, July 23th, when sermons were preached by the Rev. Wm. Brock, of Bloomsbury Chapel, and the Rev. Dr. Leifchild, of Craven Chapel, London. The attendance was numerous, and the statements respecting the church and congregation encouraging. In order to supply the increasing demand for accommodation, it has been unanimously determined to proceed at an early period to the erection of galleries.

\* 1720.—This building, though in a poor condition, bears evident marks of having at one time been an elegant and respectable dwelling. It was most probably the property of an opulent family. Much greater is its honour, in having echoed with the sounds of salvation from eminent men; among others Mr. Foster, the highly talented author of "Essays on Decision of Character," and other topics. His stay, however, was short.

**SHEFFIELD.**—The General Baptist church, Eldon-street, have this week been holding services commemorative of the settlement of their pastor, the Rev. T. Horsfield. It is their intention to do this annually. On Lord's-day evening, an impressive discourse was delivered by Mr. John Uawin, Wesleyan. On Monday, a public tea meeting was held. Mr. Horsfield opened the meeting with a most edifying address, in the course of which he stated that nineteen persons, chiefly new converts, had been added to the church since its formation in January; and that about twenty individuals, residing at Chesterfield, were likely to be formed into a branch church. These, with a few exceptions, have belonged to baptist churches, and have been supplied for some months from Eldon-street, generally by Mr. Bingham. Referring to an expression of esteem by one of the deacons in the name of the church, Mr. Horsfield said he had received intimations, during the last half year, that several churches would be glad to secure his services, but his uniform reply had been, that he was determined to labour amongst his friends at Sheffield as long as he could do so, and that he should listen to no application of the kind, though it should be from the largest church in the land. The meeting was also addressed by Messrs. Ingham, Bombroffe of Chesterfield, Courtneil (Wesleyan), and Kirk (Primitive Methodist). In the course of the evening, several of Mr. Waite's tunes were sung. The proceeds amount to £8. 8s. The room has been painted throughout, and is greatly improved in appearance. The congregations continue good. A temperance society has been established, with a monthly lecture.

*Sheffield Independent.*

**A CAUTION.**—A person calling himself the son of Dr. Macgrath, of Jamaica, has been going about England and Scotland, imposing on the benevolent by his made-up tale of distress. He is about 28 years of age, has large scars on his legs, which he exhibits as wounds received in the wars in India and China. He pretends to the rank of lieutenant, and sometimes says he was also an assistant-surgeon. Occasionally he calls himself James Hume, and passes himself off as a West India planter returned for health, and says he was shipwrecked. As this man calls chiefly on baptist ministers, and those to whom they recommend him, and uses my name in some way as an introduction, I think it right thus publicly to warn the public against such imposition.

JOHN CLARKE, late from Africa.

**MANCHESTER, York-st.**—Before Mr. Morris left his former friends at this place to remove to Bristol, a tea meeting was held, which was numerously attended. Several ministers were present, and the most cordial feelings of respect and good will were reciprocated.

**BEDFORD, Mill street.**—Our place of worship having been enlarged, and a vestry and school-room erected, it was re-opened on Lord's-day, May the 6th, when three sermons were preached by Mr. H. Killon, minister of the place. The attendance was good, and the collections liberal. On the following Tuesday we had a tea-meeting of 400, gratuitously provided, which produced sixteen pounds. Addresses were delivered by various ministers, and we all enjoyed a happy evening.

**BLOOMSBURY, London.**—A new church—we know not whether we should be right in saying a baptist church—has been formed in this new place of worship. Nearly fifty believers united to form this new christian community on Wednesday, July 25th, with Mr. Brock as the pastor, and Mr. Peto, M. P., as one of the five deacons.

**REMOVALS.**—Mr. A. Pitt, late of Ashton-under-Lyne, to Upton-on-Sover.—Mr. J. Teall, late of South Molton, to Naunton and Guiting, Gloucestershire.—Mr. G. Catterall, of Accrington College, to Boroughbridge.

**RESIGNATIONS.**—Mr. W. H. Fuller, Thrisel-street, Bristol.—Mr. W. B. Davies, Boroughbridge.

**DR. BELCUEA** of Philadelphia, in a note, just received, informs us that he is removing to the baptist church at East Thomaston, Maine.

MISSIONARY.

**BURMAH.**—Mr. T. H. Ranney, connected as a printer with the American Baptist Mission at Maulmain, after referring to the progress now making in printing the holy scriptures in the Karen language, says:—"Some pains have been taken the present year to ascertain pretty correctly the number of christians in the Tenasserim and Arracan Provinces, and in Burmah Proper; I mean among the Karens. It is found that in the Tenasserim Provinces there are about 1,000 baptized believers—in Arracan and Burmah Proper, 4,341. Besides these, there are in Burmah Proper, of true and tried christians who have lacked opportunity of baptism, 5,124. In all, therefore, baptized and unbaptized christians, eleven thousand and sixty five! and these 11,005 are without the Bible or the New Testament. What better argument do you need to call forth all the warm sympathies of the christian's heart than to tell him that here, where but a few years since the only religion that existed among a wild and ignorant race of people, was that of offerings to propitiate the anger of demons, and the worship of evil spirits, there are now more than eleven thousand christians waiting and hungering for the Word of God? Some of these Karens can read the Burmese language, to

supply whom recently a few copies of the Burmese Bible were sent to Arracan, from whence one of the brethren writes, 'The Burman Bibles have increased rather than satisfied the desire for them, and we shall need another supply.' It will be a sad event indeed for the Karens if their translator of the scriptures should be taken away from them before the work is completed, and I have no doubt that the prayers of these thousands are daily offered that his valuable life may be prolonged."

MADRAS.—Mr. G. Stevens writes:—"You will be glad to hear that we have succeeded in purchasing property for the mission, which has cost us about 7500 rupees; it is in a central position in the midst of a dense population of Europeans, East Indians, and natives. The place makes a comfortable dwelling-house for the pastor, affording sufficient room for schools, and a comfortable place of worship sufficient to accommodate from 150 to 200 persons. Baptist influence is gaining ground; the church is increasing in numbers, and is, I trust, growing in grace; and the labours of Mr. Page have been blessed to the souls of many. He is well, and appears to be comfortable and happy."

#### GENERAL.

THE extraordinary length of several important subjects in our columns this month prevents the insertion of various intelligence of a missionary and religious character,

especially some remarks on the extraordinary proceedings at the Wesleyan Conference, and the Peace Congress at Paris, but we felt it our duty to attend to our own family affairs first. We have only space for the following general notices.

AT HOME.—The *Queen* was welcomed by the Irish with acclamations of rapturous delight. We hope the visit is auspicious of future good for Ireland. Her Majesty has since passed over into Scotland, where she now remains at her Highland abode.—The *Cholera* continues. Some affecting cases of sudden removals by this mysterious scourge have occurred in London and other places. Happy they, who, trusting in Him who is the resurrection and the life, are prepared for the great event.—The *Harvest* is nearly gathered in, and in good condition. Blessed be God for this merciful provision of food for another year.—*Trade* continues good. The manufacturing districts are all busy.

ABROAD.—The despots of *Europe* are binding the nations which a year ago broke loose from their chains. *Rome* is not yet fully restored to the Pope, who, with his cardinals, insist upon having full spiritual and temporal power.—*Hungary* has fallen, and it is feared by treachery. The Russian General says, addressing his emperor, "Hungary lies at the feet of your majesty." We fear now that more serious results will follow. But "The Lord reigneth."

## MARRIAGES.

July 19, at the South Parade Chapel, Leeds, Mr. J. Campbell, baptist minister, Towcester, to Miss S. A. Dean, Leeds.

July 25, at the Nether Chapel, Sheffield, by Mr. C. Laron, baptist minister, Mr. F. E. Smith, to Miss M. Carson.

July 23, by Mr. W. Thorn, pastor of the Independent church, Winchester, Mr. Thos. Street, Sergeant of 23rd regiment of Welsh Fusiliers, to Miss Ann Fordor, of Winchester. This was the 284th wedding in the above named place of worship.

July 20, at Portmahon baptist chapel, Sheffield, by Mr. Giles, Mr. W. Cornthwaite, to Miss C. A. Maples.

August 1, at the baptist chapel, Watford, by Dr. Murch, uncle to the bride, Mr. Henry Kingham to Miss Fanny Mary Hall, both of Watford.

Aug. 1, at Sn'om baptist chapel, Hay, by Mr. J. H. Hall, Mr. T. Wright, baptist minister, of Lay's Hill, near Ross, to Miss Jane Broad, of Hay.

August 2, at Zion baptist chapel, Gravesend, by the father of the bride, Mr. David

Jones, A.B., of Folkestone, to Maria, only daughter of Mr. Richard Pryce, late pastor of the church at Coate, Oxon.

August 3, at Denmark-place chapel, Camberwell, by Mr. George Clayton, John Rogers, Esq., of Newport Pagnoll, to Lonisa Vaughan, youngest daughter of the late Mr. William Maulden, of her Majesty's Customs, and grand-daughter of the late Rev. Joseph Maulden, for upwards of fifty years pastor of the Independent church at Burwell, Cambridgeshire.

Aug. 7, by license, in the baptist chapel, Guiting, Gloucestershire, by Mr. Teall, Mr. John Hanks, of Charlton Abbots, to Miss Jane Conely, of Notgrove.

Aug. 9, at the baptist chapel, Tewkesbury, by Mr. J. Berg, Mr. John Robinson, to Saru Ann, only daughter of Mr. Joseph Potter.

August 15, at the Independent chapel, Bishop's Stortford, by Mr. B. Hodgkius, baptist minister, Mr. George Robbins, of Hurstbourne Farrant, Hampshire, to Miss Emma Ruth Collinson, of Bishop's Stortford.

## DEATHS.

June 20, at Collingham, Notts., Mary Ann Pope, daughter of Mr. George Pope, baptist minister. She was called by Divine grace when quite a child, and baptized when about eleven years of age. To the great joy of her parents, the evidences of her piety increased with the development of her mind. She died of consumption, when little more than fifteen years of age. During her illness she was entirely submissive to the will of God, was remarkably thankful for any kind attention shown her, often expressed the hope that if she recovered, her affliction might fit her for greater usefulness, and with perfect composure fell asleep in Jesus.

July 18, from ossification of the heart, at Greenwich, after a most painful illness, borne with exemplary christian fortitude, the Rev. Isaac Watts, baptist minister, late of Falmouth, Cornwall.

July 26, after a union of forty-eight years, Hephzibah, the beloved and faithful wife of the Rev. W. Walford, of Uxbridge Common, Middlesex, formerly resident Tutor - at Homerton College, aged 74 years.

In July last, Mr. D. Howard, a member of the church meeting in Surrey Chapel, London, and many years organist at that place of worship. Mr. Glanville, when improving his death, stated that, in the year 1834, Mr. H. was dangerously ill and not expected to recover; and a special prayer-meeting was held to pray God to prolong his valuable life. An aged disciple, Mr. Thomas Cranfield, prayed most fervently that God would spare his servant, if it were only for *fifteen years* (referring to the prayer of Hezekiah). God mercifully heard and answered that prayer. Mr. H.'s life was spared till the latter end of July, 1849, and then came to his grave in a full age, like as a shock of corn cometh in in his season.

August 3, at Shipston-on-Stour, Worcestershire, after a long and painful illness, borne with christian fortitude and resignation to the Divine will, aged 57, Mary, the beloved wife of Mr. John Higgins White. She was a consistent member of the baptist church at Shipston. For more than forty years she had been a faithful follower of the Saviour, having joined the baptist church at Mill-street, Evesham, when in her 16th year. She maintained a truly consistent course throughout, and her end was peace.

August 3, of chronic bronchitis, Mr. John Pickton, connected with the British and Foreign School Society for nearly half a century.

August 4, at Northampton, Mrs. Oliver, after a lingering illness borne with christian patience. Pious and useful in life, she was happy in death.

Aug. 5, Ann, the wife of Mr. J. G. Fuller, baptist minister, Stogumber, Taunton. "Persecuted, but not forsaken; cast down, but not destroyed." Her end was peace.

August 8, at Long Clawson, Vale of Belvoir, Leicestershire, Mr. R. Preston, a member of the baptist church at Broughton and Hose. Mr. P. had long suffered from an injury done to one of his knees. The leg was closely amputated a few days before, but an affection of the lungs succeeded, and he soon sunk into the arms of death. He was a pious and intelligent young man, and has left a widow and fatherless babe.

August 10, at Walworth, by the prevailing epidemic, Ebenezer, fifth son of the late Mr. John Rogers, baptist minister, Eynsford, Kent, in his 84th year.

August 12, at Preston, of rapid decline, aged 40, the Rev. Jno. Mc'Kenzie, pastor of the second baptist church in this town.

August 15, Robert Bateman, infant son of Mr. Jabez Vickers of Liverpool.

Lately, Mrs. Gutzlaff, the wife of Dr. Gutzlaff, the celebrated Chinese scholar and traveller.

POSTSCRIPT—CHURCH RATES IN LEICESTER. *There are none!* It will be in the recollection of our readers perhaps, that for several years these rates could only be obtained in one parish—that of St. Martin, the centre parish. More than once the rate-payers adverse to the rate have been in the majority on a division, but were defeated by large majorities at the poll. Still they persevered, and this year, goaded by a high church handbill, to which a spirited reply was given, they mustered well, and on two divisions in vestry counted large majorities against passing the accounts and against a fourpenny rate. Two items—ringing on re-opening the church, and evergreens at Christmas, having been previously rejected from the accounts. On the rate being proposed, Mr. Winks moved an amendment recommending a voluntary rate, which the Vicar refused to receive. The division being against the rate, a poll was demanded by the church party. The result was—

Votes against the rate . . . . .	203	} Majority against . . . . .	12
Votes for the rate . . . . .	191		

## BAPTIST REPORTER.

---

 OCTOBER, 1849.
 

---

## THOUGHTS ON PASSING EVENTS.

THE columns of our last number were chiefly occupied by details of certain events of some importance to the religious world, and of peculiar interest to Baptist Dissenters. Their extraordinary length prevented us at the time from offering any remarks. We would now make a few brief comments.

First—The baptism of Mr. Noel. On the act itself we have little to say. We regard it as the simple discharge of christian duty—an act of obedience to Christ; and we should say the same if the Archbishop of Canterbury, or even our beloved Queen, led by the grace of God, were to seek the privilege. True, the example of such a man is influential, and many may be now led to inquire and examine, who have hitherto treated the matter with indifference, or have been willing to be guided by other authority than that of the word of God. But we take our stand, as we always have done, on the authority of that word, and to that authority, we insist upon it, all men, whether princes, prelates, or priests, are bound to bow; and their obedience is not an act of merit, but of duty, of high privilege and honourable distinction.

But the manner in which this act of christian obedience was discharged

by Mr. Noel, calls for special notice: we refer to the address which he delivered on that occasion, and the personal consecration which he then made of himself unto God. Addresses such as this we have often had, and commonly when a christian minister from any other denomination has come forward publicly to confess his conviction of the truth as regards this ordinance. Thoughts like those expressed by Mr. Noel have also doubtless filled the minds of thousands when voluntarily coming forward to avow their allegiance and devotion to their Lord and Redeemer in baptism. But yet, we do not remember having met with an instance altogether like this; and we have heard several who have much knowledge of baptist proceedings express their conviction that this dedication was remarkable, and altogether *unique* in its circumstances. The reasons alleged for the step which he, a christian minister of good repute and standing, was about to take, placing himself on a level with a recently-converted candidate, were, in our opinion, not only apposite, but sound and scriptural, and not to be gainsayed.

That however, which, in our estimation, was the most solemn and edifying portion of this proceeding, next to



the act itself, and which sanctioned and sanctified that act, if we may so write, was the dedicatory prayer offered by Mr. Noel at the close of his address; reminding one of the piety of Payson, and the power of Baxter, or of both these as we find them united in the writings and addresses of a living baptist minister. Evident it must be to all—even to those who may not approve the step Mr. Noel has taken—that this servant of Jesus had not arrived at decision without deep and anxious solicitude to be guided by the Spirit of Truth. In this also we have the assurance that in his future course he will not be greatly moved from the principles which he has now publicly avowed.

We are persuaded that all our readers will join with us in the expression of our fervent desire and hope that this "good minister of Jesus Christ" may be under his special direction, that his future path may be eminently that of the just, and that he may, when he has finished his course on earth, be found among that honoured number who have turned many to righteousness.

The next subject to which we would refer is the judgment of Sir Herbert Jenner Fust, in the Court of Arches, respecting the doctrine of baptismal regeneration in the Church of England, which we gave at length in our last number: and in one line we then gave *our* judgment—"the whole thing is a farce!" And we repeat it—the whole thing is a farce—and it is worse, it is a delusion and a snare! it is the monster error of all national establishments, by which they all, more or less, destroy more souls than they save. It is one of the most daring attempts that ever was attempted in this daring world to subvert the truth of God, and lead men to trust in a refuge of lies. "For ye are all the children of God by faith in Christ Jesus," says the New Testament of our Lord—"my baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the king-

dom of heaven," says the Prayer-book of the priests. Now, in the name of all that is solemn and sacred, which are we to believe, the word of the living God, which abideth for ever, and by which we shall be judged in that day, or the words of men like ourselves, who lived and died 300 years ago? It is high time that this daring falsehood were frowned out of the world, and sent to the place from whence it came, for it only could have come from the father of lies. Let none accuse us of writing too strongly—we cannot do that in rebuking this flagrant delusion, which has blinded, and is blinding, the eyes of thousands of our countrymen, shutting out the light of the glorious gospel of the blessed God. Away with it, then, from the earth, which it has cheated and cursed too long. Would that evangelical christians of every name, who, practically, like ourselves, require voluntary profession in order to fellowship, would not even *seem* to countenance this anti-christian and soul-deluding system. With them the movement must begin. National churches will not renounce it so long as voluntary christians *seem* to support it.

We say that voluntary christians should take the first step—Independents and Methodists—for although the Evangelicals in the Church, with the two archbishops at their head, may profess to disown and oppose the doctrine of baptismal regeneration, they will, in our opinion, do nothing but sit quietly down and let the storm blow over.

And this is our opinion, notwithstanding the protests of Church Evangelicals against the decision of Sir Herbert. We believe that the Judge and the Bishop are right, and that the doctrine of baptismal regeneration is a doctrine of the Church of England, and ought to be believed by all her prelates and priests, who, if they do not believe it, have no business within her pale, and ought, as some honest men have lately done, to leave her

forthwith. But will they? Not they! That nondescript organ of the evangelical party in the Church, the toryfied, dissonter-hating, and dissonter-abusing *Record* may growl dissatisfaction, and threaten disobedience—and the two Archbishops may deliver their charges *ex cathedra* if they will against this decision of the Court of Arches, but all will be of no avail—the puseyites, who outnumber the evangelicals, will sustain the decision, for it is the life of their system; and the poor evangelicals, archbishop

or bishop, priest or deacon, must take their share of the money and hold their tongue from speaking what their heart may feel. There is only one other thing they can do, but that, we have said above, as we have no ground for faith, we do not believe they will attempt.

And so in this dilemma we must leave the English episcopal church, which has been, from its formation, a sad jumble of good, bad, and indifferent things, and such will it remain until—what? when? who can tell?

---

### HUNGARY.

THE materials of Hungarian church history have been hitherto almost inaccessible. In more recent times the strong censorship of the press, always specially subservient to Romish interests, and in former days more violent measures, prevented their seeing the light. No history worthy of the name has hitherto been published in the country. One valuable volume, entitled "*Historia Diplomatica*," full of important documents, was once in circulation; but almost all the copies of it have been bought up by the priests, sometimes at enormous prices, and it is now very rarely to be found. Various histories, we believe, more or less complete, have been written, and await their time. A vast quantity of materials, in the form of annals and biographies, exist in manuscript, and are scattered over everywhere over the country. They were mostly written by persecuted men, who, not having been allowed even to complain of the injuries they suffered, seem to have found some relief to their spirits in thus recording secretly the wrongs to which they and their church were subjected. They may therefore be looked upon as an expression of that irrepressible desire for publicity and just judgment which the injured ever feel, and which will meet only with full satisfaction in the transactions of the last day. There was on the part

of these men a sort of appeal to after times, though centuries might elapse before the cause was adjusted. Yet God, who provided for this appeal by an almost instinctive impulse within their souls, provided also for the preservation of the appeal itself, by a reverence for these documents almost as instinctive on the part of their posterity, and now the time seems at hand when it shall be heard, and just judgment awarded. There is reason to believe that no important fact has been lost. They are all awaiting the day of their resurrection. It is one among many tokens that we are approaching the last times, that the way is being cleared for history pouring out its hidden stores, and preparation is being made for a just reckoning being held even in the present world.

Fortunately, the papers relative to the history of the Hungarian church have never yet been collected. Had it been otherwise, they would hardly have escaped destruction during these troubles. Dispersed as they are in private hands, and valued beyond all price, they are safe. Their hiding-places are unknown. God will bring them together, and make each tell its tale, when His own time comes.

The history of the Protestant church in Hungary may be divided into four epochs—the first extending from 1520 to 1576; second, 1576—1686; third,

1686—1790; fourth, 1790 to the present time. Christianity was introduced into Hungary in the tenth century. It does not seem, however, to have obtained a firm footing in the country till after the accession of Stephen, the first king of Hungary, who was crowned in the year of our Lord 1000. Through his zeal it was rapidly propagated among his subjects, and at length became the established religion of the kingdom. This prince erected many magnificent churches, and endowed the clergy with ample revenues. Little is known of the spiritual character of the change which Hungary underwent. It is interesting, however, to observe, that the terms in which the charters of the oldest foundations run, are so little tinged with the peculiarities of popery, that we are told a very plausible argument could be raised for protestants as the legal heirs of the parties therein described. There can be no doubt, at any rate, that the introduction of christianity tended greatly to the elevation of the public mind. We must never confound popery, as an antagonist to truth and actively repelling it, with popery, unconscious of its own blackness, superinduced upon a still blacker heathenism. It is the resistance offered to light which so peculiarly deepens guilt, and exposes to Divine judgment. It is in Jesuitism, which sprang from the very bosom of reformation times, that we see popery in its essence and most concentrated form. But undoubtedly there are circumstances in which popery may be viewed as a milder form of heathenism, adopting many truths, such as the unity of God, human guilt, and a future retribution, which the latter either overlooks or altogether denies, and inculcating lessons of mercy and benevolence, to which heathen codes are strangers. Accordingly, christianity, even in its popish form, must be reckoned to have been a great blessing to Hungary. It proved the main element of civilization, and embedded in the public mind an amount of truth, which, though

apparently dormant for a time, afterwards fermented, and produced the events of the reformation.

But while God provides for scattering of the seed in a general way, he usually raises up a more special testimony, that by the genial influence of light and heat emanating from it, the seed scattered over the surface of society may germinate and fructify. To the influences of a strictly gospel kind, which he directed on the mind of Hungary some time previous to the outbreak of the Reformation, and which may be termed its precursors, we shall now shortly advert.

1. Several of the Waldenses, driven from their homes by the iron hand of persecution, and finding no resting-place for the sole of their foot, bent their course towards Hungary. These poor wanderers, led by a way which they did not know, were destined of God to perform a great work. As far as the sound of their testimony had reached, they were regarded with mingled hatred and fear, and could find no permanent habitation. Exactly where the testimony ceased, the feelings inspired by it ceased also. Within that boundary line, it was less necessary that they should settle; beyond it, it was both necessary and possible. The hospitable inhabitants of Lower Hungary offered them an asylum. The truth which they carried with them, not less embodied in their persons and lives than systematized in their creed, was the reward provided of God for those who succoured his suffering children. They seem to have lived for the most part unmolested, shedding a soft radiance of the gospel over the minds of the rude but chivalrous inhabitants of Lower Hungary.

2. But God had made a provision of a similar nature for the upper division of the country. The Hussites in Moravia, Bohemia, and Silesia, on the condemnation and martyrdom of their great leader, took arms. They were able to maintain their ground so long as they remained united among themselves. On their being rent into

two parties, Old Hussites and Taborites, they fell an easy prey to their enemies. Many of the former were driven into the northern parts of Hungary. The similarity of their language with that spoken in this division of the country, enabled them at once to propagate their doctrines. Their numbers also made them influential. They pressed forward into the very heart of Hungary, and built churches wherever they settled. These churches could not have been fewer at one time than two hundred. From fifty to sixty of them still stand. They are always to be recognized by a *cup*—the emblem of their distinctive doctrine—cut out somewhere on the stone wall. Thus it was that satan, having rent his victim in two, in order the more easily to devour it, by the very act of destruction actually disseminated and diffused the life which he sought to kill.

3. The first Hungarian king, as has already been stated, was crowned A. D. 1000. For the next three centuries Hungary was continually exposed to new incursions of Tartars and other tribes from the interior of Asia. At one time nearly the whole land was desolated by these means. Many regions were left almost without inhabitants. The Hungarian kings, after peace had been somewhat restored, invited settlers from Alsace, Saxony, and other parts of Germany, to occupy these districts. The settlers ever afterwards maintained constant intercourse with their native country. Particularly as merchants, many of them visited the Leipzig fair, and brought back with them wares, books, and whatever else was interesting. By this means the writings of Luther were introduced immediately after their first publication. The colonists formed the junction link between the Reformation in Germany and Hungary. God had prepared the field for the future harvest in both districts of Hungary, as we have seen, by directing thither the weary foot of his persecuted servants. By another

machinery he brought the revived truth, in its new and concentrated form, in contact with minds thus prepared, almost as soon as it burst forth in the centre of Germany. The whole land waited in anxious expectation for the approaching movement.

The *first* word in the spirit of the Reformation was spoken in Hungary A. D. 1520. From that time the progress was rapid. The queen, Maria, protected the new doctrine. Her confessor was a Lutheran. By his advice she invited certain learned men, who had embraced the Reformation, from Germany. Among others was the able and well-known Simon Grinæus. It is worthy of remark, that Luther dedicated a part of his new translation of the Bible to this princess, A. D. 1526. With the view of still further aiding the Reformation, and causing it to strike deeper root in the land, the queen sent a number of young men into Germany to study in the Universities. This practise was afterwards continued. From 1520 to 1560 there studied in Wittenberg alone, where Luther was professor, two hundred and fifty Hungarian students. Down to the year 1580 the number amounted to four hundred.

It was not long before the truth met with great opposition. In 1523 a law was passed by the Diet, short but significant, that "Lutherans shall lose their estates and *heads*." Another Diet was held the same year. It promulgated a second law, as exterminating as the former, that "Lutherans shall be rooted out and burnt." Thus Rome was allowed to discover her real character. The religion of the bible had begun to shine on the land in all its native lustre. It was needful that the antagonist system of the Pope should, at the same time, be displayed. Truth is never better seen than in its contrast with error. The practical tendencies of both must also be brought to light, in order fully to impress the popular mind. The people had already discerned in the Reformation a revival of the religion

of love. In popery they now discerned a religion of bloodshed and cruelty. Had, however, the two laws above-mentioned been carried into effect, the evils resulting to the cause of the Reformation from being thus rudely assailed in its very infancy, might have greatly overbalanced the benefits it received from the striking display of the spirit of Rome. But God caused an impulse to be given to his own work, by the wrath of his enemies in passing these laws—and yet at the same time he defeated their councils, and prevented the execution of their cruel purpose. The Turks had been some time advancing upon Hungary, and their inroads became every day more threatening. They came apparently as the ministers of vengeance. But, as usual, in the heart of the judgment was wrapt up a blessing. They were the deliverers of God's people at this critical moment. In the extreme remedy which was applied, we may discern the greatness of the danger which threatened the church. In the year 1526 was fought the battle of Mohács, in which the political power of Hungary was almost laid prostrate. Twenty-two thousand Hungarians were left dead on the field. Among these were 500 of the highest families, and seven bishops and archbishops, whose estates were seized and kept in possession by the nobles for a considerable time. The death of the king, who fell in the same battle, and the troubles of the times, so engrossed the public mind, that the laws of 1523 were not executed. The death of so many of the most energetic bishops, no doubt, tended to the same result. Only three persons at that time suffered death for the truth's sake. Thus, an event which nearly extinguished the independence of Hungary, was the means in the hand of God, of protecting his own cause. The Turks granted full religious freedom in those parts of the country which fell under their power. And in them, it can with truth be said, Protestantism has

most prospered. The use of images by the Roman Catholics, made them peculiarly obnoxious to the Mahomedans. The latter regarded the Protestants as believers, at least, in the unity of God. They not only refrained, therefore, from persecuting themselves, but did all in their power to shield the Protestants from the assaults of the Papists.

To succeed the slain monarch, two kings were elected by opposite parties. One of them persecuted the Protestants; the other, Ferdinand I., Emperor of Germany, protected them for the help they afforded him against his rival. A new diversion was thus effected in behalf of the protestant cause. Within this period protestantism made such rapid progress, that only three of the higher nobility and fifty gentlemen remained Popish. Twenty printing-presses were established. The protestants, as in other parts of the continent, divided themselves into two parties, Lutherans and Reformed. In 1545, the former adopted the "Augsburgh Confession" in two synods, the one held in Hungary, the other in Transylvania. The latter adopted the "Geneva Confession" by Beza, in a synod held in 1562, and five years afterwards exchanged it for the "Helvetic Confession," which continues to the present day their recognized standard.

The Socinians obtained a footing in Transylvania in 1571, through the instrumentality of Socinus himself. The prince lent them his countenance, being influenced in their favour by his physician, who had met Socinus in Italy. Of the Roman Catholics, it may be mentioned that the Primate introduced the Jesuits in 1561. They were expelled by Maximilian. Two bishops were sent as delegates to the Council of Trent. Their instructions were to vote for the communion in both kinds, and the marriage of the clergy. Of the higher clergy five became Protestants in Ferdinand's time, and resigned their offices and emoluments.

*(To be concluded in our next.)*

## THE BAPTISTS IN AMERICA.

A. D. 1020 to 1707.

COMPILED FROM BENEDICT'S HISTORY OF THE BAPTISTS.

[When we copied the sketch under this heading in our last number, page 331, from the *Oriental Baptist*, we were not at the time aware that it had been preceded by several other straggling papers in the pages of that periodical. The one we gave should have been *last* in order. We shall give the rest in the remaining three months of the present year. We now give that which should have appeared *first*.]

Most of the first settlers of America were merely worldly adventurers, who were induced to encounter the dangers of a distant voyage, and the hardships of a wilderness, from the prospects of temporal advantage. Those who came from England, which was by far the greatest number, were for the most part Episcopalians. There were, however, intermixed in almost all the different companies of emigrants, dissenters of different names, and among them, we have reason to believe, there were of the baptists a few.

It does not appear that there were, in any of the colonies, any religious establishments, which acquired much permanency, or that carried their acts of intolerance to any considerable degree, except in Virginia, Massachusetts, and Connecticut. The Episcopal church was the established religion of the Carolinas, but it had neither the spirit nor power of persecuting dissenters, to any great extent. Maryland was founded by Roman Catholics, but they, different from their brethren in the old world, were always tolerant and mild. Pennsylvania was founded by Quakers, who, like the baptists in Rhode-Island, would never establish any religious laws, and of course there could be no religious persecutions. New-York and New-Jersey were settled by a mixture of people of many nations and religions, but it is probable a majority of the settlers were Episcopalians. I do not find that there ever was any religious establishment in New-Jersey; but I am inclined to

think that Episcopacy was for a time the established religion of New York. Mr. Wichenden of Providence, Rhode-Island, was imprisoned there four months for preaching the gospel, sometime before the year 1669; and in the year 1728, the baptist meeting-house, then newly built, was licensed and entered as the toleration act required.

Episcopacy took deep root in the strong soil of Virginia. Rhode-Island has always from first to last maintained, and gloried in maintaining, liberty of conscience, in the strictest and most unqualified sense; and accordingly none of its records are stained with laws to regulate religious worship, or with acts to oppress or favour dissenters.

New-Hampshire and Vermont have done but little in the outrageous business of distressing the persons and spoiling the goods of dissenters; and the newer States have altogether let alone this wretched work. We must now come to Massachusetts and Connecticut, and with pain we must relate that these States, which were planted by a religious colony, and which have been the nurseries of much piety and virtue, have, notwithstanding, been the most distinguished of any in the Union, for intolerance and oppression. In these States, ecclesiastical establishments have taken the deepest root of any part of the American empire; they have been defended by the civil power, and have manifested an unwavering and obstinate perseverance in enforcing their iniquitous maxims, and in encroaching on the liberties, and despoiling the goods of dissenters.

The spirit of the church was sometimes high in Virginia, and for a while persecution raged with violence; but it was carried on chiefly by a band of unprincipled churchmen, whose main object seems to have been, to molest

the persons and disturb the meetings of dissenters.

But the New-England persecutors have taken generally a different course. They have had their eyes on the goods of dissenters more than on their persons. If they would but pay their parish taxes, they might worship when and how they pleased. But if any one was so heretical as to refuse his money towards building a meeting-house within the parish lines, which might happen to encircle him, or to support a preacher which he never chose, nor wished to hear, then he must look out for writs, constables, sheriffs, courts, priests, and lawyers, stripes, prisons, and forfeitures, and the whole sanctimonious procession of ecclesiastical tormentors. So rigorous were the New-Englanders in enforcing their taxing laws, that Esler White of Raynham, about thirty miles from Boston, was thrown into prison for a ministerial tax of *eight-pence*, which she refused to pay, because she had separated from the parish worship. After lying in prison almost a year, she was let out without paying the tax, by the religious gentry, who put her in.

The great mistake of the New-England fathers lay in taking the laws of Moses for the commands of Christ, and blending the Jewish and Christian dispensations together. And indeed from this source have originated all the evils which have overrun the christian world, and deluged it with blood. By this means, unholy men are entrusted with the regulation of religious concerns. They know nothing of its nature, they feel nothing of its power, and under their dominion the saints of God have always had occasion to say, "for thy sake we are killed all the day long."

In 1638, the Assembly of Massachusetts passed a law to compel excommunicated persons to seek to be restored to the churches which had cast them out:—

"Whosoever shall stand excommunicated for the space of six months, without labour-

ing what in him or her lieth to be restored, such person shall be presented to the Court of Assistants, and there proceeded with by fine, imprisonment, banishment, or further for the good behaviour, as their contempt and obstinacy upon full hearing shall deserve."

In 1656, a famous dispute arose upon this question, Whether the children of those, who are not immediate members of churches, should be baptized. The Connecticut people took the lead in this affair. They sent twenty-one questions to their brethren in Massachusetts respecting it; an ecclesiastical assembly was called, which sat fifteen days, in deliberating upon this weighty matter. They answered the Connecticut questions, but did not settle the dispute. It raged throughout the country a number of years, and many churches were divided by it. A considerable party contended that if parents who were not church members, should own the covenant, which their parents made for them when they were *initiated into the church*, then they should have the privilege of getting their children baptized. And in this way originated what is called *the half way covenant*, which is still practised upon by many Congregational churches. What a pity, that any anxious parent should have so much trouble about the christening of his dear babes. If it is such a peculiar advantage, as their ministers contend for, it is certainly hard, that any poor child should be debarred from it. While this dispute was going on, some, it appears, found a way of getting rid of all difficulties, by having *the children baptized on their grand-parents' account*; but it was contended on the other hand, that in such a case, they would be bound to take the charge of their education.

The New-England people at first supported their ministers in a voluntary way, probably by weekly contributions. But in 1638, a law was made that every inhabitant, who would not voluntarily contribute his portion, should be compelled thereto by

assessment and distress, to be levied by the constable or other officer of the town as in other cases. This was the beginning of that iniquitous policy which has caused the Baptists in New-England so much vexation and distress.

The church founded at Providence, by Roger Williams, in 1639, was the first of the baptist denomination on the American continent. The first church in Newport, Rhode Island, founded in 1644, by Dr. John Clark, was the second; the second in that town formed in 1656 was the third. In forty years from this period, there arose fourteen more.

Thus in almost a hundred years after the first settlement of America, only seventeen baptist churches had arisen in it. Nine of them were in New-England. Of these seventeen churches, only four, that is, three in Massachusetts, and one in Connecticut, were put to any trouble on account of their religious principles; and of these four, the one at Boston felt most of the hard hand of civil coercion. This church was treated in a most oppressive and abusive manner.

*(To be continued.)*

## CHARACTERISTIC SKETCHES.

### SLAVE HUNTING AND ITS GUILTY GAINS.

*"Counts his sure gains and hurries back for more."*

THE largest market for slaves in Africa is the kingdom of Dahomey on the western coast, above the gulf of Guinea. It is calculated that for the past twelve years as many as 8,000 of these wretched creatures have been sold to Brazilian dealers in human flesh and blood; whilst about 1000 more have been kept "in stock" on the coast, ready for the next barter. The British Government have used efforts to cut off this inhuman traffic, but without success. Recently, B. Cruickshank, Esq., was sent on a mission to the king of Dahomey, to endeavour to persuade him to give up the horrid custom. Mr. C. went, and afterwards made a report to Parliament, which has been published. Respecting the slave hunts, he says:—

"This annual supply of 9000 slaves is chiefly, I may say entirely, derived from a systematic course of slave-hunting; for the number paid to the king by the Malhees and other tributaries, together with the criminal offenders who are exported, forms but a small item in the gross amount.

The king generally accompanies his army to these slave hunts, which he pursues for two or three months every year. Its miserable objects are weak and detached tribes, inhabiting countries adjacent to his dominions, and at distances from his capital, varying from twelve to

twenty-four days' march. A battle rarely occurs, and the loss in killed in such expeditions is not so great as is generally believed in England. The ordinary plan is to send out traders to act as spies; these carry their petty merchandise into the interior towns, and make their observations upon their means of defence.

The trader returns after the lapse of some months, guiding the king's army, and instructing the leaders how they may surround and surprise the unsuspecting inhabitants, who are often thus captured on awakening in the morning.

As resistance is punished by death, they generally prefer to yield themselves prisoners, and thus the king's victories are often bloodless. It is only when African kings, of nearly equal power, are ambitious to try their strength, that those wholesale slaughters take place which only terminate in the extermination of a people. Such contests, however, are rare; the African chief having a much greater relish for an easy and unresisting prey, whom he can convert into money, than for the glory of a victory which costs him the lives of his people; so at least it is with the king of Dahomey, who often returns to his capital without the loss of a man either of his own party or that of his enemy. He has on more than one occasion been repulsed by the Akus and the people of Aberkoutah; but



in these and similar cases, where the resistance is likely to be strong and determined, his troops are led away before much slaughter has been done.

After the surrender of a town, the prisoners are presented to the king by their captors, who are rewarded by the payment of cowries, of the value of a couple of dollars for each captive, who is henceforth the king's slaves; but on his return to his capital after a successful enterprise, he is in the habit of distributing a number of these unfortunate creatures among his head men, and at the same time bestowing large sums as bounty to his troops. A selection is then made of a portion of the slaves, who are reserved for the king's employment; and the others are sent down to the slave merchant, who not unfrequently has already sold his goods on credit, in anticipation of their arrival.

An export duty of five dollars is paid upon each slave shipped from the king's dominions, even although the port of embarkation may not belong to him. It is a frequent practise to convey them by the lagoon either to the eastward, as Little Popo, or to westward, as Porto Nuovo, neither of which towns are in subjection to the king. He, however, has command of the lagoon leading to these places, and the duty must be paid previous to their embarkation upon it; so that from the export duty alone the king derives an annual sum of 40,000 dollars. But this is not all. The native dealer, who brings his slaves to the merchant, has also to pay duties on each slave at the different custom-house stations on their road to the barracoons. The amount paid at these stations it is more difficult to ascertain, as many of the slaves are the king's own property. A sum, however, of not less than 20,000 dollars may be set down for this item. If we estimate the annual number of slaves sold by the king himself at 3000, and reckon them at the present price of eighty dollars, we have an additional item of 240,000 dollars; thus making in all, a revenue of 300,000 dollars, derived annually from the slave trade.

But this calculation, which is a near approximation to the truth, and is under rather than above the exact amount, does not by any means convey a just impression of the advantages which the king derives from the slave trade. By the laws of his country he inherits the property

of his deceased subjects; so that his head men and others who have been amassing property by this traffic, have been acting as so many factors to the king, who receives at their death the fruits of the labours of a lifetime; a very small portion of the estate, in slaves and cowries, is generally returned to the natural heir, which serves as a species of capital for him to commence in like manner his factorship. Under a system so calculated to induce an apathetic indifference, the king contrives, by repeated marks of royal favour, and by appointments to offices of trust and emolument, to stimulate to industrious exertion the principal men of his kingdom. These appointments, moreover, become hereditary, and their holders form an aristocracy, with sufficient privileges to induce the ambition of entering its ranks."

On reading this we must not wonder that this savage sovereign refused to give up his guilty gains. At first when urged by Mr. C., he seemed at a loss how to reply, but his excuses were at last well managed.

"His chiefs had had long and serious consultations with him upon the subject, and they had come to the conclusion that his government could not be carried on without it. The state which he maintained was great; his army was expensive; the ceremonies and customs to be observed annually, which had been handed down to him from his forefathers, entailed upon him a vast outlay of money. Those could not be abolished. The form of his government could not be suddenly changed without causing such a revolution as would deprive him of his throne, and precipitate his kingdom into a state of anarchy. He was very desirous to acquire the friendship of England. He loved and respected the English character, and nothing afforded him such high satisfaction as to see an Englishman in his country, and to do him honour. He himself and his army were ready at all times to fight the Queen's enemies, and to do anything the English government might ask of him, but to give up the slave trade. No other trade was known to his people. Palm-oil, it was true, was now engaging the attention of some of them; but it was a slow method of making money, and brought only a very small amount of duties into his coffers. The planting of coffee and cotton had been suggested to him; but this was

slower still. The trees had to grow, and he himself would probably be in his grave before he could reap any benefit from them. And what was he to do in the meantime? Who would pay his troops, or buy arms and clothing for them? Who would buy dresses for his wives? Who would give him supplies of cowries, of rum, of powder, and of cloth to perform his annual customs? He held his power by an observance of the time-honoured customs of his forefathers; and he would forfeit it, and entail upon himself a life full of shame, and a death full of misery, if he neglected them. It was the slave trade that made him terrible to his enemies, and loved, honoured, and respected by his people. How could he give it up? It had been the ruling principle of action with himself and his subjects from their earliest childhood. Their thoughts, their habits, their discipline, their mode of life, had been formed with reference to this all-engrossing occupation; even the very songs with which the mother stilled her crying infant told of triumph over foes reduced to slavery. Could he, by signing this treaty, change the sentiments of a whole people? It could not be. A long series of years was necessary to bring about such a change. He himself and his people must be made to feel the superior advantages of another traffic in an increase of riches, and of the necessities and luxuries of life, before they could be weaned from this trade. The expenses of the English government are great; would it suddenly give up the principal source of its revenue without some equivalent provision for defraying its expenses? He could not believe so. No more would he reduce himself to beggary. The sum offered to him would not pay his expenses for a week; and even if the English government were willing to give him an annual sum equivalent to his present revenue, he would still have some difficulty in employing the energies of his people in a new direction. Under such circumstances, however, he would consider himself bound to use every exertion to meet the wishes of the English government."

"Such were the arguments which the king used in justification of his refusal to sign the treaty; and much regret did he express that the object which the English government had in view was of such vital importance to him that he could not possibly comply with its request.

Although inwardly acknowledging the force of his objections, I did not give up the subject without endeavouring to convince him that in the course of a few years, by developing the resources of his rich and beautiful country, he would be able to increase his revenue tenfold; and that the slaves whom he now sold for exportation, if employed in the cultivation of articles of European consumption, would be far more valuable to him than they now were. I endeavoured to make him comprehend this, by informing him of the price of a slave in the Brazil, and asking him if he thought the Brazilian would give such a price for him if he did not find himself more than repaid by his labour? He believed this to be the case; but the length of time required, the whole process of an entirely new system, and want of skill among his people to conduct such operations, appeared to him insurmountable difficulties. He was willing, however, to permit Englishmen to form plantations in his country, and to give instructions to his people.

At last the king appeared anxious to escape from this harassing question; and by way of closing the interview, invited me to accompany him to witness a review of his troops. What principally struck me upon this occasion was the animus displayed by every one present, from the king to the meanest of his people; every word of their mouths, every thought of their hearts, breathed of defiance, of battle, and slavery to their enemies: his principal captains, both male and female, expressed an anxious hope that I would remain in their country to witness their first triumph, and to behold the number of captives they would lead back to Abomey; and that I might be in no doubt that the general mass participated in these sentiments, such an assenting shout rent the air as must have often proclaimed the victory. A quiet smile of proud satisfaction passed across the king's face as he regarded me with a look which said, 'these are my warriors;' and when I heard the loud rattle of their arms, and saw the wild sparkle of their delighted eyes, gleaming with strong excitement, as they waved their swords and standards in the air, I fully acknowledged the force of the king's question—'Could he, by signing the treaty, change the sentiments of a whole people?' The sight which I was

witnessing was to me a stronger argument than any the king had yet used; here there was no palliating, no softening down, no attempt to conceal their real sentiments under the plea of necessity for undertaking their slave-hunting wars, but a fierce, wild, and natural instinct, speaking in language that could not be misunderstood.

At no time before my arrival in his country did I ever entertain the faintest hope of his acceding to it in good faith; and since I had ascertained at Whydah the amount of revenue derived from this trade, and had seen the rude and expensive magnificence of his state, I could not but feel that a repetition of my paltry offer of an annual subsidy of 2000 dollars would only clothe me with ridicule. I was anxious, however, to ascertain whether the king regarded it in a merely pecuniary point of view, and would forego the trade in slaves upon finding his revenues made up from other

sources. He assured me that he would; but even with this assurance, I may be allowed to doubt whether a monarch and a people of such ambitious character would cease from making war upon their neighbours."

Mr. C. mentions another little incident of some importance. He met with a sly old slave dealer, who said, "'Your government wishes to put a stop to the slave trade?' I assented. 'Then leave it alone; leave it alone,' he repeated; 'and believe me, you will disappoint the slave-dealer far more than by the most stringent laws you could form; and in the course of a couple of years you will be much nearer your object than by enforcing the strictest blockade which the whole navy of England could make of the coast of Africa.'" And really this hint, though coming from an enemy, is not undeserving of serious consideration, for our present course of blockade and chase often, we fear, aggravates the evil.

---

## SPIRITUAL CABINET.

---

**HOLINESS AND HAPPINESS.**—The account given us in the bible of the state of man as he came from the hand of his Creator, is fitted to acquaint us with the true perfection of our being, and the end for which we were created. Our first parents were made in the image and likeness of God—they reflected his glory—they shone with a glorious lustre from the source of light, the centre of perfection. The grateful heart of Adam, as he surveyed his wondrous works, glorified God; and, in return, he was ravished with the unclouded glory of the Divine countenance. Such is the natural and proper state of every intelligent creature—it is the perfection of his being, and the consummation of his enjoyment—angels cannot reach higher. Mark, particularly, the intimate connection which subsisted between the holiness and the happiness of our first parents. When they glorified God by obeying his will, they were conscious of inward rectitude, and were rewarded by the approbation of conscience, and the approving light of the Divine countenance: and while holiness and happiness thus went hand in hand, the end of their being was answered—God was glorified, and their own good

perfected. Such is still the connection which subsists between holiness and happiness. The human constitution was corrupted by the fall; it passed under the slavery of sin; but could it be restored, and could it pass from the bondage of satan to the service of the living God? Yes: the felicity which our first parents experienced, thanks to infinite mercy, might be restored, for it was promised, and it is fully restored in the glorious gospel. For the gospel tells of an atonement to expiate the guilt of sin, and provides the most powerful and efficient means to weaken and destroy its power. Jesus Christ died to effect the former, and the Holy Spirit is promised to accomplish the latter. So that now, being justified by faith in the Son of God, and renewed by the sanctifying influences of the Holy Spirit, we walk in newness of life, and enjoy that peace of mind, which nothing short of reconciliation with God and restoration to his image, would produce. Even the privileges of heaven are attainable through the mercy of God in Christ. If you wish to be restored to that enjoyment which Adam experienced in paradise, "repent and believe the gospel." Trust and obey your compas-

sionate Saviour. Make his glory and the happiness of your fellow-men the great objects of your life; and pray for the influences of the Holy Spirit, who, while he comforts and cheers, sanctifies and prepares for the beatific vision of God and the Lamb.

"*DEMAS HATH FORSAKEN US.*"—We say it in sorrow, not in anger, for our hearts are grieved. We missed him first at the prayer-meeting. Next at the sanctuary, and then at the table of the Lord; and now he wholly shuns the company of christians and seeks that of the world. Report, too, that is reliable, says, that he is easily to be found at places of amusement, where he is a frequent visitor. Yes, Demas hath forsaken us! And why? Is salvation less important—the soul less valuable—religion less lovely—heaven less attractive? Have the brethren grown unkind? Has Christ become a hard master—God unfaithful, or the Spirit unwilling to help? No, nothing of this. Nor can he even plead that persecution arose because of the word, and therefore he was offended. No, Demas has not even that apology. A few words will tell the secret of his defection.—*He loves this present world.* Ah, this is it, and "whoso loveth the world, the love of the Father is not in him." And what is this present world for which Demas hath forsaken us, and is willing to barter his soul and heaven? Are its joys substantial and secure? Do they fill the soul with good? Can it comfort him in adversity? Can it stay his soul in death?—and when he dies, will its glory descend after him? No! no! Nor can he even stay here to enjoy it, save for a brief period. Could he live out centuries of worldly enjoyment as long as Methuselah, it would be something; but he cannot calculate upon even threescore and ten years; no, not an hour! But still, Demas loves this present world, poor, unsatisfying, and fleeting as it is; and for it he has forsaken us! He loves its riches; and he feels that the strict and unbending honesty, and the large-hearted benevolence of the law of Christ, shut them out from his possession. He loves its honors; and his conscience tells him that they are incompatible with the honor that cometh from God only. He loves its sinful pleasures; and he knows that they cannot be enjoyed with the fear of God. Christianity tells him plainly that he must become "crucified to the

world," and he loves it; and loving it, for its sake he has turned his back upon Christ, and forsaken us, though he once seemed to have been enlightened, and to have tasted the heavenly gift, and been made partaker of the Holy Ghost, and to have tasted the good word of God and the power of the world to come. Poor cheated fool! Could he gain the whole world, could every desire of his heart be satisfied; and could he enjoy it all these many years, he would have a hard bargain. But even that he cannot hope for. He will get but little even of this world. His wishes will not be half met, and will not even here have a tithe of the enjoyment which would have been his had he remained faithful to his Saviour.

*SELF-DENIAL.*—Abraham, by venturing to lose his son, saved him; and he that will venture, on a like occasion, to lose even his life in this world, shall save it to life eternal. In the meantime let him consider for his comfort, that every instance of self-denial will be found by experience to be much lighter than it at first appears. There may be difficulty and terror in the precept which enjoins it, but it shall vanish in the performance, as it did with Abraham. There was indeed a loss of life: but how different, how far inferior to that which he had dreaded! After he had expected to see the blood of his son streaming on the altar, and the flames consuming the object of his affection, he at last saw a brute animal expiring in his stead. And while we are fearing that our peace, our comfort, our happiness, our life, must all be sacrificed in obedience to the divine precepts, their severity will at last fall only on the brutal parts of us: that which is most dear and valuable to us will be preserved; and that only will be lost which is not worth saving. This part of the moral is so elegantly touched by Bernard, that I shall give it to the reader:—"Thou, therefore, if thou hearest the voice of the Lord within, in thy mind, and it be said unto thee that thou offer up Isaac—that thou sacrifice to God whatever for us thy chief joy (for Isaac is interpreted joy or laughter), be not afraid to obey faithfully and firmly. Be at ease—not Isaac, but a ram shall die. The joy of thy life shall not perish, but its disobedience." This is the life of the righteous: as sorrowful, yet always rejoicing; as dying, yet behold we live!—

*Jones of Nayland.*

## POETRY.

## WHAT MUST IT BE TO BE THERE!

"Now just as the gates were opened to let in the men, I looked in after them, and beheld the City shone like the sun; the streets also were paved with gold; and in them walked many men with crowns on their heads, palms in their hands, and golden harps, to sing praises within.

"There were also of them that had wings, and they answered one another without intermission, saying, 'Holy, holy, holy is the Lord!' And after that they shut up the gates; which when I had seen, I wished myself among them."—*Bunyan's Pilgrim*.

We speak of the realms of the blest,  
Of that country so bright and so fair,  
And oft are its glories confus'd;  
But what must it be to be there!

We speak of its pathways of gold,  
And its walls decked with jewels most rare;  
Of its wonders and pleasures untold;  
But what must it be to be there!

We speak of its freedom from sin,  
From sorrow, temptation, and care;

From trials without and within;  
But what must it be to be there!

We speak of its service of love,  
Of the robes which the glorified wear;  
Of the church of the first-born above;  
But what must it be to be there!

Then let us, 'midst pleasure and wo,  
Still for heaven our spirits prepare;  
And shortly we also shall know,  
And feel what it is to be there!

## CONSOLATION.

PILGRIM burdened with thy sin,  
Come the way to Zion's gate,  
There, till mercy lots thee in,  
Knock, and weep, and watch, and wait.  
Knock!—He knows the sinner's cry;  
Weep!—He loves the mourner's tears;  
Watch!—for saving grace is nigh;  
Wait—till heavenly light appears.

Hark! it is the bridegroom's voice:  
Welcome, pilgrim, to thy rest;  
Now within the gate rejoice,  
Safe, and sealed, and bought, and blest,

Safe—from all the lures of vice,  
Scaled—by signs the chosen know,  
Bought by love, and life the price,  
Blest—the mighty debt to owe.

Pilgrim! now what can for thee,  
In a world like this remain?  
From thy guarded breast shall flee,  
Fear, and shame, and doubt, and pain.  
Fear—the hope of heaven shall fly,  
Shame—from glory's view retire,  
Doubt—in certain rapture die,  
Pain—in endless bliss expire.

## BIOGRAPHY AND CHRISTIAN EXPERIENCE.

MARY HARRIETT WALKER, WAKEFIELD.

"THE memory of the just is blessed." The truth of this inspired declaration is strikingly exemplified in the case of our departed sister.

The most pleasing considerations will always be associated with the recollection of her name, and the numerous christian excellencies which her conduct exhibited. She was the daughter of Mr. Ebenezer Walker, surgeon, Wakefield. The first religious impressions of Miss W. were experienced about nine years ago, at a private meeting for prayer. On this occasion, the late Mr. Fox, then pastor of the baptist church, Wakefield, made some impressive remarks, more particularly addressed to the young, which taught her heart, and led her to seek after salvation. She soon became a decided christian, and was baptized on a

profession of faith, and added to the church then assembling in Quebeck-street, Wakefield. This public profession of the name of Christ was not a mere formal act: it arose from the homage of the heart, and was the spontaneous expression of supreme love to the Redeemer. Feeling the greatness of her obligation to the Saviour, she could not rest without giving some practical proof of her devotedness to him. She therefore offered herself as a sabbath-school teacher, and being cordially accepted, entered upon that office in the most zealous manner. In this capacity, by her great kindness and diligence, she soon won the affections of both children and teachers. Indeed, she became almost the life of the school. She continued these labours with unabated ardour until the new chapel was built, when ill health compelled her to

suspend them, and as the malady under which she had been labouring for some time continued to increase, she was obliged to give up her attendance at the baptist chapel altogether, and to worship with her parents amongst the Independents, that she might be under their care. Yet she still retained a very strong attachment to all her baptist friends, and availed herself of every opportunity of evincing it to the time of her death. This regard was quite reciprocal. About the time of the opening of the chapel mentioned above, she was taken ill in the night, and became so much distressed in mind, that she left her room and came to her parents in a state of alarm and of mental perturbation the most distressing. She thought she was experiencing the sufferings of the lost, and it was with difficulty that she could be convinced that she was safe and with her dear parents. It was some time before her health became partially restored, so as to admit of her attending a place of worship. The visits of christian friends at this season of weakness and affliction were particularly cheering and comforting to her. They were so far blessed, that she soon became restored to her usual serenity of mind and confidence in the love of her Heavenly Father.

As it was her constant desire and aim to be useful, on her recovery from this illness, she attended as a teacher at the Sunday-school with her mother, and soon became as attached to the children and to the work as she used to be when labouring at Quebiok chapel.

In this delightful but arduous work she continued with but little interruption, for a considerable period, until it was found that the excitement of the school, and the ordinary services of the chapel, wore manifestly increasing her liability to those periodical attacks upon her health with which she was afflicted.

Her parents, therefore, were under the necessity of interdicting her attendance at the school altogether. To this decision she cheerfully submitted, observing that she must yield, as it would be best for her, though if it had been her heavenly Father's will, she would have preferred to have continued labouring in the school. Her desires to be useful still remained ardent, and she diligently embraced every opportunity to do good in her humble way. Her pockets were always well stored with tracts and childrens'

books, of various sizes; and not a day was permitted to pass, when her health would allow, without putting into the hands of those who came near her some of these little messengers of mercy, accompanied with some remark tending to draw attention to them. Often has she, with her mother, accompanied her father in his professional journeys round the neighbourhood, when her presence has collected a number of persons, especially children, round the gig, to whom she would be seen to distribute her tracts and books. On one of these occasions, on his return from visiting his patients, her father found her repeating to the children thus collected the story of Mary Isabella, by the Rev. R. Knill, accompanied with her own remarks and observations, before she gave it away. Vast numbers of these were given, and many short sermons on this tract, and others, were thus, in her own simple but earnest way delivered amongst children. Indeed, she always appeared to have something to say on the subject nearest her heart to every one, whether old or young, and seemed to know nothing of that fear of man which bringeth a snare to many, and which shuts the mouth when it ought boldly to bear testimony to the truth as it is in Jesus.

I now come to the scene of her last illness, and death. It may be observed here that on many occasions she had an impression on her mind that her heavenly Father was about to call her out of time into eternity, and she often addressed her parents under this apprehension when she felt herself worse than common.

For several weeks previous to her death, she appeared to be less lively than usual, and less disposed to converse with her friends. It was also discovered that her memory began to fail her, and that her rest became broken. Still she did not complain of feeling particularly worse than customary, and it was hoped that she might soon become better in these respects. But these hopes were fallacious. Early on sabbath morning, July 15, of the present year, she had two attacks of her old complaint, which rendered it necessary for her to remain at home. Her father remained with her during the morning service at chapel, and at that time she did not appear to have suffered more than on any former occasion. Yet it was observed that when she was spoken to, she immediately forgot what had been

said, and appeared to be thinking about some other subject.

Extreme depression of mind, with occasional epileptic paroxysms, for several days, brought her very low, and left her in a state of extreme exhaustion, so that it seemed doubtful for some time whether the powers of life would again rally. By degrees, however, a sense of consciousness was restored, and she was again able to recognize those about her, and to utter words of endearment to her beloved parents. During the night following, great fever, and consequently restlessness, came on, attended with a good deal of rambling of mind. While in this state of mental and bodily agitation, the thought occurred to her father, that he would try to recite in a low tone in her hearing, a few passages of scripture peculiarly encouraging to sinners under convictions for sin, such as, "Come, now, let us reason together, saith the Lord: though your sins be like scarlet, they shall be as white as snow." "It is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners." "God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." "Believe on the Lord Jesus Christ, and thou shalt be saved."

These texts of scripture immediately gained her attention, and she became quiet both in body and mind. Her father then proceeded to repeat some encouraging promises, applicable to believers under trying circumstances, such as, "Fear not little flock; it is your Father's good pleasure to give you the kingdom." "Fear not, for I am with thee. Be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee."

At one time her father was attempting to recite some scripture which he had forgot, and she took up the passage herself; and shortly afterwards she said, in her own impressive and emphatic way, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." To hear her

sweetly murmuring tones, under such circumstances, was a rich cordial to the spirits of her parents; and perceiving the salutary effect of the word of God upon her mind, when nothing else could reach it, filled their hearts with lively gratitude, and inclined them to take every opportunity of administering to her the precious Word of Life.

On Friday she was comparatively quiet, and knew those who were attending upon her. On Saturday morning the paroxysms of her complaint returned again, and lasted about the same time as before, leaving her in a state more debilitated still. From this she partially recovered, and was enabled to listen with some attention to the encouraging promises of the word of God, and to reap from them, we trust, that support and comfort which they are so eminently calculated to afford to the dying christian. A portion of that sweet hymn of Charles Wesley's seemed to reach her, when unable to give any utterance to words,—

"Jesus! lover of my soul,  
Let me to thy bosom fly,  
While the raging billows roll,  
While the tempest still is high;  
Hide me, O my Saviour! hide,  
Till the storm of life is past:  
Safe into the haven guide:  
Oh, receive my soul at last!

Other refuge have I none;  
Hangs my helpless soul on thee;  
Leave, ah! leave me not alone!  
Still support and comfort me."

Spasmodic paroxysms seized her on Sunday night, which continued at intervals to return, until early on Monday morning, July 23, 1849, when she gently breathed her last, and was, we doubt not, carried by angels to realize that glorious state, and that heaven, which she so ardently desired to enter, through the merits of her beloved Saviour.

Reviewing her religious experience and character, I am led to observe that from the commencement of her first impressions under the ministry of Mr. Fox, promptitude and decision for Christ and his cause have marked her progress.

She was also characterized by peculiar earnestness and devotion. This was the very element in which she lived and acted.

It was her steady and constant aim to make herself useful to others according to the measure of her light and knowledge.

She maintained a deep sense of the awful reality of eternal things.

Thus died, in the 26th year of her age, our beloved sister, who, while she re-

valued on earth, was an ornament to her profession, and has left behind her a bright example for us to imitate.

W. C.

MRS. ANN BROOKS, NEWARK.

THE dispensations of the Divine Being with regard to his church, and his saints individually, while passing through this vale of tears, are often involved in the profoundest mystery. We have been led to make this remark in contemplating the removal, by the hand of death, to her Father's house above, of our late friend and sister, who fell asleep in Jesus, June 25th, 1849, aged 49 years.

Were we not assured that the Judge of all the earth invariably does right, the removal of one whose longer stay seemed to be so desirable, both for her family and the church, might perhaps lead us to cherish a want of confidence in the rectitude of the Divine administrations. However, it is our happiness to believe that what we know not now we shall know hereafter, and an unspeakable consolation to be perfectly satisfied that our loss is her eternal gain. Our deceased friend was brought to the enjoyment of personal religion early in life, and at the age of fourteen was baptized and united to the baptist church, Newark, of which community she continued a most consistent and useful member until removed to the church triumphant above.

She was a woman of no ordinary attainments in piety and intelligence, and eminently excelled in the talent of intellectual conversation, especially on religious subjects, which were her delight. In her principles as a baptist and a nonconformist she was uncompromising, and ready fearlessly to advocate them on all suitable occasions. She was always ready for every good word and work—willing to spend and be spent in the service of her Redeemer. She was married young, and called to endure much family and personal suffering and trial; all which she was enabled to meet and surmount with an uncommon degree of christian fortitude and courage—her mind being generally richly supported by the glorious doctrines of the grace of God. Frequently would she say with humble confidence, that the Lord had made with her, through the dear Redeemer, an everlasting covenant, ordered in all things, and sure; and that this

was all her salvation, and all her desire. She was the mother of a numerous family of children, all of whom except three, we trust, preceded her to glory—most of them dying in their infancy. And we hope, and earnestly pray, that the three who remain will not disregard the many pious admonitions and fervent prayers of their beloved mother, but at once prepare to meet her in heaven, to be separated from her no more. For several months past our dear friend appeared to be rapidly sinking under that flattering (but generally fatal) complaint, pulmonary consumption, which at length brought her body to the grave. But death to her had no terrors—Christ having taken away his sting. Not a doubt was permitted to trouble her mind. With Paul she could say, "O death! where is thy sting, O grave! where is thy victory!" And with the same holy apostle was she confident that the Lord would keep that which she had committed unto him against that day. A short time before her departure, when taking leave of a dear friend, she pressed his hand, and with a smiling countenance and confident tone of voice, said, "all is well." As her end drew near her weakness and bodily suffering increased, and conversation was extremely difficult and painful—her cough being very distressing. At length the hour of dissolution arrived, and at her request prayer was twice offered to the Divine throne by her weeping partner, after which she said, "My dear, you did not ask the Lord Jesus to receive my spirit." On his inquiring if it was her desire that he should, she instantly assented. When he had so done, she immediately repeated the words after him, "Lord Jesus receive my spirit," and her happy spirit was shortly released from its clay tenement and took its flight to the regions of everlasting life and glory.

The mournful event was improved on sabbath evening, July 8, by the Rev. J. Phillips, of Southwell, in a most impressive and faithful discourse from Eccl. xii. 1—7—a passage chosen by our deceased friend for the occasion.

Nothing has been said in this brief and imperfect sketch with a desire to exalt the creature, but all to glorify the riches of divine grace, as exhibited in the consistent life and happy death of one greatly respected and sincerely lamented. May we all have grace to follow her so far as she followed Christ!

Balderton.

R. P.



## NARRATIVES AND ANECDOTES.

**THE CHOLERA.**—This is the second visitation of this mysterious and awful epidemic within less than twenty years. Whether it has visited our shores in past ages we are not aware; but it may have done so under the more common appellation of “the plague.” It appears that cholera takes up something like its permanent abode in India and the East, and occasionally travels westward over the continents of Europe and America, finding its way usually along the course of rivers, or entering a country by its seaports. This time its ravages have been more extensive in the British Islands, having now reached (Sep. 14) an average of 1000 per day. The suddenness of its seizures, the violence of its attacks, and the entire prostration which ensues, invests this malady with appalling features, and renders it the object of general alarm and dread, and that very alarm it turns into an instrument to accomplish its purpose. If we trace its movements when it has found a footing in any locality, we usually find that its first victims are the drunken and the dirty. Among these it revels: but it is not confined to these. It finds its way to the sober and the cleanly—how, we know not, but it does, though not to the same extent. Hitherto, it has baffled the skill of physicians, and eluded the grasp of the chemist, who are also divided in their opinions as to the contagiousness of its nature. Like another mysterious malady—hydrophobia—it seems to set human detection at defiance. How can we then but regard it as a secret thing belonging to God—a judgment which he uses to teach the nations righteousness. And verily the nations are so unruly, (not excepting our own—more guilty, because more enlightened) we need not wonder if God should now and then step out of his place to remind them that he reigneth. What then is our duty as christians—clearly that we see after what is wrong in our own hearts before God, seek his pardoning grace and mercy, and trust ourselves and ours with cheerful confidence to his protection. Next, we should, above all things, seek to tell our unconverted neighbours of the way by which their souls may be made safe for eternity. Neither should we by any means neglect to take every precautionary measure by

personal sobriety and cleanliness, and the ventilation of our dwellings, to keep off this pestilence which walleth in darkness and wasteth at noon-day. Having done this, let us daily, as much as in us lies, be conversant with death and eternal subjects, and then wait without fear or alarm, the issues of life or of death, remembering that

Strangers into life we come,  
And dying is but going home.

**A NEGRO CONGREGATION AND ITS PREACHER.**—At Savannah, in the State of Georgia, Sir Charles Lyell attended public worship in a baptist church, containing a congregation of about 600 negroes. He was the only white man present, and tells us:—“As soon as I entered, I was shown to a seat reserved for strangers, near the preacher. First, the congregation all joined, both men and women, very harmoniously, in a hymn, most of them having evidently good ears for music, and good voices. The singing was followed by prayers, not read, but delivered without notes by a negro of pure African blood, a grey-headed, venerable-looking man, with a fine sonorous voice, named Marshall. He, as I learnt afterwards, has the reputation of being one of their best preachers, and he concluded by addressing to them a sermon, also without notes, in good style, and for the most part in good English; so much so, as to make me doubt whether a few ungrammatical phrases in the negro idiom might not have been purposely introduced for the sake of bringing the subject home to their familiar thoughts. He got very successfully through one sight about the gloom of the valley of the shadow of death, and speaking of the probationary state of a pious man left for a while to his own guidance, and when in danger of falling, saved by the grace of God, he compared it to an eagle teaching her newly-fledged offspring to fly by carrying it up high in the air, then dropping it, and if she sees it falling to the earth, darting with the speed of lightning to save it before it reaches the ground. Whether any eagles really teach their young to fly in this manner, I leave the ornithologist to decide; but when described in animated and picturesque language, yet by no means inflated, the imagery was well calculated to keep

the attention of his hearers awake. He also inculcated some good practical maxims of morality, and told them they were to look to a future state of rewards and punishments, in which God would deal impartially with all—the poor and the rich, the black man and the white. I went afterwards, in the evening, to a black Methodist church, where I and two others were the only white men in the whole congregation; but I was less interested, because the service and preaching were performed by a white minister. Nothing in my whole travels gave me a higher idea of the capabilities of the negroes, than the actual progress which they have made, even in a part of a slave state, where they outnumber the whites, than this baptist meeting. To see a body of African origin, who had joined one of the denominations of christians, and built a church for themselves—who had elected a pastor of their own race, and secured him an annual salary; from whom they were listening to a good sermon, scarcely, if at all, below the average standard of the compositions of white ministers—to hear the whole service respectably, and the singing admirably performed, surely marks an astonishing step in civilization."

**A CHRISTIAN HOME.**—Just picture to yourself a christian home, where all the members are united, not merely in the endearing ties of earthly affection, but in the yet sweeter bonds of christian love! Picture the father, morning and evening, assembling the family to offer up their united supplications and thanksgivings to the common God and Father of them all; and to seek for guidance, wisdom, and strength, for the duties of the day, by searching the oracles of God. Imagine the attached group, listening with devout reverence to the voice of God speaking to them in his word; and blending their hearts and voices together in those songs of praise which should always (so much do they impart a holy spirit of gladness to the service) accompany, when practicable, the celebration of family worship in a christian home. Then picture the various members, after the temperate and thankful meal, seasoned and sanctified by affectionate, cheerful, and profitable converse, again assembled to consult the lively oracles, and store up lessons of divine wisdom, and supplies of spiritual strength while studying together that blessed book.—

Then separating to their several avocations—all animated by one spirit, all pursuing one object—to glorify the God of their salvation, by the consecration of their talents and time to his service, in whatever different spheres of labour they may be individually engaged. Again, after the labours of the day, they assemble, with affectionate greeting, for the family meal, where piety, cheerfulness, and love preside. Then come such evenings as a christian family can alone enjoy—such as Cowper has so felicitously described—where christian affection, hallowing all the innocent cheerfulness of the domestic circle, endears, and christian conversation, ranging over the wide and glorious field that a Saviour's love opens to the view, enlivens the hours spent in pursuits and pleasures that

"Leave no stain upon the wings of time."

Once more, ere they separate for the night, the sacred volume speaks peace and comfort to their souls; and their hearts and voices are again mingled in the sweet sacrifice of prayer and praise that rises up from this family of love before the throne of God. And then, after the affectionate parting benediction, with the sweet assurance, that if not again on earth, they shall all meet in heaven, they retire—to rest in peace under the shadow of a Saviour's wing, safe under His protection, and happy in His smile. Such is the picture of a day spent in a christian home.

**HONOURABLE TRIBUTE.**—Let it never be forgotten of the baptists of England, that they form the denomination of Fuller, and Carey, and Ryland, and Hall, and Foster; that they have originated among them the greatest of all missionary enterprises; that they have enriched the literature of our country with authorship of the most exalted piety, as well as the first talent and the first eloquence; that they have waged a very noble and successful war with the hydra of Antinomianism; that perhaps there is not a more intellectual community of ministers in our island, or who have put forth in proportion to their number, a greater amount of mental activity, in the defence and illustration of our common faith; and what is better than all the triumphs of genius and understanding, who by their zeal, and fidelity, and pastoral labour among the congregations which they had reared, have done more to swell the lists of

genuine discipleship in the walks of private society, and thus both to uphold and extend the living christianity of the nation.

**HOW TO HEAR THE GOSPEL.**—Rowland Hill paid a visit to an old friend, a few years before his death, who said to him, "Mr. Hill, it is just sixty-five years since I first heard you preach, and I remember your text and a part of your sermon. You told us that some people were very squeamish about the delivery of different ministers who preached the same gospel. You said, suppose you were attending to hear a will read, where you expected a legacy to be left you, would you employ the time when it was reading, in criticising the manner in which the lawyer read it? No, you would not; you would be giving all ear to hear if anything was left to you, and how much it was. That is the way I would advise you to hear the gospel." This was excellent advice, well worth remembering sixty-five years! Multitudes, because they have not learned the lesson taught by Rowland Hill, lose much of the benefit and enjoyment they might derive from hearing the gospel preached.

**EARLY CHRISTIANS AND THE CIRCUS.**—Neander says, "It was not the participation in these cruel amusements alone, which appeared to the christians incompatible with the nature of their calling,

but this condemnation extended also to every kind of spectacle exhibited in those days, to the pantomimic shows, the tragedies and comedies, the chariot and foot races, in short, to all the amusements of the theatre and the circus. As the Romans of those days were passionately addicted to theatrical entertainments, it was no uncommon mark by which a man's conversion to christianity was ascertained, that he wholly withdrew from the theatre."

**ROYAL ARGUMENTS.**—Frederick the Great was always very fond of disputation; but as he generally terminated the discussion by collaring his antagonist and kicking his shins, few of his guests were disposed to enter into the arena against him. One day, when he was even more than usually disposed for an argument, he asked one of his suite why he did not venture to give his opinion on some particular question? "It is impossible, your majesty," was the reply, "to express an opinion before a sovereign who has such very strong convictions, and who wears such thick boots!"

**HENRY IV** of France one day reached Amiens, after a long journey. A local orator was deputed to harangue him, and commenced with a very long string of epithets: "Very great sovereign, very good, very magnanimous"—"and," interrupted the sovereign, "very tired."

## CORRESPONDENCE.

**HAS ROMANISM PROMOTED CIVILIZATION?**

*To the Editor of the Baptist Reporter.*

DEAR SIR,—The blighting influence of popery must have excited the attention of every intelligent traveller who has visited Spain or Portugal. A fettered press, slavish superstition, and a lax code of morals, is at once seen and felt there. But the nearer we approach the papal territories, the more uncivilized we find the peasantry. The treachery of the Neapolitans, Sicilians, and Corsicans, is proverbial; and the rude huts and implements, and the primitive state of husbandry in the vicinity of Palermo and in Sardinia, appears in sad contrast with the least flourishing Protestant state. But who that contrasts Ireland with England or Scotland, or even the north of Ireland, where Protestantism prevails,

with the south or west, where Catholicism is rampant, but at once will see a marked difference in the general aspect of the soil, and the habits of the people—indolence, ignorance, and pauperism, in contrast with industry and intelligence. If priestcraft be a blessing, the Irish should be the most enlightened nation in Europe. But the withering influence of popery is exciting the interest of our best writers, and in a recent number of the *Quarterly Review* I find the following remarks on the influence of popery in civilizing the nations:—

"For nine centuries that church held a dominancy of usurpation in England, yet no advance in civilization adequate to the period of her dominancy—adequate to that power of civilizing which Dr. Balmers claims for her—was

made. The household book of the Duke of Northumberland, written not long before the Reformation, shows the low estate of agriculture, and of every useful art, throughout the land, as well as the want of domestic comfort even in the family of a powerful nobleman; whilst the accounts of Erasmus, Hollar, and others, prove that at the period of the Reformation little if any advance had been made since the Norman conquest in the internal economy of the peasant's home. It is, after all, in the homes of the masses, and not in the courts of princes, that we must ascertain the nature and amount of any civilization effected. If the Romish church possesses inherently, and as an inseparable attribute of her constitution, the faculty of civilizing which is ascribed, surely she had sufficient opportunity for its manifestation during the long period of the middle ages, when none dared, even if they desired, to dispute her rule. But what was the condition of the peasantry in every land where she was all powerful? What is the condition of the Italian peasant at this present hour? Is it in any degree better than that of his heathen ancestor? There are to be found in the vicinity, and even in the very heart, of the imperial city, hordes of men living in brute ignorance and brute discomfort. For centuries Rome has been full of priests; prince-bishops, and popes have held undisputed sway in their strong-holds. With all the peculiar machinery of the Romish church at their

command—with perfect facilities for the most ample development of every element of social civilization which the Romish church is said to possess—rigorously excluding the spirit of Protestantism, and teaching the poor to regard its principles as satanical and identical with atheism—they have surely made of her population an enlightened and civilized people. They have done no such thing! On the contrary, she has kept them for centuries in the same condition. Hence the obedience of the Romans has been unintelligent—their newly found liberty is at this moment ferocious license. With the fear of the savage they have been servile under restraint; with the cruel eagerness of the savage when he breaks his bonds, they thirst for the blood of those whom they were supposed to have regarded with veneration. Reduce them once more, and they will cower and tremble like whipped hounds—licking the hands of the men whom they now hunt to death. Lately, at Rome, they murdered three Jesuit priests, whose only offence was the badge of their order. Not content with simple assassination, they cut them into pieces, and 'threw (says the account) the quivering portions into the Tiber.' Some of these miscreants, a few months ago, would probably have stood in trembling awe before these very men in confession, believing them to be the arbiters of their eternal destiny. If Rome can civilize, why has she not civilized her Italian population." T. H. L.

## REVIEWS.

*Infant Baptism a Scriptural Service, and Dipping Unnecessary to its Right Administration; containing a critical survey and digest of the leading evidence, classical, biblical, and patristic: with special reference to the work of Dr. Carson, and occasional strictures on the views of Dr. Halley. By the Rev. Robert Wilson, Professor of Sacred Literature for the General Assembly, Royal College, Belfast. London: Longman, Brown, Green, and Longmans.*

### SECOND NOTICE.

IN the *Reporter* for July appeared a review of Professor Wilson's work on "*Infant Baptism a Scriptural Service,*" &c. The Professor has read this review. He thinks he is unfairly dealt with, and

has inserted letters in the local papers in his own defence. His principal complaint is, that seeing the reviewer is a "cunning man," he "misquotes" a passage from his book.

As regards this charge of misquotation, the Professor is quite mistaken. The charge is entirely untrue. It is a faithful quotation, word for word, in his own language from beginning to end. If the Professor doubts this, let him take the review and lay it by the side of his own book, and then turn to page 519, and he will find, so far as words are concerned, that I have given a faithful quotation. But the Professor hints that it is a "wilful misquotation" to serve a secta-

rian purpose. If the reviewer is a "cunning man," the Professor must be a very simple man to think that he could publish such an incorrect statement without being called to an account. I hope there was no "cunning" in bringing such a charge against the reviewer, which he can so triumphantly prove to be false. The charge therefore of misquotation, without possessing the "great learning and philological acumen" which the Professor is said to have, vanishes "into airy nothing" before the truth. Perhaps the reviewer may be charged with "imbecility," "want of candour," and of being a "cunning man," but he loves righteousness, and the Professor cannot charge him with breaking the ninth commandment, by bearing false witness against his neighbour.

Perhaps the Professor either means that the reviewer has *misunderstood*, or *misrepresented* him, for he says,— "The author of this perversion knew perfectly that I was simply *establishing the fact* of the existence of infants in the baptized households." (See his letter in the *Cole-raine Chronicle*.) And how does he seek to establish this fact? He begins by saying, "*To imagine*,"—what has imagination to do in establishing facts? He then goes on to say, "That in a very considerable number of families there were no infants, is to trample upon the strongest *probabilities*." Will probabilities establish facts? It is then stated that to reject imagination and probabilities in establishing facts is "to set experience and history at defiance." If I understand the nature of evidence that is required to *establish facts*, this argument is unsound, for all "experience and history" go to prove that imagination and probabilities will fail to perform the task.

Just look at the evidence that the Professor brings forward to *establish the fact* of believer's baptism. He constantly refers to those passages which speak plainly, fully, decidedly, and incontrovertibly on the subject. He gives *scripture*, and not the *interpretation* of scripture to prove that believers were baptized. The following passages are quoted in proof of this point,—Mark xvi. 16.—Acts ii. 38—41.—Acts viii. 12, 13.—Acts viii. 37, 38.—Acts x. 47, 48.—Acts xxii. 16. There is nothing *doubtful* here. He writes and feels and speaks like a man standing on the solid rock of eternal truth. I say, to establish the fact of

believer's baptism, he gives scripture, the plain unsophisticated Word of God, and not any *inference*, or *interpretation*, of scripture, or even passages of a doubtful nature. He has selected those texts which speak plainly on the subject. There is not even the "shadow of turning" from divine truth. Here is not a word about "imagination," "probabilities," "experience," or "history," but plain texts of divine truth, and the *fact* of believers baptism is for ever incontrovertibly established. He who runs may read. The evidence of *this fact* is as bright as the meridian sun. The Professor himself says,— "we confidently appeal to every recorded case of apostolic baptism for proof of the fact that repentance and faith professed, were uniformly regarded as requisite qualifications for the ordinance."—p. 376.

This is manly. The Professor feels that every recorded baptism is on his side in proving believer's baptism. This mode of procuring evidence is as it should be. We adopt this plan on all other subjects. If the Professor wanted to prove the depravity of man—the necessity for the new birth—justification by faith—election, or any other doctrine of divine truth, he would undoubtedly do as he has done in establishing the fact of believer's baptism—*quote those passages of divine truth that spoke expressly and plainly on the subject*.

But now mark how differently the Professor proceeds to procure evidence in favour of infant baptism. It is important to notice this. I say, mark how different his method is in trying to prove infant baptism from that which he adopted in establishing the fact of believer's baptism. Does he begin to quote passages in which infant baptism is mentioned? Does he introduce any example? Does he say, as he did when proving believer's baptism, "We confidently appeal to every recorded case of apostolic baptism for proof of the fact," that infants were baptized? No such thing. He has not one recorded case of infant baptism to bring forward. At p. 382 he entitles chap. 4, "*Evidence for Infant Baptism arranged*," yet strange to say, in the whole chapter he produces no example of infant baptism, and only two texts of scripture which are Gal. iii. 8, and 17, which neither speak of infants nor baptism at all, yet he quaintly calls this chapter, "*Evidence for Infant Baptism arranged*."

Instead of proving infant baptism by precept or example, he tries to establish it by an argument from *scope*, but in an argument from *scope*, the alleged *scope* must be *necessary*, or the interpretation cannot be received. He makes the covenant with Abraham the starting point, and affirms that "it is upon the constitution and membership of that church (i. e. the Jewish church) under the immediate superintendence of the Author of the covenant, that the argument for infant baptism is entirely founded."—p. 390. It is a pity that the apostles did not make this discovery, for then we might have had cases of infant baptism recorded. Scripture precept, however, or example is necessary to authorize the performance of any branch of *ritual* worship, and for infant baptism, Professor W. has produced neither, while for believer's baptism he has produced both. To establish the fact of believer's baptism, the Professor gives both precept and example; in labouring to establish infant baptism he gives no example, and refers to no law commanding it to be done.

Professor W. says that there is room for infants in "the Abrahamic covenant"—"the new covenant"—"in the commission"—and "in the apostolic baptisms." See title to chaps. 5, 7, 8, and 9. To prove however that infants are in the covenant, does not prove that they are to be baptized. But is there room for them in the commission? Professor W. says, "In the administration of baptism by the apostles, the commission is fully developed," p. 355, and that every recorded case of apostolic baptism was to "professed believers."—p. 362. Unless, therefore, the Professor can give a *further* development of the commission than the apostles did, which has been "fully developed" by them, no infants will be found in it. There is "room for infants in the apostolic baptisms," he says, and yet declares that "every recorded case of apostolic baptism" was on a profession of faith. The Professor even affirms that "infants are included in the apostolic administration of baptism," p. 503, and yet assures us that the rite was not "administered to any but professed believers."—p. 362. The apostles indeed baptized three thousand on the day of Pentecost, and though Professor W. says, "The Baptist cannot prove that there were no infants among" (them) p. 522, we may safely affirm that no infants were bap-

tized, for the Professor says, "This baptism was administered not to the people at large, but to professed converts."—p. 358. After the Professor's admissions to the baptist cause, and the evidence he has produced to establish the *fact* of believer's baptism, he never can prove infant baptism from any "recorded case" unless he abandon his own arguments. For the professor to say that the apostles baptized none but "professed believers," p. 362, and yet affirm that "infants are included in the apostolic administration of baptism," p. 503, will lead some "cunning man" to think that the Professor shews as much "imbecility" as his reviewer!

The Professor now turns from scripture and looks towards tradition. "No one," he says "will assert that the New Testament contains a record of all the baptisms administered in the apostolic age."—p. 518. Perhaps not. But after all, the question is, What is *written* in the law? How readest thou? Baptists intend following the "recorded cases" of baptism to professed believers, and the Professor may take the *unrecorded* cases which rest on *tradition* if they are necessary to uphold his case. Once more, the Professor says, "but that they (i. e. infants) formed part of some of the baptized families is the dictate of experience and the necessary admission of candour."—p. 519. Why so? The reviewer has baptized several families and there were no infants among them. Even the apostles baptized whole households but not *one* infant was among them, for Professor W. says they baptized none but "professed believers;" hence the "dictate of experience and the necessary admission of candour" are swept away by the Professor's own argument, and the conclusion is,—*Infant baptism can find no footing in any part of the Word of God.*

But to close. When Dr. Cox delivered his lecture in London, on "*Idolatry; its wide diffusion and certain extermination*," he said, "While the religion of Jesus has converted idolaters, the religion of the sabbaters has not converted Christians." And in reference to this controversy, we say, while the principles of baptists are continually spreading and making converts from the churches of pædobaptists, the system of infantsprinkling makes little if any inroad upon baptist churches, or very rarely leads to the conversion of one of their members. This is a fact which

none can deny. Every month, I say, every month, some pædobaptist is baptized by immersion, and as the Hon. and Rev. B. W. Noel said, in his address when he for ever renounced infant sprinkling and was baptized—As regards baptist principles, “*I believe they will completely prevail with the christian world eventually.*”

THE REVIEWER.

#### BRIEF NOTICES.

*Metrical Psalmody, consisting of Thirty-six Original Tunes, composed for Four Voices, and arranged for the Organ or Piano-forte, intended for Family or Congregational use, by, J. Horsepool. London: Hart, Hatton Garden. Leicester: Winks.* We owe an apology to our friend and neighbour, Mr. Horsepool, that we have not introduced this collection of tunes to the notice of our friends sooner. Mr. H. is well known as having paid much attention to religion and its worship many years, and having a good taste for musical composition, he has at length ventured to issue this small collection, which we are assured will be found every way worthy of purchase by the lovers of sacred harmony.

*Sermons.*—1. *At the Funeral of the late Mr. David Denham, baptist minister.*—2. *Prosperity of Zion, by Mr. Bigwood.*—3. *Eve of Pentecost, by Mr. S. G. Green, B.A.* These are all published by *B. L. Green, London*, and will be found profitable on perusal. We particularly commend No. 2 and No. 3, as calculated to promote and direct religious efforts.

*Short Treatises.*—1. *What is Spiritual Life? Inklings of Truth on “Christ our Life.”*—2. *Doctrine according to Godliness, a Sequel, by W. Morris. London: Houlston’s.* These contain thoughts on a subject which is now occupying much attention. Let us hope that the result will be “according to godliness.”

*Tracts.*—1. *Christian Experience, its Counterfeit, Helps, and Hindrances, a Dialogue.*—2. *Encouragement to Inquirers, a few words to Anxious Souls.*—3. *Converse with Conscience, a few words for Members of Christian Churches.* These are written by Mr. Cox, baptist minister, Woolwich, and published by *Ward, London.* Scriptural and faithful, they are well calculated for general usefulness.

## CHRISTIAN ACTIVITY.

### ATTEMPTS TO DO GOOD.

[We have had the following report in our possession several months, but which, in consequence of the writer neglecting to attach his address, we could not insert. We have now received it.]

LONGSIDE, *Aberdeenshire.*—At the suggestion of a few friends connected with the recently-formed baptist church in this village, permit me to mention the circumstances which led to its formation, in the hope that our humble efforts, so signally crowned with the seal of divine approbation, may be the means of encouraging and stimulating others similarly circumstanced, to the forth-putting of efforts towards the attainment, through the divine blessing, of the same happy results. Having yet to contend with a strong current of ignorance and prejudice, particularly in reference to our principles as baptists, with not a little opposition, we desire that our faith fail not, and that the Head of the church may use us as instruments of his glory, and the good of our perishing and neglected fellow-men around us. It is now about eighteen months since Mr. George Thorne was removed from England to Longside, as supervisor of Inland Revenue for that district.

A few weeks' residence in the place was sufficient to convince Mr. T. that he was now surrounded by a mass of human beings perishing for lack of knowledge; and feeling very much the want of christian society, and desirous, if he could not find any, of being instrumental in forming it, he commenced by inviting a few of his neighbours on sabbath evenings to join him in family worship, taking the opportunity, in reading the scriptures, of calling upon them to “Behold the Lamb of God, which taketh away the sin of the world.” He had not continued this practice for many sabbaths, before it became evident that good had been effected on the minds of not a few, which appeared from their anxiety to have others to accompany them, and from the marked attention paid to the statements advanced, and not unfrequently from the heaving of a sigh, and the falling of a tear. Several weeks passed away, and the attendance gradually increasing, enlarged accommodation became necessary. Forms were procured for the seating of two rooms, in place of one, as at the first, Mr. T. occupying a central position, so as to be heard in both the rooms. By this time the services had assumed more of a public character, and all and sundry were invited to attend; the result was, that both were soon crowded, and what was more

cheering still, there were some who were evidently under deep convictions of sin. Anxious to render what assistance he could to inquiring souls, Mr. T. now intimated that it would give him much pleasure to meet, and have private conversation with any who might be concerned about their eternal interests. Many availed themselves with eagerness of the invitation, and have since afforded undoubted evidence of real conversion to God, and several now stand as candidates for baptism. By this time, a few baptist friends, including the writer, variously located throughout the surrounding country, hearing of the success of Mr. Thorne's evangelical labours, had come forward to render him what encouragement and assistance they could, as well as to enjoy the benefit of his ministrations. In order the more clearly to see the divine hand in this movement, it will be necessary to observe here, that neither Mr. T., in commencing his operations, nor the friends referred to as coming forward to his aid, had ever thought of forming a church, until, as a result of their success, it was forced on their attention, by the converts coming forward for christian baptism. After much consultation and correspondence with brethren of other churches, accompanied with earnest prayer for divine guidance, we at length, on sabbath-day, Feb. 11, 1840, formed ourselves into a church, so that we are now in a position not merely to preach the gospel, but also to observe its ordinances—baptism and the Lord's-supper, and exercise its discipline. The church consists of ten members: six persons stand at present as candidates for baptism, and will be added soon. More are in a very hopeful condition. Some of them are interesting characters, from the contrast presented between their past and their present conduct. Scarcely a night passes in which Mr. T. is not visited by some enquiring the way to heaven. Since the formation of the church, we have rented and fitted up a small house in the village, sufficient to accommodate upwards of a hundred people, which we have occupied for the last four sabbaths, with full attendance, and the interest is still increasing. To God be all the glory! Truly, "God hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence.

J. H. P.

OPEN-AIR SERVICES AT HULL.—While danger and fear are on every side, special efforts, are being made to direct sinners to the great Physician, who, by curing the disease of the soul, deprives bodily

sickness and death of their chief terror. At the beginning of the summer, an association was formed of ministers and others of various denominations, for preaching in the open-air. Nearly every evening there is a religious service in some well-frequented part of the town. Sometimes there are several services the same night. By these means multitudes of people, who are not in the habit of religious worship, listen to the glad tidings of salvation. A subscription has been entered into for the purchase of tracts, and a grant has been made by the Religious Tract Society. A band of devoted young men attend every service, to stand round the minister, and sing. At the conclusion they distribute tracts to the congregation. These services have been eminently successful, and not the slightest annoyance or interruption has been experienced. On Sunday afternoon last, Aug. 20, a slight platform was raised by the side of the statue of King William, in the market-place, the very centre of the town, frequented on Sundays by vast crowds of sabbath-breakers. John Solomon Thompson, Esq., one of our praying merchants, nobly stood up to give out the hymns and lead the singing. After prayer, a short sermon was delivered by the Rev. Mr. McConkey, Independent Methodist, from "The hand of the Lord was with them." A few verses having been sung, the Rev. Newman Hall, Independent, preached from, "Be ye ready also, for in such an hour as ye think not, the Son of Man cometh." The Rev. Mr. Taylor, Association Methodist, and the Rev. Mr. Stuart, Baptist, followed. The multitude of persons assembled preserved the strictest order, and manifested the deepest attention throughout the service, which lasted about two hours. There were upwards of 2000 persons present. The street was thronged from side to side, and large numbers of people listened from the open windows of the houses around. Thousands of tracts were distributed at the close, the anxiety being so great that the distributors were exposed to some risk by the rush of the crowd. Might not that which has been done at Hull, be attempted in other towns?

[The above is from a correspondent in the *Patriot*. We re-echo his question. Why should not all the evangelical preachers of the gospel in our large towns turn out of their usual spheres in their stated places of worship, and as at Hull, tell their dying fellow-men of the Great Physician and his sovereign remedy? Shall we be following up the apparent designs of Providence in this visitation if this urgent duty be neglected? Now is the juncture for getting at the masses; shall we not be guilty if we neglect it?



Prayer to God is right, but should not his gospel be preached also? In this way faithful ministers acted during the Great Plague in London.]

It appears that there have been as many as 1200 deaths from cholera in Hull. It is said that 20,000 out of 75,000 inhabitants have left the town, which appears deserted. The last statement says (Sep. 15):—"The town is divided into districts, and a medical staff appointed to each, both for day and night visitation. Next Sunday, there are to be sermons and collections in all the places of worship for the relief of the bereaved and destitute. Special services continue to be held, and are very numerously attended. On the fast-day which was ob-

served in the town, a large open-air service was held in the market-place, as reported last week. There was present a most profligate man, who lived in total disregard of religion. He was seized with cholera on the spot, and died before midnight. But from the moment of seizure, he earnestly prayed for mercy through that Saviour of whom he had been hearing. A maid-servant who was present was taken ill, and died the following day, referring to that service as the means of directing her to Christ, in whom she was then enabled to trust and rejoice. Were these the only encouragements, ample justification would be furnished of the out-of-door preaching movement."

## BAPTISMS.

### FOREIGN.

INDIA.—*Saugor*—Mr. Makepeace baptized three believers, April 29.—*Agra*—Mr. Williams immersed one young man, April 1.—*Monghyr*—Three Europeans put on Christ by baptism at this station on the last day in April.—*Jessore*—Mr. Parry mentions the baptism of four native converts in March.—*Calcutta, Bow Bazar*—Two Jewish converts were baptized on the last sabbath in May, and on the following sabbath were received into the communion of the church. Solomon, the younger of the two, has been called to endure sharp persecution from his relatives. May be, as well as his fellow-convert, have grace to be faithful to the end.—*Jellalore*—Mr. Phillips, Free-will Baptist Missionary, states that in April last they had the privilege of baptizing six believers. The candidates, he writes, were, our young friend Mary Sutton, three girls from the boarding school, and the Hindustani and his wife.—*Orissa, Choga*—*General Baptists*.—On Lord's-day, May 13, two persons were baptized at Choga. The Lord continues to prosper his work at this interesting station.

UNITED STATES.—The religious newspapers which we regularly receive mention baptisms in various places; we give a few. *Rush Creek*—A revival has been experienced here. Twenty-five have been baptized; one was seventy-five years of age.—*Webster*. Six happy converts have been baptized. It was a joyful season.—*Lewiston Falls*. Seventeen have been added by baptism.—*Harrisburgh*. Fourteen have put on the Lord Jesus Christ.—*Wolf Lake*. Elder Fuller has immersed twenty-five.—*Three Mile Bay*. Fifteen baptized and united.—*West Scituate*. After a long spiritual drought, six followed their Lord in baptism.—*North-*

*wood*. Seven young people thus gave themselves to the Lord and his people according to his will.

### WELSH.—EXTRAORDINARY.

We have, during the past month, received such an extraordinary number of reports of baptisms in the Principality, and some of them of great numbers, as to call for a separate classification of them. If our Welsh friends will only be diligent in sending their reports with names of places written plainly, *every letter* in them, we will honour these old Britons, as we have this time, by giving them precedence of the English Saxons.

TOKOWYNLAS.—This being the first communication ever directed to the Reporter from this place, it may be interesting. On Lord's-day, Sept. 10, a crowded assemblage of persons met on the banks of the Taff, to witness the divine ordinance of baptism administered to twenty-three believers, chiefly young persons, by Mr. Lewis. This neighbourhood consists of a very numerous population, and this church being the only baptist church, the field of useful labour before these young servants of the Saviour is very extensive. Since the settlement of Mr. L. there had not been any indication of a revival until now. He has laboured in faith and hope. Many are now inquiring what they must do to be saved. There are many families, besides single individuals, residing here, that are totally ignorant of the Welsh language, and have no opportunity of attending to hear any baptist preacher except at five miles distant, Mr. Lewis, therefore, divides his sermons into Welsh and English, being competent to speak in both languages, which has been

the means of increasing the congregation. Several more are waiting to be baptized; almost at the close of every meeting there are some penitent sinners confessing their unworthiness, and applying for mercy. Would to God that the whole neighbourhood might be brought to the knowledge of the Saviour! Why not? T. T.

**TREDEGAN, English Baptists.**—Feeling much interested in the numerous insertions of baptisms which appear every month in the *Reporter*, I have wondered that you have had no accounts sent by any of my brethren of the baptisms which have from time to time taken place here. On Lord's-day, August the 12th, after an address to a large and attentive audience, our pastor, Mr. D. Evans, immersed nine believers. Some of these had long been hearers of the word in this place, and now at length they have become doers of the same. May the grace which has drawn them to obedience, conduct them to the end. E. N.

**CAERMARTHEN, Tabernacle.**—After a discourse by our minister, Mr. H. W. Jones, on believers' baptism, he immersed eleven disciples of the Saviour. The congregation was unusually large.

**Peniel.**—Sep. 9, after a powerful discourse on christian baptism by Mr. David Davis, Mr. Thomas Williams baptized fifty-five candidates—nineteen males, and thirty-six females. This service was remarkably solemn, and peculiarly interesting. The baptism was administered in the Tin-works Pond; the proprietor of which, who is not a baptist, had on the previous week, at his own expence, made new steps, with railings on each side, to go down into the water. The spectators were very numerous. May the Lord give this church a pious and zealous minister, imbued with the Spirit from on high, full of love to the Saviour and the souls of men! D. W.

**PENBROKE DOCK, Bethel.**—On the 16th of September, Mr. Davies immersed seven believers. The weather was very unfavourable, yet there was a great number present. One of the immersed belongs to the choir, and one is a soldier's wife. Several young men distributed a great number of Baptist Noel's address, with other tracts, to the congregation. R. W.

**TREFOREST, Glamorgan.**—After an address by Mr. Morgan, of Merthyr, Mr. Williams baptized two believers, August 26th, in the river Taff. In the evening they were received into the English church here. Those are the first-fruits of our labour. A FRIEND.

**ABERDARE, Glamorgan.**—Mr. Price, minister, baptized, July 22, three; and Sept. 16, in the river Cynon, thirty-six. On Aug. 6 Mr. P. immersed twelve at *Aboraman* in the Cynon.

**NEWPORT, English Baptists.**—On Monday evening, July 30th, our pastor, Mr. Allen, baptized three candidates, on a profession of their faith in the Redeemer. One was from our sabbath-school, and one had been deprived of the privileges of discharging her conscience through the opposition of her mistress, a "Church" lady, for a considerable time, during which the only opportunity she had of worshipping with the people she loved was secretly; but by repeated entreaties all this opposition ended in being allowed to worship regularly with her own people from the time of her baptism.

**Charles Street.**—Mr. Thomas baptized four believers in the Lord Jesus, on Lord's-day morning, August 12; and on Sep. 9, one more. May they continue steadfast to the end! H. N.

**BRYNMAWR, Calvary.**—Our minister, Mr. Roberts, baptized three male candidates, August 19th. One of whom made up a whole household baptized by Mr. R. We hope as many as sixty more are under serious convictions. The Lord is blessing his word here, blessed be his name! E. L.

We had another delightful service, Sept. 9, when our minister buried twenty-six believers in the watery tomb of the Redeemer, and on the 18th, sixteen more went down into the water, were buried, and rose again to walk with their Lord in newness of life. There were two whole households among them. T. J.

**Zion.**—Twenty-eight were baptized here on the 19th of August; and at *Tabor*, on the following Lord's-day, Mr. Davies, pastor, immersed sixty, before a large concourse of spectators. The time occupied in immersing the candidates was less than twenty minutes. G. L. H.

**PONTYPOOL, Tabernacle.**—Thirteen followers of the Redeemer followed their Lord into the baptismal stream, and were immersed by Mr. Rowlands, Sep. 9. A large congregation listened attentively to a discourse on the subject. More are under serious concern. J. W.

**WAUNTREODA.**—Yesterday, Sept. 16, Mr. Davies, pastor, baptized three young believers on profession of faith in the Saviour. May God, through his holy influence, make them useful in the sabbath school, in bringing others into the way of peace! T. T.

**CARDIFF, Bethany.**—Mr. W. Jones, our pastor, immersed five followers of Jesus, who were added on the same day, September 9th. D. H.

**DARRENVELEN, Breconshire.**—On Sept. 2, Mr. Williams, pastor, immersed thirty-four candidates on a profession of faith in the Redeemer.

**LLANELLI, Breconshire—Bethlehem.**—Mr. Davies, pastor, immersed six candidates, Sept. 2.

**LLANWENARTH.**—Mr. F. Hiley immersed one believer, May 6; also, on June 3, one. On July 1, two were immersed, one of whom, an aged sister, had been for many years a member with the Independents, but was now convinced of the truth of believers baptism. We have many candidates, and expect shortly to baptize a large number.

**NANTYGLO, Hermon.**—One hundred and eighteen believers were immersed at this place on a profession of faith in the Redeemer, Aug. 26. An immense number of spectators witnessed the solemn ordinance. Several hundreds more are yet waiting to be immersed.

**LLANGYNIDEB, Breconshire.**—Sept. 2, two believers were immersed at this place; on the 9th, eighteen more thus followed their Redeemer.—Mr. Evans, pastor, immersed the candidates.

**BLAENAFON, Horeb.**—Mr. Morgan, pastor, immersed sixteen candidates on a profession of faith in the Lord Jesus, Sept. 9.

*English.*—Thirteen candidates were baptized here on Lord's-day, Sept. 9.

**GARNDDBRYIS.**—On Lord's-day, Sept. 16, Mr. Davies, Llanelly, immersed six candidates at this place. G. L. H.

**HILWEN, Glamorgan.**—Mr. B. Evans, pastor, has baptized as follows—July 29, three; Aug. 19, eighteen; 26, thirty-three; Sept. 16, forty-four, and on the same day two at *Glyn Nedd*.

**THE NORTH WALES ASSOCIATION.**—About eighty churches report about 450 received by baptism.

**ADDITIONAL.**—Just when completing these columns we received from Mr. Hopkins of Cardiff, a list, from a Welsh publication, of numerous other baptisms—especially 133 at *Zion Chapel, Merthyr*, 143 at the *Tabernacle*, and 104 by Mr. W. R. Davies of *Dowlais*, who, in a fortnight after, was called to his high reward. Mr. H. adds that the reports he sends are not complete. He says:—"The above are not one-half of the number added to the churches on the hills. I have no doubt it is little short of 1500."

[We are sure that our readers will join with us in expressing our delight to hear of these additions to the churches in Wales. We presume that due care has been exercised by the ministers in the reception of candidates. We would, however, caution them to be very careful to receive none but those, as far as they can tell, who are humble and consistent followers of the Lamb. If they do not, we may expect to hear of many "falling away." We also wish to have some particulars of the circumstances of these revivals, if any friend, acquainted with the facts, would kindly furnish them; for we have only received the very brief reports given above.]

## DOMESTIC.

**BRADFIELD, Suffolk.**—We have lately had two baptizing services; one on August 1, when the candidate mentioned in our last report who was prevented by the ill state of her health, was immersed in the presence of about five hundred spectators. Our sister sustained no harm, and is now going on her way rejoicing. The other service was on the 20th, when two candidates were baptized—one of them had been a preacher amongst the Primitive Methodists. He gave an address to a very large assembly by the water side, stating his reasons for being baptized. The other candidate was his wife. They were, on the same day, added to the church. We have lately united with our Bury friends in holding several open-air services at Bradfield, Bayton, Welnetham, and Hessett, where congregations varying from two to seven hundred, have listened with deep attention to the word of life. At Welnetham we met with a little interruption. A gentleman, (?) the principal man in the parish, came towards the close of the service, while the last speaker was engaged, quite in a rage, and seemed determined at once to put a stop to the service: he said the clergyman of the parish did his duty so well that our services were quite unnecessary. He took hold of some of the people, and told them they would be much better at their own homes, and seemed as if he would push them away; but all stood their ground, not one left—the preacher continued, and at last he slunk away, disgraced in the estimation of all present. We pray that God may not lay this sin of disturbing his worship to his charge, and that his interference may turn out for the furtherance of the gospel. The next Lord's-day several people from the parish in which this gentleman resides, were at our chapel, and one of his own workmen. We hope these open-air services may be the means of doing much good. A much larger number of persons have been brought under the sound of the gospel than would otherwise have heard it—of a class that would not have entered a place of worship. G. W.

**DANE HILL AND NEWICK.**—We were favoured to witness the power of the constraining love of Christ in the immersion of five believers, Aug. 26th. This little band was composed of a man and his wife, two of our teachers, and the other was one who had long lingered but could hold out no longer. The example of the noble Bereans was urged upon the attention of the hearers in the address delivered. J. P.

**HARTLEPOOL.**—We have had three public baptisms lately, Aug. 20, one—Sep. 2, one—Sep. 9, two. J. K.

**BROUGHTON GIFFORD, Wills.**—The ordinance of believer's baptism was administered in the river Avon on Lord's-day morning, August 26. At an early hour many were seen repairing toward the banks of the river, which soon became thronged. The solemn service commenced by singing,

"How great, how solemn is the work,  
Which we attend to-day."

It was truly delightful to hear the sounds of praise rising from the multitude around. After an appropriate address from Mr. Withington, Mr. Blake, pastor of the church, immersed six candidates—three males and three females, two of whom were brothers; one had for a considerable period been a member of an Independent church, but now felt it his imperative duty to be buried with his Lord, and resolved that nothing should hinder him from making this public profession of his love to Christ. The whole of the candidates were exceedingly happy in obeying the command and imitating the example of their Lord. As the multitude dispersed, it was delightful to see the crowds bending their course toward the house of God, some in vehicles, who had come from a distance to congratulate their brethren on this interesting occasion. The services in the chapel were thronged, and we trust that salutary impressions were made. We offer this pleasing record of this happy, soul-cheering day, as the church here has suffered much from the attacks of some of the Established Church-party. But our cause is progressing, and Zion lifts her head in spite of her unkind persecutors. We have several others asking the way to Zion. F. R.

**CORNWALL.**—A baptist minister in this county informs us that a conviction that believer's baptism is the only scriptural mode, is fast gaining ground in Cornwall, and he refers to various instances of recent immersions; and though the cases to which he alludes might be regarded by some as somewhat irregular, yet we do not find that they are of such a nature as to call for disapproval or discountenance. Moses would not forbid those who prophesied in the camp, (Num. xi. 29.) and Paul rejoiced that Christ was preached whether in pretence or in truth.—(1 Phil. i. 18.) So we would not forbid but rejoice, hoping that public attention being directed to this neglected and abused institution, its divine origin and obligations will be perceived and regarded. We shall be glad to hear further from our friend.

**SAREWENNY, Second Church.**—Mr. Arusby baptized five persons, July 29th, and on the following Lord's-day, they were received into the church. The Lord grant us and all his churches more such refreshing seasons. W. P.

**SAFFRON WALDEN.**—Mr. Burditt immersed four believers after an able exposition of Rom. vi 4, Sept. 4th. Three of these were in the bloom of youth, and one an elderly widow. It is particularly worthy of remark that these three young persons were all the children of pious parents—members of the church of Christ; and what is still more pleasing, one of them makes the fourth child of the same family who, within a few years, has been added to the same church with which her parents stand connected. How beautiful an illustration of the advantages of early christian training, and the wise man's admonition—"Train up a child in the way he should go." Would that all professing christians would act upon it, and then instead of so many of our youth going astray and treading in the paths of worldly conformity—how much more frequently would the church of God be strengthened—the hands of the pastor sustained—and the hearts of parents rejoiced. The responsibilities of parents we know, are great in this matter; but alas! of how few of them can it be said as God said of the patriarch of old, "I know him that he will command his children and his household after him." Go into the families of some professors and what do we behold? Children indulged to excess—fostered in pride—and suffered to grow up heedless of parental restraint. The voice of rebuke is seldom heard, or if heard at all, it is only in the faint and unauthoritative tone of the imbecile Eli—"My sons, ye ought not to do such things." Let not such parents marvel if, in his displeasure, God should eventually say, "I will judge his house for ever, for the iniquity he knoweth; because his sons made themselves vile, and he restrained them not." Parents, take your children by the hand—lead them to the Saviour—pray for, and with them—and above all things, so walk before them yourselves, that they, seeing your good works, may glorify, through you, their Father who is in heaven. A LOOKER ON.

**Ipswich, Turret-Green.**—We had the pleasure of witnessing three young men publicly profess their attachment to the Saviour by yielding cheerful obedience to his divine command, Aug. 26. One leaves the Wesleyan body to unite with us; another is actively engaged in our sabbath-school. Our pastor addressed the candidates in a very impressive manner at the water's edge, and baptized them in the presence of a crowded congregation. G. R. G.

**LIVERPOOL, Soho-street.**—Since my last report, Mr. Stent has baptized—April 29, four—May 27, two—July 29, one. Four of these were teachers; and one the daughter of a baptist minister. T. H.

**IRELAND, Athlone.**—Our pastor, Mr. Wilshere baptized two believers, Sep. 7, who had previously been received by the church as proper candidates for baptism. Before the immersion, Mr. W. explained and vindicated the practice of the Baptists to an attentive and orderly congregation, some of whom had never seen a scriptural baptism. Both the candidates had been brought up in the Church of England. The elder of the two was once little better than a Roman Catholic. Some years ago, however, he became a more consistent Protestant, and often received the Lord's-supper. For two years at least he has attended our chapel, and his views on church government and baptism, underwent a change. He has since then given evidence of being a sincere christian, and would have joined our church a long time since, had not fear prevented. The other candidate was a young man, who eighteen months ago, attended no place of worship. One of our friends invited him to our place. He attended and was interested; attended again, and soon after wrote to the minister under concern for his soul. He was frequently conversed with, and James's "Anxious Inquirer" was blessed to his instruction and comfort. He has ever since been a steady and consistent character, bringing forth "fruits meet for repentance;" and is now, we hope, growing in grace and in the knowledge of his Lord and Saviour.

**TURLEY.**—On sabbath-day, Sep. 2, nine believers—four males and five females, were baptized in the river Avon, near the village of Turley, one mile from Bradford, Wilts. The aqueduct and picturesque amphitheatre formed by the sloping banks, were filled with spectators from the vicinity, and brethren from the churches at Bath, Bradford, and Stoke. Mr. Wassell of Bath baptized the candidates, one of whom was an aged disciple, in his eighty-third year. A church was afterwards formed, consisting of fourteen members, of which Dr. Morgan was chosen the pastor. Upwards of a thousand spectators witnessed the baptism, (the first we have had here,) and conducted themselves with the most reverential decorum, and we trust from the indications afforded that serious impressions were produced on the minds of not a few.

**WINDSOR, Victoria Street.**—Two young men were immersed by brother Lillycrop, teachers in the sabbath-school. One of these was awakened to a sense of his sins by the important question put to him by his minister, "What is the state of your soul?" This was fastened on his mind by the Holy Spirit, and never left him till he had given his heart to Christ, and himself to the church. Let ministers preach out of the pulpit, as well as in it.

**LONGSIDE, Aberdeenshire.**—Mr. Thorne, in a note received too late for our last number, says:—"On May 13th, Mr. Arthur, of Edinburgh, baptized six believers in this village, in the presence of a large concourse of spectators, who were attracted by the novelty of the scene; this being the first time that baptism, according to the Scriptural form, was publicly administered here. The prejudices against it are yet very strong, and the notorious respecting it, strange and even ridiculous, yet the consciences of many are not quite at rest on the subject. In the afternoon of the same day the persons baptized were united to the recently-formed church. In the evening a meeting of the church was held, presided over by Mr. Arthur, assisted by a valued friend—a deacon of one of the baptist churches in Aberdeen, when the organization of the church was completed by the writer being chosen pastor, and Mr. G. Rennie deacon. This was a very solemn and interesting meeting. Our prospects now are—opposition, especially from the *professing* church; but strong in the consciousness of truth on our side, and relying on the blessing of our God, we expect success. I always welcome your *Reporter*, which I have constantly read for many years."

**GLOUCESTER.**—You will be gratified to learn that we continue steadily advancing. Our stated congregation has greatly increased since the opening of our new chapel, in April, 1848, and bids fair in a short time to leave no seat unfilled. The baptism of eight disciples in May you have reported. Seven more were baptized on the morning of Lord's-day, Sep. 2, after a sermon by our pastor, which was listened to with deep interest by a crowded congregation. One of the seven retains his connexion with the Wesleyan Methodist Society, of which he had for some time been a member, though he had arrived at the conviction that it was his duty to profess his faith in the Lord Jesus by baptism, and that it was unwarrantable to substitute either sprinkling or pouring for the immersion originally commanded and practised in apostolic times.

**HILFENTON.**—On Lord's-day morning, August 6, a great crowd assembled on the banks and bridge of the Avon and Kennett Canal, to witness the immersion of five believers. Brother Blake, of Broughton Gifford, addressed the spectators, and brother Pearce, the pastor, baptized them. All behaved with great propriety and decorum. Our services in the chapel afterwards were crowded, and we trust our Divine Lord was in the midst of us, sanctioning and blessing his own word and ordinances. These were added to the church.

**HOLYWELL.**—On the first Lord's day in September, fourteen were baptized on a profession of their faith in Jesus, by Mr. Edwards, in the presence of a large and very attentive audience. Six of the baptized were from the town, and eight were from Bagllet, a branch about two miles distant. There are many more waiting thus to put on Christ in both places. It is greatly to be regretted that there is no chapel belonging to the denomination in the latter place. The place of worship in which we now meet is the old Wesleyan chapel, for which we pay dearly, though by far too small to contain the congregation resorting thither on sabbath evenings. The place contains from 4000 to 7000 inhabitants at least, lying on the Chester and Holyhead line, with a station. A few hundred pounds laid out in the erection of a chapel in such a neighbourhood would not be a bad move. Will the honourable committee of the Building Fund respond? Or will some honourable man or honourable woman who has plenty of money, bless the present and future generations by the erection of a house for God, with all its apparatus of benevolence? Could money be better used? Alas! millions for railroads—mites for chapels.

**ARLINGTON.**—On Wednesday evening, September 12th, seven persons were baptized; five of whom belonged to the neighbouring Independent church of Chedworth. One of these was an elderly man, who, though for many years a member of the church, had never before attended to the ordinance of believers' baptism. Mr. Hall, of Arlington, conducted the commencing part of the service and baptized, after which the hymn—

"In all my Lord's appointed ways,"

was given out at the water side by Mr. Stratford, the pastor of the flock at Chedworth, who subsequently went into the pulpit and delivered an address on the privileges and duties of church members, —rejoicing that there was "A rock above the water, upon which both he and his baptist brethren could together stand."

**CASTLE COMB.**—Mr. Blake of Broughton Gifford, Wilts, says:—"On Sep. 2, I baptized three at this place, who promise usefulness in the service of Christ. One was a respectable aged female, who had long loved Jesus; but who, like many others, had hesitated to tread in his steps down into the water. The day of her baptism, she has since said, was the happiest of her life—not even on her wedding-day was she so happy."

**WETHERDEN, Suffolk.**—Two believers were immersed by Mr. Abbott, June 4, before an orderly and attentive company of spectators. We hope the good cause is reviving here.

**ILMINSTER, Somerset.**—On the evening of Lord's-day, Aug. 26, two believers in the Lord Jesus were buried with him in baptism in the river at Donyatt, two miles from the town of Ilminster. It was a fine evening, which induced many to walk from the town, who, with nearly the whole of the villagers, amounted to upwards of five hundred. The service which preceded the ordinance excited some interest, for our pastor spoke at length of the secession of Baptist Noel from the State-Church, and his immersion. On the following Lord's-day, the clergyman of the village attempted a refutation of these scriptural transactions. May our Lord follow the administration of his own ordinance with his blessing! We expect the scenes of this day will soon be repeated, as we have some earnest inquirers.

J. J.

**BARNSELY.**—At the new chapel, three persons were baptized by Mr. E. L. Forster, of Stoney Stratford, on Lord's-day, Sep. 10, before a large, very orderly, and attentive congregation. This being the first public baptism in Barnsley it excited much interest, and we hope much good was done. There are many others who are waiting thus to put on the Lord Jesus Christ. The friends who have begun this cause deserve the encouragement of all who are interested in the spread of gospel principles. Their prospects of success are of the most pleasing character.

**STONEHOUSE, Devon.**—On Wednesday evening, August 20, our pastor, Mr. John Webster, baptized four believers upon their profession of faith in the Lord Jesus Christ. The first a Sunday-school teacher, the second a child of many prayers, whose parents died in the faith, the third wife of a colour serjeant in the Royal Marines, and the fourth a member of the State church, convinced of the true baptism by reading the New Testament. Let our watchword always be "To the Word and the Testimony."

**SUNNYSIDE, Lancashire.**—The ordinance of baptism was administered by Mr. A. Nichols, Aug. 1. The candidate was his only son, a youth of seventeen, who was received into the church. It is pleasing to add that his household have all given themselves to God, and to his people according to his word, and were all on this day with the church in the breaking of bread and in prayers.—Aug. 19, a female was baptized by Mr. Nichols in the presence of many witnesses, who was also received.

**GOLOAR, Yorkshire.**—A man and his wife, heirs, we hope, of the grace of life in Christ Jesus, were baptized on Lord's-day, Sep. 10th. They had been Primitives many years, but were now added to our number.

**DISS, Norfolk.**—On Lord's-day, Sep. 2, Mr. Lewis preached from, "Prove all things: hold fast that which is good," when, referring to the pædobaptist argument derived from apostolic household baptisms, he undertook to prove that infants were neither included in, nor baptized with, the households immersed by the apostles; but that the baptism of believers by immersion is the only scriptural apostolic baptism, and therefore christians are required theoretically and practically to act on the divine injunction, and "hold fast that which is good." After which, three disciples of the Lord Jesus were immersed in the name of the Father, and of the Son, and of the Holy Ghost.

**WHITTONURCH, Hants.**—We baptized eight believers, on a profession of their faith in the Redeemer [no date]. This was a service of more than ordinary interest. The female formerly alluded to was baptized, notwithstanding her husband's opposition, and the "cunning craftiness" of our clerical opponent. Most of the others were young persons. Three were children of three of our deacons—one from each family. C. S.

**DEVONSHIRE.**—At *Germanstweek*, Mr. Davy baptized one believer, Sep. 2, who had been a member with the Bible Christians. The service was in the open air, and many were present.—At *Liston*, another station supplied by Mr. D., seven have lately been baptized. Some years ago Mr. D. baptized an aged female of fourscore—she is yet alive and well, having entered on her 94th year. J. K.

**HIGGATE.**—Three young persons were buried with Christ by baptism, Sep. 2; two of whom had made previous professions of religion among the Wesleyans, and the other among the Primitive Methodists.—Also, on the 3rd of June last, one young person was baptized, whose mistress felt such satisfaction and esteem for her character, that she desired to be united to the same church on the same day as her servant. May the light continue to shine clearly, that God may be glorified.

S. S. H.

**LONDON, Henrietta Street, Brunswick Square.**—On Lord's-day evening, Sep. 9th, Mr. T. D. Reynolds baptized four candidates, in the presence of many spectators. Three of them were Wesleyans.

**Mount Zion, Marylebone.**—Dr. Teodor, late an Archdeacon in the Romish Church, and five others, were baptized by Mr Foreman, on Lord's-day evening, August 20th.

R. B.

**WOODFORD, Cheshire.**—Mr. Barber baptized one believer, in the brook at this village, August 26th. Many were present to witness the ordinance, and listen to a discourse on the subject. J. O.

**WILLENHALL.**—Mr. Jones baptized four persons, Aug. 19, on which occasion the chapel, which at ordinary times is too small for the congregation, was crowded to excess, and many were obliged to return unable to gain admission. We contemplate the erection of a more commodious place of worship as soon as practicable; and preliminary thereto, an effort to clear off the debt still remaining upon the new burial-ground, was commenced by the teachers of the sabbath-school at their last quarterly meeting. The debt is about £90, towards which £24 3s. 6d. was promised; which, when the circumstances of most of them are taken into account, was a truly noble beginning.

**LUCKAT, Stoke Clunland, Cornwall.**—Mr. Kings immersed five believers Aug. 12. Two were brothers—how pleasing thus to see two of a family thus putting on Christ—may they never be separated by sin from their Lord and each other! One was a Wesleyan, another an Association Methodist. Two were from South Petherwin, where Mr. K. commenced preaching in a cottage eighteen months ago, since which time, a meeting-house has been built, a church formed, and a sabbath-school opened.

**MACDEN, Monmouthshire.**—We had an interesting service on Lord's-day, Sep. 9, when Mr. Edmonds of Caerfilley in English, and Mr. Thomas of Baselleg in Welsh, addressed the crowds of people, and Mr. Thomas, minister of the place, immersed twenty-two candidates in the river Rummy—the firstfruits of his ministry. E. C.

**SUTTON-IN-ASHFIELD, Notts, P. B.**—The ordinance of believer's baptism was administered here, after a long interval, in the months of May and July. On the former occasion two, and on the latter one, thus owned their allegiance to Christ. The services were solemn and impressive.

**NEW ROMNEY, Kent.**—A female candidate was buried with Christ in baptism, Sep. 16, by Mr. H. Bloomfield, late missionary to Jamaica, after preaching from, "If ye love me, keep my commandments."

**PINOBECK, near Spalding.**—Mr. Simons, our pastor, baptized two females, July 20th. They were received after a very faithful and affectionate address next Lord's-day. J. B.

**SAINT MELLONS, Monmouthshire.**—Mr. Evans immersed three candidates in the river Rummy, September 2, before many witnesses. E. C.

**COVENTRY, Cow Lane.**—On Lord's-day, Sep. 2, Mr. Watts baptized four candidates, one being a scholar and two teachers in our sabbath-school. H. T.

## BAPTISM FACTS AND ANECDOTES.

**TESTIMONY OF A TRAVELLER.**—The Hon. Robert Curzon in his "Visits to Monasteries in the Levant," says:—"The altar on such a chapel as this, (belonging to the white monastery—a very ancient structure in Egypt) was probably of gold, set full of gems; or if it was the baptistry, as I suppose, it most likely contained a bath, of the most precious jasper, or of some of the more rare kinds of marble, for the immersion of the converted heathen, whose entrance into the church was not permitted until they had been purified with the waters of baptism in a building without the door of the house of God; an appropriate custom, which was not broken in upon for ages; and even then the infant was only brought just inside the door, where the font was placed on the left hand of the entrance; a judicious practice, which is completely set at nought in England, where the squalling imp often distracts the attention of the congregation, and is finally sprinkled, instead of being immersed; the whole ceremony having been so much altered and pared down from its original symbolic form, that were a christian of the early ages to return upon the earth, he would be unable to recognize its meaning."

"**LUCIFER**" PRESENTED FOR BAPTISM.—"Awful," our reader exclaims; let him not be alarmed, but read the following extract from the *Patriot*, and the matter will then be explained. It is not our fault if men place themselves in awkward positions.—"*State of Religion in France.*—A correspondent sends us the following extract from a private letter just received from an intelligent and well-informed friend in Paris:—"Society seems to be divided, so far as religion is concerned, into three parties—the grossly ignorant and superstitious catholics; the

well-educated hypocrites, who speculate on, and flatter the degrading prejudices of the former class; and, lastly, the *soi disant* philosophers, who openly scoff at everything sacred; though even they sometimes stoop to flatter the dupes of priestcraft for their own paltry ends, such as by calling in the aid of the clergy on certain public occasions. Of this an instance may be given—on the opening of a certain railway recently, the bishop of——baptized the iron monsters! but he was suddenly almost petrified at discovering, on one of his neophytes the name of *Lucifer*! He flatly refused to proceed, as far as that engine was concerned! But of this enough."

**A NEW MOVE IN THE RIGHT DIRECTION.**—A friend informs us that recently a paragraph of about a quarter of a column in length, on the *Origin, Antiquity, and Claims of the Baptists*, has been inserted in several northern newspapers, but whether as an advertisement or gratuitously we are not told. In either case we think the movement a good one, since thousands may thus learn something which they knew not before probably, of a sect everywhere spoken against, but now acknowledged as the most scriptural and consistent supporters of spiritual christianity.

**A MILITARY THEOLOGIAN.**—On one of my voyages home from America, an officer of rank in the British army lamented that the governor of one of our colonies had lately appointed as attorney-general one who was an Atheist. I told him I knew the lawyer in question to be a zealous Baptist. "Yes," he replied, "Baptist, Atheist, or something of that sort."—*Lyell*.

**BAPTISMAL QUERN.**—Was the Eunuch, baptized by Philip, a Gentile or a Jew?

## RELIGIOUS TRACTS.

**ACTIVITY AND PERSEVERANCE.**—It is well to move, but it is better to keep moving. A christian should never think of sitting down and doing no more for his Master. As long as he lives, he should live to Him. And he should always do that which he finds nearest at hand to do—every man should, in his own sphere and in his own station. We know a domestic servant in London, who has done much at his own expense in distributing tracts on the gospel and on christian baptism. Out of his limited income we dare venture to affirm that he, every year, spends

more money in this way than many rich christian gentlemen or ladies. In a note the other day he says:—"You know that I have been a tract distributor for several years, and have spent about ten pounds in tracts. Tell your young readers this, and that I am only a servant man."

## APPLICATIONS FOR GRANTS.

**BENKSHIRE.**—Your invitation to applicants encourages me to apply for a grant for distribution in these parts, where myself and a few other baptists have much to endure from those "successors of the



apostles" as they are foolishly called. Our chapel at this place was once well filled with attentive hearers, but the church party has built a fine new "chureh," and have used all the powerful influence they possess to draw the people away from the "schism shop," as they contemptuously call our little sanctuary; and they have succeeded with some whom they have tempted with their "loaves and fishes." Some of us, however, are resolved to do what we can to convince the people that religion does not consist in merely outward forms and ceremonies, and to lead them to real concern for their spiritual welfare, and to Jesus Christ as their only Saviour, and we hope you will help us. I could tell you of some of the shabby tricks which the clergyman has played off, but I forbear. His ignorance of Bible truth is painful. In conversation with a friend of mine who had remarked that he was willing to wait till death, and then he should be as happy as any in that blessed place, he replied, "Indeed, do you think so? Why dont you read in the Bible of archangels and angels, and dont you know that the rich will be archangels, and the poor angels?" And this man is a staunch puseyite, a believer in that deceitful doctrine—baptismal regeneration; indeed, he says there is no other! If he means there is no other in the Prayer Book, I suppose he is right; for it seems to be the only regeneration mentioned there. Holding these views, he believes in, and talks about, the loss of baby's souls if unsprinkled, and urges all to bring them "to be done," as soon as may be after birth. Alas for our English villages, when these are her teachers! We have had open-air preaching this summer, and we mean to persevere. Though persecuted, we are not cast down. We circulate about 100 of your periodicals monthly, and we pray God to bless all your efforts to spread the knowledge of the gospel in the land.

**HAMPSHIRE.**—We are about to erect a place of worship. A gentleman has given us a piece of land and promised £5, and we, though poor and few, have done what we could. We are now quite full in the room we occupy, and some are sometimes obliged to stand outside. If we could have sacrificed our principles as baptists we might perhaps have done better, but we dare not. Our pædobaptist neighbours say they do not like so much water, and other ridiculous things. We wish to enlighten them and others, and shall be glad to receive a parcel of tracts. If you could enclose a few back numbers of the *Reporter* they would be acceptable, as I have lent my copies till they are nearly worn out, they are read with such interest by persons of all denominations.

**LINCOLNSHIRE.**—Our church is small and poor, and for this last eighteen years we have been supplied by an Independent minister, and so the subject of baptism has been neglected. Our village is composed of farmers and labourers, with not much time or inclination to read. You will judge, therefore, what is most suitable. We have a good chapel, burial-ground, and chapel-house, and a large school-room, quite free of debt; and the seat rents may be about £10 per year, which come to the minister, besides the house free. We want a gentleman preacher to settle with us; and as we have a good school-house, it might be a good opening for a zealous preacher, not quite dependant on his labour for support. Do you know such a man? Your attention to our interest would much oblige.

**WALES.**—I am sorry to say that in this town we are not so active as we should be. I am sure the Church-folks, just now, seem to be more wide awake than we are. Do send us some tracts that will rouse, and stir us up—some on the Church-and-State question.

**YORKSHIRE.**—Would you please to favour me with a few tracts for this neighbourhood? A few on baptism, the necessity of religious decision, the evils of sabbath desecration, and the pleasures of youthful piety, would be very thankfully received, and I hope attended with God's blessing. We have a large and sinful population.

*Another.*—We stand greatly in need of a few tracts. It would much oblige our friends, if you would favour us with a grant. It would best serve our purpose at present, if you would supply us with a few on general religious subjects, as well as some on baptism.

**MONMOUTHSHIRE.**—As we are now surrounded by a number of *navvies* at work on the new railway which passes by this village, we hope you will forward us a good supply of tracts for distribution amongst them. We are a poor people, and cannot afford to buy.

DONATIONS have been forwarded to—

	Handbills.	4-pago.
Wednesbury .....	500	.. 25
Easky, Ireland .....	500	.. 25
Toddington .....	500	.. 25
London, King's Cross ...	500	.. 25
Magor .....	500	.. 25
Carlton-le-Moreland ...	500	.. 25
Saling Grove, Essex ...	500	.. 25
Borobridge, Yorkshire .	500	.. 25
Oreop .....	500	.. 25
Chepstow .....	500	.. 25

## SABBATH SCHOOLS AND EDUCATION.

**GLOUCESTER.**—The usual Annual Festival of the Gloucester Sunday-school Union, in commemoration of Robert Raikes, the founder of these invaluable institutions, was held on Wednesday, in the Countess of Huntingdon's chapel, St. Mary's square, in this city, when upwards of 200 teachers and friends of Sunday-schools sat down to tea. The chair having been taken by the Rev. Joseph Hyatt, the secretary presented the Report of the Union, which gave an encouraging account of the attendance of children, and of the order and progress observed during the past year, notwithstanding much difficulty and opposition which, in some localities, had been experienced in consequence of Church rivalry and persecution. Several ministers and gentlemen addressed the meeting.

**THE FIRST FOUNDER OF RAGGED SCHOOLS.**—Pestalozzi may be termed the first founder of the Ragged Schools. At the age of twenty-two, when he had purchased a little estate at Newhoff, in Switzerland, and determined to lead a simple country life, he became aware of the wretchedness and ignorance of the peasantry. Assisted by his wife, he began to collect poor children, and even beggar children, into his house and instruct them. His efforts were treated by his neighbours and the world with ridicule, and pronounced to be actual folly and insanity. His plans, however, succeeded, and have spread over the civilized world.

**LECTURES TO THE YOUNG.**—We commend to ministers and teachers for their consideration and adoption the course mentioned in a note from S. B., who says:—“On Tuesday evening, Aug. 7, a lecture on geography was delivered by Mr. Larwill, minister, in the baptist chapel, Bogbrook, to an interesting company of young people and others, illustrated by two large maps, coloured, to represent the different religions in the world.”

**ANNIVERSARIES.**—We assure our esteemed friends who have sent reports, that we are pained in being compelled to say that we cannot possibly find space for them. Only now and then can we insert an extraordinary case or two. Ordinary cases, they must be aware, can only be interesting in one locality—we want, always, matters of general interest and benefit. We hope these explanations will be kindly accepted by our friends in various parts of the country who have forwarded reports. From those just received, however, we extract two facts of village schools which we would not let slip—one school which had sunk down to ten scholars and one teacher, has, by perseverance, been increased just ten-fold—another has had a considerable increase through the unfair opposition of the church party stirring up the teachers to increased activity. Let these instances excite teachers everywhere, especially in villages, to persevere, nothing daunted by difficulties or opposition.

## INTELLIGENCE.

## BAPTIST.

**STEPNEY COLLEGE, LONDON.**—Among the Collegiate Institutions pertaining to Dissenters, and supported by them, that at Stepney for the education of ministers in the Baptist Connexion, has, for many years, stood very high. A considerable portion of its students have honourably distinguished themselves in the examinations at the London University since the establishment of that learned body; and not a few of the baptist ministers and missionaries, deservedly held in high honour, were educated at the College, under former Presidents, the Rev. Drs. Newman and Mureh; and the estimable Rev. Solomon Young. The thirty-ninth session of the College commenced under the Presidency of the Rev. Joseph Angus, M.A., when the opening services were held in the College Chapel on Wednesday, Sept. 12, G. T. Kemp, Esq.,

in the chair. The Report for the year was read by the Rev. Dr. Hoby, and resolutions were moved and seconded by the Rev. J. T. Wigner, J. M. Hare, Esq., N. Easty, Esq., W. H. Watson, Esq., the Rev. S. Green, the Rev. J. H. Hinton, W. Fraser, and the Rev. J. B. Burt. The Rev. Joshua Russell and W. B. Gurney, Esq., also took part in the proceedings. The presence of the last-named friend and former Treasurer was peculiarly gratifying. The acceptance of the Resident Tutorship, by the Rev. J. Angus, A.M., who briefly expressed his views on the subject of collegiate training for the ministry, was the subject of general congratulation. About one hundred and fifty friends took tea in the College, and in the evening the Rev. John Leechman, M.A., delivered a most appropriate address to the students. Messrs. Hinton, Parker, from the state of Massachusetts, and Russell, engaged in devotional exercises. The

session begins with twenty-one students, one half of whom were spoken of as *fresh men*. The names of several new subscribers were announced at the close of the meeting; and we were gratified at the extent to which young men, members of the churches with which this College is more especially connected, set the example of replenishing the funds of the Institution by their own subscriptions. Several friends, whose presence had been expected, (including S. M. Peto, Esq., M.P., the Hon. and Rev. B. W. Noel, the Rev. Dr. Cox, and the Rev. W. Brock,) were prevented by various circumstances from attending the service. We gathered from the Report, that the outlay for the year has been somewhere about £200 beyond the income. Surely, the anniversary of such an Institution should be held at a time when more baptist ministers and friends from the provinces are present in London, so that they might attend it, and feel that the College is emphatically their own to support, furnishing in return, under God, the gifted, well-educated, and devoted men, who are to take the oversight of the churches in the Lord. *Patriot.*

**THE ENGLISH BAPTISTS AND OPEN COMMUNION.**—We do not wish to make any further remarks on the paper inserted in our July number, page 278, except to say, that we have reasons for believing that that document was not signed, by the parties whose names are attached, officially; but that the addition of the offices they held was made in America. It appears, however, rather singular that every *name* should have afforded an opportunity of appending an *office*!

**OFFICIAL APPOINTMENTS.**—Mr. F. Trestail and Mr. E. B. Underhill, as joint Secretaries of the Baptist Missionary Society, and Mr. W. P. Williams, late of Shrewsbury, as Secretary of the Irish Mission on probation for six months.

**LEWISIC, Turret Green.**—At a meeting of friends connected with this church, of which the Rev. Isaac Lord is pastor, held August 23, the question as to the propriety of enlarging the chapel by the erection of three spacious galleries, was entered upon, such a step having been deemed indispensable from the great success which, under the Divine blessing, has attended the pastor's efforts. After tea, the chair was taken by the minister, and a statement having been made by one of the friends of the probable expense, somewhat over £400, a subscription was commenced, and in the space of one hour amounted to the noble sum of £320, the pastor himself contributing £50; many friends promising to increase their subscriptions, should the enlargement of the sabbath-school, as proposed, also take place.

**THE HON. AND REV. BAPTIST NOEL.**—The negotiations for the occupation, by Mr. Noel, of Mr. Mortimer's Chapel, Gray's Inn Road, have been, we understand, brought to an unsuccessful termination, owing to legal difficulties. It appears that the chapel is the property of Mr. Davenport, w. o. under a Commission of Lunacy, was declared, some years ago, incompetent to manage his own affairs. Now, as Mr. Davenport is an Episcopalian, the Court of Chancery will not sanction the transfer of the chapel to a dissenter, on the ground, that, if Mr. Davenport were *compos mentis*, he would probably object to such transfer, the Court feeling bound not to do any act of which Mr. Davenport, in his right mind, might disapprove. It is now, we believe, very probable, that Mr. Noel will hereafter become the pastor of Mr. Harrington Evans's church, John-street, Bedford-row. *Patriot.*

**THE HON. AND REV. B. NOEL.**—The congregation, or Church, belonging to Mr. Evans's chapel in John-street, met on Wednesday last, and gave a "unanimous call," or invitation, to Mr. Baptist Noel to become co-pastor. Mr. Mortimer, we understand, announced yesterday, that his chapel would not cease to belong to the Church of England, but that on the close of his ministry, next Sunday, it would pass into the hands of a most desirable successor—a clergyman who, he trusted, would be found a better pastor than his health had permitted him to be. For Mr. Noel, if he must needs become a Baptist, Mr. Evans's pulpit is the most fit and natural place. That this is the ultimate settlement of clergymen who quit the Church, that the baptist community, rather than the Independent or Presbyterian, generally, receives such seceders, must have been often remarked by our readers. *Record.*

**SHEFFIELD, Tyre-street, General Baptists.**—This place of worship, which had been closed a few weeks for repairs, painting, and cleansing, was re opened, Aug. 26, with sermons by Messrs. Felvus (Wesleyan), and Landells and Smith (Independents.) Next evening a tea meeting was held, Mr. Barras, from Leicester College, who was supplying the pulpit, presided, and a happy evening was enjoyed. The whole expence of the improvements, which have much improved the appearance and comfort of the place, was cleared off. *T. B.*

**BEDFORD.**—A correspondent informs us of certain things doing at "Bunyan Chapel," which he conceives to be infringements—the erection of the new chapel without a baptistry, and the appointment of two Independent ministers in succession. He also mentions a custom of having an annual sprinkling of children; and further states that very few baptist periodicals are read in Bedford.

Ross.—After extensive repairs and improvements our place of worship was reopened with sermons by Mr. Haycroft of Bristol, and Mr. Panny of Coleford, Sept. 19. Many friends and ministers from adjacent towns and villages were present. Dinner and tea were provided. Nearly twenty pounds were collected. Mr. Cooper has recently settled amongst us. We look to the Head of the Church to bless us. S.

GLAMORGANSHIRE.—At our quarterly meeting at Cwmavon, Aug. 2, we had open-air services, when the proprietor of the works, himself a churchman, ordered the greater part of them to be stopped during the morning and afternoon services, which were attended by great numbers; and so some churchmen you see can be generous—let this be told to his honour. T. W.

NONWICH, *St. Mary's*.—Mr. Geo. Gould was recognized as pastor of the baptist church meeting in this ancient place of worship, on Tuesday, Sep. 18, when several ministers of various denominations took part in conducting the services, which were auspicious of future peace and prosperity to both pastor and people.

LEEDS.—A bazaar, for the sale of useful and ornamental articles of needle-work, has been held in the Stook Exchange Hall, in Leeds, the object being to raise funds in aid of the erection of a new baptist chapel in Leeds, for the congregation under the care of the Rev. Robert Brewer. The proceeds amounted to about £100.

LIMPLY STONE.—After a treat to our school children, and a tea party of teachers, members, and friends, Aug. 27, Mr. Huntley, who has been our pastor twenty-five years, was presented with a handsome copy of Bagster's Comprehensive Bible.

A NEW WORK ON BAPTISM, it is said, may be expected ere long from the pen of Mr. Noel. If so, we venture to predict that a leading feature of it will be—voluntary profession.

REMOVALS.—Mr. T. Yates of Ashby-de-la-Zouch, to Hugglescote—Mr. Cooper, late of Loughborough, to Ross, Herefordshire—Mr. Perkins, formerly Independent minister at Cranbrook, Kent, to Battle, Sussex.

### MISSIONARY.

SIAM.—The *Siamese Almanack*, for 1848, is a small pamphlet, published at Bangkok, by the American missionaries stationed in Siam, and contains, besides the information proper to an almanack, and printed in Siamese, many interesting items of intelligence in English. The Siamese appear to be distinguished, like most of the Indo-Chinese nations, by a remarkable portion of energy, and great mechanical ability.

They appear, moreover, to be almost entirely free from the narrow jealousy of foreigners peculiar to semi-civilized nations, and are quite willing to receive instruction from any one competent to afford it, more especially in iron work, in which they appear to take an unusually strong interest. Two machine-shops have been erected in Bangkok, one under the auspices of Prince Monfanoi, uncle of the reigning monarch, and another by Naimot, the son of a Siamese noble. It was from the workshop of the former that the little steamer was turned out, which we mentioned about six months ago, and which is represented as doing no small credit to the skill and industry of the Prince, although, from the want of suitable materials for a boiler, but a slight rate of speed has been attained. It is a sign of improvement where an eastern prince abandons his harem and his divan to work with his own hands at the construction of machinery, never before seen in his own country, and we accept it as a sign, that even the indolence of the east may be quickened into activity by the science and learning of the west. In regard to the efforts which have been made by the missionaries, Messrs. Chandler, Jones, Hemenway, Mattoon, and House, in the more immediate objects of their pursuit, they cannot be too highly spoken of. They have exerted themselves in the cause with a zeal worthy of their country, and even those most opposed to missionary efforts will hardly refuse them the credit of untiring energy and patient perseverance. In spite of constant sickness, and frequent removals, they have, since 1835, converted to the truths of christianity forty-eight Chinese, and twenty-five Siamese, a number which, though small in itself, is an earnest that some impression has been made upon native prejudices. They have voluntarily expatriated themselves to one of the hottest countries of the globe, to which they are bound by no earthly tie; they have braved a pestilential climate and habitual disease, to carry on their labour of love, and they have been on the whole successful, if not in positive results, at least in laying a broad foundation for future effort. They have conquered one of the most difficult of eastern languages, have conciliated the favour of the rulers of the country, and obtained full permission to travel where they will, and preach whatever they may choose, a permission of which they are hastening to avail themselves, although the task is rendered none the more easy by the intangible nature of the theism they are endeavouring to replace by a purer and more enlightened faith.—*Friend of India*.

FREE-WILL BAPTIST MISSION.—*Departure*.—Aug. 8, Bro. R. Cooley and wife sailed

from Boston for Calcutta, in the ship *Argo*. Their destination is Jellassore, which is about 140 miles from Calcutta. Though they had waited some two months for a passage, they were obliged to sail on short notice, so that scarcely any time was allowed to inform their friends of the day of their departure. By going in the *Argo*, our missionaries could go out with Rev. Mr. Porter and wife, of the Presbyterian Board, also with two native females who were about to return from a two years' residence in this country to their own land. As it was not known when they would have another opportunity to go out in company with other missionaries, it was thought best for them to delay no longer, though it was unpleasant for them to leave in such haste. At 10 o'clock the ship hauled off a few rods from the wharf, where she remained half an hour, when a steamboat came along-side and towed her out of the harbor. The missionaries appeared composed and cheerful, and calmly gave the parting hand to the few friends who "accompanied" them "to the ship." These friends gazed at the retiring missionaries, interchanging tokens of recognition with them, till their forms were lost in the distance. Many noble ships and smaller vessels lay along the wharves for more than a mile, while many more were afloat in the harbor, some going out to sea and others coming into port. Steam ferry boats well filled with people were passing and re-passing at short intervals, and on the water and on the land men were eagerly engaged in their various pursuits of pleasure or business. Among the large numbers thus engaged, and wholly unknown to most of them, were two men and their wives who were leaving their homes, friends, and country, to carry the news of salvation to the multitudes perishing in heathen lands. How benevolent, how heroic their conduct! Though unknown to most around them, and though not honored of the world, when men shall be rewarded according to their deeds, as God views them, these poor missionaries shall have infinitely more than a worldly hero's renown—ininitely more than a worldly monarch's honour.

*Morning Star.*

**AMERICAN BAPTIST MISSIONS.**—The "Macedonian" for July contains news from the mission stations among the Karens of unusual interest. At a recent Meeting of thirty-five native preachers, they voted to look hereafter to the native churches themselves for their support,—doing it as a matter of christian self-denial, that the board might spend the more on other fields of labor. Mr. Abbott communicates this intelligence, Mr. Binney gives interesting particulars of the progress of the work around Maulmain, and Mr. Ingalls writes joyously from Arracan.

## RELIGIOUS.

THE WESLEYAN CONFERENCE OF 1840 is sharing with Bishop Philpotts the indignation of the religious public, and we think justly; for of more ungentlemanly, unenglish, and unchristian proceedings, on the part of a body of evangelical christians against their own brethren, we never heard. Even the *Times* newspaper, not too nice as every one knows, feels compelled to protest in the strongest terms against this flagrant violation of common decency. The most offensive thing in our nostrils arising from this nauseous affair is, that such a young man as that Osborne could have been permitted to insult with bippant impertinence such venerable men as Everett and Burdall. Really things must have come to a strange pass among the Wesleyans! 'Tis enough to make their venerable Founder rise from his grave and push the intruders from their stools. We have not noticed on former occasions certain proceedings which in our opinion savoured of popish practise in the Wesleyan Conference; for we thought if the people loved to have it so, they might do as they pleased, it was no concern of ours. But this is; for it is alike such a disgrace to our country and our Protestantism, that if any evangelical journal holds its peace the very stones might cry out.

**SECESSIONS FROM THE CHURCH.**—The *Cambridge Chronicle* says:—"We lament to state that an effort is now being made—indeed it has, to a certain extent, proved successful—to draw off from the Established Church of England a large number of the Evangelical clergy, in order that they may adopt "independent" principles, under the leadership of a member of a noble house, whose secession has during the last few months excited some attention. The names of several amiable and most excellent men have been handed to us as having intimated their intention of joining the new movement, and many others, it is said, are "halting between two opinions." The secession may be great, but we have no fear that the numbers who desert their first love will equal those who went out some years ago from the Kirk of Scotland to form the Free Church. This, however, is confidently stated will be the case, by those who profess to be behind the scenes. Time alone will show."

**NEW CHURCHES.**—The Twenty-ninth Annual Report of Her Majesty's Commissioners for Building New Churches was published on Saturday. The last Report stated, that 420 churches had been completed, in which accommodation had been provided for 404,008 persons, including 207,707 free seats, appropriated to the use of the poor. The Commissioners have now to report,

that 20 churches have, by the aid of grants from the funds placed at their disposal, been completed in various places throughout England, in which accommodation has been provided for 19,205 persons, including 13,300 seats for the use of the poor. Thus, in the whole 440 churches have now been completed, and provision therein made for 483,273 persons, including 281,070 free seats for the poor. Twenty-one new churches are now in course of erection, and plans for the building of twenty-two more have been approved. The remainder of the report refers to matters of local detail.

DR. COLLYER.—This venerable minister entered on the 50th year of his ministry at Hanover Chapel, Peckham, on Lord's day, Sept. 23, when he preached on the occasion.

#### GENERAL.

ABROAD.—The Hungarians may be said to be subdued, though one strong fortress, Comorn, holds out. Nothing certain is known of Kossuth and other leading men, who fled into Turkey.—The Russian Emperor was so elated with joy at the success of his armies, and anon, so frantic with grief for the death of the Grand Duke Michael, that fears were entertained that he would go mad. And this is the state of the most powerful and ambitious man on earth!—The Pope has not returned to Rome yet.

THE ECCLESIASTIC REVIEW.—We regret to hear that this monthly is in the market for sale, its editor, Dr. Price, being compelled by indisposition to resign. We are, we confess, a little selfish in expressing our regret, for we shall lose our monthly intellectual treat.

OSCAR, King of Sweden, has turned teetotaler, and is sending teetotal missionaries throughout his country to detail the blessings of temperance.

THE PRINCE OF WALES, the Queen's eldest boy, has been made Earl of Dublin!

THE NEW COIN.—A new silver coin has lately been issued, called by the foreign (Italian) name of florin, and valued at two shillings. It is remarkable, that the inscription round the Queen's head is merely "Victoria Regina," and that the words "Dei gratia, Fidei Defensor." have been omitted.

CHURCH-RATES AT SOUTHAMPTON.—It would seem that church-rates are nearly doomed in this town. At two different polls recently taken in the parish of St. Lawrence, they were refused; and in the large parish of St. Mary, a motion for voluntary contributions, was carried by a majority of 33 to 15.

EPIDEMIC DISEASES are those which occasionally prevail more or less generally in a community. Hence the cholera is properly called an epidemic. Endemic diseases are those which are prevalent in particular districts, as for example, the ague in Lincolnshire. Contagious diseases require contact or touch for their communication; and Infectious diseases are those which are communicable in any manner from one person to another.

CHOLERA.—The latest reports we have heard before going to press are more favourable within the United Kingdom. In the United States, too, the disease is said to be abating. One beneficial means adopted in London was, a regular system of visiting from house to house, by a staff of medical men. Out of 7,810 cases visited, only twenty-five passed into actual cholera.

A BALLOON EXPLOIT.—M. Arban, ascended from Marseilles at half past six on the evening of Sep. 2, and passing over the entire region of the Alps at midnight, settled safely near Turin, in Italy, at half past two next morning—about 400 miles in eight hours!

BURIAL GROUNDS.—At length many of those nests for breeding pestilence—the London burial-grounds, have been ordered to be closed.

#### MARRIAGES.

Aug. 8, at Tnithill Stairs baptist chapel, Newcastle-upon-Tyne, by Mr. Pottonger, Mr. William Cotton Hudson, to Ellen, daughter of Mr. Michael Atkinson.

Aug. 22, at High Street chapel, Huddersfield, by Mr. G. Bradshaw, Mr. J. Lawton, baptist minister, Wymeswold, to Miss Mary Dysou, of Armitage, Huddersfield.

Sep. 4, at Latimer Chapel, Mile End Road, by Mr. John Hall, Dr. Thomas Boaz, of Calcutta, to Eliza, youngest daughter of Hugh Smart, Esq., of Tain, Rosshire.

Sep. 7, at the baptist chapel, Rugby, by Mr. H. Angus, Mr. James Wilson, of Lutterworth, to Miss H. S. Becknell.

Sep. 13, at the baptist chapel, Broadstreet, Nottingham, by Mr. Goadby, of Loughborough, Mr. W. Marshall, of Loughborough, to Miss Ann Baldwin, of Nottingham.

Sep. 20, at the baptist chapel, Barton-in-the-Beans, Leicestershire, by Mr. Derry, Mr. Richard Fox, of Ingersby Lodge, to Catherine, youngest daughter of Mr. Thos. Kirkman, of Darlestone, and sister of Mrs. Stubbins, missionary in Orissa.

Sep. 20, at the old baptist meeting-house, Hanslope, Bucks, by Mr. Mountford, Mr. Thomas Clarke, of Tring, to Miss Sarah Ann Hartwell, Northamptonshire.

## DEATHS.

June 18, Mr. T. Davies, of Great Cross, Montgomeryshire, aged 37, a member and deacon of the baptist church, Newchapel.

Aug. 1, of the prevailing epidemic, after a few hours prostration, in his 80th year, Mr. W. R. Davies, baptist minister, Dowlais, near Merthyr Tydvil.

Aug. 2, at Louth, Mr. Ward, aged 69, and on the 18th, Mrs. Ward, aged 68. Both were worthy members of the General Baptist church. Mrs. W. was baptized in 1803, by the late Mr. Robert Smith, of Nottingham.

Aug. 7, at Buffalo, United States, of bilious fever, Mary Ann, wife of Mr. T. A. Rogers, eldest son of the late Mr. T. Rogers, of Fleet, leaving a sorrowing husband and four infant children, strangers in a strange land, where they had only arrived a few weeks, intending to find a "settled home." She died in faith, leaving a good hope that she has safely reached her "heavenly home."

Aug. 13, Mr. Mark Moore, Southwark, a deacon of the baptist church, New Park Street. Mr. M. had been unwell, but an attack of cholera removed him from earthly to heavenly scenes.

Aug. 17, Mr. John Barker, forty-seven years pastor of the baptist church at Towcester.

Aug. 18, in Somerset-street, Kingsdown, Bristol, in the 75th year of his age, the Rev. John King Martyn, senior bishop of the church of the "Unitas Fratrum" or Moravian brethren, in Great Britain.

Aug. 19, at Moate, Ireland, Mary Eliza, daughter of Mr. W. Thomas, baptist minister, aged 22. An affectionate daughter, and an amiable friend; and although not a member of the church, she was a believer, and died in the enjoyment of a good hope through grace.

August 21, Martha, the beloved wife of the Rev. John Jerard, senior pastor of West Orchard chapel, Coventry, after a protracted period of affliction, aged 65. Her benevolent spirit, and the exemplification of the christian temper had endeared her to all who knew her.

Aug. 22, Mrs. Davies, wife of Mr. D. Davies, baptist minister, of Clydach, near Swansea, after a short illness.

Aug. 22, aged 28, at the residence of her mother, at the Lodge Farm, Chenies, Bucks, Caroline Body. Her youthful days were devoted to her Redeemer, and in early life she became a member of the baptist church at Chenies. She was regular in her attendance on all occasions, and a zealous teacher in the sabbath-school. Resigned

to the will of God, she often expressed a desire to depart and to be with Christ, which to her, she felt confident, would be far better.

August 23, at Reading, the Rev. Mr. Bligh, aged 67 years, late baptist minister at Whitehaven.

Aug. 24, of the prevailing epidemic, Annie Louisa, eldest daughter of Mr. Samuel Green, baptist minister, Walworth, aged 15.

Aug. 26, at Brixton, Surrey, after a very short illness by the prevailing epidemic, Miss Margaret Arundel, youngest daughter of the late Mr. John Arundel, many years Secretary of the London Missionary Society.

Sep. 1, at Aberdare, Ann, the beloved wife of Mr. Thomas Price, baptist minister. She lived and died a christian.

Sep. 1, at Long Sutton, aged 51, after a very protracted and painful affliction, borne with christian resignation, and in the enjoyment of a good hope through grace, Elizabeth, the beloved wife of Mr. Kemp Sanby, a deacon of the General Baptist church, at Fleet, and eldest daughter of the late Mr. Thomas Rogers, for many years pastor of the same church. She was baptized in 1818, and died on the anniversary of her father's birth day.

Sep. 2, at Newcastle-on-Tyne, the Rev. George Sample, late pastor of the baptist church, Tuthill-stairs. [We have received a memoir of this esteemed minister, to which it is our intention to give an early insertion.]

Sep. 6, at Oxford, Mrs. John Campion, a consistent christian, and many years a member of the church under the pastoral care of Mr. Bryan.

Sep. 6, at Brahan Castle, near Dingwall, after a short illness, which terminated in congestion of the brain, the Lord Bishop of Norwich, aged 70.

Sep. 14, aged 66, Mr. James Bates, who for many years maintained unblemished the character of a christian and a devoted friend to the cause of God, in connection with the baptist church at Chenies, Bucks., for which he had for a long period most efficiently served the office of deacon.

Sept. 15, at Wareham, Dorset, John Brown, Esq., aged 69, an ardent and active christian in the cause of education and Sunday-schools.

Lately, Mr. David Naunton, pastor of the baptist church, Ystradyvodwg, South Wales. [Brief Memoirs of Mr. W. R. Davies, Mrs. D. Davies, Mr. T. Davies, and Mr. T. Price in our next.]

## BAPTIST REPORTER.

NOVEMBER, 1849.

## THE VOICE OF GOD IN HIS EXTRAORDINARY VISITATIONS.

ELIHU, the son Barachel, the Buzite, said "God speaketh once, yea twice, *yet man* perceiveth it not."

That God sometimes speaketh to man by extraordinary visitations, will be admitted by every one who is observant of the history of mankind, and especially by every believer in divine revelation.

Among these is pestilence, or the sudden seizure, prostration, and death, of human beings, in greater or lesser numbers. History mentions such occasional visitations, varying, it may be, in their general features, but alike appalling and fatal.

Cholera appears to be a new feature of pestilence. Twice within twenty years has it now started from its apparent birth-place in Hindostan, passing over Upper Asia and the whole of Europe, and visiting our shores, has crossed the Atlantic ocean and devastated the new-made cities of the western world.

Twice, now, have these islands been visited, and, with some local exceptions, but lightly. Compared with some regions, only the shadow of the destroying angel has passed over our land.

On the approach of the first visitation much alarm was excited, and this arose chiefly from our practical ignorance of the nature of the disease. Again we heard of its approach, and if there was not so much of terror

there was more of seriousness in our apprehensions.

Without attempting to enter upon a discussion respecting the physical aspects of this appalling epidemic, we would rather observe, in general terms, that there is an awful mystery in its movements, baffling all the skill of our most practised physiologists. We do not depreciate their skill, we honour it, and would encourage it by all means. But when we see this invisible agent of death leaving the styes of filth and the dens of dissipation in which it seeks its first victims, and leaping forth, as it were, from the filthy abodes in which it delights to revel, into the parlour of the citizen, the hall of the noble, and the pulpit of the preacher, and carrying away its victims thence, the wisest son of science should listen to that voice which seems to speak from the thick darkness, calling upon him and upon all men, to recognize the infinite resources which are under the control of Him in whom we live, and move, and have our being.

But, as already suggested, our duty and purpose, as religious journalists, is not so much to inquire into the physical causes, and aspects, and effects, of this visitation. Man may or may not be permitted to ascertain these. It is rather for us humbly to inquire whether any general moral



lesson is intended to be taught. And we think there is.

We are aware that we are about to pass over ground which has been trodden by bold or presumptuous feet. But we would proceed cautiously as we draw nigh to listen to the voice which, in our apprehension, speaketh to us once, yea twice, in this visitation.

Our remarks here must be confined to the inhabitants of this land. This awful voice has been heard in many lands; yea, there are few where its voice has not been heard. But what is its voice to us? For it is obviously our first duty to make this inquiry.

What is our condition before God—our moral, our spiritual condition? For three long centuries we have had his word, his sabbaths, his gospel; and yet the majority of our people are not converted to God. They do not love and serve Him whom angels adore. True, there never was more apparent, and, perhaps, never more real religion in our land than now; but ought there not to have been more ere this? Is it not our true character that we are, generally, a nation of mammon-worshippers? Are not our rich men and rich women lovers of guilty gaieties and pleasures? And are not thousands of our working classes addicted to the lowest vices—adulterers, drunkards, and sabbath-breakers? We might tremble for Britain if God were to visit us according to the sins of the majority of all classes. Undoubtedly his voice to us, as well as to other nations, in this visitation, is—“**REPENT! REPENT!**”

We have purposely used the most general terms. We would not be guilty of the consummate folly of ascribing this visitation as a judgment for particular specified cases. The visitation has been general, and the lesson it teaches is general. And yet it may be perfectly right for every nation, and every town, and every individual too, to consider what is the purport of its message to each and to all.

Here we may, with propriety, introduce the observations of one whose

opinions will always be heard with serious regard.\*

“It appears to me highly presumptuous to attempt to scan the secret purpose of the Deity, in this dispensation, by assigning it to *specific* moral causes. ‘His ways are in the great deep, and his paths past finding out.’ That it ought to be considered as a signal rebuke and chastisement, designed to bring our sins to remembrance, there can be no doubt; but to attempt to specify the particular crimes and delinquencies which have drawn down this visitation, is inconsistent with the modesty which ought to accompany all inquiries into the mysteries of Providence; and especially repugnant to the spirit which this most solemn and afflictive dispensation should inspire. At a time when every creature ought to tremble under the judgments of God, it ill becomes us to indulge in reciprocal recriminations; and when ‘the whole head is sick, and the whole heart is faint,’ it is not for the members to usurp the seat of judgment, by hurling accusations and reproaches against each other. Are there not sufficient provocations to be found in all ranks and classes, from the lowest to the highest, to justify and account for these and still greater severities? or is it necessary to look further for the vindication of the equity of the Divine proceedings than to the open impiety and profaneness, the perjury and injustice, the profanation of the sabbath and contempt of sacred things, the profligacy of the lower, and the irreligion and impurity of the higher orders, which, notwithstanding the multitude of splendid exceptions, still form the national character.”†

\* Robert Hall.

† In striking contrast with these excellent sentiments, a young curate in one of the parish churches of the very town in which Robert Hall preached the gospel, on the day appointed by the Episcopallians for a fast, imputed this visitation as a judgment on the nation for sending Jews and Dissenters to Parliament! But he was sadly beside the mark, for although Leicester had sent dissenters—a Quaker and a Baptist—not one case of cholera occurred during either this visitation or the last! Verily, this boy should have tarried at Jericho, or with his mother a little longer.

But not only has this visitation spoken in loud and solemn tones to the sons of pleasure and vice, and the men who make their money their God, but in equally distinct tones has it spoken to the professor and the possessor of religion. Many, we are told, in places where the disease has been prevalent, as at Hull and Leeds, have not only been led to reflect and pray, who perhaps never seriously reflected on their condition, or prayed to God for pardon by Jesus Christ before, but scores of nominal and real christians in all places have been led to examine themselves, and ask their own consciences what ground they had for hoping, that if suddenly seized and removed, they should meet their Lord with joy and not with shame.

Has not this voice of God spoken also to those whose duty it is to proclaim the messages of his mercy to their sinful and dying fellow-men? Has it not, as it were, called upon them to come out from the tabernacle, and enter in among the tents of the people, and stand between the living and the dead? Plainly, have not the ministers of Christ's gospel been taught by this visitation a lesson which in ordinary times they seemed

slow to learn, that it is not enough to minister in a stated place to a stated people only, but that, imitating their Divine Master, and leaving occasionally the appointed place of worship and preaching, they should go out into the chief places of concourse, and call upon the congregated masses to repent and believe the gospel. This was done nobly at Hull; but full as much necessity existed for such efforts in Hull before the cholera visited our shores; for men were then living and dying in sin. Well will it be for myriads if this voice should so speak to ministers as to make them feel that they are under a solemn and righteous responsibility at all times, as much as in them lies, to proclaim, in public places, the glorious gospel of the blessed God.

But we cannot say all we wish to say on this most important of all subjects at this time. We shall seek an early opportunity for resuming the consideration of it. We now mention it not, we trust, obtrusively or offensively, but suggestively and faithfully, and we hope it will be received with serious regard by the ministers of Jesus Christ.

## HUNGARY.

(*Concluded from page 370.*)

*Second Period, 1576-1686.*—The kings during this period were Rudolph II., Ferdinand II. and III., and Leopold I., all emperors of Germany as well as kings of Hungary. They were, without exception, educated by the Jesuits. Rudolph introduced them again into Hungary, founded schools in their behalf, and granted them estates. His reign was the period of violence. He sent two generals, one into Hungary, the other into Transylvania, each at the head of a body of soldiers, composed of Spaniards, Italians, and Germans, to destroy printing presses, to put down schools, and to banish clergymen from

their flocks. No fewer than 550 churches were forcibly taken from the Protestants during this period. Driven to despair, they at length took arms. This step they justified, apart from more general considerations, on the following special ground. The great charter of Hungarian liberty, called the Golden Bull, dates as far back as 1222. It asserts the same rights as the English Habeas Corpus, of a much later date (1679). Besides this, when the king acts against the law, it is declared competent for the nation, or a single nobleman, to oppose him to the utmost, both by word and deed. Sup-

ported by this, the Protestants, under the leadership of Borskay, a nobleman, declared war. Success attended their efforts. Having taken possession of Hungary and Transylvania, they passed through Moravia, and at length appeared before the gates of Vienna. There they dictated their own terms. Peace was concluded (1606), called the Vienna pacification, on the condition that full toleration should be granted to Protestants, and that Roman Catholics should enjoy unrestricted liberty to join the Protestant church. An evil clause, however, found its way into the treaty, and was overlooked by the too generous and unsuspecting Hungarians. It was to the effect that the various stipulations should be observed—"without prejudice to the Catholic religion." Of course the meaning which the Hungarians put upon this was, that they would attempt no measures of violent and unjust aggression against their opponents, such as had been practised against themselves. In other words, they desired, for both parties, that they should act according to the dictates of their own minds, without external compulsion. Yet shortly after, when they had returned peacefully to their homes, and their combination, which, having apparently achieved its object, was broken up, they were again robbed of their dearly purchased freedom, on the pretence that all their acts, and even petitions, were to the injury of the Romish church. This clause was, indeed, expunged by the Diet two years after; but it continued to be acted upon by the Executive, as if no such event had taken place. The Protestants were at length relieved by the famous Bethlen, prince of Transylvania, who took arms in their defence. Success again crowned the enterprise, and peace was concluded (1621), the Vienna pacification being confirmed, but without the obnoxious clause. The papists continued their old course in total disregard of the treaty. Rococzy, prince of Transylvania, successor to Bethlen,

declared war. Once more the Protestant cause was victorious, and right prevailed. With the help of the Turks he bore down all opposition, and concluded peace at Lintz, in Upper Austria. This was termed the Lintz pacification (1645). Both of these princes were eminently pious. It is said of the first, that he read the whole Bible through twenty-six times. He had it ever with him in the camp as his counsellor and guide, and no emergency, however urgent, prevented his devoting a considerable time to the daily study of it. When offered the Hungarian throne as the reward of his success, he refused to accept it lest his motives should be suspected, and the cause of God should suffer in his hands. The latter, with his officers around him, used to read and pray both morning and night. Thus, in the hour of need, God raised up able and valiant men, who feared himself, as well as wrought deliverance for his people.

The treaties of Vienna and Lintz are the great bulwarks of Hungarian Protestant freedom. Down to the present day, every king at his coronation, must swear to conform to them. But the period of Protestant suffering was not yet over, or rather was but beginning. The Turks, who had ever been a defence to the Protestant cause, were overthrown, and their power was so completely broken (1670), that they seemed quite unable to maintain a footing within the country. Instead, however, of following up the victory, the emperor granted them an amnesty for twenty years. This was done at the instigation of the Jesuits, who wished to get the hands of the Turks bound at any price, that they might exert their whole strength on their darling object, the suppression and extermination of Protestantism. Much discontent was excited in the country on account of the unequal peace. A conspiracy was formed, which, shortly after, on the death of its two-chief props, was discovered, and the ringleaders were

executed. Although, without exception, they had been all Roman Catholics, the Jesuits affected to believe that the Protestants were the guilty parties, and commenced a violent persecution (1673). A delegated court, consisting of bishops and other Papists, was appointed to inquire. They invited *all* Protestant clergymen and schoolmasters, within the country, to appear and clear themselves. The Turks, seeing through the whole procedure, forbade such as lived under their jurisdiction to attend. From other parts of Hungary there assembled 400 ministers and schoolmasters. Of course, the great majority did not obey the summons, although well aware that their non-appearance would be interpreted by their unprincipled persecutors as a proof of guilt, and might expose them to still greater evils than those which their brethren encountered who pursued the opposite course. As soon as the four hundred arrived, they were more, it is likely, to their horror and surprise, suddenly seized and put under arrest. Seven accusations were laid to their charge. They, of course, asserted their innocence with all the energy and boldness of calumniated christian men. But it was of no use; the object of the Jesuits was not to try, but to condemn them. They were declared guilty of high treason. According to the usual policy of that mercy, which first stings its victim and then professes to pity it, they were offered the choice of three things—1. Forsake the Protestant Church and become Roman Catholics; or, 2. Lay down their sacred office and become laymen; or, 3. Banish themselves from the country and go abroad.

The more yielding subscribed a bond, binding them to the last of these alternatives. The others, who were chiefly of the Reformed Church, and of the Magyar (or Hungarian race, properly so called), considered the subscription as in some measure admitting the charge, and absolutely refused to choose. They were laid

in chains, and sent by twenties and thirties to the fortresses. There they were subjected to every kind of maltreatment. They were thrown into damp dungeons, and when it was hoped that their resolution was in some measure subdued, they were dragged into the churches, and commanded to kneel before the images, and, on their refusal, were knocked with violence on their knees. All endeavours to make them apostatize proving fruitless, they were again assembled and transported to the galleys at Naples. There they were afterwards discovered by the celebrated Dutch admiral, Ruyter. An account of the first meeting between the admiral and these faithful men, is preserved in an old Latin manuscript, and is deeply affecting. He threw himself upon their necks, weeping like a child, and calling them the dear limbs of Jesus Christ. He immediately set them free, and carried them in his ships to Holland. At his request, the States-General entered into negotiations for their restoration to their own land. These were at length successful, but many had died through the hardships they had endured. In those times there was no such intercourse between distant countries as we now enjoy. Their friends knew nothing of their fate; they knew nothing of the fate either of their friends, or of the Church, which was still dearer than any earthly relationship. They returned to see Zion mourning and desolate. Many of those they most loved, they found partly removed by death, partly dispersed by the hand of persecution, and the places once gladdened by their presence, and where they anticipated a joyful meeting, were now in the possession of strangers.

In the period 1686—1790, no fewer than seven hundred churches were forcibly taken from the Protestants. During the 15th century, a systematic persecution was carried on. Multitudes were absolutely compelled to become Papists. Villages

were frequently surrounded by an armed military; the circle closed in, driving all before them, man, woman and child, into the churches. There holy water was sprinkled upon them by the priests, and they were forthwith declared genuine Catholics. After this purification, they were subjected to a heavy punishment if they applied to a Protestant minister for the baptism of their children, or for burial; and he was exposed to the severest penalties if he dared to exercise any of his functions among them. At length in 1781, under the Emperor Joseph II., a toleration edict was proclaimed. In 1791, another law was passed to their advantage, founded on the ratification of the treaties of Lintz and Vienna. From that period persecution in its more positive form has ceased. The power of

Rome, generally, has been greatly crippled since the outbreak of the first French Revolution. This has been felt in Hungary also. A new class of influences has been brought to bear upon the Protestant Church. The history of this new period, though perhaps more tame, is not less interesting than the preceding, to those who are accustomed to mark the wonderful development of the divine scheme. At present, however, we must close, and reserve to a future opportunity some account of the progress of the public mind, the present position of the Protestant Church, and the providential contact of our own Church with it through the Jewish mission, with the remarkable effects that have resulted from this connection.

*Free Church Mag.*

## THE BAPTISTS IN AMERICA.

A. D. 1707 to 1740.

COMPILED FROM BENEDICT'S HISTORY OF THE BAPTISTS.

(Continued from page 373.)

IN 1707, the Philadelphia Association was formed, comprising five Churches. This Association was the first in America; it has always maintained a regular and respectable standing, and has been from its commencement one of the most important institutions of the kind.

From 1707 to 1740, about twenty new Churches were raised up in different parts of the United States, three or four of which became extinct in a few years. Some were of an Arminian cast, but most of them adopted the Calvinistic faith. During this period, no very remarkable event appears to have occurred. The churches in New England, except those in Rhode Island, were persecuted and fleeced; those in other parts were left at liberty to serve God, and dispose of their property as they pleased.

About 1740, a very powerful work of grace began in New England, and

prevailed much in other parts of the United States. It was, by way of derision, called the *New Light Stir*. This work commenced under the ministry of that honoured servant of God, the famous George Whitfield, who was then travelling as an itinerant along the American coast. Multitudes were awakened by his means and brought to bow to the Sceptre of Immanuel. Many ministers opposed his course, but many others caught his zeal, ran to and fro with the tidings of salvation, and knowledge was almost every where increased. This work began generally among the Pædobaptists, and where they opposed it, separation ensued. Hence originated the term Separates, first applied to Pædobaptist and afterwards to Baptist Churches. Separate churches were formed all over New England. In many parts of the country there was hardly a town or parish in which they were not to be found. Some

pushed on their zealous measures to an extreme; but most of them acted a sober and rational part; their views were evangelical, and their maxims of Gospel discipline were generally clear and consistent. They permitted all to exhort who had gifts to edify their brethren; they ordained ministers of those who were instructed in the mysteries of the kingdom, whether they were learned or not. They took the Bible alone for their guide, and of course Baptist principles soon prevailed amongst them. All their doctrine tended that way, and those who followed whither it led, embraced believers' baptism. Many Baptist churches arose out of these separate Societies, and the venerable Backus of Middleborough, Hastings of Suffield, and many other Baptist ministers, were at first of their connexion.

Towards the conclusion of the Revolutionary war, and for several years subsequent to the termination of that serious conflict, there were very extensive revivals of religion in different parts of the land, and Baptist principles almost every where prevailed. In the year 1780, according to Mr. Backus, there were not less than two thousand persons baptized in the New England States only. In ten years, beginning with 1780, and ending with 1789, considerably over two hundred churches were organised in different parts of the United States. In 1790, John Asplund published his first Register of the Baptist denomination in America. This singular man had, in eighteen months, travelled about seven thousand miles, chiefly on foot, to collect materials for this work. It was a new attempt of the kind in America, and is as correct as could be expected. By this it appears, that there was at that date in the United States, eight hundred and sixty-eight Churches, eleven hundred and thirty-two ministers, including those who were not ordained, and sixty-four thousand nine hundred and seventy-five members. Mr. Asplund continued travelling after he published

his first Register, until 1794, when he published a second, from which it appears, that our brethren in some States had increased greatly, in others they remained pretty much as they were in 1790.

Since the close of the war, not many of our brethren have been troubled on account of their religious opinions. Formerly, the opposers of the Baptists reasoned continually against their mode of baptizing, but this is now so generally acknowledged to be Scriptural, that they have turned their whole force against what they are pleased to call *close communion*. Out of the *New Light Stir* arose a considerable number of Churches, which adopted the plan of open communion. The Groton Conference in Connecticut was at first composed altogether of Churches of this opinion. But very few of these open communion Churches remain; some were split to pieces by the embarrassing policy, and others have adopted the practice of communing with baptized believers only. The zealous New Lights kept as long as they could; but opposite principles about baptism, necessarily divided them into distinct communities. Most of those who did not become Baptists, have fallen in with the parish Churches, so that very few of the ancient separate Churches remain.

The doctrine of believer's baptism by immersion has prevailed much in the United States. Multitudes of the Methodists adopted it; and not a few of the congregational ministers in New England condescended to go into the water with those candidates, who could be contented with nothing short of immersion. In Virginia and the Southern States, there was a great schism in the Methodist Church. A large party came off, and denominated themselves *Christians*. A similar party, separated from the Presbyterians and Methodists in Kentucky and other Western States, and a great number of these *Christian* people have been buried in baptism.

The first Church in Providence, which is, as has been already noticed, the oldest of the Baptist denomination in America, was planted in 1639. Roger Williams, its first pastor, was the parent, and founder of the state of Rhode Island. The following account of this distinguished man is transcribed from the records of the church.

“Mr. Williams was a native of Wales, born in the year 1598, and received a liberal education under the patronage of Sir Edward Coke. The occasion of Mr. Williams’ receiving the favour of that distinguished lawyer was very singular. Sir Edward, one day, at church, observing a youth taking notes from the sermon, beckoned him into his pew. He obtained a sight of the lad’s minutes; which were exceedingly judicious, being a collection of the most striking sentiments delivered by the preacher. This, with Mr. Williams’ great modesty, so engaged Sir Edward in his favour, as to induce him to solicit Mr. Williams’ parents to let him have the care of their son; which was readily granted. Mr. Williams soon entered on the study of the law; but after pursuing it some time, not finding this employment altogether agreeable to his taste, he turned his attention to divinity, and made such proficiency therein, as encouraged Sir Edward to obtain him episcopal orders. His preaching was highly esteemed, and his private character revered. By embracing the sentiments of the Puritans, he was exposed to great suffering, and at last compelled to leave his native country. He arrived in America on the 5th Feb. 1631, being then in the 32d year of his age. On his arrival, he was called by the Church at Salem to join in the ministry with Mr. Skelton; but the Governor and Council not being satisfied with it, the appointment was suspended. This was a means of his being called by the church at Plymouth, where he preached for two or three years, and was held in high estimation. In consequence of Mr. Skelton’s growing infirmities and old age, a second application was made to Mr. Williams by the church at Salem, to which place he then removed. Morton and Hubbard inform us that, ‘In one year’s time he filled the place with principles of rigid separation, tending to anti-baptism. His favourite topic, *liberty of conscience*, gave offence to a few of the leading members of the congregation; but this would have been borne with, had he not further maintained that Civil Magistrates, as such, have no power in the church, and that Christians, as such, are subject to no laws but those of king Jesus.’ This was the

cause of his banishment, sentence being passed against him in October 1635. When out of the Massachusetts jurisdiction, he pitched in a place now called Rehoboth; but the men of Plymouth hearing thereof he was soon informed by a letter and messenger that this place was within their patent. Now he had no refuge, but must venture among savages. Among savages he found that favour which Christians had denied him, and many of his friends and adherents soon repaired to his new habitation. Being settled in this place, which in testimony of God’s kindness to him in distress, he had called Providence, Mr. Williams and those with him, considering the importance of Gospel Union, were desirous of forming themselves into a church. They were convinced of the nature and design of believer’s baptism, but from a variety of circumstances had hitherto been prevented from conforming to the rite. To obtain a suitable administrator was a matter of consequence. At length Mr. Ezekiel Holliman, a man of gifts and piety was appointed by his companions to baptize Mr. Williams, who afterwards baptized Mr. Holliman, and ten others. This church was soon joined by twelve other persons, who came to the new settlement and abode in peace and harmony. Mr. Williams held the pastoral office about four years, and then resigned it, on his going to England to solicit the first charter for his colony. After his return he preached among the Indians. He died in 1682, aged 84. To Roger Williams justly belonged the honour of being the first legislator in the world, that fully and effectually provided for and established a free and absolute liberty of conscience. He was also thoroughly convinced that the untutored savages were lords of the soil on which God had planted them, and that the Princes of Europe had no right whatever to dispose of the possessions of the American Indians; and he therefore took the utmost care that none of the inhabitants of his colony should occupy the least portion of these lands, until fairly purchased of the aboriginal proprietors. The influence he acquired over the Indians enabled him to break the proud confederacy amongst them against the English, and thus to interpose for the protection of the other colonists, from some of whom he had suffered the greatest injuries. He was one of the most disinterested men that ever lived, continually engaged in acts of kindness and benevolence to his enemies; and a most pious and heavenly minded soul.”

Amongst the pastors of this church, we may notice Dr. Manning, President of Rhode Island college, (now Brown University) under whose ministry a

revival of religion took place in 1774, and about 100 persons were added to the church in the course of a few months. Mr. Stephen Gano, son of the celebrated John Gano, became the pastor in 1792, and under his ministry several revivals were experienced, more than five hundred persons having been baptized by him.

The branches of this church have been numerous, and it seems probable that from it originated most of the churches in the northern part of the state.

No church of the Baptist order was founded in the state of Massachusetts until more than forty years after its settlement; but there were at first, and all along during this period, some persons, to speak in the language of that day, 'tinctured with Anabaptistical errors,' intermixed with the inhabitants. It is asserted by Dr. Mather, in his *Magnalia*, that "some of the first planters in New England were Baptists," and this assertion is corroborated by some of the laws and other public documents of that period. It was a long time, however, before the Baptists could gain much ground in either of the colonies of Plymouth or Massachusetts; though probably they would have established themselves there much sooner than they did, had not the little colony of Rhode Island afforded them an asylum so much to their mind. But notwithstanding all the efforts to keep them out, and to beat them down, it is evident there have been Baptists in this state from its first settlement; and some distinguished persons resided here for a time, who became Baptists after they left the colony. Hansard Knollys, who afterwards became a very distinguished Baptist minister in London, came over into this country in 1638 and landed at Boston, but afterwards went to Dover, on the Piscataqua river, where he tarried a few years, and then returned to England.

In 1639 an attempt was made to found a Baptist church at Weymouth,

a town about 14 miles south-east of Boston, which was, however, frustrated by the strong arguments of interposing Magistrates. The principal promoters of the design were arraigned before the General Court at Boston, March 13th, 1639, where they were treated according to the order of the day. The greatest transgressor was fined twenty pounds and committed during the pleasure of the Court; another was fined ten pounds and counselled to go to Mr. Mather for instruction; a third, who probably had no money, was not fined, but had a modest hint of banishment unless he reformed. The Court having thus dispersed the heretical combination, "thought fit to set apart a day of humiliation, to seek the face of God and reconciliation with him by our Lord Jesus Christ," &c.

In 1640, a female of considerable distinction, whom Governor Winthrop calls the Lady Moody, and who according to the account of that candid historian and statesman, was a wise, amiable and religious woman, "was taken with the error of denying baptism to infants." She had purchased a plantation at Lynn, near Salem, to the church at which last named place she belonged; and was dealt with, for her heresies by the elders and others. Persisting in her error, to escape the storm which she saw gathering over her head, she removed to Long Island and settled among the Dutch. "Many others infected with Anabaptism removed thither also." Eleven years after Mrs. Moody's removal, Messrs. Clark, Holmes, and Crandall from Newport, R. I. went to visit some Baptists at Lynn, which circumstance makes it probable, that although many Baptists went off with this lady, yet some were left behind.

In 1644 Roger Williams, on his return from England with the charter for Rhode Island, landed at Boston. He brought with him a letter signed by twelve members of Parliament, addressed to the Governor, Assistants,



and people of Massachusetts, exhorting them to lenient measures towards their dissenting brethren, and towards Mr. Williams in particular. The sentence of banishment yet lay upon him, which these noble advocates for liberty besought them to remove. But every avenue of compunction and mercy was closed; "Upon the receipt of this letter the Governor and Magistrates found, upon examination of their hearts, no reason to condemn themselves for any former proceedings against Mr Williams," &c. About this time, we are told by Winthrop, "the Anabaptists increased and spread in Massachusetts." This increase was a most fearful and ungrateful sight to the rulers of this colony; and the General Court passed an act for the suppression of this obnoxious sect, in which, "it is ordered and agreed, that if any person or persons, within this jurisdiction, shall either openly condemn or oppose the baptizing of infants, or go about secretly to seduce others from the approbation or use thereof, or shall purposely depart the congregation at the administration of the ordinance, or shall deny the ordinance of Magistracy \* \* \* every such person or persons shall be *sentenced to banishment*." This was the first law made against the Baptists in Massachusetts, and was passed November 13th, 1644.

During the year 1645 many books came out from England in defence of Anabaptism and other errors, and for liberty of conscience as a shelter for a general toleration of all opinions. One of the Anabaptist books was sent by the famous John Tombes. It was an examination of a sermon in defence of infant baptism preached by Stephen Marshall and dedicated to the Westminster Assembly. Soon after the news reached England of the law to banish the Baptists, Mr. Tombes sent a copy of his work to the ministers of New England, and with it an epistle dated May 25th, 1645, "hoping thereby to put them upon a more exact study of that con-

troversy, and to allay their vehemency against the Baptists."

Soon after Mr. Tombes sent over his book and letter, Sir Henry Vane, whose interest was then very great in Parliament, wrote to Governor Winthrop as follows:

HONOURED SIR,

"I received yours by your son, and was unwilling to let him return without telling you as much. The exercise and troubles which God is pleased to lay upon these kingdoms and the inhabitants in them, teach us patience and forbearance one with another though there be difference in our opinions, which makes me hope, that from the experience here, it may also be derived to yourselves, lest which the congregational way amongst you is in its freedom and is backed with power, to teach its opposers here, to extirpate and root it out from its own principles and practice. I shall need say no more, knowing your son can acquaint you particularly with our affairs.

Sir, I am your affectionate friend  
and servant in Christ,

H. VANE.

June 10th, 1645.

Remonstrances, however, were unavailing; and the bigoted New Englanders persisted in their persecuting career. The influence of the press was called in to the aid of the law in preventing the alarming progress of Anabaptistical errors, and several pieces written for this purpose were published by some of their principal ministers, some of whom lay strange charges against the devil, for seeking to undermine the cause of infant baptism, because it is not commanded in the Scripture. The reader may be surprised at this assertion, but let him read the following quotation, and then judge whether it is correct or not; Mr. Cottou says:

"Satan despairing of success by other arguments, chooseth rather to play small game, as they say, than lose all. He now pleadeth no other argument in these stirring times of reformation, than may be urged from a main principle of purity and reformation, viz. *That no duty of God's worship, nor any ordinance of religion is to be administered in the church, but such as hath just warrant from the word of God.* And in urging this argument against the baptism of children, satan transformeth himself into an angel of light."

This was the great Mr. Cotton who, for many years was the bishop and legislator of New England! His successors have no doubt made some improvement in their arguments, but it must be acknowledged that the Baptists have made none at all. What was their main principle then, is their main principle now. They wish it not to be altered or amended, but are willing it should stand just as Mr. Cotton has stated it. It has ever proved an insurmountable barrier against all the assaults of their enemies, and so far as it is permitted to operate, is sure to beat down all the inventions of men. Another writer, a Mr. Cobbet, accuses satan of having a special spite at the seed of the church. He says it is one of satan's old tricks to create scruples in the hearts of God's people about infant baptism; and, *Thus it is written and Thus saith the Lord*, according to this singular divine are nothing but "*satanical suggestions.*"

Had the Pædobaptists in Massachusetts assaulted our brethren with no weapons more powerful than their pens, they would have had nothing to fear. But if the arguments of their divines were weak and contemptible, those of their Magistrates were strong and cruel. Hitherto no instances had occurred of corporal punishment inflicted on our brethren in this colony. Most of its founders were yet alive and had grown grey in the midst of their persecutions at home and their labours here; and it is charitably doubted by some whether they had it in their hearts at first to imitate the bloody scenes from which they had fled. Such would suppose that their threatening legislative acts were intended merely to be hung out as a terror to dissenters from the idol, uniformity, which they had set up. Be this as it may, they had established a principle fraught with blood. Roger Williams, secure in his little colony at Providence, foresaw the sanguinary storm, which according to his prediction, soon burst upon his common-

wealth, and blotted its annals with an indelible stain. With a view to open the eyes of his neighbours to the tendency of their maxims, he published his piece entitled, "The bloody Tenet," as early as 1644. But remonstrances were vain. The bloody tenet was scrupulously maintained, and hurried forward to its baneful consequences, so that in 1651, the Baptists were unmercifully whipped, and not long after the Quakers were murderously hanged.

We have already seen that there were some Baptists at Lynn in 1640, when the Lady Moody left the place, and it is probable that a little band remained there, until the period now under consideration. In July 1651, Messrs. Clark, Holmes, and Crandall, "being the representatives of the church in Newport, upon the request of William Witter, of Lynn, arrived there, he being a brother in the church, who by reason of his advanced age, could not undertake so great a journey as to visit the church." Mr. Witter lived about two miles out of the town, and the next day after his brethren arrived, being Lord's-day, they concluded to spend it in religious worship at his house.

While Mr. Clark was preaching two constables came into the house, apprehended and carried them away. The Magistrate committed them to the prison at Boston, where, about a fortnight after, the court passed sentence upon these persecuted men, viz. that Mr. Clark should pay a fine of twenty pounds, Mr. Holmes of thirty, and Mr. Crandall of five, or be publicly whipped. They all refused to pay their fines and were remanded to prison.

In the course of the trial, Mr. Clark, who was the pastor of the church at Newport, R. I. as well as the founder of the colony at that place, defended himself and brethren with so much ability, that the court found themselves much embarrassed. "At length (says Mr. Clark) the Governor stepped up and told us we had denied

infant baptism; and being somewhat transported, told me I had deserved death, and said he would not have such trash brought into their jurisdiction; moreover he said, 'You go up and down, and secretly insinuate into those that are weak, but you cannot maintain it before our ministers. You may try and dispute with them.' This challenge Mr. Clark accepted, and desired that the time for the dispute might be fixed,—stipulating only for an order in legal form under the secretary's hand. This he did, keeping in view the law which had been passed seven years before, against all who should oppose infant baptism. Much consultation was had between the magistrates and the clergy, and a promise made to Mr. Clark that the disputation should be held, but no time was fixed and the order was never granted. Whilst in prison preparing for the disputation Mr. Clark's fine was paid by some friends, without his consent and contrary to his judgment, and he was released. Mr. Crandall also was released upon his promise to appear at their next court. But he was not informed of the time until the session was over; and then his fine was exacted from the keeper of the prison.

Mr. Holmes was kept in prison for two months, and then was publicly whipped. We have his own account of his sufferings in a letter addressed "Unto the well-beloved brethren John Spillsbury, William Kiffen, and

the rest that in London stand fast in the faith, and continue to walk steadfastly in that order of the gospel, which was once delivered unto the saints by Jesus Christ," from which it appears that he received strength to bear the punishment with fortitudo, though he suffered much from it afterwards. His own words are, "the outward pain was so removed from me, that indeed I am not able to declare it unto you; it was so easy to me, that I could well bear it, yea and in a manner felt it not, although it was grievous, as the spectators said, the man striking with all his strength with a three-corded whip, giving me therewith thirty strokes."

Warrants were issued against thirteen persons whose only crime was showing some emotions of sympathy towards this innocent sufferer. Two only were apprehended, and both were sentenced to pay a fine of forty shillings each or receive ten lashes, though nothing more was pretended in the depositions preferred against them, than that they took Mr. Holmes by the hand when he came from the whipping post and blessed God for the strength and support he had given him. They could not with a clear conscience pay their fines, and were therefore preparing for such another scourging as they had seen and pitied in the case of their brother Holmes; but some without their knowledge paid their fines, and they were released after some days imprisonment.

## CHARACTERISTIC SKETCHES.

### THE RIVER AND VALLEY OF THE NILE.

WHEN one has a certain tincture of this (oriental) knowledge, he soon falls in with the habits of thought of the Arabs, and acquires an inexplicable affection for the Nile. They say, that whoever has lived once upon its banks, and tasted of its waters, will always experience a longing to return, thus confounding it with that lotus-tasting of the ancient Egyptians, which made a man forget his home, his country, and his friends, and prefer to

them all the delights of the Nilotic valley. Doubtless, a river is but a river, and consists of a certain number of particles of water rolling down through a hollow channel from a higher to a lower level. But whoever beholds the Nile meandering lovingly through the country it has created, washing the feet of beautiful cities, reflecting palm-trees and antique ruins, and bestowing happiness and abundance on millions of men, will

be able, at least, to comprehend the superstition of the mummy-makers, who gave it the name of Osiris, and worshipped it like a god. There is an air of mystery over it everywhere, not for all perhaps, but certainly for those whose imaginations have been impregnated by the weird spirit of antiquity.

But independently of the influence of the past, what you now behold in the valley of the Nile, especially as you ascend and draw near, or pass within the tropics, is sufficient to awaken very powerful feelings. On either hand are ridges of mountains, looking, in the sun-glare or moonlight, like a portion of the globe's skeleton. Then you have a verdant valley converted once a year into a sea, over whose glassy surface, towns, villages, and ruins, rise glittering in the midst of palm-groves, like so many fairy islets; add to these a number of caverns and tombs scooped out in the rock, with sculptured imagery, and fragments of antique gods, sphinxes, lions, and symbols of every shape and aspect, and you have enough to account for

the excitement usually experienced by travellers in the Nilotic valley. Another cause concurs powerfully in producing this effect. When you land at Alexandria, you appear to descend from the Mediterranean to the shore, which looks like the dry spot on a table, while the water is flowing round and ready to engulf it. But when you have traversed the limits of Lower Egypt, and approached the Theboid, you feel a sense of elevation, the air is keener, purer, and brighter. Then at the cataracts of Essouan, you enter the gates of inner Africa, and mount through the Nubian valley, till at Wadi Hafa, you find yourself on an elevated table-land, scorched by the burning sun, but enveloped by an elastic and luminous atmosphere, which imparts a brisk motion to your animal spirits. This increases as you go on, till the confluence of the blue-and-white streams, where, as you turn to the right, and follow the latter towards its unknown source, you find yourself encircled by phenomena of an entirely novel character.

*Eletia.*

## SPIRITUAL CABINET.

**GOD'S METHOD IN THE GOSPEL.**—God hath done something more than proclaim an open way of return to the sinners who stand afar off. He has told us how that way is opened. He has explained to us the mystery of sinners being brought near, and being taken into acceptance. He has not left us to guess, and to wonder, and to suspect the purity of his justice and the inflexibility of his truth, and to look upon sin as a trifle that may be easily fallen into by the creature, and as easily connived at by the Creator. He hath made known his mercy, but not till he got that mercy to meet and be in harmony with his truth. He hath published peace, but not till he established a firm alliance between peace and righteousness. Along with the revelation of his mercy he hath made an awful vindication of the majesty of his high attributes. It is true he condescended to put himself in the attitude of a petitioner and implore the attitude of sinners, and ply them with the assurances of his willingness to welcome them back again. Wonderful attitude, indeed, for the God whose law had been trampled upon, and

who throughout this province of his mighty creation had a whole world turned into one wild outcry of rebellion against him; but, oh! my brethren, we mistake it, if we think that the attitude, wonderful as it is, was the attitude of fallen majesty, or of a God whose throne had been dismantled of all the securities which upheld it. Oh, no! my brethren; in this mighty triumph of mercy there was the triumph of his every other attribute; and while the messengers of God have a full warrant to pour into the sinner's ear the plaintive tenderness of a father in quest of his children who had wandered like sheep among the mountains away from him—the warrant is put into their hands by Him who, having magnified the law and made it honourable, has caused the truth and the righteousness of God to burst forth in brighter manifestation than ever upon the eyes of a guilty and humbled world. *Chalmers.*

**NEVER DESPAIR OF GOD'S MERCY.**—Thus the despairing soul sees a multitude of sins to damn, but not an infinitude of mercy in the great God to save him. Reason, alas! is low of stature, like

Zaccheus, and cannot see mercy in a crowd of sins. It is faith alone that climbs the promise; then, and not till then, will the soul see Jesus; faith ascribes mercy to God with an overplus: Isaiah lv. 7, "he will abundantly pardon:" multiply to pardon—so the Hebrew. He will drop pardons with our sins. "He will subdue our iniquities, and thou wilt cast all their sins into the depths of the sea." Micah vii. 19. This is faith's language; he will pardon with an overflowing mercy. Cast a stone into the sea, and it is not barely covered, but buried many fathoms deep. God will pardon thy greatest sins, saith faith, as the sea doth cover a little pebble. A few sins poured out upon the conscience, like a pail of water spilled on the ground, seems a great flood; but the greatest poured into the sea of God's mercy, are swallowed up, and not seen. Thus, when "the iniquity of Israel shall be sought for," the Scripture saith "*there shall be none*; and the sins of Judah, they shall not be found: for I will pardon."—(Jer. l. 20).

USES OF AFFLICTIONS.—They work together with ordinances and other providential dealings of God for thy good, yea, thy chief good; and thou couldst as ill spare their help as any other means which God appoints thee. Should one find, on rising in the morning, some on his house-top tearing off the tiles, and with axes and hammers taking down the roof, he might at first be amazed and troubled at the sight, yea, think they are enemies come to do him mischief; but when he understands they are workmen sent by his father to mend his house and make it better, which cannot be done without taking some of it down, he is satisfied to endure the present trouble, yea, thankful to his father for the care and cost he bestows on him: and the hope of what advantage will come of their work makes him very willing to dwell a while amidst the ruins and rubbish of his old house. I do not wonder to see hopeless souls so impatient in their sufferings, sometimes even to distraction; alas! they fear presently, and have reason so to do, that they come to pull all their worldly joys and comforts down about their ears, which gone, what, alas! have they left to comfort them, who can look for nothing but hell in another world? But the believer's heart is eased of all this, because assured from the promise that they are sent on a better errand to

him from his heavenly Father, who intends him no hurt, but good, even to build the ruinous frame of his soul into a glorious temple at last; and these afflictions came, among other means, to have a hand in the work; and this satisfies him, so that he can say, "Lord, cut and hew me how thou pleasest, that at last I may be polished and framed according to the plan which love hath drawn in thy heart for me."

DIVINITY OF THE SON.—"As a last evidence on this subject, and one that in my view winds up all debate, I add the holy formula of baptism—'in the name of the Father, and of the Son, and of the Holy Ghost.' That the Father is God is conceded; so also that the Spirit is God; and then between these terms, on either hand, we have dropped in, '*the Son*'—a man, we are told, a mere human creature, who is one of ourselves! This, too, in a solemn formula that is appointed for the consecration of a believing soul to God. But in this baptismal formula we have a collocation of names, and one that suffers no dignified or endurable construction, unless each term is taken to import the real divinity of the subject. It appears evident to me, that Unitarians impose upon themselves, in the construction they give to this formula, by collecting about the person of Christ associations that do not belong to his proper humanity—associations which really belong to our view of his person, not to theirs. Were they to read—'in the name of the Father, A. B. the carpenter, and the Holy Ghost,' they would be sensible, I think, of some great violence done to the words by any construction which holds the strict humanity of Christ." *Bushnell.*

LITTLE SINS.—Believe it, there is a bottomless deceit in every sin; and this is the desperate issue of it, that if once you come to account any sin small, you will soon reckon the greatest sin to be no more. We commonly reckon the greatness of sin by the abruptness of our advance to it. Possibly it would seem a horrid thing, at the first rising of a temptation in our hearts, if we should presently perpetrate the utmost of it into act; therefore, the method of sin is more smooth and deceitful: it counts a sinful thought a little transgression, and sinful discourse to have a little more guilt in it than a sinful thought, and sinful actions to have but a little more guilt in them than sinful words; a great sin but

in a little degree exceeds a less; and so, comparing sin with sin, and not by the law, men at length come, by invisible advances, to look upon the greatest impieties in the world to be but little sins, and so to commit them. If satan prevail with us to go with him one step out of our way, we are in danger to stop nowhere till we come to the height of all profaneness; he will make us take a second, and a third, and so to travel on to destruction; for each of these is but one step; the last step of sin is but one step, as well as the first; and if the devil prevail with us to take one step, why should he not prevail with us to take the last step as well as the first step, seeing it is but one? Your second sin no more exceeds your first, than your first doth your duty; and so of the rest. We should not, therefore, account any sins small; but look upon them as the spawn of all the vilest abominations. And as you would abhor death and hell, so abhor the least sin; because it hath a plot upon us, in subserviency to greater sins, that, without infinite mercy, will certainly bring to, and terminate in, death and hell.

Hopkins.

**Obedience.**—We cannot bribe God to allow us in disobedience. Some professing christians seem to think that if in the pursuit of their worldly business they violate the laws of God, it can be more than made up by an abundant contribution of their wealth to the support of the gospel, or the promotion of human well-being. But not so. God places a higher value upon obedience than anything else. If he commands the flocks and herds of the Amalekites to be slain, Saul must not with impunity spare them, even under the pretence of sacrifice. “Behold, to obey is better than sacrifice; and to hearken, than the fat of rams.”

**Power of Faith.**—Wherever we are, and however it is with us, faith sees that God is always the same, and is all-sufficient. Faith does not look at the difficulties in our way, but listens to the voice of the promises, and rests on the faithfulness of Him who hath promised. God will hear no voice but that of faith; and when faith speaks, God always hears. “Ask what you will, and it shall be given you.” Faith honours God with confidence, and He crowns faith with success.

Jones.

## POETRY.

## “ANGELS WAFT ME.”

LINES BY THE LATE REV. JOSIAH WILKINSON,  
BAPTIST MINISTER, SAFFRON WALDEN.

[All who knew this “good minister of Jesus Christ,” will recognize in these lines the unaffected piety and devotion of the writer.]

JESUS! Lord of all creation,  
Hopeless to thy cross I flee;  
Thou art all my consolation,  
May thy mercy shelter me.  
Angels waft me,  
To the world of endless day!

Let my lot be thine arranging;  
All I need do thou supply;  
And while earthly scenes are changing,  
Guard and guide me till I die.  
Angels waft me  
To the world of endless day!

With thy ransom'd people counted,  
By thy banner firm I'll stay,  
Till the toils of earth surmounted,  
Angels waft my soul away.  
Angels waft me  
To the world of endless day!

## FOR DIVINE AID AND GUIDANCE.

BY A YOUNG DISCIPLE.

EVER, Lord, on thee dependant,  
Daily all my need supply;  
Let thy love be my attendant,  
Keep and guide me with thine eye.  
Thou art able  
All my wants to satisfy.  
If my life be one of sorrow—  
Pain and penury my lot—  
Help me from thy word to borrow,  
Heavenly wealth which rusteth not.  
This can comfort  
When all else shall be forgot.

If my life be one of pleasure  
Peace and plenty crown my days—  
May thy word, my only treasure,  
Guide me safe in wisdom's ways.  
And the glory  
Shall be to Jehovah's praise.

Thus when earthly scenes are dying,  
And its prospects pass away,  
May my soul, on Christ relying,  
Rise to view a cloudless day.  
And for ever  
Join the everlasting lay.

C—.

W. S.

## BIOGRAPHY AND CHRISTIAN EXPERIENCE.

REV. GEORGE SAMPLE, OF NEWCASTLE-UPON-TYNE.

WE briefly adverted to the decease of this esteemed minister in our last number. The following short memoir of Mr. S. is from the "Newcastle Guardian" newspaper.

Among our obituaries this week will be found the name of the Rev. G. Sample, late pastor of the baptist church, at Tutbill Stairs, in this town; and as a large number of friends are mourning over his decease, we embrace the present as a favourable opportunity of laying before them a sketch of his life and labours.

He was born in the year 1790, at Highwood, near Hexham, where his parents lived and occupied a farm. In his native place he received the rudiments of his education from the Rev. G. Langhorne, and at a later period he became a pupil of the Rev. Mr. Scurr, at Hexham.

He was but young in life when he came to Newcastle to learn a trade, and when his apprenticeship was terminated he went up to London, where he remained for a few years, and then returned to this place to commence business on his own account.

In the year 1807, soon after the Rev. Richard Pengilly settled as the minister at Tutbill Stairs, Mr. Sample became one of his hearers, and ultimately joined himself to that section of the christian church. About that time a Sunday school having been established, Mr. Sample found a suitable sphere for the exercise of his talents, and had the honour of being one of the first teachers. In diffusing religious knowledge amongst the poor he rose gradually from the Sunday school to a higher department of usefulness, and, in company with some other young men, conducted meetings for divine worship in a house in Sandgate. In that humble and obscure dwelling he made some of his first efforts in preaching that religion of love and peace of which he became so bright an ornament during his laborious and useful life. At this period it was no uncommon thing for him to go many miles from Newcastle on Sundays, in order that he might serve some village congregation,

and assist in evangelizing the darker parts of our native land.

In the year 1816, when his talents and virtues had pointed him out as a suitable person for the christian ministry, he was requested by Tutbill Stairs church to give himself up entirely to the work, and in obedience to that call he relinquished his business that he might enter upon a course of studies in Horton College, Bradford, Yorkshire.

During his stay in the West Riding, a number of members withdrew from Tutbill Stairs, and formed another church of the same order in Carpenters' Hall. Over this infant cause the Rev. G. Sample was ordained towards the close of 1818, and in the following year New Court Chapel was erected, where he commenced a course of labours which he pursued with earnestness, fidelity, self-denial, and usefulness, for five and twenty years.

In the year 1845, circumstances arose which led to his resignation of the pastoral office over the church he had so faithfully served—and at the same time he accepted an invitation from Tutbill Stairs to succeed Mr. Pengilly. On the last sabbath in April he took leave of his charge at New Court, and on the following sabbath entered upon his duties in the place, where, in early life, he had been baptized, and received into christian fellowship.

With a zeal not often surpassed in modern times, with an energy which showed the strength of his religious convictions, and with a reputation for piety and purity of character which gained him esteem amongst all classes in the town, he gave himself up to his new duties and augmented labours with an ardour far beyond his power of endurance, and under which he ultimately sunk. He died, September 2, 1849, aged 59. But he fell in a noble cause, and amid the tears of many good men. Long and zealously had he served his Master in preaching the gospel, and for the space of thirty-four years he was never laid aside by sickness for a single sabbath. In a noiseless manner he went about doing good, loved and revered by his friends, and much esteemed by all around him of every rank and creed. He was

humane, upright, charitable, and pure. The sick, the aged, and the dying, poor widows and fatherless children, called forth his sympathies and charities. He was a gentleman, a patriot, and a christian. A Baptist, a Dissenter, and a Protestant, he was a lover of all good men, and always ready to do all good works. As minister he magnified his office and obeyed the divine injunction,—“giving no offence in anything that the ministry be not blamed.” He made no pretensions to brilliant parts or to literary attainments—but his claims upon the esteem and admiration of his fellow-townsmen rest upon the firm basis of moral excellences and christian virtues, which distinguished his life in no common degree. His was the eloquence of holy living, and the greatness of doing good. Amongst the good, the wise, and the just, who have lived and died in Newcastle, the name of the Rev. George Sample deserves a place, and by a numerous circle of friends his memory will be carefully cherished. His last sufferings were mitigated by the hopes and consolations of religion—and he was laid in his grave amid the tears and lamentations of a large assembly of spectators. “The memory of the just is blessed.”

Another paragraph states:—On Wednesday afternoon, September 5, the remains of this beloved and devoted christian minister were interred at the Westgate Cemetery. There was a large concourse of mourners, among whom we observed several ministers of different denominations. The Rev. J. Pringle read a suitable portion of scripture, the Rev. A. Reid engaged in prayer, and the Rev. T. Pottinger (successor to the deceased) delivered a short and appropriate address, in which he spoke of the many virtues of his lamented friend, and exhorted those present to follow in his footsteps. The occasion was one of mournful interest.

At the Anniversary Meeting of the Newcastle Auxiliary to the London (Independent) Missionary Society, Mr. Pottinger, after honourable reference had been made to the departed, observed—“After the allusion which had been made to his honoured but now sainted predecessor, they would permit him to observe that the greatest wish of his heart was to be as much like him as he was like his Master. He believed a holier, more upright and honourable man never

lived in Newcastle. He had gone to his reward, having left a testimony behind him that he pleased God.”

A crowded audience attended when a funeral discourse was delivered by Mr. Pottinger, from Phil. i. 23, 24.

REV. W. R. DAVIES, OF DOWLAIS, NEAR  
MERTHYR TYDVIL.

The subject of this brief notice was well known as one of the most useful and successful baptist ministers in the Principality. He died, as stated in our last, August 1st, 1849, of the prevailing epidemic, in his fiftieth year. When in Pembrokeshire, previously to his removal to Dowlais, his labours were great, and greatly blessed of the Lord. At Dowlais he baptized nearly 700 believers within the eleven years of his ministry. Mr. Jones, of Caersalem, who furnishes us with this information, adds:—

“The baptist cause was not very flourishing at Dowlais when our deceased brother consented to take its pastoral charge; but in a short time, under his powerful ministry, it assumed a more favourable aspect; scores were added to the church from time to time; the rivulet became a brook, and the brook a mighty river. There are now two flourishing churches at Dowlais, and a very promising cause is established at an adjoining village. Our brother’s prayers, sermons, exhortations, and exemplary deportment, were productive of very beneficial results in the whole district. Every one acquainted with the subject of this brief sketch, cannot fail to consider him one of the most honest and straight-forward of men. He never practised hypocrisy or flattery. He was not a friend to day and an enemy to-morrow. His friendship was sincere and lasting. His moral character was above suspicion. The moral precepts, and the virtues he inculcated upon others, were visibly exemplified in his own conduct. As a husband, he was faithful and affectionate; as a father, he was tender and kind.”

No wonder that the tidings of his death by cholera, so awfully sudden, created general consternation and regret. Thousands, many of whom he had himself baptized, attended in sorrow and in tears at his funeral in the burial place at Elim, where, only a few weeks before, he had left the earthly remains of a beloved



daughter, carried off by the same mysterious malady. May his mourning widow and daughters, following him as he did the Saviour, find him again in a holier and happier sphere! And may the bereaved church be directed to an Elisha who shall catch the falling mantle of our departed Elijah!

The baptist denomination in South Wales has been lately deprived of three of its most efficient ministers, Hughes, of Swansea; Jones, of Middlemill, and Davies, of Dowlais. They were men of useful talents, good character, and indefatigable industry; they were amongst the brightest stars in our ministerial sky. The moral world, we might think, sustains a heavy loss when such men are removed, but as it pleased God to remove them, let us fervently pray that he would send forth more labourers: men of undoubted piety, resolution, and perseverance—real reformers, whose pure morals and religious efforts will, by divine power, wither every sinful habit, and annihilate all moral degradation; and that the Saviour, through their instrumentality, “may see of the travail of his soul and be satisfied.”

MRS. SCROXTON,

THE wife of Mr. Scroxton, for upwards of forty years pastor of the baptist church, Bronsgrove, was born in the year 1778, baptized in 1800, and called from the fellowship of saints below to that of saints above, on the 17th July, 1849. Since the period of her conversion, her life has been a life of humble usefulness. When she was able, few were more frequently engaged in visits of mercy to the houses of the destitute than she was; and what she could spare of her substance to ameliorate their condition, it was always one of her chief sources of happiness to give. For forty-nine years she was enabled to maintain a consistent christian profession, and to walk in almost uninterrupted harmony with those among whom her lot was cast. She was looked up to as a mother in Israel, and enjoyed the respect and esteem of the whole neighbourhood. The disease which at length terminated her earthly life first manifested itself in the early part of the present year, and from the first she prognosticated its issue, and prepared for it. She loved to think and talk about death and heaven, and had

a desire—a longing to depart and be with Christ; and when these solemn and sublime themes were the subjects of conversation, she was in the element in which her heart delighted to repose. With these she was never weary; while she had strength to talk, these continued to be the subjects which afforded her consolation and delight. “Christ and his cross was all her theme;” and when strength failed her, and her heart could not give utterance to its emotions, though the poor tabernacle was battling with anguish hard to be borne, yet “thoughts of Christ and things divine” occupied her mind and filled her heart, and told, perhaps more loudly than mere words could have done, in her illuminated countenance, of the serenity and joy which reigned within.

Though death came to her with frowning aspect, heralded by messengers of severe bodily suffering, no murmur escaped her lips. The language of her heart was, “It is God’s will that I should suffer, let God’s will be done; I need it, or I should not have it. All I ask is patience to keep me from complaining, and grace to sustain me. Then, let the furnace burn, it will only consume what wants consuming, and prepare me for those blessed employments, for which I need preparation. Do with me, Lord, as seemeth good in thy sight. What have I suffered—what can I suffer, compared with what my precious Jesus suffered for a guilty rebel like me?” “Oh,” said she, at one time, “what should I be without religion—what would earthly helpers be now, if I had only these to look to? What should I do, had I nothing but this world, now this world is passing away? How could I bear my sufferings, if I had not my precious Saviour to stand by me and help me—if I had not exceeding great and precious promises to lay hold of? These save me from sinking in deep waters, and these sustain my fainting spirit. Christ has been very good to me all my life. He has caused me to lie down in green pastures. He has fed me with the finest of the wheat. Oh, what a privilege have I enjoyed under the ministry of my dear affectionate pastor, Mr. Sneath. What edification and consolation have I derived from it. I feed upon it, and extract comfort from it now. Truly the lines have fallen unto me in pleasant places. How good is my Heavenly Father to me

now! How many comforts have I! How many helpers—how many kind friends! These I might have been destitute of, as multitudes are. Truly, I deserve nothing more than others, though God has given me more.”

Subsequently, addressing her aged partner, she said, “Should my dear minister think that anything ought to be said when I am gone, of such a poor unworthy creature as I am, it has long been my wish that the same text which my dear mother chose for her funeral sermon, should be used on the occasion of my death—‘For we know that when this earthly house of our tabernacle,’ &c. These words have long afforded me consolation in the prospect of death. They lighten all my sufferings. Oh, how I long to leave this poor worn-out body of sin and death, and rise to the possession of that inheritance which my Father has in reserve for me. I long to leave these fetters, and to enjoy the liberty, the sweet liberty of the children of light. I long to see heaven, but more, far more, do I long to see my dear, my precious Saviour. If I have any wish towards earth, it is that my guardian spirit may be permitted to hover over you, poor old creature, to cheer your tottering footsteps, to minister to your wants, and to watch over and protect the forms of my dear children.”

Thus usefully lived, and thus peacefully died, the subject of this brief memorial. She lived near to God in health, and God made his presence to be felt by her when heart and flesh was failing. She suffered much in her last moments; but she experienced that as her day, her strength should be. She needed help, and she had it—consolation, and she found the consolations of religion to be neither few nor small. She is gone from us, but she has left us the mantle of her example. May we catch it, and wear it, and when called to conflict with our last enemy, may we receive similar consolations, obtain a similar victory, and meet her again beyond the skies.

*Bromsgrove.*

J. H. S.

Mrs. DAVIES, wife of Mr. D. Davies, baptist minister, Clydach, near Swansea, left the earthly house of this tabernacle, August 22, 1849, after a brief illness. For many years Mrs. D. was a worthy member of an Independent church, near Swansea, but becoming convinced of the

entire unscripturalness of infant sprinkling, and that the immersion of believers only is of divine appointment, she was baptized in 1841, in a river near to Swansea, in the presence of several thousands of spectators. Mrs. D. was emphatically a good help-met, being remarkably industrious and careful. As a mother she was affectionate and tender; and her deportment as a christian exemplary. She was interred at Caersalemnewydd, when Mr. Jones, the minister, improved the mournful event to a large assembly of weeping friends and relations. Mrs. D. has left a sorrowing husband and ten children, five of whom have been baptized and joined the church—one of whom is a preacher of the gospel.

Mr. T. PRICE, of Coedllwydeon, near Nantgwyn, Radnorshire, was a faithful member of the baptist church in that place 32 years, and a deacon 18 years. He died Feby. 15, 1849, aged 60. He was a man eminent for his christian experience. During the fourteen months he was confined to his bed by affliction, he was remarkably resigned to the will of his Heavenly Father. His loss is severely felt by the church and his family. Since his decease two of his children have been baptized and joined to the church at Nantgwyn, affording another encouraging proof of the efficacy of the prayers of a believing parent. He saw not in his lifetime what he so much desired, but that which was the desire of his heart when living is now realized. May parents and children recognize each other with joy in that day, and then go in to be for ever with their Lord, to be separated no more!

Mr. THOMAS DAVIES, of the Great Cross, Llandinam Parish, in the county of Montgomery, died June 18, 1849, aged 37 years. The disease that wasted his strength and undermined his once strong constitution, and at last brought him to his grave was consumption. Mr. D. was a member of the baptist church, at New-chapel, near Llanidloes, in the same county, for about 16 years, and a deacon two years. He was a very useful member, being possessed of considerable talents as a speaker, which he often exercised to the edification of the church; and, also, with a faithful endeavour, under the blessing of God, to be the means of converting the ungodly; and his labours, we trust, were not in vain. He was also

truly an hospitable man, possessing ability with the greatest willingness to receive cheerfully into his house the ministers of the gospel and the friends of the Redeemer. In a word, he was useful both in the world and in the church. His extensive knowledge and deep penetra-

tion into all matters that came under his notice made him a most useful and agreeable friend and companion, whose conversation was both instructive and profitable. His place will not soon be supplied, and his loss is much seen and felt in the church and neighbourhood.

## NARRATIVES AND ANECDOTES.

**THE LIGHTHOUSE.**—We remember to have read a traveller's conversation with the keeper of the lighthouse at Calais, in nearly the following words. The watchman was boasting of the brilliancy of his lantern, which can be seen ten leagues at sea, when the visitor said to him: "What if one of the lights should chance to go out?" "Never! impossible!" he cried, with a sort of consternation at the bare idea. "Sir," said he, pointing to the ocean, "yonder, where nothing can be seen, there are ships going by to every part of the world. If to-night one of my burners were out, within six months would come a letter—perhaps from India, perhaps from America, perhaps from some place I never heard of—saying, on such a night, at such an hour, the light of Calais burned dim. The watchman neglected his post, and vessels were in danger. Ah, sir, sometimes in the dark nights, in the stormy weather, I look out to sea, and feel as if the eye of the whole world were looking at my light! Go out! burn dim! Oh, never!" With how much dignity can enthusiasm invest the meanest occupations; and how constantly the human heart rises superior to its circumstances! What more monstrous drudgery can be conceived than this poor fellow's existence—pent in a narrow tower, burnishing his mirrors by day, trimming his lamps by night! And yet as he stands, with excited imagination, in the midnight conflict of the elements; feeling the eyes of the world upon him; holding himself responsible to all nations—his function almost rises into the sublime, dilating to moral grandeur by the force of his own conceptions.

**CHRISTIAN!** "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

"**WARS!**" says Jorton, "what are they but the desolation of populous and flourishing regions, the loss of trade, the increase of taxes and debts, poverty, both public and private, the destruction of thousands, and the ruin of almost as many families; besides the sicknesses, the famines, the iniquities and cruelties, which accompany a state of hostility, and follow the camp." "It would have proved a striking part of a vision presented to Adam after the death of Abel," says another writer, "to have brought before his eyes half a million of men, crowded together in the space of a square mile. When the first father had exhausted his wonder on the multitude of his offspring, he would naturally inquire of his angelic instructor, for what purpose so vast a multitude had been assembled. What is the common end? *Alas!* to murder each other; all Cain, and not one Abel!"

**THE SCHOOL OF SICKNESS.**—A minister was recovering of a dangerous sickness, when one of his friends addressed him thus: "Sir, though God seems to be bringing you up from the gates of death, yet it will be a long time before you will sufficiently retrieve your strength, and regain vigour enough of mind to preach as usual." The minister replied:—"You are mistaken, my friend; for this six weeks' sickness has taught me more divinity than all my past studies and all my ten years' ministry put together."

**AFFECTIONATE PREACHING.**—A Christian lady writing to a minister made the following valuable observations. "How much ministers and religious teachers gain by a tender style! I hope, dear brother, you will never withhold the pungent doctrines of the gospel; but I do hope you will cultivate that affectionate solemnity which accomplishes much more than harshness. A minister preaches by his looks, his attitudes, and

his tones, out of the pulpit and in it, as well as by what he says. Oh! I do long to see *love* the prominent, all-pervading characteristic of every christian minister."

**PUNOENT PREACHING.**—A calabrated preacher of the seventeenth century, in a sormou to a crowded audionce, described the terrors of the last judgment with such eloquence, pathos, and force of action, that some of his audience not only burst into tears, but sent forth piercing cries, as if the Judge himself had been present, and was about to pass upon them their final sentence. In the height of this commotion, the preacher called upon them to dry their tears and cease their cries, as he was about to add something still more awful and astonishing than any thing he had yet brought before them. Silence being obtained, he, with an agitated countenance and solemn voice addressed them thus: "In an hour from this time, the omotions which you have just now exhibited will be stifled—the remembrance of the fearful truths which excited them will vanish—you will return to your carnal occupations, or sinful pleasures, with your usual avidity—and you will treat all you have heard 'as a tale that is told!'"

**SERMONIZING.**—I have no particular pleasure in detecting the inconsistencies of my brethren, especially of those in the Ministry; but sometimes they may be so injurious as to make one very anxious to see them exposed, if exposing them will do anything to remove them. It is not long since I listened to a controversy upon the subject of sermonizing—upon the propriety of bestowing time and labour in the preparation of a sermon previous to preaching it. A certain good brother thought it quite needless, to say the least, and, what I greatly regretted, a large part of those who listened, not only agreed thus far, but thought that time thus bestowed might be better employed in labour for self support, so as not to burden the Church. It was my privilege to hear this brother preach, and to receive great comfort from his sermon. Meeting him unexpectedly a short time afterward in another place, I had the pleasure of hearing the same sermon repeated; I was rather surprised even at this, from one who insisted upon the Miuister's privilege and duty of receiving his sermon at the time of delivery from the dictation of the Spirit. But judge of my surprize when, upon mentioning

the incident to a mutual friend, I was informed that this was his *favourite gun*; and that few neighbourhoods over the extent of his travels had not been favoured with its report. Now if a man insists upon the privilege of preaching by immediate inspiration, and objects on this ground to a careful and studious preparation of a sermon, how can he so greatly impose upon himself, and how dare he so impose upon his hearers as to go from place to place preaching the same sermon!

Dr. ALBERT BARNES, the celebrated Commentator, is a Presbyterian, and stands by consent at the head of his sect. He is a hard student and a good sermonizer. "He rises at four o'clock, and keeps at his books till two. He has a study in his church. The building is surrounded with a high iron fence—the gate is locked when he enters upon the toils of the day. He locks his church door also, and then across a wide vestibule he enters his room of toil. He is beyond annoyance. And those who wish to see him must call upon him at particular hours. When he first settled in Philadelphia the watchmen threatened to arrest him. They did not believe he was about the church at four o'clock on winter mornings for any good; the clergymen of Philadelphia, they said, were men that kept better hours. He does not look like a student; he is tall, large framed, and full and fair in the face, like a man who says to his soul, "take thine ease, eat, drink, and be merry." He has no gestures in the pulpit unless the occasional raising of one finger in a measured manner can be so called. He is stationary in the pulpit, almost motionless, with his head slightly inclined towards the right shoulder. Yet no man that I ever heard has the power to enchain an audience for so long a time. One sabbath night he kept a large audience in animated attention to the close of a very long service."

#### YOUTH'S MONITOR.

##### THE MOST ELEGANT ORNAMENT. TO YOUNG FEMALES.

O WHAT a different world ours would be, if this heavenly jewelry were to become fashionable. But alas! how rarely do we see it worn. We hear much outcry of wrong, insult, ingratitude; the peace of every private circle is

interrupted, more or less, by some petty contention: and here is a simple means which would heal every breach, calm every storm, allay every irritation. There is a certain temper called *spirit* in some young people, which is altogether opposed to meekness and quietness. The very terms, indeed, would probably excite in them a smile of contempt. But this would only prove them to be unacquainted with the nature of true dignity and real manliness. That the most perfect dignity of character and manner is consistently with these virtues, was eminently manifested in Him who was beyond all others "meek and lowly in heart." That *spirit* which is by some so greatly admired, would, upon investigation, be found to be made up of the most mean and pitiful qualities, and to proceed from a contemptible species of vanity. But can it be necessary to insist on the excellence of those tempers which the Bible itself recommends? Can that be mean, unmanly, or of small value, which, in the sight of God, is of great price!

Every word of God is true. It is therefore true, however reluctantly we may be

disposed to admit it, that even a child who subdues a rising fit of passion, or submits patiently to some little grievance that he felt disposed to resist, is "greater than he that taketh a city."

Do we need other inducements to cultivate this temper? Let us make the trial for one day; let us be peaceable, meek, forbearing, submissive; determining not to be provoked by provocation; and remark, if that day will not be more productive of happiness to ourselves, as well as to all around us, than another in which rights have been maintained, privileges asserted, insults returned, and wrongs successfully revenged. This, indeed, must be the case, because holiness and happiness, our duty and our interest, are inseparably connected.

Let our young readers then, while they wisely repress that inordinate attention to external decoration which so generally prevails, be ambitious to win and wear this choice array, this precious ornament. Let them "learn of Him who was meek and lowly in heart," and they shall find peace in their consciences, and rest to their souls.—*Jane Taylor.*

## CORRESPONDENCE.

### PROPRIETIES OF BAPTISM.

To the Editor of the Baptist Reporter.

DEAR SIR,—In the *Reporter* for August, I offered a few remarks on this subject, and said that in another number I would offer a few more. Permit me now to proceed.

Having had some experience for twenty years in performing this service for my divine Master, sometimes in the tides of the sea, in rivers, in lakes, and in baptistries also—and in the latter both by day and by gas lights—and frequently in the presence of many hundreds, and sometimes of thousands of spectators, without any accident occurring, or any painful consequence following as to the health of those I have baptized, the writer ventures to suggest a few hints to his brethren on "the manner of the mode," trusting they may, in some measure, assist in the right performance of this sacred ceremony.

He would recommend his younger brethren to seek the advice of the more experienced, and to witness the administration by different pastors, and then fol-

low and try to improve on the best examples, so that no spectator may have cause to complain, nor a timid candidate shrink as from a painful trial, nor the pleasure and solemnity of the act at all diminished.

The candidate is scripturally induced to present his body a living sacrifice, and both minister and candidate should evince, as far as possible, that they serve God, "answer a good conscience," and follow him who said, "Thus it becometh us to fulfil all righteousness." What is done becoming all that is right should be done in a becoming manner. Look at Philip and the Eunuch, going down with calm demeanour both into the water; then he baptized him; then they came up out of the water; no hurry or flurry, or careless awkwardness there.

This first act of obedience to Christ by a convert to the faith, an act never to be repeated, and an act which so beautifully exhibits the death, burial, and resurrection of the Saviour, with all the blessings and glory that proceed from him to his

followers—an ordinance which, it can be proved, has been owned of God, to the conversion of spectators more than any other visible or physical act of worship, notwithstanding all that has been calumniously said against it, surely requires all the precaution, deliberation, care, and skill, that a minister of Christ can command for the occasion.

He would therefore advise all candidates, and exhort them, not to fear the water compassing the body for a single moment, it being the most yielding and harmless element, next to the atmosphere, that the human frame can enter; that they walk in with firm and steady step, firmly grasping the minister's hand, or that of his assistant if in the open-air, who may lead them into the place of "burial with Christ:"—that they resign themselves quietly and entirely into the hands of the minister, caring only to stand upright, to close their eyes and mouths, with the head inclining a little forward, combining the appearance of sleep with the abstractedness of devotion, keeping the mind occupied with thoughts of Him who was fearfully straightened in his baptism of sorrow and suffering, when the floods of our grief overwhelmed him. That, finally, in rising they do not agitate themselves, but still resigning themselves entirely to the conduct of the assistants, who are always at hand to render their ready and careful aid to assist them out of the watery tomb.

These instructions are offered to inspire confidence during the administration of this solemn ordinance. Further, it seems decent and orderly that the minister should walk in with the first candidate, and refer to some scripture examples, such as, "They went down both into the water!" The administrator should take his stand, if out of doors, at a proper depth—a place of gentle slope in a river or lake being preferable—and the immersion should be performed against the stream, if in running water, or, if otherwise, as it may seem most proper with reference to the spectators.

The candidate should be instructed that when he has taken his position in the water he should lay his open hands one over the other on his own breast; the minister should then take the hands of the candidate in his right or left hand (for he ought to be skilled in using either to adapt himself to various positions or places of baptizing) and placing his other

hand on the upper part of the back of the candidate, step back as far behind the candidate on one side as the length of his arm holding the candidates hands will allow; now he repeats the solemn words, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost," no more and no less, and placing the foot next to the candidate steadily, he will allow the other foot to move a full step backward as he gently lays the candidate in the water. Let all this be done calmly and quietly, without a plunge or dash at all; for think how gently a corpse is put down into the grave. The water at once bears up one-half of the body's weight that is above it, and all when put under it and while rising to the surface again. It is almost needless to add that little strength is required comparatively. The body of the candidate should be all under water; the face, which is last covered with water, is the least inconvenienced, and it is the first which rises again above the element. By the minister having care to stand sufficiently behind the candidate, he will easily see his face when under the element, and be able directly to cause the body to rise. With such precaution and careful management, the tallest and heaviest body can be easily immersed by a person of ordinary strength; in fact, by taking the body of an individual in your hands as described, it could be moved down and lifted up on the dry ground; how much more easily in a moderate depth of water. The writer, although a person of only the ordinary size and strength, would not be afraid of baptizing deliberately, and easily, the tallest and stoutest man he ever saw, in three feet of water.

It is most ignorant and ridiculous to talk about the need of muscular strength for this service, and it is equally ridiculous to talk of indecency, or of danger from taking cold by an act which is known to be commonly promotive of health.

Those who thus administer this ordinance with gentleness and firmness best set forth its purport. May the time come when prudence and skill, combined with piety and scriptural knowledge, shall be displayed by all the ministers of Christ's gospel, and when this ordinance of our glorious Redeemer shall grace every lake, and river, and sea, as well as the fountains and baths that may be constructed for its observance. S. E.

## REVIEWS.

*The Singular Introduction of the English Bible into Britain and its consequences: illustrative of the paramount duty and imperative obligation of British Christians to other nations in the present eventful period.*

"All things are best fulfill'd in their due time;  
And time there is for all things, Truth hath said."

MILTON.

London: Hamilton, Adams, and Company. Edinburgh: William P. Kennedy.

THE writer of this pamphlet, Mr. Christopher Anderson of Edinburgh, in the "Introductory Notice," tells us that, "Since the publication of the 'Annals of the English Bible,' it has frequently been suggested to the Author, that some brief statement of the leading facts, which are still so little known, should be committed to the press for general circulation."

This smaller publication, therefore, contains, we apprehend, the substance of Mr. A.'s larger work in a condensed form. We say we apprehend, as we have not read the Annals, but we have perused this pamphlet with unmingled satisfaction and delight.

The design of the esteemed Author may be briefly stated, thus:—England has derived untold and unspeakable advantages from receiving the Holy Word of God in her own language, and it is her obvious duty to give it to all the nations of this globe.

Mr. A. takes a very high position, far above all sectarianism. He magnifies the Word of God. His views of its power and efficiency in the diffusion of light and the conversion of the nations are exalted and comprehensive. As we go on perusing his pointed remarks and pungent appeals, we cannot but feel their force, and yield to them our hearty concurrence.

Fain would we, for the edification and pleasure of our readers, make extended extracts from this excellent pamphlet. We must, however, give them some idea of the work. We therefore select a few paragraphs from its opening pages.

"There is no individual mind in this country now able to estimate the value, or measure the consequences, of the immutable standard of Divine Truth having been exhibited to the eye of the nation at large.

But beyond any question, it is to the possession and perusal of the Sacred Volume, without note or comment, in our vernacular tongue, that Britain now owes all that has raised her up, all that has preserved her, and now serves to distinguish her, among the nations of Europe or of the World.

It might have been presumed that the eminent individual to whom, as an instrument in the hands of Almighty God, she was first indebted for this inestimable boon, would, by this late day, have been embalmed in the bosom of a grateful posterity, and that, long before this, he would have stood by himself alone, or at the head of all his contemporaries in the early part of the sixteenth century. Yet strange as it must ever appear, it has not happened till our own day that anything approaching to justice has at last been attempted to the memory of William Tyndale. Nor is there any way of accounting for this long delay but by the fact, that his claims on the admiration and gratitude of posterity have, either through ignorance or the spirit of party, been historically transferred to other men. Everything relating to Tyndale, from his cradle to the stake at which he was strangled and consumed to ashes, has required to be sought out, sifted, and then verified by no very easy research.

But when this our native land was covered with all the gloom of superstition, with a darkness, both felt and feared in every corner, what a pressure must have lain upon the heart and conscience of only one man, glowing with ardour to dispel the clouds! For under this oppressive sense of obligation there appeared not a single individual who was capable of fully sympathizing with him in it, or sharing the load. When a great and hazardous undertaking is to be accomplished, it would seem to be the law of Heaven, that all the meekness, the reliance, 'the untameable efficacy of soul' which are demanded, must be confined to the bosom of only one man. Whether walking on the hill at Little Sodbury in Gloucestershire, pacing the library of the manor house, or sitting at the dinner table, morning or evening, there was no getting rid of the obligation felt. This was Tyndale, as when he has told us—"I perceived by experience, how that it is impossible to establish the lay people in any truth, *except the Scripture were plainly laid before their eyes, in their mother tongue*, that they might see the process, order, and meaning of the text." Or as at another time, when provoked by the perverse ignorance of a rich ecclesiastic in his neighbourhood, he replied—"If God

spare my life, ere many years *I will cause a boy that driveth the plough to know more of the Scripture than you do.*'

The ardent desire of his heart, however, could not be achieved upon English ground. To penetrate those dense clouds which hung over all Britain, he must embark for a foreign shore, for it was from thence, and even in the *same* memorable year, that the Light divine came into both England and Scotland; though, like the operations of Nature itself, nothing could be more unpretending in its character. First, Tyndale began with a single gospel, then a second, or Matthew and Mark, and then the New Testament entire, the Translator of which no man at home yet knew, nor could any even divine from whence the invaluable productions came! The fact is, that Tyndale's first New Testament, and indeed all that followed for years, were far from being *published*, in the present sense of that term, though this has been often erroneously so stated in various modern abstracts, which is to rob the hazardous enterprise of its peculiar character and glory. But recently it has been proved that two editions had been finished by the end of 1525, as both were in England throughout the year 1526; one of them at least, if not both, so early as the beginning of February; nay and a third (pirated) edition before the close of that year. These earliest secret importations took immediate hold of many minds. They were so very powerful in their effects, that whether in London, to which they first came, or in Oxford and Cambridge, whither they were first sent; the enemies of Divine truth were to a man, all alike in a state of violent agitation. Many of the canons and students at both Universities having got hold of the Sacred Volume and read it with avidity, were thus brought to the knowledge of the truth, so that the alarm of the authorities, from the King downwards, had reached its climax.

And thus, not in cities only, but in many a corner far distant, the work went on, even after Tyndale was known and held up to scorn, as the origin or 'chief captain' of the hated undertaking. The Hollanders having discovered that the thirst or demand was so great, set their printing presses in order, and one edition after another, genuine or pirated, following with such rapidity and secrecy, that before our Translator expired, in 1536, including two more from himself, one in 1530, and a carefully corrected one in 1534, the number altogether amounted to no less than *fourteen!* So many, at least, have now been ascertained. The last of these, a beautiful book in folio, and now very rare, being the *first* edition printed on our *native* soil, and by Bertholet the King's printer, has even still a degree of that mysterious

secrecy attached to it, by which the entire series had been so dextrously managed; as it was printing in *London* before, or at the very moment when, Tyndale was receiving, at Vilvorde, the crown of martyrdom! From the year 1630 the Pentateuch also, translated from the original Hebrew, as the New Testament had been from the Greek; and from 1631, the book of *Joah*, with a long, bold, and seasonable warning to all England, had been in circulation.

During these ten or twelve most eventful years of Tyndale's life, a finer instance of unruffled determination, and unbroken perseverance, is certainly not to be found in English history. Before he began he had deliberately counted the cost, so that in all that he has left us of his own composition, there is often a calm dignity peculiar to himself. 'In burning the New Testament,' said he, 'they did none other thing than that I looked for, no more shall they do if they burn *me* also, if it be God's will it shall be so.' Having from the first consulted only with God and his own conscience, he possessed an indescribable severity of conviction, that he had but *one thing to do*, and though perpetually exposed to seizure and death, not a day was to be lost by him, nor was lost. Take for illustration one of his weeks. 'A man very frugal and spare of body, a great student and earnest labourer in setting forth the Scripture of God—He reserved to *himself* two days in the week, Monday and Saturday,' and how were they employed? On Monday he visited all such poor men and women as were fled out of England by reason of *persecution*, and these, once well understanding their principles and condition; he liberally relieved and comforted, providing for the sick and diseased. On Saturday he walked round into every corner and hole, and where he found any to be well occupied, yet over-burdened with children, or else aged and weak, them he relieved—and thus he spent his two days of *pastime* as he called them. The rest of the days of the week he gave wholly to translation and other subsidiary writing with all his characteristic diligence. When the Lord's day came, he went to some Merchant's Chamber, to which others resorted, where he expounded the Scriptures, 'which proceeded so fruitfully, sweetly, and gently from him, much like the writing of John the Evangelist, that it was a heavenly comfort and joy to the audience to hear him read the Scriptures. After dinner there was another meeting or hour spent in the same manner.'

It must have been in the course of one of those precious weeks that Tyndale had the courage to offer a meeting to Mr. Stephen Vaughan, the Ambassador to Flanders from



Henry VIII., when, instead of seizing the ardent translator, he very boldly advised his King and Council to desist from persecution, but in vain. And this was the man against whom all the authorities in Britain so raged! Against whom the Lord Chancellor of England wrote and printed in black letter above a thousand folio pages! And whom the Government at last so pusillanimously left to perish at the stake, as an outcast from all human society! This is the man.

For his masterly exposure, proceeding from the purest patriotism, of the ruinous policy of one Lord Chancellor, Cardinal Wolsey—his powerful refutation and discomfiture, out of zeal for the purity and prevalence of Scripture, of a second, Sir Thomas More—his Scriptural sentiments respecting the first principles of Christianity, and his able illustration of its duties, from the Sovereign downwards, we must refer for fuller explanation, if not to his own works, to 'the Annals of the English Bible,' recently published."

#### BRIEF NOTICES.

*Political Monopoly Hostile to the Spirit and Progress of Christianity.* By a Norwich Operative. London: Jarrold and Sons. This is another valuable tract from a pen which has already done good service in the cause of civil freedom. The design of this is to prove that political monopoly is unjust, dishonourable, and selfish, and that the effects it produces are evil.

*Prize Essay on the Temporal Advantages of the Sabbath to the Labouring Classes, and the consequent importance of preserving its rest from all the encroachments of unnecessary labour.* By a Compositor. London: W. Jones. We have already noticed a part of these little prize-essays. This is

by the "Norwich Operative," to whose political productions we have several times directed attention. We are glad to find him labouring in this field, and that his labours have been rewarded with a five pounds prize. Four others—a porter, a shoemaker, a framework-knitter, and a tailor, were his successful companions. What a gratifying fact!

*Blighted Blossoms; or, Affectionate Memoirs of Miss Martha Green, and Mrs. Thomas Kirkman.* By Thomas Yates. London: Simpkin and Co. Leicester: Winks. Mr. Yates, from personal acquaintance with the departed and their correspondence, has made up a very neat and useful little memento of two christian females. We can cordially commend it as very suitable to place in the hands of the young in families and schools.

*The Wesleyan Conference of 1849 Condemned by the Law of Christ; a Review of the Recent Expulsions, and of the President's Defence.* By a Christian Watchman. London: Johnstone and Hunter. The writer has herein placed the Conference, its ruler, and its president, in the balances of the sanctuary, and having weighed them, has marked them "TAREL." And let those who can, gainsay his judgment.

*The Church Member's Monitor; containing a pastor's friendly hints and advices on the privileges, duties, and encouragements of christians in church fellowship; with a view to the revival and spread of scriptural religion.* By Charles Moase. London: B. L. Green. This is a very valuable little pocket manual on the subjects indicated in the title. Were the young persons joining our churches presented with a copy on their admission, we might expect to see a new race of devoted disciples.

## CHRISTIAN ACTIVITY.

### OPEN-AIR PREACHING.

SOME of our friends may, at first glance, deem the introduction of this subject at the close of the year, and in prospect of winter, unseasonable. We think not; and we will say why.

We have often attempted to urge attention to this duty in spring and summer, but we fear without much effect. We therefore introduce the subject now, that during the approaching winter months it may be thought about and discussed in our pages, preparatory, we hope, to a new course of energetic action next season. And we are

pleased to find that the matter is already occupying the attention of several active minds. A zealous home labourer of some experience says:—

"It is evident from holy scripture that the gospel will ultimately triumph over all the folly and wickedness of man, and that this glorious triumph will be secured by the divine blessing on the use of appointed means. The public preaching of the gospel is undoubtedly the CHIEF MEANS which God has appointed to win the hearts of men to himself; hence the command, "Go ye into all the world and preach the gospel to every creature." Other means may and must be employed,

but the public preaching of the gospel is the great instrument which the christian church is directed to employ to raise up man from the guilt, and power, and consequences of sin, and bring him into the glorious liberty of the sons of God. It is 'the power of God unto salvation,' and if the world is to be converted to God, the glad tidings must be published in our streets and lanes, our courts and market places, our fields and highways. In making these assertions I anticipate objections, for christian churches generally must either have some serious objection to open air preaching, or be guilty of great neglect of duty, as it is but seldom we hear of one of their regular ministers lifting up his voice in the streets.

It may be asked, are there not plenty of buildings in which it is intended that men should meet together and worship God? We answer, no; but even if there were room enough for all in these buildings, all do not and will not come. If they did our case could not be made out. But the writer can testify, with pain, that out of above five hundred families, in a district, visited by him day by day, not one person in ten ever enters any place of worship from year to year. But still, say the friends of order and decency, you must not preach in the street; we will employ christian visitors, city and town missionaries, and tract distributors, and send the gospel to their houses; then, when these agents fill our places of worship to excess, we will build more. This would be all very good if these agents could gain access to all the neglectors of public worship, but they generally only seek access to the poor, to whom they are specially sent; and too frequently fail, as the writer knows from experience, having been engaged in such work for some time. During the week, working men are at their employment; on the Sunday morning many are in bed, and will not admit the visitor. On Sabbath afternoon and evening they are taking a walk for the sake of health, or are pleasure-hunting on the river, in the tea gardens, or at some rural village. There, then, the herald of salvation should meet them, or make known on the wayside, along which they thus go, the glad tidings of salvation by the blood of Jesus. Many such persons would stop to hear words whereby they might be saved in this way, who would not go to church or chapel, and some would even be pleased, were they to find a preacher in the village whither they had strayed in search of pure air or rural pleasure.

But, say some, does not this open-air preaching expose christianity to ridicule; and on that account would it not do more harm than good? No doubt it would if such men are only found preaching in the

open air as are not qualified by piety and competent abilities for the important task, and it is greatly to be lamented that some street preachers are of this class; men who are determined to preach, and who not being allowed to do so elsewhere, occupy public stations which others ought to have occupied before them, and prevented the truth from being misrepresented by such self appointed messengers. I speak not thus of all outdoor preachers; there are some of God's faithful servants among them, who, I hope, are doing much good in this way. Only let us have open-air preachers of respectable character, who understand their work, and then there need be no fear of ridicule, and no fear of such a proceeding producing evil; on the other hand much good would be the result. Should any ask, is it scriptural? Our only reply is, read the life of Jesus and his first disciples and apostles.

If what we have advanced be true, in what position does the christian church stand? Truly she is guilty of great neglect; and this is a subject demanding the attention of both ministers and people of every sect of evangelical christendom. Souls are perishing for lack of knowledge, thousands are dropping into perdition at our very doors, many of them (strange to say in our day) untaught, unwarned, and to all appearance uncared for. Think of these ye men of God, ye shepherds in Israel, and take care that their blood be not found on your garments, for it is our firm conviction that all the foes of Christ have not so hindered the coming of his kingdom, as his professed friends by their lukewarmness and indifference in the propagation of the truth.

What, then, are we to do? How is this open-air ministry to be appointed and upheld? How but by the churches becoming alive to the subject, and setting about the work in earnest. Let them engage to stand by and support their ministers in such attempts to do good. Come, then, ye men of God, come out, and let us have public preaching meetings in our towns, and cities, and villages. Let us organize our plans, and let us pray God to dispose the hearts of ministers to engage in this great work, and let us give them every encouragement in our power. O for the spirit of a Wesley or a Whitefield to awake the slumbering churches! Holy Spirit of God descend and bless us! for without thy blessing all will be in vain, but with it our weakest efforts will prosper."

Our friend adds, "I had not read your number for this month (October) when the above remarks were written, but on reading it I was glad, and somewhat surprised, to find such a pleasing account from Hull. May the Lord bless their efforts!"

## BAPTISMS.

## WELSH.

HEARING, last month, such good news of what we hope is the work of God in the hearts of thousands in the Principality, especially on the hills around Merthyr, we wrote to a friend not far from that region to furnish us with some account, if he could, of the origin and progress of these revivals. He says, Oct. 4:—

"I cannot furnish you with any additional particulars respecting the numerous baptisms in this part of South Wales. I constantly hear of very large additions made to nearly all the churches over the hills, especially about Nantyglo, Tredegar, Dowlais, and Merthyr. In those places we hear of fifty, and even an hundred, baptized at a time. Though we have not in this neighbourhood been favoured with quite so large and rapid an increase as some of these churches, we have, however, great cause for gratitude; some of our churches have been blessed with a very considerable, though gradual, increase; there were forty persons baptized at *Pisgah*, a neighbouring Welsh church, a few days ago, and a great many have been baptized at the *Refuge*, another Welsh chapel not many yards from our own. Numerous additions have also recently been made to the different churches at *Pontypool*. Our friends at a distance must not think that this is all momentary excitement caused by the fear of cholera, for although that dreadful epidemic has no doubt been the means of awakening many a thoughtless sinner, and probably of leading many who had been long halting to decide, yet in this neighbourhood symptoms of a revival of religion had been felt in our churches many months before there was any talk of the approach of the pestilence. In proof of this I may instance the case of our own church, which within the past twelve months has been quite doubled in number. Since the 19th of November last we have baptized seventy-one persons, and have about twenty candidates now waiting for baptism; and this, though there has not been anything very exciting about it, has greatly cheered our hearts, and caused us to exclaim, 'the Lord has done great things for us, whereof we are glad.' Whilst we would attribute this success to the divine blessing, it may not be improper to observe that that blessing has been felt and experienced in the use of means, and after the united and persevering prayers and efforts of the members of the church. Rather more than twelve months ago, the pastor and several of the leading members, mourning over the low state of the cause, resolved on renewed

effort. Some proceeded to pay attention to the sabbath-school; others held prayer-meetings from house to house, both on sabbath afternoons and on week evenings—from one house where they held a prayer-meeting four persons have been baptized. A prayer-meeting has also been conducted by some of the old members on a week evening for the young, where they can make their first attempts in public prayer, to give them confidence when called upon to engage in larger and more public meetings. Some of the churches have been holding united prayer-meetings, going from one chapel to another. These meetings have been well attended, especially at *Pontypool*, during the time of the cholera. But as to cholera, we have been mercifully spared here; there have not been more than four or five cases in this neighbourhood, consequently the excitement caused by that has not been so great here as in those places where it has cut down its hundreds. I have thus given you a short account of the state of the cause here, immediately connected with our church. I have done so, I hope, not from any improper motive, as there is nothing I should so much dread as to feel unduly elated by the prosperity with which God is pleased to bless our humble efforts, for whilst we rejoice it is with trembling, and if there is any good done, 'not unto us, but to thy name be all the glory.' My reason for giving you this short sketch of the revival in our own church is because you wished particulars, and I think the best way to arrive at the truth is for every minister to send the particulars of his own church. If you can pick any thing out of this plain unvarnished statement, it is at your service. Baptist principles are gaining ground in this neighbourhood. Several of the Wesleyans feel very uneasy on the subject. Some have been consulting their class-leaders, as to what they had better do. The three clergymen of the parish are immersionists when required. Two of them, and I think the third, have been down into the water. The clergyman of this place immersed two in the parish church a few weeks ago. There are several pious people, belonging to other denominations, who say they shall not be satisfied till they are baptized—I have been talking with some of them myself. I baptized one young man, last time, from the Wesleyans, and a female who had been a member of the Independents. And what is more than all, a great change for the better has recently been effected in the morals of the people generally. Very few are seen in public houses,

whilst places of worship are well attended on week day evenings as well as on the sabbath. My sincere wish is that the change may be permanent, and that the present revival may only prove the earnest of a still greater increase."

PONTYPOOL.—Being obliged to stay here over Lord's-day, Oct. the 14th, I took up my temporary abode at the southern extremity of this singular town. I found next morning, during breakfast, that a public baptism was to take place that morning, within four hundred yards of my lodging. Thitherward I wended my way. The chapel is a large substantial building, accommodated with vestries, and its appearance, with that of the walls and palisades thereabout, indicated a healthy state of mind and treasury. I found the baptistry on the left of the chapel, formed out of a large reservoir in connection with the Monmouthshire Canal, and its waters can be let out or in, just to answer the purpose of the officiator. The furthest extremity is, I am told, paved, and there is a flight of stairs to lead "down into the water." The space around this reservoir is on a rising projection, and would accommodate about 2000 people, and was this morning covered with human beings. Neither the minister nor the candidates had yet made their appearance. The crowd appeared to be devotional and orderly, which is accounted for, in part, from the prominent standing of the baptists at Pontypool. Small skirmishes were entered into, notwithstanding, of a quiet character, here and there, on the pretensions of sprinkling and immersion, which were handled, as far as I could hear, with considerable skill: the Greek seemed to be on their finger ends, and the polemical character of the Welsh was fully maintained. When the clock was striking ten, the minister, with the deacons, made their appearance from a private door at the back of the premises; they were followed by the singers and the new converts, forty-four in number. Their appearance and their singing could not but make an impression. There were some of them who evidently had seen more than sixty summers, and a few who could not be more than just in their teens. There was one thing that pleased me much; the candidates were all neatly dressed. It appears so disrespectful in persons, when making a public profession of Christ, to put on any out-of-date habiliments. Rather let a new suit of proper apparel be provided, if needs be. The minister stood at the head of the pool, and every one could see and hear him. He spoke but few sentences, but they were telling. "I stand here," said he, "as a minister of Christ, to transact public business for him. I have my commission, which I

will read;" taking out his Testament, "I cannot deviate from my instructions, or attempt to improve them; for that would be a reflection upon my King—"Go ye into all the world." Pontypool, I see, is in the map. 'Preach the gospel.' Sir Stratford Canning has ordered the British squadron off Malta to the Dardanelles, to back him at Constantinople; but we have no such power—our artillery is truth, argument, reason, and this confines our mission within a circle, for it is 'to every creature,' that is, every reasonable creature. It is morally and physically impossible to preach the gospel to infants. 'He that believeth.'—My instructions do not permit me to proceed an inch further, unless this condition is forthcoming. 'Do you believe in the Son of God?' said he, turning to the candidates, which was responded to in the positive; "then," continued he, "I am hereby commanded to baptize you in the name of the Father, and of the Son, and of the Holy Ghost." In conclusion, he referred to the Greek terms *baptizo* and *en*. He then descended into the water, and immersed thirty-four persons in twenty-three minutes—the choir singing during the whole time. This I considered a drawback from the solemnity and pleasure of the scene. It would be much better, in my judgment, to let the ordinance itself, in solemn silence, picture forth the burial and resurrection of the Redeemer. This young minister performed the ceremony with much propriety, gently laying the candidates backward in the watery tomb, without any apparent effort or agitation. The other ten were baptized in the same place in the afternoon. The young minister, Mr. David Lloyd Isaac, has been the pastor of this church, I am told, for the last ten years, and has added about one hundred persons by baptism during the last three months.

J. T. N.

CARDIFF.—Last evening, Sep. 20, Mr. Jones baptized a young lady from Bristol who was over here on a visit. Being fully convinced it was her duty to obey the Saviour, she applied to Mr. Jones, who did not hesitate, as she is known to be a lady of sterling piety. She is a member of the Wesleyan body, and intends to continue in that connexion, unless, she says, they shall act towards her as they have done to Messrs. Everett and Co., in whose behalf she deeply sympathizes. The cholera has taken off a great many individuals, both here and at Merthyr; at the latter place it has been sanctified to the inhabitants; the chapels are crowded, and many hundreds have been baptized and added to the churches. I shall now relate a dark and mysterious dispensation of Divine Providence. Dowlais, which is a hamlet of

Merthyr, has been greatly afflicted with the cholera. Mr. W. R. Davies, the excellent pastor of the baptist church in that place, lost an amiable daughter by cholera. This affected him very much, and he and his family went for a short time to the seaside, he occasionally returning home to attend to his duties. On the 19th August, he baptized in the river Taff, 104 persons, on a profession of their faith in Christ. He was thirty-four minutes administering the ordinance. He took his station in the river, and the deacons handed the candidates to him, and received them again. Mr. D. was a most laborious preacher; he preached twice in his own chapel the same day, broke bread, and received the 104 candidates into church fellowship. The church consists of about 700 members. On the 1st September he was called to exchange earth for heaven. The cholera attacked him, and exactly two weeks after this extraordinary service his remains were interred in the silent grave! T. H.

**SOUTH WALES.**—The following is the list of baptisms referred to in our last, (302,) as coming too late for October. They are, we are told, copied from a Welsh publication.—*Abercanaid, Merthyr Tydfil*, by Mr. R. Johns, June 17, twenty-seven; 24, twenty-four; and Aug. 14, twenty-seven—and fifteen restored.—*Blaenwauan*, by Mr. J. P. Williams, in June, July, and August, forty-one.—*Treforest*, by Mr. O. Williams, five, and eight restored.—*Zion, Merthyr*. The following may be an extract from some newspaper. "The dippers are cutting a figure these days—never were seen such hosts flocking—the whole town and neighbourhood as if it were in motion." The following have been added:—July 1, fourteen; 8, twenty-one; 22, thirty-five; 29, thirty-six; August 5, twenty-seven, and about thirty backsliders have been restored.—*Graigarw*, by Mr. Pugh, thirty-three, and six restored, with about thirty more waiting.—*Tabernacle, Cardiff*, Aug. 12, by Mr. Jones, eight.—*Clydach*, Aug. 12, by Mr. D. Davies, thirteen; the first fruits of the sabbath school.—*Llwynni*, Aug. 13th, by Mr. W. H. Hughes, forty-seven.—*Caersalem*, Aug. 11, by Mr. Jones, eleven.—*Dowlais*, by Mr. W. R. Davies, Aug. 10, 104 immersed by Mr. D. in 34 minutes, who on that day, addressed, preached, baptized, received the candidates, and presided at the Lord's table. Alas! alas! he is gone! How great our loss!—*Tabernacle, Merthyr*. This immense chapel, the largest in Wales, is crammed with anxious inquirers, 143 having been added by baptism, and many backsliders restored.—*Ebeneser, Merthyr*. Here also they have experienced a great revival with many additions.—Our correspondent adds, the foregoing are but a few of the numerous

revivals reported to the organ of our denomination in Wales, a publication which would give you much pleasing and interesting intelligence, providing you could understand it. [But we could not. Will some kind friend favour us with extracts in plain English?]

**CEFN MAWR, Denbighshire.**—Since my last report, we have had three additions. On Lord's-day morning, August 26th, Mr. B. Price, of Cymro-bach, immersed one female and thirteen males in the river Dee, on profession of faith in the Son of God. In the same place, September 9th, after an English address, by Mr. J. Pritchard, of Llangollen, and a Welsh address from the same words, by our pastor, Mr. Elias Evans, Mr. P. immersed twenty-two females, disciples of the blessed Redeemer. In the same place, September 22, after an address by Mr. Evans, Mr. D. Roberts, of Pen-y-eac, immersed three females and fifteen males, believers in Jesus Christ. Four were added to Carmel Vron, fifty to Cefn Mawr, and four, after a long absence, have been restored. We have many more waiting to cast in their lot amongst us. May they all be owned by the Lord in that day!

W. E.

**CAERNARTHEN, Tabernacle.**—On sabbath-day, September 23, we had a large audience. Our minister, Mr. H. W. Jones, before going down into the water, said, that he should not enter into any explanation—the act they were about to perform would best explain itself. He then took the first candidate by the hand and walked down into the baptistry, in which he remained until he had immersed sixty believers—male and female; among whom were young and aged, parents and children, husbands and wives, and one household. The only son of the minister was among the number. All these afterwards sat down at the table of the Lord.

**Penuel.**—Twenty-four followers of the Saviour were baptized by Mr. T. Williams, October 7th.

[Our correspondent, D. W., says, "If all our Welsh ministers were to send reports of baptisms in their respective places, it would form a mass of intelligence of unusual interest. I know of many places at which tens and scores have been baptized, but I have not the particulars. I wish they would." And so do we. We again invite them, and beg they will do so forthwith.]

**PENUEL BUMNEY, English.**—Five more believers in Jesus were buried with him by baptism in our river, by Mr. Williams, of Jenkins Town, October 7. W. R. W.

**HRIFWAEN, Glamorganshire.**—Mr. B. Evans, our minister, baptized, September 23, thirteen; October 14, twenty-eight; and on the same day at Llanus-Ystrad, six.

**ABERSYCHAN, near Pontypool.**—Mr. Price, our pastor, delivered a clear exposition of the doctrine of christian baptism to an overcrowded congregation, September 16; after which Mr. Rogers of the Baptist College, Pontypool, delivered an earnest address, and then went down into the water, and was followed by twenty candidates, whom he baptized in the name of the Father, and of the Son, and of the Holy Ghost. Many more are candidates for the holy ordinances.

**LLANWENARTH.**—Sept. 23, after a discourse by Mr. Morgan, agent to the Monmouthshire Baptist Home Missionary Society, our pastor, Mr. F. Hiley, immersed twenty-six candidates on a profession of their faith in the Redeemer. Three were teachers, and ten were scholars. There are many more seeking the way to Zion.

G. L. H.

**LLANELLY, Ston.**—Thirty-three disciples of Jesus Christ were baptized, Oct. 8, in the river Lliedi, by Mr. Spencer, our pastor, before a very large concourse of spectators. Several of these were from the sabbath school—teachers or scholars.

D. J.

**Bethlehem.**—Mr. Davies, pastor, immersed twelve candidates, Sept. 23; also, on Sept. 30, nine more.

**BRYNMAWR, Calvary.**—The Lord is blessing us with some additions. October 7, our pastor immersed three young men, two of whom were Wesleyans. On the 14th, five more thus followed the example of their Lord. May the Lord, the Spirit, continue his gracious influences!

T. G.

**Tabor.**—Mr. Williams of Darrenfelen, immersed thirty-six disciples of Jesus, Sept. 23. Mr. Davies, the minister, being prevented by illness from performing the service.

G. L. H.

**HAVENFORDWEST**—Three believers were baptized here, Aug. 21; and, Oct. 16, three more thus put on Christ. Three of these were promising lads from our sabbath schools. Wanderers are returning, and others are inquiring.

W. E.

**MACHEN, Monmouthshire.**—Mr. Thomas baptized fifteen followers of the Lamb in the river Rumney, Oct. 7. There were many spectators.

E. C.

**DARRENFELLEN.**—Mr. Williams, minister, immersed twenty-four believers on a profession of their faith in the Saviour, on the last sabbath in September.

**MERTHYR TYDFIL, English.**—M. T. Davies has lately received more than fifty members by baptism into the church under his care.

T. H.

**TONGWYLLAS, near Cardiff.**—Mr. W. Lewis baptized twenty-four candidates in the river Taff, September 10.

T. H.

**SAINTE MELLON, Monmouthshire.**—Mr. Evans immersed three believers in the river Rumney, Sept. 30.

E. C.

## DOMESTIC.

**BROMSGROVE.**—We have had several baptisms which have not, I think, been reported. March 11, three candidates were baptized on a profession of their faith, in the presence of a large congregation. One of these was a young man hitherto connected with the Independent church, who, for some time, had been in the habit of going out into the villages to preach. On the present occasion he preached the sermon, and gave his reasons for giving up his former opinions and embracing those held by the baptists. April 22, after a sermon by Mr. Sneath, three candidates were baptized; May 27, two were baptized; September 23, two were baptized. One of these was an interesting young man, a native of Ceylon, though born of English parents, whom Providence has located in this neighbourhood. The other was a gentleman, brought up in, and till very lately, connected with the state church. He was converted many years ago under the faithful and evangelical preaching of Mr. Cotnam, formerly curate of the parish church here, and afterwards left Bromsgrove, and lived in the vicinity of the metropolis, where for many years he enjoyed the ministry of Mr. Baptist Noel. For a considerable period his mind has been somewhat unlinged on the subject of baptism. Mr. Noel's book on the state church placed this subject in a different light to that in which he had previously viewed it, and led him to think the matter over seriously and prayerfully, and to consult the New Testament, from which study he came to the conclusion that *believers* baptism is the only scriptural baptism, and *immersion* the only scriptural mode.

J. H. S.

**KIRBY UNDERWOOD, near Bourn, Lincolnshire.**—On Lord's-day, Sept. 9th, Mr. Bull, of Spalding, administered the ordinance of believer's baptism. The candidate was in his 80th year. He came to reside in this village about three years since, and knew little or nothing then of the plan of salvation. His son's wife, with whom he resides, is a Roman Catholic; and she instilled into his mind the doctrines of purgatory and praying to saints. The first time that we had any converse with him, these things troubled him much; but by reading the word of God he came to the conclusion that he must believe in Jesus and obey his commands. We had a large and attentive congregation to witness his dedication to the Lord. We hope others are enquiring the way to Zion.

P. W.

**WARWICK.**—A sister in Christ was immersed by Mr. Nash, and added to the church, on Lord's day, Oct. 7th.

**TODMORDEN, General Baptists.**—Seeing so many stirring reports of baptisms in the *Reporter*, I venture to report also that, on Lord's-day, Oct. 14th, two young female disciples were immersed by brother Robertshaw, of Shore, in a clogh, on the property of Messrs. Fielden Brothers. The scenery of the spot is beautiful. On one side of our baptistry the ground rises so, that, with a little labour, a gallery might be formed, capable of accomodating thousands of persons; trees grow on each side and meeting at the top, form an arch just over the water. That morning before we commenced, a little robin was observed on the overhanging branches, warbling its morning song. After we, too, had sung our morning song of praise, the service was performed, and the numerous spectators were orderly and attentive. Our young friends were both from the Sabbath School and were added in the afternoon at the table of the Lord. We are in hopes that more will soon follow their example. W. K.

**EXETER.**—I have for a long time past thought it desirable that some one in this city, a member of one of our churches, should correspond with you, for the "*Reporter*," as I have observed that for any report from our locality you are indebted to the "*Western Times*." This is not as it should be, so I commence with a report of a baptism. On Lord's-day, Sep. 23rd, after a solemn discourse to a congregation of above 1,000 persons, our pastor, Mr. Cole, administered the ordinance of believer's baptism to six persons, one of whom was his own daughter; two were young men brought up in our sabbath school, and one was a female from one of our village stations. On the Wednesday evening following, after a discourse on baptism, one more, who was prevented on the sabbath on account of severe relative affliction. The Lord is abundantly reviving his work in our midst. Many more are candidates for the ordinance. W. K.

**BATTLE, Sussex.**—Mr. Perkins, formerly Independent Minister, Cranbrook, Kent, having engaged to supply the baptist church at this place, entered on his engagement on the first sabbath in August, when he immersed an aged believer. May his example be followed by many.

**HUGGLESBOOTE.**—The first sabbath in October was an interesting day, when Mr. T. Yates, late of Ashby-de-la-Zouch, entered on his labours amongst us. Brother Y. preached, and brother Smith baptized eight candidates, who were all added at the Lord's table.

**RIPLEY, Derbyshire.**—Mr. Ferneyhough, from Nottingham, baptized four candidates, September 9. One is a teacher in our sabbath school.

**BEDFORD, Mill-street.**—On Lord's-day evening, September 23, a very interesting scene was witnessed in this chapel. Mr. Killon preached a sermon on the baptism of our Lord; after which he baptized two disciples of Christ. One was an aged brother of more than three-score years, who had been an Independent. The providence of God led him to Bedford twelve months ago, when he came to our place of worship, and heard a sermon on baptism, by which he was convinced that it was his duty and privilege to follow in the footsteps of the Redeemer and his flock. At the close of the day on which he was baptized, he confessed, with tears, that he never spent such a happy day on earth. The other was a young woman, who came to our place of worship twelve months since, full of prejudice against the baptists, and determined not to regard what was said on that subject; but the Lord led her in a way which she knew not, and she at length became obedient to the truth.

**RUGBY.**—Eight believers were baptized on Lord's-day, Sept. 30th, after a discourse by our pastor, Mr. Angus, to a large, attentive, and, apparently, deeply interested congregation. On the following Sabbath the newly baptized were received into the church, at the Lord's table. Both services were of a truly refreshing and solemn nature. The good hand of the Lord seems specially to rest on us now. On the 4th of Nov. we hope to have about the same number again added to us by baptism.

**CASTLE ACRE, Norfolk.**—On Lord's day, Oct. 7th, after a sermon on the importance of baptism by our pastor, Mr. Stutterd, two believers were buried with their Saviour, to rise to walk with him in newness of life. One was formerly a Wesleyan, but Mr. Noel's work convinced her that the baptists were right. The other was a poor man who had been a regular hearer amongst us ever since the General Baptists commenced preaching in a cottage in this village. Others are waiting, and some want more courage. The cause of Christ in this village wears a pleasing aspect. J. B.

**THORVENTON, near Exeter.**—In this village we have strong opposition from a puseyite priest. Notwithstanding this, the Lord is blessing the work of our hands here. It is with much pleasure I report that eight persons have put on the Lord Jesus by baptism during the last four months.

W. K.

**STANNINGLEY, Yorkshire.**—The ordinance of baptism was administered by Mr. J. Walcot, of Horton College, Bradford, Oct. 14th. The candidates were two of our female teachers—one formerly a scholar in our school, and the other a scholar in an Independent school. J. T.

**LONDON, Welsh Baptists, Eldon-street.**—Mr. B. Williams, our minister, immersed five believers, Sept. 28th. Two had been Calvinistic Methodists, who now yielded to their convictions of christian duty. We have several other inquirers. Since the removal of W. from Liverpool to this station, the congregations, schools, and prayer-meetings, are much improved, and the people, who were much depressed before, seem now to have, as the Welsh translation gives it, a *heart* to work. These pleasing indications give us much satisfaction and encouragement.

**Waterloo Road.**—On Thursday evening, Oct. 4th, our pastor, Mr. Branch, baptized eight believers, at the General Baptist Chapel, Borough Road. One of the females is a "Wesleyan," who still remains in that body, and one of the males is a "Churchman," who loves mother church too well to leave her. The other six were added to us next sabbath afternoon, together with five more by letter and experience.\* The Lord is very gracious to us, and blesses the word abundantly. There are several others waiting for baptism.

J. S. A.

**Bloomsbury.**—On Monday evening, Sep. 24, three young men; on Thursday, the 27, four females; and on Thursday, October 18, three more candidates were baptized. You would be delighted to see what a large congregation attends at this new place of worship.

**CAMBRIDGE, Zion Chapel.**—On Lord's-day, Sept. 2, five candidates were publicly baptized by the pastor, C. T. Keen, jun. Two of them were youths from the sabbath school—rendering their union with the church doubly interesting.—On Lord's-day, Oct. 7, three more were added by baptism. This month closes the first year of the present union between pastor and people, during which time thirty-three have been baptized, of whom we hope that they are the called of God.

**STALY BRIDGE, General Baptists.**—Seven believers were immersed on a profession of faith in Jesus, October 7, before many spectators—one was the son of a member and his wife, another was a daughter of a member, the rest were senior scholars from the sabbath school. Mr. Sutcliffe, who preached on the occasion, received all these into the church at the Lord's table. May we have many more such days! E. S.

**HARROW-ON-THE-HILL.**—A husband and wife were buried with Christ by baptism, on Lord's-day evening, September 30. It was a solemn season. T. S.

**COLCHESTER.**—A friend, in a note, mentions the baptism of eight believers, by Mr. Laugford, in May last.

**STONEHOUSE, Devon.**—On Lord's-day evening, Sept. 30th, three believers, one male and two females, were immersed by our pastor. Two more were prevented by illness, who, we hope, with others, will soon follow the example of their Redeemer. The chapel was crowded; much interest being excited by our brother having been a colour and pay Sergeant of the Royal Marines. One of the females was formerly a teacher in the baptist Sunday school, Bradford, Wilts., being the wife of another Sergeant in the same Corps, who for many years has been in fellowship with us. These were not recent cases of conversion. May the Lord add many more!

**WATTONS, Salop.**—Since Mr. Bontems settled amongst us, we have been much prospered, and several have been induced to join us. May 27, he baptized three; June 3, three; July 1, two; August 5, one; all these have been added to the church. May they all *be*, what they have professed to be. W. O.

**MALMESBURY.**—After a discourse on christian baptism, Mr. Martin, our pastor, baptized nine believers in the Holy Saviour in the river Avon, which flows behind the meeting house, October 7. In the evening they were all added to the church. These were refreshing seasons. May the Lord continue to shed down on us his Holy Spirit!

**WELSH HAMPTON, Shropshire.**—One female was baptized at this place, September 23, who had been a christian, we have reason to believe, many years, and has at length made a voluntary profession of faith in Christ. How many by thus delaying deprive themselves of their appointed privileges?

**DEVONPORT, Morrice-square.**—On Sep. 29, nine believers were baptized by Mr. Horton. One was from the Established Church, and one from the Wesleyan Association; the rest were young persons. We hope we can say of a truth "The Lord is with us."

**NORTHALLERTON, Yorkshire.**—Three disciples of the Saviour were baptized by Mr. Stubbings at Beedale, September 16, and added to this church—one had been a Roman Catholic. T. H.

**RIPON, Yorkshire.**—Mr. Oulton of Horton College, Bradford, baptized a man and his wife in the river near to this new episcopal city, July 15, who next sabbath were added to the little flock.

**MOUNTSERRIL, Leicestershire.**—A friend informs us that seven believers were baptized at Rothley in May, for the ancient G. B. church in this village.

**AYLSHAM, Norfolk.**—Mr. Upton immersed three candidates on sabbath evening, Sep. 30, after discoursing on the subject to an unusually large congregation.

\* What does this mean?



**NORTHWICH.**—On the last Lord's day in September, after a suitable discourse, brother Harrison, who has recently joined us from the "Primitives," went down into the river and baptized two candidates, before a large concourse of people. E. E.

**ISLE ABBOTS, near Ilminster.**—Mr. Young immersed five candidates in our usual place for baptizing, the river Ile, Sept. 23rd; and, Oct. 14th, two more were baptized in the same place. R. B.

**ILMINSTER.**—Two females were immersed in the river, Aug. 26th. We had many spectators, who were apparently much interested, being remarkably attentive. We have other candidates.

**LAMBETH.**—By some accidental misplacing, a report of the immersion of nine-

teen candidates in Regent-street Chapel, in November last, did not appear. Two were Independents.

**HARTLEPOOL.**—Our congregations continue to increase, and a godly seriousness prevails. We baptized one female Sept. 30th, and another Oct. 3rd, both mothers of families. K.

**SAFFRON WALDEN, Upper Meeting.**—On Wednesday evening, Oct. 3rd, two believers were immersed. We have others coming forward, and several more enquiring for the good paths. W. W.

**GREAT ELLINGHAM, Norfolk.**—On Wednesday evening, Oct. 10th, after a discourse on the baptism of the jailor, our pastor baptized two females—one a scholar from our sabbath school.

## BAPTISM FACTS AND ANECDOTES.

**BAPTISM AND CHOLERA.**—The *Patriot*, in mentioning the merciful abatement of this malady, refers to the "death of a Mormonite in Wales, from immersion as a religious rite, in a mill stream, while under choleraic disease. It seems to be the belief of these deluded fanatics, that they run no risk in such a case, as may be inferred from the verdict of the coroner's inquest in the present instance; namely, 'That the deceased died of cholera, his death being accelerated by immersion in cold water by John Thomas, at the request of the deceased.' Among the baptists, properly so called, the utmost care is taken to avoid injury to health by the ceremony of immersion. It frequently occurs, that candidates for admission into their churches are excused from submission to that rite, in deference to the opinions of medical men that danger might ensue; and we believe there is no church of that order, however strict, which would hesitate to receive an unbaptized candidate under such circumstances." We take leave to suggest to our esteemed cotemporary, that the baptists would be rather disposed to advise a candidate unfit by illness for immersion, to wait for recovery, reminding him that in

case illness should still prevent, it being in his heart to do it would be accepted by God—and that his salvation would not be at all hindered or prevented if, under such circumstances, neither the one nor the other of the ordinances were administered unto him.

### HYMN

SUNG AT THE IMMERSION OF MR. B. W. NOEL.

How great, how solemn, is the work,  
Which we attend to-day!  
Now for a holy, solemn frame,  
O God! to Thee we pray.

O may we feel as once we felt,  
When, pained and grieved at heart,  
Thy kind, forgiving, melting look,  
Relieved our every smart.

Awake our love, our fear, our hope,  
Wake fortitude and joy:  
Vain world, begone; let things above  
Our happy thoughts employ.

Instruct our minds, our wills subdue,  
To heaven our passions raise,  
That hence our lives, our all, may be  
Devoted to Thy praise.

## RELIGIOUS TRACTS.

**TRACTS ON BAPTISM.**—An active distributor of these in the metropolis, says, "I was giving away some of my tracts the other day, when a person came up to me, and said, 'You gave me a tract in the street a short time ago, and on reading it I was convinced that dipping is the right mode of baptism according to scripture;' and I have reason to hope that many more have also been convinced by the hundreds I have

publicly distributed."—Another active baptist in the metropolis says, "I thank God I have been instrumental in directing several by means of tracts to the right knowledge of christian baptism—in all seven persons in two years." He makes an earnest application for a grant. It seems that since the baptism of Mr. Noel, there is much talk on the subject in London, and many are seeking for further information. He engages

that, if a parcel is sent, they shall be care-fully distributed. Of course he will receive a supply; and yet, if it could be so, we would prefer that all should search the scriptures on this subject, and gain their knowledge and instruction at the fountain head. Let not, however, the baptist be blamed for distributing information on this subject by means of tracts. For objections to them can only be made on the same ground that objections to tracts on the gospel must stand. In either case to go at once to the fountain—clear, pure, and fresh, would be better.

#### APPLICATIONS.

DEVONSHIRE.—“I shall receive, with thanks, any donations of baptism tracts you can send us; and as our village stations, in which I am engaged, are scattered over many miles around this city, I promise to make good use of them.”

SOMERSETSHIRE.—“Having been informed by some of my brethren that I may get a grant of tracts on application to you, I herewith make request for a parcel. We have two villages to care for, with a population of about 1000, which have always received and read tracts thankfully, and in several instances they have been blessed to them. The cause of the Saviour amongst us is

advancing, and we hope these will help to aid its progress.”

LINCOLNSHIRE.—“This has long been a dull dead spot. It is the most lifeless place I ever saw. The most deadly apathy exists to anything great, or good, or noble. We are moving, though slowly, and as we expect a baptism soon, shall be grateful if you will send us a few tracts. They may stir the people up a little, and help to move some of whom we have hope, but who seem to be timid, and fearful of entering the water.”

ACKNOWLEDGEMENTS.—“We received the tracts which you kindly sent us. We have distributed them among our neighbours, especially such as seem careless of their soul's welfare. But in doing this, we suppose we have offended our parson, who cannot bear to see such things in the dwellings of the poor.”

“The tracts you sent were eagerly received, and have, I hope, been productive of good. Our preaching-room is now crowded on sabbath evenings, and we are sowing in hope that the showers of divine grace will descend and cause the seed sown to germinate, and grow, and bring forth fruit to the praise of God.”

DONATIONS in our next.

---

## SABBATH SCHOOLS AND EDUCATION.

---

ON MINISTERS HELPING.—Mr. Martin is an active and deservedly popular Independent minister in Westminster. At a large public meeting of sabbath-school teachers, held in London, Mr. M., who is distinguished for his attention to the sabbath and day schools in connection with his own place of worship, took up the question of ministers helping the schools. His impression appears to have been that, generally, they did not, so much as they ought. Mr. M. gave the following result of his inquiries. He said:—“Let me come now to the question of the pastor. I yesterday insinuated a few inquiries on this topic, not in my own neighbourhood, but as far from it as possible, and the information I have gained will perhaps tend to correct extreme views. I think that some Sunday school teachers imagine that their pastors are not doing what in truth they are in this department of labour; and others are in error in supposing that there is a general pastoral interest in schools while it may be limited. What, however, I have to say to pastors, I think it is better to say to the men themselves. In the facts I am about to present, I shall not give names or

places; for I am not a common informer. I have taken great pains to make the statement accurate, and shall speak of the schools respecting which I have made inquiry as to the connexion of the pastor with them, under numbers:—“1. Pastor meets the teachers once a week to expound the lessons; addresses the children once a quarter; does not come into the school, or attend the business-meetings of the teachers.—2. Pastor presides at the quarterly meetings of the committee, by whom the business of the school is transacted. He also attends the annual meetings of the schools, and addresses the scholars. Does nothing besides, and is not recognized as the President of the school.—3. Pastor meets the children every sabbath afternoon in the body of the chapel, and conducts a religious service with them. He also attends the quarterly meeting for business.—4. Pastor visits the school every second or third sabbath; preaches once every three months to parents and children. Does not meet the teachers separately.—5. Pastor visits school once a month, and meets the teachers on Friday evening, to study the lessons.—6. Pastor visits the school monthly.—7. Pastor visits

school once in three months, and addresses the children.—8. Visits the school occasionally; does nothing besides, either for teachers or for children.—9. Pastor visits the school monthly.—10. Pastor attends any special meetings of teachers; addresses children monthly; visits school occasionally.—11. Pastor addresses school monthly.—12. Pastor visits school occasionally.—13. Pastor addresses children monthly; visits occasionally.—14. Pastor addresses children

occasionally; visits school occasionally; meets teachers quarterly for business.—15. Occasionally visits the school.—16. Pastor visits the school every sabbath.—It struck me, in looking at this list, that there really seems to be more done by the ministers than I thought was the case, and I have been most agreeably disappointed." Mr. M. then advised the teachers present respectfully to request their various ministers to cooperate with them as far as practicable.

## INTELLIGENCE.

### BAPTIST.

"THE MORNING STAR" of Oct. 3, (just received, Oct. 22) has the following paragraph:—"Rev. Wm. Hurlin, a General Baptist minister from England, has recently arrived in this country, and is desirous of becoming pastor of some church in our denomination. He has preached for fourteen years past in London and its suburbs, and has letters of commendation from Rev. Dr. Burns, and other English ministers. Any of our churches in want of a pastor, would do well to engage the services of brother Hurlin. Letters to him, forwarded to the care of the writer, will be duly received, and attended to.—W. B." Now there must be some mistake in this announcement, as to our certain knowledge no person of that name has ever been a pastor of any evangelical General Baptist church in England. About twenty years ago, Mr. William Hurley, formerly pastor of the G. B. church, Queenshead, Yorkshire, went over to the United States, and we are not aware that any certain information respecting him has since been received in this country. The other day we were applied to for his address, as he is wanted, as a trustee of a chapel in Manchester, to sign a conveyance of the property. Beside, brother Burns could not, we presume, have recommended Mr. Hurley, as he had left this country previously to the time when brother B. entered the connection.

**GREAT ELLINGHAM.—Jubilee Services.**—This village church celebrated its 150th anniversary under circumstances of peculiar interest and pleasure. A member's prayer-meeting Sep. 27th—a public prayer-meeting Sep. 29th—sermons by the pastor, Mr. Cragg, and Mr. Pigg of Wyomondham, on Lord's-day, Sep. 30th—addresses by Messrs. Gould and Alexander of Norwich, Oct. 1st; after which a tea-meeting, and then a public meeting, J. Coleman, Esq., of Norwich, in the chair; prayers and addresses by Messrs. Alexander, Gould, Cozens, Pigg, Dann, Smith, Brasted, Hatcher, (a former pastor,) and Mr. Cragg. The pastor then read a

brief history of the church, wherein it was stated that only eight pastors have presided over the church—during the last two years £200 had been expended in enlargements and improvements—the church contains fifty-six members, one half of whom have joined during the present short pastorate—the school contains 128 children and twenty-three teachers—the late Rev. Robert Robinson of Cambridge, was baptized at this place. At the request of the friends, Mr. Alexander introduced a scheme for raising £200 to build a new-house for the minister, when collecting cards for £92 were taken, and the chairman, in accordance with his usual benevolence, offered the last £10 of the second hundred. And therefore donations to this object will be thankfully received by the pastor.

**NORTH BRADLEY, Wills.**—Thirteen years ago, a few friends in this quiet village, lamenting the evil effects of our annual "fair," or rather "revel," resolved to hold special religious services at the time, which have been kept up with good effect. This year we had our usual two days' services, Oct. 1st and 2nd, closing with a social tea-meeting. Brethren Parsons of Widborne, Evans of Penknapp, Barnes of Trowbridge, and Probert of Bristol, preached, and they *did* preach! At the ten, our venerable friend, S. Salter, Esq., of Trowbridge, presided, and the above ministers, with a coloured brother from America, and Messrs. Griffin, Clift, Walker and Fowler, addressed us with all the warmth of christian zeal and love. We had large and happy congregations. The public-houses and beershops complain that we have *stolen* the fair from them! Profits of tea, £4 7s. Od., were given to our school.

**MOCHDRE, near Newtown, Montgomeryshire.**—A new chapel was opened here October 12, when the following ministers officiated, R. Owen, E. Brunt, D. Davies, J. Williams, J. Owens, T. Howard, S. Pugh, W. Pughs. The congregations were, on all the occasions, overflowing, and the collections exceeded our best expectations.

P. K.

DEVONPORT.—*The Epidemic—Religious Services.*—A respected minister in this town writes, October 10th:—"You are no doubt acquainted with the fact, that the hand of the Lord has been very heavy upon us during the last few weeks. In Devonport alone, we have lost, from cholera, upwards of 700 persons, of whom my congregation has furnished twenty-four. Now, that the hand of the Lord appears to be restrained, I sit down to pen you a few lines of intelligence. We kept Friday, September 14, as a day of prayer. Such a day I never before saw, and may never see again. It was indeed a day of humiliation before God, and of out-pouring of soul, that He would first sanctify, and then remove His judgments. We had collections for the widows and orphans; and, oh, how many are they! We had four newly-made widows in our church between the first Lord's-day in August and September. From that day of prayer the disorder gradually diminished, and for the present seems to be nearly extinct. This is the fact—universally known here. The infidel may sneer and curl his lip with scorn, but he cannot destroy the fact. We know how to interpret it, and, oh, that we may have grace to turn it to good account! Amidst all, God is blessing us—for, beside the additions reported, we have many on the eve of profession."

THURLEIGH, *Beds.*—The place of worship in this village having been, for the second time, enlarged, was re-opened, Sep. 25, with sermons by Mr. Smith, of New Park-street, London. A tea-meeting was held, with addresses by various ministers. An interesting report was furnished of the origin of the baptist cause here, for which we cannot now make room. The expense of this improvement is about £160, nearly half of which has been raised by the friends, who are not rich, and greatly need, and would be happy to receive, further help. Mr. Wells is the present minister.

WESTBURY LEIGH, *Wilts.*—The Rev. James Sprigg, M.A., late of Ipswich, but recently of Margate, has accepted a unanimous invitation to become the pastor of the baptist church in this place, and intends commencing his labours the first sabbath in October, when the ordinance of believers' baptism will be administered to seven persons. There is a wide field of usefulness in this neighbourhood.

WESTCOTT, *Bucks.*—A few very poor baptists in this small hamlet are in a difficulty. The place in which they meet for worship, and in which they teach fifty children on the sabbath, is very damp and unhealthy. Fifteen pounds would make them comfortable. They have subscribed of their penury, £7. 10s. 0½d. Who will make it up?

PORTSEA.—On Lord's-day, Sept. 23, the second anniversary services of the opening of the baptist chapel, Kent-street, in the above town, were held; when two sermons were preached by the Rev. J. H. Hinton of London, and liberal contributions were made toward the liquidation of the remaining debt.

BOUNS, *Lincolnshire.*—We realized upwards of forty pounds at our anniversary in September, after sermons by brother Stevenson of Leicester, Marshall of Loughborough, and Wigner of Lynn, and the proceeds of a tea-meeting. The children also had their treat as usual. T. D.

CASTLEORE, *Norfolk.*—Mr. Jabez Stuterd was recognized as pastor over the General Baptist church in this village, October 1, Brother Wherry, J. C. Pike, Burrows, Gill, and Scott, engaged in conducting the various services.

HOXTON, *Harvey-street.*—We had our annual tea meeting, Aug. 7. Twenty-six have been added to us in two years—fifteen by our present minister, Mr. Simonds. Others are waiting for admission. Our sabbath school, tract, and benevolent efforts, are prospering.

LONDON, *John-street.*—We understand that Mr. Noel will enter upon his service of the church at this place as minister, on the first sabbath in November, and that his ordination or recognition will take place on the following Tuesday.

EXETER, *South-street.*—Rev. C. Wightman, late of Exmouth, has accepted the unanimous invitation of the church and congregation, to supply the pulpit for the ensuing six months.

REV. JAMES PEGGS. We very much regret to hear that our beloved brother is compelled, by bodily infirmity, to resign his office as pastor of the baptist church at Burton-on-Trent.

MR. NOEL has published an "Essay on Christian Baptism." We have not received a copy, but understand that it is a plain, scriptural, treatise.

---

#### MISSIONARY.

---

INDIA, *Baptisms.*—Although not exactly in its proper position in our columns, we give the following extract from the *Oriental Baptist* for August, arrived since our last:—"Sagor. On the 1st sabbath in June, two young men were baptized at this station on a profession of their 'repentance towards God and faith in our Lord Jesus Christ.' The newly baptized are scholars in the sabbath school.—*Muttra.* The Rev. Mr. Phillips was privileged to immerse, on a

profession of faith in the Lord Jesus Christ, his first convert at Mutira, on sabbath the 8th July. May many be soon induced to follow this good example.—*Scrampore*. On the first sabbath in July, fifteen persons were baptized by the Rev. J. Robinson. One of these is a grandson of the late Mr. Fountain, who came out as a missionary in 1706, and thirteen of the number were natives.—*Jessore*. Eighteen converts were immersed on a profession of their faith in the Lord Jesus Christ at Sâtberiyâ in Jessore, on Lord's-day, July 1. The season was peculiarly interesting.—*Narsigdarchoke*, a station to the south of Calcutta; a native brother was baptized here by the Rev. Mr. Lewis, on the third sabbath of July.—*Bangkok, Siam*. Two Chinese converts were baptized and added to the church at this station on the first sabbath in February.—*Palcole*. A letter from the Rev. G. Boer, states that on Lord's-day, March 25, five natives, two men and three women, were baptized at Palcole, in Rajamundry district, Madras Presidency, by Mr. Bowden, making altogether eleven natives that have been baptized in that place, besides five Roman Catholics of the Portuguese descendants; making a little church of sixteen members, one of whom, a few months since, was removed by the hand of death, we have good ground to believe to the bosom of her Lord, who died to save her, and whom she loved. The prayers of Zion's watchmen are requested on the behalf of these lambs, that they may always hear the voice of the good Shepherd and follow him, and that this little leaven may, in the Lord's time, leaven the whole lump."—We observe also, in the *Oriental*, a very pleasing letter from a gentleman at Madras, reporting the progress of his convictions respecting baptism, which we have marked for extraction into our pages.

### RELIGIOUS.

**AUSTRALIA**.—There is something in the subjoined report, which we have selected from *The Adelaide Observer*, which may be worthy of imitation in the mother country:—"The new chapel erected near Weymouth-street, by the members of the 'Christian Church,' under the pastorship of Mr. Thomas Playford, has been opened for public worship. One rather uncommon circumstance attending the opening of this chapel, was the discarding the usual custom of 'collections after each service.' We cannot refrain, on this occasion, from congratulating the members and friends of Mr. Playford on the silent yet *practical* demonstration they have made of the principle

of pure voluntarism, in erecting a neat and substantial edifice, capable of holding about four hundred people, at a cost of £800, without any extraordinary appeal to the public directly, or indirectly filching from them by receiving 'State support.' We understand the whole of the above sum, with the exception of a few pounds, has been already paid. On the Monday evening following, the members and friends met to regale themselves with that which 'cheers but not inebriates,' in the shape of tea and cake. On this occasion, also, the 'voluntary principle' was in the ascendant, the entertainment being gratuitous. The guests, about 300 in number, who vied with each other in good humour, after having done justice to the ample supplies of 'pekoo and cake,' were entertained with the speeches of several gentlemen, among whom we noticed Messrs. Playford, Forster, Wickes, Randall, Long, Stonehouse, Hawkes, Phillips, and Panoock. At the close of the meeting several friends came forward and made their voluntary offerings in aid of the good cause. On the following evening, the Sunday school children connected with the above place of worship had also their tea meeting, on which occasion they were addressed by several friends, and finally were rewarded with bibles, hymn books, &c., the recipients evidencing by 'wreathed smiles' the joy that was passing within on receiving the tokens of approbation."

**REVISION OF THE ENGLISH LITURGY**.—A correspondent of a weekly journal says that he has heard "from a source that is entitled to attention, that Lord John Russell, in conjunction with the Archbishop of Canterbury, intends to issue a commission to certain parties to revise the liturgy, and particularly the baptismal services; and that some plan of 'bracketing' certain passages, after Mr. Hugh M'Neille's celebrated proposal, some years since, is contemplated. Of course, a new or revised 'Act of Uniformity' would be necessary, or perhaps the present act would be repealed altogether."

[We take liberty to observe that we do not believe this report. In our opinion neither the temporal nor the spiritual Premier dare attempt any such thing—it would cost them more than their places are worth, and that, as every one knows, "is not a little!"]

**RELIGIOUS SOCIETIES**.—It is reported that the revenues of our various religious institutions are suffering loss, the receipts at this time not being up to the usual average.

**THE POST OFFICE**.—Great excitement prevails in London among the religious community, against an attempt to introduce additional Sunday labour into the General Post Office.

## GENERAL.

AT HOME.—Thanks, first of all, are due to Him who heareth prayer, that the *pestilence* is passing away. May it not soon be forgotten!—*Trade* continues good, and, from all we hear, is likely to be.—The *Queen*, we write before the time, engaged to be present at the opening of the New London Coal Exchange, on Oct. 30.—*Prince Albert* has proposed a grand display of Works of Art in London next year.—*Sanitary Reform* is now being enforced both in the metropolis and the provinces.—*Ireland* is again disturbed by violence and outrage. Corn has been carried off from the fields, and several lives have been lost in the scuffles which ensued.—The *Queen Dowager*, at the time of our going to press, was seriously ill, and not expected to survive.—*Two Bishops*, good men in their way, have lately died—Norwich and Llandaff.

ABROAD.—The despots of Europe are riveting the chains, with which they are again binding the people, faster than ever. But popular opinion is a giant, and will snap their chains again ere long, as Samson did the "seven green withs" of the Philistines.—Shooting and strangling men, and flogging women, is now the order of the day in *Austria*—and we regret to hear that the *Prussians* are imitating them in Baden.—Kossuth and his companions fled from *Hungary* to Widdin, in Turkey. Russia demands them. Turkey refuses; and has offered to protect them if they will turn Mahomedans. Only think of that: followers of Mahomet more merciful than men who call themselves christians. Here are so called christian men required, to save themselves from being butchered by so

called christian men, to renounce their religion and turn Turks! Shocking!—The *French Assembly* has met, and is in a sad mess about Rome.—The Pope is expected to return to *Rome* very soon.

A NOBLE VINE.—The celebrated Vine at Hampton Court, which is more than 120 years old, nearly as many feet in extent, and whose stem is thirty-two inches in circumference, was, last year, laden with more than 2000 bunches of fine grapes, weighing, on an average, above one pound each, in the whole nearly one ton. They are of the finest *Hamburgh black kind*, and are usually reserved for the *Queen's table*.

FATHER MATTHEW, as he is called, the celebrated abstinence advocate, has been very active in his vocation in the United States. But it is said that he *does not* counsel his hearers to abstain from holding their fellow-men in bondage, and that this has made a commotion which has muddled the waters.

THE MOON.—It is now said to be satisfactorily ascertained that the Moon has no atmosphere, and that it has therefore neither clouds, wind, rain, nor frost. Its surface is strangely irregular. Precipices, 25,000 feet deep have been discovered—the deepest on earth is not 500 feet. Names have been given to its wondrous mountains, which are now well defined and known.

THE SUN.—The large round spot which was lately visible on the lower part of the eastern side of the Sun, was calculated to be 50,000 miles in diameter.

CHURCH AND STATE.—The Dissenting ministers of Halifax have delivered a course of lectures on this subject. This is an excellent plan.

## MARRIAGES.

Sep. 4, at the baptist chapel, Margate, by Mr. Sprigg, Mr. W. Perry, to Miss S. D. Crofts.

Sep. 26, at the baptist chapel, Arusby, near Leicester, by Mr. Davis, Mr. John Earp, to Mary, second daughter, and Mr. S. Cocksaw, London, to Betsy, third daughter of Mr. W. Carter, Fleckney.

Sep. 20, at Belvoir-street baptist chapel, Leicester, by Mr. Murrell, Mr. John Ireland, of the *Baptist Reporter* office, to Miss Eliza Peasland.

Oct. 10, at the baptist chapel, Stow-on-the-Wold, by Mr. Acock, by licence, Mr. Samuel Perry of Hazleton, to Miss Sophia Reynolds, second daughter of Mr. Reynolds of the Hyde Mill. And on the 10th, by licence, Mr. T. W. Perry, brother of the

above, to Miss M. W. Harriss, second daughter of Mr. Harriss, of Condicote.

Oct. 11, at the baptist chapel, Broadmead, Bristol, by Mr. Haycroft, Mr. James Edmonds, Newport, to Emma, eldest daughter of Captain G. Dawson, Southampton.

Oct. 11, at the baptist chapel, Aylsham, by Mr. Upton, Mr. H. T. Miller, Sailor's Missionary, Hull, to Miss Maria Tilt, of Aylsham.

Oct. 14, at the baptist chapel, Warwick, by Mr. Nash, Mr. W. Stockley, to Miss M. A. Ridley; and on the 17, Mr. John Blackford, to Miss Martha Wilkins.

Oct. 14, at the baptist chapel, Lays-hill, Herefordshire, by Mr. Wright, Mr. James Webb, to Miss E. Bailey; also Mr. John Price, to Miss E. Webb.

## DEATHS.

Aug. 19, aged 52, of cholera, Mr. John Walter, many years a valuable member of the baptist church at Morice Square, Devonport. Mr. W. was very usefully connected with the sabbath schools, and the principles and supports of religion were most triumphant in his dying hours.—Aug. 28, Mr. George Vineer, aged 67, of the same epidemic, an honourable member of the same church.—Sep. 22, Mrs. Mary Bowdon, aged 61, also a member at Morice Square, and by the same fatal disease. Those, together with twenty-one of the Morice Square congregation, have fallen during the prevalence of the epidemic.

Aug. 22, at Margate, aged 75, Mr. Robert Crofts, who, after only three days illness, departed in peace to join the company of the saved.

Aug. 26, Mrs. Dinnis, of Hugglescote, daughter of Mr. John Dean, Istock. Mrs. D. was a member of the G. B. church at Measham, and attended public worship on the Lord's-day evening, but in the early morning it was found that she had departed to keep perpetual sabbath above.

Sep. 12, aged 24, Mr. S. P. Nicholson, solicitor, eldest son of the Rev. Samuel Nicholson, baptist minister, Plymouth. On the previous day, Mr. N. had closed his connexion as managing clerk with the firm of Blower, Vizard, and Parson, Lincoln's Inn Fields, arrangements having been concluded for a partnership with Alfred Rooker, Esq., of Plymouth, to commence at Michaelmas next. Mr. N. intended to spend the intervening fortnight with some relations in Gloucestershire, when, on Wednesday morning, he was seized with the prevailing epidemic, and died in a few hours. He was a young man of superior intellect, solid acquirements, decided piety, and was very highly esteemed. "How many fall as sudden, not as safe!"

Sep. 19, at Everton, Liverpool, aged 66, Mrs. Ann Thomas, relict of the late Mr. Henry Thomas, Haverfordwest, a member of the baptist church there nearly 40 years. She departed, leaving pleasing testimony that she was going to a better country, that is, a heavenly.

Sep. 20, Mrs. E. Cross, aged 70, a member of the baptist church, Hugglescote. And, on the same day at the Grange, Mrs. Lucy Smith, aged 50, after six years illness, endured with christian resignation.

Sep. 28, at West Betford, aged 70, Mrs. Skidmore, wife of Mr. Samuel Skidmore, baptist minister, a member of the General Baptist church more than fifty years. She understood and held firmly the doctrines of the gospel, and died looking to Jesus only for salvation.

Sep. 28, at Coningsby, Mr. John Fox, superintendent of the sabbath-school, and a useful member of the General Baptist church here. His end, after much suffering, was peaceful.

Oct. 3, at Hillsley, Mr. Joseph Arthurs, aged 77. He was for fifty-six years a consistent member of the baptist church, and for thirty years an honourable deacon, and was much beloved and respected. He died as he had lived, peacefully, trusting on Christ alone.

Oct. 5, of cholera, Mr. Joseph Reed Wilson, of Newcastle-on-Tyne, formerly travelling agent of the London Sunday School Union.

Oct. 6, Alfred Newby, son of Mr. J. Newby of Wigston, near Leicester, an apprentice in the *Baptist Reporter* office—a fine healthy-looking youth, of promising parts, cut down in a few days. His father observes, "He was a pattern of patience. I talked to him of the love of Jesus, when, with much emotion, he said, 'I love Jesus; what should I do without him now!' He will be a loss to you, but how much more to me." Dear lad! he had set up in type many a brief notice like this in the *Reporter*; and little thought he then, perhaps, how soon this of himself would appear!

Oct. 10, at Congerstone, Mrs. T. Jackson, at an advanced age, many years a member of the General Baptist church at Barton-in-the-beans, Leicestershire.

Oct. 15, at Vernon Square, Pentonville, aged 56, Mary Ann, the beloved wife of the Rev. Owen Clarke, minister of Vernon baptist chapel, Pentonville.

Oct. 17, Thomas Demsterville, only son of Mr. Eliezer Denham, Southwark, and grandchild of the late Rev. David Denham, baptist minister, Unicorn-yard.

Oct. 21, At South Killingtholm, Lincolnshire, aged 65, Mrs. Tutty, widow of the late Mr. W. Tutty, and daughter of the late Edward Hunter. Her father and her husband had each been pastors of the ancient General Baptist church in this village. She was a woman of good understanding and decided piety. Long, very long, afflicted, she at length departed "as one who falls into a sweet sleep."

"They die in Jesus and are blest,  
How sweet their slumbers are;  
From suffering and from sin released,  
And every hurtful snare."

Oct. 10, Mr. John Rawnsly, Yeaton, a member of the methodist society forty-six years, highly respected and beloved. Mr. R. has left, to honour his good reputation, nineteen sons and daughters, and thirty-nine grand-children.

## BAPTIST REPORTER.

DECEMBER, 1849.

## "ONWARD!"

"ONWARD" is the rallying-cry for progress in every great enterprize. It not only excites to action, but inspires perseverance, surmounts obstacles, and keeping in eye its object, rests not until it is secured.

The grand object of christian enterprize is the subjection of all the nations to Christ. Every christian is bound by the most solemn obligations to do what he can in this mighty matter. For this he lives. Christ is his Captain; and his last command, condensed into one word, was, "Onward."

But we are mortal; and there is in our very nature a tendency to weariness—to sit down and rest—or to turn aside from apparent obstacles.

Yet, hark! The command still echoes—"Onward!" And the well-known voice of our Captain, now speaking from heaven, is heard—"Be of good courage"—"Be not dismayed"—"The heathen are my inheritance, the uttermost parts of the earth my possession"—"Not by your might or power but by my Spirit shall you conquer"—"Go up and possess the land"—"Lo, I am with you alway!"—"Onward!"

Roused by the cry, the good soldier of Jesus Christ springs on his feet, and strong in the Lord and in the power of his might, again pushes for-

ward to new efforts, and new achievements reward his labours.

In our own day how much of all this have we seen. Noble enterprizes for home and abroad were planned and achieved—obstacles interrupted for a season—they were surveyed and surmounted, and new victories were won—the enemy again appeared, and again was he defeated and put to flight.

The result is, when we cast up, that we have gained much, both at home and abroad, within the present century. The Word of God, for this is our grand criterion, has been cheapened to the hands of the poorest child at home, and multitudes of men of many nations now read it in their own tongue who had never seen it or even heard of it in the days of our fathers'.

The gospel is preached more than ever known on earth; places of christian worship are more numerous, and more young people are better instructed. We have gained—deduct much—yet upon the whole we have a large balance in our favour at the close of the first half of the nineteenth century.

If these things be so, and they are so, shall we faint or grow weary? God forbid! Rather ought we to gird



ourselves anew, and address ourselves afresh to the great enterprise.

During a few past years a kind of stupor has been creeping over many. We know whence it came, and on whom it rests. Let them shake it off. It was induced, no doubt, by that "cursed lust of gold" which universally prevailed; the folly and wickedness of which are now apparent to all men. Let every christian make a clean breast of it at once, and if he then withheld more than was due, let him restore it fourfold, and hasten to seek divine forgiveness. Many ought to do this, for many have sadly sinned in bowing the knee to mammon. Let all such repent, restore, resolve, and act, and God will forgive and bless; and the faithful

who stood firm, and watched their wanderings with pain, will welcome them to their ranks once more.

We believe this will be done. There are indications of it already; and we have strong hope that we shall soon see a revival of heaven-born piety, resulting in more enlarged and vigorous efforts for the diffusion of the gospel than have been witnessed in any former age of the world. Now then let our rallying cry be "ONWARD, to the CONQUEST OF THE WORLD!"

Our very limited space this month prevents us from saying more now. Next year, if the Lord permit, we will endeavour to point out how, in our opinion, the christian army should again advance, especially that battalion in which we are enrolled.

## THE BAPTISTS IN AMERICA.

COMPILED FROM BENEDICT'S HISTORY OF THE BAPTISTS.

(Continued from page 373.)

THE intolerent and cruel measures of the Massachusetts rulers tended to promote rather than retard the cause of the baptists, by leading many to an examination of their principles.

This was the case with President Dunstar, the first President of Harvard University, who was brought so far on the Baptist ground, that he not only forbore to present an infant of his own for baptism, but also thought himself under obligation to bear his testimony, in some sermons, against the administration of baptism to any infant whatever. For this defection he was immediately opposed with violence and removed from his office. He retired to Scituate, in Plymouth Colony, where he died in 1659. Mr. Thos. Gould, with whom originated the First Baptist Church in Boston, was led to the examination of the subject of baptism by President Dunstar's preaching.

The oldest Baptist Church in Massachusetts is the first Church at Swansea, formed in 1663, by Mr. John Miles, who came from Wales

with several members of a church which he had founded at Swansea in his native country. A second church was formed in this town in 1693 by some members of the church in Providence, maintaining the *Six principles* as stated in Hebrews vi. 1, 2, and the laying on of hands on every baptized member as a term of communion.

The first Church in Boston was formed in 1665 by Thos. Gould and eight others. It appears from a narrative written by Mr. Gould, that about the year 1655 he became convinced that infant baptism was unscriptural, and for refusing to have a child, born to him about that time, sprinkled, he was called before the church, which for several years pursued a course of persecution towards him, and finally excommunicated him.

He appears to have had no wish to separate from the church had he been permitted to enjoy his principles in peace; but being driven out, he associated himself with some others who were similarly circumstanced,

and with some members of baptist churches in England, at that time in the colony, in forming a distinct church. This little Baptist church, consisting of only nine members, some of whom were females, and the rest illiterate mechanics, made full employ for the rulers of Massachusetts for some years. The innocent people who gave them so much trouble, were accused of no other crime than that of forming a church without the permission of their ministers and rulers, and of meeting in their own houses to worship their Maker according to the dictates of their consciences. For these heinous offences, they were incessantly stung with the barangues of the priests and lawyers, and distressed and ruined by courts, legislatures, forfeitures, and imprisonment. The New England persecutors, we would charitably believe, were actuated more by their principles than dispositions. They certainly conducted the business in a bungling and ridiculous manner, and at times manifested some misgivings for their injustice and cruelty.

After Mr. Gould and his companions had been condemned as heretics and law-breakers, fined and imprisoned for nonconformity, they were challenged to a public dispute upon their peculiar sentiments, that it might be determined whether they were erroneous or not! Six divines were appointed to manage the dispute on the Pædobaptist side; but lest these six learned clergymen should not be a match for a few illiterate baptists, the governor and magistrates were requested to meet with them. No account has been preserved of this dispute; but the following month the assembly passed an act banishing from the colony, Thos. Gould, Wm. Turner, and John Farnum, "obstinate and turbulent Anabaptists:" and, in case they should be found within the jurisdiction after the date fixed for their departure, they were to be imprisoned. Not choosing to banish themselves, these poor men were

imprisoned for more than a year after sentence was passed against them. The injuries sustained by Gould, and his associates, excited the compassion of many, both in Europe and America, who did not think with them. While they were in prison, because they would not go into exile, a petition was presented to the court in their favour, signed by sixty-six persons. But the court was under the influence of the clergy, and so far were they from listening to the petition, that the chief promoters of it were fined, and others compelled to make an acknowledgment for reflecting on their "Honours." After Mr. Gould was released from prison, he went to live on an island in Boston Harbour, where the church assembled for some years, and it was not removed to Boston till after the year 1672. Mr. Gould died in 1675, and was succeeded by Mr. John Russell and Isaac Hull, who appear to have been joint elders and companions in suffering, being both subjected to fines and imprisonment. Previous to his death in 1680, Mr. R. wrote a narrative of the sufferings of his little flock, which was sent to London, and published with a preface by W. Kiffin, Hanserd Knollys, and some other baptist ministers.

Because Mr. Russell was by occupation a shoe-maker, many low abusive reflections were made upon him, even after he was dead. One of the Boston divines published an answer to his narrative with a Latin title, the English of which was, "Cobbler, keep to your last." Dr. Mather published a piece in which he accused the baptists of the sin of Jeroboam, in making priests of the lowest of the people. In this scurrilous manner was this honest and worthy minister treated by his impotent adversaries; but had he and his associates met with nothing worse than the revilings of priests, their case would have been less deplorable than it was. In 1678 this church built a house for worship, out of which, however, they were soon shut. They had

been often reproached for meeting in private houses, "but since," said they, "we have obtained a public house for that use, we are become more offensive than before." Their leaders were brought before the General Court, who not finding any old law to suit their purpose, made a new one, forbidding their assembling; and they furthermore enacted that their house, and all houses for worship, built without legal permission, should be forfeited, and be disposed of by the country treasurer, as the court that gave judgment in the case should order.

This affair went the whole round of courts and legislature. The patient little flock submitted to the orders of the sanctimonious court, and waited to see what God would do for them.

Not long after this, the King of England wrote to the Massachusetts rulers, "requiring that *liberty of conscience* should be allowed to all Protestants, so that they might not be discountenanced from sharing in the government, much more that no good subjects of his, for not agreeing in the congregational way, should, by law, be subjected to fines and forfeitures, which, said his majesty. "is a severity the more to be wondered at, because liberty of conscience was made a principal motive for your transportation into those parts." But this remonstrance from the throne was disregarded by the priest-led magistrates.

Our brethren, however, having information of the King's letter in their favour, presumed again to meet in their house, which they had done but a few times, when they were again called before the canting vexatious court to answer for their high offence of worshipping God contrary to law. The doors of the house were nailed up, and a notice put upon them, prohibiting their being opened, "without license from authority." The Church thought fit to regard this blockade, and accordingly the next Lord's-day assembled in the yard; but the second Lord's-day they found the doors open,

and have not since been subjected to annoyance.

Notwithstanding our brethren in Boston were so severely persecuted at first, yet the storm was soon over, and they lived in the undisturbed enjoyment of their rights, while their brethren in other parts of this state were fleeced, imprisoned, and distressed in various ways. The reason for this difference was, that in this town all monies for religious purposes were collected by a tax on the pews, and not on the estates of the worshippers. This custom has prevailed from early times, and Backus assures us, that no Baptists have been obliged to pay any money to the Congregationalists of Boston since 1690.

The branches from the first Church have been numerous, and amongst its pastors have appeared some eminent men, of whom we can only mention the venerable Samuel Stillman, who for more than forty years held the office. The 2nd Church in Boston, of which Dr. Baldwin was pastor for many years, was one of the earliest of these branches, and has itself become the parent of several churches.

Chronological order now brings us to the Baptists in *South Carolina*, some of the earliest settlers in the state having been of the denomination. About the year 1683 two companies of Baptists arrived, one from Old England, and the other from New England, and united in forming the first Church in Charleston, under the pastoral care of William Screven, who was the leader of the company from New England, and had been the pastor of a Church in Kittery, Maine, which was broken up by the persecution of its enemies.

The numbers of the Baptists increased very slowly previous to the Revolutionary war; so that in 1772, including those who were then called *Separate Baptists*, there were, in the state, only 20 churches, containing about 1100 members. In 1806 there were, of the Calvinistic Associated Baptists, 130 churches, and 10,500

members, about one-fourth of the numbers at the present day.

The greater portion of the first settlers in South Carolina being members of the Church in England, Episcopacy of course became the established religion of the province, and remained so until after the war of independence. During this period dissenting ministers were not permitted to celebrate marriages, large glebe lands were appropriated for the benefit of the clergy, and money to build their churches was drawn from the public treasury. These were some of the exclusive privileges conferred on the Episcopal establishment. But no dissenters have suffered persecution in a legal form, though in a few instances individuals have suffered from the unauthorized interference of magistrates.

In 1688 the first Baptist Churches in *Pennsylvania* and *New Jersey* were formed, Baptists principally, Welsh and Irish, having been among the earliest inhabitants of these States. The history of our brethren in these countries presents few circumstances calling for particular notice. They have never been subjected to persecution for conscience' sake in any shape, perfect religious liberty having been secured to the colonists from the earliest period under both governments. Dissensions have occurred in some churches on points of doctrine and practice; election, predestination, laying on of hands, singing, the observance of the seventh day as the sabbath, &c., ending sometimes in separations. New Jersey, however, has been famous among Baptists for containing many old and respectable churches, which have sent forth many eminent ministers.

Baptists first appeared in *Delaware* in the year 1703. Two or three circumstances in the history of the first Church in this state, called the Welsh Tract Church, deserve notice. It might well be styled a *church emigrant*, having been formed in *Wales* by the union of 16 persons, males and females, who had resolved

to emigrate to America, and who arrived at Philadelphia, in one company, in Sept., 1701, and subsequently moved into Delaware. This Church was the principal means of introducing *singing, laying on of hands, church covenants, &c.*, among the Baptists of the middle States. Its pastors for nearly seventy years were Welshmen, one of whom has left us the following remarkable note: "I have been called upon three times to anoint the sick with oil for recovery; the effect was surprising in every case, but in none more so, than in the case of our brother Rynalt Howel. He was so sore with bruises which he received by a cask falling on him from a waggon, that he could not bear to be turned in bed: the next day (after the anointing) he went to meeting!"

A few Baptists were to be found in *Maryland*, in the early part of the last century, the most noted of whom was Henry Sator, a gentleman of some property, who emigrated from England in 1709, and settled at Chesnut Ridge. He invited Baptist Ministers to preach in his house, by whom, from time to time, several persons were baptized; but a church was not formed till 1742, and it then consisted of fifty-seven members. This was a General Baptist Church. It increased in numbers very rapidly, so that four years after, 181 persons were members of it, scattered through some extent of country round.

A Church of Particular Baptists originated from this church, 1754, by the withdrawal of fourteen persons. Two years later, the venerable John Davis became the pastor of this church, and continued in the office for 53 years. So late as 1772, the two churches above mentioned were the only Baptist Churches in Maryland. In 1794 there were seventeen churches, containing 950 members, and twenty years later, the two associations in the State included twenty-three churches, containing 1200 members.

[For concluding notice, see *Reporter for September*, page 331.]

## SPIRITUAL CABINET.

**GOD INCOMPREHENSIBLE.**—All the discoveries of modern science serve to exalt the Deity; but they do not contribute a single iota to the explanation of his purposes. They make him greater, but they do not make him more comprehensible: he is more shrouded in mystery than ever. It is not himself whom we see—it is his workmanship; and every new addition to its grandeur and to its variety which philosophy opens to our contemplation, throws our understanding at a greater distance than before from the mind and conception of the sublime Architect. Instead of the God of a simple world, we now see him presiding, in all the majesty of his high attributes, over a mighty range of innumerable systems. To our little eye he is wrapped in more awful mysteriousness; and every new glimpse which astronomy gives us of the universe magnifies, to the apprehension of our mind, that impassable barrier which stands between the counsels of this Sovereign and those fugitive beings who strut their evanescent hour in the humblest of its mansions. If this invisible Being would only break that mysterious silence in which he has wrapped himself, we feel that a single word from his mouth would be worth a world of darkling speculations. Every new triumph which the mind of man achieves in the field of discovery brings us more firmly to our Bible; and by the very proportion in which philosophy multiplies the wonders of God do we prize that book, on which the evidence of history has stamped the character of his authentic communication. *Chalmers.*

**ETERNAL GLORY.**—“Eternal!” oh! that adds much! Men would have more reason to affect and pursue the glory of the present world, such as it is, if it were lasting, if it stayed with them when they have caught it,

and they stayed with it to enjoy it. But how soon do they part! They pass away, and the glory passes away, both as smoke. Our life itself is as a vapour. And as for all the pomp and magnificence of those that have the greatest outward glory, and make the fairest show, it is but a show, a pageant that goes through the street, and is seen no more. But this hath length of days with it—“eternal glory!” Oh! a thought of that swallows up all the grandeur of the world, and the noise of reckoning years and ages. Had one man continued, from the creation to the end of the world, at the top of earthly dignity and glory, admired by all, yet at the end, everlasting oblivion being the close, what a nothing were it to “Eternal Glory!”

**SELF-DECEPTION.**—The deceitfulness of the natural heart is inconceivable. I know well that I passed among my friends for a person at least religiously inclined, if not actually religious; and what is more wonderful, I thought myself a Christian, when I had no faith in Christ, when I saw no beauty in him that I should desire him; in short, when I had neither faith nor love, nor any Christian grace whatever, but a thousand seeds of rebellion against him. But, blessed be God, even the God who is become my salvation, the hail of affliction and rebuke for sin has swept away the refuge of lies. It has pleased the Almighty, in great mercy, to set all my misdeeds before me. At length, the storm being past, a quiet and peaceful serenity succeeded, such as ever attends the gift of lively faith in the all-sufficient atonement, and the sweet sense of mercy and pardon purchased by the blood of Christ. Thus did he break me and bind me up: thus did he wound me, and make me whole.—

*Cowper.*

THE LIGHT OF CHRIST.—As at the first dawning of the day the loftiest summits of the mountains are first seen, feebly detaching themselves from the darkness, while the light gradually descends and envelops their base; anon that same light, becoming brighter and brighter, is reflected from one object to another, sweetly insinuates itself into the smallest crevices, and the deepest recesses, till at last everything is defined and discovered to the eye; so, advancing from truth to truth, all truth is finally known to us—light engenders light, experience joins itself to revelation, and revelation gives a meaning to experience, so that our knowledge ever embraces more and more objects, penetrates all things more thoroughly, and judges of them more surely—thus proving that the path of faith is as the path of the just, which shineth more and more unto the perfect day. Such is the promise of the apostle to all those who, obeying their conscience, have, to a certain extent, awaked and arisen from the dead. “Christ shall give them light;” yes, Christ, and none other, for he alone knows at once all the secrets of God and all our secrets—what God is, and what we are—what he desires to be

towards us, and what we ought to be towards him—our obligations and our powers, our dangers and our resources—the regulation of our life, the employment of each of our moments, the art of being happy, and the way to suffer—in a word, to omit nothing, the art of knowing, and the art of being ignorant. This is what we have to expect from Jesus Christ; this is what faith more and more will receive from him. O blessed light of the man truly awakened, truly resuscitated!—only light amid the darkness of the world!—light and life at once. Light and energy of man!—rise upon us, illuminate our difficult pathways, surround us on every side! One of thy rays ravishes a soul in anguish; what, then, would be the effect of thy full radiance?—what of a perfect day, without decline? O Spirit of light! refuse not to shine upon us! And if thou hast aroused us from that heavy and fatal sleep which oppresses the entire posterity of Adam, grant that thou mayst not have awakened us in vain, either for ourselves or others; but let us receive the light, and spread it, so that, seeing our works of light, others may glorify with us, and we with them, our Father who is in heaven!—*Vinel.*

---

## POETRY.

---

### REFLECTIONS.

WHEN in the lonely hours of night  
My thoughts their weary vigils keep,  
Tho' past on memory's tide returns,  
With magic power to banish sleep;  
Along time's ever varying track,  
It comes in all its freshness back,  
Friends of my early days once more  
With looks of love are gathering round,  
Each form, each feature still how dear,  
How sweet each well remembered sound,  
As on my fondly listening ear,  
Their gentle tones fall soft and clear.  
The griefs and pleasures of my life,  
How strangely mingled do they rise,  
Blending their gay and sombre hues,  
Like clouds and sunshine o'er the skies;

Bidding me seek un fading bliss,  
In a far holier world than this.

The present! O, how soon 'twill be  
Among the memories of the past!  
The changes that assail me now,  
Will to forgetfulness be cast;  
Or come like dreams of other days,  
Brighten'd by mercy's hallowed rays.

Yes mercy, O how sweet the thought!  
O'er all my devoted way shall gleam,  
Guiding my trembling steps aright,  
And cheering with its peaceful beam  
The last dread scene of mortal strife,  
Ere I awake to endless life.

L. S. H.

## BIOGRAPHY AND CHRISTIAN EXPERIENCE.

JOHN BURTON

Was the son of Isaac and Hannah Burton, of Whitwick, members of the General Baptist church at Hugglescote; was born at Hyson Green, near Nottingham, and died at Whitwick, May 15, 1849, in the 18th year of his age. He was received while very young into the sabbath-school at Ibstock, and was a regular, obedient, and attentive scholar. His parents regularly took him to the house of God, and made him the subject of their daily prayers. As he grew up there appeared some good thing in him towards the Lord God of Israel. The instructions and addresses of the teachers were blest to his good, and he professed at times to be under deep convictions of his sinfulness and guilt before his Maker. But he again and again grieved the Holy Spirit, and when dismissed from his class with a bible, was in an undecided state. When he, with his parents, came to reside at Whitwick, he was about sixteen, and offered to engage as a teacher in our sabbath-school, and was accepted. For some time he was very regular and attentive to his duties; but having become irregular, it was found that he had formed a connexion with some young men, who had induced him to spend his time abroad in the fields, rather than at school, and in the house of God. He was taking a walk one sabbath evening with these young men, when his conscience so accused him, that he suddenly left their company, and entered the Primitive Methodist chapel. His mother, who is very lame, had gone there that evening for convenience, and seeing him come in, earnestly prayed that the word might be blessed to his soul's good. The word did come with power. The eyes of his understanding were opened. He saw the purity of God's law, the sinfulness of his heart, and the necessity of pardoning mercy; and from that time he earnestly sought an interest in the atoning blood of Jesus Christ. His convictions were pungent. He thought of the kindness and prayers of parents and teachers; of misimproved privileges; how many times he had grieved and insulted the Spirit, and slighted the Saviour's dying love! He read his bible; he prayed. Bunyan's "Grace abounding to the chief of sinners"

was of great service to him at this time. He again resorted to the house of God, and sought admission into the school; was re-admitted, and continued to be a useful teacher.

Believing now in the Lord Jesus Christ unto eternal life, he requested to be baptized, and unite with the church at Hugglescote; and he was received into that church in November, 1848, by baptism. He thus owned his Lord, not only in baptism, but among his companions and fellow-workmen, several of whom have, since his death, testified to his consistent piety.

In February last, he caught a severe cold, which brought on inflammation, and terminated in rapid consumption. His mind was tranquil and serene during illness. His faith was simple, his evidences clear, his soul bowed with submission to the divine will. He had a desire to depart and be with Christ. He said one day, "O, my dear mother, I must soon leave you; may the Lord bless you, and O, do pray for my dear father, and encourage him to cleave to the Lord!" To a teacher: "I know whom I have believed. My heavenly Father will do right. I am willing to die. I think sometimes how happy I shall be in the company of my dear Saviour, of departed friends, and of all the redeemed." To another friend: "I long to be gone; 'Come, Lord Jesus, come quickly.'" At another time, "Tell the teachers to be patient and persevering in their work, and every sabbath to persuade the children to mind religion while young. How thankful I am that the Lord saved me before I was afflicted, and is now blessing me with the consolations of his grace." In this happy frame of mind, this young man passed the greater part of his afflictions, and at length fell asleep in Jesus. May his conversion, happy death, and early removal from earthly scenes, lead others immediately to attend to the one thing needful! Does not the young reader see, that had not John Burton left the companions who caused him to err, and yielded his heart to the convictions wrought therein by the Spirit of God at the time he did, his wearying sickness might have been aggravated by increased guilt of conscience, whilst his sufferings

might have prevented him from giving that attention to religion which it requires? How much better for himself and his friends that the couch of suffering was irradiated by beams of hope from above, and that his youthful spirit could look up with childlike love to God his Saviour, and forward with joyful expectation to the day when his feeble body, raised by the power of Him, should be clad with immortal youth and never-dying vigour. Oh, blessed Religion! which thus gilds the passage to the tomb, and reveals a bright pathway to the realms of life! Seek it, young reader; seek it—now. J. G.

MR. THOS. NEWBOLD,

Late of Overseal, in the county of Leicester, died at Burton-on-Trent, Aug. 30, 1849, at the advanced age of 96. He was a man of great activity, decision, and perseverance, which were displayed through his long life, and which made him a remarkable man. He appears to have been a regular attendant at the parish church up to the age of sixty, and an entire stranger to experimental piety, though he was what the world would call a moral, upright, worthy man. At that period of his life, one of his daughters became concerned about her spiritual state, and was led to attend the ministry of the late Mr. Thomas Gamble, of Carley-street, Leicester, but then of Cauldwell, whose instructions were made a blessing to her soul. She was instrumental in leading her father to the same place of worship, and the means of grace were blessed to his soul, and resulted in his conversion to God. Mr. N. and his daughter were admitted into the visible church of the Saviour by being buried with their Lord in baptism. Being now under the influence of divine grace, he felt for such as were not, and opened his

house for the above minister to proclaim the riches and freeness of the grace of God, hoping to draw some at least to believe and live. He then, with the aid of his brethren, fitted up a room on his own premises, capable of holding more persons, and more convenient as a place of worship. But even this was not all he wished to do for the people amongst whom so many years of his life had been spent, he therefore made overtures of a very favourable kind to the church at Cauldwell, for the erection of a yet more eligible house for God at Overseal, which was afterwards erected and opened for divine worship. Nor was his anxiety alone confined to that locality; a sum has been lately paid by him into the hands of the church at Burton-on-Trent, towards a new chapel, which is contemplated by the friends in that town. We have reason to know that these things furnished no ground of boasting or hope in the mind of our departed brother. His sentiments were, "God has done much for me—I can do little for him—I am a sinner, but Christ died for the chief of sinners, and I must look to him; he is a great Saviour, and will cast out none who come to him." He trusted entirely in the death and intercession of his Redeemer, and said, "I am happy in the latest hours of life." To a friend who stood by his bedside, he said, "I am not afraid to die—I want to begone;" and when unable to speak, with eyes fixed, and looking upward, he waved his hand as though beckoning to some one, and thus he yielded up his spirit.

[The writer of the above brief memoir has not alluded to many facts which might be told of this "remarkable man." We happened to have some acquaintance with him; and as some of them are too good to be lost, not having space this month, we shall mention them in a future number.]

## NARRATIVES AND ANECDOTES.

LABOURS OF CALVIN.—Dr. Hoyle, mentioning Calvin, says, "What shall I speak of his indefatigable industry, almost beyond the power of nature, which, paralleled with our loitering, will, I fear, exceed all credit. It may be the truest object of admiration, how one lean, worn, spent, and wearied body could hold out.

He read, every week of the year through, three divinity lectures; every other week, over and above, he preached every day: so that (as Erasmus said of Chrysostom) I know not whether more to admire his constancy or theirs that heard him. Some have reckoned his yearly lectures to be one hundred and eighty-six, and his yearly



sermons *two hundred and eight-six*. Every Thursday he sat in the presbytery. Every Friday, when the ministers met to consult upon different texts, he made as good as a lecture. Besides all this, there was scarcely a day that exercised him not in answering, either by word of mouth or writing, the doubts and questions of different churches and pastors; so that he might say with Paul, 'The care of all the churches lieth upon me.' Scarcely a year had passed wherein, over and above all these employments, some great volume, in folio, or other size, came not forth. This celebrated man, even in his dying illness, would not refrain from his labours; but when his friends endeavoured to persuade him to spare himself, he replied, 'What! shall my Lord come and find me idle?'"

A GENTLEMAN PREACHER OF THE LAST CENTURY.—At a local preachers' meeting, where Mr. Henry Moore presided, a proposal was made to abandon preaching at the village, or rather hamlet of —. The reasons alleged were—

1. The congregation was very small—generally less than twenty persons.
2. The journey embraced full twenty-four miles walking. The old gentleman was extremely loath to relinquish the place; several persons, however, urged its abandonment: and one good local brother, about forty years of age, was rather obstreperous in his opposition, and hinted, to Mr. Moore, "You *gentlemen* preachers, always stopping at home in large towns, know nothing about it." The venerable chairman became roused, and twitching his waistcoat repeatedly, which he was wont to do when excited, replied, "Don't I know anything about it? I don't know anything about it! I wish you to understand, *boy*, I do know something about it. Not long after I entered upon my work, I sometimes knew what hunger was, having travelled all day, preached three or four times, and had no food, except a turnip or carrot by the road-side. Once I borrowed J. B.'s coat, while my own was being patched at the elbows; my board wages were then about half-a-crown per week. I wrote to Mr. Wesley, detailing my situation, and requesting his help. What was Mr. Wesley's answer? 'Dear Henry—'Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.' Take the cup with thankfulness. I am,

dear Henry, your affectionate brother, J. WESLEY.'" I scarcely need say that we "boys" were hushed into silence: we beld to our work as before; and now, in that hamlet, there is a commodious chapel and a flourishing society!

NAPOLEON'S career was providential: there is no name in history whose whole course bears so palpable a proof of his having been ordained for a historic purpose. Europe, in the partition of Poland, had committed a great crime. France, in the murder of her king, had committed a great crime. The three criminal thrones, and the regicidal republic, were alike to be punished. Napoleon was the appointed instrument for both purposes. He first crushed the democracy, and then he broke the strength of the three powers in the field—he thrice conquered the Austrian capital—he turned Prussia into a province—and his march to Russia desolated her most populous provinces, and laid her Asiatic capital in ashes. But France, which continually paid for all these fearful triumphs in her blood, was still to suffer a final and retributive punishment. Her armies were hunted from the Vistula to the Rhine, and from the Rhine to the Scine. She saw her capital twice captured—her government twice swept away—her conquest lost—her plunder recovered by its original possessors, and her territory garrisoned by an army of strangers—her army disbanded—her empire cut down to the limits of the old monarchy—her old masters restored, and her idol torn from his altar. Thus were thrown away the fruits of the Revolution, of the regicide, of the democracy, and of a quarter of a century of wretchedness, fury, and blood. On Napoleon himself fell the heaviest blow of all. All the shames, sorrows, and sufferings of France were concentrated on his head. He saw his military power ruined—his last army slaughtered—his last adherents exiled—his family fugitive—his whole dynasty uncrowned—and himself given up a prisoner to England, to be sent to an English dungeon, to be kept in English hands, to finish his solitary and bitter existence in desertion and disease, and be laid in an English grave—leaving to mankind, perhaps, the most striking moral of blasted ambition ever given to the world.—*Blackwood's Magazine*.

## YOUTH'S MONITOR.

YOU WILL BE WANTED.—Take courage, young man. What if you are but an humble and obscure apprentice—a poor neglected orphan—a scoff and by-word to the thoughtless and gay who despise virtue in rags, because of its tatters? Have you an intelligent mind, all untutored though it may be? Have you a virtuous aim, a pure desire, an honest heart, and do you live in the fear of God? Depend upon it one of these days you will be wanted. The time may be long deferred. You may grow to manhood, and may even reach your prime ere the call is made; but virtuous aims, pure desires, and honest hearts, are too few and sacred not to be wanted. Your virtues shall not always wrap you about as with a mantle; obscurity shall not always

veil you from the multitude. Be chivalric in your combat with circumstances. Be ever active, however small may be your sphere of action. It will surely enlarge with every moment, and your influence will have constant increase. Work on, for surely you will be wanted, and then comes your reward. Lean upon the sacred verity, "I have never seen the righteous forsaken, nor his seed begging bread." Never despair; for the lives of good men abundantly testify, that often when the clouds are the blackest, and the tempest is fiercest, and hope is faintest, a "still small voice" will be heard saying, "Come up hither—you are wanted," and all your powers will find abundant employment, and a wider sphere in God's service. Therefore take heart, young man, for, ere long you will be wanted.

## CORRESPONDENCE.

## ON THE REMOVAL OF MINISTERS.

To the Editor of the Baptist Reporter.

DEAR SIR,—It is not unfrequently the case that we have to listen to the language of censure cast on a minister of Christ, either for a hasty removal, or for remaining too long; sometimes disapproval may be justifiable, at other times not so. It is well when pastors seek to be guided in such steps by the Word of God, with prayer for providential direction.

Not many days since the writer was a party in a desultory conversation, when an esteemed member of a christian church said, in speaking of her pastor, "I did all I could to get him here; but I would do nothing knowingly to lead to his removal." This I received as a sincere voucher of a heart wedded to all that relates to the cause to which she belonged; and it occurred to me that there are not a few members of our churches who do unintentionally remove the anxious pastor from their midst, and blame him, not themselves, for doing so. A few of those things which effectually contribute to the unsettling of the mind of the faithful labourer suggested themselves, which I submit to the many readers of the *Baptist Reporter*, earnestly entreating them, as they love Zion, to ponder them attentively and prayerfully.

1. Some contribute to his removal by declining in their tone of piety. There

is in such a want of unction of divine grace; a want of the humility of the gospel; a want of holy love. Such are unhappy in themselves; wound the cause of God; drag down others to their own level; and become, at last, mere quibbling hearers, and a grief to the pastor.

2. Some contribute to his removal by neglecting the public means of grace. Not a few members of christian churches can find time for everything but the weekly prayer-meeting and lecture. You may see them at the political meeting, or musical concert, or literary lecture, punctually; or you may meet them for an absolute certainty at the social tea-table; but the pastor is almost left alone at his week-evening services, as if they were uninterested in them, and there was no sin in staying away.

3. Some do so by not contributing to his support. In the judgment of charity there are some who, through the negligence of deacons, do not give to the support of their minister—or from a want of proper thought about it. Others seem to act according to the old niggardly sentiment, "keep a minister poor to keep him humble, that he may preach the better." But the support of a christian minister, voluntarily chosen, is a debt, and not an act of benevolence. "They who preach the gospel, should live of the gospel."

4. Some do so by not remaining at their post. When a deacon, a superintendent, a teacher, a tract distributor, or a village preacher, gives up his work from some trivial cause, a pastor feels himself, especially with a small cause, as if left to struggle alone; he becomes dispirited, and is ready to despair of success.

5. Some do so by not co-operating willingly. There are few pastors who do not know what the "blue look" means, when the subject of money is mentioned. We find a few noble spirits here and there who have given their purses as well as themselves to God and his cause; but how frequently has a pastor's heart been made to sink within him when, mentioning the claims of home or foreign missions, or some scheme

of christian benevolence to benefit the locality, he is at once opposed, if not directly yet by a side-wind, by individuals who care more about their money than they do for Christ or souls. These are a dead weight in a christian church.

6. Some do so by not treating the pastor with due respect. We have sometimes thought it would be well if some pastor's hearts were steeled, so far as some members were concerned who are strangers to christian courtesy. Alas! alas! for the minister where such have the pre-eminence. Well might Paul be thankful "that the care of the Philippians had revived for him again," as indicative of a better state of religion.

Great Ellingham.

J. C.

## REVIEWS.

*The People's Dictionary of the Bible. Two Vols. Second Edition. London: Simpkin, Marshall, & Co.*

WHEN these volumes came into our hands, without the name of the author on the title, but with the information that they were the work of a Unitarian minister, we felt some reluctance to introduce them to our readers, from an apprehension that they might contain views subversive of truths which we hold to be essential to the salvation of man and the glory of God. We were, therefore, the more careful in perusing several of the more important articles which have reference to the leading doctrines of christianity, and in justice to the learned author we feel it to be our duty to state that our apprehensions were, to a considerable extent, unfounded; for although in some few instances we should have preferred other phraseology, or the omission of some sentences, or, what seemed to us of more importance, the addition of further remarks on certain vital points—and all this we might have to say of many similar works under our notice—yet, upon the whole, we cheerfully allow that the esteemed and candid author has fully sustained the avowal he makes in his brief Preface, when he says—

"In the execution of his pleasant though laborious task, he has not been forgetful of what might excite the reader's interest in the important topics handled; and he has

not hesitated to express freely his convictions on many points having, in the present day, an immediate bearing on the personal and social advancement of his fellow-men. Against one error he has striven carefully to guard, namely, that of putting forth his opinions in the spirit of a zealot, and so offending those who differ from him. While, also, he has freely uttered his own deliberately-formed convictions, he has, he trusts, respected the convictions of others; and in composing a work designed to throw light on the common treasury of Christian truth and hope, he has carefully abstained from advancing opinions characteristic of a sect, or hostile to standards of faith generally held in respect."

We are, therefore, gratified that we can conscientiously recommend these volumes to the attention of Biblical students. The author is, it is evident, a scholar of the first order, who by his labours in the wide and inexhaustible fields of Holy Scripture, has brought forth many precious gems. In prosecuting these labours he tells us that his own estimation of the Bible has been greatly enhanced, and he is righteously indignant at all attempts to depreciate the sacred writings.

"Yet even in a mere literary point of view, the Bible contains compositions of the highest character. Why should not Isaiah be studied in our Colleges with as much care, diligence, and minuteness, as Aristophanes? Is it not most extraordinary that the book which is professedly the source of

all our obligations and hopes should, even in academic studies for the Christian ministry, hold nothing higher than a secondary rank? Under such circumstances, it is not surprising that laymen, while they fill their minds and gratify their taste in perusing the productions of other writers, have no systematic knowledge of, no keen relish for, the sublime compositions of David, Ezekiel, John, and Paul, which most receive and read with the unawakened feelings of a certain passive traditional respect, and which others quietly disesteem or openly reject as 'childish things.' Before a remedy can be applied to these evils, a new manner of studying the Scriptures must become prevalent; and that new manner cannot be established unless men shall have first so had their faith increased as to feel a lowly assurance that God's spirit will be given to those who calmly and faithfully follow the leadings of His providence in quest of Divine Truth. We subjoin to these remarks, on the worth of the Sacred Writings, a few words translated from *The Apostolical Constitutions*:—"What fails you in the law of God, so that you give yourself to the reading of profane authors? Are you fond of history? You have the Book of Kings. You love philosophers and poets? You will find in our Prophets, in the writings of Job, in the Book of Proverbs, topics of deeper interest than in any of the Gentile writers. Do you wish for lyric compositions? You have the Psalms. Do you desire to peruse truly original antiquities? Here is the Book of Genesis. Would you become acquainted with legislation and morals? God puts into your hand the code of his holy law.' These literary excellencies, however, are a kind of sur-

plus—something gratuitously added to the real and characteristic excellence of the Scriptures, which consists in their efficacy, with the aid of the Divine Spirit, to make men 'wise unto salvation through faith which is in Jesus Christ' (2 Tim. iii. 15); or perhaps it would be less incorrect to say that the sacred authors, who, before all others, are, in their several styles, free, natural, impressive, touching, and sublime, were, under the guidance of the Holy Spirit, raised to the height that they hold by the great thoughts which filled their minds, the pure and spontaneous charities which moved their hearts, and the solemn purpose which directed the whole course of their lives.

The subjects are illustrated by numerous engravings, some of which are new and very curious; but we must say that the work seems to have been printed in too great haste—the printer not having done justice to the engraver in "getting up" the cuts. Our readers, next month, may look in our "Baptism Facts and Anecdotes" for a quotation from the article on "Baptism."

#### BRIEF NOTICES.

We cannot close the present volume without mentioning, with our hearty commendation, a few valuable works, now on our table, which we have read, but have not yet had an opportunity of introducing to our readers—"Canne's *Necessities of Separation from the Church of England*"—"Dixon's *Life of John Howard*"—"Kitt's *Cyclopædia of Biblical Literature*," complete—"The Land of Israel"—and others.

## CHRISTIAN ACTIVITY.

### ATTEMPTS TO DO GOOD.

THURLEIGH, *Bedfordshire*.—At a recent social meeting of friends, to aid the cause of Christ in this village, in September last, it was stated that Mr. Spencer, of London, had observed, "I have known this village many years, and have lamented its spiritual destitution, but scarcely expected to see such a cause here. I remember how this, under the Divine blessing, was brought about. There lived here, at that time, a poor man, rich in faith, who had two daughters, partakers with him of the heavenly calling, and heirs together with him of the grace of life; but they were sorely afflicted—one being confined to her bed. As they could not now go to the place which they had been accustomed to visit,

to hear the gospel, they opened their own house here, and invited preachers." These were the circumstances of the introduction of the gospel here, and now the place of worship has been enlarged a second time. "God hath chosen the weak things of the world to confound the things which are mighty." Our venerable brother, Mr. Hawkins, of Wilden, confirmed these statements, and said he was the first minister invited, and the hand of the Lord was apparent in opening the way, and raising up friends. The estate fell into the hands of one who gave the ground for the erection, and rendered valuable help. Another friend, a minister, built a house, and gave it to the cause. Now there is a place nearly forty feet square, with galleries and a school-room, and the gospel has been made the

power of God unto salvation to many. What hath God wrought! [We love to give such reports as these of the humble efforts of poor pious persons, to maintain divine worship and gospel preaching in our secluded and neglected villages. They deserve sympathy, countenance, and help.]

USING ONE TALENT WELL.—It is pleasing to observe the effects of the grace of God upon the hearts, the lives, and the characters of the children of man. It makes the rich man richer, the wise man wiser, and the poor man great, and wise, and noble. However illiterate the christian may be, he can do something for God. He may be, in many instances, the means of turning the attention of his fellow sinners to the momentous concerns of eternity, and that, in such a manner, as to excite astonishment in the minds of those unacquainted with the secret springs of vital godliness. Such was the case in the following instance:—“At a funeral in P——, there was present among the mourners, a plain honest countryman, a brother of the deceased. The friends were assembled waiting for the hour of interment, when he requested a young friend to read a portion of Holy Writ. This was complied with; and he then requested permission to offer a few words of prayer. His request was granted. The good man knelt down in the midst of the company, and poured out his soul in prayer, and in such manner, and so suitably for the occasion, that all present were perfectly astonished. A neighbour coming in at the time, hearing him in prayer, was so overpowered, that she gave vent to her emotions in a flood of tears. This neighbour thought it was the clergyman of the parish thus engaged in prayer; but what was her surprise, on entering the room, to see, instead of the clergyman, this poor but faithful disciple of Jesus Christ, who had thus fervently prayed for the Divine blessing to rest on all present. This was a sight worth seeing. He, “whose

eyes run to and fro in the earth,” doubtless, beheld it with delight. The angels, too, would view it with emotions of holy joy. And one christian friend, then present, was so delighted, as sorely to know when to cease talking about it. The others, though not decided characters, were quite surprised. They could not understand how a man could thus pray who was not able to read his bible, he being quite an unlettered man. This circumstance has caused some inquiries to be made respecting the religion of that man, and it is to be hoped that those inquiries will lead them to the same Spirit to be taught and sanctified, who, through infinite mercy, has taught and sanctified this poor but honest and pious countryman. He is a poor man, unable to read, and has to labour hard to support himself and family. I believe his wife is dead. He is a man of prayer. His prayers have been answered in the conversion of a brother to the truth. He is a happy and a cheerful christian; and, surely, christian reader, he has set you and I a noble example of christian boldness, which we shall do well to imitate.”

*Putney.*

D. J.

A HINT TO OPEN-AIR PREACHERS.—Mr. Steinitz, a converted German Jew, was engaged to preach in the open-air in Red Lion Court, Brentford. He commenced the service in company with Mr. Younge, of Brentford chapel, (Independent). He gave out a verse of a hymn. Only a few children were collected, when Mr. Steinitz said, “Now, children, we have no congregation. We cannot proceed without a congregation. You must go and tell your parents to come directly; we shall not proceed with the service till they come.” During the time occupied by singing, the speaker was surrounded by a congregation of eighty persons, who came, anxious to see and to hear what was doing, invited by the children.

D. J.

## BAPTISMS.

### WELSH.

WE continue to receive very cheering reports from the Principality, of additions to the churches by baptism. It would appear, however, that we have not reported more than a tithe of the baptisms which have taken place. A Friend, writing from Cardiff, states that in an address at a baptismal service, one of the ministers affirmed his belief that as many as 10,000 had been baptized in Wales, since the last day of June, 1840.

HONEYBROUUGH, *Pembrokeshire*.—We had a delightful day, Nov. 4, when five disciples of Jesus were buried with him in baptism. One had been a Calvinistic Methodist. Crowds witnessed the ordinance. Many could not get into the chapel to hear the sermon by Mr. Thomas. Our prospects are now very cheering. Many are disposed to seek eternal life. D. E.

ВУННАМАН, *Calvary—near Abergavenny*.—Our pastor, Mr. T. Roberts, baptized three believers, August 4. Several more are inquiring. T. J.

**ADREBYCHIAN, English.**—We have been honoured with another of those delightful seasons so much to be desired by the churches of Christ. On Lord's-day evening, Oct. 21, when fifteen persons put on the Lord Jesus Christ by baptism, in the presence of a large and crowded assembly. A feeling of deep solemnity appeared to pervade the minds of the whole congregation, who listened with devout attention to a discourse by Mr. John Price, of Bristol College, from, "Be not thou therefore ashamed of the testimony of our Lord," after which Mr. Price, pastor of the church, administered the ordinance. Seven or eight of the candidates are connected, either as teachers or scholars, with the sabbath school. It was indeed a season of refreshing from the presence of the Lord, as all appeared gratified and impressed with what they had heard and seen.

**TROGGAR, English.**—Since our last report we have had a few more delightful baptismal services. On Sept. 2, our pastor, Mr. D. Evans, immersed twelve believers; and on Sept. 9, twenty-two more. On Sept. 30, after a discourse by Mr. Watkins of Bristol, Mr. F. baptized nine candidates; and on Oct. 7, eight more joyfully followed their Redeemer through the watery tomb—four of these were scholars from the sabbath school, affording encouragement and joy to the teachers, who are indefatigable in their efforts, not only to teach the children to read, but to understand the Word of God. Our place of worship, on each occasion, was crowded to excess by interesting and attentive audiances, and deep and solemn impressions appeared to rest powerfully upon all. E. N.

**NEWPORT, English.**—Our pastor, Mr. Allen, baptized eleven disciples of the Saviour, Oct. 18—one an Independent Eight were from the sabbath school. The Wesleyan minister has since been preaching against immersion. Many are thinking. We fear not the result. H. N.

**PENNROKESGANE.**—Mr. Harries, Home Missionary in these parts, baptized two candidates at the Mount Zion station, Sept. 30. The weather being favourable, the congregation assembled to witness the ordinance was large, attentive, and serious.

**GARNDYRYS.**—On Lord's-day, Oct. 14, Mr. Rogers, of Pontypool, immersed five candidates. Also, on Nov. 11, three more were immersed; one was above sixty years of age, and had been a soldier, but now enlisted under the banner of Jesus Christ. May he, through grace, be a "good soldier." G. L. H.

**WAUNTREODA.**—On Lord's-day, Nov. 11, Mr. Davis baptized two believers on their profession of faith in Christ. T. T.

**TREFONEST.**—Mr. O. Williams immersed seven believers in the river Taff, Nov. 11.

**PONTYPOOL.**—Mr. W. Price, of Beulah, after a discourse on baptism, immersed ten candidates, Nov. 14, in the presence of several thousand persons. In the evening of the same day the candidates were received into Zion church. There are several others seeking membership. We are happy to see the cause progressing in this comparatively small but active church, who have, within the last four years, paid upwards of three hundred pounds of the debt on their neat and pleasantly situated chapel, which is the most spacious in the town, that at Old Pedygarn excepted. May they continue in activity, and may the Head of the Church prosper them, and send them a pastor after his own heart! D. P.

**PÆRSTION, Radnorshire.**—The cause of the Redeemer was never in a more prosperous condition in this town, than at present. Our parish priest is teaching the doctrine of baptismal regeneration, from house to house; but we are doing all we can to check the influence of this pernicious heresy, and lead the people to see that repentance toward God, and faith toward our Lord Jesus Christ is the way of salvation. On the 30th September, two persons professed Christ by baptism, in presence of a large and attentive audience. Others are on the way. R. A.

**HOLYWALL, Flintshire.**—We have lately had two baptizings. The first on the last Lord's-day in September, when nineteen believers were immersed; and on the last in October, when fourteen thus followed the Redeemer. Some of the baptized were from the town, a few from a country branch, but more of them from the populous and promising station to which I adverted in my last report, and where we so much need a place of worship. M. E.

**TONOWYNLAS.**—The scriptural ordinance of believers baptism has again attracted the notice of hundreds in this place. On Lord's-day, Oct. 14, Mr. Lewis led eight believers into the Taff, which river is, at this time, honoured above all our streams by having multitudes hurried beneath its waves. Nov. 11, seven more believers were baptized, some of them young in years, but long constant hearers, and exemplary in their lives. T. T.

**LLANWENARTH.**—On Lord's-day, Oct. 21, our pastor, Mr. F. Hiloy, immersed twenty-two candidates, the greater number of whom were scholars from the sabbath school.

**DARRENFELEN.**—Mr. Williams immersed three candidates, Oct. 28.

**BRTLEHAM.**—Mr. Davies immersed five candidates on Lord's-day, Oct. 28.

**CARDIFF, English.**—Mr. Jones baptized two females on Thursday evening, Nov. 1.

**PONTYPRIDD.**—Mr. Richards baptized sixteen believers, Nov. 11.

## DOMESTIC.

NEWCASTLE-ON-TYNE, *Truth-stairs*.—On Lord's-day, November 4, Mr. Pottenger baptized four believers in the Lord Jesus, after discoursing on the baptism of the Redeemer. When Mr. P. remarked that it was fitting, on the occasion of his first baptism in that place, to call attention to the example of the Lord Jesus Christ, and proceeded to notice:—1. The circumstances attending the baptism of Christ:—1. The time; 2. The place; 3. The baptizer; 4. The candidate; 5. The Divine attestation: 11. Some observations upon these circumstances:—1. It was a baptism in water, as distinct from the baptism of the Spirit; 2. It was the baptism of an adult; 3. It was a voluntary baptism; 4. There was a publicity about it; 5. There was a spirit of devotion in its observance; 6. It was intended as an example to the followers of Christ; 7. It is the duty of all believers to be baptized. Two of the candidates were recently connected with the Wesleyan New Connexion—one a local preacher. The attendance was numerous, and, altogether, the service was conducted with great seriousness and propriety, and at the close, a plentiful supply of Wink's Baptism Tracts, and Noel's Address, were given away at the chapel doors. Baptists! we live in stirring times. The late decision of the Court of Arches, and Baptist Noel's immersion are directing the public mind to our principles. Let us therefore be up and doing—circulate information, to enlighten and direct public attention in the impartial and thorough investigation of our views, and we need not fear the result. Truth is mighty, and will, yea must prevail.

J. P.

NEWTON ABBOTT, *Devon*.—Mr. Bunce, after a discourse on the subject, immersed four candidates, (the writer being one,) in the presence of a large concourse of persons. Our chapel was crowded. Two of the candidates were teachers. We have others waiting to follow their Lord. We have held week-night meetings for prayer in the different chapels of this town; and a spirit of union and love has prevailed, and many, we hope, have been awakened to a sense of their danger, and their need of a Saviour. To God be all the glory!

J. M.

POOLE, *Dorset*.—Four believers were baptized into Christ by Mr. Bulgin, on the last sabbath in Oct. Two had been members of Independent churches above twenty years, and the other were young men trained up in our sabbath school. At the close of the service, the two last verses of the 3rd chapter of Matthew, set to music by one of our young friends, were sung.

J. P.

ROCHDALE, *West-street*.—On Lord's day evening, Oct. 28, a large congregation assembled to witness the baptism of four candidates. A thorough-going baptism sermon was delivered by our pastor, Mr. Burchell, which was listened to with very great attention. Three of the candidates were from the Independents, and are still remaining with that body. In connection with the place where they attend, they are in the habit of holding a mutual improvement class, for the purpose of discussing various scripture subjects. Among others, that of baptism was introduced, and, as usual, each member of the class endeavoured to furnish himself with proofs and arguments to defend infant sprinkling. In the attempt, however, three of the number not only failed, but were convinced that the view they had previously held was altogether unscriptural, and that the immersion of believers was the only christian baptism. As the consequence, they have promptly followed the dictates of their own consciences, and have put on Christ publicly by being baptized into his death. J. W.

RYDE, *Isle of Wight*.—Mr. W. Newell, our minister, baptized four candidates, at Newport, Nov 15. We hope soon to be able to perform this divine ordinance in our own town. Since my last communication, we have taken an eligible piece of land for a chapel and school-room in John-street, corner of Victoria-street. The subscriptions towards this desirable object amount to about £116, and when all our friends have rendered us their promised or expected aid, the work will be soon commenced.

C. J.

WALLINGFORD, *First Church*.—On the evening of Lord's-day, October 28, ten disciples of Jesus were baptized by our pastor, after a sermon on faith as a pre-requisite to baptism. To five of these the right hand of fellowship was given on the following Lord's-day afternoon—one, an Independent, remains with her former connexion. The other four were from Dorchester, giving now a preponderance in favour of the baptists in that newly-formed church.

BARNSELEY.—Four believers were baptized on Lord's-day, November 11th, by Mr. E. L. Forster, of Stoney Stratford. The attendance was large, and much interest was excited. The subject of believers' baptism is awakening much enquiry in this town and neighbourhood. If the church here had but a devoted pastor, much good, through the blessing of God, might be accomplished.

BIDEFORD, *Devon*.—Five females were baptized on Lord's-day, Nov. 4, by our pastor, Mr. Arthur, in the presence of an overflowing and attentive congregation. Two were from the bible class, making four baptized from that class during the present year.

**LAYS HILL, near Ross.**—Our baptismal waters had not been moved for some time. On Lord's-day, October 21, after a discourse by Mr. Cooper of Ross, our pastor led three believers down into the watery grave, and buried them with Christ in baptism. They had been for many years in communion with the Wesleyans, and avowed that they were conquered by the force of truth, after a long and severe struggle. One of them, as he stood with his beloved partner, hand in hand, at the head of the baptistry, gave out, with much feeling,

In thy assembly here we stand,  
Obedient to thy great command;  
The sacred flood is full in view,  
And thy sweet voice invites us through.

On the 28th, Mr. Wright baptized a young man, a teacher, son of one of our members, a child of many prayers. These, with two more, were received and added. [A friend informs us that the father of one of the candidates, who was baptized at Shortwood, seventy years ago, is yet living.]

**MILDENHALL, West Row.**—"On the first Lord's day in Aug., I had the pleasure of baptizing one male candidate, and on the first sabbath in Nov. two females, on a profession of faith in Christ. They were received into the church on the same day. The ordinance was administered in the river, in the presence of hundreds of spectators, who had just listened attentively to an address delivered at the water side. Great decorum prevailed. Two of the three are sabbath school teachers."

**BEULAH, Monmouthshire.**—On the 30th of September, twenty-five candidates were immersed by Mr. Price, late of Carmarthen. On the 28th of October, at the same place, and by the same minister, thirty-three more. On the 7th of October, Mr. Price received a unanimous invitation from this church, to become its pastor, which he has accepted, and enters upon his new sphere of labour amid these very cheering prospects.

**WINDSOR, Victoria street.**—On the second Lord's-day in November, Mr. Lillyrop immersed four believers, in the presence of the largest congregation we have ever had in the place. Two had been Wesleyans, one was the wife of a soldier of the First Queen's Body Guards, and the other had been a teacher from his youth. It was a happy day. Others, we hope, are on the way.

**BEDALE, Yorkshire.**—On the 30th September, three believers in Jesus were baptized into his death by our pastor; one of them, a young man of much promise, gave an address by the water side. On the 14th of October, two others followed their Lord in the same way; and two more on the 21st. We thank God, and take courage.

**BOURTON-ON-THE-WATER.**—With pleasure I inform you of the recent progress of religion in this place. Prior to the settlement of our present pastor, Mr. J. Statham, amongst us, we were in a very low state. But for the last six months, things have worn a better aspect, and our chapel, which is large and commodious, is sometimes filled to overflowing with attentive hearers. Several have been added to the church. On Wednesday, Aug. 29th, after a discourse by Mr. S., eight persons were baptized, having professed repentance towards God, and faith in our Lord Jesus Christ. Oct. 31, eight others followed their Lord through the baptismal flood; when our pastor addressed the congregation on the puerilities of infant sprinkling, and shewed, from several Pædobaptist authors, that *dipping* was the primitive mode. J. C. G.

**DEVONPORT, Morice-square.**—On Nov. 1, Mr. Horton baptized one believer, and on Nov. 2, sixteen. On the latter occasion, we had an overflowing congregation, and the need and way of salvation were faithfully preached, as well as the truth on the subject of baptism. Several of the candidates were young—three of them the eldest children of the pastor. The Lord is very graciously blessing this people, many being already added to the church this year, and the prospects of addition are still most encouraging.

**LIVERPOOL, Stanhope-street.**—Although deprived of an under shepherd, we are not neglected by the "Chief Shepherd." Our congregations are increasing. On Lord's-day, Oct. 21, Mr. Jones from Bridgend, our present supply, preached to a crowded audience, and then led five followers of Jesus down into the water, and baptized them in the primitive way. Nov. 11, Mr. J. preached at the Queen's Dock, and in the evening immersed five more candidates, all from the sabbath school; and we have many inquirers. E. B.

**LONDON, Bloomsbury.**—During the autumn, the ordinance of baptism has been frequently administered in this new sanctuary. The persons immersed were mostly young men and women, who had been converted under Mr. Brock's ministry, and since added to the church. Some of them were formerly connected with the state church. Many are now enquiring—"What mean ye by this service?" The answer given is—"Search the Scriptures."

**Eldon-street, Welsh.**—Two young disciples were baptized by Mr. Williams, Oct. 28, after a discourse by Mr. Phillips, from Stepney College. We are much encouraged, for our prospects of success are becoming more promising.

**BIRMINGHAM, Hensage-street.**—Eleven believers were baptized by Mr. Roe, Oct. 28.



FOREST ROW, *Sussex*.—We had a day of blessings here, November 4th. The sermon in the morning was on the mode and the subjects of christian baptism. In the afternoon, two females were baptized in a pond in Stonehouse Park, and with two other females, formerly members of baptist churches now extinct, were received into fellowship. Others have found the good old way, and we expect they will shortly follow their Lord in baptism. G. V.

GREEK WICK, *Bridge-street*.—Our pastor, Mr. Gwinnell, baptized ten believers on Lord's-day morning, Oct. 7. These, with six others baptized on the previous Thursday evening, with seven dismissed to us, were all added the same evening at the Lord's table. We have lately commenced a sabbath school, which we hope will do much good. J. T.

COLLINGHAM, *Notts*.—Three disciples of Jesus Christ were baptized by our pastor, Mr. Pope, on the first Lord's-day in October. One of these was the minister's sister, who, being over on a visit from a distance of 200 miles, gladly availed herself, after long delay, of an opportunity for publicly professing her faith in Christ.

PRESTON.—On Lord's-day, October 28th, Mr. Walters, after preaching, baptized four persons, in the presence of a large audience. Many amongst us are under deep impressions; some of whom, we hope, will soon follow Christ in this ordinance.

LEAMINGTON.—After a discourse by Mr. Winslow, two females put on Christ by baptism, November 4. The cause of Christ is progressing here. J. H.

LOUTH.—On the 30th September, eight, and on the 28th October, three believers, were buried with Christ by baptism.

BRIDESTOWE, *Devon*.—Five followers of the Lamb of God were baptized by Mr. Davy, Oct. 31. One had been a Wesleyan thirty years. Among the other candidates were a mother and her son. May they, like Eunice and her son Timothy, afford evidence in their future walk of "faith unfeigned."

J. K.

SLACK LANE, *near Keighley, Yorkshire*.—Mr. Varley baptized three teachers from our sabbath-school, October 7th. There seems to be a growing conviction, in this neighbourhood, that immersion is the scriptural mode. J. T. S.

FORTON, *near Gosport*.—Mr. Smedmore baptized four believers, Aug. 12, on a profession of their faith. The Head of the Church is blessing the labours of our minister. Among these were a teacher and a scholar. G. P.

NORTHALLERTON, *Yorkshire*.—After a discourse by Mr. Dolamore, Mr. Stubbings immersed nine candidates at Bedale, Nov. 11. These were added the same evening. It was a happy day. Others are waiting for baptism. T. H.

SUTTON IN ASHFIELD, *Notts*.—We have lately had two public baptisms—Aug. 10, three; and Nov. 4th, four. One had been a Wesleyan. J. E.

TARPOBLEY, *Cheshire*.—We had a public baptism of four persons, believers in Jesus, November 11.

[We are under the necessity of receiving several reports of Baptisms until next month—those from Newbury, Luton, Snailbeach, Cardiff, Birmingham, and other places; and baptisms of Primitive Methodist preachers at Boston and Epworth.]

## BAPTISM FACTS AND ANECDOTES.

### RECEPTION OF THE TRUTH REGARDING BAPTISM.

To the Editor of the *Oriental Baptist*.

DEAR SIR,—Having been recently immersed on a profession of faith in the Lord Jesus Christ, after a connexion of nearly twenty-six years with pædo-baptist churches, the last three and a half of which I held the office of deacon, it may promote the cause of truth, and not be uninteresting to your readers, if I furnish some account of the way in which I have been led to give up my former views of the initiatory rite of our holy religion, and to adopt the baptism of the New Testament.

When an unconscious infant, my beloved parents (long since in heaven) took me to the church of the parish in which I was

born,\* and had me sprinkled at its font; an act which, no doubt, they considered perfectly right and proper, they being, at the time, conscientious members of the Anglican establishment. For my own part, I never had the slightest doubt of the propriety of the deed, its scripturalness or validity, till many years after I had reached man's estate. The fact is that, like the great majority of persons similarly brought up, I took for granted what had been taught me respecting infant baptism, as it was called, was right, and was satisfied. Though sprinkled however in connexion with the Church of England, and placed for some years at a church school, I made but small progress in church principles, and never had the faintest desire to be confirmed.

\* St. Saviour's, Southwark.

As nearly as I can recollect, about 1825, two years after my admission to the pædo-baptist church,\* of which I was a member up to the period of my departure from England, † the first doubt respecting the scripturalness of infant sprinkling was lodged in my mind. At the time alluded to I attended a very interesting branch meeting of the British Reformation Society held at the Grove House, Camberwell, where, after several addresses by Protestant speakers, Roman Catholics present were invited to controvert, if they pleased, the statements that had been made. A zealous Papist instantly rose and cried out, "Where did you get your infant baptism from? Did you not get it from us?" The inquiry startled me. I feared there was truth in what this man said; and the thought of deriving from the corrupt Anti-christian church of Rome what I had been accustomed to regard as a divinely instituted observance, made me feel uncomfortable. This uneasiness did not, however, long continue. The baptismal question was not then, in my estimation, a very important one, and I soon dismissed it from my mind.

Things continued in this state until August 1841, when Mr. Pengilly's excellent little work, "The Scripture guide to Baptism," fell in my way. The candid and truly christian spirit of this book, and its unceasing appeal "to the law and to the testimony," greatly pleased me, and secured for it a more than ordinarily attentive perusal. On laying it down, I felt that my mind was thoroughly shaken. I saw that my previous views respecting an important christian ordinance were grievously at variance with the word of God, and I was almost persuaded to be a Baptist. There being, however, no Baptist minister in Madras whom I could consult on the occasion, nor indeed a Baptist church which I could join had I been immersed, I prosecuted the inquiry at that time no further, but adopted the resolution ‡ (a resolution which has

\* That now meeting in Finsbury Chapel, London, under the pastoral care of the Rev. Dr. Fletcher.

† March 1835.

‡ In concert with my late beloved wife, whose views entirely coincided with my own on this subject.

been strictly kept) that no more infants of mine should be sprinkled.\*

Towards the close of 1847, a minister of the Baptist persuasion † arrived here, and a church, of which he took the pastoral oversight, was formed. In consequence of this, I saw it to be my duty to give the whole subject a fresh, full, and final examination, and embraced the earliest season of leisure from pressing official duties for the purpose. This occupied several months, during which I investigated every passage in the Bible in which baptism is either mentioned or alluded to, and that with the deepest and most prayerful attention. I also compared scripture with scripture, with the greatest, I may say, the most anxious care. The result was my full conviction that there was not the slightest authority in the word of God for infant sprinkling,—that believers in the Lord Jesus Christ were the ONLY proper subjects for baptism, and that the ordinance could be ONLY rightly administered by immersion.

Shortly after reaching this conclusion I separated from the pædo-baptist church, ‡ of which I had been a member since my arrival in this country in August 1835, and in which, as already intimated, I had for several years held office; and having, in imitation of the example, and in obedience to the command of Him whom I call Master and Lord, been previously, (viz., on the 20th April,) immersed, I was admitted on Lord's-day, the 6th May, to the fellowship of the little society of baptized believers formed in this place. For that little society I crave an interest in the sympathy and prayers of the brethren in Northern India, and the oriental churches generally, and remain,

Dear Sir,

Yours in the bonds of the Gospel,

E. MARSDEN.

Madras, 9th June, 1849.

\* At that time I had one living child, who was sprinkled shortly after her birth in 1837. I have since had two, neither of whom has been taken to the font.

† The Rev. T. C. Page.

‡ That connected with the London Missionary Society.

## SABBATH SCHOOLS AND EDUCATION.

### SPECIAL APPEAL.

To Sabbath School Teachers of the Baptist Denomination.

THE Editor of this publication desires to say a few words to you. You are probably aware, from the notices already given, of his desire to increase the number of its pages at the same price, and if possible to

make it as large as the *Christian Witness*. You are, many of you, men of business, and understand transactions in trade. So many printed pages for so much money is a business transaction; and on the face of it some persons might imagine that one Editor ought to give as much as another Editor for the same money. But such persons should understand that the printing business is not

like that of a tailor, carpenter, or shoemaker, where one person may be expected to make up an article as cheap and as good as another person from the same stuff for the same money. Here is the difference between them. The Printer must first set up his pages in type—say twelve pages making one sheet. When once set up, he may go on working ten, or twenty, or thirty thousands, without paying any more for setting up. Now suppose the *Witness* is made up of four of these sheets, making forty-eight pages—and suppose 24,000 are printed, and then suppose the *Reporter* is made of four of these sheets, and 6,000 are printed, you will then see how much more it costs to get out a *Reporter* than a *Witness*; for the 6,000 *Reporters* cost as much for setting up the type as the *Witness*, whilst the *Witness* gets four times as many printed from the same expense of setting up the type. You may, any of you, prove all this by the rule of three, or proportion. Printers, then, cannot, like other trades, be expected to give the same paper and print for the same money in all cases. The Editor hopes he has made himself understood. Had he as great a sale for his periodical he would soon make it as large as the *Witness*, or even larger; especially if he had, along with its circulation, its advertisements. Strangers to periodical publications, are, perhaps, little aware how much depends on these advertisements. They will be surprised when he tells them that his proposal last month of enlarging these pages will leave him *without any profit* on those pages; and that he could not possibly accomplish it, and pay his just debts, if he had to engage editorial help. Editorial labours he performs himself, alone and unassisted, and can only look for profit from the accidental coming in of advertisements. Let not his readers calculate, that, although they pay threepence for the *Reporter*, he gets that threepence—for, upon the average, not more than *two pence* is received by him. He is, therefore, bold to say that no one is more ready than he is to give as much as possible for the money; and he has made these explanations in full because he has lately received many letters urging him to make

the *Reporter* as large as the *Witness*. He wishes to treat all such requests with courtesy, but really such friends cannot be aware what they are asking. Were he a very rich man, and thought it his duty to sink a few hundreds a year on such a mode of diffusing the knowledge of christian truth and duty, why then such a step might be urged upon his attention; but when he has to obtain daily bread for himself and others by this labour, and maintain his standing as an upright man of business, he cannot take any step which he is persuaded would be a certain loss, and result in the ruin both of himself and the publication together. As far as he can safely go he will go, and is as anxious to go as any of his friends; for to diffuse information of baptist principles has been the labour of his life ever since he knew them.

These matters are thus put down before you, Teachers of the Baptist Denomination, because, next to the ministers, he looks to you, naturally, as the most active and influential class in the body. It is in your power to render him the aid he needs. If you, as Teachers, will kindly take the *Reporter* in hand, and make, for 1850, an extraordinary effort to enlarge its circulation, the Editor faithfully promises, that ere you have raised it half-way up to the circulation of the *Witness*, you shall have a magazine as large as that for the same money. Baptist Teachers can do it if they will: no doubt of that. He wishes to say nothing invidious; but why should not they just display an equal amount of zeal with Independents, and Wesleyans, and Churchmen, all whose publications have a far more extended circulation than those of the Baptists. Yes: Baptist Teachers can do it if they will, and he hopes they will, and now earnestly anticipates the fruits of this earnest appeal. He wishes, further, to intimate to Teachers, that with the proposed enlargement of its pages he contemplates devoting at least four columns to sabbath school teachers, which they will be welcome to occupy in the discussion of subjects connected with their work; and he now invites correspondence for the opening numbers of the new year.

## RELIGIOUS TRACTS.

### ANOTHER APPEAL.

#### To Tract Distributors.

PERMIT us to call your attention also to the preceding "Special Appeal." You, together with sabbath school teachers, and village preachers, are the active agents, to whom we must chiefly look for assistance. Ministers,

themselves, can do little more, generally, than give a notice of publications from the pulpit. They cannot, in many cases, be expected, with propriety, to canvas for subscribers. Some Village Ministers might, but all Ministers could not. You can, with propriety, anywhere and everywhere, and we hope you will be willing to join in making

a strenuous effort to place the *Reporter* in a higher position next year, in which it will command a wider and more extended influence for good. Depend upon it these are not times when baptists should be asleep. They ought to be wide awake, employing every means of diffusing the knowledge of scripture truth and duty. See what others are doing, and be aroused to life and activity. You have a good cause to advocate. Quit yourselves, then, like men, and be not ashamed of the testimony of our Lord. We ask you to give us your valuable help, for as the *Reporter* succeeds we shall continue to increase our Grants of Tracts. These have already, as many testify, done much good. There remains yet more to be done. Thousands upon thousands in England are deluded by the popish doctrine of baptismal regeneration, now legally and officially declared to be the doctrine of the English Episcopal church. Extraordinary efforts are making in cities, towns, and villages, by half-popish parsons of that church, to spread this pestilent error. Who are the men to expose and oppose this heresy of Rome and Oxford? Independents, Methodists, Presbyterians? not they, for they too sprinkle babes! Baptists, and Baptists only, can consistently take the axe in hand, and cut up the whole system, root and branch. Let us do it. But how? By preaching, talking, writing, printing, and circulating. The battle for truth must now be fought with printed papers. All seem to know that. Hence Puseyite Tracts.

Come, then, ye baptists, professors of truths which a faithful few held when all Europe was shrouded in popish night—descendants of men who were first to come out and separate themselves from a half-popish establishment in England, when timid puritans and trimming non-cons would have fain stayed in it—children of the noble men who led the way in giving translations, full and faithful, of God's Holy Word to the nations—come out, and shew yourselves, and take your places, unfurl your banners, and stand your ground like men, and He whom you profess to follow in all things will lead you on to new conquests and new achievements.

Yes: the fact becomes more obvious every year that all parties must soon range themselves on either side,—BAPTISTS or PAPISTS. Between these the last battle for truth or error will be fought. We know who will conquer. We have no fear of that. Means, however, and instrumentalities, must be used, and used well. Miracles we must not expect. Truth, simple truth, under the Divine blessing, will prove too mighty for error. It is our present duty to bring out 'Truth, and make it known to all men.

Can there be, we propose the question for your thoughtful and deliberate inquiry, a more feasible mode for bringing before the notice of thousands of our countrymen the distinguishing truths which you hold, than the publication of pages like these, which coming out periodically, have always a freshness and an interest about them which attract attention. Herein arguments are advanced, facts recorded, and your successes or reverses, month by month, reported. And thus the active are encouraged to perseverance, and the slothful are aroused to vigilance. Depend upon it, periodical publications in the present day, have much to do in the formation of public character, and no denomination can now be expected to maintain its position, which suffers its own periodical organs to dwindle and decay for want of decided and vigorous support.

DONATIONS have been forwarded to—

	Handbills.	4-page.
Sbirley.....	500	.. 25
Golcar .....	500	.. 25
Wolverhampton .....	500	..
Arborfield ..	500	.. 25
Repton .....	500	.. 25
Asby .....	500	.. 25
Kirton Lindsey .....	500	.. 25
Pembroke Dock .....	500	.. 25
Isle Abbotts.....	500	.. 25
Cowes .....	500	.. 25
Exeter .....	500	.. 25
London .....	500	.. 25
Northwich .....	500	.. 25
Pembrokeshire .....	500	.. 25
Australia ...	1000	.. 25

INVITATIONS.

Cradley .....	1000
Birmingham .....	1000
Ripley .....	1000
Toddington .....	250

T. D. for Caermarthen, E. R. for Pontesbury, E. J. for Pill, T. T. W. for Tongwynlas, and G. P. for Forton, have not sent proper directions. See January *Reporter*, 1840, page 44.

SUMMARY OF DONATIONS — 1840.

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

	Handbills.	Tracts.	Invitations.
To Dec., 1848—	404,800	19,275	34,000
To Dec., 1840—	30,000	1,400	3,250

Total .... 434,800 20,675 37,250  
And about 5,000 copies of *Reporters*.

## INTELLIGENCE.

## BAPTIST.

STONEHOUSE, near *Devonport*.—In consequence of the rapid progress of that fearful disease, the cholera, a series of united prayer meetings have been held in the Baptist and Independent chapels, alternately, to implore the Divine Being to sanctify the alarming visitation, and to remove the hand of his just displeasure from us. These meetings have been well attended, and as the pestilence spread on every side, the number of our attendants increased; for as none could tell who might be the next victim, an alarming apprehension was very generally experienced. These assemblings for prayer and humiliation led to the setting apart of Friday, Sept. 14, as a day to be specially devoted to seeking the mercy and interposition of our Heavenly Father, through our Lord Jesus Christ, that he would graciously be pleased to stay the progress of this terrific disease. In the morning, at seven, a united prayer-meeting of the dissenting churches was held in Morice square chapel, which was completely filled, and the spirit of prayer was manifested, while a deep and solemn attention was paid to the devotions. At half-past ten the different chapels were opened for public service, when addresses and sermons were delivered to large and serious audiences. At three o'clock a second united meeting of the churches for prayer took place in Mount-street chapel, when such a concourse came together, that hundreds could not obtain admission, and were obliged to resort to Pembroke-street chapel, where an additional service was held. In the evening, at six, the different chapels were again filled to overflowing; and such a day of general solemnity and humiliation was never before witnessed in this town. It is to be hoped that good was done on this very interesting occasion, the amount of which the Searcher of hearts only knows. Collections were made in all our chapels for the widows and orphans left destitute by this visitation. From that time the disease began to subside, and at present seems to be nearly, if not entirely, extinct. May all our churches learn righteousness, practice more self-denial, and exhibit more personal devotedness to the cause of the Saviour, and the conversion of souls.

*Nov. 6th, 1849.*

C. R.

WEST DRAYTON.—Twenty-one members, who, with a few others, had withdrawn from the Baptist church in this place, returned, and were re-united to their former friends, Sep. 7, when services of an interesting and beneficial character were held.

ACADIA COLLEGE AGAIN.—The *Christian Visitor*, of St. John's, New Brunswick, Oct. 10, says:—"Brother Francis is now in this city, and expects to leave on Monday next, in the ship Elizabeth Bentley, for England, in connection with brother I. E. Bill, of Nova Scotia, as delegates from the Baptist Convention of New Brunswick, Nova Scotia, and Prince Edward Island, to visit the churches of Christ in England, Scotland, and Wales, in order to obtain funds to relieve the Governors of Acadia College from their present embarrassment. We hope that they may obtain favour in the sight of the brethren in Britain." We should be very sorry to say a word in discouragement of this visit, or the esteemed brethren who have undertaken the mission, and yet we deem it right to apprise them that a similar visit to England, several years ago, did not "obtain favour in the sight of the brethren in England," because the managers of the institution were understood to be favourable to receiving grants from Government for its support. The success of the present deputation will, we apprehend, depend upon this matter being "all right."

LEEDS, *New Baptist Chapel*.—The foundation stone of this building was laid on Thursday, Nov. 1, by George Goodman, Esq., in the presence of about 500 spectators. At twelve o'clock, the pastor, (Mr. Brewer), gave out an appropriate hymn, read the scriptures, and offered prayer. The stone was then laid, and a few words of congratulation and encouragement offered, after which another verse of a hymn was sung, and Mr. Dowson of Bradford, gave an address on the ceremony, and on the distinguishing tenets of the Baptists. Brother Phillips of Northampton, concluded with prayer. The chapel, which is designed in the Gothic style of architecture, is calculated to cost about £2000, half of which, we understand, has been already received by the church and congregation under Mr. Brewer's care. We shall be glad to know that it is all paid for, that the pastor and flock may be encouraged to "go forward."

NEWCASTLE-ON-TYNE.—Mr. Pottenger was entertained, as pastor of the Baptist church, Tenthill-stairs, at a welcome tea party, in the Temperance Hall, Nelson-street, October 26, John Lindsay Angus, Esq., senior deacon, presiding. After tea the following brethren took part in the interesting services, Messrs. Redman, Reid, Pottenger, Carriek, Pringle, Hinton of London, Houston, Browning, Rogers, Green, Bell—Baptist, Congregational, and United Presbyterian Ministers. The attendance was numerous and respectable.

**LYMINGTON, HANTS.—SPEEDY REDUCTION OF A CHAPEL DEBT.**—A tea-meeting, at which more than 200 were present, was held in the baptist chapel on Thursday, the 15th Nov., to attempt the liquidation of a debt of £238., incurred by extensive repairs and alterations made during the summer. The chapel was re-opened in September, since which time the donations, &c., contributed, amounted to £104. After the meeting was opened by the Rev. J. Martin, B. A., who presided, a few gentlemen present offered £5. each, provided £100 could be raised within six months. The subscription thus opened was carried on with great spirit, until, when the meeting closed, at a late hour, the contributions of the evening amounted to £114. 3s. This has been increased since the meeting to £124., leaving but the small balance of £10. As all the contributions will be paid within six months, the whole debt of £238., will be wiped away within nine months of the opening, and that by a congregation composed entirely of the tradesmen and working-classes of a small country town. The prominent feature of the whole is, that it has been effected, not by large donations, but by the united efforts of a people, every one of whom appeared determined that his best should be done to show the efficient working of the Voluntary Principle.

**DABLINGTON.**—Considerable improvements having been effected in the chapel in Archer-street, it was re-opened with sermons by brethren Pottenger, Fyfe, and Green, Sep. 23 and 24. On Tuesday evening, the 25, Mr. Fyfe was recognized as pastor of the church. John Fenwick, Esq., of Newcastle, presided, and Mr. Leng implored divine aid. Mr. W. Heron gave an interesting historical sketch of the church, and the call to Mr. Fyfe, to which Mr. F. responded, and Mr. Green sought in prayer for blessings on pastor and people. Brethren Freeman, United States; Curriek, Pottenger, and Tarrant, delivered suitable addresses, and brother Kneebon the benediction.

**WINDSON.**—We rejoice to hear that the baptist church and congregation at this ancient seat of British Royalty, are in a healthy and vigorous condition under the pastoral vigilance and care of brother Lillycrop. Fourteen hundred pounds of the chapel debt have now been paid—140 during the past year. At a recent social tea-meeting these facts were stated, with which all were delighted and united cheerfully to praise God for his goodness.

**LONDON, Waterloo road.**—This church, under the pastoral care of Mr. Branch, have secured a site for the erection of a new place of worship. We wish them every success.

**WESTBURY LEIGH—RECOGNITION.**—On Wednesday, Nov. 7, the recognition of the Rev. James Sprigg, M.A., as pastor of the baptist church in this place, was celebrated by a public tea meeting in the chapel, at which nearly four hundred persons were present. After the tea, — Fowler, Esq., of Trowbridge, occupied the chair, and opened the meeting in an able and appropriate speech. Samuel Salter, Esq.; the Rev. Messrs. Harris and Evans of Westbury, Anderson of Bratton, Middleditch of Colne, Daniel of Melksham, Howe of Warminster, Gilleon of Bath, and Sillifants of Corsham, addressed the meeting. The devotional services were conducted by the Rev. Messrs. Preece of Westbury, and Walker of Trowbridge.

**BEDFORD.**—Allow me to correct an error in the *Reporter* of Oct., page 400. The paragraph is headed "Bedford," and your correspondent informs you that the new chapel is being erected without a baptistry; this statement is altogether incorrect, as there is one now building; neither do I think there was ever any idea of building the place without one. On the other hand, I am sorry to say that I think your correspondent is correct when he states that very few baptist periodicals are read in Bedford, but I hope we shall be able to do some thing towards promoting the sale of your valuable *Reporter* next year. W. G. A.

**MR. WILLIAM HURLING.**—In reference to a paragraph in our last, page 440, a correspondent in London informs us that he conceives the "Rev. Wm. Hurlin," there mentioned, was a friend of his, a member of the P. B. church in Salter's-hall chapel, and a home missionary several years, who lately left this country with very satisfactory testimonials from his English friends, by whom he was much respected. But his name is Hurling. Our friend supposes that the term "General," as used by American writers, does not refer to doctrines, but to communion.

**COMMERCIAL-ROAD CHAPEL, EAST LONDON.**—This chapel, which has been closed for upwards of three months for extensive alterations and improvements, was re-opened for public worship in the third week of October, when the Rev. Dr. Fletcher (of Finsbury Chapel), the Rev. Dr. Beaumont (Wesleyan), the Rev. R. S. Bayley, F. S. A., (of Queen-street Chapel), the Rev. Dr. Bennett (of Falcon-square), and the Rev. G. W. Pegg (minister of the place), preached on the occasion. The collections, with sums previously received from the members of the church and congregation, amounted to £225.—*Patriot*.

**MR. W. F. WALLER, P. B. minister, Norwich,** requests us to say that he is open to invitation from a strict P. B. church.

**NOTTINGHAM.**—*New Church formed.*—We have been informed that the friends seceding from Stoney-street church, were formed into a separate church, on Lord's-day, Oct. 14, by Rev. J. Wallis, of Leicester. They have purchased a piece of ground for the erection of a new chapel, on the Mansfield-road, and have already subscribed £700 towards the expense. We also learn that their congregations are large and encouraging; and that the congregations at Stoney-street continue large and prosperous.

*Gen. Bap. Rep.*

**NEW BAPTIST CHAPEL, LUTON, BEDS.**—Nov. 11, anniversary sermons were preached in the above place of worship, that in the afternoon by the Rev. J. J. Davies, and those in the morning and evening by the Rev. Samuel Dnnn, one of "the expelled Wesleyan ministers." The chapel was well filled at each service, and in the evening crowded to excess, many being unable to gain admittance.

**WESTCOTT, Bucks.**—In our last, page 441, we referred to this case. In reply to several inquiries, we have to state that six pounds is all they now require. Postage stamps may be sent, or Post-office orders made payable, to Mr. Peter Tyler, baptist minister, Haddenham, near Aylesbury, Bucks.

**ACCRINGTON, Lancashire.**—The baptist church in this place, which has been destitute of a pastor for nearly three years, has invited Mr. Edward Thomas of Netherton, near Dudley, to become their pastor, who will enter on his stated labours amongst them on the first sabbath in January, 1850.

**HUXCOAT, near Accrington.**—The baptist chapel here, which has been shut up for about two years through litigation, will be re-opened next month (Dec.), the business having been amicably settled, and the possession relinquished to the former trustees.

**MOUNTSORREL.**—The members of the ancient G. B. church in this village have rejoined the church at Quorndon. The reunion was celebrated at a large social tea-meeting, when harmony and good-will prevailed.

**THRAPSTON.**—The Rev. James Cubitt, late of Bourton-on-the-Water, Gloucestershire, has become the pastor of the baptist church at Thrapstone, Northamptonshire.

**MIDHURST, SUSSEX.**—The Rev. William Dovey has resigned the pastoral charge of the baptist church at Midhurst, from ill health.

**REMOVALS.**—Mr. J. J. Owen of Vine-street, Leicester, to Duffield-road, Derby—Mr. H. Anderson of Maryport, to Bratton, Wilts—Mr. W. Jones of Bristol College to Newport, Isle of Wight.

## MISSIONARY.

We are compelled this month, from the want of our usual space, to postpone the insertion of some interesting intelligence which has reached us from the missionary world. Briefly, we may just state that the respected widow of the late excellent missionary, Mr. Burehell, has returned to Jamaica, with the means, through the confidential liberality of her numerous friends, of entirely liberating the schools from their present embarrassment.

During the past year we have often been under the necessity of omitting several important missionary matters for want of room. This department being among the last filled up, it has been often encroached upon, or thrust out, by the press of preceding matter. It is our intention, in future, to reserve adequate room for the insertion of recent missionary news, and brief but comprehensive notices of what is doing in the field of the world, especially by our brethren from British and American baptist churches.

## RELIGIOUS.

For the same reasons as those mentioned in the preceding article, we are prevented from inserting a few paragraphs which we had prepared for this department. Two matters, however, of some importance, we would just glance at. The Day of Thanksgiving for the removal of the pestilence appears to have been generally observed throughout the country, and public services, of an interesting character, were conducted among nearly all denominations of christians, with the exception only of the Society of Friends; who, as what they call "Fourth Day," (Thursday) is a day on which they usually meet for worship, no doubt their thoughts and thanks were also directed to the subject. It is rather singular that Quakers and Roman Catholics should both protest against the appointment of religious services by an earthly sovereign; of course from very different motives. We indulge the hope, notwithstanding the abuse of the day by some, that the results will be beneficial, especially as in many places liberal collections were made for the bereaved, and some good plain truths told in high places about the physical and moral condition of the poor, and the duties of the rich.—The other matter to which we would allude is the visit of a deputation to Paris, consisting of Dr. Steane and Mr. Baptist Noel, to endeavour to obtain the liberation of Dr. Achilli, from the fangs of the Inquisition at Rome. We give below an extract from the *Record*, Evangelical Church paper, which, it will be

seen, is a little uneasy about Mr. Noel's engagement to serve the church in John-street. The *Record* need not be over-anxious about it. Mr. Noel will find a suitable sphere if John-street chapel should be closed against him.

MR. BAPTIST NOEL IN ROME.—It is understood that Mr. Baptist Noel has proceeded to Rome with the view of operating with greater effect for the release of Dr. Achilli. We also learn that Mr. Noel is by no means secure in his new position in John-street chapel. This, we believe, is the property of Mr. Henry and Lady Harriet Drummond, and it is understood that upon the demise of Mr. Evans, the use of the chapel will not be continued to Mr. Noel.—*Record*.

#### GENERAL.

Several of our correspondents having intimated a desire that we should furnish more intelligence under this head, we shall, in future, give more. This month we can only find space for the following.

AT HOME.—The amiable *Queen Dowager* continues in a very feeble state. Her sufferings have been great.—The *Cholera* yet lingers in a few places, but we hope, with the winter frosts, it will entirely disappear.—To the scene at a *recent execution* we do not wish to allude; the public already hear too much of such awful exhibitions.—*Trade* continues good, but the *Agriculturists* grumble and groan loudly, and justly too, that they must pay the same rent with low prices. But the contracts between Landlords and Farmers are not business-like. What merchant or tradesman could succeed if bound hand and foot as the Farmer is?

—*Blihu Burritt* has arrived safe at New York.—*Parliament* has been again prorogued to Wednesday, Jan. 10th.

ABROAD.—The *Hungarian Refugees* at Wildin are broken up. A large number have entered the Austrian service in Italy; those who turned Mahomedans have, with Bem at their head, entered the Turkish service; and Kossuth and his faithful Magyar and Polish companions have been removed, for the present, to Szumla.—The *Pope* was expected to return to Rome at the latter end of the month of November.—The *French President* is trying to make himself very popular by dismissing his late motley ministry, and by visiting the provinces and workshops. He has also granted an amnesty to many hundreds of the June insurgents.—Europe, we are happy in writing it, is, at the close of 1849, at peace. Would that we could indulge the hope of its continuance.

ANOTHER VICTIM OF THE MORMONITES.—On Saturday night last, a person of the name of Aan Griffiths, of Castle Forgate, was about to be initiated into the society of this deluded sect; for which purpose she was taken down to the river near the Horse Boot, Underdale, to be baptized. There were only four or five persons present. One of the "elders," named Thomas Lloyd, took the female into the river to immerse her, and after he had completed the ceremony, and was about returning with her to the shore, his foot slipped, and they were both plunged into about six feet water. One of the persons on the bank, named James Bishop, succeeded in rescuing the female, but the man was drowned, and the body has not yet been found.—*Shrewsbury Journal*.

## MARRIAGES.

June 11, at the G. B. chapel, Tarporley, by Mr. Shore, Mr. J. Hassall of Raby, to Miss H. Walley, of Alpraham. Nov. 1, Mr. J. Aston, Bransley-green, to Miss M. Barker of Rushton.

Oct. 6th, at the baptist chapel, Hackney, by the Rev. F. A. Cox, D.D., LL.D., Mr. R. Barber, to Elizabeth, second daughter of the late Mr. F. Rumsey, of Hackney.

October 23, at the baptist chapel, Dunstable, by Mr. Gould, Mr. Thomas Turnbull, of Deptford, Kent, to Miss Maria Collings, of Dunstable.

October 27, at the Independent chapel, Stretton-under-Fosse, Warwickshire, by the bride's father, Mr. Ebenezer Hayes, Brookhurst, to Hannah, second daughter of the Rev. J. Jones, baptist minister, Monks Kirby.

Oct. 31, at Haddington, N. B., Mr. William Potts, of Dunley, late of Newcastle-on-Tyne, and a member of the baptist church, Tuthill Stairs, to Mary Ann, oldest daughter of Thos. Moody, Esq., Haddington.

Oct. 30, at the baptist chapel, Sharnbrook, Beds., by Mr. Williams, Mr. Jethro Whitnell, to Miss A. Smith.

Nov. 6, at Howard chapel, Bedford, by Mr. J. Jukes, Mr. W. J. Gardner, missionary to Jamaica, to Miss Alice Scrivener.

November 14, in the baptist chapel, Spaldwick, Hunts., by Mr. Archer, Mr. John Goodes to Miss Fanny Davis.

November 15, at Salem chapel, Romford, by Mr. Ebenezer Davis, baptist minister, Mr. William Mann, of Witham, to Miss Jessy Maria Howitt, of the same place. This being the first marriage solemnized in the above chapel, the minister presented the new married couple with a handsome family bible.

November 15, in the baptist chapel, Spaldwick, by Mr. James Harcourt, of Houghton, Mr. Jeremiah Sharpe, of Houghton, to Miss Millicent Lads, of Spaldwick.



## DEATHS.

Aug. 7, aged 74, Mr. W. Adams, many years deacon of the baptist church, St. Andrews, Cambridge.

Aug. 17, at Birkby, near Maryport, aged 30, Sarah Abigail, the wife of Mr. H. Anderson, baptist minister, Bratton, Wilts.

Aug. 13, at Brynmawr, aged 71, Mrs. Ann Watkins, a member of the English baptist church, and fifty years a teacher in the sabbath school, being engaged with her class on the day before she departed to be with her Lord.

Sept. 2, in her 76th year, Mrs. Mary Burt Wickenden, of Birmingham. She was baptized more than fifty years ago by Dr. Rippon, and ascribed her early devotion to God to the divine blessing on parental teaching—herself and six others—the whole of the children, having thus been brought to Christ.

September 11, Mr. Hugh Young, son of the late Mr. Hugh Young of Knowhead. Of him it may be truly said, that he died in the sure and certain hope of a glorious resurrection. His life was very exemplary, and his end was peace. His last words were, "I am going to heaven." This is the third death in the family since this time last year—a father and his two sons, all of whom were worthy members of the baptist church at Coleraine.

Oct. 8, at Durham, in her 93rd year, Elizabeth, widow of the late Mr. Joseph Craggs. Baptized when about 20, she sustained, with exemplary consistency, her connection with the baptist body more than 70 years.

Oct. 11, after four days illness, aged 14, Thomas, only son of Mr. George Chew, baptist minister, Sunninghill. His path through the valley was lighted with the hope of heaven.

October 15, at Lyme Regis, aged 54, Mrs. Selina Phillips, relict of the late Rev. John Phillips. She was a woman of exemplary piety, and great activity in the kingdom of Christ; while her constant efforts to win souls to the Saviour were ever attended with remarkable success. As she glorified God in life, He sustained her spirit in death, the announcement of whose approach was but the signal for the commencement of the conqueror's song, "O grave, where is thy victory! O death, where is thy sting!"

October 20, after a few hours' illness, aged 57, the Rev. Benjamin Haymes, of Worplesdon, Surrey, where he had perseveringly and faithfully laboured for 26 years, in connexion with the Surrey Missionary Society.

October 20, Mr. Josh. Wiggin, of Walsall, in the 84th year of his age. The deceased was a member of the Congregational church in

that town for fifty-five years, and long filled the office of deacon. He was emphatically "an old disciple," and his end was peace.

October 21, at Harlow, Mrs. Elizabeth Chaplin, in the 70th year of her age; having been twenty-six years a widow, and forty-seven an exemplary member of the christian church in that place. She was a person of sound judgment, enlarged benevolence, and sterling piety, highly esteemed by all her friends and by the neighbourhood at large, and will be long and gratefully remembered.

October 25 at Newhouse, Huddersfield, Miss Fanny Houghton, the oldest church member (one excepted) at Highfield chapel. Her loss will be greatly felt by the poor of Huddersfield. She was a liberal contributor to public charities.

October 31, at Brabourne, Kent, the Rev. Thomas Scott, many years pastor of the baptist church in that village, much esteemed by a large circle of friends, and greatly beloved by his church and congregation. His end was peace.

Nov. 1, at Broseley, aged 80½ years, the Rev. John Thomas, father of the Rev. James Thomas, of the baptist mission house, Calcutta. This venerable servant of the Lord was for 39 years the faithful pastor of the first baptist church, Broseley, Salop, and the honoured instrument of winning many souls to Christ, of whom several are now labouring in the ministry of the gospel. The "ruling passion, strong in death," was affectingly exemplified in him; for whilst oblivious of a daughter whom he had dearly loved, as well as of others, the name of the Lord Jesus operated as a yet powerful charm, and inspired him to exclaim, in his dying moments, with a youthful fervour, "Aye! He is the chiefest among ten thousand, and the altogether lovely."

"Let every idol be forgot,  
But O! my soul, forget Him not."

November 3, at the house of her father, New-road, Chatham, Elizabeth Ashall, wife of Mr. John Stock, pastor of the baptist church, Salondine Nook, Huddersfield, Yorkshire. Her end was peace.

November 14, aged 37, Mr. Henry Halford, of Whittlesea. On the Monday previous he was seriously injured by a young horse. He lingered till Wednesday, when death put an end to his sufferings. His confidence in Christ in the trying hour was firm and unshaken. He had been for nearly twenty years an honourable member among the General Baptists, and married, a few years ago, the youngest daughter of the late Mr. James Smith, of Nottingham.

## THE BAPTIST REPORTER FOR 1850.

We trust our readers will kindly excuse us, if, this month, we are found reiterating our appeals to them for a general effort to be made for 1850. Two years ago we did not say much on account of the general distress, and last year we dare not venture on the enlargement which we now propose. The trade of the country being now generally prosperous, with the prospect of continuance and further improvement, we have determined, in faith on the generous co-operation and strenuous efforts of our numerous friends, to make a considerable addition to our pages, which, if a proportionate increase of subscribers is secured, will be continued. The matter is therefore placed in their hands, and if all are as disposed as some, who have already expressed their determination, we have no doubt at all that our circulation will be more than doubled, and forty-eight pages permanently secured. From numerous letters we make a few extracts.

"Allow me to congratulate you, at the close of another year's labours, and to thank you for your untiring zeal and perseverance. I know you have many discouragements, but the Lord has blessed your labours; and that is a rich reward. Next year I hope you will have a large increase. I have been a regular subscriber since 1832, and among the many new publications, I find none that I like so well, and therefore shall not oblige for any other. The reports are cheering every month; and what should we know of the two sections of baptist churches, were it not for the *Reporter*? Be assured I shall do all in my power to extend its circulation in the coming year, together with the *Pioneer* and the *Children's Magazine*. It has struck me that a new class of canvassers for subscribers might be employed: I refer to those who go from house to house to exchange Loan Tracts; I think they could get many subscribers. I mean, in a day or two, to call ours together, and to propose this step to them. I will furnish them with copies of all the magazines, so that they may show them to the people. If you think this hint is worth throwing out, please mention it."

W. R.

"You have now proposed 48 pages; and so there will be no longer any excuse for taking the *Witness* in preference to the *Reporter* on the ground of quantity—which was an excuse pretended by some baptists. Please send me prospectuses, and I will most cheerfully distribute them. The baptists are sadly behind hand as readers and circulators of their own Magazines."

W, D. L.

"I have lately come to this populous and respectable town, and shall do my best to make the *Reporter* known, for only a few are taken now, from the want of an active agent to push the business."

J. H.

"I am happy to inform you that the *Reporter* takes well here this year, as I told you I thought it would. When I came here there was not a publication taken by any member, to the best of my knowledge."

J. J.

"I have three times on the sabbath, from the pulpit, advocated the valuable publications sent forth by you, and solicited orders for 1850; and have had some success, but cannot tell the amount yet. May the Lord bless and prosper your earnest endeavours to do good, and influence all to try to help you—and trying will be sure to prove doing. No man ever tried with all his heart to do good in a good cause, without doing some good. If he cannot do all he wishes, he will do some good."

P. A.

"I have been very successful in my attempts this year to promote the sale of your edifying publications. I have obtained several new subscribers, among whom are some who never before saw the work. I wish the friends of Christ would but try to do what they can to promote the sale of those valuable and spirited messengers of truth. You, dear sir, have done much for the cause of Christ in this good work, and we love you, and very highly esteem you, for your work's sake."

P. A.

"The signs of the times are glorious. The passing events in our ecclesiastical hemisphere will certainly hasten on that much to be desired time, when there will be 'one Lord, one Faith, and one Baptism,' universally acknowledged, and I feel assured the *Reporter* is one means of hastening this consummation. May Heaven assist and succeed you in all your important labours."

W. H.

"I believe that many are not aware that such a valuable publication as the *Reporter* is in existence; I myself was not aware of it, until last January, on going to the bookseller, I saw it on the counter and took it up, looked at the contents, and ordered it to be sent."

S. A. R.

"I have canvassed nearly every house in this village and met with much success, for I met with subscribers in every family."

J. S.

"Our people feel an increasing interest in the *Reporter*. I shall do all I can to increase its circulation."

R. A.

"I have always considered the *Baptist Reporter* the *Believer's Friend*, and have always observed that where it is most largely circulated, there has the church been most signally blest. I hope to induce my pastor to recommend it to the members next church meeting, and feel convinced that were this done throughout our churches, the circulation for 1850 would be ten-fold."

J. C. G.

"Some years ago I had the pleasure of succeeding in introducing the *Reporter* to many in the town in which I then resided. Since I removed here—my native place—I have been again successful in a number of instances; and I earnestly wish it a far more extensive circulation than it has yet attained."

E. B.

"Be assured that it gives us great pleasure to be able to distribute your excellent and useful publications, and we most heartily wish we could do ten times more to assist and bold up your hands in your judicious and zealous efforts to promote the eternal happiness of man and the glory of our Lord."

G. J.

"It may be somewhat gratifying to you to learn that your magazines, not one of which was taken here last year, have obtained a good circulation, which is still increasing, and give the greatest satisfaction to all who read them. Your *Reporter* ought to have its circulation increased ten-fold, and if baptists were properly alive, it would."

W. C.

"I have been a regular distributor of all your useful and interesting periodicals in this neighbourhood, ever since they were first published. Although I am unacquainted with you personally, yet I admire your periodicals greatly, and feel an interest in promoting the increase of their circulation."

W. P.

"With respect to the *Reporter*, and also your other periodicals, I have long taken an interest in promoting their circulation as widely as possible, and am quite ready to comply with your request as to extra efforts for 1850."

J. T. B.

"I have been from the first a subscriber for your excellent and interesting *Reporter*, and feel that our denomination is indebted to you for such a periodical so ably conducted."

F. M.

"Your magazines are great favourites of mine. I can assure you that there are none published that I like so well; and it is my desire to do all in my power for their circulation."

W. B.

"I wish you a good increase in your sales for 1850. We take about thirty per month, but I will try to increase my order."

C. S. K.

"I have been long persuaded that as a denomination we are deeply indebted to you for coming forward as you did, at a time when your labours were so much needed, and I sincerely hope that this will not be forgotten, now other competitors are in the field."

T. K.

"Since our minister adopted the plan of saying a few words from the pulpit in favour of the *Reporter*, many more have been taken. If other ministers would do the same, I have no doubt that the *Reporter* would have a much wider circulation."

J. H.

"May the Lord encourage you, and help you to proceed in your work of love. The *Reporter* is well calculated to do much. Oh that God may make it a great means of pulling down error in our native land!"

J. M.

"Your *Reporter*, *Pioneer*, and *Children's Magazine*, are read with deep interest among us here. We wish you much success."—J. C.

"Your *Reporter* has been a favourite with me many years. I am now in a part of the country where Churchism or Wesleyanism prevails, and I use the *Reporter* to enlighten all I can."

A. D.

"We do all we can as to the circulation of your three magazines. I hope you enjoy much encouragement in your magazine exertions."

J. B.

"I notice and take the hint respecting the more extensive circulation of the *Reporter*, and shall do what I can to further your views in the matter for the next year."

W. K.

"I shall be very happy to do all I can to further the sale of your publications. Many are sold, but I hope to increase the number next year."

T. Y.

"I am happy to say that the *Reporter* is increasing in circulation among us. Your hint shall be attended to by a public recommendation."

I. W.

"I am glad to find you contemplate its enlargement, and I hope increased sales will warrant you in carrying it out."

G. S.

"I have persuaded several of our friends to take in the *Reporter*, and they have done so. I hope more will in the ensuing year. It is such an interesting publication, that it only needs to be known to be purchased."

J. M.

"I see you are about enlarging—I wish you success. Send me prospectuses and I will try to get new subscribers."

J. P. N.

"I make it a practice to read out of the *Reporter* every month, which has a tendency to bring it into notice."

W. W.